

**A Monthly Report Dealing with the Relationship of Christian Faith to the World**

## The Fellowship of The Ruling

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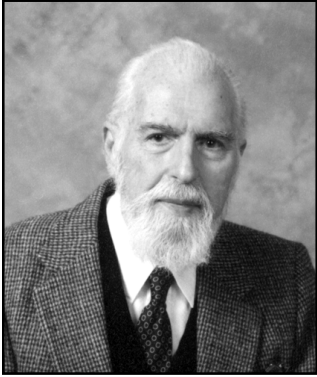
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# The Biblical Doctrine of Submission

## Part 1

By Rev. R. J. Rushdoony

There is no lack of general agreement on the importance of and the necessity for the Biblical doctrine of submission. The differences, however, are great as to what it requires. For example, a story popular in some medieval circles (of priests and men) told of patient Griselda, who meekly submitted to sadistic treatment by her socially superior husband and, after many years, was rewarded for her submission. (Giovanni Boccaccio, *The Decameron*, 10<sup>th</sup> day, 10<sup>th</sup> Story.) But we know that medieval women, in high places and low, were aggressive and very vocal, so patient Griselda was by no means representative of her era.

Another example of submission of an historical nature is the Jesuit Order. Jesuits voluntarily took a vow of unreserved and unqualified submission to the pope. This made them a powerful force for the Counter-Reformation, but created an intense hatred for them both in and out of the Roman Catholic Church. Within the Roman Catholic Church, the animosity and slander was so great that Catholic monarchs demanded the suppression of the order. In the brutal events that followed, Russia and Russian Orthodoxy, and some Protestants protected many Jesuits. All kinds of slander were directed against the Jesuits which still survive.

The problem for the critics was a simple one. Unquestioning and absolute obedience to God is one thing, but a like obedience to the pope or to the church is another. Outside the Jesuit Order, not many Catholics agreed with that; nor do they agree now. The general opinion was that anyone making such a submission was capable of anything.

### Protestant Jesuits

Today we have in many Protestant circles a Jesuit-like demand for submission on the part of members and clergy. The results are deadly, as always.

Among the Biblical texts commonly used to affirm the doctrine of submission, two notable ones stand out:

*Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. (1 Pet. 1:13-14)*

*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that*

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*resist shall receive of themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. (Rom. 13:1-5)*

## **Submission to the State**

These two texts do not deal with submission in the church, nor in the family, but in the civil state, in the state or civil government. Their basic premise is, first, that we live in a world governed and predestined by God. Our rebellion, however evil the circumstances, is a revolt against God. The world indeed is full of sin, but our rebellion does not remove the fact of sin but aggravates it. Second, God's way of transformation is not revolution but regeneration. The state is a ministry of justice, the church a ministry of salvation. Man finds it easier to turn to revolution and conflict because it demands no change in him. God's way requires not only that we submit to His will and be obedient, but also that in Him we be made a new creation. The only efficacious change comes by regeneration. Thus, the Biblical doctrine of submission has as its necessary correlative the doctrine of regeneration. The fallen man wants revolution, or an external imposition, as the only way he sees of affecting change. If he believes in education as an alternative, it is in compulsory statist education, no less a revolutionary device. The Christian must affirm that humanistic efforts and devices are superficial and that only God's regenerating power can affect change. Thus, we cannot separate submission from regeneration.

Third, social order is not maintained by every man doing that which is right in his own eyes, as in the days of the Judges. Such a condition prevails when God is not king over the nation and its peoples (*Jud. 21:25*). Even the worst rulers must maintain some kind of social order.

Fourth, rulers are ordained of God. If we have bad rulers, it is because we are a bad people, and the solution again is not in revolution but in regeneration. This does not preclude using peaceful means to alter society, but it does mean that our essential hope is in regeneration.

Rulers are "ministers of God." Not all ministers are good, as any look at the church will tell us, but neither are we the people. Godly submission begins with submission to God and His law-word. It means

that the problem of sin and evil is not countered with violence and death, and His regenerating power makes us into a new human race, one empowered to do good and to establish justice.

Fifth, this makes submission a matter of conscience. It is emphatically not a surrender to evil. It is a recognition that sin is not eliminated nor curtailed by revolution and violence, but by good works, and these Christ's people must supply.

The Romans 13:1-5 text cannot be separated from that which follows it, namely, first, that paying taxes is a religious duty, according to verse 6, in order to maintain some semblance of social order. Thus verse 7 requires all due tribute, custom, fear, honor, and dues to be paid as a form of obedience to God — no tax revolt, in other words. Second, we are to be debt-free as a normal thing, although debts for up to six years are permitted by God's law. Our service to God involves avoiding bondage to men. Our obligation to other men should not be money or debt, but love. Third, love is the fulfilling or putting into force of the law. We do not commit adultery, meaning that we respect the integrity of our neighbor's marriage. We do not kill, *i.e.*, we respect the integrity of his life. We do not steal, *i.e.*, we do not violate his property or possessions. We do not bear false witness: we respect his good name and reputation; and we do not covet what is our neighbor's so that in word, thought, and deed, we manifest our love for our neighbor by obeying God's law in relationship to him. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (*Rom. 13:7*). Love is thus defined as keeping the law of God in relationship one to another.

## **Submission to Christ**

Fourth, it is time for us to wake up out of the sleep of our dark world and to put on the armor of light (*v. 12*). We can only change the world by submission to Jesus Christ and His law-word. We must, fifth, "walk in honesty, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying" (*v. 13*). We are a people with work to do. Sixth, this means "put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (*v. 14*). We are not here to please ourselves, but to please God, and we dare not forget this. It is not what we want from God that is all-important, but what God wants from us.

The verses which follow 1 Peter 2:13-14 are similar to those in Romans. The alternative to civil revolution is the godly re-ordering or reconstruction of our lives and our world. We are told, first, that it is the will of God for us that we submit to evil to "put to silence

the ignorance of foolish men” (1 Pet. 2:15). All kinds of foolish charges are made against Christians by the ungodly; we must not provide grounds for more. Second, we are to live as free men in Christ, as servants of God, never using our freedom as an excuse for misconduct. This means, third, that we love our fellow believers, honor all men, reverence God, and honor the king (v. 17). The world looks with hatred towards others than its own; we must treat all men as God would have us do. Fourth, “servants” are now addressed. This term can include anyone who works for another person. Such a relationship is not perfect, and it does involve sometimes “suffering wrongfully.” We must be patient. We are called to live in an evil world, as did Jesus Christ, and this means “suffering wrongfully” at times. He sets the example for us of patient endurance (vv. 19-25).

Fifth, in 1 Peter 3:1-7, we are told of the duties of wives and husbands, the regenerated life rather than a revolutionary one. Peter goes on to say much more, but this is enough to indicate that the Christian life is regenerative, not revolutionary and destructive.

Our texts have dealt with the Christian in a civil and social context, in an unsaved world as in the New Testament era. Submission thus has been viewed in

the context of a fallen and unchristian world. But what about submission within the Christian community? In part, Peter touches on this in his counsel to husbands and wives. This is submission in the Lord. We shall now see what more is involved. But before we do, let us use the premise of regeneration versus revolution to examine a contemporary problem. We have here two kinds of opposition within the Christian community. On the one hand, we have had some who aggressively oppose abortion by lawless acts aimed at abortuaries, imitating radical civil tactics. But men cannot be regenerated by violence. The way of fallen man is to try to change the world by violence, not by regeneration.

On the other hand, many Christians have worked to counsel women seeking abortion, to offer godly help and Biblical solutions. Much remarkable work has been done because the basis of their effort is to save the life of the unborn child and the soul of the mother.

The answer of humanism to problems is compulsion and violence, ultimately death. For the Christian, it is Christ and life. The two ways could not be more different.

(Part 2 next month)

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Gene Veith is a professor of English at Concordia University in Mequon, Wisconsin. He is the cultural editor of WORLD magazine. He has written a number of books including Postmodern Times and most recently, Painters of Faith: The Spiritual Landscape in Nineteenth Century America. He will be speaking on art, vocation, and culture.

David Longacre / Rich Yates are on the staff at Harvest USA. Their work involves counseling, writing, and speaking in churches, seminars and on college campuses on the subject of sexual sin. They will be speaking on biblical teaching regarding sexual sins including pornography and how Christians can be salt and light in today’s permissive culture.

Steve Wilkins pastors Auburn Avenue Presbyterian Church in Monroe, Louisiana. He is the author of the popular tape series, America: The First 350 Years and most recently All Things Well: The Steadfast Fidelity of Stonewall Jackson. He will be preaching each evening on selected texts from Genesis and teaching daily on history.

Ken Gentry is Associate Pastor at Christ Presbyterian Church, Elkton, MD. He is also Dean of Faculty at Westminster Classical College in Elkton. He has spoken at numerous conferences. Books he has authored include The Wine and the Many and The Beast of Revelation. He will be speaking on biblical answers to variant views of six-day creation and also on the topic of evangelism and culture.

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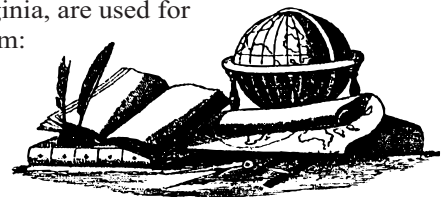
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# Editorial Comments 2

By Rev. P. Andrew Sandlin



## The Divorce Culture

**T**he Bible warns us of the grave sin of covenant-breaking (*Rom. 1:31*). The most pervasive example of covenant-breaking in modern society is divorce. The Bible does *not* prohibit divorce without exception; and in some cases, God even *requires* divorce (*Ezra 10:3*). Apostasy, fornication, witchcraft, abandonment, and murder are (among other sins) warrant for divorce. However, the vast majority of divorces in the United States today are sought on such inconsequential grounds as “incompatibility.” A wise old Christian once remarked, “*All* partners in *every* marriage are incompatible; that is the point of a godly marriage — to work together according to the Word and Spirit of God to solve the incompatibilities.” Today, even professed Christians are suing for divorce at an alarming rate, and according to some statistics, no less frequently than the pagan world. When Christians take a wedding vow to remain married “until death do us part,” this is precisely how long they are required by God to remain married.

Our divorce culture is a flagrant symptom of a depraved covenant-breaking.

## Fallacious Disqualification from Church Leadership

Overcompensation is one of the great errors, and occasionally sins, of humanity. It is particularly prevalent — and lethal — in the church. An example: we live in a culture in which parents, including many professed Christian parents, have woefully abdicated their spiritual responsibilities. Lately a false teaching has been floating around, according to which ministers or elders whose adult children have fallen into some particularly egregious sin, or simply drifted from the church, are considered disqualified from the ministry or eldership and are required to step down. The Bible clearly declares as one qualification to the ministry that a man “ruleth well his own house, having his children in subjection with all gravity; (For if a

man know not how to rule his own house, how shall he take care of the church of God?)” (*1 Tim. 3:4-5*). Clearly, the children under consideration are those still subject to the father’s rule. This cannot, therefore, refer to those who have entered into another marital covenant — nor can it refer to adult children who no longer live within the elder’s (or prospective elder’s) home. We may deplore, as I do, the popular American notion that when children turn eighteen years of age they need a late-year automobile, a fully furnished apartment, and weekend party stipend. However, the society in which we live legally permits children the freedom to walk away from parental rule on their eighteenth birthday. If a Christian child chooses to do this, and, in addition, chooses to commit an especially egregious sin, his father may feel obliged to resign from church leadership in order to devote time to repairing his son’s spiritual condition; but he is under no Biblical obligation to do so.

Any attempt to coerce such resignation is an example of phariseeism which, when you think about it, might be just as egregiously offensive as the sin allegedly eliciting the original resignation.

Sin is already evil; we don’t need to compound it by a pious phariseeism.

## The Pagan Billy Joel

In late November 2001, the Arts and Entertainment Television Network carried a special by popular rock singer Billy Joel. Among other silly comments, he said, “I believe that when people die, they go to live in the hearts of the people they love.” This is a manifestly pagan idea; and it should not surprise us because Billy Joel is a manifest pagan. Unfortunately, it is only a somewhat secularized notion of a heresy too commonly held by many Christians that the “release” of death is the joy of a disembodied “spiritual” existence.

The ancient pagan Greeks were proponents of the immortality of the soul. The Bible, on the other hand, stresses the resurrection of the body. While we do not

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cease to exist at death (“soul sleep”), the Bible has little to say of this “intermediate” existence. In the Bible, personal eschatology is inextricably linked with the resurrection of the body. First Corinthians 15 and 1 Thessalonians 4 (among other Scriptures) make this abundantly clear. As G. I. Williamson wrote several years ago, one of the big defects of many Christian funerals is all of the talk about the deceased’s being “with the Lord” (which is blissfully correct) but no talk whatsoever about the resurrection. This, in fact, is to reverse the Biblical emphasis.

The great war on things material is a largely pagan conviction, deeply pessimistic, which has infected the church as heresy. The greatest proof of the inherent goodness of creation is Jesus Christ’s bodily resurrection — and ours. Our hope is not a Casper-the-Friendly-Ghost existence, but an existence on a renovated earth in a resurrected body. Glory be to God!

## **Reformation: Mainstream and Tributaries**

A dear friend, a prominent evangelical leader, has been ostracized and shunned by his peers because he has opted to take his redemptive-Reformational ministry into the mainline churches. There is no question about his own credentials; he is impeccably orthodox and morally unspotted. These evangelicals, however, are convinced that only in the pure tributaries of impeccably orthodox churches should the task of Biblical reformation be found. The “mainstream” is irretrievably polluted and suited only for dead fish. They seem to forget that Jesus Himself (and His first followers) ministered in the apostate synagogue, from which our Lord drew many of His first disciples. We do need pure tributaries, but let us never give up hope on the main denominations that once were stalwarts of the Faith. If God reoriented and revived apostate ancient Israel and even pagan Nineveh, can we dismiss as out of hand efforts by modern Josiahs and Jonahs dedicated to turning back entire, massive denominations to our Lord? Let the independents not excoriate the denominationalists and the denominationalists not chide the independents. Let us work faithfully where God has placed us to restore a devotion to God and His infallible Word and the orthodox Christian Faith so that the kingdom of God may overwhelm the earth as the waters cover the sea.

## **Gay Dad, Taliban Son**

John Walker, the American who joined the Taliban, lived a privileged life in wealthy Marin County, California, before converting to Islam at sixteen and

moving to the Middle East. His parents have asserted that why he did this is all a mystery to them, but it is not a mystery to the very liberal *San Francisco Examiner*. The December 18, 2001 issue states:

*Not that it matters a whit to us here in the cool, gray city of love what Frank Lindh, daddy of the Taliban warrior from Marin, does, did or dreams of doing with other consenting adults, but shouldn't he come clean with us about all the facts in the odd odyssey of his son?*

*Frank Lindh has been quoted time and again as saying it was his son John's reading of the "Autobiography of Malcolm X" when John was 16 in 1997 that turned his son's head and heart towards Islam. But something else then going on in the family's life may be have been just as pertinent.*

*When Frank Lindh left his family in 1997, it was to move in with a male companion. Yep. ... The man with whom Lindh lived has since been described as "a family friend," but other family friends say the men lived as a gay couple.*

*It would take a specialist in family issues to map the constellations of feelings and problems that would describe John Walker's path toward Islam in 1997, but sources close to the family say the father's turn of life from married man to modern gay man startled and flustered the 16-year-old.*

*Given the pummeling that the Walkers and marvy Marin County have taken from the national press over their wayward son, you can't blame the old man for wanting to suppress reporting on his sexuality. ... [<http://www.examiner.com/sfx/templates/printer.jsp?story=pj1218.w>]*

It is safe to presume that Walker’s father’s homosexual relationship will *not* be touted on network and cable news as one of the reasons for his strange conversion to Islam.

## **“Pious” Feminism**

In the fall of 2001, the wife of a faithful Christian minister (Reformed) abandoned him to “devote” her life to a “prophetic ministry.” The minister was far from perfect, but he was also far from being an adulterer, abuser, and so on; and she had no Biblical grounds for divorce. The notion that wives have a separate “ministry” from that of their husbands’ is starkly unbiblical (*Gen. 2:18*), and it is an abomination in God’s sight.

# Tax Reform?

By Rev. Mark Rushdoony



**T**he word *reform* can have more than one meaning, a fact that has not been lost on politicians. Reform can refer to a mere change of form or it can refer to a removal of faults and abuses. Our political system is adept at the former and very slow and cumbersome when it deals with the latter.

When it comes to taxation, we hear more talk about cosmetic changes than substantial ones. For the most part the discussion focuses on tinkering with the *status quo*. Real tax reform will never be possible until we are ready to address the problem of government reform. We cannot have tax relief until we are ready to relieve government of the responsibilities we have ascribed to it. Taxation pays for what the government does; it only stands to reason that significantly reducing taxes requires a corresponding reduction in government. On the other hand, asking government to do more is an invitation to higher taxes. Government does things and goes to the public treasury for funds. Not being a business, nor having property of its own to conserve, efficiency and economy are only afterthoughts sporadically and reluctantly woven into some of its activities. Government simply cannot act in terms of a “more with less” mindset. When government takes action with one hand, it takes wealth and rights with the other. If we want to reform our concept of taxes and government, we would do well to consider the Biblical model and American history, for we have lost much of the unique progress that once distinguished us.

## The Hebraic Commonwealth

The Hebrew theocratic commonwealth was, despite its rigid religious and moral standard, perhaps the most politically libertarian society in history. Taxation took two forms. The poll tax was required of all adult males (*Ex. 30:11-16*). Though it was much later called the temple tax (because it was collected at the temple, where the Sanhedrin met as civil rulers), its use was essentially for civil functions. It was an annual, uniform (not graduated) tax, which meant it could not be excessive. Surprisingly, there was an income tax. It was the

tithe, and was a tenth of increase or production. What was unique among the Hebrews was that this tithe did not go to civil magistrates but to the Levites, a separate tribe (of whom the priests comprised only a part). These Levites were scattered throughout the nation and performed social, religious, and educational functions. The Levites were, in effect, a private religious, non-profit ministry. Tithing to the Levites was morally and religiously mandated, but no civil penalty was involved for failure to tithe. When God's people failed to tithe, society itself suffered first. Thus, the Hebrews originally had no permanent civil structure and a partially voluntary tax.

There is no property tax at all in Scripture. Land was a family trust that had to be held for one's heirs. This accounts for Naboth's righteous refusal to sell his vineyard to Ahab. Taxation of property implies a prior right by the state to it, and hence the modern penalty for refusing to pay property tax is not criminal prosecution but confiscation.

Hebrew theocracy was an extremely limited government controlled by a voluntary tax. Social functions were performed by society, both family and religious entities. However, this theocracy changed after the demand of the people to Samuel. Perceiving structural weakness in the system (Samuel's sons were dishonest and the people wanted a more military posture toward other nations), the people demanded the establishment of a monarchy.

Before their demand was met, God had Samuel recount the negative consequences of the Israelites' desire for a strong centralized government. They included conscription, large numbers of civil employees, confiscation of wealth, and diversion of resources for the benefit of the government (*1 Sam. 8:11-18*). God told the people they would complain about powerful government, but that He would not relieve them; there was no going back.

We cannot posit a social order based on the pre-monarchy theocracy. We must recognize that government by man requires something of those

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governed. Our goal must never be to re-create the Hebrew theocracy, though we must look to Biblical law and advance self-government, voluntary social welfare agencies, and limited civil government in every social and civic context.

## The Founders' Understanding

American ideas of civil government came from Reformation theology, medieval feudalism, and English legal tradition. Claims of royal absolutism at the beginning of the modern era were a direct threat to the imperfect, but limited feudal structure, which, in turn, had arisen as a reaction to the centralized power of Rome. England took the lead in the advancement of the idea of the rule of law over men, Magna Carta being an early victory. Three major areas of rift between English ideas of rights and American ideas of rights did, however, develop.

First was the desire for religious liberty. This began as a religious stand of conviction by English Puritans and some smaller groups such as the Quakers. Religious liberty was unknown at the time of the Reformation and the demand was primarily religious (reforming the Church of England or, in the case of Separatists and Quakers, the complete independence of churches) and social (immigration to the New World), not political. With the English Civil War religious and social attitudes became political issues. At the same time the Puritans began a huge migration to the New World, much to the dismay of those who wished for them to stay and fight. The American Puritan tradition thus early established the demand for religious liberty. This liberty was not uniform, but that does not mean it was not real. Being separate legal entities, with separate legislative bodies, each colony acted independently to define religious liberty.

A second American development came with the conclusion of the English Civil War. Having fought royal absolutism, Parliament did not deny absolutism to government, but rather transferred its focus from the crown to Parliament. It was the claim to absolutism by Parliament which led it to ignore the colonial legislatures' jurisdictions and attempt control over the colonies that resulted in the American Revolution. The Constitution and Bill of Rights thus clearly reflected an American suspicion that government control would encroach on the rights of the people and the states.

A third American innovation was the demand for economic freedom of opportunity. Long present in the availability of free or inexpensive land, the remoteness of the American scene made their economic development freer than any European nation. When the crown and Parliament attempted, after the French and Indian Wars, to enforce severe trade restrictions and to mold

the colonial economics into servants of the English economy, the colonists resisted. Economic opportunity was perhaps more a result of immigration to America than a motive for it. Several generations of Americans had enjoyed extensive economic freedom; they immediately resisted the enforcement of restrictions.

## So You Want Tax Reform?

Many factors, political, intellectual, and religious caused changes in American attitudes. The change in government itself happened quite precipitously with the New Deal. Our government became openly socialistic in its taxation spending programs. Obligations to care for others went from being social and religious in nature to civil and political. By means of deficit spending and paper money, public spending could take place first and taxation could then follow. We have since gone from solving our economic problems (or pretending to) to solving the world's problems (or pretending to) by government spending. We are, more than ever, regulated, controlled, and taxed. We pay taxes in so many indirect ways it is difficult to grasp the full extent of our servitude to the state. As Samuel warned the Hebrews of their new king, "[Y]e shall be his servants" (*1 Sam. 8:17*). Each working American must labor for several months each year to pay his tax obligation. For those months, or for that percent of the year, we are servants of the state.

We may hear of tax reform occasionally, but it will only be a change of forms until we change our government. The United States once had a small national government and low taxes. That period corresponded with our great expansion and industrial revolution. We had no income tax until the twentieth century and for some years only the wealthiest of Americans paid a percent of their income. The massive growth of government and taxation has not provided a corresponding improvement in the American way of life. The improvements we see have been largely technological with only a few traceable to initiative by big government (and those at tremendous economic and social cost). The social problems big government intended to solve by taxation and spending have multiplied faster than our population by a significant margin.

Real tax reform necessitates reforming our concept of government. We must look to Biblical law, but we cannot go back to a Hebrew-like theocracy. This change cannot begin with legislation, but it must begin with a love for freedom and a desire for self-government under God. The small government and low taxes America once had was a development long in the making, and one that came from the character and expectations of its people. Real tax reform will have once again to come from such a source.



# Education for Magnanimity

*By Ronald W. Kirk*



**Ronald Kirk, long-time Christian educator, is Chalcedon's new director of Christian Education. With this issue Chalcedon introduces Ron's "Get Wisdom" series. It is uniquely adapted for either Christian professional or home schoolers in that it can be used with any Christian curriculum, by equipping the teacher with a philosophical command over the subject. In time, Chalcedon will publish Ron's series in separate installments as monographs. These will be of inestimable help to Christian teachers and home school parents.**

**"Get Wisdom" is for anyone who desires to integrate one's devotional life with every other activity as the Bible intended. Its goal is to begin to replace worldly thinking and practices, common in our day, with Biblical and historical Christian ones to help prepare practical Biblical scholars able to live a meaningful gospel life in every sphere of human endeavor. Surely, there is not one Biblical Christian who should not have the zealous desire to show himself approved, a workman not to be ashamed. Here is an opportunity to make a marked advance in that direction.**

**The historic American Christian method of scholarship is a powerful instrument toward replacing secularism with a Biblical view and practice in every area of life. Issues concerning psychology, education, business, management, law, family, church and civil government, the natural sciences, the arts are legitimate and necessary Christian concerns. For in these lie the institutions that will either undergird or hinder the gospel. "Get Wisdom" offers a Biblical method for taking these issues, and more, captive to the obedience of Christ.**

**Some aspects of this study are:**

- **Thinking Biblically: directing an American Christian philosophy of education based upon a pointed Biblical worldview and the best expressions in history.**
- **Understanding and acquiring the specific skills required to reproduce the American heritage of Christian character, liberty, and ability needed to restore the divine foundational institutions for the work of the gospel.**
- **Applying and teaching a Biblical method of scholarship for every subject whether for application or teaching.**

**W**hen I first seriously sought an educational principle upon which to build a system of education, I asked the obvious question: How did the great men and women of Christian history acquire the character for their accomplishments in life? Taking the American Pilgrims as perhaps the classic example, I discovered a dual Providence at work which will serve as an educational paradigm for greatness of heart and accomplishment in ordinary people. This dual Providence is a profound belief in the Scriptures as the sole authority of life and living, coupled with a readiness to encounter hardship by faith.

## A Historical Example

The Pilgrims as a body of believers were born in England of a deep personal and corporate conviction that the Word of God is the sole and fundamental source of understanding of life and living. The Pilgrims' Puritan brothers had not yet entirely discarded the notion that a godly community, the City on the Hill, could grow through external means through purifying the national church. The Pilgrims, however, under the teaching of the Reverend John Robinson, believed simply that they as individuals and a corporate body bore the responsibility and right to form their own expressions of worship and of life in general, upon Biblical grounds.

This choice of the Pilgrims for a more pure and independent worship brought innumerable hardships and excruciating suffering. For quietly gathering for worship in rural Scrooby, England, the Pilgrim congregation lost their jobs and farmlands, their very livelihoods. At the cost of everything they owned, they migrated to Holland. There these rural families, without commercial skills or financial capital, suffered terrible disadvantage in the mercantile economy. Moreover, the secular culture threatened to absorb their children. Therefore, they decided to embark for America. For many years, they suffered the effects of a pioneering venture in a wild land. Half their number died the first year.

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Nonetheless, they reformed families, widows marrying widowers and in turn adopting children to maintain the essential foundation of a culture in the new world — the home. They reasoned civil government from Biblical principles. They learned to live equably among the “Strangers,” those fellow colonists not members of their church, and the natives. The historic record shows that Governor William Bradford dealt quite hospitably with a Jesuit priest, including feeding fish to him on his fasting Friday, a Roman Catholic practice the Calvinists abhorred.<sup>1</sup>

Upon this foundation of the Bible and an overcoming faith, God endowed a structure and patina to the character of the Pilgrims which made them at once very tough, very sturdy, and yet gentle and peaceable, even with foes. The Pilgrims pioneered civil self-government. It seems they defined the loving home.

### How to Train for Magnanimity

We parents and teachers may likewise apply ourselves to the dual educational principle — Scripture and discipline. We must equip ourselves with a Biblical fluency applied to specific areas of endeavor. (We will address this Biblical fluency other times.) We must then apply the Biblically grounded content to discipline. We introduce a measured level of difficulty into the child’s life, appropriate to his development. Practice produces increased skill at any given level. The disciplined learning of anything new itself represents such a difficulty. *Discipline* is practice under an appropriate level of government. The parent and teacher’s job is to determine the right level of difficulty — neither too easy to eliminate the challenge to character growth, nor too difficult, to frustrate and encourage quitting. One error loving parents often make is intervening prematurely to help a child, before the child has had chance to test himself. A parent doing a child’s homework for him is no real help to the child’s learning. Trials build character (*Rom. 5:1-5*). God sometimes leaves us walking on the water alone for a moment. Again, there will always be a wilderness time in discipline where success momentarily eludes us. Nonetheless, persistent faith prevails. Such trust is consistent with the economy of difficulty, for the Lord brings the increase of the investment in due season. Sometimes an adult’s hand over the child’s helps guide for a brief time, as corrected practice eventually *will* bring success. Then the child, by himself, tries again. Artificial devices to make the child more instantly successful actually weaken him and retard real growth in an overcoming faith. The Lord will reward patient encouragement and perseverance with an increase in *His* good time. Tried by persevering effort, true character forms, providing the child with Christ-confidence to attempt new and greater challenges.

Corresponding to the practice of discipline for achievement is the principle of obedience. Parents must resist the contemporary, man-centered psychology which demands that parents must allow the child to choose what interests him and what he will therefore learn. “*Train up a child in the way he should go.*” Children are sinners! They will choose what is easy. Parents must observe and correct selfishness whenever it appears. (Yes, good parenting *is* exhausting!) Successful practice of Spirit-filled obedience will progressively deconstruct the sinful flesh. It reckons the old man dead. The home, the first federal republic, is the perfect place to practice obedience. Not only must parents themselves model selflessness toward each other, they must require the practice by their children of it, so that it eventually becomes second nature. Magnanimity requires thinking in terms of the Biblical principle of love: What would love do? A child who throws a tantrum when told to do something reflects the exact opposite of magnanimity. Why do we obey God? We obey God because He is God, by faith, not because He explains every detail as to why a thing is good for us or not. Just so, children must learn to obey their parents so that, once grown, they will possess the skill to obey God.

Of course, as children are increasingly ready, parents must balance the requirement of obedience with appropriate instruction in the Biblical command or derived principle behind the requirement. At the appropriate stage of readiness for the gospel, Jesus told His disciples He called them no longer servants but friends, because He revealed His Father’s Word to them (*Jn. 15:15*). Our children deserve the same dignity as they are ready to receive it (*Mt. 19:14*).

The fact that love does not always surrender to another’s desire complicates training for magnanimity. For example, private property and its protection are Biblical principles. “You shall not steal.” “You shall not covet.” My property, therefore, ought not to be disposed according to another person’s desire. I have a *right* (because it is right) to protect my property from damage or theft. However, selfless generosity is also a Biblical principle. “Why not rather be defrauded,” Paul asks, than be litigious with the Christian brethren. Jesus said not to throw pearls before swine, that is, do not give valuables (especially spiritual gems) to those who will have contempt for the gift. These are the essential principles of property.

To implement these principles, ask, how must I handle my property for Christ? Am I willing to part with the precious possession for Him? Ought I to protect it for Him? Ask children in property disputes, “Who is being selfish here?” Usually both parties will be guilty of some selfishness. What would Jesus have us do

to show love to one another? Selflessness ought to find some reward, at least in acknowledgement. Jesus says, "Well done good and faithful servant." Parents must learn to teach both truths, in theory and practice.

A great deal of wisdom is necessary then to apply the Biblical Faith. There may be times when one shares a valuable toy with an immature cousin for peace in family relationships. After a record of destruction, it may be proper to protect the property. Perhaps another toy may be shared without fear of its demise. Perhaps there is a time to share, and another time not to share. Life is a complex of actions and habits which form the Christian character upon the inspiration of the Holy Spirit to live well.

One more concern: Life is an art, built upon the practice of craftsmanship in it. Magnanimity will result from self-consciously applying its principles. Teach children the principles and sensibilities required for successful adult Christian living and responsibility. For example, tithe on life. Encourage a life-long love of learning with the undertaking of some endeavor which tests the frontiers of character and ability. Imposing new character-building challenges on ourselves spares God the need to bring so much trial to build us up. These challenges further help build the foundations of the gospel where we self-consciously apply Biblical principles in our accomplishment. The discipline of overcoming its

material and relational problems brings character, wisdom, and accomplishment — greater nobility.

A general heroism will result when cultural selflessness grows. Selflessness frightens us because our experience seems to teach that no good deed goes unpunished. Rather, the Scriptures teach us to walk by faith. Consider the closing statement of the Declaration of Independence, which says: "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." Thus, our Founders practiced Christian magnanimity in a very practical way, promising to give up their very lives, liberty, and fortunes, in order to secure the same for others. A culture where one cannot out-give others is a culture where want tends to evaporate. America has long practiced generosity and magnanimity. If we will once more self-consciously apply principle unto practice, to our children, and ourselves, we may renew, maintain, and increase America's Christian heritage of magnanimity.

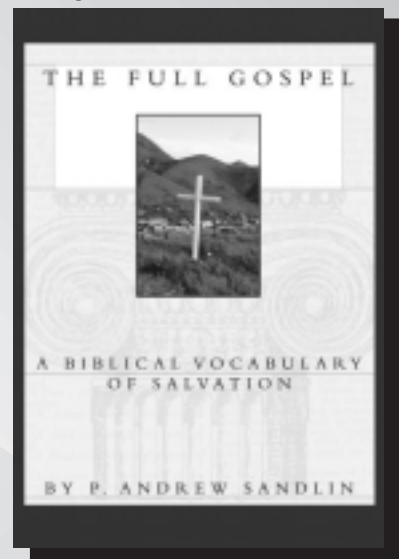
<sup>1</sup>Gabriel Druillettes, Volume 36 of the "Jesuit Relations" (*La Mission des Jesuites chez les Hurons: 1634-1650*, as translated by Frs. Bill Lonc S.J. and George Topp S.J.), (Pilgrim Hall Museum Website, January 22, 2002) <<http://www.pilgrimhall.org/jesuit.htm>>

## The Full Gospel: A Biblical Vocabulary of Salvation

By P. Andrew Sandlin

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# Racial Profiling

*By Rev. Larry E. Ball*

**R**acial profiling is automatically considered a breach of justice in America. One of the highest priorities of the ACLU is to fight against what they call the outrageous practice of racial profiling. Since the 9/11 attacks on the Twin Towers by those with Arab and Muslim origins, many of us with other racial and religious origins have become suspicious of those of Arab descent, especially when we get on an airplane. I include religious profiling here too, because contrary to popular American sociology, religion does tend to run along national lines. Also, it's interesting how the political Left-wing liberals have no problem profiling the fundamentalist Right. This kind of profiling seems to be acceptable with them. Profiling seems to be unavoidable to some degree. However, racial and religious profiling do pose an ethical dilemma.

In a benign sense, racial profiling could be defined as attributing certain qualities to races or nations, and from that generalization, drawing certain conclusions about the attributes or character of a particular individual because he is a part of that race or religion.

In a more malevolent sense, it could be defined by an example, such as that which occurs when the police target someone for investigation on the basis of that person's race, national origin, or ethnicity.

Like many other issues, racial profiling opponents have identified a natural proclivity in man, thrown its abuses in our faces, and declared that anything that smacks of this natural proclivity is sinful. Like the issue of slavery (unbiblical slavery, I might add), our opponents have rightly judged our sins, thrown it in our faces, and then assumed that anything that limits freedom is sinful. In such a manner they absolutize freedom, and deceptively move from the condemnation of slavery to the condemnation of anything that limits freedom of choice. To them the freedom to choose abortion and the freedom to choose sodomy is the same as freedom from slavery. It's all a matter of freedom. For those of us who have the law of God as our standard, we see the fallacy of

such logic. God's law, not the modern god of freedom, defines sin.

## **Racial Profiling: Inescapable**

Racial profiling in the benign sense is as natural part of man as is breathing. It can be dangerous and it can be abused, but it must not be condemned as something sinful in all cases. The natural tendency we have of attributing to certain races certain characteristics, be they good or bad, is not only something we do, but something that God does, too.

According to the ACLU, God may have been a racist when He agreed with the Cretian prophet who described the characteristics (character) of Cretians as a people who were "liars, evil beasts, lazy gluttons" (*Tit. 1:12*). Amazingly, Paul, and therefore God said, "This testimony is true" (*Tit. 1:13*). Paul was simply stating the truth about the Cretians in general. Neither did Habakkuk have a very nice view of the Chaldeans when he called them an impetuous and arrogant people. As a people, that's the way they were.

The description of Paul and Habakkuk cannot be called racism. Racism tends to promote the idea that there is no hope for a particular nation or a particular race. Christians who believe in the gospel cannot be racists. Yet, this in no way negates the natural proclivity of generalizing about certain nations or races. In the Bible, nations (peoples-races) do have characteristics and national character. Israel was called to be holy, not simply as individuals, but as a nation (which includes all facets of life in both the heart of the individual and the corporate nature of the nation — civil laws included). Even today we say such things as, the French are ... the British are ... Americans are big, fat, and bossy. Blacks can jump higher than whites (if you don't believe this, then watch a few NBA or NCAA basketball games).

Now does this mean that all individuals of a nation are identical with the character of that nation? No, of course not! "All Israel is not of Israel" (*Rom. 9:6*). Paul was an Israelite of his day, but after his conversion, he was no longer typical of the

nation of Israel as a whole. Neither were Peter, James, and John. It is true that, even though we do generalize about people, we must be careful not to assume that every individual of that race replicates the characteristics of that race as a whole. There are many Arabs who are Christians. However, to ask us to stop profiling people in a benign sense before we know their individual character is to ask us to do something that goes against human nature. We must be careful, but we cannot change a natural proclivity that comes from God Himself. Don't let the thought police make you feel guilty about something that is as natural as breathing.

## Modern Complications

Part of the reason we have to deal with this problem is the nature of the modern mobile society. I suppose there was a time when most people did little traveling and dealing with strangers was seldom a problem. We knew who our neighbors were, and we soon knew everything about the stranger who just arrived in town. Traveling to other places often was done with an entourage for security purposes. Those days are gone. We can no longer find out through the grapevine about the guy sitting next to us, whether we are at home or traveling abroad. There is no time to do an investigation. The modern mobile society has created a social danger zone where we have to deal with strangers every day of our lives, especially as we board airplanes.

When I get on an airplane, I do feel differently about people upon my first recognition of their nationality or religion. It's one thing to sit beside a Caucasian Southern Baptist. It's quite another thing to sit beside an Arab from the Middle East who looks like Mohammed Atta. I don't know of any Southern

Baptists who have turned an airplane into a bomb. I know of several Middle Eastern Arabs who have.

I often wonder how the time taken for airport security could be greatly shortened if we did do some racial and religious profiling. This would not be a fool-proof guarantee, nor void the necessity for airline security, but it could shorten the lines at the airports. Women could be put through separate lines than men. Men commit most of these horrendous crimes. I guess you could call this sexual profiling, but most women I know would not mind avoiding a shakedown. Muslim women don't bomb airplanes. Muslim women seldom travel with their husbands. We should expect more screening of Arabs who pray on the carpet toward Mecca in the airport concourse, than we would Presbyterians who carry their Bibles on the airplane with them. Is this profiling? Yes. But, it is a natural proclivity that finds its root in the nature of man as God created him.

We already do some profiling. When a man buys a one-way trip ticket to America without any luggage, and that man has large heels on his shoes, we get worried, especially if he studied at Bin Laden University. We put him into a certain profile, and we should. This only means that his screening tests must be much stricter. He may be near the Apostle Paul in character, but we won't know that until we do some investigation.

Is racial (or even religious) profiling bad? It depends, but it must not always be viewed as something sinful. That's just purely unchristian.

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*Larry Ball is pastor of Bridwell Heights Presbyterian Church, Kingsport, Tennessee. He is also a CPA. He may be contacted at [wppca@preferred.com](mailto:wppca@preferred.com).*

## Chalcedon itinerary

- April 21 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- May 19 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- June 16 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.



# Religion and Satanism

*By Samuel L. Blumenfeld*

**I**t is hard to believe that a religion that inspires such hatred, murder, and wanton destruction perpetrated in the name of Allah, the Islamic god, is not ruled by Satan. Yet, we are supposed to believe that this religion is equal to Christianity and Judaism in its promotion of brotherly love and peace. It promotes just the opposite. Mohammed was himself a kind of Osama bin Laden who had people he didn't like murdered by his followers. While the followers of Jesus Christ were instructed to spread the gospel by the Word and not the sword, the followers of Mohammed spread conversion to Islam by the sword.

According to Robinson's *Dictionary of the Holy Bible* published in 1833, "Satan is the author of evil, both physical and moral, by which the human race is afflicted — especially of those vicious propensities and wicked actions which are productive of so much misery; and also of death itself." (Rev. Edward Robinson was a Calvinist Professor of Sacred Literature at the Theological Seminary, Andover, Massachusetts.)

Christ Himself referred to Satan when He rebuked Peter in Matthew 16:23: "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that are of God, but those that be of men."

An equally dramatic passage is in Zechariah 3:2: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

And we read in Revelation 12:9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Finally, in Romans 16:20 we read: "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

We also read in Genesis 16:11,12 that the Arabs are the descendants of Ishmael, the child of Hagar,

Sarah's maid, impregnated by Abraham. "And he will be a wild man; his hand will be against every man, and every man's hand against him."

## Servants of Satan

And it was the descendants of Ishmael who became the followers of Mohammed and then spread the religion of Islam by the sword.

What kind of religion would condone using children as suicide bombers? The child has become the willing servant of Satan, and his parents who favor such sacrifice can be compared to the worshippers of Moloch, who cast their children alive into the fire before their idol.

Another manifestation of Satanism is the willingness of Muslims to believe blatant lies rather than face the truth about their co-religionists, because even they recognize the horrible evil that was perpetrated on September 11, 2001.

Rakan Al-Majali, a columnist for the Jordanian government daily *Al-Dustour*, wrote: "It is obvious that Israel is the one to gain greatly from this bloody, loathsome and terrible terror operation, and it seeks to gain further by accusing the Arabs and Muslims of carrying it out."

The Iranian daily *Kayhan* commented: "It is known that 4,000 Jews worked at the WTC in New York and that these people did not come to work that day." One might ask, did they come to work the next day or file for unemployment benefits?

## The Father of Lies

The father of lies has had a field day among Islamic journalists who are so blinded by their hatred of Israel that they blame their own evil on the Jews.

Islam is a religion ruled by Satan, which has acquired a certain respectability mainly because the average Christian does not want to believe the worst of human nature. Even the President, a born-again Christian, has gone out of his way to vouch for the peaceful, loving nature of the Islamic religion. Thus, Rev. Franklin Graham, son of Billy Graham, had his

head handed to him for calling Islam “wicked and violent.” Yet, many Americans are in no mood to trust these lovely people.

Can anyone under the control of Satan be trusted? The President seems to think so. In fact, one of his Secret Service agents is an Arab-American. This particular gentleman got into trouble when, on Christmas Day, he boarded a plane in Baltimore on his way to Texas to join the First Family. The only problem was that he was armed and his papers were not in order. So the pilot asked him to leave the plane so that his identity could be checked. According to the pilot, the agent became “confrontational and abusive.” In the meantime, it was alleged that a flight attendant found in the pocket of the agent’s seat a copy of a book, *The Crusades Through Arab Eyes*.

Ann Coulter, in her column in World Net Daily of January 9, 2002, wrote:

*On account of being delayed for a day, the Secret Service agent, Walied Shater, charged the airline singled him out because he is an Arab. Never mind the gun. Pursuing his paranoid fantasy, he immediately hired a lawyer and is demanding an*

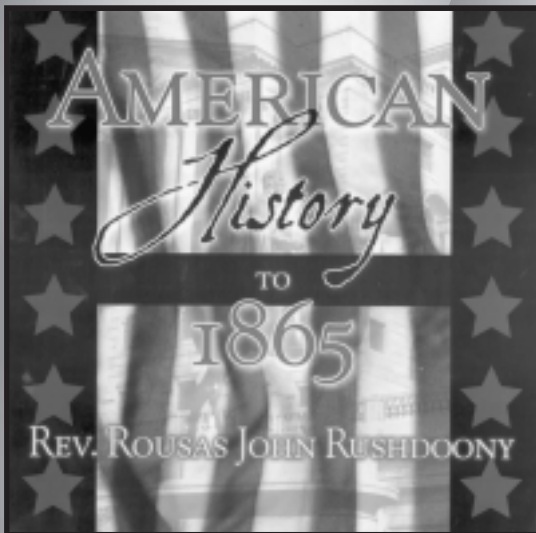
*apology and a pledge that American Airlines crew be subjected to sensitivity training classes. Naturally, he hasn’t ruled out monetary damages.*

What’s the President of the United States doing having a man like that protecting him? As we asked, can anyone under the control of Satan be trusted?

We have also read a report that seventh graders in the Byron, California, School District, are being instructed in the tenets of Islam. They learn the history of Islam and the life of Mohammed. They also learn 25 Islamic terms, six Islamic phrases, 20 Islamic proverbs along with the Five Pillars of Faith. This should not surprise us. The public schools are under the control of Satan, and instruction in a Satanic religion fits in very well with the rest of the curriculum. Will the practice spread? We shall see.

*Samuel L. Blumenfeld is the author of eight books on education, including NEA: Trojan Horse in American Education, How to Tutor, Alpha-Phonics: A Primer for Beginning Readers, and Homeschooling: A Parents Guide to Teaching Children. All of these book are available on Amazon.com or by calling 208-322-4440. Mr. Blumenfeld can be reached at slblu@netway.com.*

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# Invasion of the Pod People

*By Rev. Brian M. Abshire*

**F**or the past twenty odd years (and some of them have been very odd), I have been writing and lecturing about the tragedy, futility and sheer insanity of the broad evangelical church in America. My doctoral dissertation, while on the surface a treatise on the sociological effects of Puritan theology on the formation of distinctive American cultural values, was in reality an attempt to examine academically what I saw personally every Sunday morning: the failure of modern American Evangelicalism.

## My Great Miscalculation

Throughout this study, and all the years of ministering in various churches and organizations, I made a serious, but understandable miscalculation — I assumed that the real problem was ignorance; i.e., that my poor brothers suffered from a truncated and distorted view of the Christian life. If only they could be exposed to a consistent, coherent and fully Biblical worldview, then they would abandon the irrelevant mush they had been fed all their lives and adopt a more Biblical form of the Faith! Personal lives would be transformed, families reformed, the church invigorated, and maybe, just maybe, God might grant us true reformation for the nation.

And, for the past fifteen years, I have tried to find ways around the buzzwords that offend so many, to break down difficult intellectual concepts into bite-sized chunks that someone without a Ph.D. could understand, and to give people a taste for the ebb and flow of Christian history so they could get a “feel” for what our Reformed ancestors had accomplished. My hope was that once broad evangelical Christians discovered the power of a fully orbed Christian Faith, they would abandon their defeatist compromises with humanism and join the battle to restore Christian civilization.

And it seems, I failed as often as I succeeded. Oh, many people loved the academics, flocked to my lectures, and really seemed to love a complete Christian worldview, until they realized that something more than simply adopting a new theoretical paradigm was required. It seems that the minute that many “Christians” understood that this new worldview actually required them to change in one area or another, I went from being a hero to a bum! And lest anyone think this is just my problem, please sit down and talk with your favorite pastor, elder, writer or speaker. Repeatedly, the

same message comes through: people not only hate, but will actively persecute, men who insist that we have to live in conformity with the Scriptures.

## The Real Problem

I suspect that the real problem facing the American church is not a lack of intellectual ammunition, but rather something far deeper and more serious: a lack of regenerate hearts. It is quite possible that the reason why so many “Christians” hate and fear the truth, adopt deviant theology, practice heterodox ethics and mire themselves in subjective religious experiences, is because, at rock bottom, their hearts have never been regenerated.

Think with me for a moment. Social scientists have been studying the mechanics of “conversion” for well over a century. Men are converted all the time; cults and pagan groups “convert” men to their godless religions regularly. Other men “convert” to the Communist or Nazi parties, still others to various humanistic philosophies like Darwinism or Naturalism. Men regularly “convert” from a “religious” worldview to a “secular” one: according to some studies, about 70% or more broad evangelical Christian children will do so by the age of 25. One can scientifically study the process wherein a person undergoes a life-changing experience, adopts a new worldview and develops the values, beliefs and behaviors associated with it.

Social scientists, of course, rule out *a priori* the supernatural; therefore, they attempt to study genuine conversions by the same methodology as they do “naturalistic” ones. Therefore, few Christians have found much interest in examining their research studies because we assume, *a priori*, that God does supernaturally regenerate wicked hearts. Therefore, the naturalistic mechanics are simply irrelevant because only God can convert a sinner.

However, in effect, the Christian theologian, and the secular social scientist are both correct (from a certain perspective), because they are talking about two different things. Regeneration is a change of heart, while conversion, psychologically speaking, is simply a change of the mind.

Admittedly, conversion of the heart should result in the mind's being changed, or in Scriptural terms,



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“renewed” (*cf. Eph 4: 23*). From the heart of a man flows every other aspect of His being. Therefore, if a man’s heart is changed, so also should his beliefs, values and behaviors (*cf. Eph 4:18ff*). Therefore, we can and should speak about a “converted life.” But there are conversions, and there are conversions!

In other words, you can change a man’s mind, without necessarily changing his heart. Many well-known, time-tested and effective means of changing a person’s beliefs and behaviors have nothing to do with changing his inner nature; the Chinese proved that to Allied POW’s during the Korean War. Numerous 10-step programs out there do have a remarkable success record. Furthermore, over the past 150 years since the rise of revivalism, there has been a tremendous amount of practical experimentation going on inside the evangelical church to “sell” the gospel; i.e., to get men to make a profession of faith. Then, using principles of conformity behavior, modeling, etc., the church can then shape and mold a person’s external behaviors to resemble some aspects of Biblical character.

Such a “convert” may well look much like the real thing on the outside. He is a person whose social habits will mirror those of his peers. He is likely to find great personal peace and comfort from his private religious experience. He will normally live a self-controlled and respectable life just so long as the social support structures remain to keep him on the “straight and narrow.”

But, he is not really “converted,” because his heart has not been changed. He still thinks from a godless and Christless presuppositional perspective. He does not really value the things of God, nor desire the things of God, because his heart is still spiritually dead. I acknowledge that, for the most part, such a man is better off than his self-consciously consistent pagan peers. He is apt to refrain from drunkenness, immorality and vice. He is likely to hold down a job and provide for his family. Often, he is a “nice” guy (which many people confuse with being godly). But the essence of his life is still his own subjective, religious experience, not submission to Almighty God.

## **The Reason for the Apostasy**

Now, here is the hypothesis for investigation: what if over the past 150 years, especially since the great Baptist and Methodist revivals overturned the Reformed consensus in this country, legions of these unregenerate men have entered the church? Disguised as sheep, they are really goats. Would this not help greatly to understand the widespread apostasy so common in broad Evangelicalism? Think about this: in the opening decades of the twentieth century, every mainline denomination apostatized into heresy by adopting theological liberalism. How could so many different churches, from so many different backgrounds and theological perspectives, all go wrong within just a short time, unless their members were in fact largely unregenerate?

While we cannot read a man’s heart, we can read his fruit; Jesus was quite specific here — bad trees produce bad fruit (*Mt. 7:17-22*). Good trees produce good fruit. Therefore, “by their fruits you will know them.” And sadly, the modern American evangelical church has produced some fairly nasty fruit over the past 100 years. The most successful churches seem to be the ones most willing to compromise on Biblical truth by offering a “threat-free” gospel. Immorality runs rampant through many evangelical churches (quietly covered up or ignored by most evangelicals). Many, many, “Christians” hate and fear the Law of God with an unholy passion and are willing to lie, cheat, pervert justice, slander and destroy those with whom they disagree. Too many “Christian” men are spiritual wimps dominated by shrill, acerbic and vicious women, who tear churches apart with frightening regularity.

Let me suggest that these people are not Christians, no matter how “orthodox” their profession may be. They are pod people, like in those cheesy old 50’s movies, where aliens look like, talk like and act like human beings, but are really something nasty and sinister. They are among us, they fellowship with us, sometimes they preach from our pulpits, teach in our seminaries and serve on our elder boards. And the pod people threaten the stability, prosperity and future of the church.

I would argue that the key to spotting pod people is whether they really love and obey God’s Law (*cf. Jn 14:15, 21, 1 Jn 3:24*, etc.). For example, social pressure may keep a man from adultery, theft or murder; but how about those sins that are almost universally practiced in the average church? What about those who gossip, slander, backbite, whisper and bear false witness? Scripture says that they are just as likely to be pod people, as the humanist, the fornicator and the apostate (*cf. Rom. 1:28-32, 2 Tim. 3:1-5*, etc.). Of course, all Christians sin, but if the Spirit of God has regenerated a person’s heart, then he will repent of that sin. He will not justify, rationalize or deny; he will repent and take the proper corrective action. But these sins go unrebuked, every day, in churches all across America.

And thus, the pod people continue to tear apart the Church of Christ with lies, slander, innuendo, creating divisions, factions and schisms. We are so busy dealing with the mess they make of the church that we have no time left for evangelism, discipleship, restoring marriages and families, and doing the work of the ministry. If the church is to survive, flourish and disciple the nations, we will have to start by cleaning out the pod people.

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# The Fellowship of the Ruling

By John E. Stoos

*“One ring to rule them, One ring to find them, One ring to bring them all in...  
And in the darkness bind them”*

**W**hen the dust settles and the final box office tallies are in, the biggest film released in 2001 is going to be the first installment of J.R.R. Tolkien’s *The Lord of the Rings*. May I suggest that Professor Tolkien has provided a powerful message for understanding what is wrong in Washington, DC *and* how to repair the damage.

Tolkien’s trilogy centers on a Ring of Power. The first movie is the story of a brave group of four Hobbits, two Men, an Elf, a Dwarf, and a Wizard who set out to destroy this Ring of Power. They become known as the “Fellowship of the Ring.” This may seem a strange plot to modern ears, as most things Christian do, but it is one that delivers some profound truths about the politics of power.

## The Founders and the Ring of Power

The Founders of the United States gave us a Constitutional Republic. They understood the problems inherent in putting power into the hands of sinful men. They applied many Biblical principles — like checks and balances and enumerated powers for the federal government — to help constrain the power of the central government. At the same time the agnostics — or shall we call them the “evil power lords”? — of France were attempting to solve their problems by throwing off all of God’s constraints, allowing men to “be all that they could be,” which meant many lost their heads. Despite this utter failure, our own modern evil power lords have continued their seductive work, much like the black-cloaked Ringwraiths in the movie. Their goal for centuries has been the destruction of our Constitutional Republic.

At the beginning of the twentieth century, these evil power lords were handed a major victory by the United State Supreme Court in *Swift and Company v. United States*, 196 U.S. 375 (1905). With this decision came the “stream of commerce,” a *new* legal doctrine, which gave the federal government vast new powers under an expansion of the commerce clause and laid the groundwork for federal police

power. It is hard for us even to imagine the impact of this decision: In 1905 there were NO federal agencies for education, welfare, social security, or many other federal controls over our lives and property. These duties were properly left to churches and state or local governments.

## The Ruling of Power

With this new “Ruling of Power,” the evil power lords in Washington were able to vastly expand the power and reach of the federal government. Today it seems that no matter whom we elect and send to Washington, the government just keeps getting bigger and more intrusive. Just as our heroes of Middle Earth had to deal with the Ring of Power, those who would tame the problems wrought by Washington, DC must deal with the Ruling of Power, and here lies the most important message from *Lord of the Rings*.

Some in Middle Earth thought they could use the Ring of Power for good. In Washington, DC, most think they can use the Ruling of Power for good as well. Boromir looked longingly at the Ring of Power and said, “True-hearted Men, they will not be corrupted. We of Minas Tirith have been staunch through long years of trial. We do not desire the power of wizard-lords, only strength to defend our selves, strength in a just cause.... It is mad not to use it, to use the power of the Enemy against him.” Alas, how many times do we hear these battle cries in Washington? In order to have education reform, a vast majority of both Democrats and Republicans just supported a bill that ran 1,184 pages. It will wield power and sway over every school district in America by the Power of the Ruling. Seems like only yesterday candidate Reagan called for the abolition of the Department of Education.

We need representatives who understand that the Ruling of Power *is* the problem and not part of the solution. Even if they desire to use it for good, they must stand against the power of seduction and domination that comes with the Ruling of Power.

The powerful Gandalf, when offered the Ring of Power said, "No! With that power I should have power too great and terrible. And over me the Ring would gain a power still greater and more deadly. Do not tempt me! For I do not wish to become like the Dark Lord himself. Yet the way of the Ring to my heart is by pity, pity for weakness and the desire of strength to do good. Do not tempt me! I dare not take it, not even to keep it safe, unused. The wish to wield it would be too great for my strength."

Finally, elven Lord Elrond gave this grave warning about the Ring of Power: "If any of the Wise should with this Ring overthrow the Lord of Mordor, using his own arts, he would then set himself on Sauron's throne, and yet another Dark Lord would appear. And that is another reason why the Ring should be destroyed: as long as it is in the world it will be a danger even to the Wise. For nothing is evil in the beginning. Even Sauron was not so. I fear to take the Ring to hide it. I will not take the Ring to wield it."

In the movie the task of delivering the Ring of Power to its destruction in the fires of Mordor falls to a Hobbit by the name of Frodo. He accepts the task with no delusions of using its power for good or overconfidence in his own strength of character. He is not a likely leader, not a strong individual, and certainly not someone who

would one day be a king. He is simply a creature of character willing to do what needed to be done.

There are not many in Washington, DC like Frodo, but there are some. That new education reform bill passed the Senate on a vote of 87 to 10 and the House by a margin of 381 to 41. Most of the brave souls who voted "no" did not do so because they are against giving kids an education: they did so because it is not the job of the federal government! If enough likeminded citizens can be elected, the Ruling of Power could someday be destroyed in the fires of principle flowing from a new Supreme Court that would be willing to restore the foundations of our Constitutional Republic.

As Christians choose their battles this election year, I hope they will learn an important lesson from what has become one of my favorite films: We need to elect more Hobbits to Congress!

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# Practicing Postmillennialism

## Part II

By Jeffery J. Ventrella

**T** rue postmillennial zeal promotes the primacy of the gospel. The Cross is foundational to God's eschatological victory; in fact, the Cross guarantees eschatological victory. Correlatively, theonomic postmillennialism also demands that one demonstrate evangelistic and missiological zeal as well. This article explores this latter ethical implication of optimistic eschatology.

God's Word confidently describes the Lord's expanding reign:

*His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; All nations shall call Him blessed. Blessed be the LORD God, the God of Israel, Who only does wondrous things! And blessed be His glorious name forever! And let the whole earth be filled with His glory, Amen and Amen. (Ps. 72:17-19)*

Sadly, in Reformed circles, many *confess* evangelism's necessity, but few *function* in terms of that reality. An ethical gap exists between declaration and demonstration. James condemns such hypocrisy: "[B]ut be doers of the word, and not hearers only, deceiving yourselves" (*Jas 1:22*).

Reformed Christians must ponder just how it is that the whole earth will "be filled with [God's] glory" and just how "all nations shall call Him blessed." Are these phrases just nice-sounding shibboleths? If not, then what conduct — here and now — is the Lord pleased to use in order to transform these proclamations into reality?

As Calvinists, Reformed Christians certainly know the academic answer to these questions: God uses "secondary causes" for effectuating His Decree.<sup>1</sup> But again, *demonstration* must accompany *declaration*. It is humbling to see just how impoverished Reformed missiology — indeed, evangelical missiology — is today.

### Missionary Statistics

On a global scale, consider the following data: Of these 12 nations (Singapore, Norway, Finland, New

Zealand, Sweden, The United States, The United Kingdom, Germany, India, Japan, Korea, and Brazil), *only one of them*, Singapore, sends more than one missionary per Christian congregation. The cumulative average ratio of missionaries per congregation for these twelve nations is a deplorable 0.12.<sup>2</sup> Within these twelve countries, thousands of congregations exist. And yet, a covenantal and tangible commitment by the local churches to support live, personally known missionaries is decidedly lacking. Reformed congregations do not fare any better.

For example, the Orthodox Presbyterian Church includes dozens of congregations, but supports — as a denomination — only fifteen foreign missionaries.<sup>3</sup> Money follows ministry. If a congregation's (or denomination's) heart promotes missiological zeal, then funding to effectuate that zeal will not be lacking. As someone once quipped: "God's work, done God's way, will never lack God's funding."

It is the Reformed Faith, "Christianity come into its own," as Warfield remarked, that provides the potent doctrinal foundation that both motivates and sustains missiological efforts. On paper, therefore, the Reformed churches should have the "market cornered" in evangelism and missions. Sadly, they do not. Why?

One reason the gospel is not zealously proclaimed stems from a potent heart problem: the fear of man<sup>4</sup>: "We don't want to be Arminian;" or, "Door-to-door knocking — that's what those goofy charismatics do;" or, "God is sovereign; He will bring people to our [dead, lifeless, rote, unfriendly, inhospitable, clannish] church in His time, but in secret we hope He doesn't."<sup>5</sup> As the Scripture makes plain: "The fear of man lays a snare, but whoever trusts in the LORD is safe" (*Pr: 9:25* ESV). Are we more interested in "Reformedness" than being faithful?<sup>6</sup>

The reality is, as Calvinistic Baptist Ernest Reisinger declared: "The church that does not evangelize will fossilize, that is, dry up and become useless to Christ and the world."<sup>7</sup> Evangelism and missiological efforts are not somehow antithetical to the robust Calvinism of the Reformed Faith. Just the opposite is true. And, this is especially the case when Calvinism melds with an optimistic eschatology.

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## The Reformed Faith in Missions

The vitality of the Reformed Faith instills great confidence in missiological efforts. The doctrines of grace ascribe to God the certainty of salvation: [A]nd as many as had been appointed to eternal life believed” (*Ac. 13:48* ASV). Reformed doctrine teaches — rightly — that evangelistic and missionary efforts *cannot not succeed*.<sup>8</sup> Enter, postmillennial eschatology.

The Bible teaches that not only does God elect, effectively call, regenerate, etc., individuals whom He has appointed unto life, but also that He has purposed and willed, according to His good pleasure, to call *many multitudes* into His kingdom. Indeed, the prophet avers without hesitation or qualification: “[T]he earth *shall* be full of the knowledge of the LORD as the waters cover the sea” (*Is. 11:9; emphasis added*). Consequently, the doctrines of grace also provide the certainty of kingdom expansion. Appropriately then, Christ is the “*savior* [soter] *of the world*” (*1 Jn. 4:14; emphasis added*).

This eschatological certainty should fuel evangelistic and missiological zeal. Most self-conscious postmillennialists would “amen” this conclusion, but the ethical questions remain: Is this *confession* being *demonstrated* in one’s life? Does one practice what one professes?

Here are a few simple but effective diagnostic questions:

- Do your family devotions contain not only instruction regarding, but also a passion for, the lost?
- Do your prayers beckon the Lord to open doors for His Word — among the unconverted, or is “evangelism” directed predominantly to “converting” the non-Reformed?<sup>9</sup>
- Does your mind automatically conceive of “missions” as being an impersonal excursion to the African subcontinent while your own neighbors have never heard the gospel from your own lips?
- Does your checkbook reflect not only commitment, but sacrifice, for the gospel’s spread?
- Do you routinely disparage the outreach efforts of other members of Christ’s Body merely because their theological acumen fails to meet your own private convictions or preconceived preferences?
- Do your mission efforts embrace the antithesis or do you spend your efforts seeking to convert fellow covenant keepers?

Postmillennial convictions — taken to heart — embrace evangelism and discipleship with gusto. If the gospel is not primary and if one does not burn with a passion for converting and disciplining the

nations, his optimistic eschatological confession is suspect. Frankly, it would be nothing more than sound and fury signifying nothing.

Eschatology matters, and it matters on a personal, ethical level. May God kindle a raging fire for evangelical and missiological zeal in His church, especially among those who embrace the Scripture’s optimistic eschatology. Anything less would be, in a word, antinomian.

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<sup>1</sup> *Westminster Confession of Faith*, 3.1.

<sup>2</sup> Piper, *The Pleasures of God*, revised edition (2000), 114.

<sup>3</sup> To somewhat balance this equation, it should also be noted that in the past decade the OPC’s efforts in supporting church planting “home missionaries” has greatly increased resulting in the establishment of many new congregations. Currently, the OPC supports 34 such “Home Mission” works, many of whom involve my friends and acquaintances. But the central point remains: Are these new congregations now expressing missiological and evangelistic zeal?

<sup>4</sup> For a trenchant analysis of the idolatry that fuels the fear of man, see, Welch, *When People Are Big and God Is Small* (Presbyterian & Reformed, 1997).

<sup>5</sup> Examples of similar functional hyper-Calvinism could be multiplied. In fact, one supposedly Reformed pastor actually expressed that he did not want the congregation to grow because he (and his relatives) would lose control. The good news is that God frequently removes the candlestick, or to change the metaphor, the shepherd, from such authoritarian churches (See, *Ezek. 34:1-10*). For a telling expose of churches that abuse authority, albeit from a non-Reformed doctrinal perspective, see, Chrnalogar, [sic] *Twisted Scriptures*, revised edition [1998], 2000).

<sup>6</sup> Certainly, the Reformed Faith is Biblical faith, but sadly, even good things can become idols for a Christian’s fallen heart, and thus a delight for “being the most Reformed” can replace a zeal for delighting in Christ.

<sup>7</sup> *Today’s Evangelism: Its Message and Methods* (1982), xv.

<sup>8</sup> This awkward double negative construction is intentional; it is designed to create pause and reflection not unlike the Hebrew, *selah*.

<sup>9</sup> This is not to deprecate the importance of “sheep rescuing” as opposed to “sheep stealing.”

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# Biblical Reasoning Against Human Cloning

## Part 2

*By Eugene Newman*

### What Do We Do With Clones?

**D**oes election apply to humans and equally to clones or other “manufactured” humans? Even posing the question is bizarre, isn’t it? The short answer: It’s very likely that clones have every ethical privilege and protection that any other human being has in the sight of God. They are not second-class ethically, and they are not animals. What is our argument to support this, Biblically? What follows is a moral discussion and not an attempt to etch in stone a particular interpretation of applied Biblical morality.

First, we must affirm that it is God Who both elects and infuses His image and spirit into man or clone. God does not infuse sub-humans with His image or spirit, and does not make sub-humans living souls. The onus is on those who would argue the contrary, to prove the sub-humaness of clones from a Biblically ethical perspective (the physiological argument is dealt with below).

Second, with God nothing is impossible (*Lk. 1:37; 18:27*, etc.). In terms of our ordinary experience, if a clone is capable of being indistinguishable from another human being, and I hasten to add that I’m not sure what all of this entails, then theoretically it may not be possible for us to know for sure that a given person was in fact a clone; in the same way the elect of God are not marked out externally from other human beings (and of course, according to the Scriptures, no one can know the heart or mind of another). If clones are indistinguishable from other humans, on what basis would we exclude the kinds of confessions of faith and practice that we accept from other humans (which we assume are not clones or manufactured)?

Third, is “distinguishability” decisive on this issue? Or, “cloneness”? No, but for many it might appear that way. In no sense does the Scripture teach that “humanness” depends on physical or mental (emotional or affective) endowment or capability. In other words, human beings do not depend for their humanity on their physical or mental condition.

Physical, mental, or emotional (affective) deformity or retardation have no bearing on whether a person is capable or a fit carrier of the image of God. There is no direct or indirect theological argument that can be derived from Scripture which would permit any man to evaluate, much less condemn, the humanity of another person. We are to treat all external conditions as external and potentially curable (if defective in some way, even birth defects, autism, and the like); and we are to judge every person’s words and deeds in terms of God’s moral requirements (*e.g.*, to judge righteous judgment [*Jn. 7:24*], to call sin sin, etc.). We have already proved from Scripture that God knows His people before conception, and that from conception (that which occurs in the temporal realm), man is born in sin; that is, personhood, as we experience it, has begun (*Ps. 51*). Therefore, before a person is “viable,” he is considered human from God’s perspective. Ability and viability are not ethically significant conditions.

### Cloning and IVF

Fourth, IVF, or what is called “in vitro fertilization” of human egg and sperm, and the subsequent implantation of that egg into a human uterus, is the technology which first successfully challenged traditional notions of Biblical morality with respect to the “manufacture” of human beings. There is a direct correspondence between the morality of IVF and subsequent technologies, which include human cloning. While never to be confused with cloning, the idea that man can manipulate human reproductive functionality in this way, and not be condemned for it morally, was the ethical prerequisite for what would follow. Human cloning is a more aggressive (and immoral) technological and scientific procedure.

The moral reasoning behind IVF is perhaps instructive and pertinent in that it has already found its way into the cloning controversy. IVF was successful for a variety of reasons, but perhaps two stand out as undermining Biblical morality. First, it was

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considered “a higher, more noble, more compassionate, more beneficial cause” to enable otherwise worthy parents to have offspring when the only obstacle was their biological inability to generate children in the normal way. Second, the empirical fact is that an IVF baby is genetically the same as his or her siblings provided that only the original parents’ egg and sperm were used, thus making them indistinguishable from babies conceived in the normal fashion. So, the IVF argument goes, what real difference do the mechanics of conception make? This is not just a materialistic or naturalistic argument; it is also a pragmatic one: do not the ends justify the means?

Christian ethicists have suggested another factor. It is likely that some IVF children have become Christians in their lifetime. Do we deprive God, do we thwart the will of God in banning IVF? Have we created another ends-justify-the-means argument, simply substituting the end of personal salvation, in place of the more generic “Wouldn’t it be desirable or good in some sense, to have children?” Does the morality of IVF and/or other products of human reproductive technology depend for its morality on the capacity of the person (or “product”) to receive Christ as his Savior? Or are we in fact making a non-knowable/verifiable spiritual condition (election) the basis of moral truth? We must answer: IVF is also immoral or ultimately destructive of Biblical morality because, at the very least, it assaults the sovereignty of God.

God, not man, determines life and death, despite man’s technological ability. It is God Who opens and closes the womb, Who stops, diminishes, or releases egg and sperm. There is *no* methodology which does or can supplant God’s will and causality in this area. All atheistic scientists can do is to measure the degrees of failure and success, experimentally. Biblically and culturally across the centuries, fecundity is seen as God’s blessing and barrenness is seen as God’s curse. These are not just moral or cultural notions, but facts expressed in the physical realm. But because it is God Who determines such conditions, man cannot absolutize these facts (which in themselves are only so at a point in time). The Bible records the dramatic examples of barren women who conceive (*e.g.*, Sarah the wife of Abraham and Hannah the mother of Samuel). Man is not permitted to usurp what is clearly God’s prerogative using science and technology. But how do we know when we’re doing this?

While such applications are admittedly difficult at times, the principles are there for “those who have eyes to see and ears to hear.” We should, for

example, be able to see the moral and medical differences between (a) wives understanding their ovulatory cycle and couples cooperating with the physiology of fertility, and (b) the artificial and chemical manipulation of the human endocrine (hormone) system which not only destroys normal ovulation, but often produces pernicious and dangerous side effects, the extent of which are not fully known or accepted by the medical community. Cloning is justified along precisely the same lines, except the product is seen as having innumerable applications, from the treatment of many diseases to the quality and organization of entire human societies (eugenics). God in His grace gives His people the ability to recognize the truth of a thing (if we will but persevere) and the ability to reason in such a way as to produce or sustain righteousness in human conduct.

Biblically, the moral and the physical aspects of human reproduction are inextricable. One cannot exist without the other. Yet, man in his sin will develop ways to circumvent (he thinks) the moral reality by defeating the physical or material limitations. It is man’s sin that tells him that what is real and true is what is physical or material. In sin, matter precedes faith, if there is a place for faith at all. Sinful man holds to this faith because he believes that matter is ethically neutral (that is, the meaning of a thing is purely arbitrary). In Christian truth, what is moral — that is, faithful to God and to God’s Word — determines the meaning of the physical or material manifestation.

If God permits the complete and successful cloning of human beings, it will not be an aspect of His grace or providence, but yet another test for man (or a curse on human society). Notwithstanding, a clone appears to merit the same privileges and obligations incumbent on any other human being.

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# Christian Economics: A Foundation in Law

## Part 2

By Ian Hodge

**T**he Christianity that gave us *Magna Carta* also gave us a much longer and more Biblical explanation of the Eighth Commandment. In the seventeenth century, Christians were struggling to define the Faith. In the aftermath of the Reformation, claims that the true Faith was to be found in Catholicism, Lutheranism, Calvinism, or a host of other -isms on the rise at the time needed to be defended by their proponents. One such group in England gave us the Westminster Confession of Faith and its accompanying shorter and larger catechisms. In the Larger Catechism we find an older, and more comprehensive, understanding of the Eighth Commandment. In their peculiar fashion, the framers of the Westminster Standards gave us a positive and negative view of the commandment. “Thou shalt not steal” has positive duties, they said, as well as things forbidden.

### Question 141

*What are the duties required in the eighth commandment?*

### Answer:

*The duties required in the eighth commandment are: truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits and suretyship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.*

### Practical Application

Consider the clauses and their implications:

“Truth, faithfulness, and justice in contracts and commerce between man and man” forms the basis of our Western ideas of commerce. Every time we order goods and services over the phone, Internet, or by mail, we expect to receive the items as they were explained to us. We expect honesty in the description of goods, just as sellers expect the honesty of our checkbooks when they receive payment. We get these things most of the time. This is what makes commerce possible, and is a major cause of the economic advancement of the West. Without trust, suspicion arises, and suspicious people do not trade so readily with others.

“Rendering to everyone his due” is a strange clause to find in a commandment against theft, until we realize that God has ordained a non-democratic view of the world. While people may be equal in many respects, their positions are not. Fathers have certain responsibilities in the home. To deny these is to steal from the father his ability to carry out his God-ordained functions. God has also given the owners of property certain obligations, and it is our duty to ensure we do not steal the business owner’s rights of ownership and their attending duties. By the same notion, heads of families and heads of businesses must not steal from those under them. This is revolutionary stuff in the modern boardroom and family. But its application in a godly manner would go a long way toward making better families and more industrious industries.

### Restitution

“Restitution of goods unlawfully detained from the right owners thereof,” is often thought to be a relic of the past. But the framers of the Westminster Standards understood restitution as an application of the moral law. There is a direct application of this in penal law and the punishment of thieves. Everyone knows that a thief should repay what he stole — everyone, that is, except the learned judges of our



courts who do little to make thieves repay to the victims that which they stole. This idea prohibits the claim of the state to eminent domain, and requires that even the state make restitution when it takes that which does not belong to it.

“Giving and lending freely, according to our abilities, and the necessities of others” is something that makes it big time at Christmas, but the rest of the year often takes a lower priority. Yet it is this heritage, deeply rooted in the kind of Christianity explained in the Westminster Standards, that benefits nations around the world. How many countries benefit from the economic aid handed out by the United States, Great Britain, Australia, and other nations of Western Europe? In Africa, which country has the ability to give aid, and how many are the recipients of aid? The generosity of those nations influenced by Christianity is remarkable, and a hangover of Biblical Faith as explained in this part of the Larger Catechism.

“Moderation of our judgments, wills, and affections concerning worldly goods” means that money is not the highest priority in life. It is sad that many businesses, often in the name of Christianity, use wealth and its accumulation as the major motivator for staff. It would be better if we could help our staff see that wealth is not the end goal of life. Living the way God wants us to live is more important, and this could well come at the expense of worldly goods.

“A provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition” requires us to get out of bed and go to work. We have duty, it is claimed, to “get, keep, use and dispose.” These may seem contradictory. How can we both keep and use things? By making right judgements about the present and the future. We must dispose of some things now. Others should wait. This is the same when we consider how to keep and to use things. We cannot do both at the same time, but we can certainly learn to make better judgements about the use of the things we possess now.

## Lawful Callings

“A lawful calling, and diligence in it” implies there are some callings that are not lawful and, therefore, not available to us. It is not too hard to work out which callings we should keep away from: prostitution, murder, thieving are just a few.

“Frugality” encourages us to consider how we might use our resources. Wealth is not easily obtained and, therefore, we should be careful in the way we use it. This does not imply miserliness, another problem that needs our attention. But it

does encourage us to make sure that when we use our resources they are not just frittered away.

“Avoiding unnecessary lawsuits and suretyship, or other like engagements” is a reminder that some lawsuits are unnecessary. It is also a reminder that we should avoid suretyship — being a guarantor for a borrower. This applies to us as well as others, and would go a long way toward restoring sound money in our system, which is currently dependent upon debt to maintain the lifestyle of those who have borrowed against the future.

Here is the final duty outlined, an obligation by all just and lawful means, to “procure, preserve and further” our own wealth as well as the wealth of others. The implication of this is broad. This duty calls for a balance of our own desires against the desire of others. We have a duty to get wealth; we have a duty to help others become better off. We do this by exchanging goods and services with others, perhaps not always seeking the lowest possible price when we buy, or charging the highest price when we sell.

Well, there you have a Radical economics, with a capital “R,” not based on the writings of economists, but on ideas drawn from the Bible by men who devoted themselves to a study of the Scriptures. It requires economists and others to take these principles and work them out in practice.

In the next part of this study, we’ll consider the negative side of this commandment and consider the sins forbidden in the Eighth Commandment.

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## Wanted!

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subtle message gets through — all of that worldview stuff matters little because majoring in *X* just gets you a ticket to job *Y*, where you will then be better able to witness to your co-workers. Or, perhaps, so that you can earn enough money to give to worthy Christian causes. That, after all, is the only way to justify being in such an occupation instead of “full-time Christian service.” This confining worldview means that majors related to “full-time Christian service” (*e.g.*, counseling, education, and youth ministry) are flooded with students, while business and science departments struggle. The Reformed position is quite distinct at this point. A full-orbed Biblical worldview sees that serving Christ full-time is a) not an option, and b) entails far more than evangelism. Failing to reform each of these occupations or areas of study puts limitations on the reach of Christ’s kingdom. The Great Commission, after all, enlisted the disciples not only to preach the gospel but to teach the nations “to observe all things” that Christ has commanded. Where God’s Word speaks to science, economics, art, or medicine, He requires obedience.

Third, where Christian colleges and universities do present a worldview, it is increasingly out of accord with Scripture. Even at colleges supported by some of the country’s most theologically conservative denominations, the infection runs deep. Many parents consequently prefer to send their 18-year-olds to secular institutions where there is no pretense of a Christian worldview, than to a college where unbiblical teaching in the name of Christianity can snare an unwary or immature believer.

There are several very small Reformed colleges that have fairly successfully avoided these shortcomings, yet they are often discounted by students because of their size or lack of customary accreditation. One is New St. Andrews College in Moscow, Idaho; another is Christ College, with campuses in Lynchburg, Virginia and near Atlanta, Georgia. However, although the undergraduate education one may receive at these institutions is superior in many respects to most Christian colleges, there are limitations to the extent of training they offer. The variety of course offerings is small because of the small number of students, and none of these schools offer graduate level courses. Until such schools are sufficiently capitalized to begin successful graduate programs in a wide variety of disciplines (probably several decades from now), many Christian students are going to be looking to the University of Babylon for graduate education.

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## How a Christian Can Prepare for Graduate Study

While I was at Clemson University, the campus minister for Reformed University Fellowship often told our Bible study groups that Christian students should study “twice as hard” as our unbelieving fellow students. Not only did we need to study what was necessary to excel in our classes, but also that which was necessary for a Biblical understanding of the subject matter. That admonition should be taken to heart by every undergraduate, and especially by those who are considering graduate school. At the graduate level, the workload is usually so heavy that a Christian student will not have adequate time to begin the process of developing a Biblical view of the discipline. In fact, I would encourage a Christian student to reconsider pursuing an advanced degree in an area where he has not already devoted considerable time to studying the subject in light of Scripture.

Many Christian colleges produce graduates who are ill-prepared for graduate school. There are a variety of reasons for this, some of which were discussed above. Two of my fellow graduate students in the economics Ph.D. program at Auburn were graduates of small Christian colleges that left them weak in some areas, particularly mathematics. The schools may have done a fine job of instilling in them a Biblical worldview, but developing a Biblical view of a subject is not the same thing as knowing the subject. One of my friends had to teach himself calculus the first year (not easy), and another had such great difficulties with the mathematics that he dropped out of the program (he resumed studies later at another institution and has done very well).

Sometimes the problem can be headed off by departing from the usual bachelor’s degree course sequence. For example, instead of taking the easiest math courses, take the most difficult ones that will satisfy the requirement. Because a decision about graduate school is often made late in the college career, making up for the deficiencies in the undergraduate education might mean additional courses tacked on at the end. That may mean a formal, independent readings course directed by a professor, for credit, or a course at another school.

Some graduate programs have very high attrition rates, and it is well worth asking current graduate students about the dropout rate (and other matters) before committing. Good stewardship demands it. Many Ph.D. programs have a battery of tests at the end of the first year that

serves to weed out poor performers. A year is a lot of time to spend before finding out that you get to go home with no degree (though some programs will send you packing with a master's degree as a consolation prize). A high attrition rate does not mean that the program should not be considered — a well-prepared student might do well — but it might indicate that more preliminary work is advisable before enrolling.

## Reforming Academia

Increasing the flow of intelligent, Reformed Ph.D.s out of our universities is only part of the solution. Much of the reform of academia is going to come from outside ivied halls, from those who have far fewer letters appended to their names. First, Christian business leaders who direct their donations to small, struggling Reformed colleges — for scholarships, special programs, facilities, and endowed chairs — can have an immeasurable impact. Other schools may be positively affected when they discover that moving convincingly in a Biblical direction will attract quality students, faculty, and funds. Second, Christian think-tanks and student ministries have a powerful influence as they help students develop a Biblical worldview. As student preferences change, colleges must respond to their clients.

This is not a transformation that will occur overnight, and academia is not going to change without corresponding changes in other parts of society. As with any Biblical reform, the change must come at the instigation of the Holy Spirit through effective preaching and teaching of the Word of God. For this we must fervently pray and hope.

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# Preparing for Academia

*By Timothy D. Terrell*

**W**hen the prophet Daniel was a young man, he and three friends were enrolled in the equivalent of an Ivy League graduate program for government bureaucrats. While studying under their captors, they remained faithful to God's law and mastered the curriculum, excelling above all King Nebuchadnezzar's pagan magicians and astrologers. After revealing and interpreting Nebuchadnezzar's dream, Daniel became one of the highest officials in the empire.

Today's Christian graduate students, for many disciplines, have little choice other than to study at the modern-day equivalent of the University of Babylon. For those graduate students who want to pursue a career in academia, there is the additional difficulty of working in colleges and universities with intellectuals who believe the God of the Bible is, at best, an irrelevancy and, at worst, a stultifying influence on the progress of humanity.

To be sure, there are a few colleges and two or three universities in the United States where Christian views are esteemed above all others. Yet many programs of study, particularly at the graduate level, are not to be found at any of these. Furthermore, most of these schools are plagued by bad theology and practical problems with the execution of the ideals of Christian education. Many Christian students find that they are better served by attending a state university. There, at least, the pluralism is easily identifiable and a degree from such schools appeals to a wider range of employers.

This lack of intellectual leadership should be particularly embarrassing to Christians when we remember that many of the most prominent and widely respected schools in our nation began as explicitly Christian institutions. The royal charter founding William and Mary in Jamestown, Virginia establishes the college "to the end that the Church of Virginia may be furnished with a Seminary of Ministers of the Gospel, and that the Youth may be piously educated in Good Letters and Manners, and that the Christian Faith may be propagated amongst

the Western Indians, to the glory of Almighty God..." Harvard has a similar charter.

## What Christian Higher Education Is Missing

Graduates of some Christian colleges and universities are being dreadfully shortchanged. There are several reasons for this, I believe. First, some of these schools cannot figure out what they want to be. Is the institution a training ground for the Christian leaders of tomorrow? Or is it an extended youth group? The "youth group" strategy does a great job of attracting young people who would like a few more years to enjoy their pseudo-Christian subculture and feign interest in actually learning and maturing. If classes are not too difficult and if the chapel services are entertaining enough, maybe some non-Christians will attend and be converted. This path to winning over students has produced thousands of poorly prepared graduates who find that most employers, venture capitalists, graduate schools, and others are not terribly impressed by a four-year membership in a youth group. If the school is truly a training ground for Christian leaders, it will be a rigorous academic environment. The quality of the education, both philosophically and technically, will demand the best of students and faculty. Less serious students are either not admitted, or soon discover that they need to pursue studies elsewhere.

Second, there is little sense of a Biblical worldview at many of these schools. Kingdom-building includes more than soul-winning. Every thought must be taken captive to Christ. Every discipline — literature, chemistry, economics, law, and all the rest — must be moved toward consistency with God's Word. No aspect of human inquiry can remain untouched. Yet many of the lectures in Christian colleges are merely knock-offs of their non-Christian counterparts, with horrendously inadequate or nonexistent Scriptural supports where one would hope to find them. A

— Continued on page 26 —