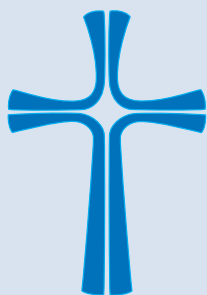


Volume 11

1985

Number 1

The Journal of Christian Reconstruction



Symposium on
Reformation in the Arts
and the Media

A CHALCEDON PUBLICATION

COPYRIGHT

The Journal of Christian Reconstruction

Volume 11 / Number 1

1985

Symposium on Reformation in the Arts and the Media

Otto J. Scott, Editor

ISSN 0360-1420

Electronic Version 1.5 / 2012

Copyright © 1986 Chalcedon Foundation. All rights reserved.

Usage: Copies of this file may be made for personal use by the original purchaser of this electronic document. It may be printed by the same on a desktop printer for personal study. Quotations may be used for the purpose of review, comment, or scholarship. However, this publication may not be duplicated or reproduced in whole or in part in any electronic or printed form by any means, uploaded to a web site, or copied to a CD-ROM, without written permission from the publisher.

Chalcedon Foundation

P.O. Box 158

Vallecito, California 95251

U.S.A.

To contact via email and for other information:

www.chalcedon.edu

Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible.

Opinions expressed in this journal do not necessarily reflect the views of Chalcedon. It has provided a forum for views in accord with a relevant, active, historic Christianity, though those views may have on occasion differed somewhat from Chalcedon's and from each other.

THE JOURNAL OF CHRISTIAN RECONSTRUCTION

This *Journal* is dedicated to the fulfillment of the cultural mandate of Genesis 1:28 and 9:1—to subdue the earth to the glory of God. It is published by the Chalcedon Foundation, an independent Christian educational organization (see inside back cover). The perspective of the *Journal* is that of orthodox Christianity. It affirms the verbal, plenary inspiration of the original manuscripts (autographs) of the Bible and the full divinity and full humanity of Jesus Christ—two natures in union (but without intermixture) in one person.

The editors are convinced that the Christian world is in need of a serious publication that bridges the gap between the newsletter-magazine and the scholarly academic journal. The editors are committed to Christian scholarship, but the *Journal* is aimed at intelligent laymen, working pastors, and others who are interested in the reconstruction of all spheres of human existence in terms of the standards of the Old and New Testaments. It is not intended to be another outlet for professors to professors, but rather a forum for serious discussion within Christian circles.

The Marxists have been absolutely correct in their claim that theory must be united with practice, and for this reason they have been successful in their attempt to erode the foundations of the noncommunist world. The editors agree with the Marxists on this point, but instead of seeing in revolution the means of fusing theory and practice, we see the fusion in personal regeneration through God's grace in Jesus Christ and in the extension of God's kingdom. Good principles should be followed by good practice; eliminate either, and the movement falters. In the long run, it is the kingdom of God, not Marx's "kingdom of freedom," which shall reign triumphant. Christianity will emerge victorious, for only in Christ and His revelation can men find both the principles of conduct and the means of subduing the earth: the principles of biblical law.

TABLE OF CONTENTS

Copyright

Our Contributors

Introduction: The New Reformation

Otto Scott 6

1. CHRISTIANITY AND THE ARTS AND THE MEDIA

Arts and the Distortion of Christianity

R. J. Rushdoony 18

The Christian Writer

Otto Scott 28

The Victorian Enlightenment

Otto Scott 45

The Trustee Nature of Christian Art

Sharon Portier 55

Truth and Objectivity

Garry J. Moes 74

Modern Art Unmasked

Otto Scott 84

2. HISTORICAL AND BIBLICAL STUDIES

Uncertain Trumpet

Ellen Myers 89

The Bible, Ethics, and Public Policy

Joseph N. Kickasola, Ph.D. 128

Puritan Political Views As Expressed in the Geneva Bible

Marginalia

Dell G. Johnson 146

Humanism vs. Christianity

R.E. McMaster 183

Christianity in the Caribbean

Geoffrey W. Donnan 195

3. BOOK REVIEWS

James T. Draper and Forrest E. Watson: If the Foundations be Destroyed.

207

Reviewed by Tommy Rogers 207

The Ministry of Chalcedon

CONTRIBUTORS

OTTO SCOTT, a member of the Chalcedon staff, is the author of a number of historical studies. He has been a reporter, editor, and oil company executive prior to his coming to Chalcedon.

R. J. RUSHDOONY, the founder of Chalcedon, is a Christian theologian and an ordained pastor.

SHARON PORLIER teaches art on the college level and is a dedicated champion of Christian reconstruction.

GARRY J. MOES, of the Associated Press, is currently lecturing at the Scandinavian Christian University in Sweden, his second guest lectureship there.

ELLEN MYERS, whose studies in Russian thought are so notable, has a background of personal experience in Eastern European history and thought.

JOSEPH N. KICKASOLA, formerly professor of Old Testament at Ashland Seminary, is now teaching on biblical foundations for law and for nations, and language, at CBN.

DELL G. JOHNSON'S field of historical concern is Puritan history and thought.

R. E. McMASTER, economist, is the author of several books and the editor of *The Reaper*.

GEOFFREY W. DONNAN is active in missionary work in the Caribbean and lives in Surinam.

TOMMY ROGERS is an historian and an attorney.

INTRODUCTION: THE NEW REFORMATION

Otto Scott

We are in the midst of a great religious revival: probably the greatest since the first Reformation. But before we examine this situation, it seems to me that we should take a look at the first Reformation, in order not to repeat its errors.

That's not easy to do, because history is a very tricky subject. One can extract from it almost any argument—with proof—that one chooses. For instance, Lincoln, during the Civil War, wrote a famous letter of condolence to a Mrs. Bixby. The letter started off: “You are the mother of five sons who have died gloriously on the field of battle.”

Unfortunately, the president had been misled. Two of Mrs. Bixby's sons were killed in battle, but the third was captured at Gettysburg and later swapped in a prisoner exchange, a fourth deserted to the Confederates, and the fifth deserted and fled to Cuba. And Mrs. Bixby herself was an active pacifist who sought to dissuade all her sons from signing up in the first place.

That misunderstanding, however, is minor compared to the difference between Lincoln's own reputation when he was alive and in the White House, and the legends that have been attached to his name since. He began his term with an antislavery position that was, to say the least, unpopular with millions. He added to that unpopularity by deciding to hold the Union together by force. His predecessor, Buchanan, had said the Union was held together by popularity—“and can never be {2} cemented by the blood of its citizens.” Buchanan said that in December 1860. In November of that year Lincoln was elected and most of the South seceded. Lincoln took office in April 1861. Jefferson Davis was by then already president of the Confederacy, and a state of cold war existed. Not long after Lincoln's installation, a hot war began and

millions in the North, who had hoped for peaceful reconciliation and who wanted to let the South go, blamed Lincoln. He added to their resentment by becoming the first wartime dictator of the nation. In that capacity he ushered in fiat paper money, suspended the right of *habeas corpus*, instituted military rule, freed only the slaves of the Confederacy, ignored the rulings of the Supreme Court, had men arrested and held in prison on suspicion alone, and in general made himself intensely unpopular for the duration of the conflict. The wonder is not that he, after many threats and attempts, was finally assassinated—but that he lived so long.

With our history so strangely distorted by those who do not trust the intelligence of the people, you can imagine how a great upheaval such as the first Reformation has been twisted by those who hate organized religion in general, and Christianity in particular. Of course, those who are against organized religion are like those who say they favor education, but are against teaching. They make no sense—but nonsense flourishes so long as it is not rebutted.

Much nonsense has been written about both the Renaissance and the Reformation. The Renaissance was a period, launched in Italy, which threatened not only the supremacy of the Vatican, but the entire fabric of Christianity. It began in politics—a sector that lures those who have lost their religious faith in God and who seek to usurp the powers of God on earth over other people. The Great God Politics is one we know well today. Millions go to his temples, and sacrifice time, money, and the substance of their lives in order to obtain his bounty.

Politics in Italy during the Middle Ages was dominated by the Vatican. The Vatican had money and territory, and its influence with the people kept Italy from consolidating, and kept it in the status of a region of city-states. A city-state is relatively easy to dominate, since the numbers and territories are relatively modest. And in time these city-states were taken over by local warlords, who called themselves dukes and princes.

They ascended to power by bribery and murder. They pushed the Church aside and took over the administration of charity, of hospitals, {3} and the handling of commercial rights, monopolies, and licenses. They taxed and taxed and spent and spent. And one of the means by which these mini-despots attained and kept their

popularity was by becoming conspicuous patrons of the arts of painting, sculpture, music, clothing, and architecture. The ruler of the city-state was, in virtually every instance, the sort of man who could venture among the crowd whenever he chose. He could call hundreds of persons by their names, and was genial and charming in person. He had to be, to retain his hold on the people.

What he represented, according to modern historians, was the face of the future: the centralized, secular state. To this day many of our historians swoon like groupies over the Medici, whose murders and thefts equaled those of the Borgias. What dazzles them is that Leonardo da Vinci lived and worked then, as did Michelangelo and other great artists, lifted into prominence by the patronage of the tyrants, who needed the best possible camouflage for their reeking regimes.

To read about government during the Renaissance is like spending time over a police blotter. One discovers the most odious crimes conceivable: incest, patricide, matricide, fratricide, arson, poisonings, treachery—the Mafia calling its leaders dukes and princes.

All their misdeeds, however, were as nothing compared to their injuries to Christianity. Christianity was then represented by the Vatican, which, Burkhardt told his pupils, “had become something to be exploited and was for a considerable time in the hands of blasphemers who had obtained possession of it because it had become too desirable and was poorly guarded....”¹

At a time when the Vatican ruled over an international network, to seize its center was to enjoy its influence. The corrupt monsters who wore the mantle of Peter began to charge for confessions, for pardons—which they called “indulgences”—and to operate an international extortion ring claiming supernatural powers in this world and the next.

This stage took a while to achieve, but it arrived. It made the Church hated, and opened up the doors of doubt, immorality, and vice. What this meant was that Italy first—and then France, Germany, Spain, and other nations—abandoned the rights of the citizens that had marked the Middle Ages and became despotisms. The Church, in all these areas, was both permitted and resented,

1. *On History and Historians* (New York: Harper & Row, 1958), 72.

because the new money-raising efforts of the criminals in the Vatican took money out of these {4} regions into Rome.

We have no means of knowing, after all this time, how far down the loss of faith extended. But we do know that those who remained religious were cordially hated by those who had abandoned their beliefs. This is, of course, a constant phenomenon. The faithful always arouse hatred.

Meanwhile, in Italy first and then later in other places, Inquisitions arose—launched and operated not by the Church, but by the State. Torture, for the first time since Rome, reappeared as an instrument of persecution. Torture of the citizens had been unknown in the Ages of Faith: it was against God's Law.

At the same time the loss of faith in God led—by a process with which we are still familiar but which still seems strange—to a belief in the Devil. Satanism arose, and the Black Mass. Women claiming to be witches, who were actually amateur medical practitioners who sold potions that could either kill or cure—whichever the client wanted—(like the witch-doctors of Africa), became numerous. Orgies reappeared, as in ancient times, both in palaces for the wealthy and in the woods for poor. Aphrodisiacs, love spells, curses placed on effigies—all the common superstitions of the ancient world; diseases from the grave, so to speak—reappeared.

A belief in astrology—the oldest myth of the ancients—flourished, and people flocked to have their horoscopes cast—and their futures foretold. Printing, a new art then, spawned books of magic and pornography. Meanwhile the despots restored the ancient, bloody games of Rome by burning witches and warlocks and those they branded as heretics in public—a very popular spectacle with many.

The Reformation appeared not a moment too soon. It is questionable if Christianity could have survived another century of the Renaissance. And those who hate Christianity today—and their numbers are legion—have never forgiven the Protestants for not only bringing an end to the Renaissance, but for also introducing the Bible to the masses of humanity. For of course, the Vatican had abandoned the pretense to follow the Bible. That is the reason for the bitter effort of the priests to keep the Word of God away from ordinary hands.

The Convent of Erfurt had one of the early, Gutenberg Bibles in its library. It was a huge volume, about two feet long and a foot and a half wide, chained to a table. One of the young men in training for the monkhood at the convent saw it, opened it, and was amazed. "I was twenty {5} years old," he said later, "before I had even seen the Bible. I had no notion that there existed any other Gospels or episodes than those in the service...."² His name was Martin Luther.

The Reformation began in a spirit of inquiry, and that soon led to a jungle of argument and division. One should not have expected anything else. Men released after centuries of intellectual captivity were bound to argue. Furthermore, the Reformation in Germany was shadowed from the start by the desire of the princes and local warlords to have an excuse to take control of the riches of the old Church.

The first effect, therefore, was a series of confiscations from one group and a series of local churches under leaders of varying quality on the other. In Germany and parts of Switzerland, the results were revolution, with shocking disorders. Luther decided that it was better to join the princes than it was to allow such anarchy to continue. So each prince determined the type of church to be allowed in his realm. That meant that the State took the final step toward omnipotence on earth, in which it claimed a right to control both the bodies and the souls of every human being.

The second great influence was when Calvin brought theological order out of incoherence. Calvin and Knox between them directed the victory of Protestantism in Holland and Scotland. And it was in Scotland that the theory of two kingdoms in one realm, one spiritual and the other temporal, one represented by the Church and the other by the State, was reaffirmed. It is from the Scottish version of Calvinism, in other words, that we received our heritage of the separation of Church and State.

Of course, John Knox is not familiar to most Americans, nor is Calvin. Their arguments float through the mind of America, but their origins are not recognized. The dissensions that splintered Protestantism are well-known, however. The doctrinal disputes

2. Samuel Smiles, *The Huguenots* (New York: Harper & Brothers, 1867), 21–22.

that our teachers ridicule in the government schools are notorious. To this day, there is not a single public issue that does not evoke the quarreling figures of Protestant clergymen contradicting one another.

We must count this as a central reason for the decline of Christianity in the West. This is true even though Protestantism ushered in a new attitude toward work, in which every calling was considered a form of worship. This meant a break with the attitude of the Renaissance, which was based upon worldly riches and power. Work in the Renaissance was to advance one's fortunes, and had no other meaning. Work in the Reformation {6} was to be dedicated to the glory of God.

The spirit of individual inquiry and self-examination introduced by the Reformers is with us still. The modern secularists, who hold the Renaissance up to us for its advances in painting, and in the arts, are silent about the great scientific leap forward inspired and fueled by the Reformation.

Of course, as so often happens, the success of the Reformation led to its decline. The spirit of inquiry led first to science and exploration and the rise of technology, and then to the questioning of all values, and finally through skepticism and an adoration of the human mind, to the various "Enlightenments" I described earlier, to revolution and to the great contemporary assault upon all the branches of Christianity.

What we see, when we look back on the last four centuries, has been a struggle between a resurgent paganism and our faith. For the most part, despite the success of Calvin and Knox in their day, Christianity has been losing. Its lowest ebb came in the period during and after World War I. In 1917, in the midst of that dreadful conflict, Pope Benedict XV issued an encyclical, which said in part, there has been a "gradual falling away from the strict standard of Christian virtue, and ... men are slipping back, more and more, into the shameful practises of paganism."³

"The causes of these evils," he continued, "are varied and manifold: no one, however, will gainsay the deplorable fact that the ministers of the Word do not apply thereto an adequate remedy.

3. Claudia Carlen, *The Papal Encyclicals, 1903-1939* (McGrath Publishing Co., 1981), sec. 2, 153ff.

Has the Word of God then ceased to be what it was described by the Apostle, living and effectual and more piercing than any two-edged sword? Has long continued use blunted the edge of that sword? If that weapon does not everywhere produce its effect, the blame certainly must be laid on those ministers of the Gospel who do not handle it as they should. For no one can maintain that the Apostles were living in better times than ours, that they found minds more readily disposed toward the Gospel or that they met with less opposition to the law of God.”⁴

At the conclusion of that war the despots of Russia launched a persecution of the Christians that cost the lives of 180,000 priests and nuns. The churches and cathedrals of that nation were sacked, and most of them turned into atheist museums. A similar pillaging was conducted in Hungary under an individual using the name Bela Kun. And a wave of persecution against Christianity was launched that is still underway in the name of Communism, that was temporarily waged in the name of Nazism, and that continues here with weapons so far limited to restrictive [7] regulations and propaganda.

To term this an anti-religious crusade is not precisely accurate. The Bolsheviks, when they seized power in Old Russia, made anti-Semitism a crime and anti-Christianity a state policy. To some extent, that pattern has continued everywhere that the modern totalitarian swing back to paganism has penetrated. That is not to say that Judaism is responsible. Judaism suffered the same decline in its adherents in the modern centuries as did Christianity. The numbers of Jews who believe in traditional Judaism are relatively minor compared to the world Jewish population of some sixteen million.

What the Bolsheviks and other totalitarians did was to use the disaffected of all religions against the majority religion most likely to organize a reaction against the omnipotent State. That is Christianity, for Christianity is founded on the theory that every individual has God-given rights that not even governments can restrict. The Bolsheviks sought to enlist the support of the minority peoples held in subjection in the Russian Empire. Toward that end, they offered special privileges to Georgians, Latvians, Poles,

4. *Ibid.*, 154.

and others, who had broken away from Judaism and Christianity. Their revolution, in other words, consisted of organizing the minorities against the Russian majority.

The appeal of the revolution was in the name of peace, land, and liberty. And for a time all sexual excesses were excused; abortions were free, divorce was ridiculously easy, liquor was sold without taxes or profits at marked-down prices, and everyone was told they were equal to everyone else. In the midst of this, of course, those who objected were tortured and murdered. So the carrot appealed to the basest impulses, and the stick was deadly.

I need not tell you how far this double-edged appeal has carried. You all read newspapers and see television and know that the revolution has penetrated the highest reaches of our government, our universities and colleges, and even our high schools and grammar schools. You know that large and important sectors of our tripartite government are anti-Christian. Ultimately, those who applaud this trend may find themselves and what they hold dear similarly threatened, but at this moment it is Christianity that is imperiled in this land.

Our situation can be compared, in every particular, to that of the people of the Renaissance in its darkest hour. The Vatican has once again been penetrated and is in the hands not of an especially bad pope, but of revolutionaries who are masquerading in Latin America, Africa, and in {8} our own United States as spiritual leaders. Where Europe was externally threatened four hundred years ago by the Turks, we are threatened by the totalitarians whose empire is gradually enveloping the oceans and the nations of the world.

And where the early leaders and people of the Reformation were subjected to the persecutions of governments and the Vatican and those libertines who wanted to destroy all tradition and abandon all restraints and wanted to destroy all religions—we are confronted by all the mocking voices of the media in their multiple arms. The world of art and fashion is arrayed against us, the world of politics and of false scholarship.

All we have on our side is God Almighty. And, of course, that means that we cannot lose the war. In the Soviet Union, after sixty-seven years of unrestricted power, the commissars have discovered not only that Christianity has not been destroyed, but that it is

today the greatest and most significant threat to their continued authority. And what is true in Moscow is also true in Warsaw.

Not because of the West. The most shameful silence prevails here regarding the fate of Christians in totalitarian lands. In China, in Nicaragua, in Cuba, in Hungary, in Rumania, in Estonia, Latvia, Finland, Georgia, Cambodia, Africa, Bulgaria, and other places.

What is happening in those places is that men have rediscovered first the reality of the Devil, and then the Lord. And Solzhenitsyn tells us that of all those millions in the Gulag, all have been or can be broken by their torturers, excepting the true believers.

Now some have been saying that we need that sort of experience here, in order to restore the Faith. One pastor at one church I attended was training the congregation to learn the hymns by heart, in order that they could sing them in the coming days of their imprisonment. The poor man couldn't believe in the inevitability of Christ, but he could believe in the inevitability of the Revolution.

Others are writing and speaking about the tactics of resistance, and of the need to store food against the coming calamity. They do not say much about faith, but a great deal about safety. Yet there is no safety without faith.

Meanwhile, the revival has started. There are millions who have left the mainline, helpless and hopeless churches and have started new and vigorous congregations. This tide stretches across the land, and has not even been noticed by the press. It has not been discovered by Dan Rather. It does not advertise, nor does it need to. Some of its leaders {9} were once revolutionaries, who discovered the clay feet of that false god. Others are young people who have watched the disintegration and decay of their predecessors, at home and abroad, and who want no part of such a destiny, such a failure.

In the aggregate, this amounts to the army of the New Reformation. It differs from the old in some very important respects. It is not doctrinally-minded. It does not believe in attacking other Christians for lesser matters of faith. It is, in the aggregate, a multitude that has subconsciously accepted the fact that fundamentally, a Christian is a person who believes in the divinity of Christ.

This realization has been a long time coming, but it comes at the

right time. It has long been accepted that one can be a Hasidic Jew, a Reform Jew, an Orthodox Jew—without ceasing to be a Jew. And it is only now being realized that one can be, in the same sense, a member of one of the many Protestant churches or a Catholic or whatever group within that sprawling edifice, and still be a Christian.

If we identify ourselves in that manner, our children no longer have an identity crisis. And then we realize that there are not three major religions in this land: Catholic, Protestant, and Jewish, but only two: Christian and Jewish.

These realizations are subliminal, for the most part. The Reformation underway is largely taking place without the mainline clergy or the great seminaries. These centers of denominational orthodoxy still cower before the ridiculous assumptions of psychiatry and the State. They still appear opposite Dr. Rushdoony in trials of Christian schools to assure the government that they are obedient to the demands of the bureaucrats of governmental education.

But the rise of these Christian schools speaks for itself. The appearance of pastors like the Rev. Sileven, willing to go to prison for their faith, speaks for itself. The crowds that appear to react against discriminatory regulations and legislators speak for themselves.

But of course, we have leaders. We have books, and tapes, and films, and arguments. Above all, we have the Bible. And we have the example of the centuries before us. We have the traditions and the methods and the accumulated wisdom of the ages to draw upon. And we are millions strong! We can change governments, alter laws, *move the world*.

This time, we are not intent upon building churches and power structures of our own: we want to alter the entire fabric of global society. We want to restore the vision that ruled at Geneva, and in Edinburgh, {10} and in Amsterdam—though that vision today has been lost to view in all of those places. And where the original Reformers had the printing press, we have the computer, tapes, films, books, pamphlets, speakers, and teachers.

The other night someone in our group said, “Isn’t it interesting that the Communications Revolution arrived just when we need it to spread the Word of God.” And Dorothy Rushdoony smiled and

said, "Indeed it is. Very interesting."

Equally interesting is the fact that these computers, tapes, cameras, and other communication vehicles are common here—and not elsewhere. In the USSR, typewriters are registered and their characteristics are on file, to prevent the use of "unauthorized" communications. In the recent crackdown in Poland the authorities simply took over every telephone switchboard and put Solidarity leaders in a position of individual isolation. In that way, they broke the union within a week.

That can't be done here, because the only way to stop computer owners from communicating would be to cut off all electrical power—and to do that, the whole country would have to be shut down. What we have, therefore, in addition to congregations numbering in the millions, are the instruments of intellectual and religious liberty handed to us by the grace of God and His influence in our land. In a world where nothing is coincidental, and where God rules the sparrow and the leaf and the spirit alike, these conjunctions are not accidental.

In my opinion, God intends that the New Reformation will appear here first, and spread from here around the globe. And in this New Reformation, the divisions between Christians will be healed, and the Bible will be restored, and Christian Reconstruction will restore ethics in science, love in art, happiness in families, and faith in God all over the earth.

1.
CHRISTIANITY,
THE ARTS,
AND THE MEDIA

ARTS AND THE DISTORTION OF CHRISTIANITY

R. J. Rushdoony

In the modern era, and increasingly so in the nineteenth and twentieth centuries, two basic motives have governed the world of art. The *first* can be called the *classical quest*. The classical quest is dominated by the adulation for Greek art and the ideals of Greek art. Greek art aimed at expressing abstract universals, ideas beyond time, not particulars. In Greek statuary, the usual goal was to portray, not an individual man, but the idea of man, not a particular woman in her beauty but ideal beauty. In this classical tradition, the goal is to produce “great” art, polished, finished, timeless art.

Two examples of the classical ideal in poetry are Shakespeare’s *Venus and Adonis* and *The Rape of Lucrece*. In these works, Shakespeare tried to be a great classical poet; reading them is an exercise in boredom. The subject is classical in content and goal and is marked by a general irrelevance to life and thought. In his plays, Shakespeare, seeking to be contemporary, was more relevant and less classical. Alexander Pope, in his *Essay on Man*, also pursued the classical theme; his success was also his failure, because his work shows the superficial and pretentious nature of the classical ideal. Another, later, exponent of the classical ideal was the poet Martin Tupper, who, in the Victorian era, expressed “the timeless truths” the goals of his day believed in.

In painting, the classical artists transformed the poorest, run-down peasant dwellings and land into idyllic echoes of paradise. The classical ideal exalted, in their Greek sense, the good, the true, and the beautiful. Not surprisingly, when artists like Sir Joshua Reynolds, Gainsborough, and others painted any human beings close up, they usually chose upper class subjects. Art was concerned, whatever else it professed, with classical greatness.

A *second* motive of modern art, most often but not exclusively associated with the *avant-garde*, has been to attain the prophetic status. The artist becomes the true prophet, not of God but of man. He gives unfettered and semi-mystical expression to new truths and becomes the voice of man incarnate. The artist becomes a poseur, called to raise fundamental questions for all men. The leading American example here was Walt Whitman and his *Leaves of Grass*. Whitman saw himself as a new prophet, a humanistic Christ figure.¹ He cultivated the role carefully, in his person and writings. The classical conception of art called for careful schooling; apprenticeship was the usual first step, and a strict adherence to techniques was cultivated. The prophetic artist relies on the moment's inspiration. Prophetic art is ad hoc art. It prides itself on freedom from discipline and the past. Whereas classical art sees creativity as a product of the highest in man, meaning reason or the idea, *avant-garde* prophetic art sees creativity as a function of the unconscious. One might say that Plato and Aristotle are the patron saints of classical art, and Freud of prophetic art.

In neither of these traditions is the wholeness of man at work. The artist is separated from other men in terms of a special quality, and art is vested with an undue gravity. In view of this, it is ironic that a very popular new art form has developed in the twentieth century, cartoons. In the nineteenth century, cartoonists as political observers gained considerable power. The most prominent was perhaps Thomas Nast (1840–1902), whose cartoons overthrew the Tweed Ring in New York City; Nast built up petty politicians into major symbols and, in the course of this, presented himself as a giant killer. Since then, comic strip cartoonists have become very popular and have sometimes provided a lively and discerning commentary on daily life.

The comic strip cartoonist has a great advantage: he does not take himself too seriously, as do classical and *avant-garde* artists. A major problem in every vocation is humanistic man's penchant of taking himself too seriously. A minister or a politician who takes himself too seriously can be a dangerous man, and the same is true of the artist. To take ourselves too seriously is to assume that we are the answer, that wisdom {13} was born with us and may die

1. See Esther Shephard, *Walt Whitman's Pose* (New York: Harcourt, Brace, 1938).

with us (Job 12:2). If we take ourselves too seriously, we become the major roadblock to our own work. We then assume that the world owes us something, not that we are debtors to the world. The world was not empty when we came into it, and we cannot leave it a bit emptier when we die.

One of the marks of the artist in quest of greatness is an “unwillingness to be pleased” by anything in life, the determination to manifest a perpetual and petulant discontent. The phrase is Simpson’s, who said of Dylan Thomas’s father, D. J. Thomas, “There were moments when D. J.’s unwillingness to be pleased lifted him from the ruck of humanity to the sublime.”² Note the use of the word “ruck,” or *trash* of humanity. This is the classical and especially the *avant-garde’s* view of most people. Dylan Thomas himself went out of his way to show his contempt for most people, for the world of meaning, and for morality. He drank his own urine on one occasion and wrote about it; he stole in order to break the law and to be separated from most men. His writing places the emphasis on words, not ideas, and he used images for what they were, not what they might stand for. Man did not need to follow an established meaning coming from God but should “spin the world” out of his own consciousness of it and realize that “We are the Creators of the universe—just as, in fact, we are poets.” So Simpson sums up Thomas’s view. We are also told of Thomas’s “drinking and self-destructive behavior.”³

Jack Kerouac said, “The only people for me are the mad ones.” The virtue of the mad is their rejection of the normal world. Both Kerouac and Allen Ginsburg felt that the insane, the criminals, and homosexuals were superior people because society condemned them. Drugs were also approved because of their rejection by most people. For these men and other writers and artists, “the self is the center of everything” i.e., the anarchistic, self-gratifying self is the center.⁴

The methods of *avant-garde* artists have been flamboyant in a way not too common with the classical practitioners. Both, however, each in their own way, have a common premise and dedication. They believe in themselves as an elite people. Their superiority begins with their rejection of “the ruck of humanity.” The elitist then proceeds to incite the rejection of himself by “the ruck of humanity.” An absurd

2. Louis Simpson, *A Revolution in Taste* (New York: Macmillan, 1978), 6.

3. *Ibid.*, 7, 29.

4. *Ibid.*, 44, 52.

syllogism thus governs their thinking: {14}

Premise A: Most men are ruck, trash, or garbage and are to be rejected.

Premise B: We, the artists, are rejected by the human trash, the ruck of humanity.

Conclusion: We are rejected because we are an elite group, far above the common herd.

This elitism on the part of classical and *avant-garde* artists is an implicit and explicit rejection of Christianity. As a result, artists who are in these traditions can only distort Christianity. Television and films give us the most obvious examples of this rejection and distortion.

Christianity is anti-elitist, but it is hierarchical. A hierarchy means literally sacred rule, i.e., rule in terms of God's law and biblical premises and ordinances. It sees life in terms of callings under God, of vocation and of ministries in our respective places.

The meaning of art as a ministry is a celebration of life and creation, and the artist is a celebrant. 1 Peter 3:7 speaks of life as a grace, and a married couple as "heirs together of the grace of life." Paul tells us that in our very persons we represent an act of grace: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7). We did not make ourselves, and we are, in our abilities, what God made us to be, and for His sovereign purpose.

Christian art thus, whether critical, exultant, or pensive, has been marked by a confidence and a sense of victory. This is notable in the hymns of the church, such as the song from the early centuries, "Of the Father's Love Begotten," or St. Andrew of Crete's triumphant hymn, "Christian Dost Thou See Them." It is clear and strong in the Negro spiritual, "He's Got the Whole World in His Hands."

When we look at the miniatures in *The Hours of Catharine of Cleves* (ca. 1440), we are amazed at the exuberant freshness of the colors and the rich use of gold. We are suddenly within a different world, a real world of joyful certainties in the face of all adversities.

But we must not imitate the past. The Christian artisan knows the power, the judgment, and the revivifying fact of God and His

purpose in the content of the present. He is very much in the world, although not of it.

A major fallacy of *avant-garde* art, and increasingly a governing one, is the *quest for originality*. The most dedicated practitioners have at times sought to create a new and original school of art almost every {15} year. The result has been an adventure into the absurd and the ludicrous. Originality, a questionable concept, is not the same as ability and caliber. We can be “original” by shaving off half our head and half our beard, but is it good? It is far more important for art to manifest insight and purpose than originality, which too often is simply freakishness and publicity mongering.

The goal of originality is *religious*; because God is the Creator, fallen man, determined to be his own god, seeks to be original or creative. God did not pattern creation after a derived meaning which governed Him, but He expressed Himself and His meaning in His creative acts. The creative artist who seeks to be original thus rejects any derivative or prevailing meaning; he believes it sufficient to express himself. Such an approach is a claim to ultimacy. To reject God’s meaning is to affirm non-meaning and mindlessness.

The classical artist affirms a meaning, but it has commonly been a Platonic meaning, i.e., to express an abstract universal, not God’s truth. Because of the strong platonic emphasis in classical art, elitism *a la* Plato’s *Republic* has been prevalent in such circles.

Art can be described as a *language*, a form of communication. When art left the church, it began to decline in its communication skills and concerns. The classical artist began to be an adjunct of his patron, kings and nobles. His sculpture, painting, and architecture was designed to enhance the images of elitism, i.e., to serve the decorative purposes of the nobles. Music was designed also to provide the proper setting. At first, classical music was background music in the courts of the elite, to attend their dining and dancing. Operas were sung over a great chatter of conversation, and it took a great singer to command, once in a while, a brief silence and attention. As the classical artists began to develop prophetic and elitist ideas, attentiveness was commanded. The world of music shifted from the court to the concert hall, and, in the nineteenth century, the concert hall began to replace the church as the place of reverence and prophetic expectancy. This attitude led directly to

the *avant-garde* view of the artist as a seer and prophet. Shelley saw poets, himself in particular, as the unacknowledged legislators of the world. The artist had become the misunderstood and slighted prophet.

As such, the artist began to talk to himself, or paint for himself. Ted Hughes despised clarity of meaning and understanding and spoke with contempt of Sara Teasdale's poetry as "quailing and whining," and said of Edna St. Vincent Millay that her lyrics were "simple," which was for him {16} apparently enough to condemn them.⁵

By denying that art is a God-given language and a form of communication, modern *avant-garde* art has reduced itself to a decorative role. A most common use of modern art is in designs for textiles. Moreover, works of art are now largely purchased in terms of the purposes of an interior decorator, whether amateur or professional. The high seriousness of art as a language is replaced with art as a decoration, a furnishing or background to create a pleasing atmosphere.

At the same time that this takes place, something more occurs. By rejecting communication, or, at the least, by rejecting communication with "the common herd," the artist sentences himself to isolation. Art becomes separated from the world of consequential and relevant affairs. Moreover, the elitism cultivated by the modern artist leads to a highly critical spirit, critical of others rather than of one's own self. If man is his own god (Gen. 3:5), then man is the judge over all things, and he is himself the standard. The works of other artists are thus viewed with a highly critical spirit, but not one's own. A community of artists thus becomes a very fragile thing.

In a truly Christian perspective, this is not possible. The Christian artisan is then comparable to a musician in a symphony of life whose conductor is God. Then the artisan, the engineer, the farmer, civil officer, churchman, and all other callings have their parallel places in providing for the richness of living. To exclude any legitimate vocation from their place in this symphony is to impoverish life.

In this perspective, art is a form of work. The *avant-garde* view

5. Simpson, *A Revolution in Taste*, 114.

of the artist has created the myth of the free spirit who gives a spontaneous and semi-mystical expression to art. Walt Whitman certainly cultivated this myth. Saint-Saëns said that he produced music as a pear tree produces pears; he did not thereby deny the work but rather affirmed his calling. Drudgery and hard work are a part of all good art, whether it be sculpture, architecture, music, painting, or anything else. Very simply, art requires work, hard work, and painstaking work.

Coomaraswamy, in describing the Christian philosophy of art, said that

... art is for the man, and not the man for art: that whatever is made only to give pleasure is a luxury and that the love of art under these conditions becomes a mortal sin; that in traditional art function and meaning are inseparable goods; that it holds in both respects that there can be no {17} good use without art; and that all good uses involve the corresponding pleasures.⁶

By following the classical and the *avant-garde* elitism, art has made itself irrelevant, and also a false form of prophecy. Not surprisingly, most men have no use for art. Too often, modern art has been the expression of a deliberately sensitive soul, self-sensitive, that is, not sensitive to others. The work of art best expresses “the artist’s precious personality,” and thus is “a luxury product or a mere ornament.”

On these grounds art may be dismissed by a religious man as mere vanity, by the practical man as an expensive superfluity, and by the class thinker as part and parcel of the whole bourgeoisie fantasy.⁷

As against this, Coomaraswamy tells us, “All traditional art can be reduced to theology, or is, in other words, dispositive to a reception of truth, by original intention.” Emile Male has said that such art is, in its symbolism, “a calculus,” which is “the technical language of a quest.”⁸

To understand our present plight in the arts we need to

6. Ananda K. Coomaraswamy, *Christian and Oriental Philosophies of Art* (New York: Dover Publications, 1956), 52. The view of art as a mortal sin when its only goal is pleasure is from Aquinas.

7. *Ibid.*, 90.

8. *Ibid.*, 127.

remember the fact of its elitism. Most people are precluded from understanding it and are cut off from art by many modern practitioners as a matter of policy. We must not forget, as an example, how grand and elitist grand opera once was when royal treasuries made it possible. Lighting and acoustic effects included comets, lightning, "infernal noises," flying dragons, devils on serpentine chariots, and more. Operas had up to fifty scene changes, and the cast included flying figures, boats moving on water, camels, bears, elephants, horsemen, cannons, "even entire armies." In *Pomo d'Oro* there were burning churches, earthquakes, and thousands of people involved in the production. "The performance was written and talked about for years."⁹ The performance in 1723 of the opera *Constanza e fortezza* was the greatest musical event in Europe. The performance began at 8 p.m. and ended at 1 a.m. Performances on this scale beggared rulers and over-taxed the people. Later, Ludwig of Bavaria, who financed Wagner for a time as well as his dream castle, effectively destroyed Bavarian independence and the future of the monarchy.

But this is not all that was destroyed. Art had been made into an elitist luxury, not a religious concomitant of worship and of everyday life. The church separated itself from art. Catholic churches sought refuge in sentimental art which conformed to pietistic yardsticks. Protestant {18} churches increasingly (outside German realms) were less and less agreeable to monarchism and increasingly republican in their philosophies; as a result, the Calvinistic churches turned against art as symbols of monarchy and popery. Workers' movements, especially the more radical ones, saw art as a weapon in the hands of their oppressors. The artists who subscribed to socialist tenets began to demand state patronage, replacing the royalty and nobility with the sponsorship of the socialist state. Art as a tool for revolution becomes subservient to a politico-economic order. It thus ceases to be a religious dimension of life and becomes a propaganda tool.

A tool is something a man makes to facilitate his work. A tool is as important as the work it furthers. It does not denigrate art to call it a tool, as the Marxists do, if we do not limit it to that role,

9. Friedrich Heer, *The Holy Roman Empire* (New York: Praeger, [1968] 1969), 239ff.

because art is much more. A tool is used to exercise dominion over the earth. Art has both a man-ward and a God-ward direction. It does celebrate dominion, but also joy, and more. The problem with all definitions of art is that they isolate art from life. We do not isolate speech from life, although some men are dumb and incapable of speech. Speaking is a key aspect of living; so too is true art. We are all involved in speaking, and some of us are great speakers, a delight to hear. We are all of us also involved in art in all that we do, some of us badly, others very ably, and some professionally.

The word *artist* is defined by the dictionary as “one who is skilled in art or who makes a profession of any of the fine arts,” and its synonyms are listed as artificer, artisan, mechanic, operative, and workman. The word *artisan* has a slightly different definition: “a trained workman; superior mechanic.” Note the emphasis on *trained* and *superior*. The emphasis is not only on ability but the trained and superior use of that ability in a given field.

The men we now call artists were once artisans; they were working men of the world with particular skills in very important spheres of life. They were not outsiders posing as prophets but key figures in the life of society and its faith. The restoration of art to relevance will not be easy. It is a part of a larger task of reconstruction in every area of life and thought. The neglect and/or distortion of Christianity has warped the totality of our world. Its reconstruction is a necessary and urgent task. One may ask, why is the artist necessary to that task? We can say that a man can “live” without speech, eat, sleep, and carry on some activity without the “luxury” of language, but life would be dramatically [19] poorer. So too would life be without the skilled artisan.

Too long, we have seen art regarded as one of life’s frills or luxuries, something belonging only to those who can afford it. Art is a concomitant to life. The houses we live in are works of art, whether good or bad art. So too are our furnishings, our wall hangings, our clothing, the books we read, the films we watch on television, and much, much more. Too often our art is bad because we show a contempt for the forms and meaning of life. But art is something we cannot escape. Much so-called art in the modern world is either bad art or pseudo-art. Modern humanism idolizes art as a substitute religion and reduces it to absurdity. In the Soviet

Union, the barbarians who rule place much emphasis on “culture,” and hence the prevalence of opera houses and ballet, among other things, all vain efforts to show that they are not barbarians. Show art tends to be inferior art, because the best art is an expression of faith and life. The cathedral builders knew the importance of their work: it was intended to help man glorify God, and to enjoy Him forever. The builders were not promoting their importance and glory, but that of their faith. The art of self-glorification is bad art.

THE CHRISTIAN WRITER

Otto Scott

Talking about writing is like writing about music. It's an effort to describe one medium using the technique of another. Perhaps that's why musicians always believe that critics don't know what they're talking about, and dancers and actors are regularly driven up the wall by what they read about their performances.

Nevertheless, words are all we have with which to communicate. We're stuck with this format. If our comments seem difficult to follow, they may make better sense on paper. And if that turns out to be the case, then perhaps you can write and get a transcript of what is said today about both writing and painting, and music, and the other subjects known here as the Media and the Arts.

After services last Sunday I went home and read the *New York Times Book Review*, though not for pleasure. Professional writers have to read the *New York Times Book Review* to keep up with publishing. The *Times* reviews have been described as "the daily literary fix of millions."¹

One media analyst said that "often more people read the *Times* book review than read the book, so the reviewer's opinion has more weight than the author's."² Of course, an author's opinion is often discounted anyway, because a great many people seem to feel that they could write just as well as anyone in print—if only they had the time.

Every writer is familiar with that. One said, "The writer comes up against the misconception that he's needed only for his manual ability to translate other people's experience into words. The non-writer's illusion is, 'I am just as good. I have just as much to say, more to say, but I'm missing a few technical details.' These

1. Russ Braley, *Bad News: The Foreign Policy of the New York Times* (Chicago: Regnery-Gateway, 1984), 242.

2. *Ibid.*

people feel their experience is unique, as indeed it is, but what they fail to realize is that it is not necessarily universal or relevant. The illusion that anyone can write a book is basic narcissism. Their fantasy transcends reality.”³

This illusion is peculiar to writing. Nobody believes that without preparation one can sit down and play the piano, or get on an Olympic ski team. But some people seem to think that writing comes automatically. It doesn’t. Neither does a knowledge of literature.

Writers begin as readers. Dr. Rushdoony, author of many books, has a library of over 30,000 volumes. If you take one of those books from the shelf, you’ll find his notes on the endpapers. That means he’s read the book, and has listed what he might someday cite from it.

Books are the tools of a writer’s trade, and not simply journeys into fantasy. To write means to read, to watch, and to think, and finally to express those thoughts in ways that appeal to an audience.

To do this, skill has to be developed, and no complex skill can be developed rapidly. Charles Dickens began as a Parliamentary reporter taking shorthand notes. Later, he wrote newspaper articles describing what he saw while walking about London. *Letters by Boz* proved so popular that the format is still used today.

But we have to go back farther than Dickens and deeper than newspapers to get a proper idea of the role of literature. Erich Auerbach, a German-Jewish scholar who studied in Germany before World War I, and a professor of philology (the science of languages) at Marburg until he was driven out by the Nazis, was a student of literature all his long life.

In *Mimesis: The Representation of Reality in Western Literature*, Auerbach compared pagan and Christian writing. He began with *The Odyssey*, at the part where Ulysses returns to his home and is recognized by his old nurse, by a scar on his thigh. She drops the basin from which she has been sponging his feet—a ritual then used to welcome travelers—and is about to cry out when he grabs her with his right hand and whispers threats and endearments.

3. Ernest van den Haag, quoted in Barbara Goldsmith, “You Know, I Could Write the Most Wonderful Book,” *New York Times Book Review*, September 30, 1984, 35.

At the point where the nurse first sees the scar, the poet digresses to describe how it had been received when Ulysses was a boy. All this is slowly described and has the effect of drawing us closer to Ulysses. Everything about that scar is {22} recalled: the hunt, which occurred during a visit to his grandfather, his grandfather, the tracking of a wild boar, the struggle, the wound, the end of the hunt, the banquet, and so on. This is all told before the elderly nurse in Ithica lets Ulysses's foot drop, in surprise, back into the basin.

Why? Because Ulysses returns from the wars after twenty years to discover his house filled with men trying to marry his wife and inherit his kingdom. *Tension* is being created, and we can hardly wait to see what Ulysses is going to do. So the digression of the nurse, the hunt, the boar, the scar, is designed to heighten that suspense—by extending it with a long digression. But after that digression, the nurse is forgotten—completely—having served the author's purpose.⁴

But when we finish *The Odyssey*, what does it mean? A wonderful adventure story, filled with action, redolent with interesting scenes and a wild variety of men and women, situations, monsters, events, crimes, and noble deeds. Men are murdered, turned into swine, their lives put at stake from storms and sirens. Writers have been imitating *The Odyssey* ever since it was first sung. But in the end, with the triumph of the shrewd and unscrupulous Ulysses, we are left with the sensations of a good day when we were twelve-year-old boys—of a pleasant experience, and nothing more.

Turning to other pagan writers, we discover the stateliness of antiquity. We find Plutarch, the biographer of successful men of ancient Greece and Rome. I recall his description of Mark Antony, leading his men across the Alps in the middle of winter. They had virtually no wood, and their fires were few and small. The night was freezing. Then he walked, naked, through the snow, from one fire to the next, one group of soldiers to the next, one sentry to the next. At each place he stopped and asked the soldiers if they were cold. Each of them said, "no."

Tacitus, the Roman historian, had an elegant style. He described,

4. Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature*, trans. Willard Trask (Doubleday Anchor Books, 1957), 1–4.

in *The Annals of Rome*, an army rebellion. He summarized the grievances of the soldiers, who complained of low pay, beatings, lack of pensions, bad food. But he didn't say whether complaints were justified or not, and he didn't describe conditions. He looked down at the soldiers as though from a great height, and he called their complaints *impudence*, and "disorder against the State." Yet he expressed their demands elegantly because Tacitus was an aristocrat, who wrote for the elite.

That was the way Homer sang, and all antiquity wrote. For the top—and for those on top. To this day, there's a certain snobbery attached to the study of antiquity, to what is called "the classics." In a {23} speech at a college, I once called the Greeks "men from nowhere; elegant barbarians." And I received an unsolicited, single-spaced, four-page, typewritten letter from an Herr Professor Doctor in Switzerland telling me how ignorant I am.

Auerbach contrasted Tacitus and the New Testament. Not because the New Testament is different from the Old, but because it was written in about the same historical period as when Tacitus wrote. He chose the description of Peter's denial of Jesus in the Gospel according to Mark.

Jesus, you remember, was the only one arrested. The rest were left behind. Peter followed the soldiers to the palace of the High Priest, and was brave enough to enter the courtyard and to join the servants around the fire. A servant girl spotted him, and spoke to him. He answered, and his Galilean accent was recognized. He denied who he was, and walked away, but she followed and repeated her accusations. Finally, after the third denial, he was allowed to leave—for remember, it was a period when a person's honor was identified with their word. To tell a public lie was to condemn oneself to universal contempt, especially when such a lie was as closely allied to one's honor as one's allegiance to his religion, and to its leader.

In this incident we see a great difference between the pagan writers and the Bible. First, we cannot evade its Jewish nature. For only the Jews produced a Holy Book that mingles the mundane details of life with the awesome presence and power of Almighty God. In the New Testament Peter becomes what Auerbach termed "the image of man in the highest and deepest and most tragic sense ... rooted in the character of Jewish-Christian literature ...

graphically and harshly dramatized through God's incarnation in a human being of the humblest social station, through his existence on earth amid everyday people and conditions, and through his Passion which, judged by everyday standards was ignominious ... and it naturally came to have, in view of the wide diffusion and strong effect of that literature in later ages—a most decisive bearing upon man's conception of the tragic and the sublime.”⁵

Here we have Peter, a fisherman from the humblest background. The other participants in the court of the High Priest's palace were servant girls and soldiers, who call upon Peter to play a tremendous role. On the surface there is little to this except a provincial stir, noted only by those immediately involved. But it was not a small moment in the life of Peter. He had left his home and his occupation and followed {24} his Master, and was the first to see him as the Messiah. When disaster struck he alone resisted. After Jesus was led away by the soldiers, he alone followed. But by then he was shaken by events, and in his discouragement he fell. His faith was insufficient, and he trembled—in the palace courtyard—for his life.

But when he left, *he heard the cock crow*. Then the words of Jesus returned to him, and with the fulfillment of that prophecy, his faith returned. He realized that God had known what would happen. It was through this experience that the significance of Jesus was revealed to him, and through him to countless others through the ages.

The distance between Peter as a hero, and the heroes of Plutarch and Tacitus and the other pagan writers, is immense. The Bible deals with events among the common people, with a new religion that emerged from the depths. “What we witness,” said Auerbach, “is the birth of a new heart and a new spirit.”⁶

The entire world changed. “All the occurrences in the Bible are concerned with the same question, the same conflict with which every human being is basically confronted and which therefore remains infinite and eternally pending.... We too are human, and subject to fate and passion, and the Acts of the Apostles show the beginnings of this development which later moved to the forefront

5. *Ibid.*, 36–37.

6. *Ibid.*, 37.

of history, and still remains the personal concern of all.”⁷

No pagan writer wrote that, or thought that. With Christianity, a new literature arose. After Jesus, the world was new.

For eighteen hundred years the Bible inspired the literature of a great civilization. The challenge of God, who placed us all into life, and who tests us all according to our individual measure, remained the central theme of the West.

This wavered during the Renaissance, which looked to the pagans for inspiration. But at the end of the sixteenth century and into the seventeenth, Shakespeare still wrote in the traditional way. His clergymen were from the old Church, though his plays were shown to Protestant England. The cast of Shakespeare’s plays included people of all walks of life, in every station—in all sorts of settings and scenes. The common people were as present in Shakespeare as in the Bible. And Shakespeare left his audiences in no doubt that Macbeth and his wife were damned after they succumbed to the temptations of power.

In the main, literature in the West remained Christian until the nineteenth century. There were losses during the Renaissance, but these {25} were recovered in the Reformation. A slippage appeared during the so-called Age of Reason, when an increasing number of novels began to appear, cast in the form of adventure and romance, similar in attitude and approach to Homer updated, designed to leave a pleasant impression. But even these remained largely suffused with Christian assumptions—until Voltaire and Rousseau.

Voltaire launched a campaign against Christianity that is still virulent. That’s not to say that anyone reads him today. His style is too old-fashioned for that. But Dr. Peter Gay described “The Enlightenment” as the rebirth of modern paganism, which is as good a description as any, and Voltaire was its leader in Europe. His wealth, his celebrated circle, and his example of stunning success, made him a formidable enemy for Christians. But his wealth was not based on his writing, but on the fact that the French government set up a lottery on an unsound basis. Voltaire detected the error, formed a syndicate, bought all the tickets, and became independently wealthy for life. His position, therefore,

7. *Ibid.*

was deceptive—and though his fame made him seem tall, he was in reality only five foot three, and his correspondence indicates that he was a small man in more ways than the physical.

It was *notoriety* that made Voltaire so formidable. He was the first of a long line—a line that still stretches before us—of such recipients of loud applause. Rousseau, Voltaire's literary rival, is a similar story. In his autobiography he admits that he placed his bastard infants (by his maid) at the door of a Catholic orphanage. The Church he despised took care of his offspring. Meanwhile, his idea of an ideal world was one in which Man lived in a state of Nature, as he saw that state: naked, without laws and without limits.

The ideas of Voltaire and Rousseau are with us still. Only recently the anthropologist Margaret Meade echoed Rousseau's admiration of savages. And we have lots of mini-Voltaires around, for whom all evil in the world is concentrated in Christianity. To assume that Voltaire and Rousseau are figures from the distant past, and therefore unimportant, would be an error. *Nothing is past that still stirs in our midst, and that still influences our lives.*

After Voltaire, German scholars *analyzed* the Bible. They "separated," so they said, "the miraculous" from "the historical." We can understand these exercises if we separate Peter from the prophecy of Jesus, in the palace courtyard of the High Priest. How can that be done? Logically, not very well. To drop the prophecy would be to eliminate the {26} reason for Peter's change of heart from the coward in the courtyard to the hero who spread the faith. The German method made a life of faith seem meaningless.

The influence of the German work spread across the globe. It reached Concord, a hamlet near Boston, where Emerson lived—and where he dropped out of the clergy. A provincial writer with world ambitions, he couldn't withstand the prestige of those who were held high in the world of letters. Yet to this day, his windy, self-answering clichés are rotated around the American middle class, and taken for gems of wisdom.

Emerson was not unique. England was hit hard by the new German scholarship. The journals of the time are heavy with religious doubts, questions, and despairs. An entire generation fell from faith into apostasy between the 1830s and the 1860s. And the '60s opened with Darwin, who was greeted as someone who

had proven that God does not exist. That was how he was received then, and how he is held today by many.

The Darwinian acceptance was promoted by the press, which appeared in the average home of western Europe and America in the period from 1811 to 1890. The press claimed then, as it does today, to be the voice of the people, but of course that's impossible. The press consisted then, as it does now, of carefully selected pieces composed by carefully selected writers, who describe the world as it looks to liberal eyes, unconnected with churches, with religion, or with Christianity.

It's no accident that Marx, Engels, and the Socialist Internationale was crowded with journalists. It's no accident that they wrote books on socialism that their friends and associates favorably reviewed in newspapers and magazines. The resemblance to today's (*New York Times Book Review*) is exact. And that's no accident.

What arose in the late nineteenth century was a campaign against Christianity of international scope and significance. It called itself various names: science, reason, atheism, rationality, free-thinking, socialism, communism, liberalism, intellectualism, scholarship, classicism, pragmatism, humanism.

In Russia the novelist Ivan Turgenev took notice of a group of young men who believed in nothing, and—from the Latin word *nihil*, which means “nothing,” coined the word *nihilist*. Dostoevsky wrote about nihilists so well that some people thought he was inventing new personalities. He was not. A new set of ideas had appeared to challenge Christianity, {27} and people had risen who believed in the destruction of the Christian state, and the Christian religion.

The bromide that Christianity was an evil drug, which first appeared during the Opium Wars of 1839 to 1842, passed from book to book, and from mind to mind. Fuerbach, a German scholar, flirted with the idea. So did Moses Hess, a companion of Marx, and so, of course, did Marx.

Owen Chadwick considers that entirely natural. When Marx said, “*religion is like the sigh of the oppressed creature, the heart of a heartless world, the soul of soulless environment*,” says Chadwick, “This is, after all, a Jew speaking. Jewish people emerging into the light after centuries of injustice, were naturally among the radical leaders of Europe. We keep finding them, for intelligible

reasons from their past, throwing up revolutionary leaders, being a people gifted with their traditional love of books and their innate inclinations to philosophical thinking. The influence of newly emancipated Judaism is not to be ruled out of court in contemplating the rise of the secular state.”⁸

“Since religious division once kept their people under, they were disposed to challenge all of a European religious tradition,” he observed.⁹ But in the inheritance of Judaism, their own tradition ran deep. “They might abandon the religion of their fathers and with it all religion; but seldom did they thereby come to despise what once was constituent of their people.”¹⁰ The Socialists, therefore, were disinclined to scoff at Judaism, to pour contempt over it—or to launch a campaign against it. It remained a vessel that had held people together against all others through the ages.

What in fact happened was that when religion was attacked, therefore, it was Christianity that was meant. And that situation was assisted by the rise of socialism, and its influence among the intellectuals. In the course of this rise, religion became a code word for Christianity, and was associated with differences between people. That argument led Marx, by stages, into the idea that religion is a moral evil.

Looking behind this argument, Chadwick noted that it is not too difficult to see resentment against the Christian state of Prussia, where Marx had hopes of an academic career, which ruled that atheists could not hold such a position. Atheism led Marx into exile, whether in Berlin, Paris, or Brussels—or London. The Christian establishment rejected him, and he in turn rejected the Christian establishment.

There were many like Marx in the Socialist Internationale, but the {28} Socialists had lots of company. They were joined in their assaults against Christianity by men of science, such as the Darwinians, who assumed that evolution proved there was no God. That this proposition is basically unprovable did not, *and does not*, deter them. Scientists in the Victorian period believed

8. Owen Chadwick, *The Secularization of the European Mind in the Nineteenth Century* (London: Cambridge University Press, 1977), 49.

9. *Ibid.*

10. *Ibid.*, 50.

there was a conflict between their discoveries and the Bible. Only recently are they coming to a bewildered halt, as their discoveries attest both to the limits of Man, and to the increased number of biblical proofs they have encountered.

By the dawn of this century the Marxists realized that direct assaults on Christianity did not persuade so much as provoke. They had more success with the argument that religion is a purely private matter—of no concern to the government or to society as such. And, by then, a good many ministers and a few priests had joined the Socialists in loud concern for the poor, for injustices, and for the betterment of mankind.

A combination of arguments ostensibly on behalf of working people and agitation about poverty led to the nostrums with which we are now familiar, and served to shift some of the Christian clergy from the Bible to social action. The very instruments of Christianity were used against it. Bookstores bulged with biographies of Socialist saints, their tribulations and their successes even after death. Socialists posed as *martyrs* in the court—even after being convicted of terrorist bombings. They spoke of “*the inevitable victory of Socialism*,” while decrying the idea of predestination.

By the turn of the century the new alternatives to Christianity had convinced the universities and the intellectuals. The clergy vanished from the administration of colleges their churches had founded, and were replaced by professional educators of carefully neutral agnosticism. No government anywhere any longer gave official preference to Christians, though Christians had built the West, and Christians comprised the majority of western citizens.

Around 1900, American scholars and writers began to expurgate Christianity from our literature. This was a remarkable step. The history of the Jewish people is one of the more spectacular known to us today. In fact, at this time, the history of the Jews in civilization is being shown on national television. It was three years in the making. Arguments have been raised about its authenticity, but that need not concern us.

What is important to note is that the Jewish people raise their children to know Jewish history from a Jewish viewpoint. By so doing, they imbue their successive generations with a sense of identity that retains {29} in them a visible, and audible, pride in

their heritage.

The Christian scholars of the United States, however, decided that the heirs of Christendom in this land need not know the history of Christianity. Nineteen hundred years of effort were culled from our history books, and only that which tended to place Christianity in a ridiculous or intolerant light was retained. The saints did not exist, and did no good. The pagans were not converted. Cities grew on their own. Cathedrals were beneath notice. Music, literature, painting, and the treasures of the Christian past were objects of negligible value.

Protestants learned only about their individual denominations—if that. The Catholics learned only about their Church—if that. Now, if the Jewish children were deprived of their history for a few generations, as we have been deprived of ours for the past three generations (a generation being about thirty years), they would soon lose that proud identity that distinguishes them today, and become as confused and rootless as are the children of so many Christian families.

The roots of a people are to be found in its history, but history alone does not speak. It lies in the cemeteries of the human race, in ruined buildings, in forgotten figures, in vanished generations. It is revived and brought back to life in the minds of men only through the hard-won skills of writers and scholars. When those words stop being heard, history comes to an end. Our history stopped, and we—and our children—are paying the price.

It is often said that you don't have to be religious to be a good person. By that, it is meant that you don't have to be a Christian to be good. Moral principles, we are told, can exist without religion, even when they are the moral principles of a religion. But when men ceased to defend Christianity in Europe, a wave of pessimism swept over the Continent, and it drifted into fratricidal war.

Hermann Rauschnig, who broke with Hitler, remembered Germany before that war. Very few Germans, he said, believed in Christianity by the time of World War I—excepting the very elderly, and none of these were on the General Staff. Recalling the activities of the German scholars who shredded biblical belief in German intellectual circles, that is no surprise. It is also no surprise that, after further domestic problems, the Germans turned to Hitler. After all, a people who lose sight of God will follow the

devil.

Between the wars, during my school years, literature appeared that “debunked” our heroes, criticized the system that kept us alive, and {30} knocked the traditions of the West. Not of anywhere else, mind you. Not of any other religion. Only ours.

And, unlike Europe between 1890 and 1914, we had not even a few voices of defense. No American Dostoevsky appeared. No Turgenyev, no Tolstoy. Not that they stopped the avalanche. But we look into them today to assess our position, for there are parallels.

In 1909 a small group of Russian writers, all of whom grew up in the climate of popular socialism and Marxism of the last decades of the nineteenth century—and all of whom had revolted against these ideas, and against the intellectual arguments of the 1860s which led to socialism, wrote a series of articles in a book called *Landmarks*.¹¹

These articles criticized the views that prevailed in Russian intellectual circles, and called for a “return to traditional spiritual values, which for most of them meant Christianity, as a necessary condition for the regeneration of the country’s intellectual, cultural and social life.”¹² That book caused a great stir inside Russia. Lenin denounced it. Then the authors, still alive in Moscow in 1918, wrote and issued another book, called *De Profundis*.

In this book, they described the October revolution as “the inevitable consequence of the intelligentsia’s thirst for revolution.” As one of them put it, “Russia had now been seized by evil spirits like those in Gogol’s nightmarish tales, or by the ‘possessed’ of Dostoevsky’s prophetic imagination. It was not simply a change of regime, but a profound spiritual disaster, a self-willed descent into the abyss.”¹³ *De Profundis* was confiscated and banned almost immediately. Only two copies survived in the West, and it was virtually unknown and unobtainable until it was reprinted in Paris in 1967.

So there were warnings of what would happen—and analyses of

11. See Max Hayward, introduction to *From Under the Rubble*, by Alexander Solzhenitsyn, Mikhail Agursky, A. B., Evgeny Barabanov, Vadim Borisov, F. Korsakov, and Igor Shafarevich (Boston: Little, Brown & Co., 1974), 1–3.

12. *Ibid.*

13. *Ibid.*

what did happen. *De Profundis* was reprinted by Soviet exiles. And similar warnings of what is in store for the West were issued in a book subsidized by Solzhenitsyn, called *From Under the Rubble*. Some of the contributors have since vanished into Siberia.

We find this as valid today, as it was nearly two thousand years ago. Eldridge Cleaver, forty-eight years old this year, achieved notoriety when he published from prison a book about how he revenged himself on white males by raping white women. That this became a best-seller among persons of all races in the United States, and was reviewed without indignation, speaks for itself.

Everybody today knows that Solzhenitsyn is a Christian writer. But [31] the world didn't know he was a Christian until after he was exiled from the Soviet Union. Before then, the world knew him as the man who wrote *A Day in the Life of Ivan Denisovich*. This description of a day in a slave labor camp in the time of Stalin does not even mention God or Christianity. It was sent to the country's leading literary magazine, and the editor showed it to Khrushchev.

As Christians, we believe that God softened the heart of the ruler of the Soviet peoples, so that he allowed the work of Solzhenitsyn to appear before the world. Because, of course, that's what happened.

The secular rationale is that Khrushchev wanted to destroy the Stalinist legend, and Solzhenitsyn's work helped, by breaking a silence about slave camps that had been ironclad within the USSR—and strangely enough, observed by the official and intellectual West as well.

Solzhenitsyn took the title of his second novel, *The First Circle*, from Dante's *Inferno*, in which the Italian poet had placed enlightened pagans. Solzhenitsyn described a special slave institution, where prisoners with technical skills were given rare privileges. Written in kaleidoscopic style, it depicts and describes the attitude of a dedicated Jewish Marxist who was unjustly imprisoned, the motives of the dreadful Stalin, the arguments of a humanist who believed individuals determine history, and those of a man whose views fall between these various extremes. The author's views are never directly stated.

In this second book, the world is provided a view of a country saturated with suspicion and fear. There is one scene where prisoners are told to clean their cells, and given religious pictures,

and even a Bible and a Talmud—so these can be seen by two liberal American visitors. One is described as Mrs. R—by which the reader immediately thinks of Mrs. Roosevelt, the prototypical American political chucklehead, and “two venerable Quaker matrons.” The time is World War II, when Solzhenitsyn, because of his knowledge of physics, was in just such a special prison.

Finally, however, a third Solzhenitsyn blockbuster forced the Soviet government to act. It consisted of the first volume of *The Gulag Archipelago*. When that appeared—published abroad—consisting of actual stories supplied by prisoners about their suffering, Solzhenitsyn was exiled.

Now, because of the *Gulag* books, we know how Solzhenitsyn converted. It came, as all our conversions come, when God decided to call him. Nothing in his life prior to that moment provides any reason to {32} believe that it would occur. Solzhenitsyn believed in Soviet Communism all his early life. He took a copy of *Das Kapital* with him to study on his honeymoon. He graduated from college, and in order to do that he had to be a good Communist. He became a school teacher. Now, a school teacher in a government school, in the USSR or here, is a government official. He or she represents the government, and teaches the official line.

In World War II, Solzhenitsyn became an officer. He was proud of his shoulder boards and his special status. His crime was to write jokes about Stalin in a private letter. In the prison camp he didn't want to be mistaken for the ordinary sort, and he wore his officers coat, from which the shoulder boards has been ripped, until it was in tatters. Before he was arrested, he had toyed with the idea of joining the secret police after the war.

“If I had,” he wrote, “I would have ended up in the cellar of the Lubianka prison, torturing prisoners—unlike the others. Instead,” he said, “I was sent to Siberia, where it was my good fortune to meet God.”

Solzhenitsyn's conversion fits a familiar pattern. Eldridge Cleaver, while serving a prison sentence for rape, wrote a book called *Soul on Ice* that made him famous. That a book written by a black man claiming that the raping of white women was an act of racial revenge could be a best-seller in these United States speaks for itself. Later, after a shoot-out with police, Cleaver, by then a leader of the racist Black Panthers, and a revolutionary, fled the

country. Under Communism, he met some real devils. While living in France, with an apartment in Paris and a house on the Riviera, Cleaver was miserable until he met Jesus. Then he returned to the United States to face the music. The Society of Separationists, an organization of atheists, gave him its Religious Hypocrite of the Year Award in 1977, and some Christians turned their backs. The media, which had hailed him as a revolutionary hero, cast him into outer darkness when it learned of his conversion.

When Solzhenitsyn reached the United States and it was discovered that he was a Christian, the media revulsion was almost visible. When he spoke at Harvard with the same honesty that he spoke with in the Soviet Union, he was booed. Editorials appeared charging him with prejudice.

I don't intend a personal comparison, but I recall that when I told some acquaintances in San Diego, before we moved here, that I am a [33] Christian, my host, who until then had been a model of courtesy, said, "What! I thought you were a free-thinker, and now you tell me you're a bigot!"

The campaign against Christianity has made a lot of progress. What it means to a writer is that his chances of being published decline as soon as his faith is known. I told the president of the Times Book Company, owned by the *New York Times*, that I had formed a connection with Chalcedon. When I described Dr. Rushdoony and his work, Tom Lipscomb said, "I thought you were an intelligent man. Now you tell me that you're connected to some smarmy cult."

You can imagine, if a world figure of the stature of Solzhenitsyn encounters difficulty over his faith, what ordinary Christian writers encounter. The anti-Christians today have a situation they have not enjoyed since the Caesars, when the persecution of Christianity lasted three centuries.

In the USSR, after the Bolsheviks achieved control of the government, they murdered over 300,000 priests and nuns. A similar, more recent purge was conducted in Red China. Persecution of Christianity continues today in many parts of the world, including in our next door neighbor, Mexico. Many Americans are blissfully unaware of this. Many more are indifferent.

That there is an anti-Christian tilt to our contemporary literature

is no secret. Plays appear like *Sister Mary Ignatius Explains It All to You*, and others that are clearly and openly anti-Christian. We have books like *The Passover Plot* and others on airport racks and library shelves and in the neighborhood supermarket.

All this is common knowledge. I'm not telling you anything you don't know. But what you may not know is the extent of the campaign, and the depth of its penetration, and its significance. It has continued, despite the protests of a few, to gather strength over a period of a century. It is now a very formidable force, and has cast the Christians of *half the world* into darkness and silence.

To sit quietly at such a time is to assist in your own intellectual murder. It is to deny your faith. Therefore, the Christian writer must be helped to redress this situation.

In these conditions, we should take a leaf from those from whom we inherited our religion in the first place: the Jewish people. When they were huddled in the Warsaw Ghetto, they organized a small committee, headed by a historian. The word went out all through the ghetto, to jot {34} down whatever was seen, or whatever happened in the course of the day, that exhibited the attitude of the conquerors toward the conquered.

They did this because through the centuries they have learned that a people should be kept informed of what is being done to them. Through the centuries the Jews have recognized that their enemies cite many different reasons for their dislike, but the dislike of their enemies always covers all Jews. They don't say that one particular critic doesn't mean them, he only means the Hasidic Jews, while I am a Reformed Jew: they know better than that. Furthermore, their writers have not forgotten (with the exception of recent backsliders like Norman Mailer, Philip Roth, and a sprinkling of others) to insist upon a connection between Jews and God.

So firmly have they established this that when I told a friend of mine, some years back, that I came to a certain decision because of God, he stared and said, "I never heard of anyone except a Jew getting a message from God."

One result of such a widespread acceptance of a connection between Jews and God is that all Americans believe that it is contemptible to attack Judaism. Nobody can claim to be tolerant and engage in such an attack.

But you can attack Christians. You *can* smear Christianity. You *can* ridicule Jesus, and you can satirize our ministers. You *can* denounce the pope and his priests and nuns, and you *can* publicly argue with bishops and cardinals. You *can* put anti-Christian plays on the boards and anti-Christian movies in film, and anti-Christian books in our schools and libraries.

Let me, as a Christian who is also a writer, tell you that as Christians, we have allowed these trends to become monstrous and dangerous. They must be resisted. Christians in the arts—whether in literature, music, painting, dancing, the media, or any other vehicle—deserve support, subsidies, the cooperation, protection, and brotherly love of their fellow Christians. Until this is done, and is common in the land, there will be no Christian Reconstruction. If it is done, we will have a world renewed.

Let us remember that Peter faltered in the courtyard, but recovered. His conversion after he left the courtyard was final. At the end of his life, when Caesar ordered his death, Peter asked to be crucified upside down, for he said he was unworthy to go through that ordeal in {35} the same position as his Lord.

Meanwhile, conversions continue today, as they have since Peter's time. The fact that they are not heralded is beside the point. The reality is that they continue. Eldridge Cleaver and others continue to turn to Christianity, everywhere in the world.

As we move into the third age, as the year 2000 draws near, we must defend our faith from being trampled by the forces of new Caesars. We are living with that challenge. There are Christians who have said that they wished they had lived in the first generation of Christianity, so they could have seen our Lord. If they stand fast now, they *will* see the Lord. If they falter, let us hope they will, like Peter, remember in time.

To keep that memory alive in time is the task of the artists. The writers, the painters, the musicians who play for Christians as they once played for David and his psalms, the dancers who appeared before the Ark of the Lord, the builder, the husbandman who takes care of the land, the scribes—all those with a vocation and a calling before God. Let us, therefore, respect one another's calling, and help one another in Christian Reconstruction. There are no others on earth who will do this for us; we are the ones selected for the task.

THE VICTORIAN ENLIGHTENMENT

Otto Scott

I remember that when I was a freshman in high school an author came through to give a lecture. His name was Rafael Sabatini, and his books were very popular in the 1930s. He wrote *Scaramouche* and *Captain Blood* and many other historical novels that were wonderfully exciting and interesting to read.

Anyone who wrote that well today would be lecturing on college campuses. High schools would be beneath such a writer—perhaps because he would know that present-day high school students wouldn't be reading historical novels: they would be reading Judy Blume. But Sabatini was big in his day. I remember that Errol Flynn played in *Captain Blood*, and some well-known actors played in *Scaramouche*, when these books were made into movies.

What Sabatini discussed, in the lecture that I attended at the Newburgh Free Academy along the Hudson, was the differences between real history and his novels. He described, for instance, the eighteenth century—otherwise known as the 1700s. I don't remember all he said, of course, but I do remember his remarks about body lice. "Everyone had them," he said, "and society ladies would use their ivory back-scratchers to try to shift these tiny tormenters, no matter what the occasion."

He had some other comments that widened our eyes. But the main point I absorbed was that it's easy to be fooled about matters one has not studied, and by the surface of literature. Sabatini, of course, was a {37} novelist—and writers of fiction are forgiven a great deal.

In time, I was to discover that many historians are as gifted in fiction as Sabatini, but lack his honesty. I was also to discover that a great many people don't like to have their illusions shattered. When my historical books appeared, some of my friends went to

the nearest encyclopedia, to see what the established experts said. And they then called me up to tell me that what I wrote was not in their references. As though that proved something.

Of course it did. It proved that encyclopedias can lie. I said so, but I sensed their skepticism even over the phone. And although I footnoted everything I wrote, some of them continued to believe what they had always been told to believe. This, I discovered, is especially true of people in the media. My assessment of James I of England and VI of Scotland is that he was an odious man, evil in the true sense of the term. But a young reporter in Oklahoma City said, "My college teachers didn't say that," and went away very angry with me. It was as though I had told him that his education was all wrong. Not many people who struggle to get through college like to be told that.

Yet, when it comes to history, that is usually the case in the United States. When it comes to history, we have all been misinformed, led down the garden path, and told not what happened, but what certain authorities want us to believe. In that manner, I was taught—as most of you were taught—that the original Enlightenment in eighteenth-century France was a great leap forward in terms of human, cultural, and political understanding, that Voltaire was a great man, that Diderot's *Encyclopedia* was a marvelous production, and that Rousseau was a great writer and philosopher.

Yet the truth is that Voltaire was a rabid anti-Semite, Diderot's *Encyclopedia* was packed with unscientific nonsense that was known to be nonsense even when it was written, and Rousseau's theories about primitive societies were ignorant and biased. Most of the "Enlighteners" who lived to see the Revolution they inspired proved their inability properly to evaluate reality by their ignominious deaths under the guillotine.

I wouldn't say that the fate of that elite was unprecedented: a great many coteries have suffered for their errors. But very few circles have enjoyed such a wonderful press, lasting two hundred years, as the members of the French Enlightenment. One of their number, Chamfort, a writer, hailed the Revolution as the culmination of all hopes. This [38] sounded a bit strange, because he flourished under the monarchy—as did most of his associates.

Just before the king fell, he was mentioned for a diplomatic post.¹

In 1793 he was arrested, and Robespierre pretended not to know him. Released, he spoke against the guillotine, and was rearrested and put in prison. Released a second time, a police agent, whose expenses he had to pay, was assigned to stay with him at all times. But Chamfort continued to make bitter comments about the leaders of the Revolution. One day the agent ordered him to pack and said he was taking him to prison.

Chamfort had sworn not to go back to prison, so he walked into his library, shut and locked the door, picked up a pistol, and shot himself in the forehead. His aim was poor, and the bullet smashed his nose and burst his right eye. Surprised to be still alive, he took a razor and tried—several times—to cut his throat. In his agitation he missed the jugular, but tore his flesh to ribbons. Then he cut both wrists, and opened all his veins. Finally, overcome with pain, he cried out and collapsed in a chair, while blood flowed under the door. His housekeeper heard him, and people came rushing. They broke down the door and tried to staunch his blood with handkerchiefs and whatever other cloths were handy. Finally he was carried to bed, where friends rallied around him.

He was there when the police arrived. These authorities offered to place four guards around his bed, for which he would have to pay. To everyone's surprise, he began to recover. Finally he was able to walk, and moved to a cheap room with a single guard. Later he developed a fever and various ailments and—after a long delay—a belated operation was performed. It was too late, however, and he died. His obituary was printed without comment. His position had been such that it took courage to attend his funeral, but most of those who were invited attended. That was the end of the man who said, "*Do you think that revolutions are made with rose-water?*"

His mistake was that he didn't realize he was helping to make a revolution, until it engulfed him.

Much the same could be said of all the members of the French Enlightenment, who—we were taught—were persons of genius.

But those teachers didn't tell us the real background. They didn't tell us that the Enlightenment began in England, in the period

1. *Products of the Perfected Civilization: Selected Writings of Chamfort* (MacMillan, 1969), 91.

between 1660 and the mid-1700s. It was, in part, a reaction to the Cromwellian {39} Revolution and consisted of a wave of ridicule against the more eccentric members of the Puritan denominations.

That ridicule helped bring about the Restoration, and ushered in a period of great license. For a time it looked as though England would go completely pagan, for the English, like the Italians in the Renaissance, rediscovered the pagan writings of ancient Greece and Rome. These provided a different view of the past than that given by Christianity. All sorts of archaeological efforts were launched, and scholars began to recommend that the Bible be “scientifically” investigated. One young scholar swept into this fashion was Edward Gibbon, who decided to write a history of the decline of Rome as he “sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the Temple of Jupiter.”

Voltaire was old by then, but as a young man he had visited London and found the atmosphere exhilarating. England had, by then, evolved into a realm where Catholics, Jews, and Protestants who did not belong to the Church of England were barred from public office. But religion as such was considered beneath the attention or respect of intelligent persons. Even Deism was subjected to ridicule.

Voltaire picked up the line of attack on the Bible. His earliest writings ridiculed the Flood, the martyrs, and the story of Creation.

About all that kept England from the abyss was John Wesley and the Great Revival. But that wasn't enough to save Benjamin Franklin and Thomas Paine, who are listed even in my unabridged Webster's as the leaders of the Enlightenment philosophy in America.

All this may sound a long way from the Victorians, but it is a matter of only one generation and a piece from the French Revolution to Victoria. Dr. Rushdoony has an interesting book about that monarch, disputing the legend that she was a prude, and never laughed. She was a member of the House of Hanover, which produced a long line of rakes, and she enjoyed a bawdy story—but not before children. *Manners*, not behavior, were what mattered most to the Victorians.

Dr. Peter Gay, professor of history at Columbia University and

the scholar who subtitled his work on the French Enlightenment *The Rise of Modern Paganism*, has recently published a work on the Victorians stressing their sexual misconduct.

Of course, we were taught that the Victorians were very repressed, so to speak. But it seems they were not. They were merely careful to draw a distinction between what was public and what was private. The {40} English upper class in the Victorian period, for instance, was noted for its adulteries, its mistresses and lovers, its swapping of partners at great country houses, and its great trove of secret pornography. But if these misbehaviors escaped the knowledge of the upper class, and descended to the divorce courts or the newspapers, those involved were ostracized and disgraced.

In other words, it was not what was done, but what was known—and by whom it was known. In part, this was a reflection of pagan teaching and, especially, of the writings of Plato. Plato's Guardians in *The Republic*, you will remember, were to rule society. These Guardians of society, in Plato's Utopia, were to share their women, but this was to be kept from the common people. A public disgrace would cost a Guardian his position. The Platonic argument was thoroughly accepted by the English upper class by the late nineteenth century. Adultery was forgivable, so long as class lines were maintained.

Before then, however, England had undergone a tremendous series of changes. First, the Napoleonic wars had lasted twenty years. During their duration, these wars left a deep revulsion against the arguments of the French Revolution. But a reaction set in not long afterward.

Social changes deferred by the war were demanded by the people. And the war itself had spurred, as usual, an Industrial Revolution. This meant the emergence of the factory system, urban crowding, smokestack industries, railroads, cheap textiles, and all sorts of innovations. In turn, these changes led to a sort of silent social revolution, in which—for the first time—all but the very fringes of society began to experience an unprecedented prosperity. New sorts of rich people began to appear, who had neither aristocratic connections nor political position. The private sector, which did not actually exist except on a simple trade, merchant, and craft level, began to expand into large enterprises

and mass employment.

This led to a great increase in living standards, an increase in the numbers of middle class and professional persons, and a similar increase in what might be called the “scientific” outlook. The Reverend Malthus, who doubted God’s wisdom in allowing so many people to have children, is a good example of this. Meanwhile, religious disabilities were removed. Dissenting Protestants and Jews and Catholics could hold office.

To the skepticism that was rampant in the upper class, therefore, the early and middle 1800s added a large number of newcomers to {41} comfortable ranks who began to adopt the fashions of their predecessors. This led to a great crisis of faith among the young. The diaries of the period are filled with lamentations and worry about doubts of God and the traditional tenets of Christianity.

Meanwhile, English scholars and educators—which meant, in those days, the clergy—sank in a sort of worship of antiquity, of ancient Greece and Rome. The Roman fashion was the oldest, and had been floating in the higher reaches for several generations. It led to the influence of Edward Gibbon, whose *Decline and Fall of the Roman Empire* blamed the influence of Christianity and Judaism for the collapse of the ancient world. By the early nineteenth century that viewpoint took several forms—all anti-Christian.

Later in the nineteenth century the Victorians developed an even greater admiration for ancient Greece. It would take an expert in *sin* to analyze all the reasons for that admiration. Dr. Rushdoony once described ancient Greek and Roman literature as “a trip to the sewer,” and that’s a kind description. Amid the public prudishness of Victorian England, when women wore more clothes than a four-poster bed and tended to look like walking sofas, the self-styled “classic” scholars steeped themselves in the licentious descriptions of pagan upper-class life.

This led to forms of imitations, Victorian-style. Greek statues were hailed as the ideal representations of the human figure, the English playing fields as examples of Sparta. Victorian homosexuality termed itself Platonic love. Greek architectural styles were revived, and the Grecian influence can be traced through a long list of Victorian intellectuals: Thomas Hardy and Tennyson, Matthew Arnold, Gilbert and Sullivan, Oscar Wilde,

Tom Brown, and Rugby.²

Of course, the Victorian idea of ancient Greece was strange. They ignored its slavery and its lack of scientific knowledge; they overlooked infanticide, the rise of tyrants, the hopelessness of Greek theology and its theory of eternal recurrence, and all the other aspects of the old pagan civilizations that led them to their terrible suicide. Instead, the Victorians publicly whitewashed ancient Greece into a sort of pagan British upper class. One still sees vestiges of that weird distortion in the British films where stately English actors prance around in togas to deliver their ineffable, pear-shaped accents.

But that covers only some of the Victorian intellectuals. Others plunged into a comic opera revival of the Middle Ages, especially of the tournaments and the jousts, heraldic shields, coats of arms, and other {42} footnotes, so to speak, of a period from which they claimed a sort of spiritual descent. These built replicas of castles, and hung the walls with tapestries formed on modern looms, and ordered reproductions of medieval furnishings.³

These somewhat ridiculous fashions, these indications of a society losing its sense of reality in the heady pleasures of prosperity, had their origins in the rise of scientism—in the idea that Man's mind can create miracles and paradises, and does not need God. By the middle of the nineteenth century, at a time when British goods and fashions, books and arguments were sweeping the world, it would be fair to say that Britain lost its religion at home.

Of course, its churches were still standing. Its prelates still officiated at huge public spectacles. But when Mr. Darwin's book appeared in 1819, the first edition sold out in twenty-four hours. It was the sensation of the day, and it won the day. Despite arguments, the theory of evolution was taken as proven fact and conquered academia and most of what was called society. Karl Marx was so happy about that that he wanted to dedicate *Das Kapital* to Darwin, but Darwin demurred. Jews—even converted

2. Richard Jenkyns, *The Victorians and Ancient Greece* (Cambridge, MA: Harvard University Press, 1980), *passim*.

3. Mark Girouard, *The Return to Camelot: Chivalry and the English Gentleman* (New Haven, CT: Yale University Press, 1981), *passim*.

Jews (despite Disraeli)—were not yet fashionable.

The later Victorian period was one in which Christianity became, at least on the top and the upper middle, transmuted into social betterment. The unspoken idea was that heaven was a myth, but Man could create not only a better world, but in time, a perfect world.

By this time new millionaires had risen whose dream it was to lead the life and enjoy the status of aristocrats. The idea of the “English gentleman” became supreme. A large country estate, lots of servants—and a disdain for “trade” and commerce and industry. In the United States, these attitudes were echoed by Transcendentalists such as Emerson, who led a gentleman’s life, thanks to an inheritance from a dying girl whom he married over many objections.

Bear in mind, therefore, that what I describe about England was also true in Germany, in France, in the upper reaches of the United States, and throughout what was once known as Christendom. Our forebears blew up their bridges to the real past, and threw away their inheritance—and ours—in the nineteenth century.

By the 1890s and the turn of the century, signs of decay were rampant. Homosexuals like Oscar Wilde lorded it in London society, and shocked Kipling when he returned from India to his native land. Pornographic {43} postcards and daring theaters, sprawling red light districts, male as well as female brothels, a pseudo-scientific obsession with sexual perversions, marked the medicine and science of Germany, Austria, France, and Britain. In Italy such matters were less openly discussed because of the Vatican influence, but Roman life was a mecca for rich Americans all through the Victorian period. That speaks for itself.

Owen Chadwick, in his Gifford Lectures at the University of Edinburgh for 1973–4, remarked on how odd it was that a civilization that had lived by certain beliefs for at least fifteen centuries, should abandon them, almost without a word, in a single century, without arousing scholarly curiosity among the academicians. If that had happened to some other, non-western civilization, he said, there would be armies of experts to examine such a phenomenon.

Of course, the shift was not quite as abrupt as all that. It started with the Acts of Toleration in England in 1689, when the ages-old

idea that no nation could stand with two religions was set aside. Toleration meant that the State would not protect religion. And in time that came to mean that anyone could attack someone else's sacred beliefs, without fear of reprisal. Freedom of religion came to mean freedom *from* religion.

In the years before the first World War, our civilization was larger than ever before, richer than ever before, and more heavily populated than ever before. The world had never seen such a civilization. It literally ruled the globe. It spoke a number of languages, and tended to think of itself as many different nations, yet it comprised only one civilization.

Yet, despite its power, its riches, its tens of millions, it was an unhappy civilization. It was a civilization that had lost sight of God, and that wandered blindly across the landscape. Its morals were shot. One German historian said, "Long before World War I, all the German upper class—except the very elderly—had lost their faith."

This was true in Italy and France, and Britain as well. That's not to say that it was true for every single person, of course. Christian remnants existed; clusters could be found of true believers. But "science" ruled. Woodrow Wilson, rejecting Theodore Roosevelt's offer to join the war with a volunteer regiment, said, "This will be a *scientific* effort." *Scientific* was one of his favorite words.

In looking backward at this great rush toward the cliff, one is reminded of the starting place. Of the Renaissance, named for the rebirth of paganism. It ended in blood, defeat, and despair. Fortunately for us all, {44} it was deflected, at the end, by the Reformation, and Christianity was renewed.

But the impulse toward death is difficult entirely to escape. The Renaissance reappeared in the form of the Enlightenment in England and France, and led to a second great bloodletting, known as the French Revolution.

And after that, as I have just described, the English and German and Austrian scholars and the French heirs to the Revolution all combined to create a new, Victorian Enlightenment. Once again, paganism rose—this time in the name of Science—while Christianity again declined in influence and in inner coherence.

They called the denouement the *Great War*. Millions of men marched to their deaths, for reasons that were never—then or

later—made clear. Revolution rose over their graves, and our civilization suffered a crippling blow, from which it is still lame and half-blind.

Of course, we know that the men who led our civilization into that catastrophe were not Christians. No Christian kings or emperors would have wasted the lives of their subjects and citizens in such a manner, for undefined goals. And no Christian populations would have marched under such leaders. What ruled on the top of the West were madmen, seeking unlimited power on earth. They violated every tenet of the Bible, and they—and those they led—earned a truly biblical punishment.

We need, therefore, to reassess the Victorians. They are not so remote that we cannot do that. Both my grandfathers were born in the 1860s, in the middle of that period. We still have the intellectual heirs of the Victorians on our university faculties. The ideas of Darwin, of Marx, of Freud—all Victorians seeking single answers to life—still dominate our Academy. Our media and our scholars alike still talk as though politics, economics, and science are the sum totals of intellectuality. We are still living in the mental world the Victorians imagined.

Of course, the Victorian spell is faded. It has grown stale and trite, and uninteresting. It is like an old dance program, which has not only lost the power to evoke memories, but is so dim we can hardly recall the occasion. We look about us and see the ruins of the dreams of the Socialists and the human wreckage of psychiatry, psychology, and all sorts of false doctrines: the collapse of a mountain of promises. Millions have begun to realize that the writers and rulers and elites who led the West into the abyss were not wise men, but fools. {45}

But the definition of a fool is still mysterious to many. They confuse it with lack of success, or with ordinary error. That would imply that people were simply misled by the leaders of the various Enlightenments, by the Victorians and by our vaunted scientists. But it's not that easy to be a fool. One must work at it. Entire generations have to accept the *essence* of folly, which is succinctly defined in the first line of Psalm 14: "The fool hath said in his heart, there is no God."

History shows us that *from that great folly, all others flow*.

THE TRUSTEE NATURE OF CHRISTIAN ART

Sharon Porlier

Thousands of years ago, in Persia, the purposes of God in history seemed to be in eclipse under King Ahasuerus. God's people were a small group in a totalitarian empire where the Sovereign God was neither known nor sought after. Then, as now, the enemies of God were also the enemies of His people. Two unlikely instruments were used for deliverance—a wise old man, and a lovely young queen. The wisdom of old Mordecai lay in showing his niece, Queen Esther, the meaning and purpose for which God had created her. She found that the fine gifts of beauty, hospitality, discourse, wit, intellect, and influence with the king were not her own possessions for use in furthering her own purposes. Instead, those gifts had been given in trust for “just such a time as this.”¹ She was a steward of God's resources, for the establishing of God's purposes. Godly fear overcame the fleshly fear of an earthly king. From yieldedness came courage to trust the final outcome to the Lord's Providence. “If I perish.”² She did not perish; deliverance followed obedience.

We, like Esther, are alive in a time of crisis for God's people and for the world. Like Esther, we are stewards of good gifts and talents. Like Esther, we were each created, gifted, and positioned for “just such a time as this.” We also have her choice before us: to clasp our gifts to ourselves and exercise them “safely,” piously, or in conformity with the self-centeredness and seeming meaninglessness of the times—or to put {47} them at the disposal of the Giver of good gifts and become obedient warriors. It is sobering to reflect on the consequences Mordecai set forth

1. Holy Bible, Esther 4:14.

2. *Ibid.*, 4:16.

should Esther refuse. “If you remain silent at this time, relief and deliverance will arise ... from another place and you and your father’s house will perish.”³

We live at a time when the unbelieving West is paralyzed with meaninglessness. Our culture, and in particular the children in our culture, are perishing for lack of meaning.⁴ This is the Age of Fragmentation. It is also the age of the illusory image; of form without content, or with dark and twisted content.

Ego kills art. Rebellion kills communication. It is ironic that never before in history has man had such powerful technological means for communicating—and never before has he had so little truth to communicate.

This has occurred largely because modern man, unlike Esther, imagines his gifts are his own, and exercises them autonomously for his own purpose—that of establishing his own highly subjective meaning for all things over against God’s given meaning. Foundational to Christian art is the understanding that “... all things come from Thee, and from Thy hand we have given Thee.”⁵ Who then is the Christian artist? What is Christian art? What is the nature of our work?

We find, in the very name of Jesus Christ, an analogy foundational to the definition of a Christian artist. We also find in His work the meaning and purpose of our work. For both the title “Christian” and the title “artist” are derivatives. Both point to a source outside of themselves; and both are derived from the same source, Christ Jesus. To be a Christian is to be “a little Christ, a little anointed one.” To be an artist is to express, consciously or not, willingly or not, the image of the Triune God Who is the Author of all Creation, all meaning, all creativity. Implicit in the name Christ Jesus is His meaning.⁶ His two natures, His mission, and purpose, and the power by which He accomplishes His work in the world.

In the name “Christ” we have His nature as the Sovereign God, Emmanuel—God among us—the creating word invading time and space and history, the Son of the Father, the only propitiation

3. Ibid., 4:14.

4. Kiwanis Magazine

5. Holy Bible, 1 Chron. 29:14b.

6. Ibid., John 1:10, 13.

for the rebellion of man—our rebellion. Here, we cannot follow. We will always be His creatures; we will never be God. We need, as artists, to be very clear at this point, for this is precisely the temptation offered to {48} us by the mythical concepts of art and the artist which have been developing since the Renaissance. This is the temptation: to be gods, determining for ourselves and setting forth for the world the meaning of meaning, remaking others in the image and likeness of our own autonomous imaginations.

In the name, Jesus, we have His nature as fully man, and here we also have our example. As man, He did not do His own autonomous will, but in the volume of the book it was written of Him, “I delight to do *Thy* Will, O God.” The source of His tremendous power as He walked the earth was to obey, as *man*, the every Word of God, in utter dependence upon the One Who sent Him. This is the source of our power also, for we are in Him and are to walk as He walked. He had multiple callings as a man; son to human parents, brother to human sisters and brothers, carpenter’s apprentice to His foster father, teacher with great authority and staggering responsibility, an artisan, lawyer, healer, prophet, priest, king. Yet there was an absolute unity in all the diverse aspects of His life which came of complete singleness of purpose. His heart was stayed on God, and He *obeyed* in all things.

We also have multiple callings and multiple temptations, intensified in this Age of Fragmentation. We tend to place a certain content in the often very private category “Christian,” and other—frequently contradictory—content in the seemingly more public category “artist,” and keep each content in a box quite separate from the other. The solution to this dilemma is to look at our Surety, our Example, our Head, Christ Jesus.

The content and character of Who He is as God governs and determines the content and character of Who He is as man. Here is a complete harmony of interest. Thus, it is from this point that we hang our analogy, for we are in Christ Jesus. *The content found in the name “Christian,” determined by God’s every Word, is to govern and determine the content of the calling “artist.”*

Harmonizing the calling Christian with the work of the artist shall equip us to face the challenge of avoiding a further snare, that of making all other callings in our life subservient to that of Christian artist. This is a most subtle form of idolatry. We have

also been born into family and community—and reborn into a Covenantal body, and are trustees of all the riches of Christ in all areas of thought and life.

This view of the artist contrasts most sharply with the mandatory job description current in the art world. The ideal humanist artist is a {49} presumptive high priest on a pinnacle. He is imagined as vastly superior to the common man, who from his position of majestic isolation, he both despises and patronizes. He is seen in Messianic terms; the heroic destroyer of given meaning, the avant-garde prophet of the truth-of-the-month-club. The Christian artist belongs to God, and is to be His servant. The ideal humanist artist sees himself *as* god, is owned by no one (or so he hopes), and sees his calling as nothing less than the remaking of reality. His talents and ideas are fiercely his own and comprise his identity.⁷ In contrast, the Christian artist is to hold his calling and talent as a trustee. This trust is to be administered, in community, to believers and unbelievers alike, and to the next generation, all for the glory, not of self, but of God.

Given this description of who we are, how are we to best execute this trust? We have been called and gifted in a time when the high priest humanist seems to hold the field, and seems further to be fiddling with unholy glee as the West burns! Let us examine our calling in light of the second half of Daniel 11:32. The verse in its entirety reads: “And by smooth words he will turn to godlessness all who act wickedly toward the covenant, but the people who know their God shall be strong and do exploits.”

The first half of this verse lays down one of the first obstacles to be overcome. The words are descriptive, not only of the many times ancient Israel was seduced by idolatry and turned aside from the Covenant by their own vain imaginations. It is equally descriptive of the history of a culture with distinctively Christian roots, Western civilization—and the ease with which God’s people still forget that they are a Covenant people. They also forget to take to heart the whole counsel of their Covenanting God and His Law Word. Thus, they lose sight of His true character, emphasizing only those aspects of Deity which are comforting and only those

7. Tom Wolf, *The Painted Word*.

demands of His which are convenient.⁸

In our own times, many accept uncritically an error rooted in the Enlightenment: a strange split between “spiritual reality,” usually identified with the purely personal and the supernatural, and the “real world,” usually seen to be coextensive with the material world and its demands, practices, and everyday life.⁹ Such a system, with its implicit denial of God’s providence for—and Sovereign authority over—every area of thought and life, tends to a radical disintegration of meaning, even for the Christian. Applied to those practicing in the arts, this is sobering. When art ceases to communicate God-given meaning, it ceases to be {50} Christian art.

By limiting God to the purely personal and experiential and to victory only *some* day, most abdicate the real arena, where lives are really lived, culture is really influenced for good or for ill, decisions are really made, and battles are really to be won. Many of us unconsciously develop our own peculiar doctrine of “sphere sovereignty,” each area of our life ruled by a different ultimate. We become eclectic, syncretistic. Again, there are obvious implications here for Christian artists.

The second half of the verse gives us our life work, our battle plan, and the irrevocable assurance of victory. The paramount problem in an Age of Fragmentation when counterfeit meaning systems are breaking down, is the meaning of meaning. The entrance of Light, of God’s meaning, crashes in our *own* barred doors and breaks up our *own* idols. The value of the Christian artist to a world seemingly dominated by the idolatry of apostate thought and perverted image, is that he alone has access to true meaning. *For the Christian image-maker is also an image-bearer in whom the image of God, distorted in the Fall, is being restored to the image of Christ Jesus.*

“The people who *know* their God...” To apply this portion of the verse to Christian artists and art, and the crying need for both, is to go back to the beginning of history and further—to eternity before time began. Why are we as image-bearers called to go out

8. R. J. Rushdoony, “The Myth of Piecemeal Religion,” in *Institutes of Biblical Law*.

9. H.R. Rookmaaker, *Modern Art and the Death of a Culture*.

into our culture? “In the beginning God *created*....” This is why Christian art, theatre, literature, journalism, music; Christian ideas and images in every realm of life. Because God is the Creator, and we are made in His likeness. God is also the primary Communicator, and was this before the world began. God lives in community, the community of the Trinity. The persons of the Trinity took counsel together before time. Out of community, then, came communication.

God spoke. God spoke this universe into existence by the power of His Word. He used the Living Word and spoken language in Creation. He spoke and the Creation, the Heavens and earth, the individual plants and animals and trees—each to bear after its own kind—came into being out of nothing. He spoke from a distance a Word, day by creative day, and Creation obeyed. The obedient Creation was also a communicative Creation. Embedded in that Creation was that which spoke of the Holy character and attributes and profound beauty of God. God is both Author—lawgiver—and illustrator of His universe.¹⁰ Before man was, with his seeing eyes and hearing ears, the universe spoke of God’s {51} glory, for God’s pleasure alone. The foundations of art, of communication, were laid before man the artist was formed.

Up to this point, God had spoken from a distance. But man was not just the word of His mouth, he was the work of His hands. We were formed in the first Adam—fearfully and beautifully made—by the direct touch of God. This establishes forever the radical discontinuity between the animal creation—beautiful and marvelous as it is—and man. For He lifted us up and breathed into us His breath, imparting a likeness which was an exact analogy of Himself. This elevates us high above the rest of creation—though deeply involved in it—as God Himself is elevated infinitely and Sovereignly involved with both. This special, direct Creation is the ground of our dignity, whether we are Christian or non-Christian. We are not animals, but men. No matter how low we stoop, our origin is not from below, but from above.¹¹ To presuppose that man evolved from below is to abolish meaning for man. Equally,

10. Holy Bible, Ps. 19.

11. R. J. Rushdoony, “Power from Below,” *Journal of Christian Reconstruction* 1, no. 2.

to say that man is god, robs man of meaning. Both of these errors permeate the imagery and communications of our era.

Having then created man and provided him a suitable helper drawn from the man's own side, God commissioned the two, together. They were to take dominion over the Creation, and working in obedience to God and together with Him, subdue it to God's glory. They were to take all of the treasures there in potential, and, using the tremendous powers of creativity and communication which were theirs as God's image-bearers, return them fully developed to God at the end of time, and lay them at His feet. From this, we see that culture, man's development of God's Creation, was central to God's given meaning for the world from the very beginning.¹² Enter the dragon. Satan came for just one purpose. God had not only created man and given him meaning, but in creating the universe, He had determined the meaning of each created fact in the universe. Man was to think analogically to his Creator; he was to think God's thoughts after Him. Meaning for man, the image-bearer, the reflection or pattern of his Maker, lay in interpreting himself, his existence, and every created fact within this universe by the revealed Word and Law of God. William Downing has put the matter succinctly:

Satan came to seduce the first man and woman into rebellion, to offer them something better, to give them a type of knowledge and principle of interpretation that would make them their own gods....¹³

The Adversary came to test Eve in regard to God's Word, in regard {52} to meaning. Eve chose her own meaning above God's. At that point, the image of God in man was stood on its head, and man, who had been created to know, love, and serve the living God now lived to know, love, and serve the dying self. The way was blocked to true creativity, true communication, which is founded on true meaning.

The whole history, from that point on, can be seen as the conflict of ideas and their consequences. The warfare between God's truth, His given meaning for all things, and the lies of the Enemy is what forms culture and brings culture down.

12. Francis Nigel Lee, *The Central Significance of Culture*.

13. William Downing, *The Meaning of Meaning*, (audiotape).

With the entry of Christ, Victor, into history, the outcome of this battle for meaning is assured. For He came at the appointed time to reconcile His people to Himself, to restore God's meaning to the world, to make possible a fully consummated Creation. We, His people, His artists and communicators, share with Him this dominion task of taking culture captive to His obedience. We have been purchased with His blood, gifted and equipped to glorify Him in our callings. We are being filled with the knowledge of His word, His given meaning.

From the human perspective, it is the communicators, the philosophers, writers, musicians, artists, teachers, speakers, journalists, poets, who most strongly influence the spirit and therefore the direction of a given age.

Kenneth Wuest has defined the spirit of the age in the following manner:

That floating mass of thoughts, opinions, speculations, ideas, which forms our environment as surely as the air we breathe, and which we inhale, again inevitably to exhale.¹⁴

Who is to influence the direction of the spirit of this age? The self-conscious humanist, who is, by the way, most often to be found in the field of media and the arts, has no doubts on this score. He holds firmly to a multiverse with no reference point above himself, no meaning but what he autonomously imparts, a nonintegrated multiverse closed to God with himself at the center. He, too, is a dominion man, for the glory of self. We neglect at our peril the task of communicating God's meaning in word and image at such a time as this. We are accountable because we know and are known by God. And we are equipped. Just as there was no corner of thought and life which Jesus Christ's invading footsteps did not touch when He walked the earth, so there is no area of life and thought which the imagery of the Christian artist cannot reach. We {53} work in a world which in every aspect still speaks of Him. We are ourselves being remade by the whole counsel of God which speaks the truth about life. Therefore, there is no aspect of imagery and thought closed to the restoration of godly meaning we potentially can bring.

"The people who know their God shall be strong..." We have

14. Kenneth Wuest, *Word Studies in the New Testament*.

just seen the source of our strength, the knowledge of God. To own Him as Creator as well as Redeemer begins to expand our view of the drama of history and to fill us with excitement in the knowledge that we have a task, a role in that unfolding drama, which is to end so gloriously. This long view of history itself contributes to our strength. For if we forget Him as Creator, forget our own origin, we tend to be ignorant of the movements of history which He alone governs by His Providence. We then see ourselves and our times in isolation. Such an ignorance has major consequences. To hold Christ as Redeemer only, causes us to see our salvation as something merely personal, experiential—to be consummated *someday* but having little real power in the present world other than to impact the strictly personal relationships of our lives. This intensifies and validates a withdrawal from the arena where the real issues of life are being battled.

A necessary source of strength for an artist, a communicator, is the history of ideas and their consequences. The imagery of an era will express the governing flow and crosscurrents of the ideas of the time. Most artists have a grasp of the history of imagery. But I suggest that there would be the strength of wisdom in knowing the movements of history behind the ideas, the prevailing philosophy, and the impact those ideas had—and are still having. For God allows the consequences of ideas raised up against His truth to be played out upon the stage of history until the ideas are seen as the lies which they are by the fruit of disintegration which they produce.

We are not propagandists. Art needs no justification. However, a mind informed deeply by the word of God and which is also familiar with thought which is in opposition to God, given meaning along with a character which is growing in godly discipline and diligence, is likely to produce imagery which is restorative of godly meaning.

The knowledge of God and joy in Him is our strength. The spirit of God supplies our weaponry in the battle for meaning.

For though we walk in the flesh we do not war according to the flesh. For the weapons of our warfare are not of the flesh, but divinely powerful {54} for the destruction of fortresses.

We are destroying vain imaginations, and every lofty thing raised

up against the knowledge of God, and we are taking every thought captive to the obedience of Christ....¹⁵

It is sobering to note the manner in which Scripture deals with one of the most highly valued human qualities in this age—imagination. Five different forms of the word are used: imaginations, imagine, imagined, imagineth, imagination. Imagination is alternatively translated “stubbornness,” “speculation,” and “intent” or “intentions.” These forms or translations of the word are used in thirty-six texts, thirty-one of which give a strongly negative connotation, with “wicked,” “vain,” “futile,” “evil,” often modifying “imagination.”¹⁶ The one positive use, 1 Chronicles 29:18, is most encouraging for Christian artists. In context, imagination is translated “intentions of the heart,” and is descriptive of humble hearts stayed on God, in order to do a work of art for His glory—building the temple. The Way is indeed narrow, but godly use of the imagination of a heart fixed on God can see deeper, clearer, truer than the imagination of a humanist whose heart is fixed on self.

The imagination is a gift integral to art. Let us look at the root meaning of the word “art” as given in the 1928 Webster’s dictionary. “Art” and “artist” are taken from *ars* or *artis*, from the Latin, meaning “strength” in the primary sense of power or skill. So when we hold the tools of our trade in our hands, it would be well to reflect that what we produce will not be neutral; it will carry a certain power. God takes both word and image very seriously. Just as when He spoke in Creation, *something happened*, so analogously, when we speak, think, write, or paint, *something happens*. Words and images based on relationship to God and community with Him, are strong for good, a blessing to man.

The word “image” as used in the Scriptures is of interest also. Of ninety-eight references, eighty-two are negative; sixteen are positive. Positive usages have reference to the image of God in man, the images of the cherubim which God commanded made for His worship in the temple, or the image of Christ to which we are being conformed. The negative uses all refer to idolatry.¹⁷

15. Holy Bible, 2 Cor. 10:35.

16. James Strong, *Strong’s Exhaustive Concordance of the Bible*.

17. *Ibid.*

This brings us to the study of two artists from the Scriptures. Both were God's men, both were gifted artists. One was also a gifted communicator whose misuse of his gifts was costly for himself and for God's people, but instructive for us. The men are Bezalel and Aaron.¹⁸ {55}

And Moses said to the people of Israel, "See, the LORD has called out by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with ability, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with ability to do every sort of work done by a craftsman or by a designer or by an embroiderer in blue and purple and scarlet stuff and fine twined linen, or by a weaver—by any sort of workman or skilled designer. Bezalel and Oholiab and every able man in whom the LORD has put ability and intelligence to know how to do any work in the construction of the sanctuary shall work in accordance with all that the LORD has commanded."

And Moses called Bezalel and Oholiab and every able man in whose mind the LORD had put ability, every one whose heart stirred him up to come and do the work.¹⁹

These verses are pregnant with meaning for Christian artists. "The LORD has called...." The vocation, the calling, gifting, equipping of an artist is not impersonal and general. It is specifically and personally God's call to an individual. Yet though He call out an individual, Bezalel is not called in isolation. Important to note is God's focus on his lineage. "The son of Uri, the son of Hur...." We know that he comes of a godly lineage. His grandfather was of Caleb's house, and upheld Moses's arms, along with Aaron, during the battle with the Amalekites.²⁰ "Of the tribe of Judah...." Here he is set, both in family and in community. The artist is not a creature set apart, with special exceptions made for his behavior on account of his gifts. He is not above other men to make grandiose

18. Gene Edward Veith, *The Gift of Art*.

19. Holy Bible, Ex. 35:30–36:2.

20. *Ibid.*, 17:12.

pronouncement. He is called as one who fully participates in other responsibilities as “He has filled him with the Spirit of God...” No muse, no disembodied inspiration which comes and goes at whim, no genius after the Greek manner, but the very Spirit who brooded over the water at Creation, is the Christian artist’s Guide and Teacher. “... [W]ith ability, with intelligence, with knowledge, etc...” Here is confirmation that our gifts do not originate with us, and that the autonomous use of them is sin. They have their origin in God; we have them in trust to develop in order to return Him glory, as Bezalel’s were given for beautifying the sanctuary for His worship. Intelligence in the Christian artist is the very construct of the mind being renewed by the Word of God, being equipped to know meaning, and knowledge is the specific information needed to get a task done. {56}

“And he has inspired him to *teach*...” This verse convicts that we are not only called to produce art, but to produce *artists*. Again, this speaks against the artist as an isolated individualist. Frequently good gifts and talents are given within a particular family line for many generations, affording an opportunity to draw from the past²¹ and reach into the future by apprenticing those youngsters who show that they, too, have the family gift. They will not only be schooled in their craft, but have a model to follow in teaching, in their time, their own children, or the children of others. This would enable covenant people to be assured of a continuity of godly artists—father to son or daughter to grandchildren. In this manner, there would also be a continuity of development in Christian art. Many foundations, once laid, have been lost to us now because such continuity was not deemed important.

“... Both him and Oholiab...” A similarly called and gifted companion, whose lineage is also recorded, is brought alongside to share in the work. “... [A]nd every able man ... everyone whose heart stirred him to come and do the work...” A sharing of tasks and using of talents in concert for God’s glory, again speaks strongly against the artist in splendid isolation speaking down or painting down to his culture.

They “... shall work in accordance with all that the LORD has

21. R. J. Rushdoony, “The Family as Trustee,” *Journal of Christian Reconstruction* 4, no. 2.

commanded.” This is the verse of central significance in drawing the distinction between godly and idolatrous imagery and artists. Obedience, enabled by God, to the command of God, for the purpose of God, is the source of our strength.

Aaron provides a sharp contrast, at least at one point in his life. Moses had gone up on the mountain to meet with God, and had left Aaron, along with Bezalel’s grandfather, Hur, in charge. The people grew restless and uncertain of Moses’s return. Aaron used not only the gift of art, but his famous eloquence to spark an apostasy whose focus was a god of his own making—an object of art—the golden calf. This calf was honored as “the god who brought you up out of Egypt....” Both God and His work of deliverance of His people are displaced in favor of the idolatrous thought of a man’s mind and the creative work of his hands. The distortion did not lie in the image itself (which was probably very beautiful) but in the blasphemy it symbolized.²²

We turn now to a more recent example of the imagery produced by rebellious man in defiance of God. These images, unlike the calf, plainly show the distorted nature of the thought behind them, being themselves hideous and distorted. A recent master’s thesis art exhibit [57] was shown at Washington State University (WSU). This was the outcome of years of study for those exhibiting. Diagonally across the large room were one-dimensional cut-out figures, the larger-than-life sized members of a baseball team. The pitcher was man himself, the catcher was Christ Jesus; the batter was Satan. Ringing the room around the central exhibit were large canvasses of nudes with dismembered bodies and screaming, decapitated heads. The nudes were women.

Historically, the female nude has been used as a symbol,²³ an icon expressive of an idea that percolated beneath the surface of the Renaissance and burst into full view in the Enlightenment. This idea was pivotal to the worship by man of the Ideal Man he was to become by the use of reason apart from God. If man was eventually to become God, the question of man’s nature was central. He was, of course, naturally good. Only civilization and

22. Holy Bible, Ex. 32:16; 36:37.

23. R. J. Rushdoony, “Contemporary Art: Art, Nudity, and Innocence,” *Journal of Christian Reconstruction* 1, no. 2.

its rottenness had brought him to his present, seemingly corrupt state. Therefore, the nude, used as the symbol of the uncivilized and heroically “natural,” with an untouched innocence. There is another icon that has been used to serve this apostasy, the holy child. This does not mean Christ Jesus. This is the infant or young child, used both in literature and in art as a symbol of the most pure, the most innocent, because it was the least civilized. We have now come to a time when that dream of human purity has been exposed for what it is—a nightmare. It is ironic that disillusionment has resulted from historical developments dating from the Reign of Terror, through two world wars, to the present global rash of wars and revolutions; all largely the consequence of the idea of the natural goodness of man and his perfectability apart from God.

What does a pagan people—an unbelieving people—do to their idols when they fail them? *They smash them*. That master’s thesis art exhibit was a symbolic smashing of the woman as an icon. What is happening to the second icon, the “holy” child—in abortion clinics all across America and abroad, and in epidemic child abuse—is *not symbolic*.

This puts into perspective the tremendous importance of imagery. Ideas often have deadly consequences. Images are often the seed case of ideas, which when developed to fullness, wreck real havoc with real lives.

At least one ideological father in the long history of ideas which led implacably to that exhibit was Marcell Duchamps. An artist with a developed hatred of meaning consciously grounded in the hatred of God, his {58} *Nude Descending a Staircase*, painted decades before, points forward to the WSU exhibit in the ’80s. The development of thought from the fragmentation of the meaning of woman in the Duchamps painting, to the violent destruction of woman in the university exhibit, is inescapable.

God’s image in man, the joy of the regenerate, is the pain of the self-conscious humanist. Hating the reminder of God which God’s image in himself brings, he will seek to twist and distort it yet further, enraged because he cannot eradicate it. This is the source of his contempt for his fellow man, also an image-bearer. This is also the reason why the spirit of our time is characterized by rage and force. This is why an Age of Fragmentation, when

counterfeit meaning is breaking down—as it inevitably must—is also a totalitarian age. Man, not able to persuade reality to conform to his meaning, resorts to force. Alternatively, he resorts to an equally totalitarian fantasy which first colors, then consumes his whole life.²⁴ We see both attempted solutions in today's art. I believe the new idol, the new icon, is not the nude, not indeed anything on a canvas at all. For one thing, canvasses have been pushed so far with the idolatry of technique and surface displacing content, that the canvas is no longer as appropriate as it once was for iconography. I believe the new image, the new icon, has come up off the canvas and is self-image.

To combat this imagery, Christian artists must have great strength which comes from knowing, having confidence in, and obeying their God. The sweet sentimentality commonly associated with Christian art simply will not do. The kind of art which we produce as God's people need not be so easy to put in a category and lightly dismiss as is often the case today. That which reflects well on God's Creation, with a content of meaning in harmony with His given meaning, expressed in whatever form—including abstract—is Christian art.

The art world is a piranha tank, dominated as it presently is by the high-priest humanist. It will require no ordinary courage to go into that piranha tank, not just as an artist, but specifically as God's men and women. In order to do this, we must deal with a heresy on our way out to the battle. This heresy, Kenosis,²⁵ is a manner of thought which has permeated the church subtly and without fanfare. It centers around the teaching that Christ Jesus, in coming to earth, emptied Himself of all power, and that we, as His people, are to similarly empty ourselves of all power. This is a false doctrine which encourages seeing virtue in defeat, refusing to do battle with evil—in short, becoming a sweet Christian {59} doormat. It undercuts completely the doing of justice in favor of a vague and contentless mercy which countenances and thus encourages evil.

What Christ Jesus did was to empty Himself of His prerogatives as God, in order to walk in obedience as a man. Had He not so

24. R. J. Rushdoony, "Fantasy as Law," *Journal of Christian Reconstruction* 2.

25. Rushdoony, "Kenosis, Law, and Holiness," *ibid.*

emptied Himself, history would have ended at His first coming; for the very mountains, as well as every knee, would have had to bow at His presence—and we would have had the last judgment! F. B. Meyer speaks of the real meaning of this emptying—a meaning which both humbles us and equips us for battle rather than retreat; battle in His power, not our own:

The Apostle Paul (in Phil 2:1–11) asks us to measure the vast descent of the Son of God as He came down to help us ... He was in the form of God, that is, as much God as He was afterward a servant. He did not grasp at equality with God, for it was already His. He emptied Himself; that is, refused to avail Himself of the use of His Divine attributes, that He might teach the meaning of absolute dependence on the Father.

He obeyed as a servant the laws which had their source in Himself.²⁶

When he stood dumb before His accusers as they spat at Him and scourged Him and pulled out His beard, it was because, totally innocent of all sin, He was at that moment the Sinbearer on our behalf. We will never be the Sinbearer for mankind. To turn that dreaded phrase of the art world to good account for once, “It has already been done”—both in time and in eternity. By contrast, we are told we will “give answer before Kings ...” bearing testimony of Him.

The people who know their God shall be strong and *do* exploits.

To know God as Creator and Prime Communicator, to know ourselves to be an analogy of Him, to know this universe to be spoken into existence by Him, sustained by Him, given meaning by Him, is to come to a place of great privilege as well as great accountability. This is particularly true of those gifted as communicators. The trustee nature of our calling lies in this: that we alone in our generation know the nature of reality in knowing God as both Creator and Redeemer. As we look about us at beauty and magnificence in the world side-by-side with the squalor and decay, we know why this is so. This is still God’s world, and it is groaning and travailing under the burden of our rebellion until the deliverance won at the cross is fully manifest. We look at ourselves and others and see great dignity as well as depravity

26. “Timeless Insights,” May 1981, 27.

and know the battle between the truth of God and the lie of the enemy still waxes hot, {60} though the Victor and the victory are never in doubt. We know He made a Creation pregnant with meaning to be developed, and that man will labor at this task until the end. We know that man has a Dominion assignment, and that he will exercise it either to the glory of self—with disastrous consequences—or to the glory of God, which brings the well-being of man. We know we were born into just such a time as this, not randomly and impersonally, but as ones planned and equipped from all eternity, designed for a particular purpose. We know that we live in a time like Nehemiah of old when the gates and the walls have been broken down and that we are to labor as God's people labored then, rebuilding and restoring household by household, calling by calling, each aiding the others until all is restored. We know, because we know God and have His counsel, that we are not atomistic, alienated, individualistic human beings, but members of the household of God, members one of another and of our own households. This brings further trustee privileges and responsibilities.

Here are some of the challenges to be met and examples to emulate on our way to do exploits: Alongside of the loss of a long view of history, corollary problems have arisen. These include a despising of the uses of the intellect in Christian circles, together with a despising of the Law by either limiting and sentimentalizing or relativizing it, or setting it aside entirely as irrelevant. We often substitute vague "Christian ethics" or "biblical principles." We have, with the rest of our culture, at the same time, become more individualistic. We have a strong grasp of an individualized, personal salvation, but a very weak grasp of the fact that we are born into a community of believers at a particular time in history, with a particular set of tasks to do to advance the Crown rights of our King in our time. Beyond salvation are the implications of salvation—sanctification—the working out of generation after generation after generation of the Will of God, with one generation building on the foundations of the generation preceding it, and training the next generation to be a warrior generation.

Blessings for this trustee obedience are great; the consequences of neglect are grave for believers and their seed, and for their culture and time. God speaks of this in Psalm 78:

Listen, O my people, to my instruction
 Incline your ears to the words of my mouth.
 I will open my mouth in a parable, {61}
 I will utter dark sayings of old
 Which we have heard and known
 And our fathers have told us.
*We will not conceal them from their children,
 But tell the generation to come the praises of the LORD*
 And His strength and His wondrous works that he has done.
 For He established a testimony in Jacob,
 And appointed a Law in Israel,
 Which He commanded our fathers,
*That they should teach them to their children
 That the generation to come might know,
 even the children yet to be born,
 That they may arise to tell them to their children,*
 That they should put their confidence in God
 And not forget the works of God,
 But keep His commandments,
 And not be like their fathers,
 A stubborn and rebellious generation
 A generation that did not prepare its heart,
 And whose spirit was not faithful to God.
 The sons of Ephraim were equipped with bows,
 Yet they turned back in the day of battle;
 They did not keep the covenant of God,
 And refused to walk in His Law;
 And they forgot His deeds,
 And His miracles that He had shown them.

... And again, speaking of a generation which had its eyes on self, circumstance, and personal feelings:

And in their heart they put God to the test
 By asking food according to their desire....

To once again see our families including parents, spouses, and children, as a part of God's Covenant; to see them with a sense

of the continuity and development which is as characteristic of families as of nations—both in terms of blessing and of cursing—is to prepare for restoration of meaning. We are not to gird up for exploits in isolation, but to equip the next generation to do so also. If we do not, we will have missed the point, for they may well face a battle hotter than we ourselves do. We have a need to recover a root meaning of the word which has come to us as Church—*Eccoleo*. The primary meaning does not describe a pietistic ghetto isolated from the world. It is instead: “A {62} military draft of those called out to do battle in times of crises.”

There is a crisis in the media and the arts. There is a strategic place on the battle field for Christian artists. In this matter of girding up for battle ourselves and training the next generation to do so, we may profit by looking at Elijah and Elisha. The one was deeply observant of his student, while thoroughly engaged in the task God had set before him. He taught with strict discipline which he demanded no less from himself. He taught both by precept and example. The student watched the master carefully, weighing his actions and meditating on their meaning. He walked as his master walked. By looking to God and the human pattern God had given rather than self and circumstance, he was prepared when both the mantle and a double portion of his master's spirit fell to him. He swung the mantle. The waters parted. May it be so with us and our children!

TRUTH AND OBJECTIVITY

A Christian Perspective on the Presentation of the News

Garry J. Moes

There is a debate within the ranks of working journalists over whether we are tradesmen or professionals. The tradesman argument usually surfaces during periods of collective bargaining when the Guild begins to apply its trade union approaches in furtherance of its material goals. The professionalism argument is raised when the privileges of professionalism are required—as in the protection of confidential sources and privileged communications, much as in the lawyer-client relationship, doctor-patient, pastor-parishioner relationship. Rarely do we dare to call ourselves artists, however. And thus I count it a privilege to be able to participate in this conference dedicated to the arts. It will soon become readily apparent that I am also not a scholar and I am therefore humbled to be sharing a podium with so many who are.

* * * * *

Free-world journalists have often made a rallying-cry out of Jesus Christ's stirring promise, "You shall know the truth, and the truth shall make you free."

By this, they usually argue, that the free flow of facts or information will further the cause of freedom.

No doubt it will.

But Christ had something far more significant in mind when he gave {64} this promise. He meant, of course, that knowing Him—in the biblical sense that to know is to become a part of—will result in one's full and perfect freedom from spiritual shackles.

While this promise was not intended specifically to be a war-cry for journalists, Christ's true intentions in speaking it do indeed provide a sure foundation for Christian journalists.

To know God is to know the truth.

To be a journalist who knows God is to have a unique perspective on the truth—even a unique *claim* to the truth.

To claim to have a corner on the truth in this modern agnostic age, of course, is to invite scorn. But those who scorn the Christian claim to absolute truth cannot escape the fact that they, like all men, have a position with regard to what is true. To say that truth cannot be known is itself a "truism" in the mind of the one who makes such a statement.

Thus all writers, Christian, humanist, pagan, have a position on the subject of truth.

As John Saunders wrote in the 1983 Art and Media Conference edition of the *Journal of Christian Reconstruction*, "In his heart of hearts, the humanist knows the need for salvation just as the Christian does, and he knows of this need because God has placed it in the ground of his being. He cannot escape the knowledge of it. Christian and humanist may both use the same word (salvation) but, by virtue of their different religious starting points or presuppositions, they mean two entirely different things which have two entirely different sets of consequences."

What is true on religious doctrinal matters such as salvation, is also true in all matters of life and creation. The same facts applied from different religious starting points can be made to mean different things with different sets of consequences.

Different religious starting points—which all journalists have—have made all the difference in the world in reporting and commentary on the news in our day.

Happily, perhaps, many humanist journalists are not aware of this. They have not even considered the fact that they have a religious presupposition or starting point. I say "happily" because while they fumble in their unconscious ignorance, Christian journalists and would-be journalists can begin training themselves toward their own realization of a Christian presupposition in all of their work.

Such training is now being offered, for example, at the Scandinavian {65} Christian University in Sweden, whose Nordic

School of Journalism is preparing young journalists through a three-year master of journalism program to defend truth and justice worldwide. The program focuses on four primary disciplines: the mass media, religion, economics, and political science; and its approach is unabashedly ideological. This new work demands the support of all who share a vision for reconstructing the mass media in our world upon a biblical framework.

Returning to John Saunders's words, "The biblically consistent Christian thinker should be able to develop a theory of communications which is the true one and, since it would conform to the way things really are, it would also be the most successful theory of communications."

Says Saunders, "The consistent humanist cannot develop a true theory of communications given his presuppositions. Only the Christian can develop the true theory of communications and we can, as it were, know something which the opposition cannot know. In short, there is no good reason why the Christian theory of communications should not dominate the entire world of communications. And there is every good reason why the humanistic theory of communications should be the least successful in the world."

Saunders points out that the primary reason Christian-based communications are not now dominating the world is that Christians have for too long withdrawn themselves from the real world to a church-based Pietism.

Ironically, our secular humanist media have adopted a curious sort of "Pietism" of their own—a position which separates belief from practice and calls it objectivity, neutrality, and balance. The religious nature of this position, including its movement from vision to orthodoxy to doubt, can be seen in the words of Newbold Noyes Jr., formerly of the *Washington Evening Star*.

Said he, "In 1900, when my grandfather, Frank Noyes, helped found the modern Associated Press and embarked on 38 years of service as first president of that news agency, he and his associates were pretty sure they knew the answer to our question, how to tell the truth. Their answer was a thing called 'Objectivity'.

"Up to then, newspapers had been quite personal in their approach to the news. Most reporters fancied themselves as so many nineteenth-century Westbrook Peglers. What they wrote

was vastly entertaining, but they were not nearly so concerned with telling people the truth as with {66} telling people off. They faithfully promoted their own ends, and cudgelled their enemies with gusto, and a good time was had by all. But the truth, somehow, tended to get lost in the shuffle.”

Noyes pointed out that the AP, serving a wide variety of editorial viewpoints among its members, instituted the practice and principle of “objectivity.”

Again quoting Noyes: “The idea of objective reporting is second nature to all of us today... so much so that we have to stop and think when it comes to defining it. Fundamentally, however, to the men who first preached it, objectivity meant that the only safe thing in a newspaper—outside the editorial page—was a fact. The reporter’s duty was to supply his readers with the cold, hard barren details of what had happened—and with nothing more. If he did try to give something more, he was moving into dangerous ground—for he was interfering with the reader’s right to make up his mind on the basis of the facts alone.”

Noyes says that this simple definition became the creed of the responsible press. In his words: “It tried, as we try today, to tell the public the truth. But it was afraid of trying to tell the whole truth. Its overriding concern was making sure that what it dispensed was nothing but the truth. It operated on the assumption that it simply was not feasible for a newspaper to attempt to tell the truth, the whole truth and nothing but the truth—all three at the same time.”

And he adds: “The cult of objectivity, in other words, supplied the ground rules of a safe adolescence for American journalism. But the day inevitably comes when an ex-adolescent must test for himself the forbidden fruits he has been taught are so dangerous. That time is hard upon us now.”

Those words are quoted in a journalism textbook entitled *Interpretive Reporting*, a title which reflects the trend in journalism today. The trend is not altogether misguided, because there is more to truth than bare facts. This has become increasingly so as the humanist view of reality—presentation of facts—has become the standard in our culture. And modern journalism is indeed tasting of the forbidden fruit, “faithfully promoting,” as Noyes described the lusty old days, “their own ends.”

Faced with the humanist agenda, still disguised as “objectivity”

and thus foisted upon society and even sometimes the working reporter as such, the Christian journalist must be prepared to return the pages of {67} reportage to the one absolute truth—a valid kind of objectivity which is fair and just, as the Christian way always is.

A logical question arises at this point: if a Christian journalist views himself as an advocate for the Christian worldview or a soldier of the cross (as all Christians are called upon to do) how can he yet be an objective reporter of the human scene, showing fairness and impartiality to all?

To ask the question is to reveal a wrong view of truth.

For the Christian knows that there is only one truth—the Law and Word of the one true God. The question suggests that there is more than one kind of truth—the Christian view and some other version representing the rest of humanity and knowledge.

If truth is the Law of God, as Christians know it is, it serves the cause of justice perfectly. Thus while truth is not the same as objectivity in the worldly sense, truth perfectly serves the cause of objectivity in the Christian sense.

A Christian journalist, basing all of his work on the Christian presupposition he has as his mental starting point, will never be unfair or unjust if he is faithfully obedient to the Law of God. In fact, it is the faithful Christian journalist, or at least the one faithful to the residual of Christian truth left in our society, who can best be trusted to tell the truth objectively and justly.

Christ, the embodiment of God's Law—in fact the Word Himself—did only perfect good in His ministry to mankind here on Earth and does so even now through the work of His Holy Spirit. Of course, He was crucified for it, and we might expect no less.

Let us make no mistake that humanistic journalists of our time, at least the thinking ones (and therefore the most dangerous ones), are consciously—even gleefully—pursuing their own worldview and perspective on the truth.

Nathaniel Blumberg, a humanist professor of journalism at the University of Montana for many years, said this during his retirement speech in 1978: "...All the signs I see point in the direction that the concept of individual responsibility and social responsibility is going to be a paramount consideration of the next

decade” of news reporting. “The basis of that heartening belief is that the news media,” says Blumberg, “at long last have begun to emphasize the positive aspects of life, the ways in which we can improve the conditions of life.” {68} Elsewhere in his speech, Blumberg made it perfectly clear what his social-democratic opinion of “the positive aspects of life” and of improving the human condition was—and it was not a Christian worldview.

Blumberg does correctly observe that most journalists enter their field because they firmly believe the news media can “change our society for the better,” to use his words.

The question is: whose presuppositions about what is better, whose presuppositions about the Truth, are going to shape our society’s future?

The Quill, the magazine of Sigma Delta Chi, the Professional Journalism Society, reported last year on a study by S. Robert Lichter of George Washington University and Stanley Rothman of Smith College which demonstrated the thorough-going secular character of the editors, producers, and reporters of the nation’s “prestige” media.

Lichter told the AP’s George Cornell that the leaders of America’s media are, in his words, “very secular... much less religious than people in general.”

In the survey blank labeled “religion,” 10 percent of the respondents wrote “none.” The survey results showed that only 8 percent go to church or synagogue weekly, and 86 percent seldom or never attend religious services. Only one in five identified himself as a Protestant, one in eight as a Catholic, almost one in four said he was raised in a Jewish household.

Lichter told Cornell that the media’s outlook was clearly liberal and that the “non-religious aspect” of the media jumped out of the survey data.

The Lichter-Rothman study found that only 11 percent of the media elite consider adultery morally wrong, whereas a survey by Research and Forecasts Inc. for Connecticut Mutual Life Insurance Company found that 81 percent of the general public considers adultery morally wrong. Similar splits were found on other “morality” questions, according to the *Quill* article. The magazine concluded: “The leaders of American media are not typical of the culture they are in charge of reporting.”

Although philosopher-journalist Albert Camus may not be the perfect model for a Christian journalist, something Camus said in 1917 when he accepted the Nobel Prize in Stockholm can serve as good advice.

Said he: “Whatever our personal frailties may be, the nobility of our {69} calling will always be rooted in two commitments difficult to observe: refusal to lie about what we know and resistance to oppression.”

If we can forget for a moment the humanist-existentialist base from which Camus spoke, I would like to explore these two commitments from the base of a Christian journalist. First of all, the refusal to lie about what we know.

At the outset, we must ask ourselves: what do we know? There is a lovely phrase I learned from John Saunders at this conference one year ago. It is: “epistemological self-consciousness,” and I now understand it to mean “knowing what we know and why we know it.”

The study of knowledge we generally call science. And in the sciences I have run across what I believe to be an apt model for the journalist, since both journalism and the sciences are said to deal in the world of facts. For this model, and a second one I will discuss later, I am indebted to author Herbert Schlossberg, whose recent book *Idols for Destruction* has deeply molded my thinking and my analysis of the human scene during the past year. The rest of my remarks will quote and paraphrase him liberally.

As we have previously observed, all systems of thought rest on assumptions, beliefs, or presuppositions. Schlossberg observes, for example, that an assertion about God is not *logically* different from a physicist’s assumption that the physical world actually exists apart from anyone’s mind.

In his words, “There can be no simple appeal to the ‘facts,’ for factuality cannot be considered apart from a philosophy by which the facts are interpreted.”

C. S. Lewis argued that beliefs mold the perceptions of the observer so completely that they control his interpretation of the empirical information he uses.

The nose for news, then, can be twisted any way the newshound’s assumptions and personal penchants take him. Neither science nor journalism possesses any inherent objectivity denied to other

investigative activities because no one—scientist, journalist, or other—can fully isolate himself from his critical faculties and from the other aspects of his personality.

Journalists, in their much discussed arrogance, make the common mistake of supposing that they, as a class, are capable of rising above the selfishness, prejudice, and party spirit that afflict ordinary mortals. The inevitable result is the widespread occupational disease of my profession, {70} cynicism, for no one in the world can live up to the arrogant expectations I have just described.

Both science and journalism, in the hands of the humanist, thus share a disability common to all quests for knowledge outside the pure truth of God's Word—a reliance on unproved assumptions, subjectivity, and a propensity to make pronouncements on questions that lie outside the practitioner's field of competence.

As I have previously noted, to assent that truth is capable of being known and held objectively is to state a dogma which is contrary to the dominant position of our age. But all alternatives to Christian dogma and doctrine are equally grounded in unprovable assumptions and thus cannot be distinguished from positions of faith. Yet so many, particularly in my profession, fail to recognize the pervasiveness and fragility of their own belief system.

The second commitment to which Camus called his colleagues in 1917 was "resistance to oppression." What Camus no doubt had in mind was that journalists should form the vanguard for freedom from tyranny in this world. This is indeed a noble and Christian calling, one emphasized repeatedly by the Old Testament prophets, our second model, whose condemnations of idolatry were always coupled with denunciations of the natural consequences of idolatry—namely, injustice, tyranny, and oppression.

Again, as Herbert Schlossberg points out: "Biblical faith is the only apparent antidote to the determinisms that dominate the contemporary intellectual scene. Its serious consideration of history—[and as a journalist I might add here contemporary history or current events]—strikes at the naturalism that makes freedom impossible."

Liberty—freedom from oppression—can therefore be seen to be rooted in the objective truth that is found only in Christ, and we thus return to our opening references to John 8:32, "You shall

know the truth and the truth shall make you free.”

To quote Schlossberg, “Since truth is what frees, Christians need to repudiate the alternative explanations that see freedom in such circumstances as the frontier origins of the nation, or in capitalism, in economic security or in the overthrow of obligations of traditional morality. If truth is what frees, then lies are what bind.... Nobody can live in freedom if he is fearful of deprivation. That does not mean we need security and prosperity from society, as the dominant ideologies tell us, but rather we recognize that our security comes from God.” {71}

Yet up and down our land, the mass media continue to repeat the assumptions that lend credence to idolatrous ideologies, those that promise meaning and security in things other than the Law of God and work of Christ.

For the Christian reader, citizen, and journalist, the difficulty often “lies in correlating the eternal aspects of divine law with the conflicting and misleading realities of the observable world” (Schlossberg).

A Christian journalist must avoid the *de facto* atheism of interpreting events as if they have no connection to anything beyond themselves—the meaning given by the secular media to the word objectivity.

We are compelled, if we are to be true to our faith, to admit and recognize that events in the observable world—and so-called objective facts—always relate to the cosmic struggle between Almighty God and the rebel forces which have warred against Him since before time began. For any Christian, including the Christian journalist, to fail to recognize this is to deny the very core of Christian faith, the knowledge of sin and salvation and the requirement to live in gratitude according to the absolute Law of God, who saves us.

The Christian faith also calls its adherents to iconoclasm. If the faith is to have any effectiveness, it must be active in breaking down God’s rivals.

Schlossberg urges that the time has come to pay closer attention to the New Testament warnings against worldliness.

“There ‘the world’ is identified as the system of political, cultural and religious leadership that arrayed itself against God and refused to listen to the prophetic word that exposed its wrong-doings. It is

that world which Jesus said 'hates me because I testify of it that its works are evil' (John 7:7)."

It was that testimony which, as Isaiah predicted, would cause Jesus to be despised and rejected of men. And this raises another possible view of Camus's call to resist oppression, one which he likely did not envision.

A Christian journalist, if he is faithful to God's Word to further the cause of freedom by testifying to Christian truth, will, like his Master, find himself the victim of oppression, which must be resisted.

The battle, ladies and gentlemen, is upon us. The appropriate response is to refuse the dominations of the dominant culture. And with our early church forefathers we must insist: "We must obey God rather than men." {72}

When Cardinal Woolsey admonished Thomas More, in *A Man For All Seasons* for viewing events with a moral squint rather than, as he put it, "straight on," More replied, "Well, I think that when statesmen forsake their private consciences for the sake of their public duties, they lead their countries along a short route to chaos."

Let that be advice not only to statesmen, but to those called to relate the affairs of state to the world.

MODERN ART UNMASKED

Otto Scott

The art “world” in the United States is generally held by the media to consist of New York City and what its leading circles consider “art.”

That world has recently been excited by the reopening of MOMA—the Museum of Modern Art. Established in 1929 with Rockefeller money, its first director, Alfred H. Barr, was most anxious to have Ludwig Mies van der Rohe, a famous architect who once taught at Berlin’s *Bauhaus*, design the museum.

Toward that end Barr wrote a series of pleading letters to Mrs. John D. Rockefeller Jr., who bought the land for the site. These are cited in a long article on the subject by Hilton Kramer, in the *New Criterion*. Kramer thinks that Barr was lucky in having these recommendations rejected by the museum board, because, he said, “the Brown Pavilion addition to the Museum of Fine Arts in Houston and the National Gallery in West Berlin—have proved, as spaces in which to exhibit works of art for public viewing, among the very worst on the international museum scene.” Both were designed by van der Rohe.

In fact, the “glass-box” school of architecture which the Bauhaus managed to spread around the world is now so widely disliked that a recent expensively planned glass-box was rejected in London as “one of the worst specimens of downtown Chicago.”

Tom Wolfe, a caustic but witty observer of the contemporary scene, had great fun with the Gropius, Rohe school in his *From Bauhaus [74] to Our House*. (New York: Farrar Straus Giroux, 1981). Wolfe said that “plutocrats, board chairmen, CEO’s, commissioners, and college presidents ... look up at the barefaced buildings they have bought, these great hulking structures they hate so thoroughly, and they can’t figure it out ... It makes their heads hurt.” Presumably, this information was extracted in

personal interviews.

Not even Wolfe, however, who had great fun destroying the pretensions of New York art critics and their proteges in a previous book, *The Painted Word* (Bantam, 1979), could have anticipated that MOMA would, by a single exhibition, virtually demolish the myth of modern art.

MOMA did this fairly recently—perhaps carried away by its success (in the New York press) of its reopening in May 1984. There were reasons, however, for such *hubris*. Kramer described the museum as exerting “immense influence.... So central has been its role in defining both the standards and the scope of modern art that the museum’s own activities and ideas have in themselves come to constitute a distinct chapter in the cultural history which MOMA was originally conceived to monitor....” Broken into English, he means that the museum was the arbiter of success in modern art; that the artists it purchased and exhibited became, as in the heyday of the Royal Academy in London, acknowledged successes.

This eminence was mainly achieved in the post World War II era, when many Americans were bullied into accepting modern art, against their own better judgement. That accomplishment was inextricably intertwined with the Bauhaus intellectuals who came here as refugees from Nazi Germany.

One of these, the Marxist Theodor Adorno, when drawing up his notorious “F-Scale” (for fascist) on what he termed “The Authoritarian Personality,” originally intended to include “the hostility of authoritarian types to modern art, because this hostility presupposed a certain level of culture, namely of having encountered such art, which the vast majority of our (American) subjects had been denied.”

Adorno’s abstention in 1948 would not have been necessary a few years later, as increasing thousands crowded through MOMA. The idea that it was uncultured and ignorant to deride modern art traveled fast. The media saw to that.

In the process, art produced by the Christian culture through the centuries kept escalating in price at auctions and between museums, but {75} was paradoxically treated as dead in publications aimed at the general public. The traditional approach to painting was derided, however, and those who did the deriding had no

fears of being thought ignorant or uncultured.

One result was that modern painting began to resemble wallpaper patterns to most people, but most people remained—after a time—discreetly silent. The integration of the eternal into the contemporary, which was for centuries the distinguishing feature of Christian art, virtually vanished.

Instead the modern art world, claiming the French Impressionists as forebears but really following Picasso, produced increasingly bizarre works. Of course, naked emperors cannot be paraded forever; modern art has been increasingly less able to find purchasers for the last several years. Like the architects of glass boxes, the daubers of random smears find themselves increasingly ignored.

Then MOMA opened its newly remodeled building. This includes a mammoth lobby, a computerized checkroom, and a glass-enclosed atrium that shows glass elevators rising to the various museum stories. Kramer was reminded of the Pompidou Centre in Paris, which is generally called, by Parisians, “the Gas Works.”

What is even worse, from the viewpoint of the MOMA’s administrators, it seems that modern art has peaked—and is sinking. Even MOMA’s experts have been unable to find much that is new along modern art lines that is worth exhibiting. Kramer expressed some horror at this, and wondered whether modern art was, after all, merely “period art.”

Perhaps this sort of speculation led MOMA to exhibit, cheek by jowl, Picasso and other moderns alongside primitive art from Africa and Oceania. When they contrasted masks, totems, bark canoes, weapons, and tribal gods next to Picasso, Nolde, Brancusi, Baranoff-Rossine, and others—not only striking parallels, but *actual parallels* appeared.

Time magazine, whose art critics have wandered all over cultural lots attempting to “educate” the public it claims to report, gave the moderns the benefits of many doubts in its reportage of this phenomenon. Regarding primitive art, it said, “very few major painters or sculptors in Europe or America were left untouched by the primitive.” To be touched, however, does not excuse open imitation.

Showing Picasso’s 1931 *Bust of a Woman* beside a photograph of

a Guinean mask from the Baga tribe shows that the primitive artist was {76} technically superior. Picasso's imitation was wooden, and lacking in spirit. The same can be said of the other examples.

Reasons are not difficult to discover. The art of primitive tribes was intertwined with religious activities and beliefs. Therefore it has an undeniable power, discernible to every observer. This is not unusual. Art in the west had great power—as long as the artists were Christian. Art faded into mere entertainment when it became secular.

The effort of modern artists to recapture some of the power of the primitive was a vain, cheating effort to ape the religious artifacts of non-Christian people in remote areas. It worked, in a limping sort of way, as long as the primitive inspirations were unknown. But the creativity the modern artists pretended to have was shattered when their imitations were placed next to the genuine articles of savage idolaters.

The exhibition of late 1984 unintentionally exposed what educated Christians have always known: that modern art, produced by persons without faith, is utterly meaningless. Being already dead, it cannot be said that modern art is dying. But it can be said that, like Humpty Dumpty, it just fell off MOMA's wall—and nobody will ever put it back together again.

2.

*HISTORICAL AND
BIBLICAL STUDIES*

UNCERTAIN TRUMPET

The Russian Orthodox Church and Russian Religious Thought, 1900–1917

Ellen Myers

*Note: A modified Library of Congress system has been used in
the English transliteration of Russian names in this paper.*

1. Introduction

If the trumpet give an uncertain sound, who shall prepare himself to the battle?—St. Paul (1 Cor. 14:8)

At the turn of the twentieth century well-informed foreign observers of Russia could accurately predict that “by pursuing for another considerable length of time the present policy of ... utter disregard of internal needs, Russia is on the road to national perdition.”¹ This paper will evaluate the part of the Russian Orthodox Church and independent Russian religious-philosophical thought in the fulfillment of this prognosis in 1917 from a biblical Christian perspective.

In this inquiry, therefore, economic and political data are presented only for necessary background information. The focus is upon the impotence of the Russian Orthodox Church as an arm of the tsarist state, and upon anti-Christian elements in religious thought more or less hostile to both these institutions. Russian independent religious thought had affinities with the monist-

1. Wolf von Schierbrand, Ph.D., *Russia: Her Strength and Her Weakness; A Study of the Present Conditions of the Russian Empire, with an Analysis of Its Resources and a Forecast of Its Future* (New York and London: G.P. Putnam's Sons, 1904), iii.

idealist philosophy held by Vladimir Solovyov (1853–1900) until shortly before his death, and, to a lesser extent, monist-materialist Marxism. These two dichotomic poles of {78} Russian autonomous religious thought were modern formulations of ancient, perennial gnostic-dialectic monism, and religious to the core as is all humanist autonomous thought. Critiques of the ideologies within this spectrum from a standpoint generally faithful to the Personal, Transcendent Creator God of the Bible were extremely rare and usually fell on deaf ears, as shown by the reaction to the important symposium *Landmarks* (*Vekhi*) published in 1909. The 1917 holocaust was essentially and ultimately due to the willful blindness of the leading Russian religious thinkers to given reality in the name of their own imagined “spiritual, higher” or apocalyptic “future, other, new” utopian worlds.

A truly realistic, that is, biblically based understanding of these facts is appropriate because, in the words of George Santayana, those who will not learn from history are condemned to repeat it. Further, God’s judgment begins with His own people, whether Russian Christians in 1917 or Christians in the free world today.

2. The Russian Orthodox Church

An extremely close relationship between state and church, with the ruler of the state being the effective head of the church as well (“caesaropapism”), has existed in Russia almost continually from the time of her beginning as a Christian nation to the present day. Pivotal turning points in Russian church history are: (1) the conversion of Prince Vladimir of Kiev to Eastern Orthodoxy in AD 988 because of the beauty of Byzantine public worship praised by his envoys; (2) the canonization of the princes Boris and Gleb of Kiev in AD 1020 in recognition of their nonresistance to being murdered, a church act setting an influential precedent for supposedly Christlike submission to unjust violence; (3) the hegemony of Moscow over Russia as “the third Rome,” supposedly the only remaining center of Christian orthodoxy after the Roman Catholic Church’s “apostasy” from the Eastern Church in AD 1054, and the occupation of Constantinople by the Turks in AD 1453; (4) the establishment of the Church’s right to own property by the followers of Joseph of Volotsk (1440–1515); (5) the Old

Believer schism of the seventeenth century; and (6) the reforms of Peter the Great (tsar 1700–1725) which formally subjugated the church to the state. In 1721 Peter set up a “Religious College,” soon afterwards renamed the Holy Synod, to administer the church, and placed it under the supervision of a civilian “Over Procurator” appointed by himself and his successors. The pattern for this reform was the administration of the {79} statesupported Lutheran churches of Sweden and Prussia.

From 1721 to 1901 members of the Holy Synod were required to swear an oath of loyalty to the tsar and to promise that they “would in all matters attempt to further everything which may bring true benefit and service to His Imperial Highness.”² John Shelton Curtiss has shown that not only the bishops comprising the Holy Synod but also the local clergy lived up to this promise. He concludes that

probably the chief and most valuable aid which the church rendered was that of using its authority and influence to silence or weaken opposition to the government, to discredit hostile spokesmen, or to win the rebellious over to submission to the authorities.³

Local pastors were enjoined to inform against persons confessing to evil and unrepented intent against the state and to report about general popular disaffection with the government. They were charged with the keeping of vital statistics and sundry other official records for the civil authorities. After 1893 pastors also had to supervise the growing number of church-administered schools. They were overworked, paid poorly if at all, and subject to close supervision and myriad regulations from their ecclesiastical superiors. Severe penalties could be imposed upon them for noncompliance with the spirit or the practice of their duties to the state. The average parish priest was described by a friendly British observer as “neither conspicuously devout nor conspicuously negligent ... overburdened with the cares of his office and ... family... shrewd, observant, with common sense.”⁴ Other reports

2. John Shelton Curtiss, *Church and State in Russia: The Last Years of the Empire, 1900–1917* (New York: Columbia University Press, 1940), 24.

3. *Ibid.*, 74.

4. Nicolas Zernov, *The Russian Religious Renaissance of the Twentieth Century* (New York: Harper & Row, 1963), 53.

sadly or contemptuously spoke of the venality of the priests, their frequent drunkenness, and their extorting or wheedling “gifts” from their victimized parishioners. While the priests of rural parishes naturally lived among the peasants, they themselves were usually not of peasant origin but the sons of priests, had received a seminary education and were culturally isolated. Seminary education left much to be desired, as shown by gradual reforms around 1900, and by much unrest and rioting among seminary students in the revolution of 1905 both over almost intolerable local conditions such as poor student diet, and due to widespread socialist agitation.

The hierarchy was at the mercy of the Over Procurator, who enforced his will by assigning recalcitrant bishops to remote and undesirable dioceses or even by “retiring” them to monasteries. He also used the civilian church administrative agencies (chanceries) to be informed about the bishops and to keep them in line. With regard to {80} national convocations of the Holy Synod, an observer wrote as late as 1916 that “the hierarchs of the Synod often knew nothing of Synod business until it was placed before them in reports of the lay officials.”⁵

Between 1880 and 1905 the post of Over Procurator was held by Konstantin P. Pobedonostsev (1827–1907). To his contemporaries and to later students of the period Pobedonostsev came to personify the rigid reactionary stance of tsarist caesaropapism at the turn of the century. Pobedonostsev is correctly held chiefly responsible for the Orthodox Church’s collusion with the government’s persecution of non-Orthodox religious minorities at the time. Nevertheless, the image of Pobedonostsev as a bigoted martinet of tsarism and dead Orthodox ritualism does not entirely do him justice. His personal, genuine, and lifelong piety and charity have been established beyond doubt. He liberally and quietly distributed a large part of his moderate income to widows, orphans, and aged, destitute teachers for many years right up to the time of his death.⁶ He translated universal Christian classics such as St. Augustine’s *Confessions*, and St. Thomas à Kempis’s

5. Curtiss, *Church and State*, 47.

6. Robert F. Byrnes, *Pobedonostsev: His Life and Thought* (Bloomington and London: Indiana University Press, 1968), 297, 368.

Imitation of Christ, which he kept always near him. He was a talented jurist, a popular and excellent university professor, and an historian by academic training and scholarly inclination. In his younger years he “not only clearly and consistently advocated radical reforms, but also played an important role in putting these proposals into effect in the reorganization of the Russian judicial system introduced [under Tsar Alexander II] in November, 1864.”⁷⁷ He was a fine linguist who avidly read English, American, German, and French literature throughout his life.

Pobedonostsev’s philosophy of history was a curious mixture of pessimistic inertia and reliance upon what he called the slow “stream of history” fixed in the grooves of each nation’s innate specific character wherein its social institutions are and must continue to be anchored. Yet he showed surprising openness towards economic modernization of Russia, including a reform of her agriculture away from the inefficient peasant commune (*mir*) of the time to private homesteading in the American manner. In line with this openness in economic matters he supported the economic reforms introduced by Count Sergei Witte between 1894 and 1903. However, his views on economics were at unresolved variance with his simultaneous insistence upon strict preservation of the caesaropapist state-church system as the absolute, unchangeable pillar of Russian society. Any thought that Christianity might include a dynamic, creative, transforming, true-reality-oriented and {81} reality-directing way of life—integration of private faith and public liturgy with political liberation of the individual believer for freedom of direct stewardship under God (Gen. 1:26–27)—apparently never entered his mind, although (or perhaps because) he was a devout member of the Russian Orthodox Church.

The most important point in Pobedonostsev’s career, which affected the history of Russia ever afterwards, was his opportunity to promote or to arrest politically liberalizing government reforms in 1881. Tsar Alexander II, one of Russia’s most forward-looking rulers, had already agreed to but not yet promulgated a proposal by his chief minister, Count Loris-Melikov, for far-reaching constitutional changes when he was assassinated on March 1, with

7. *Ibid.*, 44.

a draft of the reform proposal in his pocket. Consistent with his aversion to political freedom, Pobedonostsev used every means at his disposal to persuade Alexander III, the new tsar whose erstwhile tutor he had been, to reject Loris-Melikov's plan, and he succeeded. The consequences were fatal because

Pobedonostsev's success ... saddled Russia for twenty-five years with a repressive and essentially sterile policy which won little support, increased the attractiveness of various proposals for revolution, frustrated individuals and groups eager to participate in a program for strengthening and improving Russia, and delayed the development of institutions on which a democratic Russia might have been built.¹

A similar event occurred towards the end of Pobedonostsev's tenure as Over Procurator. Old, ill, and utterly pessimistic about the future of Russia after the disastrous loss of the Russo-Japanese War and the revolution of 1905, he advised Nicholas II (tsar 1894–1917) against calling an all-church council (*sobor*) to reform the Orthodox Church. He did this despite the fact that the tsar himself had issued an administrative order (*ukaz*) for preliminary studies to be undertaken for the calling of a church council. In this order the tsar had noted that

the canonical basis of the Russian church was questionable, that parish life in the Russian church had fallen into paralysis, that the church's schools... were inadequate, that the relationship of the church to the state was incorrect and that the principle of *sobornost'* ["communality"] had not been exercised since some time in the fifteenth century and had to be removed.²

Pursuant to this order, a church commission met during 1906 to prepare an agenda for the projected council. Extensive deliberations took place on clergy and laity representation in the council, the administration {82} of parishes, the improvement of seminaries, possible reconciliation with the Old Believers, and on church-state relations, including a vote to have the church headed by a patriarch. But nothing was actually settled; "[t]he Pre-sobor

1. *Ibid.*, 164.

2. James W. Cunningham, *A Vanquished Hope: The Movement for Church Renewal in Russia, 1905–1906* (Crestwood, NY: St. Vladimir's Seminary Press, 1981), 105.

Commission adjourned with the church in a legal limbo.”³ In agreement with Pobedonostsev’s advice, Tsar Nicholas II never convened a council at all, leaving the institutional church to continue powerless and decaying for the remainder of his reign.

Regardless of the weakness of the Russian Orthodox Church in relation to the government, it

permeated every side of Russian life.... Every Russian home was adorned with holy ikons. These were also displayed at railway stations, public offices, shops and taverns.... Every Russian was married in the church and expected to be buried with Orthodox rites. In almost all Russian homes a number of Christian customs and ordinances were observed, especially those connected with Holy Week and Easter.... Every important state occasion was accompanied by Church celebrations.... Church processions attracted huge crowds and were widespread.... Monasteries and shrines were numerous all over the country....⁴

This display of church ceremonial went deeper than outward form and traditional custom. The astute and authoritative French observer Anatole Leroy-Beaulieu commented that “[t]he Russian peasant is almost the only one in Europe who still seeks for the pearl of the Gospel parable.... He loves the Cross, and this is the essence of Christianity. He not only wears it in brass or wood on his breast, but also rejoices in carrying it in his heart.”⁵ The Church’s service to Christ should therefore not be altogether denied on the grounds of its caesaropapist dependence upon the state. Church historian Nicolas Zernov believes that the emphasis of Russian Orthodoxy is not upon institutional form anyway, as it is “primarily a worshipping community, not a canonically organized institution.”⁶ In a humble and appealing testimony to the joy and inward blessing offered by Russian Orthodox worship of Christ, Nicholas Arseniev writes, “It may be said that what is decisive in the Orthodox Church is the *contemplation of the glory*

3. *Ibid.*, 304.

4. Zernov, *Russian Religious Renaissance*, 35–36.

5. Quoted in *ibid.*, 55–56.

6. *Ibid.*, 38.

of the Incarnate Word; a truly 'Johannine' contemplation...."⁷ In another passage reminiscent of John Wesley, Martin Luther, or John Bunyan, he describes the response of the sinner to God's grace and forgiveness as "a theme manifested with particular force among the Russian people."⁸

What, then, was really lacking? A clue is found in a statement by conservative Orthodox bishop Makarii of Tomsk made in 1905. Bishop [83] Makarii complained that the Old Believers and the sectarians far surpassed the average Orthodox believer "in literacy and in knowledge of matters of faith ... the sectarian knows the Gospel and is everywhere prepared to read it and to explain it [while] the Orthodox ... in the overwhelming majority are without reply and are even astonishingly ignorant."⁹ The true weakness of the Orthodox Church lay in its sinful neglect of nourishing individual believers in biblical instruction; the icon and the beauty of the liturgy could not make up for ignorance of "the law and the testimony" of God Himself in Scripture (Isa. 8:20). Christ's own charge to His apostles and disciples "to teach all nations... to observe all things whatsoever I have commanded you" (Matt. 28:19–20) was disobeyed. This was not so in the earliest beginning when schools, hospitals, and biblical preaching flourished along with church building and worship in Kievan Russia; but already the canonization of Boris and Gleb for their "pacifist" nonresistance to unjust violence could not be justified by an integrated reading of all Scripture. Later on, even Scriptural references in the liturgy became hard to understand because the liturgy, spoken in Old Slavonic, could no longer be easily comprehended by the people.

Individual initiative not only politically but also in Bible study and worship was stifled. A certain mysticism took its place, along with reliance on lay teachers of various kinds, to satisfy in some way the people's hunger and thirst for contact with God. Often the mother of the home would foster the Christian nurture of her children. Other "types of the just" were Christian ascetics and wandering pilgrims, "idiots" (literally feeble-minded, considered

7. Nicholas Arseniev, *Russian Piety* (Clayton, WI: American Orthodox Press, 1964), 28.

8. *Ibid.*, 76.

9. Quoted in Curtiss, *Church and State*, 166.

especially precious to Christ), and self-declared “fools for Christ” (*iurodivie Khrista radi*), some of them impostors. The best were “confessors of truth,” people killed for the faith, usually clerics and monks who spoke the truth to their princes and tsars at pain of death (for example, St. Philip, Metropolitan of Moscow under Ivan the Terrible).

The sects, beginning with the numerous Old Believers, were officially suppressed chiefly because of their individual initiative in liturgy or Bible interpretation over against the Orthodox Church. The circulation of the Old and New Testaments was actually forbidden in the Kharkov diocese, though they were printed in St. Petersburg at the Synod’s own typography.¹⁰ The Church’s participation in the harassment of sectarians, and the often physical attacks and pogroms upon Jews, is simply inexcusable on Scriptural grounds. Mysticism through various “idiots” and “fools for Christ” penetrated to the court of Tsar Nicholas II and his wife Alexandra themselves. The most notorious “holy man” they entertained was, of course, Rasputin, about whose “Christianity” they were so deceived that they ignored his affiliation with the sect of the totally unbiblical, gnostic-promiscuous Khlysty.

The only time an individual priest took the initiative to begin a work of self-improvement among the industrial workers was the story of Father Georgii Gapon. While studying at the St. Petersburg Theological Academy, he observed the crowded, unsanitary living conditions of the working people who also had no legal or health protection in the factories. Upon graduation from the Academy he served as chaplain of the Central Prison, and he also formed a workers’ society, the “Assembly” (*Sobranie*), tacitly approved by his bishop and the tsarist police, one of whose department heads even actively helped and promoted the endeavor.

Gapon had a charismatic personality and was imbued with the idea of self-sacrifice, as well as with a growing pride in his own leadership abilities. He later wrote about this period in his life:

I felt now that life was not aimless or useless; but there was no time to think of myself. Though I received a salary of about two hundred guineas a year from the Central Prison, I spent everything on the society. My clothes were ragged, but what did that matter? The

10. *Ibid.*, 175.

work was going on splendidly.¹¹

Gapon organized lectures on the physical sciences, current events, legal topics, the constitution of Western European states, and even on the Russian revolutionary movement pursuant to demands from the workers themselves. There were women's activities and study groups as well. Bible studies were conspicuously absent. However, socialist speakers were not approved and not welcome among the workers. The Assembly grew to eleven branches, "about nine thousand members and a following of perhaps one hundred thousand—more than half the factory workers in the city."¹² The most important attitude propagated in the Assembly was faith in the possibility of a lawful and growing labor movement able to improve the workers' living and working conditions {85} in cooperation with the government. At the time this seemed a realistic hope. While Gapon received some support from the police, he was not a police agent. Thorough investigation has established that "[n]o documentary evidence has been found to show that Gapon received money from the police on other than these occasions to which he openly admits."¹³

In January 1905 Gapon drafted a workers' petition to Tsar Nicholas II. It was to be submitted to the tsar by an unarmed, peaceful, religious, pilgrimage-style mass procession (quite customary and ordinary in itself) consisting of workers and their families, with icons and Church emblems, and to be led by Gapon in his capacity as Assembly leader and Orthodox priest. The procession was duly organized and scheduled for Sunday, January 22 (January 9, old style), 1905.

The tsar was not informed of this project until the evening preceding it. He and his aides panicked. Shortly after the procession began, it was dispersed by troops and Cossacks ordered to fire upon the defenseless people, many of whom were killed or wounded. This bloodshed gave the event its historical

11. Father Georgii Apollonovich Gapon, "The Story of My Life," (London, *Strand*, October 1905): 310.

12. Sidney Samuel Harcave, *First Blood: The Russian Revolution of 1905* (New York: Macmillan, 1964), 65.

13. Walter Sablinsky, *The Road to Bloody Sunday* (Princeton, NJ: Princeton University Press, 1976), 78n50.

name, “Bloody Sunday,” and it precipitated the Russian revolution of 1905. “Bloody Sunday” disillusioned the grassroots workers and peasants about the good will of the tsar, whom they had hitherto sentimentally and unrealistically cherished as their “little father” who would help them once he knew about their plight. Now for the first time they became receptive to socialist revolutionary agitation and propaganda on a significant scale. Gapon escaped abroad with the help of the socialists and Marxists whom he now courted and at a time even hoped to unite and lead. He was stricken from the roster of Orthodox priests, and the Church apologized for ever having tolerated him and his individual initiative. Eventually he returned to Russia and was finally killed as a “traitor” by an obscure terrorist affiliated with the “Battle Organization” of the Socialist Revolutionary Party on about April 1, 1906. The credibility of the Russian Orthodox Church and its priests was, of course, reduced among the public, which widely believed that the tsarist government had “deliberately enticed a mass of strikers, led by a Judas goat (Father Gapon), into a murderous trap in order to teach them that organized opposition was futile and suicidal.”¹⁴ The Gapon fiasco stopped any further individual efforts to head off discontent, or to improve poor living or working conditions by cooperating with the government. {86}

3. Russian Independent Religious Thought

James H. Billington fittingly introduces the salient issues occupying Russian thought at the turn of the twentieth century by comparing the Marxist ideologue Georgii Plekhanov (1856–1918) and the mystical idealist Vladimir Solovyov (1853–1900). He states that

subjectivity and a sense of isolation were challenged by these two influential prophets of objective truth.... Each looked to the West—but to different Wests. Solov’ev, the partial model for Alyosha Karamazov in *The Brothers Karamazov*, was interested in religious and philosophic ideas. He went to the Catholic West in search of spiritual union and the regeneration of society through a new

14. Harcave, *First Blood*, 98.

mystical and aesthetic attitude toward life.¹⁵

Both Plekhanov and Solovyov grew up under Alexander II (tsar 1855–1881). His reign ended Russian serfdom in 1861 and was marked by other moderate reforms and relative leniency towards dissident thought and politically inoffensive religious minorities. It came to an abrupt and ominous end when he was assassinated by terrorists on March 1, 1881. His successor, Alexander III (tsar 1881–1894) was among the most autocratic monarchs of Russia. His reign, guided largely by Pobedonostsev, was perhaps the most stifling period of Russia's history until the full-fledged Stalinism of the 1930s. Yet both Plekhanov, the chief theoretician of Russian Marxism, and Solovyov, the founder of Russian mystical idealism, began to write and publish under Alexander III. Their thoughts found considerable support under the ineffectual reign of Alexander III's successor and would-be imitator, Nicholas II. Nicholas II's abdication in 1917 and violent death in 1918 were, of course, largely due to the success of the revolutionary Marxism so ardently championed by Plekhanov. The influence of Solovyov was more subtle but widely disseminated among non-Marxist Russian religious thinkers before 1917, and later spread beyond Russia, chiefly through the numerous and fairly well-known writings of the Žmigré existentialist philosopher Nicolai Berdiaev (1874–1948).

One difference between Solovyov and Plekhanov is immediately obvious: while Solovyov's philosophy is incredibly complex, Plekhanov's is easy to understand. Plekhanov is clearly one of the many modern empiricist-reductionist thinkers who assert that reality is "nothing-but" here-and-now, visible and touchable matter in motion. This materialist, monist, self-contained universe is subject to scientific laws which can account for any and all phenomena in principle if not yet in actuality. Scientific, successful solutions to any conceivable problem may be confidently {87} expected. This is the gist of Plekhanov's most influential book, significantly named *On the Question of the Development of the Monistic View of History: In Defense of Materialism*.

Such a materialist-monist philosophy is immensely appealing,

15. James H. Billington, *The Icon and the Axe* (New York: Random House Vintage Books, 1970), 457–58.

because it presupposes and challenges man's ability to solve problems, rather than merely to analyze them. In backward Russia, with her innumerable severe problems, her impotent church, and her long history of political suppression and intellectual inertia or nihilism, Plekhanov's call to practical action, also sounded by his more radical fellow Marxists Lenin and Trotsky, must have been electrifying to many young, idealistic, impatient political activists. Plekhanov himself was by temperament a scholar, broke with the Bolsheviks during the October 1917 Revolution, and died in Finland of tuberculosis, alone and destitute, early in 1918. He claimed absolute objectivity for his monist-materialist philosophy, because "the criterion of truth lies not in me, but in the relations which exist outside me."¹⁶ This claim follows from his presupposition that all phenomena can be explained scientifically, combined with the assumption, at that time taken for granted, that scientific investigation is free from inbuilt human bias. If this presupposition is indeed correct, then one must merely discover the scientific law or explanation applicable to each particular set of circumstances, and abide by it in thought and action. Subjectivity and anarchy, its political offspring which Plekhanov despised, are thereby ruled out.

Finally, scientific laws were assumed at the time to insure their own fulfillment, and thus belief in them engendered unshakeable prophetic confidence in people believing that they had correctly identified the scientific laws determining history. This is still the official Marxist-materialist credo. Stripped of dialectic verbiage, Marxism replaces the personal God, Creator, and Sustainer of the Bible with scientific man as his own god, and sees in science, rather than in God's personal, moment-by-moment providence, man's guarantee of an eventually perfect society in a utopian manner. The materialist vision is mechanistic to the core in its reliance upon scientifically discovered and managed, but fundamentally deterministic and impersonal "laws" or "forces" as the change agents of the monist universe. However, this vision is almost simplistically clear and optimistic, easily lending itself to mass propaganda.

It may be argued that within Marxist materialist monism there

16. *Ibid.*, 460.

is also a “reality behind reality,” namely, the invisible laws or forces accounting for the visible phenomena of the universe. Whether a Marxist [88] materialist monist is ultimately a philosophical “realist” in this sense makes no difference, however, because Marxism and empiricism-monism are mistaken in their belief in the existence or possibility of universal, objective scientific explanation. They are mistaken because (1) Heisenberg’s indeterminacy principle (the speed and the location of a subatomic particle may not be determined at the same time) precludes universal knowledge for man; (2) scientific research itself is not and cannot be objective but is inherently psychologically biased in favor of its own anticipated and planned-for results, as Thomas S. Kuhn and Imre Lakatos have convincingly shown.¹⁷ Finally, and this objection is fatal, empiricist monists are wrong on their own premise of a *monist* universe because, if this is a monist world, then man himself is part and parcel of it, and hence incapable of objectively evaluating anything whatsoever. For in a monist universe no relations can exist “outside” him. In a monist universe, whether “materialist” or “idealist,” objectivity and subjectivity of necessity coalesce. This is why fundamentally and ultimately atheistic, materialist-empiricist monism and religious, idealist-pantheist-mystic (gnostic) monism converge, being but dichotomic poles of tension within the overall monist scheme.

Blind to this state of affairs and repelled by the mechanistic-deterministic reductionism of materialist-positivist monism, a not inconsiderable number of Russian thinkers of the period turned to the mystic-idealist monism formulated by Vladimir Solovyov. Billington notes that

Solov’ev’s conception of renovation was, in many respects, even more revolutionary and utopian than that of the Marxists. No less than the materialist Plekhanov, the idealist Solov’ev offered an absolute, monistic philosophy to the new generation. “Not only do I believe in everything supernatural,” he wrote, “but strictly speaking I believe in nothing else.”¹⁸

17. Cf. Thomas S. Kuhn, *The Structure of Scientific Revolutions* (University of Chicago Press, 1962), and Imre Lakatos and Alan Musgrave, eds., *Criticism and the Growth of Knowledge* (Cambridge University Press, [1970] 1974).

18. Billington, *The Icon and the Axe*, 465.

If Marx and Plekhanov were interested not so much in philosophical speculation but rather in changing the world, so was Solovyov. “‘The time has come not to run away from the world but to change it,’ he wrote to the woman he loved, unconsciously recapitulating Marx’s well-known dictum on the task of the philosophers to change the world.”¹⁹

Solovyov’s philosophy began quite literally with a “vision,” the vision of the supposed “divine feminine principle” in the Godhead:

At the age of nine he had the first of his visions ... the divine woman, whom he later called sophia, came to him holding a flower in the midst of shining light and is typical of the occult mystical tradition which he did much to revive and make respectable in Russia. A second vision of sophia {89} came to him in the British museum where ... he was studying Gnostic philosophy. He set off immediately for Egypt, where he had a third vision of sophia....²⁰

All things existed for Solovyov in “all-unity” (*vseedinstvo*) with God. In a manner reminiscent of the idealist-pantheist thought of G.F.W. Hegel, the emergent evolutionism of Henri Bergson, and of the whole ancient theosophic, gnostic occult tradition, he postulated that God Himself was seeking self-expression, and even self-realization, in and through His creation, and taught that “evolution is not through materialistic means but through creative spirit.”²¹ Man must strive for self-realization within his unity with God, and also through his own creative experience.

This aspect of Solovyov’s thought led to a revival in Russian art. The search for a “spiritual” reality “behind” or “beyond” common everyday events or things in Russian Symbolist literature and Suprematist painting of the early twentieth century also had roots in Solovyov. In one important respect Russian art and literature of the time were wiser than Solovyov himself: they were preoccupied, as he was only at the very end of his life, with *evil* spiritual reality behind reality, with decadence and with outright demonism. Since

19. M. Bohachevsky-Chomiak and B.G. Rosenthal, eds., *A Revolution of the Spirit: Crisis of Value in Russia, 1890–1918* [a collection of original articles by writers of the period], trans. Marian Schwartz (Newtonville, MA: Oriental Research Partners, 1982), 7–8.

20. Billington, *The Icon and the Axe*, 465.

21. Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Row, 1963), 1220.

Solovyov indeed did much to promote the occult mystical tradition in Russia, some responsibility is his for the rise of interest in the diabolic, the demonic, and the morality-defying lifestyle of the period. Solovyov also declared in his book *The Meaning of Love* that his sexual ideal was androgyny (the union of male and female sexuality in one person, reflecting “the feminine principle” in the Godhead). This perennially recurring abnormal, occult concept was adopted after Solovyov’s death by Dmitri Merezhkovsky and Zinaida Hippis, the main leaders in the search for a “new religious consciousness” in the early 1900s (see below).

Solovyov profoundly desired the unity of all Christians. He had much praise for Roman Catholicism and the papacy, and also, inconsistently, for Protestants and their exercise of liberty of conscience directly under God. However, he defined the church universal as an organized institution rather than the spiritual fellowship of individual believers. His ecumenical ideals were far removed from the actual state of divided Christendom at the time, and thus impracticable. Nonetheless, in his role as Christian apologist (despite his many grave philosophical departures from the biblical Christian faith), Solovyov exercised considerable influence upon a number of Russian thinkers who, after a pilgrimage through Marxism, returned to the Orthodox faith. *Landmarks*, {90} an important collection of essays exposing the faults of the Russian atheist intelligentsia published in 1909, bears the unmistakable imprint of Solovyov’s influence. Semyon Frank, a *Landmarks* contributor, was a Russian Jew converted to Orthodox Christianity, and he later edited an authoritative Solovyov anthology.²²

As mentioned earlier, Solovyov’s philosophy began with “sophia,” the supposed “feminine principle” in the Godhead. He shared this concept with the ancient gnostic philosophies he studied, and also with the Kabbalah-inspired theosophy of the German mystic Jacob Boehme (1575–1624). In his lecture on “Godmanhood” he identified “sophia” with the quality of Christ as the Logos, defining her as “the idea which God had before him as Creator and which He realizes” in His creation. Man “is attracted ... to the quality of

22. Vladimir Solovyov, *An Anthology*, arranged by S. L. Frank (New York: Charles Scribner’s Sons, 1950).

sophia in Christ Himself.”²³ He referred to the book of Proverbs as the supposed biblical justification of this concept. The goal for men to strive for was “all-unity” with God through “sophia,” although, as mentioned above, they already existed in “all-unity” in and with God to begin with.

All this is thoroughly heretical from the biblical point of view. The *biblical* “feminine principle” relating to the Godhead is analogous to God’s fashioning Eve out of the body of Adam, namely, the *Church*, which is even now being fashioned out of and constitutes the Body of Christ, as revealed by the Holy Spirit through St. Paul in Ephesians 5:25–32 and Colossians 1:18, 24. Elevating a supposed “feminine principle,” deified as “sophia,” to ontological inherence in the Godhead is therefore idolatry.

In the last years of his life Solovyov turned away from his rosy optimism about a future theocracy guided by “sophia.” One of his last works is a small book named *Three Conversations* (*Tri Razgovora*), which ended with his description of the future Antichrist. In an altogether admirable analysis of prerevolutionary Russian religious thought in general, and of Solovyov’s philosophy in particular, Georgii Florovsky points out that Solovyov repudiated

his “first metaphysic”—the gnostic mysticism and external theocratism closely linked with it of his early and middle years... in the “Povest ob Antikhriste” (Tale of the Anti-Christ), Solovyov places in the mouth of that “religious pretender,” inspired by the spirit of evil, his own former intentions of an all-encompassing, reconciling, organizing synthesis, as the way of doing a great favor to humanity and overcoming forever all the evil suffering of universal life.²⁴

Because his “first metaphysic” was flawed from the start by gnostic {91} notions, and in particular by inserting “sophia” between the biblical, transcendent, personal Creator and His creation, Solovyov’s mystical idealism partook of the abstraction and impersonalism he deplored in analytical Western philosophy.

23. Billington, *The Icon and the Axe*, 467.

24. From Florovsky’s article, “In the World of Quests and Wanderings: The Passion of False Prophecy and Pseudo-Revelations,” in Bohachevsky-Chomiak and Rosenthal, *Revolution*, 244.

Because he viewed the material universe in the gnostic-pantheist manner, not as creation *ex nihilo* and hence ontologically different from the Creator-God of the Bible, but as one monistic whole with God in “all-unity” (Frank calls this notion “panentheism”), his answers to the problems of prerevolutionary Russia were falsely “spiritual,” that is, without clear and concrete relevance. The great pity was that he claimed to speak in the name of religion, and even of Christianity, almost all of his life, and that his “‘first metaphysic,’ which was repudiated by Solovyov himself, became the model and source of inspiration for the generation that succeeded him.”²⁵

Among other thinkers with significant influence upon Russian pre-1917 religious thought were the Marxist anarchist Michael Bakunin (1814–1876) and the pseudo-Christian Buddhist anarchist Leo Tolstoy (1828–1910). Bakunin’s highest values were “absolute freedom and equality” and he believed that “[a]nyone who wants to worship God must renounce his freedom and human dignity.”²⁶ For Bakunin state and church institutions were evil because he assumed with the French Enlightenment philosopher Jean Jacques Rousseau that man is naturally good.²⁷ Tolstoy, immensely influential through his world-famous novels, was brought to a spiritual crisis and subsequent ascetic religiosity in the 1870s by the theme of death and violence in secular culture. In 1879 appeared his *Confession*, followed by other moral and religious tracts. He now “saw religion primarily as a foundation for morality—for an anarchist-pacifist morality of *ahimsa* (absolute nonaction or nonviolence), since, in the Buddhist view, all action involves violence.”²⁸ Tolstoy attempted to make up his own revised New Testament, and in 1899 welcomed German “higher criticism” about the “historical Jesus.” He thought he did not need Christ or the Bible to arrive at his own “law of love,” and was scornful of culture, the natural sciences, and technology. Most striking of all, in the death-desiring pessimism of Buddhism he saw nonviolence

25. *Ibid.*, 244–45.

26. George L. Kline, *Religious and Anti-Religious Thought in Russia* (Chicago and London: University of Chicago Press, 1968), 13, 16.

27. Kline points out that if this were true, “it is difficult to see how ‘corrupting’ political and ecclesiastical institutions ever became established.” *Ibid.*, 20.

28. *Ibid.*, 24–25.

as “a gateway to nirvana—the extinction of will and desire” which he explicitly found “much more interesting than life.”²⁹

Fyodor Dostoevsky (1821–1881), Russia’s other world-famous novelist of the nineteenth century and her greatest until the heroic Aleksandr Solzhenitsyn (b. 1918), stood virtually alone in being faithful to Christianity (despite certain facets of his thought and work, such as [92] anti-Semitism and an “existentialist” tendency to antinomianism). He was an uncannily astute observer of Russian anti-Christian trends leading to the 1917 Revolution, probably most impressively in his novel *The Possessed* (*Besny*—literally, “The Demons”). His story of the “Grand Inquisitor” in *The Brothers Karamazov* is unique in Christian truth in fiction, and unforgettably portrays the perennial temptation by statist pseudo-Christianity which asserts that men live by bread alone, and that the Word of God and the Living Christ are pious stories at best and socially harmful in essence. Dostoevsky’s influence inspired Christian critiques of pre-1917 Russian anti-Christian thought by Russian writers both at the time and later.

In addition to G. F. W. Hegel through Karl Marx, three German philosophers provided the greatest influence from abroad upon Russian religious thought. They were F. W. J. von Schelling (1775–1854), Arthur Schopenhauer (1788–1860), and Friedrich Nietzsche (1844–1900). The philosophies of all three were anti-Christian in essence and/or explicitly. Their ideas were widely circulated in Russia already in the second half of the nineteenth century despite the fact that the discipline of philosophy “was banned at Russian universities between 1826 and 1863, and until 1889, could be taught only through commentaries on selected texts of Plato and Aristotle.”³⁰

Schelling’s romantic-idealist philosophy helped shape the thought of Vladimir Solovyov. His principal works were *On the World Soul* (1798), a title announcing its monist-idealist content, *System of Transcendental Idealism* (1800), and *Philosophy and Religion* (1804). His thought centered upon man’s ego engaged in a process of self-objectification, and was explicitly related to the mystic theosophy of Jacob Boehme. While Schelling was

29. *Ibid.*, 29.

30. Bohachevsky-Chomiak and Rosenthal, *Revolution*, 6.

considered a rival of Hegel, their idealist philosophies had fundamental affinities as both were formulations of monist idealism.

Schopenhauer's main work was *The World as Will and Idea* (*Die Welt als Wille und Vorstellung*), first published in 1819 and reissued in a revised, enlarged edition in 1844. Schopenhauer attempted to resolve the dichotomy between empirically ascertainable reality (the "phenomena"), and the empirically non-ascertainable and hence supposedly unknowable reality behind the phenomena (the "noumena"), postulated by Immanuel Kant (1724–1804). He asserted that the world was *only* "phenomenal," and that the Kantian "noumenon" behind the phenomena was *will*, within a monistic universe. The "phenomena" of empirical reality, then, were defined by Schopenhauer as the will's representations, {93} or intuitive "ideas" (*Vorstellung*), of that which is outside itself before itself. This philosophy is analogous to the Buddhist concept of outward phenomenal reality as *maya* ("illusion"), and related to the thought of Tolstoy.

Friedrich Nietzsche was the most nearly contemporary and probably also the most influential foreign source of prerevolutionary Russian thought. His unsystematic, irrationalist philosophy emphasized the supposed value of intense subjective emotion in art and life (the "Dionysian" motif). He was infatuated with ancient pagan culture in its classical Greek formulation, as shown in his earliest work *The Birth of Tragedy from the Spirit of Music* (1872). In *The Joyful Wisdom* (1882) he violently attacked Christianity for its suppression of joyful self-exaltation, and set the stage for proclaiming the death of God, the rise of the superman, and the nihilistic idea of the eternal recurrence of all things in *Thus Spake Zarathustra* (four volumes, 1883–1885). These ideas were further elaborated in *Beyond Good and Evil* (1886), *A Genealogy of Morals* (1887), *The Twilight of the Idols* (1880), and *The Will to Power: An Essay Towards the Transvaluation of all Values* (published posthumously). Nietzsche's idea of the superman led to a trend known as "prometheanism" among Russian Marxist as well as non-Marxist religious thinkers. The nihilistic element in Nietzsche strengthened prerevolutionary Russian "apocalypticism," the widespread half-eager, half-fatalistic mystical anticipation of an imminent tremendous, revolutionary

upheaval in all areas of life.

Russian prerevolutionary religious thought was thus generally suspended between the poles of materialist-Marxist and mystic-idealist monism. It partook of fundamentally anarchist Marxist and also Buddhist-style withdrawal from reality; an infatuation with hedonistic classical paganism over against Christian supposedly joyless morality; a “promethean” desire to raise mankind to godlike superman status; and, concomitant to all three, an “apocalyptic,” nihilist rejection of the entire existing contemporary order in Russia in anticipation of an imminent new, other, and better utopian state of affairs. Not all of these concepts, of course, were held simultaneously or consecutively by every prerevolutionary Russian religious thinker.

A sketch of the intellectual development of Dmitri S. Merezhkovsky (1865–1941), one of the best known writers and leaders of the period, confirms this analysis. Bernice Glatzer Rosenthal¹ describes it as occurring in three distinct stages: (1) spiritual despair leading to existentialism {94} and symbolism in art which is conceived as the infusion of new faith in the artist and then through him in the people at large (1896–1899); (2) Merezhkovsky’s “new religious consciousness,” by which he hoped to find a new “Christian” religion apart from and beyond the Russian Orthodox Church as propagating a purportedly obsolete “historical Christianity.” In this stage Merezhkovsky hoped to fuse paganism and Christianity, and predicted an apocalyptic, imminent spiritual revolution as the “Third Revelation” of the Holy Spirit in history (1899–1905); and (3) the decline of Merezhkovsky’s leadership of the Russian Symbolist movement in art and literature, and his preoccupation with a “religious revolution” and a future theocratic society in agreement with his own interpretation of Christianity. This stage, concerned less with art and more with social questions, lasted from 1905 to 1917. It was actually initiated by the impression made upon Merezhkovsky by the Gapon affair and “Bloody Sunday,” which “evoked his only overt act during the period of the [1905] revolution ... Merezhkovsky assisted in staging an impromptu demonstration of

1. Bernice Glatzer Rosenthal, *Dmitri Sergeevich Merezhkovsky and the Silver Age* (The Hague: Martinus Nijhoff, 1975).

protest” against the tsar.²

Following Solovyov, Merezhkovsky believed in man’s unity with God (“god-manhood”), and in an “eternal womanhood” or “motherhood” principle ontologically inherent in the Godhead in the person of the Holy Spirit. From Solovyov he also took the androgyne as his sexual ideal. He opposed the idea of the family, considering “wife and children” as “the eternal justification of all the absurdities of the bourgeois system” and standing in the way of “all Christian prophecies about the end of the world.”³ Following Nietzsche, he was in love with classic paganism and its worship of hedonistic beauty, which he called “holy flesh.”⁴ His “new religious consciousness” aimed for an amalgamation of Christianity with paganism, and for sexual and marriage relationships in which procreation was rejected. He despised the “*meshchanstvo*,” the scorned money-grubbing, philistine Russian bourgeoisie (although many artistic endeavors of the period were made possible by the financial support of bourgeois patrons).⁵ Yet he also rejected extreme psychological anarchism, which he called “trampism” (*bosyachestvo*), considering it a flight “from reason to madness, from world order to ‘destruction and chaos.’”⁶

He welcomed political revolution, and also World War I, because he saw in them the fulfillment of his apocalyptic dreams about the imminent “theocratic society,” to be ruled by Christ in some vague manner unspecified by Merezhkovsky. His apocalypticism and also his promethean {95} views were expressed in many of his writings, but especially in his trilogy of historical novels “Christ and Anti-Christ,” *Julian the Apostate*, *Leonardo da Vinci*, and *Peter and Alexei*. While the characters in these novels were mere foils for Merezhkovsky’s religious-philosophical views, his research of their historical background was painstaking and true to the facts, and his style, like Nietzsche’s, is alive, intense and gripping. He was

2. C. Harold Bedford, *The Seeker: D. S. Merezhkovsky* (Lawrence: University of Kansas Press, 1975), 129.

3. Quoted in Bedford, *ibid.*, 124.

4. Cf. Dmitri Merezhkovsky, *Peter and Alexis* (New York and London: G.P. Putnam’s Sons, 1905), chap 1 and *passim*.

5. Rosenthal, *Merezhkovsky*, 161.

6. Bedford, *The Seeker*, 127.

a brilliant, prodigious scholar and linguist, translating into Russian those English, French, and Chinese works he considered important for his time. Immediately after the Bolshevik Revolution he went into exile, and continued writing, largely about Western historical Christian personalities (Dante, Pascal, Luther, and Calvin), dying in Paris in 1941.

His wife Zinaida Hippus (1869–1945) was closely allied with his views. She was a well-known and influential contributor to Russian thought and literature of the period in her own right. Her writings, her published diaries, and accounts by those who knew her show that she saw herself in a tortured and self-centered way as alienated from yet also somehow one with everyone and everything around her. Temira Pachmuss comments that “[t]he moral and intellectual ambiguities at the center of her poetry reflect her frequent fluctuation between an intense desire for faith and nihilism.”⁷ She shared, and perhaps first instigated, her husband’s ideas on marriage without procreation, and of the androgyne as the sexual ideal, even speculating that “in the future there would be no sexual act at all.”⁸ Perhaps she was bisexual herself, and certainly she was strangely fascinated by homosexual men, such as Dmitri Filosofov, with whom the Merezhkovskys lived for a while in a *mŽnage à trois*. Hippus declared that bisexuality was a divine state, and that God was a bisexual supreme being. She shared Merezhkovsky’s search for a “new religious consciousness” independent of historical Christianity, and together they made long-lasting, ineffectual attempts to reorganize the Russian Orthodox Church and even Christian ecumenical worship in accordance with their own mystical notions involving communion in groups of three people. C. Harold Bedford’s judgment on Merezhkovsky, “He wanted a religion that would permit him to retain his sense of self-worth, his pagan inclinations; Christianity—historic Christianity—was not such a religion. Therefore, he both renounced and denounced it,”⁹ applies to Hippus as well.

7. Temira Pachmuss, trans. and ed., *Between Paris and St. Petersburg: Selected Diaries of Zinaida Hippus* (Urbana: University of Illinois Press, 1975), 5.

8. *Ibid.*, 14.

9. Bedford, *The Seeker*, 96.

With German Romanticism, Schelling, and Solovyov, she thought that art should seek to portray spiritual reality behind material reality, [96] the ground motive of Russian Symbolist art and literature. Like other contemporary artists and writers, such as the painter Michael Vrubel (1856–1910) or the novelist Fyodor Sologub in his 1907 novel *The Petty Demon*, Hippus believed in and described evil, demonic spirituality behind everyday surface events. With the “Prometheans” of the time she shared a “Faustian motif,” believing that “a human being who has ceased to strive for something is nothing but a nonentity.”¹⁰

Another fairly prominent author and thinker of the entire period was Vasili V. Rozanov (1856–1919). His writings were imbued with the “new religious consciousness” of the Merezhkovskys, and combined pagan and Christian motifs. His style was aphoristic and of mixed quality. He opposed Leo Tolstoy’s Buddhistic stance because “Buddhism ‘vanquishes’ death, but only at the cost of stifling and deadening life.”¹¹ His attitude towards Christianity was ambiguous; he called the Gospels “an absolutization of chastity” and also yearned for “fleshly antiquity,”¹² as did Nietzsche and the Merezhkovskys. In his perhaps best-known article, “Sweetest Jesus and the Bitter Fruits of the World” (1907), he even identified Christ with death and with the denial of procreation and life. Unlike the Merezhkovskys and also Nikolai Berdiaev, however, he welcomed normal marriage and having children. To Rozanov, God was “that which is warmest”;¹³ he sought, as it were, the sheltering warmth of God when dying, destitute, upon having requested and received Holy Communion, in the Russian Orthodox monastery of St. Sergius in January 1919.

The Marxist movement also contained its religiously inclined, “promethean” proponents of “god-building,” who opposed the “orthodox” materialist-monist party line laid down by Lenin and Plekhanov. They based their thoughts on such mutually contradictory sources as Christ, Marx, Nietzsche, Feuerbach, and Solovyov. The chief “god-builders” were A. A. Bogdanov (1873–

10. Pachmuss, *Between Paris and St. Petersburg*, 6.

11. Kline, *Religious and Anti-Religious Thought in Russia*, 60.

12. *Ibid.*, 64.

13. *Ibid.*, 71.

1928), Anatoli V. Lunacharsky (1875–1933), and the novelist Maksim Gorky (1868–1936).

Bogdanov saw himself as the only consistent and thoroughgoing materialist Marxist of the time. He believed that matter generates thought, and expanded on Hegel in his view of the individual “I” as becoming universal-collective by way of historical process and progress. In arguing for his philosophy he drew on a number of thinkers basing their views on progress, including Vladimir Solovyov. Lenin sharply attacked Bogdanov, who in turn accused Lenin of “deeply religious thought with its cult of the ‘absolute,’” finding “at the heart of Lenin’s views ... not {97} certainty but belief.”¹⁴

The most fascinating Marxist “god-builder” was Anatoli V. Lunacharsky. He was genuinely interested in and apparently inspired by the idea of religion as such. He elaborated a view of mankind through the five ascending religious stages of cosmism, Hellenism, Judaism, Christianity, and the fifth and highest, the “religion of labor,” yet in the future and to be achieved by Marxism. In 1908 he published a history of Christianity in which he tailored the facts to fit his thesis; for instance, he placed the activity of the Jesuit order, which he loathed, as beginning centuries before the birth of Ignatius of Loyola, its founder. He thought that the most important problem for Marxism was “the relationship between *social existence*, that is of *cooperation* with society, and individual *consciousness* in the form of ideology.”¹⁵ His hope was that religious principles adapted to socialism might “powerfully facilitate the development among the proletariat of the mighty rudiments of psychological collectivism.”¹⁶ This view was especially plausible in Russia with its still large number of church-going Christians.

Maksim Gorky’s novel *Ispoved’* (*Confession*), a vehicle of “god-building,” was also published in 1908. It portrayed a Russian peasant who seeks God and finally finds him in the people in a mystical conversion experience. Gorky renounced this novel as

14. Christopher Read, *Religion, Revolution and the Russian Intelligentsia, 1900–1912* (New York: Harper & Row, Barnes & Noble Import Division, 1979), 51.

15. Quoted in *Ibid.*, 84.

16. Quoted in *Ibid.*, 85.

an aberration due to the emotional impact of the 1905 revolution, after Lenin wrote him in November 1913 in part as follows:

God-seeking differs from god-building or god-creating or god-making etc. no more than a yellow devil differs from a blue devil.... all worship of a divinity is necrophily... to prefer a blue devil to a yellow one, is a hundred times worse than not saying anything about it at all.¹⁷

The “god-builder” F. A. Bazarov (1874–1939) was different again, as he opposed both the “God-seeking” of idealist-individualist intellectuals such as Merezhkovsky, and also extreme materialist Marxists like Lenin and Plekhanov.

There were Christian socialist stirrings as well. A small revolutionary “Brotherhood of Christian Struggle” was formed in 1905 by Vladimir Ern, Alexander Elchaninov, Pavel Florensky, and Valentin Sventitsky, which sought “a way back to an alleged primitive Christian communism.”¹⁸ The little group agitated through leaflets and speakers in the 1905 revolution, but its overall impact was small and it only existed for three months. Sergei Bulgakov (1871–1944), coming from a family of devout Orthodox priests, became an atheist Marxist in his early student {98} years, but around 1900 he was already on his way back to the Christian faith. He knew and pointed out that the Russian Orthodox Church needed to be drastically reformed to be of greater help to the Russian people, and he also recommended “a Christian political economy that would include major aspects of Marxism.”¹⁹ Soon afterwards he wrote critiques of both the Christian community and the atheist Russian intelligentsia which were exactly on target, and still relevant today (see below).

Probably most important among Marxist-inclined professed Christians at the time were theologically liberal seminary teachers and priests in the Orthodox Church who repudiated fundamental church dogma (common to all branches of Christianity) for the sake of a materialistic and socialistic “positivism.” Immediately

17. Quoted in *Ibid.*, 91–92.

18. George F. Putnam, *Russian Alternatives to Marxism: Christian Socialism and Idealistic Liberalism in Twentieth Century Russia* (Knoxville: University of Tennessee Press, 1977), 74.

19. *Ibid.*, 110.

after the Bolshevik Revolution of 1917 the communists set up a puppet group, the so-called "Living Church," with the help of liberal clerical and professional collaborators at the St. Petersburg Theological Academy (where Father Gapon had received postgraduate training).²⁰ (Similar collaboration of liberal-apostate clergy with Communism has taken place in almost every country taken over by the communists since 1917, as reported by refugees from China, East Germany, Hungary, Romania, etc. after World War II. Modern Catholic "liberation theology" provides aid and intellectual support for such collaboration today, especially in Latin America, where economic poverty and autocratic politics show significant parallels with prerevolutionary Russia.)

Some "dialogue" went on among independent Russian religious thinkers, members of the clergy, and also "god-building" Marxists. The Merezhkovskys promoted the creation of the St. Petersburg Religious-Philosophical Society in the fall of 1901 to establish a regular interchange of the most influential religious views of the time. The enterprise was at first approved by Pobedonostsev, whose assistant V. M. Skvortsov "viewed the Religious-Philosophical Meetings as a mission."²¹ Twenty-two well-attended meetings were held in the hall of the St. Petersburg Geographical Society. However, the Society was disbanded {99} on April 5, 1903, by order of Pobedonostsev, who had become convinced that it was of no use to Russian Orthodoxy. The effort was reinitiated in 1908, with government approval, through the Moscow Religious-Philosophical Society. "God-building" Marxists such as Lunacharsky were invited to speak at a number of its meetings. It continued for several years. A kind of public literary interchange also took place between the major currents of religious-philosophical thought of the period through several short-lived magazines of small circulation, including *New Way* (*Novyi put'*) (1903-4), *Questions of Life* (*Voprosy zhizni*) (1904-5), *The Polar Star* (*Pol'yarnaya zvezda*) (1905-6), and others.²²

Finally, the fairly well-known and esteemed writers Andrei

20. Zernov, *Russian Religious Renaissance*, 96, 203.

21. Pachmuss, *Between Paris and St. Petersburg*, 22.

22. For a complete list of similar Russian publications of the period, see Read, *Religion*, 181-83.

Bely (1880–1934) and Aleksandr Blok (1880–1921) welcomed the Bolsheviks' victory in 1917 and afterwards tried to serve them. Bely's literary work belonged to late Symbolism, and after 1908 reflected the beliefs of Bely's new-found religious faith. This faith was anthroposophy, a branch of theosophy founded by Rudolf Steiner (1861–1925), which combined minor features of Christian tradition with a preponderance of ancient gnostic mysticism and occultism. Bely saw the 1917 holocaust as the first stage of an apocalyptic destruction of the existing world order and the ushering in of utopian renewal. He considered himself a loyal Soviet citizen until he died of a heart attack in 1934.

Blok, perhaps Russia's most talented Symbolist poet, was brought to an apocalyptic premonition of the doom of Russia's old regime by the Gapon disaster (his mother witnessed "Bloody Sunday" from their St. Petersburg home),²³ and the 1905 revolution. He hailed the Bolsheviks and supported them in his writings, such as his epic poem "The Twelve," where he introduced Christ at the head of twelve Bolshevik soldiers, or his essay "Catiline," where he cast the historic Roman conspirator, who planned to burn down Rome to gain power, as a heroic "Bolshevist" would-be destroyer of Roman corruption. However, Blok "soon became disillusioned with the unpoetic realities of hunger, cold, and typhus, and died, in great pain, his mind wandering, on August 21, 1921."²⁴

4. Christian Critiques

Both the Russian Orthodox Church and the independent thinkers of the pre-1917 period were rebuked and warned against their faults in no uncertain terms at the time. In 1905 Sergei Bulgakov severely criticized {100} the church, and also called for Christianity as the basis for political and social activity, in part as follows:

Official "orthodoxy" has ... poisoned the national soul with its bureaucratism.... If in the past... crimes were committed partly due to thoughtlessness, partly due to weakness ... under the heavy paws of the "beast," which weighed down and squashed everything living, then now... that excuse no longer exists.... Their god is

23. *Ibid.*, 134.

24. Bohachevsky-Chomiak and Rosenthal, *Revolution*, 299.

autocracy... political Islam passed off as Christianity.

This is the bitter reality: among Christians, or rather, pseudo-Christians, there exist only two attitudes toward social and political questions—either Black Hundredism [the notorious “Black Hundreds” were squads of thugs perpetrating pogroms against defenseless Jews with the tacit or open approval of the Orthodox Church, all in the name of Christianity!] or dead indifference.... A division remains between community and Christianity... two separate and non-intersecting channels have formed: the pagan, so to speak, a religious channel, in which the powerful current of almost our entire culture, especially politics, is carried; and the Christian channel, in which the source of Christian views ... is drying up more and more due to a lack of vital moisture.... Is it possible to ... create a new, Christian channel for politics so as to eliminate ... contemporary paganism’s improper monopoly on community?²⁵

The symposium *Landmarks* (*Vekhi*), published in 1909, was chiefly directed against the atheist, socialist-Marxist Russian intellectuals (the “intelligentsia”). Its seven contributors disagreed on a number of points, but they reached similar conclusions largely based upon Christianity.²⁶ In the most explicitly and biblically orthodox Christian contribution to the collection, Sergei Bulgakov contrasted the self-glorifying “heroism” of the Russian revolutionary intellectuals with the Christ-glorifying “asceticism” of Christian believers and martyrs. He accused the intelligentsia of “maximalism” in means (terrorism) and ends (courting persecution and death for their own sake). This maximalism rendered the intelligentsia unfit for the simple, steadfast work of everyday life and its tasks. The Christian “ascetic,” on the other hand, Bulgakov pointed out, is quite different: he “believes in God the Provider, without whose will not a single hair falls from a man’s head.”²⁷ He humbly lives out his life moment by moment in obedience to God’s will. The intelligentsia “hero” despises such humility. He believes man to be essentially good, denies the biblical concept of

25. Quoted *ibid.*, 145–46. Bulgakov emigrated to the West. In his later writings, he attempted to develop Solovyov’s “sophiology” in an Orthodox way.

26. Boris Shragin and Albert Todd, eds., *Landmarks*, trans. Marian Schwartz (New York: Karz Howard, 1977), xxxiv.

27. *Ibid.*, 45.

sin, and instead ascribes all man's ills to the environment, which he then attempts to improve according to his own {101} abstract theories. No internal resemblance exists between Christianity and the intelligentsia's arrogant revolutionism; only repentance of the *intelligently* can bridge the abyss between them. Finally, Bulgakov wrote, there is a need for a "church intelligentsia, uniting genuine Christianity with an enlightened and clear understanding of cultural and historical tasks."²⁸

While *Landmarks* aroused instant rapt and widespread attention, and was probably read by most of the estimated 50,000 *intelligently* of Russia in its several editions,²⁹ it "was snatched up everywhere only in order to be repudiated: a *succ s de scandale*."³⁰ Lenin reacted with most vituperation, but other individuals and groups, whose repentance the *Landmarks* authors might have reasonably hoped to stir up, also stopped their minds and hearts from receiving its solemn warnings. Andrei Bely "was one of the few figures of note who welcomed *Vekhi*," which he even publicly defended because "it had pricked the bubble of the intelligentsia's self-deception" about the true state of affairs in Russia.³¹

Bely did not, of course, applaud *Vekhi* because he shared its Christian presuppositions, but rather because he took it as confirmation of his mystic-theosophical apocalypticism. It remained for a later defender of the Christian faith, Georgii Florovsky (1896–1979), to expose the anti-Christian religious root of such apocalypticism, which was, as we have seen, rampant in Russia before World War I. As part of his general attack upon "the intelligentsia's quest for a humanist Christian religion that failed to stress Christ,"³² written in 1923, Florovsky singled out "The Passion of False Prophecy and Pseudo-Revelations" in a thorough, devastating, and biblically sound critique.

Florovsky began by pointing out that in times of great upheaval people tend to believe that their own experiences are unprecedented and signify the imminent approach of a final resolution to history.

28. *Ibid.*, 61.

29. Read, *Religion*, 7.

30. Shragin and Todd, *Landmarks*, xxxii.

31. Read, *Religion*, 136, 138.

32. Bohachevsky-Chomiak and Rosenthal, *Revolution*, 227.

Many such periods of eschatological expectation have occurred in the past. What is needed first of all, however, is the separation of the observed facts of one's own time from their apocalyptically biased interpretation. Florovsky reminded his readers that both World War I and the Bolshevik Revolution which they had just witnessed, had been welcomed in Russia and also elsewhere in an apocalyptic attitude as the last war to end all wars, and the revolution to usher in world peace and brotherhood. He called this psychological state "military chiliasm," "revolutionary chiliasm," and "messianic imperialism." Such apocalyptic dreams, {102} he warned, "must be distinguished from genuine tragic experiences"; while the experiences themselves make "especially clear that history is the 'struggle between the two cities' [a reference to St. Augustine's view of all history as the conflict between the "City of God" and the "Worldly City"], ... it does not in any way follow that now is the end of history."³³

Florovsky described the fundamental characteristics of "the catastrophic moods of the present day" as "in the first place, the ... *naturalism* of the disposition and experience of the world as an elemental spinning and gusting; in the second place ... *the predominance of dream over perception*, of the contrived over the 'given.' "³⁴ He then referred to *Epopeia*, a new magazine inaugurated by Bely in the Soviet Union in 1922, to show that these characteristics led to a view of history as cyclical, and more importantly, as "only an impersonal, elemental stream" in which individual man is not acknowledged

as a creator who is active and therefore subject to moral law.... For [Bely] there exists only elemental, cosmic will, overflowing everywhere, and in relation to it every individual is only submissive, plastic material.... Bely awaits the advent in the world of titans, great and powerful people, he waits for "the *dark masses* of twentieth-century humanity to rise to heroism." This will be the "Inter-Individual, which surmounts the Inter-National" [*sic!*]. But... [h]eroes appear in life only when the higher and sole genuine individualism, religious individualism, is recognized and empirically known, when ... the paths of Good and Evil—in all

33. *Ibid.*, 231.

34. *Ibid.*, 230.

their real oppositeness—are outlined.³⁵

Florovsky was persuaded that apocalypticism “charms the faithless and the weak-spirited”; the example of Bely showed “the softening and enervating nature of every chiliasm.”³⁶ He understood that “[i]n the final analysis, the conception of self-realizing Reason and the conception of ‘vital impulse,’ the panlogism of Hegel and Bergson’s ‘creative evolution,’ coincide.”³⁷ He pointed out that

no objective result of the general historical process can exhaust (or replace) the moral tasks of personal duty... the lie of chiliasm is ... that it conceives of the possibility of an “ideal *epoch*,” “ideal *daily life*,” “ideal *culture*,” and so forth. These concepts are intrinsically impossible.... *There can only be “ideal people,”* and the “fulfillment” of life is only in everyone becoming perfect, as the Heavenly Father is perfect.³⁸

The Kingdom of God cannot be “one stage in the historical process—neither interim nor final,” because “no one who {103} has ‘pleased God’ can be crossed out of the ‘Book of Life.’ ” The realized Kingdom of God does, must, and will of necessity include the saints of all ages. True faith is simple, meek, and “overcomes *all experience in its entirety*, and for this reason apocalyptic temptations and curiosity toward *ta eschata* [final things] [are] alien to it.” Some periods in history have many Christian believers, others few, but genuine apocalypse “does not so much ‘fulfill’ as it ends, breaks off empirical history; its genuine ‘fulfillment’ lies on the other side, ‘when time shall cease to be.’ ” Again, no part or period of history can be the universal goal or meaning of all history; “[t]he *whole* world ... *as a whole*, will be judged ‘on the last day,’ ‘at the last trumpet.’ ”³⁹

Florovsky understood that “[a]ny monism inevitably entails the passion of necessity [i.e., determinism].” However, “the world is not all-one, is not an organic whole,” for man assigns meaning and value to natural events, and he can do so only due to the miracle of

35. *Ibid.*, 232–34.

36. *Ibid.*, 234.

37. *Ibid.*

38. *Ibid.*, 235–36.

39. *Ibid.*, 236–37.

Eternity breaking into “the sphere of decay and descents.”⁴⁰ While evil exists empirically and really, it “is not rooted in eternity.... *There is no metaphysical necessity whatsoever in the existence of evil.*” Man’s deed in opposing evil or choosing good is humanly an impossibility; “only from above can Jacob’s miraculous Ladder be thrown down. The attempt to rise up to the heavens from earth ... through local forces, not only does not lead to the goal but takes it infinitely and entirely further away: such was the construction of the Tower of Babel.” Moreover, man’s freedom is not a logically provable, abstract proposition, but must be experienced: “Know the truth, and the truth shall set you free [John 8:32]: In religious experience the essential, real freedom of the world *in God* [emphasis added] is disclosed, the freedom of creation, protected and watched over by the mercy of the Creator’s Love.”⁴¹

Florovsky based all these facts upon biblical creation *ex nihilo*:

The “vindication of the personality”—in its creative freedom—leads us to the initial “premise,” to Christian theism, to the belief in the Triune Personal God, as well as to the biblical doctrine of the world’s creation from out of nothing.... The world is God’s *creation*, that is, his essentially non-necessary making; divine causality is “causality through freedom”... from the believer’s point of view the deduction of the world from Divine Love is utterly blasphemous, resting as it does on the *necessity* of a “worthy” object for It, without which It could not be disclosed.⁴²

While the created world communicates the glory of God to believers, God cannot be inferred from the existence of finite things in a pantheistic {104} manner by relating God to nature as the first among equals in some sort of ontological or causal chain of being.

Faithful to biblical eschatology, Florovsky denied any BuddhisticTolstoyan “dying out of the finite in Nirvana,” but affirmed that there is eternal life for the righteous in the joy of the Lord, and eternal torment in the everlasting fire of hell for sinners.⁴³ The abyss between the Creator and the created world

40. *Ibid.*, 238.

41. *Ibid.*, 240.

42. *Ibid.*, 241.

43. *Ibid.*, 242.

can be bridged only by the initiative of God through grace. God's foreknowledge does not destroy the self-definition of the creature, nor are sin and vanity "generated in the order of inevitability by the refraction of the eternal in time." Yet "[a]ttainment is accomplished in submissive acceptance ... of given grace [which is] given only to the seeker... cannot be gained by 'theft' or force ... [and] is found only in the act of naive, childlike faith."⁴⁴

The foregoing is no superfluous detour in Florovsky's argument, but rather the laying of the necessary biblical foundation for his Christian critique of mystical apocalypticism and monism. If biblical creation is denied,

[i]f there is no God, as a Person, but there is only the "divine," then there is no (it cannot be observed) person in man. And if there is no Divine Creation, then man cannot create either. Schelling already had a clear sense of the radical opposition between the intuition of "movement" and "action," between development and creation (*Bewegung und Handlung*). But the awareness of powerlessness and restrictedness forges man's will; it is undermined and extinguished ... by a naturalistic sense of self, by a sense of utter inclusion in the "organic" link of nature, in the "endless chain" of automatically proceeding births, deaths, and metamorphoses.⁴⁵

Thus, Florovsky concluded, apocalypticism such as Bely's was not accidental, but the result of Russia's philosophical inclination towards some kind of monistic, apocalyptic "God-seeking" and "new religious consciousness." As mentioned earlier, Florovsky traced these trends to Vladimir Solovyov's "first metaphysic," repudiated by Solovyov himself (see p. 105 of this *Journal*). This metaphysic arose out of "Western European pantheism (Spinoza, Schopenhauer)" and was linked with "ancient and new gnosticism ... with impotent attempts at the speculative overcoming of rationalism (in Schelling and Baader) ... the 'nature-inspired mysticism of the West' ... the 'theosophism' of Jacob Boehme, which Schelling still identified as 'rationalism.'"⁴⁶ Like the heretical gnostic Catholic philosopher Teilhard de Chardin (1881–1955), Solovyov, according to Florovsky, "wanted to devote to God the

44. *Ibid.*, 242–43.

45. *Ibid.*, 243–44.

46. *Ibid.*, 245.

whole {105} world, with which he was ‘in love’ with a natural, ‘erotic’ passion,”⁴⁷ and thus

the boundary between God—who is “all things in everything”—and the world was erased, the hiatus between “here” and “there” vanished, and in the image of the world as an organic whole everything merged into a naturalistic, elemental spinning and throbbing, performed from time immemorial.⁴⁸

Herein, Florovsky stated, lay the “painfully decadent character of present-day apocalypsis,” even present in the church. “To put it another way,” he ended, “the personality has not been recognized in man ... because the Divine Personality is not felt with sufficient force.... Only intimate Christian faith in the Triune personality of God allows us to carry unbroken hope and will to deed through our stormy trials. ‘Cosmic’ accomplishments are only an evil stupefying fog and soul-blinding mirage.”⁴⁹

5. Summary and Conclusion

The prerevolutionary Russian Orthodox Church was virtually powerless due to her enserfment by the tsarist government, especially under the aegis of Konstantin Pobedonostsev, Over Procurator of the Holy Synod from 1880 to 1905. Local priests were often of low quality, overworked, underpaid, and served the state especially by being enjoined to report about and to counsel against popular disaffection with the government. The Church tolerated or even encouraged the harassment of religious minorities. Seminary education was deficient, and there were members of the clergy and seminary teachers who rejected Christian doctrinal teaching, embraced materialist “positivism,” and cooperated with the Communists after 1917. While public life was permeated with Orthodox Church ceremonial, and while genuine Christian faith was manifested in the liturgy and among the simple people, there was an appalling lack of biblical instruction, combined with much misplaced trust in wandering mystics and “holy men,” even at the court of Tsar Nicholas II.

47. *Ibid.*, 246.

48. *Ibid.*

49. *Ibid.*, 247.

The only time when individual initiative was exercised by a priest to improve the living conditions of industrial workers was the organization of the workers' "Assembly" in St. Petersburg by Father Georgii Gapon. This undertaking ended disastrously on "Bloody Sunday" (January 22, 1905), when an unarmed procession of workers, led by Gapon and bearing a petition to the tsar, was fired upon by tsarist troops, ushering in {106} the 1905 revolution. This event naturally further discredited the Church and the entire prerevolutionary order.

Russian independent religious thought hovered between Marxist-materialist and mystic-idealist monism, led respectively by Georgii Plekhanov and Vladimir Solovyov. Other important personalities influencing Russian prerevolutionary thought were the German philosophers Schelling, Schopenhauer, and Nietzsche, and the Russians Michael Bakunin, Leo Tolstoy, and Fyodor Dostoevsky. Major strands of thought between 1900 and 1917 included the "new religious consciousness" of Dmitri Merezhkovsky, Zinaida Hippus, and Vasili V. Rozanov; the "god-building" of the heterodox Marxists A. A. Bogdanov, A. V. Lunacharsky, and Maksim Gorky; minor elements of "Christian socialism"; and the apocalypticism of Andrei Bely and Aleksandr Blok. Some dialogue between these thinkers occurred in the Religious-Philosophical Societies of St. Petersburg and Moscow, and through a number of short-lived magazines.

Critiques of the Russian Orthodox Church, the Marxist-materialist "intelligentsia," and independent religious thinkers were very rare and generally fell on deaf ears. The most important among them was the symposium *Landmarks* (*Vekhi*), published in 1909. It contained an incisive judgment of the Church, and of pseudo-Christianity in public life, by Sergei Bulgakov. The most thorough, devastating, and biblically sound attack upon the Russian idealist-gnostic, monist religiosity of the period, and especially of its inherent mystical apocalypticism, however, was written by Georgii Florovsky and did not appear until 1923 and outside Russia.

In conclusion, the ignorance of biblical Christian principles applying to all areas of life must be singled out as the factor most responsible for the absence of a clear, authoritative Christian witness and warning before the 1917 holocaust. The political

reactionary, Konstantin Pobedonostsev, in private life a devout believer, never saw the implication of individual Christian stewardship under God contained in Genesis 1:26–27. The Church could not have totally submitted to the state and cooperated in the persecution of religious minorities as she did, if she had obeyed Christ's order to teach *all* He commanded (Matt. 28:19–20), and if she had instructed believers to judge all thought and action by God's own law and testimony (Isa. 8:20). Had she remained faithful to her Lord in her biblical teaching ministry, she could have provided in {107} time the antidote of biblical creation *ex nihilo* to the poison of anti-Christian materialist monism and its dichotomic twin, gnostic-idealist-mystic monism, a task left to one of her sons in exile. Because she did not sound a clear trumpet call of alarm, those who stridently proclaimed the radical, simplistic, utopian vision of materialist Marxism gained power over crisis-torn Russia in the end.

The implications of these historical facts for our own time should be carefully pondered by Christians in the free world today. We, too, witness an “improper monopoly of contemporary paganism” in our societies, just as did Bulgakov in 1905. We, too, can see signs of a false “apocalypticism” which would mesmerize us into inaction or even passive acceptance of events supposedly ushering in the “last days” True, our Lord will return in glory, but *unexpectedly* (Matt. 24:26–27; Matt. 25:13; Mark 13:32–37; Luke 21:34–36). Meanwhile, we are to *occupy* till He comes (Luke 19:12–13).

We, too, can observe the ascendancy of gnostic-idealist monistic thought all around us today. Over against it we must proclaim the radical meaning of biblical creation, glorying in the fact that we are made in the image and likeness of our Transcendent, Personal, Triune God. For this alone is why we ourselves are persons and creators subject to moral law, meant by our Creator, as stated by Florovsky, to be “ideal people ... becoming perfect, as the Heavenly Father is perfect” (Matt. 5:48). What happened in Russia between 1900 and 1917 belongs to our historical heritage, and it, too, is intended by God's providence to serve us as “a trumpet that gives a clear and certain sound, so we might prepare ourselves to the battle.”

Selected Bibliography

- Arseniev, Nicholas. *Russian Piety*. Clayton, WI: American Orthodox Press, 1964.
- Bedford, Ce Harold. *The Seeker: D. S. Merezhkovsky*. Lawrence: University of Kansas Press, 1975.
- Billington, James H. *The Icon and the Axe*. New York: Random House Vintage Books, 1970.
- Bohachevsky-Chomiak, M., and B. G. Rosenthal, eds. *A Revolution of the Spirit: Crisis of Value in Russia, 1890–1918* [a collection of original articles by writers of the period]. Trans. Marian Schwartz. Newtonville, MA: Oriental Research Partners, 1982.
- Byrnes, Robert F. *Pobedonostsev: His Life and Thought*. Bloomington and London: Indiana University Press, 1968.
- Cunningham, James W. *A Vanquished Hope: The Movement for Church Renewal in Russia, 1905–1906*. Crestwood, NY: St. Vladimir's Seminary Press, 1981.
- Curtiss, John Shelton. *Church and State in Russia: The Last Years of the Empire, 1900–1917*. New York: Columbia University Press, 1940.
- Fueloep-Miller, Rene. *Rasputin: The Holy Devil*. New York: Viking Press, [1928] 1955.
- Gapon, Father Georgii Apollonovich. "The Story of My Life." *Strand* (London: August, September, October, and November, 1905).
- Harcave, Sidney Samuel. *First Blood: The Russian Revolution of 1905*. New York: Macmillan, 1964.
- Kline, George L. *Religious and Anti-Religious Thought in Russia*. Chicago and London: University of Chicago Press, 1968.
- Latourette, Kenneth Scott. *A History of Christianity*. New York: Harper & Row, 1963.
- Lossky, N. O. *History of Russian Philosophy*. New York: International Universities Press, 1951.
- Massie, Robert K. *Nicholas and Alexandra*. New York: Dell Publishing Co., 1967.
- Merezhkovsky, Dmitri. *Peter and Alexis*. New York and London: G.P. Putnam's Sons, 1905.
- Pachmuss, Temira, trans. and ed. *Between Paris and St. Petersburg: Selected Diaries of Zinaida Hippus*. Urbana: University of Illinois Press, 1975.
- Pobedonostsev, Konstantin P. *Reflections of a Russian Statesman*. Ann Arbor: University of Michigan Press, 1965.
- Putnam, George F. *Russian Alternatives to Marxism: Christian Socialism and Idealistic Liberalism in Twentieth Century Russia*. Knoxville:

- University of Tennessee Press, 1977.
- Read, Christopher. *Religion, Revolution and the Russian Intelligentsia, 1900–1912*. New York: Harper & Row, Barnes & Noble Import Division, 1979.
- Rice, Martin P. *Valery Briusov and the Rise of Russian Symbolism*. Ann Arbor, MI: Ardis, 1975.
- Rosenthal, Bernice Glatzer. *Dmitri Sergeevich Merezhkovsky and the Silver Age*. The Hague: Martinus Nijhoff, 1975.
- Sablinsky, Walter. *The Road to Bloody Sunday*. Princeton, NJ: Princeton University Press, 1976.
- Schierbrand, Wolf von. *Russia: Her Strength and Her Weakness; A Study of the Present Conditions of the Russian Empire, with an Analysis of Its Resources and a Forecast of Its Future*. New York and London: G.P. Putnam's Sons, 1904.
- Shragin, Boris, and Albert Todd, eds. *Landmarks*. Trans. Marian Schwartz. New York: Karz Howard, 1977.
- Sologub, Fyodor. *The Petty Demon*. New York: Random House, 1962.
- Solovyov, Vladimir. *An Anthology*. Arranged by S. L. Frank. New York: Charles Scribner's Sons, 1950.
- _____. *Tri Razgovora (Three Conversations)*. New York: Izdanie Imeni Chekhova, n.d.
- Walsh, Edmund A., S.J. *The Fall of the Russian Empire*. Boston: Little, Brown & Co., 1921.
- Witte, Count Sergei. *The Memoirs of Count Witte*. Trans. and ed. Abraham Yarmolinsky. Garden City, NY: Doubleday, Page & Co., 1921.
- Zernov, Nicolas. *Moscow the Third Rome*. New York: AMS Press, 1971.
- _____. *The Russian Religious Renaissance of the Twentieth Century*. New York: Harper & Row, 1963.

THE BIBLE, ETHICS, AND PUBLIC POLICY

Joseph N. Kickasola, Ph.D.

*An address delivered at the Northeastern Ohio
Roundtable Pastor's Forum Seminar, 1984*

The Roundtable is dedicated to restoring traditional principles of American government—one nation under God. Historically speaking, the traditional principles have been Judeo-Christian principles, that is, *biblical* principles, which are found in the Old and New Testaments of God's revelation to man. Most of you at this pastor's forum seminar are here today because you are already convinced that such is the case, or at least should be the case in the future. Others of you have come to examine the evidence for such a position, knowing that you need to be well-informed just to understand such a position. After gaining commitment to at least some of the public issues involved in Judeo-Christian values, you wish then to boldly speak out on those issues. We of the Roundtable see this as our very *raison d'être* as an organization. As was stated in the 1983 Annual Report of the Roundtable, "We are convinced that restoring Judeo-Christian values as the basis of governance and public policy will *only* be achieved through well-informed pastors boldly speaking out on the subject." Yet we are aware of the magnitude of the educational task confronting us, as the Annual Report later goes on to state,

Because of the strong liberal, humanistic influence in universities and seminaries, many pastors have accepted a number of *liberal* positions as {111} being morally right. We have discovered a *significant* need to *restate* the *biblically*-based traditional Judeo-Christian ethical teaching on these issues.

Now you know why this, the only *Bible* address, was scheduled

for 8:41–9:30 a.m. as first address of the day: it is first in our priorities, presuppositions, and pedagogy. I was truly honored and humbled when asked to briefly restate in a general way the nature of a biblical public policy, and then to be followed by others who, presupposing some aspects of this address, would then speak to specific policy issues, such as the right to life (J. C. Willke), national defense (Albion Knight Jr.), defunding the left (Howard Phillips), economics (Walter Williams), television (Donald Wildmon), public media (Reed Irvine), education (Connaught Marshner), judicial reform (Patrick McGuigan), and political strategy (Paul Weyrich). These specialists will spell out some of the implications of the Judeo-Christian principles which I am here restating.

The title assigned to me, “The Bible, Ethics, and Public Policy,” reflects the subject matter needed to be covered here in the first address. None of these three topics can be adequately treated in an address of forty-five minutes, let alone three of them at once. The relationship between them, however, can here be examined, and such is our intent. The sacred strand which threads these three beads together is the unchanging moral nature of *God*. The holiness, righteousness, and justice of God revealed in His word, the Bible, form the basis of all morality, values, and ethical conduct. As Creator of all, His ethical standard holds for every individual man, whether male or female, and as King of all kings and Lord of all lords His righteousness remains the duty for corporate man as well, whether enforcing or enduring a public policy. It is still true that “Righteousness exalts a nation, but sin is a disgrace to any people” (Prov. 14:34, NIV). In the Bible the sacred strand of God’s unchanging moral nature is more specifically His *law*, that sum of His will for us expressed in His commandments. A fact of biblical politics which still serves as a warning and a promise is the truth that “Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law” (Prov. 29:18, NIV). It is truly a tragedy of our times that pastors and theological students are, with few exceptions, *not* studying this grand theme of biblical law, and that *neither* theologically liberal *nor* theologically conservative seminaries, with still fewer exceptions, are teaching it. This single fact of the *neglect of biblical law* in the preparation and preaching of the American clergy is the major reason by far why there is a shameful and unbelievable amount of misinformation {113}

about personal morality and, especially, political morality. Some of us have known for a long time, and many are quickly coming to realize the historical fact, contrary to the claims of revisionist historians, that the major political doctrines of this country were forged in the *pulpits*!

Thus we have the two points which will consume the remainder of our time here in the study of God's holy law: the *Bible* and the *Pulpit*. We have decried the amount of misinformation on biblical law, so the next part, which is the body of the address, will be filled with information (rather than the prevalent misinformation) on what the *Bible* actually says in the Christian use of the law. This will be followed by the concluding part on the *Pulpit*, which seeks to involve you as pastors in the teaching of biblical law and in the political process. The information is designed to make you *aware*, and the involvement to make you *active*.

When you were a small child your mother used to say, "Now mind your Ps and Qs," a quaint reminder on polite manners, which probably goes back to teaching penmanship to children with just the directional difference between a lower case p and q. In this second part on Central Remarks, giving information on the Christian use of the law and correcting the misinformation on it, which forms the body of this address, we are going to go easy on you and just require the Ps, but not the Qs! The three sections (three Ps) of this part are Principles, Particulars, and Procedures. When someone asks you what your position or policy (also Ps!) is on a particular biblical issue you would probably answer in terms of the three Ps: under Principles you would state the hermeneutical (interpretive) presuppositions and guidelines you use in approaching a particular issue; under Particulars you would state the specific conclusions which in context flow from your Principles; and under Procedures you would show how you would implement and apply your Particulars in a way that would be consistent with your Principles. Thus is the way we will now answer the question, "What is the Christian use of the law?" "How may a Christian properly use the civil laws revealed to Moses without contradicting the fuller revelation of God in the teachings of Christ and His apostles in the New Testament?"

Sin is defined by the law

The Bible defines sin as the transgression of the law of God. It is 1 John 3:4 which says, “Everyone who sins breaks the law; in fact, sin is lawlessness.” Sin (*harmartia*) is lawlessness (*anomia*): sin is something {114} contrary to the law of God, something contrary to His commandments. Conversely, righteousness is right-doing, doing what He says, something that is not contrary to His commandments. To be true righteousness in the sight of God it must be done in faith, “for whatsoever is not of faith is sin,” and it must be done in love, for “love is the fulfillment of the law” (Rom. 14:23 and 13:10). All things must be done in the Spirit, for His fruit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control) never breaks a commandment—“against such things there is no law,” such things never transgress His law (Gal. 1:23). Properly speaking, the opposite of law is not grace, but lawlessness, law-breaking, lack of conformity to law.

The Christian’s use of the law

Romans 8:3–4 says, “For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met *in us*, who do not live according to the sinful nature but according to the Spirit.” Christ has *already* fulfilled the law on the Cross (its penalty), yet He currently is *fulfilling* the law *in us* (the continuing validity of its righteous requirements). Such an expression in Romans 8 fits the context of Romans 7 where he exalts the law of God by saying, “this commandment which was to result in *life*” (v. 10), “the law is holy, and the commandment is holy and righteous and *good*” (v. 12), and “we know that the law is *spiritual*” (v. 14). Have you been preaching that the “law is spiritual,” or have you been preaching that it is legalistic? Can you concur with Paul in verse 22 when he says, “I *joyfully* concur with the law of God in the inner man”? Do you teach your people to have a spiritual mind and subject themselves to the law of God? Remember, it is Romans 8:7 which says, “the mind of the flesh does *not* subject itself to the *law of God*, for it is not even able to do so.” The law *commands* us to be good, but the gospel, praise God, *enables* us to be good!

By grace, through faith, unto current law-keeping

Ephesians 2:8–10 says, “For it is *by grace* you have been saved, *through faith*—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do *good works*, which God prepared in advance for us to do.” Note that we have been saved *by grace* (the {115} ground), *through faith* (the means), *unto good works* (the goal). It is clear from the perspective of justification that the dichotomy between law and grace is complete. Paul flatly says in Romans 3:28, “For we maintain that a man is justified by faith *apart from observing the law*.” The perfect complementation of law (the fruit) and grace (the root) in the *process* of the believer’s sanctification from sin, is an absolute antithesis in the *crisis* of regeneration from spiritual death. In the fullest sense, salvation to the uttermost is crisis-walk-crisis: the crisis of regeneration (from the curse of the law), the walk of sanctification (for the righteousness of the law), and the crisis of glorification (total conformity in body and in spirit to the Lawgiver of Zion). In summary, we are not saved by works, but *for* works; not by being good, but *in order to* be good; not by law, but *for* law. It has always been by grace, through faith, unto current law-keeping. The grace of God seeks to bring about in us deeds which are lawful, not legalistic. Legality is not legalism: the Spirit of God brings about true legality (conformity to the law of God). Legalism is not the *use* of the law, but the *abuse* of the law.

Paul shows this to be true in the Old Testament too

It is perfectly clear from Romans 4 that all saints under all covenants were saved by grace, through faith, unto current good works: *before* the law, like Abraham; *under* the law, like David; and *after* the law like us. Yes, people “got saved” in the Old Testament. Verses 1–5 tell us that Abraham (who was before the law) was *justified* not by works but by faith. In verses 6–8 it says the same of David (who was under the law of Moses), that he speaks of the blessedness of the man to whom God credits righteousness apart from works, quoting Psalm 32:1–2, “Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him.” The text goes on to say that the words “it was credited to him” were

written not for him alone, “but also *for us*, to whom God will credit righteousness—*for us* who believe in him who raised Jesus our Lord from the dead” (v. 24), for us who are after the law. Abraham was saved by grace through faith unto Abrahamic good works. David was saved by grace through faith unto Mosaic good works. And we are saved by grace through faith unto Messianic good works. It is all by the precious and unmerited grace of God, through the gift of faith in us but not of us, and unto current law-keeping, the commandments which increasingly reveal God’s moral perfections from glory to surpassing glory. {116}

Continuity in Christ

In the Sermon on the Mount, where we find many of the precepts of the gospel, Christ upheld the continuing validity of the law of Moses as the New Testament Christian’s duty and privilege. In Matthew 1:17–20 our Lord said:

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Notice that Jesus has not come to abolish the law, but to fulfill it, which means to uphold, establish, and confirm it. Fulfill cannot mean to do it and then to set it aside, for that would mean abolish. Besides, He did not say that it would be accomplished until the new dispensation came, or when the fullness of the New Testament came, but until “heaven and earth disappear,” which is clearly to the end of time. Note also that Jesus did not teach a works-righteousness any more than did the Old Testament. Jesus did not say that anyone who breaks the least of these commandments would not be saved, but rather he would be least *in* the kingdom of heaven—saved, but with loss of rewards (just as the rest of the New Testament teaches). But he who practices and teaches these

Old Testament commands will be called great in the kingdom of heaven. Do you want to be a great Christian or a crummy Christian? That will be determined by the degree to which you obey the commands of God in the Law of Moses and the Prophets, for these are the standards which the Savior of the Church upholds. And He *is* the Savior of the church, for note that Scribes or Pharisees which do not know His righteousness will not even enter the kingdom of heaven. Nothing could be more evangelical, and nothing could be more covenantal, whereby Christ upholds the continuity between the covenants and Testaments. The language of “jot and tittle” requires us, when questions of law arise, to at least *presume* continuity with the Old Testament law.^{117}

Hermeneutics of Law: two Ms (not two Rs)

This statement by our Lord brings us to the hermeneutical principle of *mandatory* unless *modified* (the two Ms). This is to say that the principle of our Lord of at least the presumption of continuity between the Testaments leads us to teach that the Old Testament law is still *mandatory* for our age unless specifically *modified* by Christ or His apostles in the New Testament. Modifications in the New Testament vary from abrogation of ceremonial and typological elements, such as the abrogation of the clean-unclean distinction in foods (Mark 7:19) or of the Levitical priesthood (Heb. 7:12), to the transformation of other features, such as circumcision becoming baptism (Col. 2:11–12) and Passover becoming the Lord’s Supper (1 Cor. 5:7–8, 11:20, 25). The other possible hermeneutic, which may be dubbed *repealed* unless *repeated* (the two Rs), has only been common in the church in our own age. This hermeneutic follows the interpretive principle of *discontinuity* between the Testaments, namely that the Old Testament law is to be considered *repealed* unless specifically *repeated* by Christ or His apostles in the New Testament. Such a theologically antinomian or neonomian principle is totally out of touch with the “jot and tittle” language of Jesus, and with the relative brevity of the New Testament as compared with the size of the Old. Our thin New Testaments presuppose much more of the thick Old Testament than they repeat—as if to establish a point of continuity. Covenants in the Bible are superseded but not annulled by later covenants in a pattern of wondrous harmony and

glory. The discontinuities between the Testaments are numerous and profound, such as *animal* sacrifice becoming the Lamb of God in *Christ* upon the altar of Golgotha. But the continuities are still more profound, even here where the continuum of *blood atonement* runs throughout the Testaments.

Moral-Ceremonial-Civil (Prophet-Priest-King)

There are three types of law in the Old and New Testaments: moral, ceremonial, and civil (or judicial). Although the Bible does not use these terms, but rather just speaks of “the law,” these three aspects of the one unified law of God are very real nonetheless. (The word “Trinity” is not used either, yet the persons of God the Father, God the Son, and God the Holy Spirit are very real and clearly revealed.) These three aspects of the law are most clearly seen in the three biblical offices which embody them: prophet, priest, and king. The *prophet* dealt mainly with the *moral* law, those principles of ethical behavior which by {118} nature are perpetual standards of the unchanging moral nature of God, such as is summarized by the Ten Commandments. The *priest* dealt mainly with the *ceremonial* law, those principles of worship which were by nature types and shadows of coming realities which restore man to God. The *king* (and the judges under him) dealt mainly with the *civil* (also called the judicial) law, those principles of the criminal code given by God for justice and restitution to the aggrieved and punishment of the aggrieving. Jesus Christ the Son of God, the Jew of God, the Israel of God, and the Second Adam embodies all three of these offices in Himself as God’s Prophet, Priest, and King. The moral, ceremonial, and civil doctrines of Christ teach each man how to be a prophet-priest-king as a living being in His image, and each office holder how to be a teacher, pastor, or magistrate for His glory as a minister of God. Finally, these three aspects of law can conceptually be put into two conceptual categories of *regulative* law and *restorative* law. *Regulative* law encompasses the rules (*regula* means a rule): the moral law and the civil law, the *moral-civil* norms of behavior. *Restorative* law encompasses the *ceremonial* law and answers the question of how a sinner may be *restored* to fellowship with God. The moral-civil law, because of its regulative nature, is the least modified in the New Testament, and the ceremonial law, because of restoration of sinners now through

the cross, is the most modified.

Separation of Church and State in the New Testament

The New Testament teaches the separation of Church and State as *institutions*. This is very important and fundamental to our understanding of the Christian use of the law. Before explaining, let me hasten to disavow any relationship between this genuine *institutional* dichotomy and the modern humanistic *myth* of separation of church and state, by which they mean a separation of *God* and state (a theological dichotomy), a separation of *Christianity* and state (a religious dichotomy), and a separation of *morality* and state (an ethical dichotomy). The last one often takes the form of the protest, “You can’t legislate morality.” This statement is amazing when one realizes that law, by definition, *is* enforced morality: good laws enforce good morals (such as restraining a rapist from doing his own thing), and bad laws enforce bad morals (such as removing the protection of law from an unborn human life). I am sure that other speakers more qualified than I will today explain that Article I of the Amendments to the Constitution of the United States does not {119} contain the expression “separation of church and state,” but rather states, “Congress [that is the *federal* government] shall make no law respecting an *establishment* of religion [that is a federal *denomination*], or prohibiting the *free exercise* thereof [which right is left to the several *states*].” When modernists in the name of the *establishment* clause resist the efforts of private citizens to put God and morality back into national life they are in fact violating the *free exercise* clause and the religious right of such citizens. But getting back to the New Testament, there is a real and important separation of church and state: not a separation of God and state, for such is antichrist, but a separation of church and state, and all other institutions, under God—One nation under God. Jesus Himself said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Matt. 22:21; Mark 12:17; Luke 20:21). The tax coin bears Caesar’s image and belongs to him; all men bear God’s image and owe all to Him. In Romans 13:6–7 Paul says, “This is also why you pay taxes, for the authorities are God’s servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then

revenue; if respect, then respect; if honor, then honor.” Of course, Paul’s most famous passage on the state is earlier in chapter 13 of Romans, verses 1–5, which must be mastered in this connection. Verse 4 is sufficient for our summary of principles here, “For he is *God’s* servant to do you good. But if you do wrong, be afraid, for he does not bear the *sword* for nothing. He is *God’s* servant, an agent of *wrath* to bring *punishment* on the wrongdoer.” From this we get the doctrine of the two swords: the sword of justice, which is wielded by the state against crime to the extreme of *execution*, and the sword of the Spirit (Eph. 6:17), wielded by the church against sin to the extreme of *excommunication*. In short, the distinction between the church and the state is the distinction between *sin* and *crime*. Biblically speaking, all crimes are sins, but not all sins are crimes. For example, anger is a sin which can be disciplined by the church, but not punished by the state. However, if one acts out his anger in an act of violence or slander, then the state is authorized to punish this crime. Crime is *publicly* punishable sin, for which God has provided the just punishment. As Hebrews 2:2 says, “every violation and disobedience received its *just* punishment.” So one can see that while the modern humanistic equivocation on “separation of church and state” is designed to keep pastors confused and divided rather than informed and united, there is a very important New Testament {120} principle involved here and it is basic to our constitutional form of government. We do not want a state-church (state over the church, as in Germany), nor do we want a church-state (church over the state, as in Iran), nor do we want mere separation of church and state (for such pluralism is the humanistic separation of church and state under gods), but we want separation of church and state under *God*. Only this will preserve true righteous freedom for all, and liberty for all.

Separation of Church and State in the Old Testament

Significantly, there was a clear distinction between church and state even in the *Old Testament*! Here is where misinformation abounds almost without limits! There is a clear distinction between church and state, between cultus and culture, between priest and king, between temple and palace. A priest could not be king (the line of Judah), and a king could not be priest (the line of Levi through Aaron). Wasn’t king Uzziah smitten with

leprosy from the Lord when he attempted to offer incense in the temple of the Lord, a duty and privilege of priests alone (2 Chron. 26:19)? The passage in the Old Testament which is most clear on this separation is 2 Chronicles 19. In verse 2 we see a *prophet*, Jehu the seer, preaching against *King* Jehoshaphat of the South because he had made an alliance with the evil king Ahab of the North. Later we see Jehoshaphat appointing *judges* in the land, and here we pick up the interesting and informative story as recorded in verses 5–11:

He [Jehoshaphat] appointed *judges* in the land, in each of the fortified cities of Judah. He told them, “Consider carefully what you do, because *you are not judging for man but for the Lord*, who is with you whenever you give a verdict. Now let the fear of the Lord be upon you. Judge *carefully*, for with the Lord our God there is *no injustice or partiality or bribery*.”

In Jerusalem also, Jehoshaphat appointed some of the *Levites*, *priests* and *heads* of Israelite families to *administer the law of the Lord* and to *settle disputes*. And they lived in Jerusalem. He gave them these orders: “You must serve faithfully and wholeheartedly in the fear of the Lord. In every case that comes before you [in *Jerusalem* as a court of *appeals*] from your fellow countrymen who live in the *cities*—whether *bloodshed* or other concerns of the law, commands, decrees or ordinances—you are to warn them *not to sin* against the Lord; otherwise his wrath will come on you and your brothers. Do this, and you will *not sin*.”

Amariah the *chief priest* will be over you *in any matter concerning the Lord*, and *Zebadiah* son of Ishmael, the *leader* of the tribe of *Judah*, will be over you *in any matter concerning the king*, and the Levites will serve as [121] *officials* before you. Act with *courage*, and may the Lord be with those who do well.”

Note that Amariah, representing the *church*, “will be over you in any matter concerning the *Lord*,” and Zebadiah (from the ruler-tribe of Judah), representing the *state*, “will be over you in any matter concerning the *king*.” Note also that there is no separation of God and state, for both church and state are here under God—one nation under God; and there is no separation of “Christianity” and state, speaking analogically, for certain qualified Levites and priests were called upon to assist the state in the difficult cases

of the appellate court in Jerusalem; and there was no separation of morality and state, for they administered the law of the Lord and urged the people not to sin when settling disputes. Lastly here, note the separation of powers and wide representation in the several offices mentioned: prophet, judges, Levites, priests, family heads, chief priest, tribal leader, and officials, all serving their “countrymen” and the “Lord.” And this is the way it should be, since God has these attributes Himself, as is expressed by Isaiah 33:22, “For the Lord is our judge [judiciary]; the Lord is our lawgiver [legislative]; the Lord is our king [executive], it is he who will save us.” Representation is absolutely essential to a godly republic, as the Lord taught weary Moses (Deut. 1:9–17). Legally speaking, the distinction between sin and crime, church and state, is a question of *jurisdiction*. Jurisdictional and institutional separation is a fact of the Old Testament revelation too, as we saw it to be the case in the New Testament revelation. The biblical politics is fundamentally the same in both cases, while there were, to be sure, some differences of detail (such as Levites, for example).

That Word “theocracy”

For time’s sake we come now to the last and tenth of the general principles in what constitutes a proper and Christian use of the law. What about this difficult word, “theocracy”? Should we avoid this word altogether, rejecting every sense of the word whatsoever? Or is there a qualified sense in which the word can be useful, even if a liability? As a matter of fact both of these questions are irrelevant, for “theocracy,” like the difficult word “inerrancy” with respect to the nature of Scripture, is inevitable and unavoidable. Unless we make the qualifications ourselves, others will come along and make them for us by putting words in our mouth—and that is a still greater liability than expressing them {122} ourselves. How many hundreds of times have you heard or even made this objection in a discussion of biblical law, “But Old Testament Israel was a theocracy!” How many times have you heard or even made the following observation, “There was a theocracy in the Old Testament, but separation of church and state in the New Testament”? Historically the word had a good and useful meaning. It was first used by Flavius Josephus in the first century to denote exclusively the form of government found in the Old Testament

whereby God ruled directly through His law to Israel, with all authority belonging to God, which he contrasted with monarchy (all authority in one) and oligarchy (all authority in a few). This may be found in Josephus's work *Contra Apion* 11, 16, 161 (in the Loeb series it is no. 186, p. 318). Today the word theocracy tends to mean a church-state, since this is what most people wrongly imagine Old Testament Israel to be. We have argued that neither the New nor the Old Testament teaches a church-state, and, therefore, we who want a biblical polity for America do *not* want a church-state. Such would violate the First Article of the Amendments to the Constitution anyway. *Mandatory* funding for the state (euphemistically called "public") school system makes it a state religion, is the humanistic state-church, and is in violation of the First Amendment. So, you see, we do not want a state-church either. What we want is a Christocracy, in the restricted sense of a Christian Republic ruled by the law of Christ, which, by definition, is not some hierarchical schema of state over church or church over state, nor some pluralistic ethical and legal base, but *theocracy, more currently Christocracy, is the separation yet interdependence of all God-ordained institutions being directly ruled by the commandments of God in Christ*. Sin would be under the jurisdiction of the church, crime under the jurisdiction of the state, and true religious freedom would prevail, because it is a *sin* not to be Christian, but it is not a *crime*. Biblically speaking, a true church cannot receive into membership one who does not profess Christ, but a well-constituted civil order must protect, and wants to protect, that freedom of religious choice. Christ is the meaning of history. Christ is our historiographic principle. It is only fitting that He be at the head of it all when we, like here, seek to portray an idealistic public policy. This is what we want, and it is our duty and privilege to want it and to work toward the goal of "Thy kingdom come on earth as it is in heaven." What will come to pass is hidden in the secret counsel of His sovereign will. For us, we must concentrate on duty, sweet duty. {123}

Perhaps this final principle of theocracy, God's rule, is the most troublesome for you. It is the most difficult idea in our age of humanistic and equalitarian pluralism to grasp, not to mention, accept. I would not be surprised to learn that some of these final arguments leave you yet unconvinced. Experience has taught

me, and my own pilgrimage in this area has taught me, not to be surprised. It is at first objectionable and counterintuitive. But study of the Bible causes me to urge upon you yet one more general observation. Even if, counterfactually, Old Testament Israel were a church-state, a “theocracy” in the unfortunately popular sense of that word, such would-be uniqueness of Israel’s polity would still not be even a relevant argument against the use of God’s law for the nations today. The reason for this is quite simple and yet profoundly biblical, namely that the *nontheocratic* nations surrounding Israel were bound by God’s law! Israel’s uniqueness did not exonerate the nations from God’s holy standards of personal and civil righteousness for His creatures. This can be proven in a number of ways. The long sections “against the nations” in the major prophecies of Isaiah (chaps. 13–23), Jeremiah (chapters 46–51) and Ezekiel (chapters 25–32) are abundant proof of this fact. Statements in the law of Moses itself are to the same effect. Leviticus 18:24 shows that this applies to sexual offenses as well since, after a long list of sexual offenses, the verse says, “Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled.” Deuteronomy 4:5–8 is a beautiful and moving statement by Moses to his people on the wise witness to the nations the laws of God is designed to be:

See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your *wisdom* and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.” What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

The moral and judicial laws were not designed to separate Jews from Gentiles (as did the ceremonial laws), but rather to bind the conscience and behavior of all mankind. Sodom and Gomorrah is stunning evidence of this (Gen. 19), as is the discourse on the nations without the Bible by the apostle Paul (Rom. 1). The moral-civil law which was not {124} limited to the theocratic *nation* is not

limited to the theocratic *age*.

To summarize the above ten principles in traditional terms, we may say with others that the Christian use of the law is threefold: (1) the *civil* use—to *restrain* the criminal acts of the wicked through fear of punishment, and to *implement* sociopolitical justice; (2) the *evangelistic* use—to *convict* the world of sin and judgment, *driving* all to forgiveness in Christ; (3) the *believer's* use—to *teach* the full implications of God's unchanging moral nature for the *holy life* of the believer.

This section (the second of the Ps) can be very brief, for, as stated, it is not within the scope of this address. The most convenient manner of gathering data on particular ethical issues and points of biblical law, and I speak here from considerable personal experience in preaching and lecturing on the Decalogue, is to use the God-given construct of the Ten Commandments. Every commandment in the Bible can be subsumed under one (or more) of these ten ethical categories which God gave, like the ten fingers of the hands, to be counted and learned in conscious consecration to Him. I have put the Ten Commandments (called in Hebrew “the ten words”) into ten English words, which serves as a mnemonic decalogue. Beside each of the ten words below I will list the sanctity, or the sacred category, which is embodied in the casuistic word. I say casuistic word, that is *case-word*, for these represent ten umbrellas (typical of biblical *case-law* style). For example, PARENTS is the best case or instance of the sanctity of AUTHORITY; MURDER is the worst case or instance of the sanctity of LIFE. Here are the words and sanctities:

1. POLYTHEISM: the sanctity of GOD
2. IDOLATRY: the sanctity of WORSHIP
3. PROFANITY: the sanctity of SPEECH
4. SABBATH: the sanctity of TIME
5. PARENTS: the sanctity of AUTHORITY
6. MURDER: the sanctity of LIFE
7. ADULTERY: the sanctity of LOVE
8. THEFT: the sanctity of DOMINION
9. PERJURY: the sanctity of TRUTH
10. COVETOUSNESS: the sanctity of CONTENTMENT

From these principles and particulars come a host of other particulars and issues. People with very diverse principles and procedures can rally around specific issues. {125}

Finally, we come to procedure (the third and last of the Ps), the manner by which we *implement* the ethical and sociopolitical particulars. There appear to be four types of political action which the church has used in the past:

1. the privatist
2. the demonstrationist
3. the reconstructionist
4. the impositionalist

The first and the last are undesirable because they transgress biblical principles and do not work. The privatist is simply not involved, guilty of the sin of omission, or he believes in working just one-on-one, which leaves the arena of political change to the enemy who will certainly fill the void. The impositionalist is a top-downer who breaks the biblical principle of voluntarism and solid social change. We do not believe in revolution or in massive and rapid social change. The Scripture teaches the mustard-seed concept, the gradual leavening of the whole lump. There must be an infrastructure of changed lives as change works its way to the top. Both the demonstrationist, who concentrates on small groups and homogeneous social units demonstrating or modeling a pattern of

change or a goal, and the reconstructionist, who seeks to infiltrate the institutions which exist throughout a culture and rebuild them along biblical lines, have biblical parallel as the light and the leaven, and must be used in tandem, not neglecting each other. What is important is a bottom-up-ism, grassroots—transforming, moral, and spiritual change. This will require the salvation of souls and world mission, as well as legislative reform, for we cannot allow our social base and religious liberty to deteriorate in the meantime. If we lose our religious liberty we will not be able to send out missionaries to evangelize the world (Russia sends out no Christian missionaries at all, but then Russia is a Marxist theocracy from the top down).

It is with sadness that we observe the history of this country since the Civil War. There has been a steady decline in the spiritual life of our nation. There has been a gradual pulling apart of that form of government which has given us so many liberties. Many of the governmental and procedural issues which brought on the war between the states are still unresolved. The Civil War taught us that the sword cannot resolve what is possible only through the *pulpit*. Only the Lord and His truth can {126} set us free.

But instead of a new generation of patriots filling our pulpits with new ideas on how to fan the fires of liberty and justice under biblical law, we have become a legalistic society running over with lawyers and beaurocrats! Our courts are jammed with trivializing and delay. There is only one escape from the endless legalisms of communism, socialism, and statist interventionism, and that is “the perfect law of liberty” (James 1:25).

If this address on biblical law has said anything, it has said that we must seek to be *biblically right, not uncontroversial*. Just about the only thing that all theologians could agree on would be that if John the Baptist had not gotten involved in preaching against Herod's sex-life he would not have lost his head! But remember what Jesus said, there was never one born greater than John the Baptist. God has never loved anyone more than he. He was filled with the Holy Spirit from his mother's womb, and he was *involved*. Get filled with the fire of righteousness and justice, get involved, and experience God's love!

You will have to begin to *study* the Bible and public issues, but then, that is why you are here today. If you cannot yet accept the

principles or the procedures you have heard today, then at least identify with some *issues*, and begin to put the weight of your pulpit and your congregation behind that righteous cause.

As I close this address I wish to comfort your hearts and lift your courage with one of my favorite verses of Scripture. As you seek the Lord and study His written word so as to know and to do what is right, remember these words of Isaiah, who also was sorely tested with the issues of his day. In Isaiah 51:7 the Lord comforts His activists who sought, not to be uncontroversial, but to be right, with His law in their hearts:

Hear me, you who know what is right,
 you people who have my law in your hearts:
 Do not fear the reproach of men
 or be terrified by their insults.
 (Isa. 51:7, NIV)

God be with you. {127}

Sources

- Bahnsen, Greg L. *Theonomy in Christian Ethics*. 2nd ed. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1984. A source on the *hermeneutics* of biblical law.
- Kaiser, Walter C., Jr. *Toward Old Testament Ethics*. Grand Rapids, MI: Academie Books, Zondervan Publishing House, 1983. A source on the *exegesis* of biblical law.
- Nash, Ronald H. *Social Justice and the Christian Church*. Milford, MI: Mott Media Inc., 1983. A brief source on Christianity and *politics*.
- Rushdoony, Rousas John. *The Institutes of Biblical Law*. A Chalcedon Study, with three appendices by Gary North. n.p.: Craig Press, 1973; reprint ed., Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1983. A source on the *application* of biblical law.
- Schlossberg, Herbert. *Idols for Destruction: Christian Faith and Its Confrontation with American Society*. Nashville, TN: Thomas Nelson Publishers, 1983. A source on some contemporary sociopolitical *issues*.

PURITAN POLITICAL VIEWS: AS EXPRESSED IN THE GENEVA BIBLE MARGINALIA

Dell G. Johnson

Introduction

The origins of American political theory have captivated the interests of many in the present century. Some have attempted to show the influence of secularized eighteenth century enlightenment thought while others have documented the importance of religious ideology. In the process of investigations into the intellectual origins, this writer discovered the impact of Puritan literature upon the American mind. This discovery led further to searching out the seminal influences upon Puritan thinking. Knowing that these spiritually minded people were “men of the Book,” the writer was directed to the Geneva Bible with its wealth of doctrinal and political annotations written as interpretations of the text. These annotations or footnotes of the Geneva Bible provide a basically untapped primary source for the origins of Puritan political thought. The original design of the paper was to outline the thinking of the Geneva Bible annotations and then trace the possible influence of its political ideology upon the English and American Puritans. However, the magnitude of the first, of necessity eliminated consideration of the latter two. Several significant quotes may demonstrate that such a proposed study would not, however, be fruitless. John Eusden in his study of *Puritans, Lawyers, and Politics in Early Seventeenth-Century England* concluded, “The Puritans ...bequeathed a conception of authority which {129} helped to shape the course of modern political

history.”¹ In regards to this authority, John Coolidge in his study of “Puritanism and the Bible” entitled *The Pauline Renaissance in England* stated “that the appeal of Scriptural authority” was “the very life of Puritanism.”² It is interesting that in John Wilson’s detailed analysis of the Puritan *Pulpit in Parliament: Puritanism during the English Civil Wars, 1640–1648*, the “political activity or revolutionary politics, of the civil war era” was evidently “authorized by Puritanism” in their sermons based upon divine authority.³ This serious consideration of divine revelation led some separatist groups to the conclusion that “the civil state is to be ordered as the civil magistrate sees fit, but the Church takes its order from the operation of God-given gifts.”⁴ Separation⁵ was the logical and eventual outcome of such Puritan thinking, teaching, preaching, and writing. Political theory came to New England with the Puritans as an automatic application to their civil life of their peculiar ecclesiastical convictions. Thus, William Haller in his study of “town-planting in New England” from 1630–1660 observed that the “organized society...supported a town government ...[whose] organization grew beside and paralleled that of the congregational church.”⁶ This society or plantation “required” a political structure and a “gathered church.”⁷

T. H. Breen’s study of “Puritan Political Ideas in New England” between 1630–1730 documented the influence of the Puritans’ idea of “the Character of the Good Ruler,” as preached by Samuel Willard. Willard “argued the most persuasively for the

1. John Eusden, *Puritans, Lawyers, and Politics in Early Seventeenth-Century England* (Hamden, CT: Shoe String Press Inc., 1968), 180.

2. John Coolidge, *The Pauline Renaissance in England: Puritanism and the Bible* (Oxford: Clarendon Press, 1970), 1.

3. John F. Wilson, *Pulpit in Parliament: Puritanism during the English Civil Wars, 1640–1648* (Princeton, NJ: Princeton University Press, 1969), 196.

4. Coolidge, *Pauline Renaissance*, 57.

5. *Ibid.*, 55–76.

6. William Haller, *The Puritan Frontier: Town planting in New England Colonial Development, 1630–1660* (New York: Columbia University Press, 1951), 17.

7. *Ibid.*, 18.

Magistrates' Moral responsibilities.”⁸ Colonial “citizens came to see any invasion of private estates as sinful acts prompted by the magistrate’s impiety.”⁹ Thus, “during the American Revolution, the mingling of material and spiritual values led Puritans to condemn taxes levied by the idle sumptuous rulers of Britain as both arbitrary and immoral.”¹⁰ So, too, Alan Heimert’s thorough study on *Religion and the American Mind from the Great Awakening to the Revolution* points to the positive contribution of evangelical ideology to the activities of 1776.¹¹ Carl Bridenbaugh’s work *Mitre and Sceptre*, according to Puritan scholar Edmund S. Morgan, shows “that the American Revolution” was in part “the colonists’ fight to maintain their freedom from ecclesiastical hierarchy.”¹² Therefore, the question is not did America have a Christian history, but from whence the Christian influence comes, by whom and when? The basic proposition of this paper is that the Puritan Geneva Bible of 1560 provides an excellent primary source investigation of the idealogical origins of Puritan political [130] thought and subsequently, American civil theory. This paper constitutes an analysis of the Geneva Bible notations that relate to political theory and an interpretation of them. An initial historical overview is made of the Geneva Bible and its marginal notes. This introduction is followed by a sixfold analysis of the notes: the nature of government, the tasks of government, the limitation of government, participation in government, obedience to government, and conflict with government.

8. T. H. Breen, *The Character of the Good Ruler: A Study of Puritan Political Ideas in New England, 1630–1730* (New Haven, CT: Yale University Press, 1970), 202.

9. *Ibid.*

10. *Ibid.*

11. Alan Heimert, *Religion and the American Mind: From the Great Awakening to the Revolution* (Cambridge, MA: Harvard University Press, 1966), 1–24.

12. Carl Bridenbaugh, *Mitre and Sceptre: Transatlantic Faiths, Ideas, Personalities, and Politics, 1689–1775* (London: Oxford University Press, 1962), back cover advertisement (Galaxy ed.).

Historical Overview

Before investigating in detail the annotations of the Geneva Bible, two preliminary studies must be made: first, an historical overview of the Geneva Bible, and second, a basic analysis of the marginal notes.

The Bible's History

When Roman Catholic Queen Mary came to the throne of England in 1553, many of the Puritans fled to Europe and specifically to Geneva. There several scholars, William Whittingham, Anthony Gilbey, Christopher Goodman, John Knox, and others, set themselves to the rigor “for the space of two years or more day and night occupied herein”¹³ to translate the Bible. That they should produce a Bible is not unusual since they were a “back to the Bible movement,” many of their leaders were highly trained university men, and Geneva was a hub of textual and scholarly activity.¹⁴ Though never officially authorized by Queen Elizabeth (1558–1603),¹⁵ the Geneva Bible instantly became the most popular Bible in England.¹⁶ The Genevan work was both a masterpiece of “scholarship”¹⁷ and the common “household Bible of the English-speaking nations.”¹⁸ It passed through “sixty editions”¹⁹ during the reign of Queen Elizabeth alone, and “for three quarters of a century from the time of its publication, no

13. *The Geneva Bible: Facsimile of the 1560 Edition*, intro. Lloyd D. Berry (Madison: University of Wisconsin Press, 1969), iii. (The writer of this paper will consistently follow the spelling and pagination of the Geneva Bible.)

14. S. L. Greenslade, ed., *The Cambridge History of the Bible: The West from the Reformation to the Present Day* (Cambridge: University Press, 1963), 155–56.

15. Milton Whiting, *Milton and This Pendant World* (Austin: University of Texas Press, 1958), 206.

16. Berry, *Geneva Bible*, 13.

17. Carl S. Meyer, “The Geneva Bible,” *Concordia Theological Monthly* 32 (March 1961): 145.

18. B. F. Westcott, *A General View of the History of the English Bible* (London: MacMillan and Co., 1905), 93.

19. Geddes MacGregor, *A Literary History of the Bible* (New York: Abingdon Press, 1968), 145.

single year passed without an edition....”²⁰ Thus, it is no wonder that English historian John Richard Green would assert that “no greater moral change ever passed over a nation than passed over England during the years ...of the reign of Elizabeth.”²¹ The reason was that “England became a people of a book, and that book was the Bible.”²² Green continued, saying, “it was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm.”²³ {131}

The Geneva Bible had gone through the unprecedented²⁴ success of about 150 editions by 1644.²⁵ In England, it had become the Bible of Shakespeare, John Bunyan, the Pilgrims, and Cromwell’s soldiers,²⁶ as well as the influence on John Milton’s *Paradise Lost*.²⁷ In Scotland, it became the official Bible “appointed to be read in the churches,”²⁸ and by Act of Parliament, the Bible was required to be in every home that was worth 300 marks yearly rent.²⁹ The Geneva Bible “played no little part in making British Puritanism” the stormy movement that it became.³⁰ The point of this basic survey is that the Geneva Bible made a “[p]ermanent impact” upon both Great Britain and American culture.³¹ This impact was not limited to the literary, as Green states, “but far greater than its effect on literature or social phrase was the effect of the Bible on

20. *Ibid.*

21. John Richard Green, *A Short History of the English People* (New York: Harper & Brothers, 1899), 460.

22. *Ibid.*

23. *Ibid.*

24. Berry, *Geneva Bible*, 14.

25. Bruce M. Metzger, “The Geneva Bible of 1560,” *Theology Today* 17 (October 1960): 350.

26. Bruce M. Metzger, “The Influence of Cody Bezae upon the Geneva Bible of 1560,” *New Testament Studies* 7 (October 1961): 73.

27. Whiting, *Milton*, 157.

28. Berry, *Geneva Bible*, 20.

29. *Ibid.*, 21

30. F. F. Bruce, *The English Bible* (New York: Oxford University Press, 1970), 90.

31. Metzger, “Geneva Bible of 1560,” 352.

the character of the people at large.”³² Continuing the point that the publication of the Geneva Bible was not just another book put on the market, Green observed that the moral influence which often comes through religious tracts, sermons, essays, and lectures “was then produced by the Bible alone.”³³ By 1605, Hugo Grotius in referring to England said, “‘theology rules here.’”³⁴ Certainly, the “Puritan was a man of one book,” and that book was “[t]he English Bible.”³⁵ To the Pilgrim it was the Geneva Bible exclusively, and up to 1650 for the general public, it was the Geneva Bible primarily. Without question, one of the basic principles of the Puritans was the Scripture as the final authority in all matters of faith and practice, whether personal, ecclesiastical, or political.

That the Geneva Bible would eventually have a political influence upon the English people is not surprising in light of the amazing popularity it enjoyed. A study of the marginal notes and the English translations of certain passages give primary source documentation to the political views of the Puritan Marian exiles and to many of the subsequent Puritan leaders. These marginal notes are next considered.

The Marginal Notes

The purpose of the Geneva translation was to produce a Bible so that the ordinary Christian could “vnderstand the Scriptures and teache them.”³⁶ Because people had difficulty understanding the Bible, the translators went to the extra work

...to gather brief annotations vpon all the hard places aswel for the vnderstanding of sundre wordes as are obscure, and for the declaration of the text, as for the application of the same as may moste apperteine to {132} Gods glorie and the edification of his Church.³⁷

32. Green, *Short History*, 462.

33. *Ibid.*

34. *Ibid.*

35. John Flynn, *The Influence of Puritanism on the Political and Religious Thought of the English* (New York: Kennikat Press, 1920), 17.

36. *Geneva Bible*, intro. to 1560 ed., iii.

37. *Ibid.*, iv (the second page iiii in the University of Wisconsin ed.).

On the title page, the Puritans succinctly stated that the Bible contained the “MOST PROFITABLE ANNOTA-tions vpon all the hard places and other things of great importance.”³⁸

These marginal notes were “the single most important feature of the Geneva Bible, to both the laity and the clergy.”³⁹ The notes contained “nearly 100,000 words” and became about “one-third of the length of the text of the Bible itself.”⁴⁰

In 1604 King James is considered to have said concerning the content of the notes that there ought to be a Bible to which “no marginall notes should be added” because in the “Geneua translation ...some notes” were found to be “very partiall, vntrue, seditious, and sauouring too much of daungerous, and trayterous conceites.”⁴¹ The king was offended by such comments as that of Exodus 1:19 where the note encouraged “disobedience” to a monarch.⁴²

Thus, the Geneva Bible and the marginal notes in particular had an “immense influence on English culture and mentality,”⁴³ including the area of political ideology.

Anthony Gilby, who is given credit for the organization and authorship of the “annotations and arguments” of the Bible,⁴⁴ is said to have influenced England for a “further reformation toward Puritan ideals.”⁴⁵ He “specifically” called attention, through the notes, “to the dissension and incipient revolution lurking in Elizabethan England.”⁴⁶ His method was “persuasion and intelligible dissent” seeking “only to implement a religio-political ideal.”⁴⁷ The governmental views of the Bible notations

38. *Geneva Bible*, title page to 1560 ed.

39. Berry, *ibid.*, 15.

40. Jasper Ridley, *John Knox* (Oxford: Clarendon Press, 1940), 287–88.

41. Berry, *Geneva Bible*, 15.

42. *Ibid.*, 15–16.

43. *Ibid.*, 17.

44. Dan G. Danner, “Anthony Gilby: Puritan in Exile—A Biographical Approach,” *Church History* 40 (December 1971):420. This comment by Danner and those that follow are said to be “what may be concluded from this study” (422).

45. *Ibid.*, 422.

46. *Ibid.*

47. *Ibid.*

are said to have been “largely inspired by Knox’s writings and political doctrines.”⁴⁸ Though Knox did not write the annotations, it is asserted that “the marginal notes” were “the political ideas of ...Knox.”⁴⁹

Political Ideology of the Geneva Bible Marginalia

The marginal footnotes of the Geneva Bible are recognized as a source of the political views of the English Puritans. Hardin Craig gave a basic survey of some views in his article, “The Geneva Bible as a Political Document.”⁵⁰ Yet Lloyd Berry in his preface to the Geneva Bible reprint states that “much remains to be done by way of scholarship” in regards {133} to a “more comprehensive study of the marginal notes.”⁵¹ Richard Greaves has also studied “Traditionalism and the Seeds of Revolution in the Social Principles of the Geneva Bible.”⁵² Greaves observed that the notes taught that a society was orderly for five reasons: 1) “[t]hat without right religion a stable social order cannot exist”; 2) that “the godly magistrate is a key figure whose presence is essential for...social order”; 3) that “the legitimacy of oaths was likewise conducive to social order”; 4) that “the concept of order was further fortified ...with the idea of vocation”; and that there was 5) “parental duty... to provide sound religious instruction.”⁵³

The writer will analyze the political teaching of the marginal notes by dividing the principles into six areas: the nature of government the tasks of government, the limitation of government, participation in government, obedience to government, and conflict with government.

48. Ridley, *John Knox*, 288.

49. *Ibid.*

50. Hardin Craig Jr., “The Geneva Bible as a Political Document,” *Pacific Historical Review* 7 (1938): 40–49.

51. *Geneva Bible*, preface.

52. Richard L. Greaves, “Traditionalism and the Seed of Revolution in the Social Principles of the Geneva Bible,” *Sixteenth Century Journal* 7 (April 1976): 95.

53. *Ibid.*, 95–99.

The Nature of Government

The nature of civil government was rooted in man's relationship to God.

The Source and Origin

The marginal note in Genesis 1:26 says, "man was created after God in righteousness & true holiness, meaning by these two words all perfection, as wisdom, truth, innocence, power, & etc."

The Puritans took seriously the belief that all human power came from God. They translated Romans 13:1, "...for there is no power but of God." King David announced "it is God that giveth me power to revenge ...and subdue" (2 Sam. 22:48). David praised God for these blessings by saying, "Let the Lord live" (22:47). The Puritans interpreted this to mean, "Let him [God] shew his power, that he is the governor of all the world." The power and authority of civil government has its source and origin in the omnipotent God of the universe. Thus men in high office need continually to acknowledge and trust that divine power. King David failed in this regard when he numbered the people "because he did this to try his power and so to trust therein, it offended God, else it was lawful to number ye people, Exodus 30:12..." (2 Sam. 24:2, notation). David's error was his "ambitious mind" and belief that "his strength strode in his people" rather than the Lord (1 Chron. 21:3, notation).

Jesus directly stated the principle that the power of civil officials is a God-delegated power when speaking to Pilate, he said, "Thou couldest {134} have no power at all against me, except it were given thee from above" (John 19:11).

Demonstrating the close relationship of human authority to the divine power, the Puritans stated "that Kings are the lieutenants of God" (2 Chron. 9:8, notation). This relationship "ought to grant" unto the king a "superiority" (2 Chron. 9:8, notation). Thus, the king's position over the people came not of any innate ability he possessed necessarily but of his relationship with the Lord. Hence the king's subsequent responsibility was to "minister justice to all" (2 Chron. 9:8, notation).

The nature of government is also recognized in the activity of the members within the organization of the church.

Church members were also viewed in their relationship to the Word and their Savior and not according to earthly position or birth. Hence an “equality” of Christians was the result. They were all equal before the law of the Lord as the “ground was level at the foot of the cross.” The comment on Acts 17:11 brought out that the Bereans were “not more excellent of birth, but more prompt, and couragious in receiving the Worde of God ...” (Acts 17:11, notation). Active Christians were judged according to personal character (“promptness” and “courage”) not societal rank. Christians were to live their life on the basis of responsibility not flattery. “Esteming faith and religion by outwarde appearance of men” was not the biblical and ethical standard (James 2:1, notation). Even the poor, “seing God estemeth them, we may not contemne them” (James 2:5, notation). This humble frame of mind is illustrated in Apollos, “this great learned, and eloquent man” who “disdained not to be taught of a poore craftes man” (Acts 18:26, notation). These concepts, primarily ethical, worked themselves out in democratic ideals and procedures. The expected ethic became a modal for political action. The source or origin of the Puritans’ political theory came to a large extent from their ethical views as will be continually noted in the following sections of:

The Manner of Operation

The nature of a governor’s civil relationship with the citizens was to reflect the theological origin of his power and thus manifest itself in humble concern. The marginal note of Deuteronomy 17:20 states “that kings ought so to love their subjects, as nature bindeth one brother to love another.” This manner was not the way in which Mary Tudor conducted her English affairs. To the contrary, she poured out vengeance [135] upon the leaders of the Protestants, often leading to martyrdom.

The Standard of Judgment

If the nature of government was to reflect divine authority, then the commands of the divine Book, the Bible, become the standard of judgment. One such command was found in Deuteronomy 17:15, which warned of allowing a king to rule over the nation which was a stranger and “not thy brother.” The marginal note,

significant knowing that the husband of Queen Mary was Philip of Spain, explains the word “stranger” as one “who is not of thy nation, lest he change true religion into idolatrie, and bring thee to slauerie.” The Puritan-leaning Edward VI had ruled just prior to Queen Mary, and the new queen’s return to Catholicism was viewed by the Puritans as a return to idolatry contrary to the Scriptures and the real nature of government.

Whether the nature of a particular government was good or evil depended upon the amount of preaching: “where Gods Worde is not preached and vnderstand [*sic*], there must nedes reigne blindnes and errorrs” (Matt. 22:29, notation). If human power ultimately came by divine appointment, then the exercise of authority was most consistently applied within the framework of biblical truth, which in turn came through the method of preaching. Basically, civil government was “trust” of power to man from God. A trust of power was faithfully used when properly administered according to the principles of God’s Word.

The Tasks of Government

The footnotes of the Geneva Bible give at least six tasks or areas of responsibility of the civil government: to establish true religion, to maintain divine justice, to provide elective procedures, to punish evil, to uphold supremacy of law, and to maintain good counsel.

To Establish True Religion

The Puritans did not believe in the separation of church and state. To the contrary, the task of government was to maintain the proper religion: “...the king...shulde maintaine the true worship of God and destroy all idolatry” (2 Sam. 11:17, notation). Even the pagan king Nebuchadnezzar decreed that no one could blaspheme God, and “if this heathen king moued by Gods spirit, wolde not se blasphemie vnpunished ...much more oght all they that professe religion, take order that such impietie reigne not ...” (Dan. 3:29, notation). Admitting {136} his previous error, Nebuchadnezzar “Confesseth Gods wil to be the rule of all justice & a most perfect law whereby he gouerneth ...men ...” (Dan. 4:32, notation). Speaking of the good king Hezekiah, the marginal note for 2

Chronicles 29:3 states, “this is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honored and served aright.” Again, in regard to Josiah in 2 Chronicles 34:7, the note reads, “this great zeale of this godlie king the Holi Gost setteth forthe as an example & paterne to other kings & rulers, to teache them what God requireth of” (2 Kings 22:3). Thus, a stable nation was one that took seriously the tasks set before it. “The rest & quietnes of Kingdomes standeth in abolishing idolatrie, and aduancing true religion” (2 Chron. 14:5, notation).

Not by Arbitrary Will. However, the notes sounded a twofold warning. First, that the king was not free to do as he wished in religious matters. The note for 1 Kings 12:28 boldly asserts, “so craftie are the carnal persuasions of princes, when they will make a religion to serve to their appetite.” Again in Daniel 3:2 the warning note is given in regard to Nebuchadnezzar’s religion, that “this was sufficient with ye wicked at all times to approue their religion, if the Kings authoritie were alledged for ye establishment thereof, not considering in the mean season what Gods Worde did permit.” The political ramification of these statements was that a state-established religion was not infallible. The Puritans were only tolerated during the religious domination of Queen Elizabeth, they were martyred under the government-controlled Romanish system of Mary Tudor, and persecuted under the reign and religion of James I and II. The Puritans wisely substituted an infallible Bible for the “infallible” church.

Not by Natural Power. Secondly, the citizens were warned that kings, due to the nature of power and men, had a difficult time following the dictates of the Lord: “so hard a thing it is for them, that are in authoritie to be brought to the perfit obedience of God” (2 Kings 12:3, notation). But, as long as a monarch remained consistent with the preachers of the land, his reign would flourish, “So long as rulers giue eare to the true ministers of God, they prosper” (2 Kings 12:2, notation).

To Maintain Divine Justice

A second major task of government was to maintain justice according [137] to God’s Word, “For where ye magistrate suffereth fautes vnpunished, there the plague of God lyeth vpon the land”

(2 Sam. 21:14, notation). Government existed to guarantee order in society. This order, to a large extent, depended upon the quality of ruler that was allowed. "For the glorie and welth of the contrey standeth in the preseruacion of the godly magistrate" (2 Sam. 21:17, notation). That the head of the government ought to be a godly person was essential to the Puritans' civil government. David explained to Solomon "how hard a thing it is to gouerne," and more specifically, "that noe can do it wel, except he obey God" (2 Sam. 2:3, notation). Solomon was made king "to do equitie," for "this is the cause, why Kings are appointed" (1 Kings 10:9 and notation). Thus, the administration of justice became a standard by which one could judge God's blessing upon a government. "It is a chief signe of Gods fauour, when godlie & wise rulers sit in ye throne of justice" (1 Kings 10:9, notation).

The responsibility of the court officials was to commend the right and condemn the evil. Peter was taken before the Jewish leaders and condemned for "the good dede done to the impotent man" (Acts 4:9). Thereby the footnote declared, "Iudges ought not to condemne, but approue and commend that which is wel done" (Acts 4:9, notation).

To Provide Elective Procedures

A third task of government, and a significant development in the governmental thinking of the Puritans, was the growing belief that governing officials ought to be chosen by the people to whom they officiate. This democratic axiom first appeared in the ecclesiastical realm with the conviction that pastors of a church were to be made ministers only by approval of the members of the congregation. This was taught from Acts 14:23, which stated that Paul had elders set up "by election in euerie church." The Puritans pointed out that the Greek word for "election" "signifieth to elect by putting vp ye hands which declareth that ministers were not made without the consent of the people" (Acts 14:23, notation). Here the New Testament "congregational" form of church government was discovered. The individual church member had a responsibility in electing a new pastor. He was not coerced into passively accepting someone upon whom a church heirarchy had decided. To this extent the church was to be self-governing, thus encouraging individual leadership, discipline, and growth. The

individual member was counted as important. This individualism made for an activist approach {138} to the Christian life and a democratic approach to church government. Eventually the application of this principle of government was made to the civil sphere. This application may be proven by reference to the writings of Philip Doddridge (d. 1751) of England, who in his lecture "Of Civil Government" spoke of the "many advantages" of "a kingdom" that had "elective" procedures (*Works of Doddridge*, vol. 4, *Lectures on Ethics*, 481). Another proof is the practices in New England where the self-government idea was applied to the civil "town-meetings" and "county government." William Haller, in his *The Puritan Frontier: Town-Planting in New England Colonial Development, 1630-1660*, noted that the plantation or basic unit of organized society "grew beside and paralleled that of the congregational church without which it would find survival difficult and legal recognition often impossible" (17).

Hence, the governmental structuring of the church eventually influenced the political structuring of the state, especially in America. One begins to see here the ideological origins of the American republic. The "consent of the people"⁵⁴ was a biblical form of government, and the tyranny of any civil potentate who disregarded the ways of the Word of God would be subject to the principle that "we ought rather to obey God than men" (Acts 5:29). The politically revolutionary implications of this truth are recognized by consideration of the effects the principle of governing from "the bottom up" (democracy) rather than just from "the top down" (aristocracy, etc.) would have upon a country. Herein lies the overwhelming influence of Puritanism upon Western civilization, and upon England and America in particular. This idea of the "consent of the people" was specifically applied to a political situation in Acts 16:37. The historical notation brought out that "no man had authoritie to beat, or put to death a citizen Romaine, but the Romaines them selues by the consent of the people" (Acts 16:37, notation). Only time was needed for men to apply the facts, that if the citizen of Rome was allowed the

54. Philip Doddridge, that "eminent dissenting divine" (James Darling), frequently used the words "contract" and "consent" in his discussions on civil government. He believed that "princes are undoubtedly bound by their covenant with their people" (*Lectures on Ethics*, 484).

respect of giving his consent and that the New Testament church also revered the consent of the members, why would not the civil government of a nation of Christians be likewise structured?

To Punish Evil

A fourth task of government was the responsibility to punish the evil doer. According to the teaching of Romans 13:4, the civil magistrate, {139} who was called “the minister of God,” was “to take vengeance on him that doeth evil.” The officials were to “defend ye good and to punish the evil” (Rom. 13:6, notation), and they were “not to be feared for good workes, but for evil” (Rom. 13:2). 1 Peter 3:14 said the task of the governor was “the punishment of evil doers” and “the praise of them that do well.” Thus, proper government would not persecute Bible believers for they were not generally guilty of evil. The high standard of the Puritan ethic put Puritan social activities above reproach (from their biblical perspective). Thus the Puritans were greatly offended when preachers within their movement were punished by civil officials. This offense came from another understood task of government. If one of the primary tasks of government be the administration of justice, then law must be supreme. If law be supreme, then all citizens of the country are subject to it, including the heads of state. There is no arbitrary whim or fancy that controls a nation.

To Uphold Supremacy of Law

The fifth task of government was upholding of the supremacy of law. “Wo vnto them that decre wicked decrees, & write grieuous things,” Isaiah had announced, to which the Puritans commented “that the wicked magistrates, which were the chief cause of mischief, shulde be first punished” (Isa. 10:1 and notation). A country was to be a nation under law with no man exempt, including the monarch himself. If there should be a bad law, then neither governor nor citizen “oght to fear nor be ashamed to breake suche” (Dan. 6:15, notation). The law existed so that citizens could defend their rights even against the established religion or against the potentate himself. In Paul’s declaration that “I stand at Casars iudgement seat, where I oght to be iugded,” the Puritans saw a principle that “It is lawful to require the defense of the Magistrate to maintaine our right” (Acts 25:10 and notation). The right to

litigation through the constituted judicial channels was declared to be proper for the believer.

To Maintain Good Counsel

A sixth task of government involved the responsibility of the king to surround himself with advisers of good repute, for “it must nedes followe that the rulers are suche as their counselors be, & that there can not be a good King, that sufferth wicked counselors” (2 Chron. 22:4, notation). Civil officials were to be careful not to misuse their position. {140} Christ’s comment to Pilate that his power came from God was interpreted to mean that Jesus “hereby...sheweth him, that he ought not to abuse his office and authoritie” (John 19:11, notation).

The basic tasks of civil government were to maintain the true religion and proper justice, to provide democratic procedures in the election of officials (ecclesiastically), to keep wickedness punished, to uphold the supremacy of law, and to exercise civil procedures with a wisdom consistent with divine revelation.

The Limitation of Government

The pivotal Old Testament passage of 1 Samuel 8 refers to the rejection of God’s theocracy by the Israelites in favor of a monarchy “like other nations,” and in so doing gives an example of the value of limiting government.

A Warning Example

The chapter details the revelation given by God through Samuel to the Hebrews. The people were warned that the king might coerce the citizens into service for the government: “He wil take your sonnes and ...take your daughters ...” (vv. 11–13); causing labor shortages, “He wil take you ...seruants ...and put them to his worke” (v. 16); burdensome taxation, “he wil take the tenth of your sede ...vineyards ...and give it to his servants” (v. 15); property confiscation, “he wil take your fields ...vineyards ...olive trees” and he will “give them to his seruants” (v. 14). The twofold end result will be totalitarian control, “and ye shalbe his seruants” (v. 17), and intolerable supression, “ye shal crye out at that day” (v. 18). The Genevan marginal note comments, “not that kings haue this autoritie buy their office, but that suche as reigne in Gods wrath

shulde vsurpe this ouer their brethren contrary to the Law, Deu. 17, 20.”

Respect Property Rights.

No monarch had the authority to take away another's rights or property without due judicial process. The notation of 1 Samuel 20:32 clearly expresses the evil of improper judicial procedure, “for it were to great tyranie to put one to death and not to shewe ye cause why.” King David is rebuked for taking the property of another before due process of law was initiated. Thus, by application of the divine standard, the Puritans noted that “Kind David did euil in taking his lands from him before he knewe ye cause, but muche worse, that knowing the trueth, he did not restore them” (2 Sam. 19:29, notation). {141}

Refrain from Tyranny.

Saul was specifically pointed out as one who violated the ethical rule of a non-tyrannical approach to government. The Puritan judgment was, “Behold how ye tyrants to accomplish their rage, nether regarde othe[rs] nor frendship, God nor man” (1 Sam. 19:15, notation). Government confiscation and coercion through either executive or bureaucratic harassment was not a legitimate function of the government.

The Positive Side to the Limitation of Government

The positive correlative to the negative restrictions made the limitation of government possible. The positive side was twofold. The first regarded the work of man, the second, the work of God.

The Work of Man: Through the Ethic of Work and Self-reliance. The first was the firm belief that each person should earn his own way in life, making it unnecessary for the government to redistribute property. So basic was the truth that each person should “pay his own way” that the Puritans regarded it as “the order of nature” which taught and “requireth that euerie one prouide for his owne familie” (Gen. 30:30, notation). Paul taught the father's responsibility in that “the children ought not to laye vp for the fathers, but the fathers for the children” (2 Cor. 12:14). The illustration from nature was the ant, from which one learns “to labour for thy self and not to burden others” (Prov. 6:6, notation).

The wise man would “Drinke the water of thy [own] cistern,” meaning they were “to live of our own labours” (Prov. 5:15 and notation). The New Testament revelation was “let eurie man proue his owne worke ...for eurie man shal beare his owne burden” (Gal. 6:4–5). The example of Acts 2:44 where the Christians “had all things commune” was correctly interpreted, “not that their goods were mingled all together,” where the lazy would benefit from the industrious, but such goods were “serued that euerie man frankly relieued anothers necessitie” (Acts 2:44 and notation). The positive result was that “then shal he have reioycing in him self onely and not in another” (Gal. 6:4). The interpretation of which was, “his reioycing is a testimonie of a good conscience, 2 Cor. 1, 12.” (Gal. 6:4, notation).

Most important to the Puritan was his relationship to God through a good conscience. The Puritan believed “the iudgement of God pressed their conscience”(Gen. 42:18, notation). The ethical teaching was that man could rejoice in a clear conscience that in providing for his own he had not been a societal leach or a community burden. The {142} necessity of work was always kept before the believer even when the situation was extremely difficult. The godly were exhorted that “when we are in necessitie or danger God forbiddeth not to vse all honest meanes to better our estate and condition” (Gen. 43:12, notation).

The key to limiting the civil government was the orderly discipline of the basic unit of society, the family, by a responsible father. God had chosen Abraham because of his confidence that Abraham would “commande his sonnes and his housholde after him. That thei kepe the waie of the Lord, to do righteousnes and iudgement” (Gen. 18:19). The marginal observation was a basic principle of fatherhood: “fathers oght bothe to knowe Gods iudgements & to declare them to their children.” This first of the twofold positive correlatives as it was practically worked out, was considered as an ordinal, the first in a series.

The Work of God: Through Doctrine of Providence. The second positive limitation of government, the work of God through providence, though theologically foremost, was practically

speaking only considered from the perspective of “hindsight.” The providence of God was viewed by the Puritans as their “diary.”⁵⁵ Thus the doctrine did not become the excuse for failing to exert human effort. First came work, second, the viewing of what occurred as the providence of God.

The work of God’s providence was of great encouragement as it illustrated the Lord’s care of those who belonged to Him. “Gods prouidence alwaies watcheth to direct ye waies of his children” (Gen. 26:2, notation). The providential activities of God were demonstrated in the life of Jacob, who “was directed by ye onely prouidence of God who broght him also the Labens house” (Gen. 29:2, notation), and who was given Canaan by “Gods prouidence” which “causeth the wicked to giue to the godlie” (Gen. 36:6, notation). “This storie” of Jacob “sheweth plainely that all things are gouerned by Gods Prouidence for the profite of his Church” (Gen. 42:1, notation). Providence was that which distinguished the believer’s life from the unbeliever’s. “The wicked attribute almost all things to fortune and chance, whereas, in dede there is nothing done without Gods prouidence & decree” (1 Sam. 6:9, notation). There was a sense of security in knowing that “no power nor policie can preuaile against Gods children, but when he appointeth ye time” (1 Sam. 23:14, notation). God’s will always prevailed in history. “Hereby we se how nothing can come to any, but by Gods prouidence & as he hathe appointed, & therefore he causeth all meanes to serue to his wil” (2 Chron. 22:7, notation). Thus when difficulties did come the {143} foundation upon which one would stand was not the work of one’s human effort, but the work of God. Daniel was the Puritan example of one whose “grounde” was “first in the power, & prouidence of God ouer” him (Dan. 3:17, notation). Paul’s life was also recognized as “a notable example of Gods prouidence” (Acts 21:32, notation).

Hindrances to Limiting Government

There were three major hindrances to the limitation of government: poor counsel, the arrogance of authority, and good intentions.

55. Perry Miller, *The American Puritans* (New York: Anchor Books, Doubleday & Co., 1956), 226.

Poor Counsel. Poor counsel was a hindrance to limiting government. Referring to the misguided Rehoboam, who listened to the counsel of the young men instead of the older men, the marginal notes record that “there is no thing harder for them, that are in authoritie, then to bridel their affections, and followe good counsel.”

The Arrogance of Authority. The arrogance of authority was also a hindrance to the limitation of government. Daniel 7:25 warns that kings arise who will speak against the Most High, “consume the Saints” and think to change the laws. These kings will not recognize the God-sanctioned limitation of civil power. “These Emperours shall not consider that thei have their power of God but thinke it is in their owne power to change Gods lawes and mans, and as it were that order of nature, ...” (Dan. 6:25, notation).

A king’s power and authority were never legitimate reasons for sinful activity. Sin was sin regardless of who committed it. Government was limited to activities which were consistent with God’s Word. The notation of Daniel 9:8 comments, “He doeth not excuse ye Kings because of their authoritie...”

Good Intentions. The good motives of King Saul were also no reason for doing moral wrong; “God hateth nothing more then the disobedience of his commandement, thogh ye intent seme neuer so good to man” (1 Sam. 15:23, notation). The death of Uzzah also taught the same ethical lesson: “Here we se what danger it is to followe good intentions, or to do anie thing in Gods seruice without his expresse worde” (2 Sam. 6:6, notation). Good ideas, feelings, emotions were all to be checked by God’s Word. Man was not to be trusted.

Even the attempts by civil officials to do things for the public good were to be approved by the Holy Standard. The example is King David’s desire to build a house (2 Sam. 7:7). The notation states the meaning of verse 7 as, “without Gods expresse worde nothing ought to be {144} attempted.”

Simply stated, the limitation of government was “to commande nothing, whereby God shulde be dishonored” (Dan. 6:22, notation).

Participation in Government

The Puritan's participation in government assumed a moral character that enabled one for the job. Their spiritual motives were the foundation safeguarding the establishment of righteousness as a way of life and guaranteeing the punishment of the wicked. The influence of a remnant concept encouraged a Puritan minority to involve themselves in political matters.

Predicated upon Character

Participation in government was to be predicated upon firm moral character. One's private life was to be the foundation of one's public life. What was done privately either qualified or disqualified for civil service. Saul, when appointed king, said, "whose ox have I taken? or whose ass have I taken? or whome have I hurt? ...then they said, thou hast done vs no wrong, nor hast hurt vs, nether hast thou taken ought of any mans hand" (1 Sam. 12:3-4). The Puritans favorably asserted, "God wolde that this confession shulde be a paterne for all them that haue any charge or office." The notation of 1 Samuel 10:9 also declared the desire that national leaders be clothed with moral character: "He gaue him [Samuel] suche vertues as were mete for a king." Increased power called for increased virtue.

For Religious Purposes

The task of government and the responsibility of the people coincided in regards to the maintenance of true worship. The notation in 2 Kings 11:17 states "that bothe the king and ye people shulde maintaine the true worship of God and destroy all Idolatrie." The citizenry had the same responsibility as did the king. Therefore, they were to be true to the Word, alert to violations, and active in the annihilation of evil. Thus, governmental activity was not the exclusive domain of the ruler. Ultimate trust, however, was not in political maneuvers, "thus ye children of God nether trust in their owne power or policie ..." (2 Chron. 14:11, notation). {145}

Through Vocal Dissent

A negative view of government participation, yet a God-blessed work, is the speaking out against the evil that occurs in public administration. "The true ministers of God, ought not to cease to

do their duetie, thogh the wicked magistrates can not abide them to speake the trueth" (2 Chron. 18:7, notation). Spiritual leaders were admonished by the example of Joseph, who "sheweth that the ministers of God ought not to conceile that, which God reueileth vnto them" (Gen. 40:18, notation). Daniel's example was lauded when he stood his ground against Nebuchadnezzar, willing to shed "blood" and "so make open" or public "confession" (Dan. 3:17, notation). The Puritans recognized the wisdom of using the method of vocal dissent as a means of being vigilant for the truth.

For Punitive Reasons

Concerning the punishment of the wicked through the judicial process, Deuteronomy 17:7 states that after the witness first sets to kill the wicked one, he should be joined then by "the hands of all the people." The marginal note adds that this was "to signify a commune consent to maintaine Gods honour and true religion." Here is indication of the importance of the individual citizens taking part in their own governmental procedures in contradistinction to the arbitrary whim of an autocrat.

Because of Just Cause

Why would the Puritans consider at all participating in government when they knew they were but a small portion of the whole society? The answer was twofold: their cause was just and God's work was accomplished through remnants or minorities.

First, Daniel and his friends had based their negative reaction to King Nebuchadnezzar upon the "grounde" that their cause, "which was Gods glorie, and ye testifying of his true religion" was just (Dan. 3:17, notation).

Second, the marginalia noted that one of the "dangerous weapons wherewith Satan vseth to fight against ye children of God" was the opinions of the "multitude" (Dan. 3:4, notation).

An Alert Remnant

These opinions necessitated the voice of a godly remnant or justice {146} would not be administered. The idea of a remnant is predicated upon a separation. The remnant is a minority precisely because it is not a part of the majority. They have withdrawn. The separation does not, however, imply isolation. Christ said the

disciples were “in the worlde” but “not of the worlde” (John 17:11, 16). The Christians were “separate by the spirit of regeneration” (John 17:14, notation), not by ghetto living. The Puritans were to “learn what it is ...to forsake the multitude” (Gen. 7:23, notation) whose disregard for spiritual matters was an anathema. The warning was sounded that “Gods vengeance is vpon them that liave any parte or familiaritie with the wicked” (2 Kings 10:14, notation). “The wrath and iudgement of God is ouer all suche, that supporte the wicked” and “rather shewe not in dede that they are enemies to all suche as hate ye Lord” (2 Chron. 19:2, notation). For these reasons of the Lord’s wrath and justice “God wolde not haue his to joyne in societie with idolaters & wicked men” (2 Chron. 20:37, notation).

The example of Jonathan and his armor bearer defeating an enemy was used to teach that “God wold declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace” (1 Sam. 14:1, notation) as His few actively engaged in the battle.

Believers “oght not to depend on the multitude in mainteining Gods Glorie,” but where necessity demands or “our duetie so requireth,” then thry “oght to do it” (1 Kings 19:14, notation), or in other words, participate.

Encouragement came from the example that the minorities’ activity could be blessed. “The Lord wil multiplie in great number that small remnant of Iudah that is escaped” (2 Kings 19:30, notation).

False worship was a “religion” based “vpon the multitude & authoritie of ye worlde” (Acts 19:27, notation). Thus, if truth would prevail, good men must be active be they ever so small in number.

God had specifically promised Israel in Isaiah 10:20 that a remnant would escape captivity and return to the promised land and there establish righteousness. This example of a “small number, which seemed to be consumed and yet according to Gods decre is saued, shalbe sufficient to fil all the worlde with righteousness” (Isa. 10:22, notation). The Puritans had discovered

the two laws by which God governs the course of human events. First, He “prepares slowly...that which he designs to accomplish ...then when the time is come he effects the greatest results by the smallest means.”⁵⁶ This work God does both in nature and in {147} providence. In nature, when He desires a giant oak, He places a small seed in the ground. In human events, when the Lord desires to accomplish a great work, he uses something as insignificant and defenseless as “the grasse of the field” or a “Remnant” to accomplish His glory (Mic. 5:7, notation). The truth is that “God hath chosen the foolish things of the worlde to confounde the wise, & God hath chosen the weake things of the worlde, to confounde the mightie things” (1 Cor. 1:27). That the Puritans believed they were a part of that remnant there can be no doubt, for the “Lord of hostes had reserued vnto vs, euen a smale remnant” “because that he wil euer haue a Church to call vpon his Name” (Isa. 1:9 and notation). The encouraging hope was, “thogh the beginnings be not so pleasant, as thou woldest desire, yet in the end thou shalt haue sufficient occasion to content thy self” (Job 8:7, notation).

To the Genevan Puritan, participation in government was predicated upon a strong moral character, and the reasons for which he took part in civil functions were to assist in establishing the biblical religion and in punishing the evildoers. A legitimate means of participation was expressing vocal disagreement with officials when sufficient reason warranted it. One of the main concepts coming out of Israel's Old Testament experiences is the Lord's blessing upon a godly, active, and vocal remnant. Large numbers were not necessary to change the direction of the state and the course of human events, only a responsible minority.

The remnant concept was a part of God's divine plan to have “left a testimonie in all ages bothe before the Lawe, in the Lawe, & in the time of the Gospel of the resurrection” (2 Kings 2:11, notation).

Obedience to Government

Obedience to government was clearly taught and expected from the “law”-oriented Puritans. Ideally, obedience to government

56. J. H. Merle D'Aubigne, *History of the Great Reformation of the Sixteenth Century in Germany, Switzerland, etc.* (New York: William H. Colyer, 1846), 21.

arose from their respect for the ruler. The example of David's men not wanting any harm to fall upon the king because of his worth inspired the Puritan explanation "that a good gouernour ought to be so deare vnto his people, that they wil rather lose their lives, then that ought shulde come vnto him" (2 Sam. 18:3, notation). The practically minded Puritans, however, knew that obedience could not depend upon the ideal. Three passages of Scripture were used to teach the details of obedience to government: Romans 13:1-7, Titus 3:1-2, and 1 Peter 2:13-17. A qualification to obedience was found in the teaching of 1 Timothy 2:5, and in [148] the principle of loyalty to God.

Romans 13:1-7: Disobedience Punished

Obedience to government was clearly taught in Romans 13:1-7. One of the chapter titles given is "the obedience to the rulers." "Euerie soule" was to be "subject vnto the higher powers" (Rom. 13:1). Submission was the rule, and general disregard for obedience led to two reprisals, "not onely the punishment of the iudges, but also the vengeance of God" (Rom. 13:2, notation). The magistrate "beareth not the sworde for nought" (Rom. 13:4), and God poured out His wrath. In Exodus 16:8, in reference to the murmuring against Moses, the point was, "He that contemneth Gods ministers contemneth God him self" (Ex. 16:8, notation). Respect for legitimate human authority was demanded. A third source of punishment is also considered for the lawbreaker. "Wherefore ye must be subject, not because of wrath onely, but also for conscience sake" (Rom. 13:5). As already noted, the principle of conscience was of primary consideration to the Puritan, and the Geneva Bible marginalia is replete with references to it. The explanation given of Romans 13:5 was, "For no private man can contemne that gouernement which God hath appointed without ye breache of his conscience: and here he speaketh of ciuil magistrates." The notation continues that the reason obedience is maintained and a clear conscience is kept is "so that Antichrist and his can not wrast [?] this place to establish their tyrannie ouer the conscience." A condemned conscience was a sign of neglected faith. A cross-reference to Matthew 22:11 directs the reader to the passage of the "parable of the marriage" where the king comes in and sees a man who did not have on a wedding garment. The

explanatory notation explained, “He had not a pure affection & vpright conscience, which proceded of faith.” Hence, disobedience to government was not taken lightly. A careless attitude and broken conscience represented a lack of salvation. From this perspective, one would not call them anarchists in the sense of the French revolutionaries or accuse them of seditious activity, as was often the case. If anyone would remain loyal to a government, it would have been the Puritan. Being the Biblicists that they were, the full force of Romans 13:2 would have been felt: “whoseoeuer therefore resisteth ye power, resiseth the ordinance of God: and they that resist shal receiue to them selues iudgement.” {149}

Titus 3:1–2: Obedience to “Civil” Policies

Titus 3:1–2 was a second major passage condoning obedience to civil government. Paul exhorted, “pvt them in remembrance that they be subject to the Principalities & Powers, & that they be obedient, & readie to euerie good worke” (Titus 3:1). The specific faith of the ruler was not to be a qualification of obedience. This side reference admonished, “Although ye rulers be infideles, yet we are bounde to obey them in ciuil policies ...” (Titus 3:1, notation). However, the stipulation attached to the submission was in “ciuil” policies. This left open the possibility of disobeying any “religious” policies that were set forth contrary to the Scriptures. The marginal interpretation stated that obedience depended upon whether “thei commande vs nothing against ye worde of Gode.”

1 Peter 2:13–17: Obedience “In the Lord”

A third passage advocating yieldedness to the government was 1 Peter 2:13–17. Peter exhorted, “submit your selues vnto all maner ordinance of man for the Lords sake ...vnto the King, ...vnto gouernours ...for so is the wil of God ...Honour all men ...honour the King” (1 Pet. 2:13–17). The notation given in the following context which deals with the subjection of servants to masters stated once again the Puritan principle by which the matter of obedience was always qualified: “In all obedience this must be before our eyes, that we obey in the Lord.” The simple and often repeated explanation was, “if anie commande things against God, then let vs answer, It is better to obey God then men” (1 Pet. 2:18, notation).

1 Timothy 2:5: The Qualification to Obedience

That qualifications to obedience would be attached to the major passages on submission to government points to an abiding conviction of the Puritans that provided the framework for their ethics. This belief that found no compromise was the truth of 1 Timothy 2:5: “For there is one God, and one Mediator betwene God & man, which is the man Christ Iesus.” Their correct interpretation was, “there can be no Mediator, except he be also the redeemer” (1 Tim. 2:6, notation). No human being stood between the conscientious Puritan and his God, neither employer, nor bishop, nor king. In Acts 5, Peter and the apostles stood before the religious leaders and denied the leader’s spiritual authority over them. The apostles reasoning was that God had raised up Jesus “to be a Prince and a Sauour” (vv. 30–31), “meaning that he is the {150} mediator & onelie meane betwene God & man” (Acts 5:31, notation). Jesus had become to these Biblicists their religious leader (bishop) and political leader (“Prince”). Christ was their authority. Human authority, to be sure, had its rightful and proper place, and all due respect, honor, and consideration was to be given to those in authority. But no one usurped the power and authority of God which came through the redeemer, Jesus Christ. In all questions of obedience, the final standard was the Word of God. For a man that “seketh wisdome ...suffreth him self to be gouerned by the worde of God” (Prov. 3:16, notation).

Further Qualifications: Loyalty to God

Obedience to civil government was further qualified by a deep and abiding loyalty to God. The Puritans observed the principle that a believer must “learn what it is to obey God onely, & to forsake the multitude” (marginal note of Gen. 7:23). Not long after the 1560 Geneva Bible, the Pilgrims, under the leadership of William Bradford, would leave England under the banner of truth that they must “reform with out tarrying for anyone.” The same truth was taken from 1 Kings 19:14 when Elijah answered the Lord saying only he remained true while all others had forsaken God. From this passage the Puritans synthesized the principle, “we oght not to depend on the multitude in maintaining Gods glorie, but because our duetie so requireth, we oght to do it.” This thoroughly biblical principle had a political application in that the sovereignty

of government (king or pope) was replaced by the sovereignty of the individual before God. The flow of power came from God to the individual, enabling him to live his Christian life according to the Holy Writ. Thus, obedience to government was not ultimate: there was a Superior Power that governed the individual.

Conflict with Government

The Puritan ethical principle of obedience to civil government was set beside the theological principle of total submission to God. When the two came into conflict, and the choice was between government or God, it was the latter which prevailed. This loyalty to God resulted in a civil conflict. The conflict which was disobedience in the eyes of the civil authority was obedience in the eyes of the biblical authority. In this section the writer will investigate and analyze the Puritan teaching of civil conflict by noting the examples of: 1) Jezebel; 2) King Ahab and Elijah; 3) Daniel; 4) Old Testament soldiers; 5) New Testament preachers; 6) the [151] extent of conflict; and 7) Christ's teaching.

The Example of Jezebel: Tyranny, the Source of Conflict

Though obedience was the general rule and conflict the exception, the Puritan's thinking was not appreciated by the English monarch. As already mentioned, King James was greatly offended by the marginal note of Exodus 1:19. The verse referred to the midwives disregard for the command of Pharaoh and concluded that "their disobedience ...was lawful;" Further, the note for Exodus 1:22 said, "when tyrants can not preuaile by craft, thei brast [*sic*] forthe into open rage." The comforting explanation of 1 Kings 19:1 in regards to Jezebel was, "thogh the wicked rage against Gods children, yet he holdeth them backe that they can not execute their malice."

The story of Jezebel was a "great fauorite" in the writings of the men who were the translators of the Geneva Bible.¹ Their consideration of Jezebel was commonly understood to parallel the reign of "Bloody Mary." Hence the Genevan notes at this point became "anti-Marian treatises." 1 Kings 21:11 states that certain men of a city simply followed the dictates of Queen Jezebel.

1. Hardin Craig Jr., "Geneva Bible," 42-43.

The marginal note comments, “thus the worldings, contrary to Gods comandemet, who willet not to consent to the shedding of innocent blood, obey rather ye wicked commandemets of princes than the iust Lawes of God.” The Puritans’ view of Jezebel as an “example of monstreous crueltie” inspired the teaching that “we shulde abhorre all tyrannie, and specially in them, whome nature & kinde shulde moue to be pitiful and inclined to mercie.” Thus, obedience to government, though clearly taught, was limited to authority that was subject to the laws of God. Authority exerted outside of, or more specifically, contrary to, the laws of God, was tyranny. Tyranny never commanded the obedience of the Lord’s servants. The Puritans made no comment on the command of Peter to “submit ...vnto all maner ordinance of man for the Lords sake” (1 Pet. 2:13–14). Their civil obedience was not unqualified. Submission to the authorities was dependent upon the command of the Lord. Obedience never implied a silent and passive acquiescence to all civil officialdom. The omnipotence of God was honored rather than the omnipotence of the state. The Puritans were not willing to substitute the “pottage of paganism” for the propositions of revelation.

The Puritan ethic viewed the Christian life as a stewardship. Stewardship is opposed to slavery in that it implies the right of free choice in {152} light of an accountability to the master. The question the Puritans had to resolve was: could there be a stewardship if one blindly followed the tyranny of a monarch? The answer according to the Geneva Bible marginal notes was an unequivocal “no.” Yes, they could obey unrighteous kings in “civil” policies, but tyranny violated Christian principles. From this standpoint the Puritans saw that political ideology was relevant to theology through the necessary ethical decisions that Christian citizens had to make in their public or civil stewardship (life). No doubt the Puritans recognized the truth of the maxim “ownership determines use.” The question they asked was: am I owned by God or the state? To the tenaciously biblical Puritans, the answer was not long in coming. In essence they gave their allegiance to the government and their conscience to God.

The Example of King Ahab and Elijah: Vocal Opposition is

Legitimate

In 1 Kings 18:17–18, King Ahab accused Elijah of being the source of Israel's trouble. Elijah retorted, "I have not troubled Israel, but thou, and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Remarking on Elijah's bold criticism of the king, the side note states, "the true ministers of God ought not onely not to suffer ye trueth to be vniustely slandered, but to reprove boldly ye wicked slanderers without respect of persons." Thus, no earthly potentate was above the admonitions of divine revelation. All men were equal under God's law. God and truth had no respect of persons. To these Bible believers "Truth was on the throne" and all men were to pay homage to it. Such holy boldness inspired a Christian individualism resulting in the "non-conformity," "Independency," and "separatism" of men such as Richard Baxter, John Bunyan, and John Robinson. Elijah's sermon to the people after the fire came down from heaven called for the destruction of the false prophets of Baal. The Puritans commented that Elijah "commanded them that as they were truly persuaded to confesse ye onely God: so they would serve him with all their power & destroy the idolaters his enemies." The duty of the citizens of the country was first to serve God. Craig points out that this marginal note "may be construed as meaning that the eradication of false religion is the people's business." To document the truth of his observation one need go no further than the Massachusetts Bay Colony of John Cotton and the expulsion of Roger Williams. But of major political significance here is the urging by the Puritan spiritual leaders to make {153} Christianity an active life. Thus the note referred to earlier in Genesis 11:18 reads, "He sheweth that the ministers of God ought not to conceile that which God reueileth vnto them." Biblical Christianity was not a private affair. Individuals were to be involved and concerned about what went on around them in the community where they lived. Self-responsibility was a part of Christian stewardship. This type of active Christianity required individual initiative, energized service, and continuous concern. They recognized through their study of the Bible that "eternal vigilance" was the price of truth.

The Example of Daniel: Protection of Internal Property

The marginal notes of Daniel chapter six speak of “obedient” disobedience to a king’s order. King Darius had declared that any man not worshipping him for a period of thirty days would be thrown to the lions. The notation unabashedly states, “herein is condemned the wickedness of the King.” Daniel’s response was to continue worshipping the Lord against the king’s law, “For he did disobey the kings wicked commandement to obey God” (Dan. 6:22, notation). This disobedience was understood to be of no real consequence in that it “did no iniurie to the king” (Dan. 6:22, notation). Another explanatory comment vindicates Daniel “Because he wolde not by his silence shew that he consented to this wicked decre,” therefore, “he set open his windows towarde Ierusalem, when he prayed.” Daniel’s action was for a twofold purpose, “bothe to stirre vp himself with the remembrance of Gods promises ..., & also that others might se that he wolde nether consent in heart nor dede for these fewe dayes to anie thing that was contrarie to Gods glorie.”

There are two significant points about these notations. First, the idea of “tacit” or “silent” consent and its evil implications were fully known to the Puritans before the writings of political philosopher John Locke (born 1632). In Daniel 3:17 the significance of the passage was that “they will not so much outwardly consent to idolatry” (notation). Second, building upon the knowledge of the evil of silent consent, the Puritans recognized the existence or value of internal property, which was also one of Locke’s principles. Daniel could have consented in deed or outward action while maintaining an inward non-consent as “here ye king required not an inward consent, but an outward gesture” (Dan. 3:4, notation). But this was viewed as a violation of that Christian stewardship which involved more than just one’s external properties. Believers [154] had a property in their inner convictions and beliefs. A breach with this inner trust was subject to the same guilt and punishment which came from any outward transgression. The internal and external aspects of man were recognized as coordinate, of equal rank, and in a causal relationship. The notation at Genesis 35:2 speaks to the latter “that by this outward act they shulde shewe their inward repentance.” The hypocrisy of leading someone

to believe one thing by looking upon the outward actions while actually believing something else inwardly was recognized as unbecoming to the Christian character, and as contributing to the demise of biblical Christianity. "Outward gesture" without "inward consent" would have brought "ye Iews" of Daniel's day "litle & litle" by the principle of gradualism to "learne to forget their true religion" (Dan. 3:4, notation).

Daniel is further vindicated by the comment, "For he did disobey the king's wicked commandement to obey God, and so did no iniurie to the kings who oght to commande nothing, whereby God shulde be dishonored" (Dan. 6:22).

The Example of Old Testament Soldiers: Direct Conflict May Be Necessary

Another illustration of civil conflict was the "sergents" refusal to violate the Mosaic law by killing the priests even though King Saul commanded it (1 Sam. 22:17). The explanation of this was, "For thei knewe that thei oght not to obey ye wicked commandement of the king in slaying ye innocents." The reaction to wickedness in high places was consistently negative. The standard or criteria by which one judged in these matters of civil conflict was always the same, the Bible. The question of whether to obey or not was never left to the whim or fancy of any individual. Such consistency was not a treat to intelligent government, but it was to deceitful government. Such disregard for the king's command was not biblically disobedience, rather it was obedience to the higher authority. To the Puritan, submission to man's law never conflicted with yieldedness to God's law.

The Example of New Testament Preachers: "Obey God Rather Than Man"

An example of direct New Testament teaching on conflict with civil government was Acts 5:29. The passage refers to Peter and the apostles who were taken before the Jewish Council and told not to teach their {155} doctrine. The disciples response was, "we oght rather to obey God then men." The Puritan applied this to civil officials who "commande, or forbid vs any thing contrary to the Word of God" (Acts 5:29, notation). Thus they did not accept the charge of "rebellion & sedition" as significant in the eyes of the

Lord (Acts 5:28, notation). Regardless of the accusation of man, the Lord's work was to go on according to the Lord's methods of preaching and teaching. The twofold argument used by non-Christians against the propagation of the faith involved the above two accusations of rebellion and sedition. Paul was so charged in Thessalonica, saying that he went "against the decrees of Cesar," and that he taught "that there is another King, one Iesus" (Acts 17:7). This argument was observed to be typical of "the weapons wherewith ye worlde continually fighteth against the membres of Christ, trayson & sedition" (Acts 17:7, notation). Significant, is the chronology of the marginalia of the Geneva Bible. The ecclesiastical importance of the "consent of the people" is brought out in Acts 14:23, and the political application of "consent" in Acts 16:37, both of which lead to an active and concerned Christian and citizen. It is in Acts 17:7, then, that Paul and others who applied this active principle to their lives were accused of "trayson & sedition." The basic point not to be missed is that this activist principle had immediate and direct consequences for the culture (government, etc.) in which it was expressed. Here Christianity and culture clashed and would continue in conflict until one or the other was either compromised or changed. The deep piety and political activity of the Puritans reenacted the "Acts conflict." The immediate results were similar in the case of martyrdom, but the long range result was the change in culture which eventually accepted the exercise of religion as a matter of personal choice, not of governmental dictation.

An Example of the Extent of Conflict: The End is War

To what extent was civil conflict carried? Quite contrary to the passivist teaching of the anabaptists was the Puritan answer of war. One of the most explicit passages advocating political and military action is 2 Samuel 10:12. Here King Joab encouraged the soldiers to "be strong and ... valient for our people." The explanation affirmed, "here is declared wherefore warre oght to be vndertaken: for the defence of true religion and Gods people."

The Example of Christ's Teaching: "Duties do not Conflict" {156}

Civil conflict was also advocated in the comment on Luke 20:25, where Jesus said, "giue then vnto Cesar the things which

are Cesars, and to God those which are Gods.” The explanation given was, “the dutie which we owe to princes, letteth [alloweth] nothing that which is due vnto God” (cf. Rom. 13:7). Duties never conflict when the priority of principles are acknowledged. God came first, government second.

Conclusion

The writer in this investigation of Puritan political theory has first acknowledged that the Geneva Bible had a demonstrable influence upon England and America. Second, the writer has presented the political ideology expressed in the annotations of the Geneva Bible. The analysis of the Puritans’ political expressions detailed their thinking in six areas of civil government.

First, the nature of government is found in man’s relationship to God. The nature of government is power and authority. The source and origin of power is God who graciously delegates that force to man, who in turn holds it in trust. The trust of power is a delicate holding, dependent upon a loving and mutually respectful relationship with the citizenry and an adherence to the divine precepts of the Word. The citizens as well as the king were to live lives based upon responsibility, not position or rank. The divine standard of the Bible became the always present judge of both king and citizen.

Second, the tasks of government involved the establishment and protection of the true religion through the combination of church and state. This establishment was to be done neither by the arbitrary will of a king nor by the king’s natural power. The task also included the maintenance of justice according to scriptural propositions. The discovery of the New Testament democratic ideal for the ecclesiastical sphere presented a model for the political realm. Other functions of civil government included the punishment of evil, the upholding of the supremacy of law, which included the accountability and equality of all men before the law, and the seeking out of good counsel so as to encourage wise decisions.

Third, the limitation of government was recognized as necessary due to the common misuse of power by men. Political officials were to respect property rights and refrain from tyranny. Limitation of

civil {157} authority was made possible by the work of men through the work ethic and the principle of self-reliance under God and through the work of God via the doctrine of providence. However, there were three hindrances to the attempts to limit government: the poor counsel received by men in power, the natural arrogance of authority which leads to presumption, and the pretext of good intentions as a cloak for further deceitful or harmful action.

Fourth, participation in government was predicated upon the qualification of solid moral character. The motives for engaging in political activity involved a desire to assist in establishing the correct worship and to aid in punishing the wicked. One could take part in public affairs by simply speaking out against the evils of society or officialdom. Vocal dissent was encouraged. The Puritan was fortified by knowledge that his cause was just and that God had ordained that His work would be carried on by the minority of a remnant. Such acknowledgment inspired a vigilant vocation of energetic service. The Puritans were determined to be alert, alive, and active to promote that which was right. Basically, their attitude was, "if God be for us, who can be against us." Their identification with the concept seemed to be a driving force as well as a guiding principle.

Fifth, obedience to government was the general rule as to one's relationship to government. Disobedience to the constituted authorities brought a twofold punishment: the reprisal of the civil judge and the retribution of divine justice. Obedience was always expected to the "civil" policies of the government but not necessarily with the religious dictums. Compliance to the religious policies depended upon the policies' agreement with the Word of God. One's priority belonged to loyal adherence to God and His command. Man's word was to be disregarded if ever in conflict with the divine precept.

The major qualification to obedience was the principle of 1 Timothy 2:5, which stated that the only mediator between God and man was the redeemer Jesus Christ. No human, whether employer, bishop, or king, stood in hierarchical fashion between the Puritan and his Lord. The battle cry was "forsake the multitude" and "reform without tarrying for any," for sovereignty resided in God, not man.

Sixth, the Puritan had to prepare for the inevitable conflict with

government that was to be the natural result of his theological and ethical principles. The source of conflict was rightfully placed at the feet of the presumptuous, arrogant, and deceitful tyranny of potentates. The {158} cause was not the biblical convictions of the Christians. King Ahab and Queen Jezebel were selected as prime examples of the misuse of power and the illegitimate use of authority. Such cases called for and demanded vocal opposition if Christian stewardship was not to be compromised. Civil conflict would and should arise when the believer's internal properties of conscience, convictions, and consent were violated. Direct refusal to disobey God was the only option, and the final appeal was to obey God rather than man. This obedience was never to be admitted as rebellion or sedition. The Puritans called it "lawful disobedience" (Ex. 1:19, notation). Christ had taught that to a believer, duties never conflict. The seriousness of any conflict was recognized in the Puritans' willingness to go to war to defend truth and God's people. This must be historically acknowledged both in the Cromwellian Civil War in England and in the American Revolution.

In the final analysis, the Puritans' tenacious acceptance and application of the Bible was the *terminus a quo* and the *terminus ad quem* of their political theory. This firm belief in the Scriptures demanded much from the individual Christian. First, he had to be a man knowledgeable of the Book, and second, he had to be a man of character. He had to concentrate as much upon his "being" as he did upon his "doing" (or more so). For if a Christian had to be ready to look another in the eye, be it employer, bishop, or king, and say "I will obey God rather than man," then he had to be ready to die. Such was the inevitable conclusion in the sixteenth and seventeenth centuries. This emphasis upon "being" required study and inner growth, which in turn demanded the virtue of self-discipline, or as they would have put it, "self-government." This conclusion of needing to be ready to disagree with those in authority required a bold individualism, not in the pagan sense, but in the biblical definition of the Word involving submission to God and humility before men. This spiritual standard of the Word required a sensitive conscience that was attuned to the leading of the Lord through revelation. A broken or defiled conscience was not to be tolerated in one's life. Hence, the Puritan character,

molded by biblical convictions, was contrary to the passive compliance of many of the medieval subjects of serfdom and Catholicism, and it was contrary to the expectations of a “divine right of kings” mentality which had existed for centuries. Thus, the western world was in for a fight, not so much on the battlefield as in the minds and breasts of men. What ideas would one allow to govern the thoughts of his mind; what principles would one use to dictate the {159} activities of his life? These were the questions. The answer(s) came only with the difficulty of physical, spiritual, and political conflict in the ensuing centuries. Psychologically and spiritually, the Puritans were ready, for they believed that “the more that tyrants rage, & the more witty they shewe them selues in inuenting strange, and cruel punishments, the more is God glorified by his seruants to whom he giueth pacience and constancie to abide ye crueltie of their punishments ...” (Dan. 3:19, notation). England was changed, and the “Glorious Revolution” of 1688 brought much liberty to the religiously persecuted. America was founded and became inculturated with the ideas that moved the Puritans. The “Puritan ethic” became, if not a way of life, then the standard by which human conduct was judged. Western civilization was changed in part by the “belligerent” beliefs of Bible believers. Theology, ethics, and Bibliology came out of the orthodox creeds and were applied to the political affairs of man. All men in the free world today are the benefactors. {161}

Bibliography

- Breen, T. H. *The Character of the Good Ruler: A Study of Puritan Political Ideas in New England, 1630–1730*. New Haven, CT: Yale University Press, 1970.
- Bridenbaugh, Carl. *Mitre and Sceptre: Transatlantic Faiths, Ideas, Personalities, and Politics, 1689–1775*. London: Oxford University Press, 1962.
- Bruce, F. F. *The English Bible*. New York: Oxford University Press, 1970.
- Coolidge, John. *The Pauline Renaissance in England: Puritanism and the Bible*. Oxford: Clarendon Press, 1970.
- D'Aubigne, J. H. Merle. *History of the Great Reformation of the Sixteenth Century in Germany, Switzerland, etc.* New York: William H. Colyer, 1846.
- Doddridge, Philip. *The Works of the Rev. P. Doddridge*. 10 vols. Leeds:

- Edward Baines, 1803.
- Eusden, John. *Puritans, Lawyers, and Politics in Early Seventeenth-Century England*. Hamden, CT: Shoe String Press Inc., 1968.
- Flynn, John. *The Influence of Puritanism on the Political and Religious Thought of the English*. New York: Kennikat Press, 1920.
- Geneva Bible: Facsimile of the 1560 Edition*. Madison: University of Wisconsin Press, 1969.
- Green, John Richard. *A Short History of the English People*. New York: Harper & Brothers, 1899.
- Greenslade, S. L., ed. *The Cambridge History of the Bible: The West from the Reformation to the Present Day*. Cambridge: University Press, 1963.
- Haller, William. *The Puritan Frontier: Town Planting in New England Colonial Development, 1630–1660*. New York: Columbia University Press, 1951.
- Heimert, Alan. *Religion and the American Mind: From the Great Awakening to the Revolution*. Cambridge, MA: Harvard University Press, 1966.
- Ridley, Jasper. *John Knox*. Oxford: Clarendon Press, 1940.
- MacGregor, Geddes. *A Literary History of the Bible*. New York: Abingdon Press, 1968.
- Miller, Perry. *The American Puritans*. New York: Anchor Books, Doubleday & Co., 1956.
- Westcott, B. F. *A General View of the History of the English Bible*. London: MacMillan and Co., 1905.
- Whiting, Milton. *Milton and This Pendant World*. Austin: University of Texas Press, 1958.
- Wilson, John F. *Pulpit in Parliament: Puritanism During the English Civil Wars, 1640–1648*. Princeton, NJ: Princeton University Press, 1969.

Periodicals

- Craig, Hardin Jr. "The Geneva Bible as a Political Document." *Pacific Historical Review* 7 (1938): 40–49.
- Danner, Dan G. "Anthony Gilby: Puritan in Exile—A Biographical Approach." *Church History* 40 (December 1971): 420.
- Greaves, Richard L. "Traditionalism and the Seed of Revolution in the Social Principles of the Geneva Bible." *Sixteenth Century Journal* 7 (April 1976): 95.
- Metzger, Bruce. "The Geneva Bible of 1560." *Theology Today* 17 (October 1960): 350.
- _____. "The Influence of Cody Bezae upon the Geneva Bible of 1560."

New Testament Studies 7 (October 1961): 73.

Meyer, Carl S. "The Geneva Bible." *Concordia Theological Monthly* 32 (March 1961): 145.

HUMANISM VS. CHRISTIANITY

R. E. McMaster

Humanism:	Christianity:
I. Man is a god, or becomes a god, or is as God. Man is or achieves deity.	I. God is sovereign and the sole, unique deity.
II. Man saves himself. Sacrifice is required by man.	II. God saves man. Eternal salvation is provided by the sacrifice provided by God through Jesus Christ.
III. Evolution.	III. Creation.
A. Violates the most basic laws of physics—the laws of thermodynamics.	A. Operates in harmony with the laws of thermodynamics.
B. Chance—uncertainty.	B. Cause and effect certainty.
C. Man is an evolving animal, getting better and better through time.	C. Man is a spiritual being with a sin nature which must be overcome for real progress in time.
Pride—man is capable of total perfection.	Humility—man is only perfectly capable of error—sin.
IV. Cyclical time.	IV. Linear time.
A. Man has endless time.	A. Man has limited time.
B. A short-term view predominates	B. A long-term view predominates.
1. Crisis management is the norm.	1. Planning is the norm.

2. A “fix it” mentality predominates.	2. Prevention and preservation are emphasized.
V. Environmental determinism.	V. Individual responsibility and accountability.
A. Man is a slave to nature.	A. Man rises above and overcomes nature due to his relationship with the Creator.
B. Man is not accountable for his actions.	B. Man is totally accountable for his actions both in time and eternally to God.
C. Psychology is based upon man’s animalistic sex drive—Freud.	C. Psychology is based upon man’s moral accountability to God and his spiritual calling.
VI. Man’s nature is neutral or good.	VI. Man’s nature is evil primarily.
VII. Man determines what is good and what is evil.	VII. God determines what is good and what is evil, and man’s obedience or disobedience determines his blessings and happiness or misery and judgment in time and eternally.
A. Situational ethics. Moral relativity.	A. Firm ethics. Absolute standards.
B. Subjectivity.	B. Objectivity.
C. Emotion rules over reason.	C. Reason rules over emotion.
1. Immaturity.	1. Maturity.
2. Self-worth is derived from without, from material things, from the environment.	2. Self-worth is derived from within, from relationship with God and development of character, leading to dominion over things and the environment.
3. Envy.	3. Admiration.
4. Hate, scorn, covetousness.	4. Love, pity, sharing.

D. Everything is permitted.	D. Some things are absolutely prohibited.
E. Pragmatism is the norm. The end justifies the means. Hegel's dialectic predominates.	E. Principles of God's law are the standard for man's actions. The antithesis rules.
F. Guess.	F. Plan.
G. There is no guilt, because there is no right or wrong, and thus there is no justice.	G. Guilt and justice are certain under God's law.
1. Lawlessness, ruthlessness.	1. Law and love.
2. Corruption, fraud.	2. Integrity.
VIII. Anti-knowledge.	VIII. Pro-knowledge.
Ignorance is bliss.	Truth kills those who hide from it.
IX. Conflict.	IX. Cooperation.
A. Win-lose relationships.	A. Win-win relationships.
B. Disputes are resolved by conflict, competition.	B. Disputes are resolved by reason and God's lawful standard.
C. Taking, selfishness.	C. Giving, sharing—grace.
X. Men and women are equal.	X. Man is the basic building block of society.
XI. The nuclear and extended family is unimportant.	XI. The nuclear and extended family are the basic social building blocks of a Christian society.
A. Destroy the family through divorce, homosexuality, lesbianism, unisex, and inheritance taxes.	A. Treason is against the family. God's law protects and preserves the family. There are no inheritance taxes.
B. Children are a curse. Abortion is rampant.	B. Children are a blessing. Life is sacred.

C. Macho is the norm among the survival of the fittest.	C. Men have a protective role over the physically weaker and women.
D. Women are intimidated—abused, taken advantage of, and raped.	D. Women are held in high esteem, first as mothers (the hand that rocks the cradle rules the world) and then as managers (Prov. 31).
XII. Racial prejudice is widespread.	XII. Race is not a consideration, but instead a man's character and his workmanship determine his stature.
XIII. Life is meaningless.	XIII. Life has meaning and purpose.
Man is irresponsible, shiftless.	Man is responsible and exercises self-discipline.
XIV. Work is a curse, sheer drudgery. Men are told what to do and when to do it. Alcoholism, drug addiction, absenteeism, and low productivity are the norm in a government-controlled marketplace.	XIV. Work is fun, as man develops his talents and markets his productivity. There is high productivity and a moral free market.
A. Low productivity.	A. High productivity.
B. Labor unions.	B. Free market in labor.
C. Structural unemployment.	C. Unemployment is voluntary.
D. Mediocrity.	D. Excellence in quality of workmanship.
E. Conspicuous consumption.	E. Deferred gratification with careful consumer purchases.
F. No savings.	F. Savings.
G. Shortages.	G. Surpluses.

H. Self-interest is served by taking, a short-term view, by providing shoddy workmanship and services, getting away with what one can.	H. Self-interest is best served by service, a long-term view. Making money is a by-product of doing things correctly.
I. Debt and compound interest.	I. No debt nor usury.
J. Get rich quick at all costs. Make enemies.	J. Get rich slowly, making friends who appreciate the service rendered them.
K. Poverty.	K. Prosperity.
L. Destruction of the environment through such things as pollution and erosion.	L. Preservation of the environment through soil conservation and a clean, well-groomed environment.
M. Nature is a god to be left unattended according to the law of the survival of the fittest and natural selection.	M. Nature is cursed and fallen, to be subdued and restored by man in line with his dominion covenant.
XV. In interpersonal relationships, appearance, face, and role-playing predominate, all manifestations of pride.	XV. Men are reality oriented, are themselves, and act according to God's standards in their conscience.
A person's position, status, and certification is important.	Productivity and performance is what counts.
XVI. There is no rest for man. He is always under the threat of the law of the jungle.	XVI. Man has rest and a sabbath.
To escape a threatening world, men flee to entertainment, drugs, alcohol, sex—general escapism.	Men find stimulation from life itself.

XVII. Since life is meaningless and man is unimportant, not only are his thoughts unimportant, but what he eats is also unimportant. Abuse of the body follows abuse of the mind—fast foods, junk foods.	XVII. A man is called to redeem the time, to bring every thought into captivity for Christ (to his own best self-interest long-term). Care for the body. This results in eating natural foods, having a balanced diet, and exercise. The body is the temple of God.
XVIII. Religion emphasizes ritual and escapism, the eternal realm.	XVIII. Christianity emphasizes reality and man's responsibility in time.
XIX. The focus is on the group as the starting point for man's behavior analysis.	XIX. The focus is on the individual, the smallest component part, as the starting point for man's behavior analysis. Men are held primarily accountable, being physically stronger.
XX. Centralization.	XX. Decentralization.
Violates proven systems' theory that large systems (institutions) are a curse. Large systems:	In harmony with workable systems' theory.
1. Produce the opposite result from that intended.	
2. Exhibit unexpected and often unpredictable behavior.	
3. Do not deal with the real world.	
4. Cannot and will not change.	
5. Cannot and do not solve problems.	
6. Grow and infringe on the freedom of others.	

7. Get someone else to do the work.	
8. Have separate and independent goals and a life of their own geared toward continual existence (perpetuity).	
B. Vertical relations and institutions.	B. Horizontal relationships and institutions.
C. Man seeks dominion over others.	C. Man seeks dominion over himself and then his environment.
D. Man over man.	D. Man with man.
E. Bureaucracies.	E. Entrepreneurs, contracting parties—covenant.
F. Expensive.	F. Inexpensive.
G. Unaccountable.	G. Accountable.
H. Wasteful.	H. Efficient.
I. A technological elite.	I. Widespread distribution and use of technology.
J. A technological tyranny.	J. Technology is a blessed servant to man under God's moral law.
K. City.	K. Country.
L. A rigid class society.	L. The middle class predominates with class mobility, both up and down.
M. Resistance to change.	M. Rapid, meaningful, and progressive change.
N. Impedes progress.	N. Promotes progress.
O. Frustrates human development.	O. Encourages human development in line with the Creator's God-given talents.

XXI. Government is the primary institution which rules over society, acting in collusion with wealthy economic interests which are the basic essence of the material realm. Government is god walking on earth. Tyranny eventuates.	XXI. Government is a servant and protector of the people, the agency which establishes and ensures that God's moral law is enacted. Government has effectively three functions: protection of the people against all enemies foreign and domestic; putting down of revolts, insurrections, revolutions, and uprisings of all types; and providing for a just court/judicial system. Government is not a parasite which plays the role of God. Government does not fill the vacuum of irresponsibility or unbelief on behalf of the people. The family, church, and county are the basic governing bodies.
A. Government emphasis is on butter, not guns, stressing economic materialism.	A. Government's emphasis is on justice and doing things for the people that they cannot and should not do for themselves.
B. Authority is established by power.	B. Authority is earned.
C. Politicians (short-term view).	C. Statesmen (long-term view).
D. Salvation through legislation.	D. Salvation through individual regeneration, with legislation only doing for the people what they cannot and should not do individually.
E. Many laws, rules, and regulations, to which the people have no recourse for change.	E. Few laws, rules, and regulations, with checks and balances provided for the people.
F. A judicial elite exists.	F. There is equality under the law with the law of the people being the working out of God's laws.

G. Humanistic case law.	G. Absolute standards of law from God's word.
H. Laws intended to save and reform man.	H. Laws intended to punish evil.
I. Government owns the land.	I. People own the land.
J. Government creates money out of nothing—fiat money, which is dishonest money.	J. Free-market money is honest money, based upon commodities or commodity substitutes.
K. The military is professional, a bureaucratic elite, removed from accountability to the people.	K. Military is controlled by civilians with emphasis primarily upon civil defense, a militia, self-defense, and decentralization.
L. Taxes are high and many.	L. Taxes are low and few.
M. Inflation is the norm with rising prices.	M. There is no inflation and prices fall over time, given good weather conditions and no natural or human catastrophes.
N. Government controls education to reinforce its parasitic existence and to indoctrinate the youth to fit into society.	N. A free market in education exists which emphasizes the moral and spiritual development of the individual, the basics of reading, writing, and arithmetic, and the development of an individual's talent.
O. Government controls science, to build up a superior technology to control the people.	O. Technological innovation explodes as men discover and use God's laws to subdue the earth and create heretofore unseen prosperity. Technological knowledge is power in the hands of God's people as opposed to a curse under control of government.
P. The language is debased and de-emphasized.	P. Language is important and emphasized.

Q. Massive, ornate, and lavish public buildings dominate the landscape while the masses are impoverished.	Q. Property rights are seen as an extension of human rights, the outworking of man's God-given talents. There are modest public buildings with prosperous property holdings by the people.
R. Tyranny is exercised in the name of the majority.	R. Individuals and the minorities are protected rather than censored. Morality is more important than the majority.
S. Slavery.	S. Freedom.
T. Poverty as the bureaucratic parasites consume the productivity of the people and discourage further productivity. Imperialism arises.	T. Prosperity. Individual responsibility results in men working, their inequality leading to cooperative exchange and efficient distribution of goods and services in the marketplace, effectively eliminating poverty.
U. Protectionism.	U. Free trade.
V. War.	V. Peace.
XXII. Fear.	XXII. Courage.
A. Insecurity.	A. Security and confidence.
B. Risk is avoided.	B. Risk is assumed.
C. Degeneration.	C. Regeneration.
D. The theoretical spiral up turns out to be a fraud and, instead, a spiral down.	D. The thermodynamic spiral down can be overcome in time by self-disciplined, responsible men who make real progress possible.
E. Chaos.	E. Order.
F. Hopelessness.	F. Hope.

G. Pessimism.	G. Optimism.
H. Unhappiness.	H. Happiness.
XXIII. Death (personal, collective, family, economic, social, environmental, governmental, military).	XXIII. Life.

CHRISTIANITY IN THE CARIBBEAN

Before and After Grenada, October 1983

Geoffrey W. Donnan

*A Special Report by Rev. Geoffrey W. Donnan,
President, Caribbean Christian Ministries*

In the history of the Caribbean and the church there are many lessons which can be learned, holes within missionary theology which need to be mended, and facts to face. The Grenada incident in October 1983 has given us captured documents which reveal the Achilles' heel of communism.

The term "communists" is used herein of those socialists who are atheists and try to use revolution/dictatorship and centralized government to save man from himself. "Socialists" means those socialists (often anticommunists) who may or may not believe in God and want a democratically established centralized government to save man from himself.

A Brief History

The history of the Church in the English Caribbean follows the history of the British, French, Spanish, and Dutch until recent years. Countries switched back and forth, giving them sizeable numbers of either Catholics or Anglicans depending upon the tenure of ultimate British dominion. Methodists and some Presbyterians came later. Recently various evangelicals and cults have arrived focusing mainly on re-evangelizing traditional church members then accounting for 95 percent of the people except where East Indians came in with Hinduism and Islam.

An alliance between the traditional churches and the landed

classes had produced a church which often covered its eyes to corruption within civil governments. Though occasionally some spoke out and exposed the corruption, they were not always biblical or successful. {176} Corruption in Spanish-speaking Latin American governments was not checked as much because of an often equally corrupt one-church situation. So it is far worse there than in the English Caribbean, where denominational and religious plurality substantially checked such corruption. Therefore, it is understandable that revolutions were common in Latin America and that communism would first gain a stronghold in Cuba, and later in Nicaragua and El Salvador.

Eventually, the lack of conservative Christian moral action against government corruption in the English Caribbean contributed significantly to bringing about the revolutions in Grenada (1979) and Suriname (1980) and the nonmilitary revolution of Guyana (beginning in 1973). The rich business elite had their hip-pocket politicians and church leaders. Why should the socialist leaders not install their own? Should the age-old policy of maintaining power by buying public favor with the property of others serve only the right wing? Men made civil government the tool of whichever person or class could control it to make it serve their purpose and allow them to steal and plunder legally instead of being a minister of God to punish the evil (right or left) and preserve the good (Rom. 13:1-5).

In the fifties and sixties, concurrent to the upheavals of independence movements, guilt surfaced in many traditional churches. It came, on one hand, from true biblical conviction of its "*acts of racial discrimination and perpetuating social and class divisions*," as confessed by Caribbean Catholic bishops (21/11/75—Joint Pastoral Letter). The other was the guilt manipulation of Marxist ideology coming into the Caribbean through humanistic socialism and atheistic communism. The result was an ideological split within/between the traditional churches into left- and right-wing factions. One left-wing Catholic expressed this split by saying, "*Today there are two churches ... One fighting the battle of the poor with all means at their disposal, and the other collaborating with the CIA*" to maintain the "*status quo*" ("Illustrated Weekly of India," 25/12/83, p. 9). While this sounds extreme, it does indicate the degree of polarization that had taken place in many of the

traditional churches of the Caribbean.

Because of silence by the conservative Christians about civil immorality and corruption when right-wing, pro-U.S. governments were in power, the liberals were able to recruit sympathizers and victims of this corruption to become active in their opposition. The silent conservative church, right-wing sins, and the U.S. were inseparably linked {177} together in their opposition. They recruited not only the ignorant masses but also the elite—socialistically educated intellectuals and bureaucrats. Both evangelicals and liberals were raiding the silent conservatives in the traditional church. The evangelical proselytes remained politically silent, but spiritually vocal. The liberal proselytes became spiritually silent but politically vocal. A needed balance between biblically-sound spiritual vitality and biblically-based social action was lacking. Furthermore, socialistic principles were infiltrating conservatives' ranks as they increasingly allowed civil government to take over welfare and school ministries which God had delegated to family and church oversight.

This was the setting of the English Caribbean in 1979 when it experienced its first military revolution. The conservative "status quo" traditionals and the silent "no-politics" evangelicals did little to confront the terrible corruption and selected oppression of Prime Minister Eric Gairy's regime. The left-leaning liberal Christians of the region, though few in Grenada, were very supportive of the work of outspoken opposition leader Maurice Bishop, who finally succeeded in a bloodless coup. Now that their "friends" were out and the tables were turned, the conservative church became a formidable force, as the captured Grenada documents prove. It is only unfortunate that it took a revolution (God's chastisement for previous indolence) to arouse her. One who does not hear must feel.

The Church ... A Threat to Communists

Despite agreement with many socialistic policies, the traditional churches were still too "conservative" in Grenada for the communists. They were considered to be THE MAJOR THREAT to their power.

Major Keith Roberts, head of internal security under Bishop,

and Michael Roberts, an assistant in charge of church work, reported in their similarly titled documents—“ANALYSIS: THE CHURCH IN GRENADA” (TOP SECRET documents; K.R.’s dated 12/7/83, M.R.’s dated 15/3/83)—that the Roman Catholic Church “*is gearing up for confrontation with Government ... what we are up against is an experienced and skillful Counter Revolutionary organization*” (M.R.). The Anglican Church was “*a major threat to the Revolution*” (M.R.). A Methodist church leader refused to bury “*Cde. Demo Grant and had to be kicked out of Grenada*” (K.R.). By contrast, he says, “*Generally the other Churches [evangelicals and a few cults] are very quiet. [They] oppose [178] the Revolution [because it teaches] ‘Atheism and turning away from god,’ but [they] do not consistently attack the Revolution [being] preoccupied in the process of ‘winning souls’ ... ‘last days doctrine’ (K.R.) ... and attacking the Catholic Church in order to build their numbers*” (M.R.).

The Bible, Preaching, and Organizing ... A Threat

K. Roberts reported that while the “*traditional churches were on the human rights/election line, the nontraditional religions were preaching ... that ‘man has turned away from god.’*” The former was viewed as more direct and the latter more subtle, but both were an “*attack on our ideological positions.*” Evangelism bothered them most because of the visiting foreign preachers (feared to be anticommunist agents). The importation of “*4,365 copies of the Jerusalem Bible ... for the Catholic Church ... indicates the Church’s understanding of the ideological struggle.*” They feared this easy-reading Bible because it could reach the mind of the masses. The Grenada Council of Churches was the most serious threat because it was organized and thus could speak and work in a united way. It brought great pressure on the government to release imprisoned “*detainees,*” and its leaders were faithful visitors to prisoners.

Consequently, K. Roberts stated, “*we can find ourselves in a Poland situation. In light of this, we see the church in the immediate period as being the most dangerous sector for the development of internal counterrevolution.*” The revolution had popular support among the masses because of the socialistic leanings in most churches and insufficient social relevancy of the

conservatives. But the masses still trusted the church, and the communists feared this because it was the one power they did not yet control. This they had to change.

The Church Must Be Controlled

A thirty-four page document dated 14 October 1983 and written by Aurelio A. Tejada, a visiting Central Committee member of the Cuban Communist Party and an apparent expert in church control, made the following recommendations (brackets, emphasis—G. W. D.):

We underline the importance ... that a comrade responsible for ... the **religious problems** be appointed ... [to make] ... regular contacts **with collaborators [liberals] from Christian organizations ...** {179} spend **15–20 days in Cuba** ... to know our experiences, **be trained in the tasks of systematic information on the subject**, and exchange ideas on the most controversial aspects of the work ... [establish] a Register of Associations ... [including churches, Chamber of Commerce, associations of professionals, Rotarians, Lions, etc.] ... to regularize the **access by the PRG [People's Revolutionary Government] to systematic factual information on the religious institutions and their activities.**

K. Roberts said that as the church and its religion was a threat, it must be made less effective and simultaneously more sympathetic to the revolutionary goals. So “*all deeply religious head teachers*” were to be removed from all schools (including Christian schools) and replaced by “*more progressive elements*” loyal to the revolution. “*Political education*” was required for all teachers and all primary and secondary schools. “*Religious programs*” on Radio Free Grenada were “*cut back and replaced*” by political programming.

The Church Must Be Changed

The church was to be transformed by promoting “*contacts among clergymen and ... Laity from Nicaragua and other Latin American countries linked to the theology of liberation and ... to the idea of a church committed to Revolutionary positions,*” establishing links between Cuban and Grenadian pastors through the Caribbean Conference of Churches, and requiring “*work permits [for] wayside Preachers entering the country to preach*” [K.R.]. By these

means the Church was to be allowed to be “Christian” **in name** but either socialistic in philosophy, theology, and functioning, or be so “spiritually-minded” that it could coexist with its enemies without confrontation. In this way **the communists’ greatest enemy became an ally**. This was Grenada. But it is also happening elsewhere in the Caribbean, even in democracies where socialism or right-wing totalitarianism also fear an uncontrolled church.

Communist Strategy & the Threatened Church in the Caribbean

The communists knew well that it would be difficult to bring communism to the Caribbean overtly through the democratic process, because the church masses were skeptical of atheism. Knowing this, communists developed a language and philosophy which Christians {180} would accept without deterring them from the Great Commission according to Marx of “making disciples of all nations”. The strategy of communism has been most effective—takeover by rigged elections, as in Guyana since 1973, or by revolution wherever possible, as in Grenada and as they tried in Suriname. Elsewhere the plan has been to infiltrate society with a Christianized, God-believing socialism which would turn the hearts of men away from a God they could not see, to an ever growing civil government which they could see. As socialism was being accepted, twisted theology was introduced into the Church seeking to make God’s purposes compatible with theirs. Here the humanistic liberals have played quite easily into their hands through liberal and liberation theology. Once democratic socialism had bankrupted itself, as the communists knew it must (since austerity programs do not win votes but rather cause riots as in the Dominican Republic), the masses, now accustomed to looking to civil leaders as saviors, would demand a new leader to save them by force/revolution if necessary. By the time they took over, other governments would have subordinated the Church to the State in various ways. And the Church silently and patiently lets this noose be tightened around its neck.

While conservative churches are many and growing in number, their visible influence on national morality and politics in the Caribbean is almost nonexistent. They pose little threat to left-

wing communism/socialism or right-wing fascism and corruption and often are ignorantly supportive of many of their policies. The only organized voice for the Church, the Caribbean Conference of Churches, seems dominated by socialistic and liberation theologians. Other documents prove that communism, operating under the guise of different names, is growing ever stronger in its supporters, especially among the youth, to whom the church seems socially irrelevant.

Concerned citizens understandably want answers to the problems of this world. Christians need to be able to witness to them with answers from the Bible to the problems of abortion, inflation, unemployment, high interest rates, national deficits, trade restrictions, corrupt business, exploitation, poverty, bureaucratic big government, militarism, human rights violations, dictatorial regimes, etc. Too many Christians and churches that believe the Bible which contains the answers are staying silent—many from ignorance, others from fear. Instead, they must be “boldly proclaiming” (Acts 4:31), even confronting (Luke 3:19), and preaching the gospel of Jesus Christ that changes men ^[181] (Mark 16:15) and nations (Matt. 28:19). There are two churches—each supportive of ungodly right- or left-wing groups. But there is a third church, a large, biblical, and moral church which can turn the tide once it is educated, mobilized and motivated to be obedient to its Lord so that even the gates of hell itself cannot stand against it (Matt. 16:18).

Ideologies in Confrontation

It is imperative that the Church learns that if it does not battle the immorality and corruption of right-wing, pro-American governments, it will have to do battle with the more oppressive and formible left-wing, pro-Cuban/Russian governments. In either case, the Church has a task and will be persecuted if it is faithful; but in the latter, the battle and persecution is potentially far more pitched and vicious.

Socialism and communism share the same vision: a state-enforced “new society”—a sort of salvation by law. Unlike communism, socialism does not suffer from the stigma of atheism and therefore is acceptable to many naive, concerned Christians

who equate concern for the poor with socialism. Having confused “state-enforced socialism” with “biblical charity and responsibility,” many Christians consider it necessary in the third world.

While socialists and Christians share SOME similar concerns, their solutions are considerably different. Both Christians and socialists believe in coercion. But socialists believe in centralized coercion through civil government whereas Christians believe in decentralized coercion through various governments that GOD has placed over men—self-discipline, family, church, society, business, associations, schools, civil governments, and God’s providence. Each area has its influence on a person’s life, and its God-ordained sphere of responsibility. God has defined which government is to be coercive in what particular area and to what extent. He provides a check and balance so as to keep any one government from becoming too powerful. Man’s attempts to change God’s order have produced today’s chaos.

What Is the Outlook for the Future?

The Caribbean continues on a course of disaster politically and economically. Unless dramatic and speedy changes are brought about by God’s word and grace to educate, motivate, and mobilize the true Body of Christ in whatever church they are, the Caribbean is doomed to totalitarianism of one form or another. Christian liberals and {182} conservatives have both been infiltrated by unbiblical socialism. Conservatives need to repent of their one-sided attack on communism while ignoring many legitimate grievances which have given the left-wing a target to shoot at. The true church of Christ must choose which to follow—the teachings of men or the word of God—and be able to discern the difference. While the liberal churches may be guilty of working without the Lord (as some accuse), many conservatives, like Joshua’s lamenting instead of repenting (Josh. 7:10), are guilty of praying for the Lord to work while they pray and do nothing more. Prayer is critical, but for many it has become an excuse for indolence (James 2:17).

The totalitarian takeover of the Caribbean may be by revolution as in Grenada, Suriname, Nicaragua, and Cuba; through manipulation leaving one dominant socialist or nationalist/fascist party in power as in Guyana (and some say in Trinidad);

through dictatorship as in Haiti; through the normal democratic process as in Barbados, where years of unchallenged socialistic indoctrination have produced two democratic socialist parties; or by continued inattention to corruption in various right-wing countries causing the mobilizing of leftist forces to counter it. If the targets are removed, leftists will have nothing to shoot at and little with which to gain a following.

The Goal of Missions—Disciple Nations?

The ultimate goal of missions is “*preaching the gospel to every creature*” (Mark 16:15) to the extent of “*making disciples of every nation*” (Matt. 28:19). Our Lord’s command is clear: winning/discipling souls and planting/growing churches aims DIRECTLY at “discipling entire nations.” We must win souls whose goal must be to disciple their nations.

Christians must be taught to make Christ’s word relevant to their nation’s problems so people will turn to Him (not only for eternal but also) for earthly salvation instead of civil governments (Ps. 146:3; Jer. 17:5). Putting on sackcloth and ashes and declaring a “National Day of Prayer” or “The Year of the Bible” while continuing with unbiblical principles, policies, and laws in the constitutions, courts, and structures of both right- and left-wing civil governments is not a repentance that “brings forth fruit” (Matt. 3:8). If “God loves ...and has a wonderful plan for” godly people, then does not the “Lord of lords and king of kings” also have a wonderful plan for godly nations (Lev. 26:6; Deut. 4:6–9, 28:1–14; Prov. 14:34)? We are not OF the world (1 John 2:15), nor at home in the world’s ways (Rom. 12:2), but we MUST BE IN the world (1 Cor. 5:10) [183] because the “Lord of Heaven AND EARTH” has given it to us, as preparation for ruling it (Rev. 20:4), to transform and occupy it (Gen. 1:26; Luke 19:13) by being that “light” and “salt” to the society (Matt. 5:13–14) that God commanded us to be (Luke 13:20–21; Matt. 28:18–20) until He comes—AND HE HAS NOT COME YET. We’ve a Story to Tell to the NATIONS: Christ can save nations (Ps. 2:8; Isa. 2:2; John 3:16; Rev. 11:15). Christians need to be like the prophets who not only taught men (Ezek. 33) but their nations as well (Hosea, Obadiah). We must stop excusing and preparing for defeat, and start planning

and working for victory (Matt. 16:18). Then and only then will the Church stop retreating from Satan's attack through socialism, communism, and unchecked immorality within capitalism, the free market, and democracy.

True discipleship of believers directly affects society, reestablishing it upon biblical principles. As involved, vocal Christians are responsible for much of the freedom in the Caribbean today which has permitted the gospel's rapid spread, so uninvolved, quiet Christians are allowing its moral and social deterioration to go unchallenged. Had more conservative, Bible-believing Christians over the past fifty years had the Great Commission's nation-discipling goal, the nations and churches of the Caribbean would be far less threatened today.

The conservative and evangelical Christians must be awakened to their prophetic role in society (2 Cor. 5:20). The Grenada documents prove, the Church—its people, books, and training—*is the most serious threat to the communists* not only when they are in power, but especially *before they get there*. Communists have secretly written it. We know Achilles' heel, and in these documents God has given us a "Gideon's peek" (Judg. 7:13–15) at *communism's greatest fear*. But too few Christians know it. That **MUST** change.

In most of the Caribbean some freedoms still exist but they are quickly being curtailed (especially in Suriname and Guyana). If the Lord tarries and we act now, we may yet have time to keep another Cuba, Grenada, Suriname, or Guyana from happening IF we are "overcomers" (Rev. 2:7, 11, 17, 26). **NOW WE KNOW. WE MUST ACT RESPONSIBLY and QUICKLY**, to insure the free spread of the gospel and Christian morality for future generations. If we do, we could see a shift in the present direction of this strategic region in the next few decades. Grenada has given us more time. And that is good for the Caribbean, the entire Western hemisphere, and the gospel of Jesus Christ IF WE ACT. {184}

Is There a Plan??

YES! Caribbean Christian Ministries has some very dynamic and aggressive plans in action for the entire Caribbean to educate the masses, church leaders, pastors, professionals, businessmen, and government officials through Bibles, Bible courses, books,

newsletters, newspaper articles, and seminars on what the Bible says about humanism, communism, socialism, and allied philosophies as they affect not only the individual, the family, and the church, but also business, trade, the economy, schools, politics, law, and civil government. With God's grace and provision, we seek to assist Caribbean Christians in teaching and training the present generation of Caribbean Christians to bring the entirety of themselves and their society into submission to the Lord Jesus Christ. Let us not leave the Caribbean to Satan.

IF WE DON'T ACT, THE COMMUNISTS WILL! WHETHER WE ARE A MAJORITY OR MINORITY, WE MUST OBEY! IF GOD BE FOR US, WHO *CAN BE AGAINST US*?

For more information about books, newsletters, document copies, and Bible courses, direct all mail to Caribbean Christian Ministries, P.O. Box 3018, Paramaribo, Suriname, South America.

3.
*BOOK
REVIEWS*

BOOK REVIEW

James T. Draper and Forrest E. Watson:
If the Foundations be Destroyed.

Oliver Nelson, A Division of Thomas Nelson Publishers,
407 7th Avenue South, Nashville, TN 37203. 174 pp.
(paper); \$6.95.

Reviewed by Tommy Rogers

The authors trace the steady rise of humanistic statism to power in the United States in an excellent volume worthy both for its historical account of the United States from discovery, settlement, and colonization through Vietnam and today, and for its eximious critical societal exegesis. President Eisenhower is credited with stating that the history of the United States does not make sense unless founded upon a deep religious faith, adding, "and I don't care what faith it is." However, all cultures are founded on some "deep" religious faith, some set of theological presuppositions which form the ultimate value system. Civil religion, an affirmation of the self-righteousness and official values of the nation-state, easily utilizes theological language to affirm itself. Where there is a Christian background, but atrophy of understanding of its basics and specifics, and loss of grasp of the binding character of biblical law (unchanging principles), then the "faith" of the civil religion easily adapts to whatever element of cultural expression upon which there is sufficient agreement to make it part of the collective conscience, or ordering of behavior, allegiance, and loyalty. Paganism then assumes a theological rationale, and state and concomitant institutions of idolatry utilize religious terminology to whitewash sepulchres of paganism, humanism, and rebellion. Draper and Watson, by contrast, have an understanding of the substantive specifics of Christian faith and its effect and influence in time and space, and it is this hermeneutic which guides their focus on the Christian influence in the history of the republic and responsibilities of Christians for the future.

Napoleon defined history as "a lie agreed upon." American

history, apart from the specifics of the imprint of the Christian faith on America {186} and its institutions, is such a lie. Draper and Watson feel that the restoration of America's true history to the ordinary citizen will bring a renaissance of Reformational understanding, rediscovery, and application of biblical principles to the whole of life. As the authors so eximiously state it, to be a Christian in America is to be on a battlefield, and to be "effective in that holy warfare, we must understand what it is about, and what was accomplished by our Christian forefathers." Ideas do have consequences, and, as authors Draper and Watson recognize, covenant occupancy requires substantive understanding. As convinced as some may be of the efficacy and sufficiency of superficial ritualism, neither understanding nor occupancy is achieved merely by symbolic gesture, such as "prayer" in statist educational houses, nor by moronic incantation of nor indoctrination in conservative mantras and sciolisms. Those who feel that the nation would be turned around by applying some fix such as alleged "prayer" as a function of state educationist enclaves notwithstanding, the issue is much deeper and requires more radical renewal. *Substantive understanding requires a thought-form and mind-set which is able to grapple with specifics and determine value judgments and courses of action from a set of transcendental principles of biblical law which are ethically and socially binding for all cultures and ages.*

Draper and Watson do some demythologizing, such as the myth of the Puritans as sour joykillers. In fact, they were regarded as friends of workingmen because of their insistence on days of rest and recreation. The authors emphasize what they regard as a strongly Christian motive for exploration and colonization. They feel that God did not allow the East Coast to be settled by the Spanish, for whose explorations the authors express high regard, but kept this area open for Anglo-Saxon Protestants. American colonization and settlement is told, not from the perspective of a scientific historian, but from a perspective of providence and judgment. Relations with Indians, law, preaching, colonial civil government, economics, and religion are interestingly set forth.

The authors discuss the religious reasons behind the American War of Independence from Britain, economic and other motives for increasing the power of civil government, the societal impact of

churches on American institutions, and abolition as well-meaning charity wrested from Christian principles by the moral fervor of Unitarians whose demand for confrontation politics “ultimately developed into something ugly enough to spark the War Between the States.”

Postwar developments discussed include the growth of the “high {187} society” industrialists such as the Guggenheims, Rockefellers, and Vanderbilts, the increased impact of Unitarianism in political life, and the developments which changed the agrarian nation of Lee and Lincoln to an urban-industrial mode. The twentieth century is introduced with a discussion of the Europeanization of America. Woodrow Wilson, stuffed with hubris and self-righteousness, a power-seeking politician enamored with Jacobinist top-down remedies, is seen as playing “the pivotal role in turning America from a nation that was still relatively free into a land of governmental interventionism.”

The authors point out that Wilson was largely responsible for the German sinking of the ship *Lusitania*, a British ocean liner. The ship, having been armed by order of Winston Churchill, and likely carrying contraband intended for the use of Britain, was used by interventionists to popularize World War I. The authors observe that “with the entry of the United States into World War I, America caught up with Europe in its abuse of individual freedom.”

With the exception of the Lincoln era, Americans, even in times of war, had never had a repressive government. “Wilson, with his European ideas, changed all that.” Illustrative was the prosecution of socialist leader Eugene Debs for giving an antiwar speech. Imprisonment was upheld by the Supreme Court in a decision written by Justice Holmes, a proponent of “social jurisprudence,” and Debs remained in the federal penitentiary in Atlanta until conservative Republican Warren G. Harding pardoned him of his own initiative. Americans were prosecuted under the Sedition Act of 1918 for criticizing the YMCA, the Red Cross, and the budget. Possibly no administration in American history had been as strong in announcing spacious ideals while acting as repressively in fact. Among the nefarious and anti-Constitutional acts of Wilson was the sending of conscripted troops outside the territorial United States, a Constitutional prohibition that was

respected by the United States government up until World War I. That Americans willingly submitted to implementation of the Selective Service Act of 1917 taught Wilson “that Americans are slow to recognize and fight a threat to their constitutional rights and liberties.” Creation of the Federal Reserve System required an income tax (for the benefit of the rich), and people were delighted with the Sixteenth Amendment which they felt would force the rich to pay a reasonable share of the tax burden. The authors, in contrast to the insight generally displayed, do not really recognize the import of the income tax (or, if they do, they do not say so), {188} but opt to act as if the income tax were a device to punish the wealthy for grasping and hoarding rather than a device to enable the wealthy to utilize the coercive power of the state on behalf of a government-business-elitist alliance against the hoi polloi. As Philip Stern has documented in *The Rape of the Taxpayer*, the income tax is part of the official attack on independence, not on wealth or accumulation of wealth by the well-to-do. The authors have a tendency to be anti-populist, but are able to recognize that William Jennings Bryan, a Progressive Democrat and Populist, had a keen moral awareness of right and wrong, and he had the gumption to take a stand against Wilson’s abuse of the *Lusitania* incident. Bryan objected to calling armed merchant ships “unarmed,” and the sending of war munitions on an ocean liner. “Bryan’s Christian ethics and personal integrity would not allow him to countenance the lies President Wilson would have him publish in the name of the United States.”

Politicians of both parties were deeply impressed by Wilson’s drive for power and at the meekness and acquiescence of the American public to totalitarianism under patriotic rubric. Unfortunately, the Wilson influence did not end with his administration in 1921 because,

...He [Wilson] had altered the American society too deeply for that. His tactics of intolerance in the name of idealism seduced an entire generation, and established a pattern of authoritarian socialism that endures to this day...Wilson’s tactics even penetrated the United States Supreme Court, which upheld his peculiar ideas of patriotism that sacrificed the principles of free speech, a free press, and a voluntary army. After World War I the Supreme Court, previously wary of sweeping “reforms” in the name of the

Constitution, became far less inhibited The Wilsonian attempt to force other nations and cultures to adopt the American pattern remains embedded in our foreign policy, as is the lofty Wilsonian rhetoric, the intolerance of contradiction, and the tendency to confuse liberalism with righteousness. (140)

Tellingly, Presidents Nixon and Reagan express admiration for Wilson, and, as the authors observe, “it is a law of human nature that we seek to imitate what we most admire.”

World War I opened a cauldron of pathologies. The socialist Labour Party came to power in England in the 1920s, while the Fascists or National Socialists came to power in Italy under the leadership of Benito {189} Mussolini. Germany, victimized by the Treaty of Versailles and the demand for unreasonable reparations by which it was hoped perpetual weakness and revenge would be fostered on Germany, suffered staggering inflation. France and Belgium occupied the Ruhr on January 11, 1923, on the pretext Germany had defaulted on the payments. In the end, Germany tried to pay its debts by printing money, with a result of hyperinflation.

Republican Presidents Coolidge and Harding were not mesmerized with power. Harding set the nation on the road to prosperity by cutting government spending and oppression. Coolidge is associated with the statement that “there is no right to strike against the public any time, any where,” which is a generally applicable truth (would that the sentiment were more generally enforced, particularly with a reasonable reduction in the salaries and emoluments of postal drones by at least 20 percent, and replacement with retired military or other welfare recipients when the drones refuse work at wage levels commensurate with their ability, intelligence, and skill). However, it is not so widely known that if any group any time did have a reasonable right to strike, it was the Boston policemen. The authors notwithstanding, at the time it hardly took “courage” to act decisively against the strike, although the calling out of the national guard, firing of strikers, and hiring of new replacements is exactly the way most all recent strikes by government workers, nurses, educationist functionaries, and police should have been handled. School functionaries who are dissatisfied with the salaries can refuse to sign a contract. All teacher types, police types, nurse types, etc., who do sign

a contract and then refuse to work and commit blackmail by refusing to police, teach, nurse, etc., rather than individually to resign, should be replaced. There is no right to sign a contract at a known salary and then refuse to work without relinquishment of all entitlements to the job. Teachers who sign a contract and then refuse during the course of the school session to teach are blackmailing the public in a manner which should be regarded as intolerable. Further, no school board, municipality, or public body should allow itself to be blackmailed into paying higher salaries for public functionaries (including police) by a strike against the public. If the school board or city is attracting the kind of personnel they desire with the qualifications desired at current remuneration, then that remuneration *is* sufficient in terms of the market. *If there are capable people waiting to be employed at current rates, the current rates, in terms of the market, are adequate.* In reality, it is a {190} moral crime against the public for a school board or a municipality to pay higher salaries to teachers, garbage collectors, etc., because of a strike, particularly if current salaries are adequate to attract replacement workers.

The authors note that the economy improved under Coolidge because, in effect, he minded his own frontier (minded his own business) and expected the government to do likewise rather than make a quest for new frontiers of involvement. Coolidge told the Massachusetts Senate in 1914 that the “normal must take care of themselves. Self-government means self-support.” (A person of this understanding is needed as administrator of the Veterans Bureau. Working as a do-nut cook in the military for a few months and retirement on “disability” because of affinity for dope, alcohol, and smoking weed, or because of personality limitations [bad attitude] or character flaws [“schizophrenia”], or aversion to the adult responsibilities of life [the VietNam Syndrome is not due to “post-traumatic stress,” but the stress of the responsibilities of adulthood where one has to be responsible for procuring food, medical care, and recreation rather than having it provided] has become one of the most prominent and increasingly utilized welfare roads of the day, and neither liberals nor “conservatives” have the interest nor the courage to interfere in this route to the good life for incompetent persons).

Although the nation got on its feet economically under the

two Republican presidents who were not seeking new frontiers of alignment between monopoly capital and statism, as persons educated during the Wilson era became influential in America life, media, and politics, the septicemia carried by the Wilsonian worldview spread. Urban intellectuals maintained a news blackout on information which showed socialism in an unfavorable light. Native loyalty, integrity, patriotism, and virtue were regarded as passé by the intellectual and financial elite. It was this generation of intellectuals which set up the "liberal establishment" which has controlled every administration from Franklin Roosevelt to the present.

Herbert Hoover's political philosophy was actually closer to that of Wilson than to Coolidge or Harding. Hoover was the type Franklin Roosevelt said he wished "we could make him president of the United States. There could not be a better one." Hoover's socialistic inclinations augured ill for the nation. When wages began dropping in adjustment to the smaller amount of money to go around, Hoover "decided to take steps to keep them high. As a result of Hoover's efforts to keep {191} wages high, the number of unemployed people rose dramatically." Hoover then initiated more "public works" than were started in the previous three decades, and, through the Federal Reserve, expanded the very cause of the economic ills, credit. The credit collapse was to be cured by credit expansion! Unemployment grew under Hoover and Roosevelt.

Roosevelt was not a man of thought, but he had learned from Wilson, in whose administration he was assistant secretary of the navy, that America could be commanded, coerced, and bullied from Washington. Roosevelt became a Hoover with teeth. He was elected after a campaign in which he presented himself as a conservative. If Roosevelt had a streak of honesty, it did not seem to show. Legalities were irrelevant. In a nation of food lines, Roosevelt wanted to pay farmers for growing less (a ruse which the government has utilized for three decades to apportion income from land and animal husbandry into larger and larger segments among fewer and fewer persons, to increase existence penalties against American families, and to increase the shelf price of foodstuffs, while creating greater dependency on government). *Under Roosevelt* (as Carrol Kilgore, a constitutional attorney, has pointed out in his excellent study titled *Judicial Tyranny*) the

nation turned from a nation governed by law to a nation governed by administrative regulation. A Jersey City tailor, caught pressing a pair of trousers for five cents less than the price set by government, was fined and put in prison. The Supreme Court, which retained some semblance of honor, made some decisions which favored the Constitution over the designs of Roosevelt. The wrath of Roosevelt and much of the press and Roosevelt sycophants in politics and law was unleashed and the Court backed down. The dike was broken for the New Deal flood. Public good was visioned in terms of a Jacobin, humanistic, statist order.

Mussolini was in power in Italy, Hitler in Germany, and Roosevelt in the United States. Lend-lease legislation on behalf of Britain was aptly described by Rep. Hugh Petersen (D-GA) as “...a measure of aggressive warfare ...a cowardly declaration of war.” The United States blatantly violated neutrality by the lend-lease, and compounded this violation by confiscation of German and Italian ships in American ports.

...[I]n 1940, when Europe was at war, the Democratic party platform for the presidential election stated: “We will not participate in foreign wars, and we will not send our army, naval, or air forces to fight in foreign {192} lands outside of the Americas, except in case of attack....”

This statement was the equivalent to Wilson’s campaign slogan of 1916, “He kept us out of war.”

The Communist Party wanted the U.S. to stay out of the war, until Hitler invaded Russia. In reality, the struggle of World War II was between two socialist titans, with the West primarily on the periphery. After it was over, thanks to Western participation, much of Europe was enslaved by the hammer and sickle, and the foundation had been laid for Russia to become a world menace. One group, known as America First, a group with whom Charles Lindbergh was associated, wanted America to remain neutral. After it became in the interest of Russia for America to enter the war against Hitler, “forces were set up to work to destroy their public image. America First was made to look like a Fascist organization, one small example among many showing the power of the media to sway public awareness of millions.”

The Soviet Union had joined with Hitler in the invasion of

Poland, which had triggered the war. In the spring of 1940, the Soviets murdered 15,000 Polish officers. The KGB and Hitler's Gestapo worked cooperatively until Germany invaded the Soviet Union. Stalin continued to massacre political prisoners after lend-lease began delivery of war material from the United States to "Uncle Joe" (Roosevelt's term for the Russian butcher). The authors do not bring out that the initiation of the bombing of the civilian population through terror raids was a villainy initiated by Churchill rather than Hitler, but they do hint at as much in their observation, "In order to defeat the Germans, Churchill was quite prepared to resort to total war by attacking civilian targets in terror raids." Whatever else may be said about American involvement in the war, it cannot be said that Americans were fighting for "freedom." The authors note that had America simply joined the United Kingdom in war against Hitler, perhaps such a claim could be made on a collective basis (individuals soldiers fought because they had to or they wanted to, not because of "freedom"). For humanists, the objective was to create a better world, humanistically ordered, controlled, managed, and regulated.

One interesting bit of internal repression highlighted by the authors was the implementation of the Smith Act, which in practice was used only against Trotskyite communists. The Stalinists were anxious to suppress the Trotskyites, to the point of having Trotsky murdered in [193] Mexico. In effect, America's government took Stalin's part in an internal Communist struggle.

Postwar developments highlighted include the movement for every country bumpkin to go to college and become a school teacher, coach, or principal; involvement in the "no win" "peace action" in Korea; and the net result of the negrophobia movement of the 1950s and 1960s, a gargantuan gain in Jacobinist power. President Johnson fought two wars at once, a war against the American public through the Kennedy initiated "War on Poverty" as the front escalated under Johnson's Great Society, and a war against water buffalo in East Asia. The North Vietnamese won the latter war, and Secretary of Defense Robert Strange McNamara continued war against the American public by helping give away the earnings of American taxpayers by "loans" from the banking industry to countries that had fouled their economic nest.

President Nixon carried forth a policy of detente, "thus obscuring

the moral superiority of free countries over dictatorships. His foreign policy was not based on moral principles....” The media, which had done so much to contribute to loss of the war in Vietnam, attacked the president with gnashing teeth after Watergate. Ford, appointed by Nixon, appointed Nelson Rockefeller vice president, giving America a president and vice president who had not been elected.

President Carter, who did much to promote communism throughout Latin America, was not totally immoral. As the authors note,

President Carter deserves some credit for raising the human-rights issue in foreign policy....Unfortunately, Carter seemed more eager to apply his moral yardstick to America’s friends than its enemies. This meant, in the end, that the Carter administration’s concern on the moral issue of human rights was superficial. (164)

Carter is rightly credited with a very courageous act, however, in cutting off grain sales to the USSR following the invasion of Afghanistan, and his leadership was instrumental in U.S. refusal to participate in the Olympic Games in Moscow in 1980. Governmental pressure on American churches increased under Carter and Reagan, so that the predicament of biblicalists in America today is “very similar to the conditions of the nonconforming Christians in England during the reign of Charles I in the early seventeenth century” wherein only those belonging to the state church had “liberty.” The difference is that the Puritans of the seventeenth century sought to control a State church with their {194} perspective, whereas the “embattled Christians of twentieth-century America seek to avoid controls on themselves and others; they want freedom for Christ’s kingdom from the power of the state.”

America, as the authors note, is an unfinished story. It is a land in which the authors see a Christian renaissance in which “[t]he center of Christian faith and action is now with conservative evangelism—the new fundamentalism of a positive Christian mission, life, and action” replacing the “fighting fundy” of negation, separation, and hostility. As they put it, “The future will be commanded by those who in Christ work for it patiently, with grace ...to remake the world in Christ.”

The authors have produced an admirable work, congealing essential aspects of America's past into an extremely readable but substantive account of vital history. The New Deal, for example, is handled in less than four full pages, but its fundamental essence is captured (a device for transferring sovereignty to Washington) as a morally shallow self-serving thrust against the American experiment. United States Senator Dr. John P. East has put it well: this is a book which sounds "the call not to forget the original vision which burned in our forefathers hearts."

THE MINISTRY OF CHALCEDON

[Proverbs 29:18]

CHALCEDON (kalSEEdon) is a Christian educational organization devoted exclusively to research, publishing, and cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, all geared to the needs of interested laymen who understand the propositions that Jesus Christ speaks to the mind as well as the heart, and that His claims extend beyond the narrow confines of the various institutional churches. We exist in order to support the efforts of all orthodox denominations and churches.

Chalcedon derives its name from the great ecclesiastical Council of Chalcedon (AD 451), which produced the crucial Christological definition: "Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man...." This formula challenges directly every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; Christ alone can announce that "All power is given unto me in heaven and in earth" (Matt. 28:18). Historically, the Chalcedonian creed is therefore the foundation of Western liberty, for it sets limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of true human freedom (Gal. 5:1).

Christians have generally given up two crucial features of theology that in the past led to the creation of what we know as Western civilization. They no longer have any real optimism concerning the possibility of an earthly victory of Christian principles and Christian institutions, and they have also abandoned the means of such a victory in external human affairs: a distinctly biblical concept of law. The testimony of the Bible and Western history should be clear: when God's people have been confident about the ultimate earthly success of their religion and committed socially to God's revealed system of external law, they have been victorious. When either aspect of their faith has declined, they have lost ground. Without optimism, they lose their zeal to exercise dominion over God's creation (Gen. 1:28); without revealed law, they are left without guidance and drift

along with the standards of their day.

Once Christians invented the university; now they retreat into little Bible colleges or sports factories. Once they built hospitals throughout Europe and America; now the civil governments have taken them over. Once Christians were inspired by “Onward, Christian Soldiers”; now they see themselves as “poor wayfaring strangers” with “joy, joy, joy down in their hearts” only on Sundays and perhaps Wednesday evenings. They are, in a word, pathetic. Unquestionably, they have become culturally impotent.

Chalcedon is committed to the idea of Christian reconstruction. It is premised on the belief that ideas have consequences. It takes seriously the words of Professor F. A. Hayek: “It may well be true that we as scholars tend to overestimate the influence which we can exercise on contemporary affairs. But I doubt whether it is possible to overestimate the influence which ideas have in the long run.” If Christians are to reconquer lost ground in preparation for ultimate victory (Isa. 2, 65–66), they must rediscover their intellectual heritage. They must come to grips with the Bible’s warning and its promise: “Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Prov. 29:18). Chalcedon’s resources are being used to remind Christians of this basic truth: what men believe makes a difference. Therefore, men should not believe lies, for it is the truth that sets them free (John 8:32).

Finis