

CHALCEDON Report

A Monthly Report Dealing With the Relationship of Christian Faith to the World

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PRESIDENT: R.J. Rushdoony
CIRCULATION: Vivian Hunter
PRINTING: Calaveras Press

Offices:
Chalcedon, P.O. Box 158, Vallecito, CA 95251
Tel. Circulation (1-4 p.m.) (209) 736-4365
Fax (209) 736-0536

EDITORIAL

THE BIRTH OF THE KING

The cynicism of skeptics, too often echoed by churchmen, has led to a disinterest in any studies on the meaning and celebration of Christ's birth. Its celebration was, supposedly, a late development and heavily influenced by paganism.

The reality, however, is that it was, however covertly done, an earthly fact and a legal necessity. We find very early the premise of its observance and celebration in Matthew 2:2, the wise men from the East asking Herod, "Where is he that is born King of the Jews?" Among other texts, there is also I Timothy 6:15, which speaks of Jesus Christ as "the blessed and only Potentate, King of kings, and Lords of lords."

The legal fact of the Roman Empire, and of pagan antiquity, was that the birthday of the king or emperor was celebrated annually, and sometimes even monthly, because the king was the people's ruler, lawgiver, and savior. The early church, by celebrating the birthday of Jesus Christ, at first quietly and then openly, was declaring their true king, lawgiver, and savior to be Jesus Christ. The celebration was a statement of faith.

This celebration was thus not a mindless festival. It was a statement to the world that the true and Great King was one Jesus, Lord, Creator and Savior.

In the United States, we celebrate the birth date of the republic, July 4, annually. In other countries, like observances

occur for the day of national birth, or of a royal birth. The origins of such days go back into remote antiquity and state worship. The foundations of life and of law and society were celebrated on such occasions.

The Christian observance of the birth of Jesus Christ the King was a testimony to the Kingdom of God, to the birth of the King Redeemer, and to the great and blessed hope of His inevitable triumph and coming again.

The world is trying to de-Christianize Christmas and to turn it into a pagan winter festival. Many churches do not observe it, and those who do have too often reduced it to a children's day.

But it is the birthday of our King, and song writers once celebrated its meaning. Isaac Watts wrote, in 1789,

Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare him room,
And heav'n and nature sing. Amen.

Our Savior-King was born. Therefore, good Christian men, rejoice!

R.J. Rushdoony



RECONSTRUCTION DOWN UNDER

By Otto Scott

The city of Sidney lies sparkling in the sun. Home for 4.5 million Australians, its downtown business district skyscrapers steeple toward the sky, but the majority of the city is solidly red tiled, single home residential. Its streets are clean and well paved, its people still mainly Caucasian, its traffic continuous but quiet.

Sidney seems, to an American visitor, reminiscent of a vanished New York of two generations past, when its “finest” kept order and its “whitewing” sweepers were proud of their work; when it was a center of opportunity and hope. Nothing, in other words, like the savage and dangerous New York of today, with its snarling hatreds and pervasive distrust, its garbage heaps, “sex” shops and liberal intolerance.

One wonders how long Sidney will retain its innocence, especially when one reads, in *The Australian* and other newspapers, the steady drumbeat of governmental demands for multiculturalism, for more regulations, for more Socialism. The incoming tides of Asians, the amazing humility before the impudence of aborigine “spokespersons,” the sweeping programs of the educational establishment which, while Dr. Rushdoony and I were visiting, made a second language mandatory for all Australian schoolchildren. At first blush it would seem that a choice from 12 non-English tongues, including 6 Asian, would seem eminently fair.

Perhaps only a trained liberal educator, however, would fail to see that immigrant children, arriving with a home mastery of a non-English tongue and able — as are virtually all children — to fairly quickly master the English spoken in the land, will soon be able to outshine an Australian schoolchild forced to learn a foreign language at a great distance, solely from textbooks and classrooms. One suspects, in such a mandated program, the usual liberal intent to place non-Australian immigrant children in a favored position as part of a “multiculturalism” which is being openly tilted, in Australia as here, against the Caucasian majority.

Little of that, however, directly impinged upon our visit, although our hosts made us aware that Australia’s favorite ironic adage today is: “Socialism Works.”

Its effects include constantly rising prices and declining wages, increasing unemployment, huge bank problems, falling corporate profits, the largest immigration in the nation’s history (mainly from Asia’s numberless supply) and a stock market that seems oddly indifferent to these depressing realities. (That latter phenomenon, otherwise inexplicable, is probably due to secret government interventions through favorite brokerage firms, as is being done in the U.S.)

All these factors, real and troubling enough, were set aside by our hosts (Ian and Jessie Hodge and their associates) in favor of a 10th Anniversary celebration of the creation of the Foundation for the Advancement of Christian Studies and a Reconstruction Conference featuring Dr. Rushdoony, myself and the

Rev. Bob Burcher.

The theme of the Conference was *The Church in the Modern World*. Audio tapes were made, and plans are underway to have the formal talks printed in the near future; no doubt these will be made available. Much of what Dr. Rushdoony and I had to say echoed previous contributions, especially the areas covered in *The Great Christian Revolution*,¹ though I hope freshly expressed, in different detail.

I was impressed, meanwhile, with the observations of the Rev. Bob Burcher, an Australian Baptist minister who lived and worked in Muslim communities in Somalia and Kenya for 14 years. Rev. Burcher is now a resident of Sidney, and works in a Muslim area of the city (where Muslims have become conspicuous in recent years). His topic was *The Church and Islam*.

“Islam in Africa,” said Rev. Burcher, “is antagonistic to Christianity, occupies a large territory, and is growing rapidly. My mission to the Somalis lasted three and a half years — before they were invaded. They are good-looking desert people who herd camels, as well as urban people. They are *fanatic* Muslims.

“Looking about for other Christian laborers, I wondered if the Christian High Commission has been blunted. I recall one day watching a herd go by, and deciding to take a lesson from the donkeys. “Put your head down *and do the job*.” Nevertheless, I could not help feeling challenged by the prevailing worldview held by what seemed the whole of society. I felt inadequate.

“Matters were different in Kenya, where we lived and worked from 1978 for eight or nine years. Kenya is officially 80% Christian, but these are people with lots of sin and problems. The Muslims converted many. Meanwhile, books from abroad helped sustain me. Chilton’s *Paradise Restored* was one, among others.

“I separate the information into three heads: Bad News, Good News and Great News. For 1400 years Islam and the Church traveled along parallel paths, in constant conflict. Two people in one space. Mohammed saw his visions in the year 640 A.D. After Mohammed, Islam conquered North Africa, southern Spain and Byzantium. Today, however, Islam is a *global* religion. Islam claims to be the path to Power & Glory.

“It has converted *a sixth of the world*. There are 250,000 Muslims in Sidney.² Muslims constitute 90% of the inhabitants of the Middle East. Egypt adds *a million Muslims every eight months; converts a Muslim every 15 minutes*. Christianity in Egypt does not seem destined to survive. One reason is that Islam is not separate from the surrounding culture: it is blended into the culture to make a seamless whole. Islam is a *total* way of life.

“The Mosques fill on Friday, and they wield great political power. Our politicians visit the Muslim Mosques of Sidney. *The West is blind*. We actually favor Islam! We urge help to Bosnia and ignore Armenia. Christians back Iraq. The West is operating as though its hands have been cut off. *Meanwhile, freedom is lost in Islam*.

“Islam in its period of glory, from the 8th to the 13th century, was a stable, learned state. It is today resurgent. There are 1,000 mosques in Britain, more than there are churches. Meanwhile the condition of the Church is not good. Its influence has been eroded by Humanism, and Modernity. By Liberalism and Pietism — and by Pessimism. The Gospel is treated as though

it has only a narrow impact. Conversions to Islam are double the number to Christianity.

"Christianity is regarded as too unworldly. The New Testament is considered *unreal*, and the Old Testament as its roots. The Gospel is not regarded as Inner.

"All that is the Bad News. What's the Good News? Islam has its own problems. What appears seamless proves, on a closer look, to be full of holes. It has its Koran; its traditions, much of them fabricated. Islam has also been inroaded by Humanism and Modernity. Its territories are being subjected to incessant change. It is eroded by capitalism, money, sex films, idolatry and other influences. Saudi Arabia is a prime example.

"It has been corrupted. *Sin is overtaking religion*. The same is occurring in India, where children are not safe in their parks. This is occurring throughout Asia. Meanwhile, also throughout Asia, the Church is actually progressing—in Korea, among the Chinese, and even in Saudi Arabia, where converts meet in desert tents, and in family homes. This Conference, for instance, is an important occasion *to spread the word that we must move*.

"This Great News, for Christ is King and Ruler. The Gospel is superior to the Koran. Christianity is a better faith, for *Islam does not produce righteousness*. Islam is a religion of Man; Christianity is of the Spirit. Pakistan and Saudi Arabia are past societies. Christians are confident of victory, though Islam is spreading.

"Two hundred years ago the Baptists arrived in India in the person of William Carey, and Baptists can be proud of what has since been accomplished because *there is a dark side to Islam*.

"Islam is violent and intolerant. It does not combat sin. It does not combat human weakness. Idi Amin was a proud Muslim—and a great murderer. *People suffer in Islam*. Life is a nightmare. People are inwardly desolate. Islam *surrounds* and enslaves people. They are slaves of the sword, and Islam has no mercy or humility.

"Christians have to be more positive about their faith—and they should *find out about Islam*."

It is impossible to not admire people like the Rev. and Mrs. Burcher who live among the Somalis and Kenyons and Ethiopian Muslims and carry the Gospel. This is a Herculean task conducted despite the studied indifference of the world. His message seemed to me particularly pertinent. His main point, made conversationally as well as officially, was that Islam, for all its immense worldly presence and societal power, leaves people inwardly empty. That seems to me a variation of the great inner flaw of secularism in general. It is not enough to create religious trappings: we need to be assured that God does not simply test and punish, but also binds our bruises and leads us to the Light. That is, as Rev. Burcher says, the Great News.

There were, of course, other remarkable persons at the anniversary and Conference. The Honorable Fred Nyles, a member of the State Parliament of New South Wales, hosted a special Parliamentary Luncheon and later conducted some of us on a visit to Chambers. New South Wales and Australia generally are dominated by two major political parties: one liberal, one conservative, but Nyles was, for several years, a sole Independent.³

A Christian, Nyles is constantly pillared by the press for his stands against abortion and the expansion of Gay "rights." In the last *Mardi Gras* in Sidney, the gays and lesbians (major players

in the event, which was once a celebration allied to the Catholic Church) carried an immense float bearing a huge *papier-mache* caricature of Nyles' head, festooned with obscenities.

He nevertheless maintains his balance, and (especially after being joined by his wife in the Chamber after her election) is actually a very important Member as a swing voter. Some idea of the sort of forces arrayed against him may be gained, however, from the fact that liberal factions of the Presbyterian and other Protestant churches pulled away from their mainline denominations to create a new liberal, "Uniting Church." Shortly after our arrival in Sidney, newspaper headlines were black with the news that the Uniting Church had officially approved of unlimited abortion. This was described, as usual, as "Freedom of Choice"—although men and babies in the womb are not allowed to participate.

"On one occasion," Nyles said, "I was—not for the first time—castigated by several Members for my opposition to a Bill, including by a Party Leader, who called me a hypocrite. That depressed me. As a Christian, I regard hypocrisy as one of the worst of sins, and it's a charge the press often hurls at me. But I didn't expect it in Chambers, where a certain civility is expected.

"As we were leaving the same Leader put his arm around me and said, 'Fred, you seem disconsolate. What's the matter?'"

"I said, How would you like to be called a hypocrite?"

"Oh, Fred," he said, patting my shoulder, "That's only politics. It was nothing personal."

That seemed to me a telling anecdote; one that says much about modern Australia, a microcosm (though a large one) of the West. Christians are objects of contempt and scorn in their own culture: in fact, it is denied that this *is* their culture. We are treated as cultural outcasts in the regions our forbears created.

That may sound, however, as though our visit to Australia was depressing, when the truth is that it was not. It was immensely uplifting. It must be remembered, for instance, that Nyles' anecdote was told by an influential Member of Parliament who hosted a Christian group in Government House and who is a remarkable presence on the Australian landscape.

The Tenth Anniversary of the Foundation for the Advancement of Christian Studies⁴ was celebrated at a splendid banquet whose warmth and goodwill seemed for me positively Pickwickian. The head of the Foundation, Ian Hodge, has obviously gathered a core of kindred Christian spirits whose efforts will qualitatively influence the land.

About a 100 persons attended the Conference proper, bought a prodigious number of books, and listened with exemplary patience to what I considered some heavy speeches. What was more, about 40 remained after that lengthy ordeal to ask very intelligent, well-phrased questions of the speakers and the Moderator. Many traveled immense distances to attend; one couple, Mr. and Mrs. Else, flew in their own plane all the way from Perth, 3,000 miles away. We ourselves traveled, of course, some 7,000 miles to attend, and it was worth all our efforts. I hope when the full proceedings become available, they will prove interesting to you.

¹ Available from Ross House Books.

² Australia's total population today is in the neighborhood of 17 million but this is rapidly moving upward in response to a deter-

mined government campaign to import more Asians.

³He has in recent years been joined by his wife, who was also elected, and the two now constitute a separate Party of their own.

⁴P.O. Box 241, Engadine, NSW, 2233, Tel. (02) 548-1886.

DOMINION WORK

FASTING

By Joseph R. McAuliffe

One of my favorite accounts of how God prepares a man for his calling is the story of Joseph. The favored, if not spoiled, son of Jacob was sold into slavery by his brothers, misjudged for an act he never committed by his master's wife, and her false accusation, and left to languish several years in a prison before Pharaoh eventually established him as principal administrator of Egypt. While Joseph suffered for thirteen years, God was with Joseph and favored him amidst trying circumstances.

The Egyptian officer Potiphar who purchased Joseph from the Midianites perceived God's approbation upon him and entrusted everything he possessed to Joseph's stewardship with one notable exception — the *food* he ate! At first glance it appears incredulous that one could relinquish trust to another for every area of life but food, but now after twenty years of counseling Christians, I have come to acknowledge the Potipharian predominance of food in our lives as well.

Food is a gift from God that is essential to our physical health:

He causes the grass to grow for the cattle, And
vegetation for the service of man, That he may bring
forth food from the earth, And wine that makes glad the
heart of man, Oil to make his face shine, And bread
which strengthens man's heart (*Psalms 104:14-15*).

Food is a source of life and pleasure which is why Christians customarily give thanks before taking a meal. Because food is so gratifying and essential to life, it is not surprising that humans in their fallenness have frequently developed a sinful and obsessive relationship with it.

The apostle Paul speaks of some ostensible church leaders in his day "whose god is their belly" (*Philippians 3:19*). The theologians of the middle ages identified gluttony as one of the seven deadly sins. The multi-billion dollar diet industry and notorious pathological eating disorders like anorexia nervosa and bulimia attest to the contemporary inordinate food preoccupation in America. Instead of eating to live, there are those who live to eat. Recently I overheard a woman comment to a friend: "Of course I'm on a diet . . . I'm an American."

To counteract this idolatrous devotion to food is the spiritual discipline of fasting. To fast (Greek *nesteuo*) literally means "not to eat." In the Scriptures we find three kinds of fasting: the partial or Daniel fast (*Daniel 10:3*: "I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled,") the total or Pauline fast (*Acts 9:9*: "And he was three days without sight, and neither ate nor drank,") and the normal fast which includes water (*Matthew*

4:2: "And when He had fasted forty days and forty nights, afterward He was hungry [not thirsty]"). The duration of the fasts cited in Scripture varied in length but one thing characterized each: the literal abstinence of some or all foods.

Fasting has been traditionally considered a spiritual discipline alongside of prayer, Bible study, praise, and mediation. The Pentateuch prescribed one fast a year, on the Day of Atonement, but by the time of Zechariah, there were at least four a year . . . "The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be joy and gladness and cheerful feasts for the house of Judah" (*Zechariah 8:19*). During our Lord's earthly sojourn it was the practice of the Pharisees to fast twice a week. Jesus endorsed fasting in the Sermon on the Mount to his followers by saying "when [not if] you fast" (*Matthew 6:16*). The New Testament reveals that the early church and the apostle Paul in particular regularly fasted: ". . . in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings" (*II Corinthians 6:5*), ". . . in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness" (*II Corinthians 11:27*). When Paul was commissioned by the leaders in Antioch for his first apostolic mission, it was accompanied by fasting. Similarly, fasting was employed by the apostles in the ordination of elders in the mission churches: "So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed" (*Acts 14:23*).

Philip Schaff notes that throughout the first three centuries of the church's history, Christians fasted twice a week, on Wednesday and Friday, in commemoration of the passion and crucifixion of Jesus.¹ The practice took on a legalistic form under the Montanists and monastic groups. James Hastings comments, "The growth of strictness in fasting is especially observable in the 4th century, the age of councils and organization, made possible by the cessation of persecution."² Clement of Alexandria responded to the over valuation of fasting by making an addendum to Paul's words: "The kingdom of God is not meat and drink, therefore neither abstinence from wine and flesh, but righteousness and peace and joy in the Holy Spirit."³ Certainly fasting is not a panacea for every human problem and, like every spiritual discipline, has had its effects exaggerated.

Nevertheless, the Scriptures are replete with references of those who experienced God's provision through fasting. Fasting was practiced by Ezra for protection (*Ezra 8*), by Jehoshaphat for military victory (*II Corinthians 20*), by Esther for preservation (*Esther 4*), by Nehemiah for restoration (*Nehemiah 1*), by Nineveh for repentance (*Jonah 3*), by Daniel for favor and wisdom (*Daniel 1, 9*) and by Jesus against the evil one (*Matthew 4*).

Many today would be surprised to know that fasting has played an important role both in the pilgrim settlements and the development of this nation through the Civil War. Abraham Lincoln proclaimed three fasts in his administration, but as Arthur Wallis has noted: "For nearly a century and a half fasting has been out of vogue."⁴ Perhaps this might explain in part the corresponding declension of spiritual life and Biblical values both in our churches and our nation.

William Bradford in his *Of Plymouth Plantation* describes the pilgrim's preparation for coming to America: "So being ready to depart, they had a day of solemn humiliation, their

pastor taking his text from Ezra 8:21 ["Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions"].⁵ Later the practice of setting aside special days of prayer and fasting became an accepted part of the life of Plymouth Colony. On November 15, 1636, a law was passed allowing the governor and his assistants "to command solemn days of humiliation by fasting."⁶

The pattern set forth by the pilgrims of proclaiming public days of fasting was followed in subsequent generations both by the governing bodies and by the most famous leaders of the American people. On June 1, 1774, the Burgesses of Virginia passed a resolution proclaiming a fast to "implore the Divine Interposition" against the British Parliament for ordering an embargo on the Port of Boston. George Washington wrote in his diary for that day: "Went to Church and fasted all day."⁷

In 1798, when the young republic was on the verge of war with France, President John Adams proclaimed May 9th a day of fasting declaring:

As the safety and prosperity of nations ultimately depend on the protection and the blessing of Almighty God, and the national acknowledgement of the truth is not only an indispensable duty which the people owe to Him, but a duty whose natural influence is favorable to the promotion of that morality and piety, without which social happiness cannot exist, nor the blessings of free government be enjoyed. . . .⁸

In 1815, the United States was again at war with Britain and James Madison issued the following proclamation for the nation to fast:

The two houses of the National Legislature having, by a joint resolution expressed their desire that, in the present time of public calamity and war, a day may be recommended to be observed by the people of the United States as a day of public humiliation and fasting, and of prayer to Almighty God for the safety and welfare of these States, his blessing on their arms and a speedy restoration of peace: I have deemed it proper, by this proclamation, to recommend that Thursday the twelfth of January next be set apart as a day on which all may have an opportunity of voluntarily offering, at the same time, in their respective religious assemblies, their humble adoration to the great Sovereign of the Universe, of confessing their sins and transgressions, and of strengthening their vows of repentance and amendment.⁹

The result of this fast was not unlike the one Jonah proclaimed and Nineveh heeded which averted judgment: four days before the date set by Madison the last battle of the war was fought at New Orleans, resulting in victory for the United States. Madison promptly proclaimed a day of public thanksgiving declaring:

It is for blessings such as these, and especially for the restoration of the blessing of peace, that I now recommend that the second Thursday in April next, be set apart as a day on which the people of every religious denomination, may, in their solemn assemblies, unite their hearts and their voices in a free will offering to their heavenly Benefactor, of their homage of thanksgiving, and of their songs of praise.¹⁰

The aforementioned resolutions are indicative of the importance of fasting from a Biblical perspective. The reason we abstain from food for certain periods is to earnestly demonstrate before God our need for His intervention. When we are fasting

for spiritual purposes, we are humbling ourselves before Him to implore His assistance. "I humbled my soul with fasting" (*Psalms* 35:13), writes King David. The Scriptures reveal that humility is a requisite for grace . . . "God resists the proud but gives grace to the humble" (*James* 4:6). Fasting is a Biblically prescribed means of humbling oneself in order to solicit God's gracious assistance.

The spiritual discipline of fasting is an important component that must be restored to the church at this time. There are provisions attached to fasting that are vital to the needs and problems facing the church and our nation today. Both entities have been adrift on the sea of secularism and are in need of repair and restoration. The prophet Isaiah spoke of such disintegrating times as ours and the role of a Biblically motivated fast:

Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke? . . . Those from among you Shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In (*Isaiah* 58:6, 12).

¹ Philip Schaff, *History of the Christian Church*, Vol. 2, (Grand Rapids, MI: Eerdmans Publishing, Co., 1973), 377.

² James Hastings, Ed., *Encyclopedia of Religion and Ethics*, (Article on Fasting).

³ Schaff, 378.

⁴ Arthur Wallis, *God's Chosen Fast*, (Ft. Washington, PA: Christian Literature Crusade, 1970), 9.

⁵ William Bradford, *Of Plymouth Plantation*, (New York: Capricorn Books, 1962), 52.

⁶ Derek Prince, *Shaping History through Prayer and Fasting*, (Old Tappan, NJ: Fleming H. Revell Company, 1973), 137.

⁷ *Ibid.*, 139.

⁸ US Statutes At Large, Vol. 11, Appendix no. 14.

⁹ *Ibid.*

¹⁰ *Ibid.*, Appendix no. 16.

OUR MAN IN WASHINGTON "EXCEPT THE LORD BUILD THE HOUSE"

By John Lofton

"Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance."
—*Psalms* 33:12

One of the most important books in modern times is *Law and Revolution: The Formation Of The Western Legal Tradition* (Harvard University Press, 1983) by Harold J. Berman who, at the time he wrote it, was the James Barr Ames Professor at the Harvard Law School where he had taught since 1948. This book documents in detail the Christian/Biblical roots of Western law. Now, Prof. Berman is the Robert W. Woodruff Professor of Law

at Emory University's Law School. And in the Spring 1992 issue of the "Emory International Law Review," he has an article titled "Christianity And Democracy in the Soviet Union" which contains some very important insights.

For openers, Berman notes that the tremendous changes taking place in the former Soviet Union cannot be understood unless one realizes that during the two generations during which Communism ruled "militant atheism" was the official religion with the Communist Party being "the established church" in this "atheocratic state." Says Berman: "Leninist atheism rests on the religious — or, if you like, the irreligious — premise that man is master of his own destiny and has the power to construct a paradise on earth. It rests on a conception of man as naturally good and naturally able, by his own intellect and will, to overcome the social forces that exploit and corrupt him. . . . Man was to replace God. . . . this was the most massive and the most powerful assault on traditional religious faith . . . that was ever launched in the history of mankind."

As part of this anti-Christian effort, the formula for the 1936 and 1977 Soviet Constitutions was, supposedly, freedom of worship but also "freedom of atheist propaganda — meaning, first, no freedom of religious teaching other than the worship itself, and second, a vigorous campaign in the schools and universities, in the press, and in special meetings organized by atheist so-called 'agitators,' to convince people of the folly of religious beliefs." If all this sounds familiar, as it should, this is because *these are precisely the kinds of things that have been happening in the United States for several generations.*

But, despite all this, in the USSR, and, thank God, in the U.S., Christianity has survived. Why? Well, Berman quotes a certain Mr. Lunacharsky, the head of the Militant League of Atheists, as having lamented, in the 1920s: "Religion is like a nail: the harder you hit it on the head, the deeper it goes into the wood." Or, as I would put it, quoting our Lord: The gates of hell shall not prevail against His church (*Matthew 16:18*). And, citing the faith, something we have seen given no credit in our media, Berman says he believes that Russian Christianity has been "a significant factor" in what the Gorbachev leadership in 1987 and 1988 began to call "democratization." He writes: "One important reason for the collapse of the Marxist-Leninist conception of socialism . . . was the survival of Christian faith in the hearts and minds of the Russian people. In the struggle between atheism and Christianity, atheism went under."

And Berman gives us some important insights as to why atheistic Communism was able to dominate the Soviet Union for so long — this analysis being mine, not his. He points out that there were "special features" of Russian Orthodox Christianity that distinguish it to a certain extent from Roman Catholicism and Protestantism, namely "its relative passivity with respect to politics" and strong sense of "otherworldliness." In other words, the Russian Orthodox Church had no eschatology of victory *on earth*. It was, as that old saying goes, "so heavenly minded it was no earthly good." Thus, it did not effectively resist atheistic Communism. But, thank God!, this would appear to be changing. And there is a new, more militant form of Christianity now spreading in the former Soviet Union.

Berman also cites another factor regarding why the Soviet Communist/socialist state-run economic system stopped work-

ing in the late 1970s and early 1980s — a factor that is, again, reminiscent of what has, alas, happened in the United States: "The increasing corruption, the increasing incidence of fraud, embezzlement . . . the increasing dishonesty at all levels of Soviet society, and, eventually, the refusal to work. *In other words, at the core of the economic crisis of Soviet society was a moral crisis*" (emphasis mine). And, pointing out that economic problems are closely related to moral problems, Berman reminds us that when Gorbachev began to deal with the economic crisis that confronted him in 1985, his efforts were directed primarily at moral problems: the need for more discipline, less corruption and drastic measures to limit the consumption of alcohol. But, Gorbachev soon found out that the causes of these problems went far beyond economics.

Well, amen. This is true. I have often asked: Can you imagine what effect it would have on our economy if, immediately, every American, in and out of government, rigidly obeyed just *one* of the Ten Commandments, the Commandment to not steal? Why, the result would be truly revolutionary. Our currency would be sound and we would undoubtedly have no national debt, just for starters. None. Zero.

As Berman sees things, the former Soviet Union is in a dangerous state of flux with the possibility that unclear vision is dissolving into nationalism, with it being unclear that the Russian people or peoples of the republics *want* democracy, however democracy is defined. In any event, he says: "The best hope, I am convinced, for genuine constitutional government in the republics of the Soviet Union, and at the center, is the revival of Christian faith that is now taking place. . . . Christianity is being taught in some of the elementary and secondary schools and in the universities. There are religious broadcasts on television and radio. There is a massive wave of baptisms. The churches have undertaken charitable activities, including sending people to help in the hospitals and opening soup kitchens and other facilities for the poor." Or, to put it another way, so-called Christian Reconstructionism is alive, well and growing in the former Soviet Union! And, Berman writes:

"This religious revival is of crucial importance if the morale of the people, their hope, their willingness to work, their trust in each other, are to be raised to the level necessary for a constitutional government to operate and, for that matter, for a market economy to work." Well, again, amen! Neither Soviet man, American man, *nor any man*, as our Lord says, can live by bread (or the free market) *alone*. No way! All men (and, of course, women) must, first, seek God's Kingdom and His righteousness. Then their material needs will be met. There can be no "free market" until, first, there are free men, set "free indeed" by Jesus Christ! — without Whom men can do nothing, as He says.

Berman writes: "The collapse of Communism was primarily a moral and spiritual collapse. Soviet socialism preached altruism, social responsibility, honesty — but it practiced self-seeking, corruption and deception. . . . [But] *if honesty is only a virtue and not a divine commandment, it lacks the necessary element of sanctity, and it will be discarded when it becomes expedient*" (emphasis mine). All those "Christians" in this country presently babbling *vainly* about "family values" and the need for some sort of "morality," please note this last point.

Because it is crucial. Indeed, this is the very point made by God Almighty Himself in Psalm 127:1 when He says: "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain."

Berman adds: "Today at relatively high levels of government and among scholars and opinion leaders there is a strong belief that religious faith is essential to the process of democratization in Russia. I was told a few days ago that the Minister of Justice of the Russian Republic at a talk given recently in Washington to a large gathering of prominent persons opened his remarks by saying Russia needs to rebuild its legal system 'with God as its backbone.' "Well, hallelujah! I hope these people were listening and that, once again, God will become the backbone of our legal system!"

In conclusion, Berman says: "I would only say that by thinking about Christianity in the Soviet Union we can better understand that Christianity is not a given, it is not something that is just there, which you have or you do not have; rather, it is something to be struggled for, fought for, always against great odds. At the heart of both Russian Christianity and Russian Marxism is the belief that man cannot serve both God and Mammon. The Leninists sought to serve Mammon. The Christians remained faithful to God. I believe that is a very instructive example for the United States, where many are totally absorbed in trying to serve both God and Mammon."

Well, I agree wholeheartedly. What's happening in the former Soviet Union is an instructive example for our country. And this is precisely what "Chalcedon" is struggling for: To, among other things, once again, make God the backbone of our legal system. But, we cannot do this alone. Thus, I pray that you will, today, write us a generous check and support us regularly so that God's Will *will* be done, on earth as It is in Heaven.

John Lofton is presently speaking on: 'The Spiritual War We Are In And How God Commands Us To Fight It: Why Christian Are So Numerous Yet, Alas, So Powerless In America Today.' To Negotiate directly with John regarding a speaking date, you can call him at: (301)490-0104, or fax him: (301)953-3423, or write him at:

313 Montgomery St.
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PAUL BIDDLE, GOD'S WARRIOR, PART II

By John Upton

In a recent month's issue we met Paul Biddle, friend of Chalcedon and watchdog for the American taxpayer. He not only uncovered a fraud perpetrated by Stanford University where they bilked us/our government (almost with its cooperation) of at least \$310 million, but uncovered the fact that other

major universities were doing the same thing. He also encountered a reluctance to expose this fraud by the agencies that we pay to oversee how our tax dollars are spent, and he withstood a withering attack by Stanford, whose yearly income tops one billion dollars. He did this by the grace of God, with the wits God gave him, the encouragement of his pastor, Rev. Norman Millbank, the support of his wife, and the help of Rep. John Dingell. While everyone else turned a deaf ear to Biddle's call for justice, Dingell and his staff were virtually the only supportive whistleblowers. Many lacked the stomach to attack one of the seedbeds for their worldview. Dingell, in this case, did the right thing. Most of the time, Congress selectively, according to its stunted, humanistic conscience, attacks what we, as Christians, support. They have the power to break you. They have the means and the desire to demolish anything that stands between them and their religion. They know what they want and how to get the results. Otto Scott provides some insight on Congressional and administrative tyranny: "Congress has violated the delegation of powers principle which John Locke talked about during the English Civil War. Congress in effect has delegated to agencies more power than Congress itself possesses. It has attempted to delegate all its own powers, plus additional powers . . . now Congress is not allowed by the Constitution to delegate any of its powers to anybody. But it has set up agencies that both enact laws in the form of regulations, that adjudicate laws in the form of their own courts, and monitor the laws according to their own inspectors. This is ridiculous. This has created a forth branch of government out of thin air" (courtesy Christian Tape Productions).

This fourth branch had other fish to fry, so Biddle and Dingell had their work cut out for them. We pick up Paul's story after Pastor Millbank encouraged him to pursue the Stanford scandal. Biddle continued, "When I went to my minister, I knew the extent of the problem, and when he said this is a validation of your efforts, then the next step for me to take was to figure out how to correct it. We're talking about the Que Tam action, we're talking about term limits, and other remedies. We need to have accountability and a tool to bring that to bear. In California we have a thing called the referendum. If we have a law or a proposition that we think is appropriate and we can't get our legislators to get off the dime, people can cause action themselves, without the benefit of the legislative branch. They can put a proposal on the ballot. We have also something that's available to us right now, which we as individuals who place a bit of emphasis on efficiency, economy, and containment of waste and abuse, can avail ourselves of. And that's a piece of legislation that took me a while to locate, but, once I located it, I said that this was a real treasure trove of opportunity for individuals to cause correction in our Federal Government. It's called the False Claims Act.

"I found this legislation that originated in the 1860's under Abraham Lincoln, to save the Union Cavalry from getting horses with split hooves. A person who could point out that a horse trader was trading low could institute suit for compensation for the Cavalry, for the Federal Government, and for the Union Troops. . . . Well, I started looking at this law. I saw that it had been used as a vehicle for pretty modest recoveries for employees of Federal contractors. The wording was sufficiently

open and I felt that maybe new spins could be attached to this that could benefit the individual taxpayer. And what it comes down to is that any citizen whose financial disadvantage to the Federal Government associated with the presentation of a bill for something that is unallowable for legal reasons can avail himself of a particular provision of the False Claims Act called the Que Tam Provisions. The Que Tam provision allows individuals to institute suit against the Federal Government's manipulators. You have to recognize that it's not free. It's not like the Civil Rights laws where the government will do the work for you. In effect, if you see a violation, you can file on behalf of the Federal Government. Whatever the over-charging, it is multiplied by three. If it's a hundred dollar overcharge, the Government has a right to collect three hundred dollars, plus the interest and penalties, and the person who identifies it gets 30% of the recoveries.

It's meant to be harsh because people are not supposed to take advantage of the public trust. This piece of law works in a way that's magnificent. If the Department of Justice were relied upon to initiate all actions to recover all waste and abuse, we'd get very little. But that law allows any individual, if they are willing to pay the price of almost \$6,000 in filing fees and if they can find a law firm by contingency or pro-bono, to set in motion the wheels of recovery for the Federal Government. The bad side is that the Federal Government doesn't have to give you a penny, even if you go through and win the case. And this has been demonstrated by a gentleman in Florida, where he pointed out substantial abuse by Japanese contractors, amounting to 300 million in bid rigging. The Air Force just went out and settled on the side and the man recovered nothing. "This demonstrates how little interest the government has in containing waste and abuse. It is most interested in containing its embarrassment. It didn't want it out that it was beaten by a Japanese firm out of a lot of money."

Now the downside of this provision — the ability under law for ordinary citizens to get back ill gotten gains for our Federal Government — is that the bad guys just don't roll over and play dead.

"To do complex litigation against a major defense contractor runs about two million dollars a year. Stanford at the last estimate was spending about \$800,000 per month in pre-trial preparation . . . 9 million dollars a year. On the plaintiff side it easily could run 2 - 2.5 million dollars a year to prosecute a case effectively. This means that if a private law firm decided to substitute for the Department of Justice (which is a good idea because of the danger of politically generated blindness and cowardice) it would need somewhere in the neighborhood of 4 to 10 million dollars to go after a major defense contractor who has abused the trust. You won't win every case you contest and you have to build in a profit factor to offset the risks and losses."

Picture it . . . scores of aggressive people like Biddle with the ability to spot corruption and then prove, in a court of law, how the government was taken advantage of and then recovering that money, with treble damages! The motivation of recovering a percentage would encourage the risk, and the fear of not only getting found out, but then paying for your sin, would make you think twice about ripping off Uncle Sam.

"Recognize we need to have a lot of Christians who are

accountants, CPA's, statisticians and lawyers. If we start turning our skills to God's missions, as well as our own on a personal basis, we're a tremendous and potent force. I think that's what we saw at Stanford more than anything else. It was not Paul Biddle doing these things, I had influence from areas that I couldn't even comprehend. We normally don't put the appropriate focus and intensity on public problems that we do on personal problems. We can always figure out how we can pick up our kids after school, or how we want him to go to a Christian school, but we don't sit down and try to perpetuate Christian schools in general. We become very focused on ourselves. I think if we start looking at a lot of problems in the country, and we start using our personal skills to look at public problems that are within our framework of what we believe, we'll have accomplished what you cannot measure."

What could be the impact on education should more people follow Biddle's example and fight for honesty and correction?

"There are 26 Navy universities around the country, ones that are over-staffed by the Navy, and I identified 42 universities, which included D.H.H.S. (Department of Health and Human Services) schools of abuse. Dingell and the Government Accounting Office were able to validate that we did have overcharges from these universities, presidents taking their wives to the Cayman Islands, chartering jets, using limos and charging it to research, and it had nothing to do with research. We also had violent abuse of things that are appropriate and necessary to research. We found that many schools had loaded everything they could on the Federal taxpayer's back. The President of Stanford, Donald Kennedy, actually tacked on a major expenditure for his wedding reception to introduce his second wife to the University administration, and we ended up paying 30% of the cost of his wedding! We don't have enough people who are willing to shake the tree when they see that things are wrong. We don't have enough people who go into government and then come back out. In a four to five year period, you're going to have to see a potential recovery to the law firms in the neighborhood of somewhere between 25 to 75 million. So in the contingency cases, you need a claim of overcharging at least 80 million. So on an even playing field, you take a high dollar, big time risk and give it your best shot. If you win, under the current law, you collect a maximum of 30%, which means you pay your legal fees and have money left over for use in prosecuting other cases, if you wish. But that's on an even playing field. Some of our esteemed politicians are working hard to rig the game!!

"Barney Frank right now is trying to reduce it to 10%. Berman out of Panorama City, California, wants to reduce it to 10% for government officials, and government officials know more about the corruption of this government than anyone else!"

So the intention of these lap dogs, who have very well financed and motivated masters, is to push up the threshold to a level where a law firm won't even look at a claim for fraud and abuse that's under 250 million dollars!"

"If you're talking strictly dollars and cents, we've left every case from 250 million down to zip without a means for getting it into resolution. We don't have what I call the implementation phase for the correction. So I think we should look at more

carefully how we handle fraud, waste and abuse in government. We need to get it down to the point where we not only look at 250 million dollar cases of waste but do something.

"Very rarely do we have such public angst about the situation of our government that people are driven to act, and this seems to be a time where this is the case. One of the things I would hope that our electorate does is to start looking at which laws are supreme over others. And I very rarely hear anyone lodge a complaint against a piece of legislation or a program, on the basis that it is contrary to what we as Christians are willing to tolerate. And we have to be more demonstrative; we have to be more willing to speak our minds on what we want as Christians, rather than let other people tell us how the State will view things and tell us how it will be. We are very docile as Christians about how our Government governs us, and how they choose to relate to us and our ideas of what is right and wrong. The thing that we speak of at St. Paul's, where I attend, is this: we talk about a church militant. That means something that gets you off your duff, and you make a difference. I would hope that people understand that we are being oppressed — I mean, we are in a big financial bind in this country; if we don't get off the mark, we will see incredible judgment against us. So my point is, we need a lot of the common man, the average men and women, to take a position, and implement actions accordingly. An individual can make a difference, they can make a change, but you have to set foot on the ground and walk through the door to do it."

As we have seen, one man, one Godly man named Paul Biddle, has made a big difference. He put the entire university system in our nation on notice that there are people that care about fraud and abuse, that are not beholden to any authority outside of God's law word and will not roll over like a nice dog when trouble starts. We pray that more Chalcedon people will follow him and take back territory that weaker Christians ceded to humanism and statism. It wasn't easy to do what he did. He suffered greatly. But instead of patting him on the back and telling him how wonderful he is, we should pat him on the back and then ask him how we can make changes in the area that God have given us an interest in. Brothers and sister, we are going to be dead a long time. Let's not be dead when we can be living to restore justice and hope and compassion to a culture badly in need of us. Paul Biddle is establishing a foundation to continue his work. Let's pray for him. Let's emulate him. Let's get down to business.

If you can be of help, to contact Biddle write to him at 2823 Wimberly Drive, Belmont, California 94002.

WELFARE OR CHRIST?

By Guy E. Frazier

To the general public, conservatism and Christianity are synonymous. Christians are prominent in conservative groups and the rise of the Religious Right created an impression that conservative policies and initiatives were theological in origin.

As if Christ had been elected president instead of Reagan or Bush, the success or failure of conservative political leaders is associated with the validity or authenticity of the Christian religion.

Apart from an occasional reference to "family values" or "individual responsibility," a clear indication of Christian commitment on the part of America's political leaders is absent. Even when debating issues of a definite moral nature, such as abortion, condom distribution in public schools, or homosexual "rights," the arguments presented by conservative politicians are as secular in nature as those offered by liberals.

The recent riots in Los Angeles are a case in point. In response to days of murder, arson and looting, Christian conservatives properly observed that inner-city families are breeding grounds for criminal behavior because of non-traditional structuring. Single parent families are standard in many areas, accompanied by rising rates of illegitimacy and parental abandonment.

In contrast, Jack Kemp, past presidential candidate and presently Secretary of the Department of Housing and Urban Development, considers an economic rather than a moral solution to the murder and mayhem.

Jack Kemp plans to "empower" the occupants of riot-torn areas with Enterprise Zones, which provide government incentives for businesses that locate in designated areas, and a number of additional programs to provide economic advantages to residents of such areas.

Regardless of the surrounding rhetoric, Kemp's proposals are reminiscent of those enacted by liberal Democrats in response to civil unrest in the 1960s: with a massive infusion of government directed financial aid, the moral situation in a targeted area will improve.

But economic solutions have never worked. Government agencies have transferred 3.5 trillion dollars since 1964, as American cities have grown increasingly violent.

Politicians have operated on the assumption that a direct link exists between economic status and moral behavior. Based on this assumption, the richest people in any society would also be the most moral or law-abiding, while the poorest would be the most immoral or criminal.

But a correlation between economic status and moral behavior has never been proven. There are poor areas in America and around the world that have never suffered criminal behavior on such a massive scale as that witnessed in Los Angeles. And exemplary moral behavior by the rich and famous is seldom found.

To the barbaric gang members who were publicly torturing a truck driver, a welfare check or government incentive will never replace the positive influence of Jesus Christ.

Neither the cause nor the solution to the riotous behavior in Los Angeles is economic. Residents and rioters have access to economic advantages unavailable in other areas, and enterprising businesses operated in riot-torn areas until they were destroyed by arsonists and looters.

A government handout will never replace the nurturing of a Christian home: past welfare programs discouraged traditional families by paying only if the recipients remain unmarried. Single parent homes combined with secular instruction from

public schools that defies traditional Biblical teachings created a culture of pain and suffering in America's inner-cities.

The proverb "Train a child in the way he should go and when he is old he will not turn from it" is a two-edged sword. A person will not live a moral life without Biblical instruction because the basis of morality will not be known. Instruction in defiance of the Bible leads to criminal behavior. The federal government has contributed to the breakdown of the traditional Christian family, placed children into secular learning environments and given trillions of dollars to riotous neighborhoods that it taxed from non-riotous neighborhoods.

To conservative politicians of Kemp's variety, moral problems are solved by additional government handouts.

Government slowly but surely removed Biblical faith and teachings from America's culture and tried to replace it with secular, "value-free" programs. The absence of Christ led to social disorder, something a government can never correct through police force or Enterprise Zones.

Christians readily identify with conservative politicians because of a common stance on certain political issues. But Christians must be vigilant against non-Christian solutions to social problems created by non-Christian policies.

A LIFE IN THE BATTLE LANE: CHRIST'S COMMANDO

By Dr. Lloyd Sparks

The Formative Years

No one was ever born more American than I was. My father was a paratrooper who fought under MacArthur, the descendant of pioneers of English (Sparks), Scottish (Kenney) and even American Indian stock. My mother's parents came from Swedish Finland (Mattson) and Slovakia (Mikelovics). As far as I could find out, no relative of mine has ever earned a doctorate in anything. They were fisherman, lumberjacks, builders, farmers — blue collar, unafraid of sweat and with a noticeable contempt for anything intellectual.

My family (I was the oldest, with two brothers and two sisters) flew the flag proudly, went to church every Sunday and were perhaps all too stereotypically the white, middle class, Protestant family that was embodied by the early days of television, e.g. Leave it to Beaver, My Three Sons, etc.

I grew up believing in America, in the necessity of every individual to choose to accept Christ as personal saviour, in Boy Scout values, and in Liberty and justice for all.

Missionaries were honored guests at our house who invariably received a Thanksgiving-style dinner and every effort at hospitality we could provide. For my part, I respected their

dedication to the cause of Christ, but I found them on the whole to be rather plain and lifeless people. A missionary was never something I would have aspired to be, despite the plentiful stories of life in the jungles among primitive tribes, which I did find fascinating.

Throughout my happy childhood, I took part in Sunday school programs, brought friends to Daily Vacation Bible School, ran a Young Life Club and was trained by Campus Crusade. Looking back, I realize that I was strongly motivated by the need to obey God, and these were expressions of that obedience. They were, nevertheless, not enough for me to consider my life as going in a satisfying direction.

By my first year of college in 1970, I was well on my way to a career as a musician. Actually, it dawned on me that my musical career would more than likely end up in a high school band room, which was low on my list of things I wanted to do. I was more than ready for it when my chance to escape appeared one day.

I met a Chinese believer from Taiwan, Chris Chun, who suggested that I come out to work at their radio and television mission in Taipei. In no time at all I found myself on the plane bound for the Orient (in January of 1972) headed for adventure and parts unknown.

My first day in Taiwan was spent first in a recording studio doing real recording work with real professionals. Then they whisked me down to the National Palace where I was to teach English to the Central Committee of the Kuo Ming Tang, which was in effect Chiang Kai Shek's cabinet. I was to be taken down there in a black limousine twice a week for the next six months, where all would rise as I entered the room, sit after I sat, serve me tea and answer the deep and provocative questions I would pose to them for two hours at a time. ("What color are your shoes, Mr. Wang?" "My shoes are brown, Mr. Sparks.") Heavy stuff for an 18-year-old kid.

Over my time there, I worked as a recording and performing musician, an English teacher to the most powerful men and women in the Taiwan government, had my own radio program, and even played a bit part in an awful Chinese Kung Fu film. The whole adventure came to a close with my joining a band and touring Europe and the States over the last months of 1972.

I came home a changed man. No more band teacher/Bible study-leader-for-teenagers for me. I saw that there was a whole world out there beyond the borders of America, and it was very different from anything I had ever dreamed.

Once, while doing a high school careers assembly, I met an Army recruiter who was trying to get high school kids interested in the military. I don't think he got many of them, but he sure hooked me. What really attracted me was that the Army had the world's best language school, programs to study and finish college while on active duty, and they'd even pay me to do it. I took the bait, and on October 23, 1973 found myself inducted into the United States Army.

I loved it right from the start. I had always felt the need to follow in my father's footsteps and serve my country, but with the Vietnam war spiraling down and ready to crash into memory as one of the most tragic chapters in American history, I (like so many of us back then) had misgivings about participating in the fiasco. I always felt we were over there for the right reasons, but not fighting the war to a decisive conclusion. I think most of us

would have fought enthusiastically to rid South Vietnam of Viet Cong terrorism and fight back the invaders from the North, but it was obvious by then that we had no intention of carrying our commitment to the South Vietnamese that far. The only reasonable position for a soldier in 1973 was to keep a low profile, survive, and hope the next one would go better.

I enlisted with a guaranty of language school (Russian) and training in the super-secret arts of electronic intelligence gathering. What happened instead was virtually as soon as I raised my right hand, I was informed that my guaranty was not valid, since they had done a background check on me and found something so bad that I was ineligible for a Top Secret clearance. What was it? They couldn't tell me, since I didn't have a Top Secret clearance. Catch 22.

Nevertheless, my commander in basic training took pity on me. I got the Outstanding Trainee Leader Award and was nominated for the American Spirit Award, which reflected well on him as a CO. Rather than wait for what the Army, in its wisdom, would find for me to do for the next three years, he made a few phone calls and managed to get me into the language school anyway, in Bulgarian. For that I was grateful, although I had no idea then how important the language would be for me in years to come.

I spent the happiest year of my life, 1974, at the Defense Language Institute in Monterey, California. Not only did I study Bulgarian six hours a day, which I loved, I studied toward my B.A. after hours, got my pilot's license, scuba qualification, my black belt in karate and generally had a great time. And, true to the recruiter's word, got paid for it.

When 1974 drew to a close, I got orders for PW Interrogator school at Fort Huachuca, Arizona. Arriving at Fort "We Gotcha" burst my bubble. Until then, the Army hadn't seemed like such a bad place at all. But the next nine weeks were to change me and my basic character forever.

The Green Berets

At interrogators school, I was first confronted with the proposition that lying to someone may actually be the right thing to do under certain circumstances. Growing up in the environment that I did left me with considerable misgivings about this, to say the least. There were other moral issues as well, such as hurting people in order to allay a greater suffering, and posing as someone else in order to get the information my assignment required. We were taught powerful techniques in persuasion and coercion. In the end, I was both amazed and dismayed at the things I had learned. A tremendously powerful skill had been entrusted to me capable of accomplishing great things or doing tremendous damage.

I wasn't very good at it from the start. Morally, I think I resisted the changes it was bringing in my character. I graduated next to last in my class.

From there the Army sent me to Fort Meade, Maryland, to an interrogation unit which didn't exist. From there I was sent immediately to Fort Bragg, North Carolina, to the 519th Military Intelligence Battalion where I drove a jeep and painted rocks, along with all the other language qualified interrogators. It was by a chance meeting with someone who worked with the Freedom of Information Office in Washington D.C. that I found out that the Army could not prevent anyone from seeing his files

on his background. I had always wanted to know what they had found in my background that made me such a security risk, so I requested to see the results of the investigation. It turned out that they had never even done the background investigation (BI) for some reason and simply broke my contract. On that basis, I sued the Army for breach of contract hoping to get the original agreement fulfilled or at least something comparable. I even arranged to have myself transferred over to Special Forces, who needed interrogators, pending the settlement. It was a Thursday when, through the post commander Major General Henry "Hank" Emerson, I was able to get orders for transfer on the following Monday. I woke up Friday morning to find myself out of the Army.

Apparently, the post recruiting office caught some flak for not allowing me to see my file originally and considered me a "boat-rocker" who needed to be discharged ASAP. I found my discharge papers and all the paperwork necessary to clear post (normally a three day job) neatly in my hands with even my signature forged properly on each one. I was out.

None of my friends thought that I should be as disappointed as I was. Most of them would have given anything to get a surprise discharge. I even got to keep all my equipment, my ID card and they continued paying me for months afterward. I saved the money, expecting them to come after it, but they never did. The following summer was to be a great one for me, going back to the university with a full-time Regular Army paycheck, an Army Reserves paycheck and the GI Bill.

When I got out, I went immediately into the Special Forces Reserves (Company B, 12th Special Forces, based in Seattle, Washington). I went to school full time doing my pre-medical studies and taking electives in weird languages (Uzbek, Mongolian, Tatar, to name a few). It was while I was at school that I got the opportunity to do a little work in Thailand in a refugee camp.

An old acquaintance of mine, Dr. Larry Ward, the president of Food for the Hungry, was doing disaster relief work in the refugee camps in Thailand and needed some help. I dropped out of school and went over there to work with his man in the area, Dulal Borpujari, in whatever capacity he saw fit.

Dulal was an amazing man. A native of India, he had gone to the States as a young man, gotten two Ph.D.s and, after retirement, went back to India to work for charity, developing agriculture. During the Bangladesh war, he met Larry Ward and worked with him from then on. He was unique in Thailand at that time in that he had the confidence of the Thai officials, the people running the charities, the United Nations High Commission for Refugees (which won the Nobel Peace Prize for their efforts), and the refugees themselves. He was known for dressing up as a beggar and wandering through the streets of Calcutta to find out what was truly on the minds of the people and what their true needs were. What a contrast to the UN, which made highly-visible junkets through the camps, which were fixed up well in advance of their visits, and instituted programs on the basis of long, expensive studies rather than personal contact. With Dulal, we spent about a hundredth of what the UN spent for the same projects. For example, I could get a well dug and operational for about \$75, and it took less than a week. The UN spent close to \$8,000 for the same well, but in the three months I was in the camp, never saw it completed.

After I arrived in Bangkok and got settled in, we set out for

three camps to see where we could do the most good. This was in January of 1977, and the events in Cambodia which would come to be known as the "Killing Fields" were underway. Refugees were coming across in such numbers that the Thais were forced to send a group of them back. The group was found the next day at the border, their heads cut off and posted on stakes as a warning to others. I toured the camp at Surin, which was hit the very next day by an assault from the Khmer Rouge. The town was wiped out, including the animals, and the attack only beaten back at dawn when the Thais could get some air support in.

I was riding back from the area, catching a lift on a Thai APC (armored personnel carrier) when we suddenly began to take fire from the treeline. The man in front of me was killed immediately with a bullet in the head. Since he was the TC (track commander) and the gunner for the .50 caliber machine gun, his loss put us in a critical situation. I pulled his body off the gun, swung the fifty around and raked the treeline with the whole belt of ammunition. I didn't even see the five men I killed. When I ran out of ammo and the shooting had stopped, the Thais piled out of the APC and ran to the treeline to see what was what. I was left in the APC with the body of the TC and the driver.

The barrel of the gun was red hot, so I started to change it with the spare. While I was down inside the vehicle, I heard a "clang-thump" and just as I was thinking to myself, "You know, that sounds just like a grenade bouncing off the roof . . ." there was a ear-splitting "KA-BOOM" as the grenade went off just outside the APC. There was a little Khmer soldier, who had apparently hidden himself in a spider hole by the road and was to grenade us when we stopped to chase the harassing ambush we had just encountered. He tried to climb up the side of the track and poked his head over the top to see what was left inside, apparently not thinking too clearly due to the excitement. I hit him over the head with the barrel of the machine gun, killing him.

That made me something of a hero with the Thais. As for me, I was sick to my stomach and shaking like a leaf. It took me a few days to really get over it, and I never did get to the point where the event doesn't give me chills to remember it.

Dulal and I settled on the camp at Ubon to do our work. I mostly dug wells, set up chicken and pig farms, and helped a British medical team when I could. It wasn't long before word got around that I had money (a modest budget for refugee relief) and liked to kill Communists (an outrageous exaggeration). Among the refugees were those who intended to go back into Laos and fight. The camp at Ubon was for Laotians and located not far from the Mekong River, which is the border between Thailand and Laos. At the same time, Americans working for some branch of our government were coming around trying to find any information they could on MIAs. I was asked to keep my ear to the ground for anything like that. There had been a few attempts by the CIA to infiltrate the charity organizations, with some success, but Dulal had so far managed to keep them out of ours. I was neither for nor against working for the Agency, but my loyalties were naturally to my boss. It was when I found what sounded like some positive evidence for the existence of Americans being held in jungle PW camps that I began to investigate the possibility of rescuing them more closely.

On one occasion I made a foray into Laos with a group of

refugees. The purpose was simply to do a little reconnaissance, not fight, but when we stumbled on a battalion of North Vietnamese, who were still using that part of Laos to stage into Cambodia, things got a little exciting. Somebody started shooting, and we all scattered in every direction. I soon found myself alone, crawling through the underbrush in an attempt to get away, when I looked around a bush, saw a pair of uniformed legs and looked up into the barrel of a Makarov pistol pointed at my head. It was a North Vietnamese officer. I knew I was dead and so did he. Before he pulled the trigger he laughed. Funny the unlikely things that run through one's mind when faced with death. I felt like saying, "Okay, go ahead and shoot me, but don't laugh about it."

He pulled the trigger and the gun misfired. He tried again three or four times and it dawned simultaneously on both of us that now he was the one in deep trouble. I could feel an irresistible I've-got-you-now-you-SOB smile coming over my face while that contemptuous sneer disappeared from his. He threw down his pistol and ran with me hot behind. I caught him and we fought in the jungle for what seemed like an eternity. He was a pretty good hand-to-hand fighter and really did me some damage until I was able to wrestle him to the ground, pull my knife and cut his throat.

Killing a fellow human being with a knife is another thing that nothing in life prepares you for. It's not like in the movies. I've met other men that say they have killed in close combat and like it, but I don't really believe it. I don't see how a person could ever enjoy such a thing. Even today, almost twenty years after it happened, I still occasionally see that man's grinning face in my nightmares or feel him thrashing and coughing under me while he bleeds to death. It doesn't help when friends reassure me with, "You had to do it." Maybe I did. Maybe I didn't. Maybe the guy had kids . . .

At the end of my commitment in Thailand, even leaving the country was a problem. I was scheduled to leave on the very day that a coup was attempted. There were tanks in the streets and the police weren't sure just who was in charge. I loaded my stuff into a taxi and paid him double to get me to the airport. I saw a person killed on the ride there as he stepped off a bus.

At the airport I checked my luggage in and headed for the gate where I was intercepted by an official who said that I would not be allowed to leave. He didn't know why; my name was just on the list. At that point, I wasn't sure just how much it might have looked like I had been involved with the CIA, and did not want to wait around for a possible trial as a spy under the new government, whatever that might be. I persuaded the official to get my luggage off the plane and while he was attending to that, I got through the gate and on another plane bound for Hong Kong. I was sweating bullets until the plane lifted off. The loss of my luggage was a small price to pay for freedom at that point.

My next problem was that I had no valid airlines ticket or visa for any of the stops between Bangkok and Los Angeles. They wouldn't let me off in Hong Kong or Taiwan and I finally wound up in Seoul. There I had to sneak onto another plane which went through Tokyo on its way to Honolulu and L.A. In L.A. I called my parents to get me a plane ticket and arrived home one tired and happy boy.

In the late 1970's and early 80's there was far more work available for active duty Special Forces soldiers than they had

qualified people to perform. For that reason the active duty groups recruited actively from the Reserves, and I found all the work I wanted doing short but interesting operations in such diverse climates as Alaska and Honduras. They were operations which in many cases were secret, both because of their sensitive nature and because they were, strictly speaking, illegal. Two examples:

In Alaska I worked with the Eskimos teaching them to use radios and call someone if the Russians ever invaded. But we also were tasked with penetrating the DEW line (the series of radar stations that make up the Distant Early Warning system that protects the continental U.S.). Of the 13 stations we were to attack, we penetrated 12 using tactics the Russian Spetsnats (commandos) would probably use. That wasn't illegal, but if it became public that the U.S. were that vulnerable to attack, it would have been rather bad press.

In Honduras we trained Honduran Rangers to counter the threat posed by the Cubans and Sandinistas of Nicaragua. It is the special area of expertise of Special Forces to do counterinsurgency work and therefore the role we could have played in Honduras was entirely appropriate. The problem was that Congress had mandated that there be no "Green Berets" in Honduras. So we got around that by leaving our green berets home and wearing some other hats. Honduras was one of the last in a long line of U.S. semi-committed military aid programs being performed in absolutely the wrong way. No coherent policy, nobody especially in charge and no concrete goal. Fortunately, the Communist effort in Nicaragua collapsed before the insurgency in Hondo got to the ignition point.

Bible Smuggler

One day in 1976, while I was at the university studying, my pastor gave me a call and said that I really should come down to church that night and hear the guy speak who would be there. He was a Dutchman who worked for Brother Andrew's organization, Open Doors, and had a presentation about their work smuggling Bibles into Eastern Europe. After hearing him talk, I was so excited I couldn't rest. It seemed that this was the answer to all the unusual things I had experienced that seemed to hold no divine purpose. I had studied Eastern European languages, been schooled and experienced in the ways of espionage, insurgency and covert intelligence gathering. I wanted in.

I spent the next summer smuggling Bibles from Holland into Poland, East Germany, and Bulgaria. I was hooked, and the next year accepted a full-time position with the mission. I started as a courier and advanced to what they called a "fact finder." It eventually became my job to assess the spiritual needs in Eastern Europe so we could formulate policy.

One thing that soon became very obvious was that Bibles were not the most requested items. Indeed, Bibles weren't even the articles we were bringing in the most of. Mostly we carried in what could loosely be called "Christian adventure stories." The authors of these books, usually the testimonies of their own lives, would donate the profits to have them translated into other languages and smuggled in so they could bless the Christians there. I was a little uncomfortable with this and eventually split off to develop my own effort at gathering and delivering what I believed to be the greatest need: pastors' study materials.

While doing this, I married a Hungarian girl and was looking for ways to get in on a more regular, even permanent, basis.

When the opportunity to study medicine in Debrecen, Hungary, presented itself, I jumped at it. We sold everything we owned except what we could carry in our hands and left to live behind the Iron Curtain for an indefinite period of time, for better or for worse.

During the time I was there, I managed to work myself into a pretty good position at the medical university, to travel extensively throughout the Soviet empire as a student or scientist and generally make a lot of good contacts. With my brother-in-law we started the first Christian publishing house (Omega Publishers) in a Communist country. We have been able to get lots more literature into the Eastern Blok countries at a fraction of the cost spent in the West, and build much stronger networks among the Eastern European believers for other projects as well.

It was one of these "other projects" that brought me into contact with the Chalcedon Project. One day while on my way to visit my faculty adviser on a research project, I ran into John Upton in the foyer of the Department of Neurology. One doesn't see many Americans in that part of the world, so we immediately got to talking and found that we both had a lot in common, at least in our intentions to help the suffering people in these countries. He was there to rescue some Romanian orphans and bring them to the States. He needed some help in the way of a place to house the kids for a while in Debrecen, a translator and a few other things which I was happy to provide. Eventually, he decided it would be a good idea for me to accompany them all the way to San Diego, California, if possible.

I was really quite amazed at how much that man had been able to accomplish. I must have over fifty business cards of people who have come to Debrecen with similar intentions and failed, never to return. John has apparently gotten around a hundred children out already, pretty much by himself.

But even a hundred is a drop in the bucket compared to the estimated 40,000 that still suffer under the terrible conditions in the Romanian orphanages. It makes more sense to me to set up a center in Debrecen to handle those cases where we could do the job at a fraction of the cost of taking them all the way to the U.S. And what of the ones that may exist in Bulgaria or Albania? Clearly, a center for orphans in a central location like Debrecen makes a lot more sense in every respect.

John went over to Romania to get the kids, and I made the arrangements for housing. I was expecting him on Sunday night, Monday at the latest. He didn't show up until a day and a half later, looking haggard with a couple of days growth of a beard. Clearly, he had been through the ringer.

First to appear on Tuesday afternoon was a couple of vehicles with seven orphans, an American photographer named Tom Szalay and a couple of Hungarians associated with the Maltesian House, a local charity in Debrecen. What was distressingly missing was a translator. No one spoke Romanian except the orphans. But that was the least of our concerns.

They were rather dirty, hungry and tired after the long drive. Tom and I got them cleaned up, assigned their beds and fixed supper for them.

Having never been in a civilized environment, they didn't know how to behave. They made a terrible mess eating, for example. We fixed them cutlets, mashed potatoes, carrots, peas, bread and milk. They sniffed everything like dogs before tasting

it and then eating it if it were familiar. That meant they pretty much left the meat alone while shoveling in the mashed potatoes and vegetables with their hands. They tore up the bread and soaked it in their milk. Whenever we came in with seconds of anything they clamored for more, shouting "multe, multe" (lots, lots) no matter what it was. I got the impression there had been times when they had not had enough to eat.

One little girl would sit contentedly for hours if she had a glass of water and a spoon in her hand. I wondered whether she had even been deprived of water regularly to make her so concerned. She seemed to be happiest just sipping at her little cup for hours on end.

Another girl was crippled with a terrible deformed leg that prevented her from getting around like the rest. Although not suffering from any other problem, she had been neglected for so long that she had never developed speaking skills. She could scoot around on her bottom and indicated what she wanted, but usually didn't. She just stayed up in her bed. Tom tried to feed her but was pretty much rebuffed. By the next morning I thought I'd have a look at her. She was afraid of me, but when I approached with a little bread, she grabbed it and stuffed it hungrily into her mouth. I brought her more and she became less afraid. By that afternoon she would squeal with delight if I showed up with a cup of mashed potatoes or a glass of juice, and by evening she was downstairs eating at the table with everyone else.

Her biggest problem, for us anyway, was that she had never learned to use a toilet. She not only soiled the carpet in the house, but got the urge in the plane and left a big mess on the seat of the Malev airliner right as the passengers trooped by (quickly) to deplane in London. But by the time we got to the U.S., she had gotten the idea what a toilet was for.

Being the only doctor available, I decided to give the whole lot of them a thorough examination and clean-up. I started with the littlest one first. Running a warm bubble bath, I washed the clothes of the little guy and dropped him in the suds. He cried a lot until he hit the water. Then yelled excitedly, "Apa calda! Apa calda!" (Hot water! Hot water!) The others gathered around to see if it could possibly be true that they were going to actually wash in hot water. That, I think, was the happiest experience they had had until then. They played and splashed around for a couple of hours. Then we threw away their old clothes and replaced them with clean used ones donated by Hungarians.

Finally John showed up, in the above-mentioned condition and with two unexpected arrivals. He had a couple of perfectly normal-looking teenage girls and told us how he, when getting the orphans they had planned on, found them sitting apart from the rest of the orphanage. He thought they were part of the staff when someone told him their tragic story of how they had been sent to that horrible place simply because they had no one capable of supporting them. The reason John had been so late in coming back was that he had made a herculean effort to rescue those two unfortunates on the spur of the moment . . . and succeeded. Here, writing this in a beautiful hotel in California, I remember when I first saw them in their sad and dejected state, and when I saw them yesterday playing with American kids their own age and how they ran up to "Uncle Johnny" and hugged and kissed him. Hard to believe its only been a week between the two events.

We travelled a hard two days from Debrecen to Budapest, then by plane to London and from there to Los Angeles. The trip was exhausting, despite all the help given us by the airlines and hotels, but when we arrived at the Del Mar Hilton to welcome banners and a reception which included orphans John had brought out earlier, it made the whole trip seem but a trifle. There was the reunion of families, of friends and many a tear fell. It's that moment I'll always remember when I think back on how this all happened.

John Upton is not the model of an easy-going, sweetness-and-light Christian. When he knows what he intends to do, nothing and nobody stands in his way. If he were anything else, he never would have succeeded in getting those kids out. But in doing so, he hurt some feelings, bruised some egos, and perhaps made a few enemies. I hope those offenses will be viewed in the light of what he has accomplished for good. It wasn't long after our arrival that some accusations were leveled at him, based mostly on rumors and gossip, saying he hadn't treated some of those he worked with fairly. It saddened me to see it. The spectators are criticizing the players. But I for one will stand by this man and pray that God sends dozens more like him, for they are badly needed today.

Lloyd Sparks is a new addition to the Chalcedon Staff. He has been a committed Calvinist and Chalcedon enthusiast since the mid 70's.

Lloyd speaks 13 languages, holds an advanced black belt in the martial arts and has been imprisoned for the cause of Christ. Lloyd is a medical doctor in Debrecen, Hungary and will serve there as the Medical Director of the Chalcedon Project.

Next month (January), Lloyd and others on the Chalcedon Team will be featured on ABC's 20/20 for the rescue work we perform for handicapped, orphaned Romanian children.

FINANCING THE KINGDOM OF GOD

By Hugh and Kaye Martin

In recent years, the world has seen an alarming deterioration of civilization. Nuclear families are beset by drugs, promiscuity, teenage pregnancy, and divorce. Traditional roles are distorted by feminism, homosexuality, and children's rights. A supposedly-conservative Supreme Court declares the murder of unborn babies a "fundamental women's right." Precautions against an AIDS epidemic are denounced as discrimination against gays. Movies and television are infested with raw pornography, senseless violence, and blatant distortions of current events. Rock lyrics incite young people to riot and murder. Government-financed perversion and sacrilege boldly flaunts itself as art. Our state schools ignore basic skills, while indoctrinating

our children with permissive sex and contempt for traditional values. Law and justice degenerates into street-mob anarchy and high-finance swindles. An explosion of government spending finances everything from assembly-line medical care to foreign aid for our enemies. Our economy is swept by turbulent cycles of inflation and recession, escalating taxes, and an eroding standard of living. Private initiative is strangled by mindless bureaucracies, stifling regulation, and an oppressive welfare state. Under the guise of U.N.-sponsored wars and contrived environmental crises, we are stripped of our national identity and led step by step toward one-world government. Finally, reverence for God is systematically supplanted by rapacious self-gratification, designer religions, and pop-spiritual cults. In sum, we are witnessing a total descent into social anarchy and, potentially, the destruction of the greatest civilization the world has ever known.¹

As shocking as this may seem, we Christians are largely responsible for this disastrous state of affairs. Over the past several decades, we have acted as if Christianity concerned itself only with piety, spirituality and morality. We have acted as if God had nothing to say about history, or science, or law, or economics, or education, or even about social welfare. Progressively, we have retreated into our carpeted, upholstered Christian ghettos and abandoned the world to the liberals, the humanists, the socialists, and the satanists. With no opposition, it is any wonder that the forces of evil have gained the upper hand.

The prophet Samuel foretold of this when the ancient Israelites demanded a king. In thundering tones, he warned that they were rejecting the sovereignty of God and choosing to be enslaved by the tyranny of the State:

This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. . . . And he will take your daughters to be confectioneries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. . . . He shall take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in the day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. (*1 Sam. 8:11-18*)

Unlike the Israelites, we modern-day Christians have not joined the mob in demanding a king; we have just remained silent while God has been displaced. One major way we have remained silent is by failing to finance Godly endeavors in all realms of society with our tithes and offerings. By our tithes (or, conversely, by our taxes), we acknowledge who is sovereign in our lives and who deserves our support. Tithes to God build Christian civilization. Tithes to the State build the horrifying socialist nightmare that now threatens to engulf us.

In the midst of so grave a crises, it is necessary to challenge ingrained beliefs and stimulate fresh thought. Therefore, be forewarned: Much of what you will read in this article is quite controversial. However, all our positions are Biblically-sound and eminently practical. Rather than parroting stereotyped

assumptions about Christian financial obligations, we have gone directly to Scripture to see what God himself has to say. We have then compared our interpretations with those of the Biblical authorities we respect most. And finally, we have tested our beliefs against our own experience and our own common-sense understanding of finance and economics. Some of you will be delighted with our conclusions, but others may be offended or upset. Please resist the temptation to judge us for not being "politically correct." We do not ask that you agree with us on all points. We do ask, however, that you rethink your own tithing program, and perhaps to make it more Biblical and more effective. Whatever your response, please write us with your comments.

This article is an exhortation to begin confronting evil in all areas of human society — using the financial engine that God gave us, the tithe. Our immediate goal is to help outstanding, cutting-edge ministries to prosper and grow. Our long-term goal is nothing less than the total rebuilding or "reconstruction" of Christian civilization — what is formally called "Christian Reconstruction."² Although we draw heavily on Reconstruction Theology to explain our position, we do not restrict our allegiance to organizations that espouse Christian Reconstruction or any other theological doctrine. Our favorite ministries are staffed by Protestants and Catholics, Pentecostals and Calvinists, young-earthers and old-earthers, activists and philosophers, pre-mils and post-mils, pro-Israel and not. We find that ministries of many persuasions do important work for the Kingdom of God. As the Lord has told us, "By their fruits ye shall know them" (*Matt. 12:33*).

This article consists of ten sections, each we believe with a powerful and compelling message:

- *Why We Must Tithe.* Well-meaning Christians are victims of at least eight common misconceptions that prevent them from tithing adequately. Each misconception is based on a false interpretation of Scripture and a self-defeating attitude toward Christian responsibilities in society.
- *Why We Must Tithe Broadly.* Your tithe must be distributed broadly across the full spectrum of human culture, rather than exclusively to the local church. Broad-based tithing, as implemented by the Levites of ancient Israel, was instrumental in creating a society in which every realm of life was considered holy. Likewise today, broad-based tithing is the only way we can support the development of a comprehensive Christian culture. Paradoxically, the greatest beneficiaries of broad-based tithing will be the local churches themselves.
- *Our Family's Broad-based Tithing Program.* Our family has developed a program which allows us to support numerous ministries representing diverse fields of Christian culture. We enumerate some of our favorite ministries, and explain the more puzzling aspects of our methodology and selections.
- *Creative Ways to Enhance Our Tithing.* By thoughtfully structuring our consumption patterns, implementing good financial planning, and directing our time and energy, Christians can tithe far more than the prescribed 10% —

often with no negative effect on our pocketbook.

- *How We Can Replace Taxes to the State with Tithes to God.* The government colossus saps our life energy and moral fiber by diverting nearly 80% of our earned income to taxes. Using legitimate and time-tested tax-avoidance strategies, Christians can transfer to the Kingdom of God money that would otherwise be spent to glorify the State.
- *Building Your Own Tithing Program and Your Tithing Worksheet.* You can develop, or improve the effectiveness of your own tithing program — using a seven-step process for examining and structuring your finances. A tithing worksheet will help you keep track of your obligations and monitor your accomplishments.
- *What Christian Civilization Will Look Like.* A dominant Christian civilization is not some vague pipedream. It is a realistic, workable model that can be clearly described for every field of human endeavor.
- *How the New Christian Paradigm Will Emerge.* An astonishing cultural transformation is beginning to make a unified Christian civilization a reality. The emerging Christian paradigm of autonomy and creativity under God can be traced through remarkable contributions in fields as diverse as theology, history, science, and law — and even through the conceptual leap of the high-tech quantum revolution. Meanwhile, the old Statist paradigm of elitist control and ideological oppression begins to collapse under the weight of its own absurdity.
- *Conclusion: A Decision Between Two Worlds.* Christians now stand at a major cusp of history. By our taxes or our tithes we will choose between a satanic tyranny or a gloriously reborn civilization.

Why We Must Tithe

Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Prov. 3:9-10)

The Bible makes it clear that we are to tithe generously, and that we will be blessed for doing so. Why then do so many well-meaning, Bible-believing Christians fail to contribute adequately? We have heard at least eight different excuses, rationalizations, and misconceptions. Here they are, along with our response to each:

1. *We are no longer under law, so the tithe is not mandatory.* Our response: Christ himself was adamant that the law of God is forever:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. 5:17-18)

According to Our Lord, even the most minor transgressions of the law will affect our status in heaven:

Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be

called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5:19)

Therefore, tithing is not only mandatory, but failure to tithe is literally robbing God and is an abomination:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. (Mal. 3:8-9)

2. *The world will end soon, so there is no point in contributing to its redemption.* Our response: As Christ made clear, no human being can know when the world will end:

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Matt. 24:36)

Indeed, according to some authorities, the so-called “end times” occurred 1900 years ago with the destruction of Jerusalem, and the present world may last thousands of years more.³ But no matter how soon the Lord may come, we are instructed in the Parable of the Pounds not to abandon the world, but to “occupy till I come” (Luke 19:13).

3. *The earth is the realm of Satan, so it is futile to attempt to confront evil.* Our response: The Bible teaches that every corner of the world belongs to God:

The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein. (Ps. 24:1)

4. *If it is in God’s plan, He won’t need my help to make it happen.* Our response: Such people fail to appreciate the inherent connection between financing and progress. History has shown that consistent application of the tithe promotes a flourishing of social and religious growth; failure to tithe opens the door to oppressive taxation and State-sponsored paganism and humanism:

The decline of tithing in the 19th and 20th centuries led to a variety of devices for raising funds for churches, . . . and a decline in Christian social financing. The result was a shift of power to the state, and also the growth of taxation to remedy the lack of social financing. Without the restoration of the tithe, there can be no restoration of Christian social order, nor can power be restored to the Christian man under God. (Inst., p. 513)

5. *All my money is going to support my family, and the rest is eaten up by taxes.* Our response: Excuses carry no weight; our first financial responsibility is to God:

¹ Much of the current events information for this article is drawn from *New American* magazine, September 21, 1982: “The Issues.” Much of the macro-economic material is drawn from George Gilder, *Microcosm: The Quantum Revolution in Economics and Technology* (“Micro.”) (Touchstone, New York, 1990 [1989]).

² Much of the theological material for this article is drawn from two books: Edward A. Powell and R.J. Rushdoony, *Tithing and Dominion* (“T&D”) and R.J. Rushdoony, *Institutes of Biblical Law* (“Inst.”), esp. Ch. 6, sec. 10; Ch. VIII, sec. 14; and Gary North’s Appendix, sec. 3, from which the title of this article is taken.

³ For a detailed treatment of this issue, see David Chilton, *Paradise Restored: A Biblical Theology of Dominion* (Reconstruction Press, Tyler, TX. 1985).

The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God. (*Ex. 23:19*)

6. *I give when the holy spirit moves me.* Our response: Effective tithing often springs, not from spontaneous feelings of benevolence, but from a systematic and consistent plan of giving. Thus, according to Rushdoony, our impetus in bestowing a tithe should not be emotion, but sound judgment and discernment:

Since the tithe is "holy unto the Lord," it is our duty as tithers to judge that church, mission group, or Christian agency which is most clearly "holy unto the Lord." Tithing in itself is not to the Lord if the tithe goes to ungodly, wasteful, or indifferently effective agencies. (*T&D*, p. 30)

7. *I just can't spare the money.* Our response: As was true in Bible days, tithes and offerings can be rendered in many diverse and creative ways — through cash or goods or services, through first fruits and last fruits, through intermediaries or directly. (See the section "Modes of Tithing," as well as *T&D*, pp. 71-133.)

8. *I tithe to cash in on the prosperity that God has in store for me.* Our response: God is not some kind of slot machine who rings up jackpots for generous donors. Blessings flow naturally to individuals and nations who put God first in their lives. Faithful tithing is just one evidence of such people's submission to God's authority. Big checks that are written in anticipation of some selfish reward are usually impulsive and sporadic, and often go to corrupt ministries that prey on the greed and gullibility of their followers.

Tithing is the tangible acknowledgment of the sovereignty of God and his Lordship in our lives:

The tithe (is) an admission that the earth is the Lord's not the state's, and the only legitimate tax on land is by Almighty God. (*T&D*, p. 4)

That is why we "honour" the Lord when we give to Him of our substance (*Prov. 3:9*). There is no more meaningful way we can pay homage to Him. It is critical, therefore, that we discard false and hypocritical excuses, and render to Him our full due. Furthermore, tithing is absolutely essential if we are to dismantle the tyranny of the humanist State and rebuild Christian civilization. As R.J. Rushdoony points out, if Christian Reconstruction is to flourish, it must receive adequate financing through tithes and offerings:

The tithe made a free society possible. If every true Christian tithed today, we could build vast numbers of new and truly Christian churches, Christian schools, and colleges, and we could counteract socialism by Christian reconstruction, by creating Christian institutions and a growing area of Christian independence. . . . The tithe is thus the financial basis of reconstruction. (*T&D*, p. 4)

Why We Must Tithe Broadly

Our next point is especially controversial, yet is absolutely essential as the foundation for a comprehensive Christian civilization: Tithes and offerings should not be paid exclusively to the local church or the denomination, but should be distributed broadly among worthy and effective Christian ministries representing the full spectrum of human culture.

The Bible teaches that God is sovereign over every earthly domain:

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall

worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. (*Ps. 22:27-28*)

Therefore, in ancient Israel the main tithe was paid to the Levites, who in turn distributed only 10% of what they received to the priesthood (*Num. 18:21-28*). Since every area of life was considered religious, the balance was applied to Godly activities in such diverse fields as music, education, law, medicine, and civil government (*T&D*, pp. 29-31 and 109). In time of apostasy, the priesthood could be circumvented entirely, as when Baalshalisha brought his tithe directly to Elisha (*II Kings 4:42*). By analogy, we are counselled to use our own tithes to support Godly Christian ministries in every field of human endeavor — including education, history, science, politics, and the arts. Like the Levites, we are to use our own judgement and discernment to allocate our money where it will do the most good.

From a practical point of view, let us illustrate why broad-based tithing is so important. If we are to base our actions upon sound principles, we must support ministries that clarify and illuminate the word of God. If we are to interpret events based upon the lessons of history, we must support ministries that redefine western culture from a Christian perspective. If we are to attract the brightest minds of our generation, we must support ministries that provide convincing evidence for the Divine origin of the universe and the absurdity of evolution. If we are to build strong families and communities, we must support ministries that educate young parents and defend traditional values. If we are to have an effect on politics, and law, and international relations, we must support ministries that develop an informed Christian electorate. If we are to capture the enthusiasm and commitment of future generations, we must support ministries that train young Christians to be responsible citizens and effective leaders. If we are to produce wholesome entertainment and truthful reporting, we must support ministries that exert influence on picture studios and news networks. If we are to dismantle the welfare state, we must replace it with compassionate ministries to the needy and unfortunate. If we are to mobilize churches and denominations to resist evil in all these areas, we must support ministries that organize and coordinate Christian leaders and congregations. In sum, if we are to rebuild Christian civilization, we must support those ministries that promote the full range of Christian aspirations with the greatest power, authority, and insight.

Although the local church can achieve some of these objectives, many can best be accomplished by ministries that transcend ecclesiastical boundaries. Such ministries are critically needed, and often are desperately short of funds. These organizations must be supported with our first fruits, not our leftovers.

Our insistence upon broad-based tithing in no way diminishes the importance of the local church. Strong, committed churches that teach the whole word of God are second only to the family as the fundamental building blocks of Christian civilization. They should receive our hearty financial support and enthusiastic participation. Local churches will not be short-

⁴ This same Godly principle can be illustrated in the political and economic sphere. In the 1980's, the Reagan administration used *reduced* taxes and *reduced* federal interference to *expand* the tax base, thereby *increasing* government revenues:

changed by the program we are proposing. As a matter of fact, the greatest beneficiaries of broad-based tithing will be the churches themselves. As Christian civilization advances and expands, membership in Godly churches will flourish, and contributions will increase proportionately. Therefore, by relinquishing their exclusive claim to tithes, local churches will end up with even more money to finance their very worthy objectives. The economics of scarcity is a humanist conception. It says that life is a zero-sum game, and that we only gain at someone else's expense. As Christians, we believe that if we cast our seed upon good ground, it will "(bring) forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold" (*Matt. 13:8*).⁴

Our Family's Broad-Based Tithing Program

This section describes the broad-based tithing program which our family has used effectively for several years. In order to avoid bland generalities, we will be quite specific and candid about the ministries we support. No doubt some people will be pleased with our choices, while others will strongly disagree. However, please recognize that our purpose here is to generate fresh thought, open discussion, and most importantly, productive action. We ask only that you institute or expand your own tithing program, and contribute to those ministries *you* find worthwhile.

Though we are by no means wealthy, our family contributes to perhaps thirty different ministries, representing at least ten different fields of Christian influence. We believe that ministries, like businesses, flourish by attracting the dollar votes of supporters who believe in them. Our God-given responsibility is to sponsor and encourage those ministries which are doing the most good. As R.J. Rushdoony expresses it:

The Lord holds us accountable for the use of His money, just as He holds the receiver thereof fully accountable also . . . We have a *duty* to give wisely. We need to study both the faithfulness and the effectiveness of every tithe agency. (*T&D*, p. 30)

Therefore, our ministries are selected from among scores of candidates, using a strict and comprehensive set of criteria: *First*, they must be Biblically-sound and in no way heretical. *Second*, they must enhance the intellectual respectability, character, and integrity of the Christian Faith and glorify the Name of God. *Third*, they must advance Christian civilization generally or in some specific field. *Fourth*, they must be effective in promoting growth and progress in their chosen specialty. *Fifth*, they must be run in an efficient, cost-effective, and business-like manner. *Sixth*, they must have a serious need for the money.

Based upon these criteria, we decided what portion of our tithe dollar to allocate to each field of endeavor, how much to allocate to each ministry within a field, and when to add new ministries or drop others. We contribute a minimum 10% of our monthly "increase" to the selected ministries. However, given the present world condition, and the deplorable state of the Christian faith, we feel obliged to increase that amount by whatever we can afford. Therefore, if our income exceeds our basic living needs, we may give as much as 50% of that excess. In addition, we consider it our duty to contribute a variety of good-will offerings to deserving causes. (See the section titled "Modes of Tithing.") Here are some fields and programs we consider worthy of our support — along with a brief description of their objectives:

I. Church/Missions. Churches and missions that raise up strong, mature Christians and teach the whole word of God.

Various

II. Basic Principles. Foundational principles upon which all Christian faith and action should be based.

Chalcedon Institute (R.J. Rushdoony)

Southern California Center for Christian Studies (Greg Bahnsen)

Institute for Christian Economics (Gary North)

American Vision (Gary DeMar)

III. History/Western Culture. Evidences of the hand of God in human affairs. The lessons of history from a Christian perspective.

Foundation for American Christian Education (Rosalie Slater)

IV. Science/Medicine. Evidences for the Divine origins of the universe and of life on earth. Observing and understanding the natural world from a Godly perspective.

Reasons to Believe (Hugh Ross)

Institute for Creation Research (Henry Morris)

Foundation for the Advancement of Compassion and Truth (Gene Antonio)

V. Home/Family/Traditional Values. Encouragement and advice for traditional families and concerned communities. Defense of traditional values.

Focus on the Family (James Dobson)

Eagle Forum (Phyllis Schlafly)

American Family Association (Don Wildmon)

National Right to Life

VI. Public Policy/Domestic and International Affairs. Application of Godly principles to legislation, domestic policy, and international relations.

Rutherford Institute (John Whitehead)

Family Research (Gary Bauer)

Rather than extending national regulation and control over the "central nervous system" of finance, transport, and communications, the United States deregulated finance, telecommunications, energy, trucking, and air transport. Rather than increasing taxes on individuals and subsidizing corporations, the United States drastically lowered tax rates across the board . . . Rather than concentrating investment in industrial conglomerates, the United States liberated pension funds and other institutions to invest in venture capital for risky new companies. These policies . . . fostered a massive upsurge of entrepreneurship and innovation . . . The result, contrary to predictions of rising unemployment, was a total of some 15 million new jobs . . . Real per capita income rose 20 percent. (E)ven industrial production rose three times faster in the United States than in the European realms of industrial policy. (*Micro.*, pp. 322-23)

In business as in faith, we must relinquish control to achieve God's blessings: "Whosoever shall lose his life for my sake shall find it" (*Matt. 16:25*).

Americanism Foundation
Rockford Institute
Conservative Caucus (Howard Phillips)

- VII. Education/Child Development. Training young Christians to be informed, effective leaders in every field of life.
Summit Ministries (David Noebel)
Hillsdale College
Leadership Institute (Morton Blackwell)
Family Protection Ministries (Roy Hansen)

- VIII. Media/entertainment/Cultural Discernment. Increasing discernment among Christians regarding entertainment, news, and cultural trends. Influencing the media to improve the quality of programming.
Christian Film and Television Commission (Ted Baehr)
Spiritual Counterfeits Project (Tal Brooke)
Accuracy in Media/Academia (Reed Irvine)
International Christian Media (Marlin Maddux)

- IX. Social Ministries. Supplanting State-run welfare programs with effective, compassionate ministries to the needy and the unfortunate.
Romanian Orphans (John Upton)
Latin American Childcare

- X. Implementation. Coordinating and mobilizing Christian leaders and church congregations to improve their communities and the world.
Strategic Christian Services (Dennis Peacocke)

Aspects of our methodology and selections are perplexing, and in some cases controversial, so let us explain. *First*, this list is by no means exhaustive. There are many other worthy ministries we would like to contribute to and, I'm sure, many more we don't even know about. *Second*, our selections and allocations are in constant flux. Ted Baehr's Christian Film and Television Commission, for instance, represents a significant advance, so we increased our contribution to his ministry. *Third*, we judge some fields of endeavor to be more important than others. The field of Basic Principles has greater long-range effects, in our opinion, than single-issue ministries such as National Right to Life (abortion) or FACT (AIDS). Each is valuable, but Basic Principles receives a larger share of our tithe dollar. *Fourth*, some of our ministries have views that sharply conflict with one another. Hugh Ross and Henry Morris, for instance, have radically different opinions as to the age of the earth. However, based upon their own assumptions, they each make powerful arguments for the existence of a Creator. *Fifth*, some of our ministries take positions that would be considered highly controversial. Although we do not necessarily accept all of these conclusions, they do raise some valid issues. As thinking Christians, we believe the truth has nothing to fear from open debate. *Sixth*, although some of these ministries are not explicitly "Christian," their work promotes a Christian worldview. The Leadership Institute, for instance, trains young conservatives for careers in politics and government. Accuracy in Media/Academia attacks liberal bias in the news media and on univer-

sity campuses. *Seventh*, our spreadsheet approach to tithing helps us to identify fields of Reconstruction that are well-represented and other fields where new ministries need to be encouraged. For instance, the field of History needs more ministries which systematically redefine western culture from a Christian perspective.

Our list of favorite ministries is only offered to illustrate the concept of broad-based tithing. We hope you use it as a starting point to build your own list of favorite organizations. Even families of limited means can achieve broad diversity in their tithing programs. If your breadwinner makes \$30,000 a year, for example, your family can allocate at least \$3000 to perhaps a dozen ministries. Please try it out. We're sure it will bless your family and every group you support.

Creative Ways to Enhance Our Tithing

To increase our contributions beyond the minimum requirements, we should look beyond cash payments, and investigate specialized modes of giving. As Powell explains at length (*T&D*, pp. 71-133), Biblical tithes and offerings were rendered in many forms — with money or goods or time; with the first fruits and last fruits; either directly or through intermediaries. (See *T&D*, pp. 71-133). Likewise today, there are a variety of appropriate ways to contribute — hard dollars, soft dollars, patronage, goods and merchandise, financial planning, tax planning, and time and effort. Among these, we consider only hard dollars and other "first fruits" as suitable to satisfy the minimum tithe. The other contributions are welcome in the sight of the Lord, either as "good-will offerings" or as additional requirements for God's people.

1. *Hard dollars*. These traditional cash contributions have been discussed fully in this article, and little more need be said. They can be made to one's local church or to other deserving ministries. Such contributions should be allocated with care and discernment where they will do most to advance the Kingdom of God.

2. *Soft dollars*. Large institutions purchase investment advice using either hard dollars or soft dollars. Using hard dollars, they merely write a check for the cost of research services. Using soft dollars, they patronize an investment firm by buying stock or management services, with the understanding that a portion of the profits from that patronage will be applied to the desired research services. By analogy, a charitable donor may patronize an investment firm or other business with the understanding that the firm will contribute a portion of the profit from that transaction to a specified ministry. That way the donor receives the product or service he desires, the businessman receives business that might otherwise go to someone else, and the ministry receives a contribution. Much care must be taken here to avoid misstatements, conflicts of interest, or exploitation of the donor's natural trust of a fellow believer. The safest approach is for the donor to approach such arrangements just like any other business transaction.

3. *Patronage*. Many worthy organizations publish books, tapes, and other materials which advance the Kingdom of God. These entities are often profit-making businesses which cannot be supported through contributions. To assist such programs, we make a special effort to purchase their materials, and pass

them along to people who might need them. That way our contribution benefits both the organization and also some person who might not otherwise be able to afford the materials. In the same spirit we will often buy subscriptions to ministry newsletters or other periodicals for special friends. Such purchases are part of our basic tithe only to the extent that the contribution exceeds the value of the items purchased.

4. *Goods and merchandise.* Our family divides contributions of tangible items in two separate categories. If we donate major, easily-saleable items, like a car in good repair or a fully-functional computer, we consider these first fruits. If we donate items that are usable but clearly discards, such as old clothing or a second-hand hi-fi, we consider these "gleanings." First fruit donations are part of our basic tithe. Gleanings, since they are last fruits, are not tithes, but they are still worthy offerings in the eyes of the Lord. The giving of worthless junk to Goodwill for the sake of a tax deduction has no value as either tithe or offering.

5. *Financial planning.* Since our tithe is based on our "increase," it is our Godly responsibility to increase the income and reduce the costs upon which that "increase" is based. Likewise, since our family has decided to increase our tithing percentage for all income in excess of our basic necessities, it is essential to remove extravagance and waste from our monthly expenditures. Therefore, financial planning becomes a central aspect of a mature tithing program. Christian financial planning encompasses the full spectrum of our financial responsibilities before God — attaining the blessings of prosperity, avoiding unjust taxation, living within our means, preparing for the future, protecting our loved ones, honoring the Lord with our tithes, and contributing to the Kingdom through stewardship. Financial planning at its best is thus the essence of responsible Christian living.

6. *Tax planning.* One aspect of financial planning, tax planning, requires extended treatment, so it is discussed in the next section.

7. *Time and effort.* The Lord requires us to honor him with the contribution of our time and effort in several ways — through the Sabbath Day, the Rejoicing Tithe, the Sabbath Year, and through Stewardship. We do not count any of these as part of our basic tithe. All are offerings we give in gratitude for our blessings.

First, the Sabbath Day. (See *Inst.*, pp. 128-158). On Sundays, we rest from all remunerative and most practical work, and devote our attention to worship and family activities.

Second, the Rejoicing Tithe. (See *T&D*, pp. 111-118). We perform what we consider a Festival or Rejoicing Tithe three times year, when we take some vacation or retreat that removes us entirely from worldly cares and concerns. These times invariably help us to gain perspective, to conform more closely to His Will, and truly to rejoice in being His children. This article in itself an outgrowth of such a retreat.

Third, the Sabbath Year. (See *Inst.*, pp. 137-145). Without conscious intent, we have developed a life pattern where we work intensely along a particular track for about six years, and then take some type of "sabbatical" the seventh. During the year of rest, we may still be working, but are essentially on "automatic pilot" or "in transition." We step back from our goals and ambitions, evaluate where we have been and where

we are going, and leave ourselves more open to the Lord's calling. Now that we see this is part of God's plan, we intend to do it more systematically.

Fourth, Stewardship. (See *T&D*, p. 9). Although the Lord does not exact a tithe on land itself or on other property, we know from His many parables that He expects us to be good stewards of everything entrusted to our care. Therefore, we devote ourselves to improving our home and business, as well as offering assistance to our friends and relations. Most importantly, through home-schooling and a multitude of family activities, we invest our energies and resources in the future of our children.

How We Can Replace Taxes to the State With Tithes to God

Tithing and taxation are two sides of the same equation and must be discussed together. Either we tithe to God and acknowledge His sovereignty, or we tithe to the State and submit to oppression. The financial objective of Christian Reconstruction, therefore, is to reinstitute the tithe and simultaneously to phase out all but the most essential forms of taxation (biblically, a small poll tax, charged equally to all adult males — *T&D*, pp. 61-68).

As Powell points out, tax revolts and deliberate cheating on our taxes are prohibited:

The *very nature* of God's law is that it is *never* rebellious and destructive, but is *always* creative, constructive, and reconstructive. . . . We must realize that the greatest re-creative and re-constructive event in all history was the birth, and resurrection of the Christ of God (*T&D*, p. 42-44).⁵

However, it is also clear that unjust taxation is theft and that our present tax-financed Statist system is at war with our Faith. In the wrong hands, the power to tax is the power to destroy. If you doubt this for a minute, consider the following: When we earn our money, we are subject to income taxes of up to 30% federal and 11% state. When we save that money, we are subject to the same tax percentages on the interest. When we spend it, we are subject to sales tax of up to 8%. When we hold the assets we have purchased, we are subject to real property tax or business property tax. When we sell appreciated assets, we are subject to capital gains tax. Meanwhile, our financial assets are taxed through the depreciating value of our currency, and our tangible assets are taxed on the phantom profits created by inflation. When we die, what is left over is subject to federal inheritance taxed of up to 50%. If we fail to pay any of these taxes, all our assets are subject to a 100% tax — in the form of confiscation and forced liquidation. *After all taxes are paid, it is doubtful if we are left with more than 20% of what we originally earned.* And just what is all this tax money used for? It is used to finance the destruction of our freedoms, of our family relationships, of our religion, and of our cherished way of life. *This is the hideous image of the boot stamping the human face forever*, so graphically described by Orwell in 1984.⁶

Thus, as free human beings and committed Christians, we feel obliged to resist oppressive government and minimize the payment of Statist taxes by all legal means. Fortunately, there are still some laws on the books which encourage responsible

⁵ See also *T&D* pp. 35-47 and *Inst.* Ch. 6, sec. 10.

⁶ George Orwell, 1984, (New York: Signet, 1950 [1949]), p. 203.

citizens to contribute to worthy causes.

First, the charitable deduction offers a tremendous incentive to tithe. Suppose you earn \$5000 and then spend it. You thus become subject to all the taxes described in the previous paragraph. After income and sales taxes, you are left with only about \$2500. After all the other taxes, you probably have no more than \$1000 in purchasing power. By contrast, suppose you give the money to charity. The whole \$5000 is put to work, and none of it is subject to those taxes. You have retained the full \$5000 in purchasing power, instead of seeing it reduced to a miserable \$1000. In general, *money devoted to charity retains about two to five times the purchasing power of money spent on personal gratification or investment.* To put it another way, *as much as 50% to 80% of every charitable contribution is subsidized by the government in the form of reduced taxes. Only 20% to 50% comes out of our own pocket.*

Second, there are legitimate and time-tested strategies Christians may use to enhance their contributions and reduce their tax burdens. Charitable remainder trusts, for example, allow us to name our favorite ministries as the beneficiaries of a portion of our estate, while retaining the income for ourselves and our loved ones. If the estate plan is carefully designed, the amount paid to the heirs actually *increases*, even though a substantial gift has been made to the charity.

To take a less familiar example, a Christian school can set tuitions high (say, \$2,400) and provide scholarships for the needy, or it can set tuitions low (say, \$1,200) and make up the difference with donations. This sounds like six of one or half-a-dozen of the other, but from a tax standpoint, there is a big difference. In the first case, if a parent in the 40% tax bracket makes \$4,000, he pays \$1,600 in income taxes, and then pays the remaining \$2,400 in tuition. In the second case, if the parent makes \$4,000, he can contribute \$2,000 to the school, pay \$800 tax on the remainder, and then pay the tuition of \$1,200. On the same \$4,000 of earned income, the school receives \$2,400 in the first case, but \$3,200 in the second case. Of course, any such giving must be entirely voluntary on the parent's part and not required or preplanned.

One other issue regarding taxation and tithing should be discussed — the revenue base upon which the tithe should be calculated. Since tithes are first fruits, many believe they should be based on a percentage of one's "gross" income, before paying taxes. However, we have chosen to base our tithe on our "net" income, after paying taxes, for two reasons: *First*, the Bible bases tithes on "increase" not "income," subtracting first any cost of production or costs of doing business (See *T&D*, p. 91). To us, taxes are a very substantial "cost of doing business" in contemporary society and have a significant effect on our "increase." *Second*, as taxes increase, the "gross" tithe becomes a larger and larger proportion of the remaining dollar, until nothing is left for basic necessities. The "net" tithe, however, remains proportional to available dollars, and is therefore feasible for contributors at all income and tax levels. However, in making such calculations, one must be careful that one's motivation is not to "dicker with the Lord." The best way to avoid this implication is to tithe more than the minimum 10%.

Legitimate and prudent tax strategies can be very effective in replacing taxes to the State with tithes to God. If, for example, 20 million Christian families contributed the minimum 10% of

their \$30,000 incomes to worthy causes, the total yearly revenue would be 60 *billion* dollars. The combined revenues of all thirty ministries we contribute to, excluding Dobson, probably does not exceed 10 *million* dollars. Imagine how much more such groups could accomplish with 6000 *times* more income! Furthermore, such contributions would reduce taxes to the State by at least 20 *billion dollars each year*. The result would be a pronounced shift of power and influence toward Christian values and institutions.

Building Your Own Tithing Program

In this article we've outlined a practical program of tithing to finance the reconstruction of Christian civilization. Here are seven steps you can take to begin developing your own tithing program.

1. Ground yourself firmly on the Word of God. Read *Tithing and Dominion* and the relevant sections of the *Institutes of Biblical Law*, and study the Biblical passages cited in those books. To make this plan work, you must be convinced of the seriousness of God's financial requirements.
2. Based upon your monthly income, perhaps after deducting taxes or operating expenses, determine your monthly "increase." Multiply that figure by 10% to get you minimum monthly tithe. For any "increase" in excess of your basic living expenses, consider tithing a percentage higher than the minimum.
3. Review the financial structure of your life to uncover ways you might augment your "increase." If you need help, consult a Christian financial planner.
4. Create a list of ministries you consider important to God's work. Divide the ministries into categories or fields depending upon the focus of each ministry. Add other fields you think are important to support. What portion of your monthly tithe should go to each field?
5. Prioritize the ministries within each category. Which are the most efficient and effective? Which will have the most long-reaching impact? Of the tithe dollars available to that field, how much should go to each? If you're unsure how much to allocate, perhaps you should do more "due diligence." Request copies of each ministry's publications and financial statements. Talk directly with its staff.
6. Once you have set up a program, execute it systematically and consistently. Pay your tithes on a specific day of the month. As you receive solicitations and reminders, collect them in a file for later payment. Make payments in advance at times when you will be away. Where feasible, set up an automatic check-generating program on your computer or an automatic payment plan with your bank.
7. Update your "due diligence" monthly. Reward effective ministries with increased contributions. Add new ministries that are doing valuable work; delete others that have diminished in importance. Build a file of candidate programs you are considering. As discussed in the next section, keep a good record of your giving.

What Christian Civilization Will Look Like

From the parable of the Wheat and the Tares (*Matt. 13: 24-*

continued on page 24

YOUR TITHING WORKSHEET

It's very important to keep an accurate and up-to-date record of your tithe program. It will serve as a gentle reminder of your obligations, and will help you appreciate how much good you are accomplishing. Our own spreadsheet looks something like this:

FINANCING THE KINGDOM OF GOD -- 1993														
FIELDS	MINISTRIES	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC	YEAR
CHURCH/MISS		\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
BASIC PRINC														
HISTORY/CUL														
SCIENCE/MED														
HOME/FAMILY														
PUB POLICY														
EDUCATION														
MEDIA/ENT														
SOCIAL MIN														
IMPLEMENT														
MONTH		\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
YEAR		\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$

To get an even clearer picture of your program, graph your monthly contributions and the yearly totals.

30), we know that evil can never be totally eradicated before Christ's return. Most likely, the two cultures, Christian and humanistic, will both continue to spread and develop—increasingly polarized, yet inextricably entwined until that final day of judgment. With adequate commitment and financing, however, Christian culture can readily surpass the humanist State and reemerge as the preeminent force in modern society.

Let's allow our imaginations to soar for a moment, while we envision a world in which a dominant Christian civilization transforms the cultural landscape. In such a world, life-long marriages with healthy, respectful kids will be the norm. Perversion and debauchery will be the exception, and wives will feel proud to stay home raising a family. Adoption centers will far outnumber abortion mills, and AIDS will be confined to a promiscuous minority. Movies and television will reap their greatest profits when portraying decency, compassion, and truth. Most parents will opt for schools that stress academic excellence and respect for legitimate authority. The justice system will punish criminals and recompense victims. An economy built on sound currency and controlled spending will encourage stewardship and private initiative. Decreased taxes and regulation, coupled with decentralized high-tech information networks, will unleash a great wave of innovation and prosperity. In competition with smaller, more responsive organizations, megalithic conglomerates and super-governments will shrivel in power and influence. A new era of optimism, confidence, and trust will lift the human spirit. Godly churches will be filled to capacity, and members will be eager to contribute their skills and resources. Reverence for God and submission to His authority will be the standard of character by which all men are judged.

How The New Christian Paradigm Will Emerge

George Gilder has written a profound and provocative book called *Microcosm: The Quantum Revolution in Economics and Technology*. Although ostensibly a history of the computer, the book actually uses the computer revolution to illustrate the massive psychic and organizational shift that is currently transforming our civilization:

As the chip reorganizes industry and commerce, so also will it reorganize the powers of states and nations. The laws of the microcosm subvert any attempt to capture, intimidate, confine, or overwhelm the exertions of mind by the tyranny of matter... The mobility and ascendancy of mind among all the forms of capital deeply undermines the power of the state. Quantum technology devalues what the state is good at controlling: material resources, geographic ties, physical wealth. Quantum technology exalts the one domain the state can never finally reach or ever read: mind. (*Micro., Ibid.*, p. 353)

The old paradigm is typified by the tyrannical socialist State. It is characterized by centralized control, blind obedience, emotional manipulation, and intellectual oppression. Conditioned by thousands of hours of Statist propaganda from public school classrooms, from subliminal television images, from conformist friends, and from imperious employers, most people view themselves as helpless, ineffectual subjects of all-powerful corporations and an all-pervasive government. Like the Hebrews in ancient Egypt, people have been oppressed so long under a hierarchical power structure, that they can envision no

life beyond their own captivity. At best, they lead vapid, trivial Ozzie and Harriet lives. At worst, they are trapped in the humanist nightmare of drugs, alcohol, treadmill jobs, broken marriages, and failed dreams.

But while the oblivious masses are "eating and drinking, marrying and giving in marriage" (*Matt. 24:38*), the great cultural transformation is beginning—among the anointed, the mavericks, the gifted minds of our generation. The new paradigm of Christian civilization is characterized by dispersion of power and authority, by self-regulation and individual initiative, by trust and cooperation, and by the undistorted search for truth. George Gilder chose to trace this emerging world-view through the enormous economies and entrepreneurial innovation generated by the high tech revolution. It can be equally traced through brilliant contributions by dedicated, but often unheralded, individuals to many other facets of the new paradigm. It can be traced through the intensive theological research of visionaries like R.J. Rushdoony, whose work demolished a thousand volumes of philosophy that advocated compromise, submission, or escape. It can be traced through the scientific studies of Henry Morris and Hugh Ross, who exposed the absurdities of evolution and demonstrated the Divine origins of the universe using the scientists' own assumptions. It can be traced through historians like Rosalie Slater, who delineated the Christian principles that led America to greatness. It can be traced through psychologists like Gerald Frank, who by observing patients for over 30,000 hours, could recognize that deep within the primal recesses of the mind, beneath all the cynicism and disenchantment, lay a still, clear recognition of the presence of God and His devotion to our lives. It can be traced through family advocates like James Dobson, who demonstrate in so many ways that the God-centered nuclear family is the only social structure that builds healthy children, strong communities, and a powerful nation. The emerging Christian worldview can be detected and traced in a dozen other ways — through stunning contributions in law, politics, education, communications, and social welfare.

The many strands of emerging Christian culture work independently along parallel paths. Sometimes they disagree and conflict with one another, but more often they hardly know of each other's existence. Slowly but surely, their paths begin to intersect, they form alliances, they begin to coalesce. A new paradigm is formed, a new Christian civilization, formed in the very image of God.

The new paradigm is already beginning to penetrate the dominant humanist culture, like root fibers in fertile soil. Gradually, relentlessly, it becomes obvious to people that the Christian worldview is the only perspective that is intellectually credible and the only one that actually works. On both fronts, Christianity is winning the field. It is no longer credible to believe that the universe arose from nothing, or that if you leave a bucket of slime in the sun long enough it will turn into Meryl Streep. It is no longer credible to believe that semi-permeable condoms will prevent AIDS, or that fried-egg ad campaigns will keep kids off drugs. It is no longer credible to believe that women should carry rifles on foreign battlefields, or that the homosexual life-style is really "gay." It is no longer credible to believe that unborn fetuses are blobs of protoplasm, or that abortions leave no emotional scars. It is no longer credible that public

schools produce a decent education, or that news networks tell the truth. It is no longer credible that welfare will cure poverty, or that government spending will create prosperity. In other words, the whole edifice of humanist lies and propaganda is collapsing under the weight of its own absurdity. The popularity of talk-show star Rush Limbaugh is proof positive that the old paradigm is breathing its last gasps. With his femi-nazi trading cards and environmentalist-wacko football picks, Limbaugh exposes the ludicrous idiocy of the whole liberal agenda. We used to feel outrage at the Left; now it is becoming a laughing stock.

The old paradigm of massive power-structures and helpless subservience, of perversion and deceit, is systematically being disgraced, and displaced. The new Christian paradigm of decentralized control and individual empowerment, of creativity and innovation, of autonomy and freedom under God, is progressively attracting the best minds and the brightest talents of our era. Gradually, as Gilder exultingly exclaims, Christian civilization begins to assume the reins of power:

Rather than a New Industrial State, this era will disclose the new impotence of the state. Rather than the Revolt of the Masses under the leadership of demagogues, this era will see the revolt of the venturers against all forms of tyranny. Systems of national command and control will wither away. Systems of global emancipation will carry the day . . . The economics of scarcity and fear will surrender to economics of hope and faith. (*Micro., Ibid., p. 369*)

Conclusion: A Decision Between Two Futures

Mankind never has complete freedom. We can only choose between two masters. If we tithe generously and faithfully, God will reign in our lives and on our planet. If we fail in our obligations, the satanic State will rule our future. Rushdoony emphasizes this point repeatedly:

Make no mistake about it: social financing is a social necessity. It will either be done by an irresponsible and godless state, or it will be done by godly men, who, through Biblically founded administration and godly wisdom, will further social order, true churches, Christian education, and a society flourishing in liberty under God (*T&D, p. 5*)

By failing to pay tribute to God through our tithes and offerings, we choose the horror of Orwell's nightmare "utopia":

It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow no less but *more* merciless as it refines itself.⁷

By contributing generously to effective ministries in all fields of human endeavor, we build a Christian civilization that showers blessings on all who partake — on God's faithful servants and on the nations that encourage and defend them.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it . . . And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (*Mal. 3:10,12*)

The choice is ours — and the world hangs in the balance.

⁷ Orwell, *Ibid.*, p. 203.

The Authors

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Hugh and Kaye will be coordinating an information network call Great Christian Ministries (GCM). GCM will explore and implement a variety of strategies to develop and finance the Kingdom of God. Among other things, GCM will compile information on outstanding, cutting-edge ministries, and publicize that information to potential participants and contributors.

If you found this article helpful or stimulating, the authors would appreciate hearing from you. Here are the types of things they would like to know: What did you like most, and least, about the article? Which are your own favorite ministries, and why? What other types of ministries would you like to see develop? What skills or resources would you like to contribute to an organization like GCM? The most interesting and insightful responses will be incorporated into a future article. Please write Hugh and Kaye Martin, P.O. Box 1248, Sonoma, CA 95476.

PHARISEEISM

By R.J. Rushdoony

It is impossible to read the New Testament without recognizing that the main target of our Lord's scathing and vitriolic attacks was the group known as the Pharisees. For Him, the Pharisees, more than anyone else, were the enemies of God. At the same time, the Pharisees regarded themselves as the great defenders of the faith, the friends of God, and the elect element in Israel.

Why then the unceasing attack by our Lord? The Pharisees regarded themselves as the moral elite of their day, and some have argued that indeed they were precisely that. Why then did our Lord declare, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (*Matt. 5:20*). It is important for us to know what this means, lest we walk in the way of the Pharisees also.

First, the Pharisees stressed the *traditions* of the fathers, the *Halakhah*, which were God's laws and amplifications of them,

as were the *Mishna* and other writings. Alfred Edersheim said of the *Halakhah*, "They provided for every possible and impossible case, entered into every detail of private, family, and public life; and with iron logic, unbending rigour, and most minute analysis pursued and dominated man, turn whither he might, laying on him a yoke which was truly unbearable" (*The Life and Times of Jesus the Messiah*, vol. I, 98 ff.). The governing part of the law soon became rabbinic additions more than God's word. Our Lord condemned the Pharisees, saying, "Thus have ye made the commandment of God of none effect by your tradition" (*Matt. 15:6*). This was the *first* great evil of Phariseism.

But, *second*, the multiplicity of man-made rules led to the replacement of theology with regulations. People in the synagogue, as too often now in the churches, are governed more by church-created rules than by God's law and Biblical theology. Where theology is down-played or neglected, externalism replaces faith, and the life of the people becomes a superficial resemblance to Christianity while alien to it. Such people, in Paul's words, have a "form of Godliness but lack the power thereof" (*II Tim. 3:5*. Paul says, "from such turn away").

Third, Phariseism led to an externalism in morals. As our Lord said, and the Pharisees were offended that He said so, "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (*Matt 15:11*). *Moral* defilement is from the heart; it often reveals itself in speech. Bad food can harm us, but it does not defile us *morally*. This reduction of things to the physical level is an aspect of the neglect of sound theology.

Fourth, the Pharisees were aloof and they disdained the people. They were conscious of their "superiority." Luke 16:14 tells us they "derided" Jesus, or, literally, turned up their noses at Him. The Pharisee is quick to show or express his contempt for other people. He is conscious of his "superiority," and he is very impatient with other men. The Pharisees were thus not a popular group, and it was a sorry development when in time they captured Judaism. "The chosen people" in the Old Testament meant a people whose only real merit was that God's grace had been revealed in and to them. With its apostasy, Judaism altered "the chosen people" concept, abandoning the old meaning to an important degree, to mean a superior people. By doing so, they only aggravated their departure from true faith.

Fifth, our Lord warns His disciples against "the leaven of the Pharisees" (*Matt. 16:6-11*), meaning thereby their doctrine and its implicit lack of faith in what must be the object of faith, the Lord Himself. The lack of faith was rather a false faith. The Pharisees believed intensely in their own rules and regulations, as do many men both in and out of the churches today, but not in Christ nor His infallible word. We have too many people today who strongly believe in faith, not in God and His Scriptures. The "leaven" of the Pharisees introduces a differing premise and center into the lives of ostensible believers.

Sixth, the emphasis on externalism meant that a surface conformity replaced true faith, and the Pharisees became known as hypocrites. This was our Lord's most common charge

against them. The words *pharisee* and *hypocrite* have become almost synonymous. Our Lord ridiculed their long and pretentious public prayers. Their pietism was an aspect of their externalism. It was continually on public display, supposedly to set a public example, but, even more, to demonstrate that theirs was a life on a higher spiritual plane than others.

Seventh, an important aspect of this hypocrisy and externalism was a hyper-scrupulousness to obey Pharisaic rules. For example, Edersheim cited incidents coming from our Lord's day, such as the refusal to save a woman from drowning for fear of touching a female, or waiting to put off the phylacteries before stretching out a hand to rescue a child from the water (*Sketches of Jewish Life in the Days of Christ*, p. 216).

Enough has been said to give a picture of the Pharisee. He is a man who believes, like Job's friends, that the truth was born with him and may well die with him (*Job 12:1*). He goes beyond God to a supposedly higher morality.

Phariseism has perhaps never been more popular than in the twentieth century. Beginning with President Woodrow Wilson, evil politics and evil wars have been waged with high-minded "moral" rhetoric, especially by the United States. The war against Iraq is an example. What makes Iraq worse than most states in the United Nations? Did not the U.S., with its war against the civilians of Iraq, do far more evil than Serbia, a year later, would be accused of doing? Where was the moral justification for attacking Iraq rather than many other dictatorships, Marxist or otherwise?

And what about the churches, with their antinomianism? Or their modernism, their approval of abortion and homosexuality, all in the name of a "higher" morality than God's law?

Philip Bean and Joy Melville, in *Lost Children of the Empire* (London, England: Unwin Hyman, 1989, 1981), report the forcible relocation of children from England throughout the Empire for 350 years, ending only in 1967. These were sent to colonial America, Canada, Africa, New Zealand, and Australia in great numbers. After World War II, more than 30,000 were shipped to Australia. Many were no better than slave labor. Some were sexually molested. Churches, Catholic and Protestant, cooperated, as well as non-church agencies. Why? Because the "plan" was rationally sound. The Empire needed people, the children needed "homes." Neither they nor their relatives were normally consulted.

On paper, it was a marvelous plan. In life, like Woodrow Wilson's plans for world peace, it was a monstrous and evil practice. And this is what Phariseism is. It sets aside, in some fashion, God's law. It believes its "wisdom" is better than God's wisdom. It works to redeem men and nations in terms of man's wisdom and man's law.

Phariseism reigns today in politics and churches, in schools, the media, and "higher" education. Phariseism is "the wisdom of this world" of which St. Paul speaks in I Corinthians 1:19-29. It is common to all peoples and nations, but never more deadly than when it calls itself Christian. Phariseism believes that it has the answers. It supplants or corrects God.

Our Lord's fiercest denunciations were of the Pharisees. Why then are we honoring them with leadership in church,

state, academia, and every other sphere? Could it be that the Pharisees are not only all around us, but in our own circles?

POSITION PAPER NO. 158

THE OPEN FACE OF RELIGION

By R.J. Rushdoony

Dr. Thomas Schirrmacher has shown clearly that what we now call *religion* was once called *law*, i.e., the Christian law, the Mohammedan law, Shinto law, and so on. Religions are essentially systems of law, doctrines of good and evil, of morality, and of how mankind must act to be in harmony with reality, however it is defined.

The open face of religion is its system of laws. Every legal system is an establishment of religion; the laws of a people reveal their religion. Law is simply the expression of the will of the sovereign, and the sovereign is the god of the system.

In the era since the Enlightenment began, c. 1660, and especially in the twentieth century, men have worked to confuse the meaning and origin of law. An example of this is Daniel J. Boorstin, in *Hidden History* (1987). According to Boorstin, for mankind the idea that man could make his own laws was "burdensome." Men found it easier to believe that "a misty divinity" provided all the laws men needed. It was, Boorstin held, a painful step for mankind to make its own laws (p. 160). For a man who has been an historian, and the Librarian of Congress, it is hardly a sensible conclusion. What makes matters worse is that Boorstin is apparently Jewish; how can he think that the God of the Bible is "a misty divinity?!" Has he ever read the Bible?

Moreover, the Bible tells us very clearly that the reason for man's fall was that he sought to usurp law-making power from God. The tempter's statement in Genesis 3:5 was that man should be his own god or lawmaker, "knowing" or *determining* for himself what is good and evil, i.e., making his own morality and law as the prerogative of his "sovereignty"! This is original sin. Mankind never hesitated over the centuries as to the source of law. They insisted on making their own laws, or creating a facade of gods, as did Rome, while the senate made laws and also decreed who would be called a god.

Boorstin began his comments by citing the common dictionary definition of law: "The rules of conduct established by the authority, legislation, or custom of a given community or other group." This is a humanistic definition.

The first *Encyclopedia Britannica* (1771) defined law more simply and accurately: "Law may be defined: The command of the sovereign power, containing a common rule of life for the subjects."

If God is our Sovereign or Lord, then His word is our law. If

the state is sovereign, then the state makes the laws. If man is sovereign, as some hold, then every man is his own god and lawmaker. We have a growing anarchy in the streets because of this belief. Our state schools teach that every person has the "right" to create his own value system. Is it any wonder that such students believe they can do what they please, kill at will, and despise all the moral standards with impunity? The remarkable fact is that more of them are not doing so. I have found that many students and adults are now moral anarchists. Many are restrained from a more open practice of their beliefs only because they realize that there are still some consequences to the logic of immoralism. The rage of some over the fact of AIDS is startling. They seem to believe AIDS is some kind of Christian plot against freedom!

The open face of religion is its system of laws. Its character is plainly revealed thereby. The humanistic laws of our time tell us that humanism is suicidal.

Basic to humanism's view that laws are a human invention is the belief that only an elite group are truly human (the rest of us are still animalistic), and this elite group should rule and make all the laws. This premise of an elite ruling power is basic to socialism and positivism. According to C.H. Haring, in *Empire in Brazil* (1958), "Comte's ideal was a dictatorial republic, ruled by an elite" (p. 140). Haring states it with admirable brevity and succinctness. Comte's own statement can provoke less able and less kindly a description. The Positivists in Brazil brought about a revolution (not a popular one), and created a new social order (but not a good one), because they believed that their philosophy provided the only valid basis for law and society.

To some degree, virtually every country now has a positivist and socialist legal system. Worse yet, the churches for the most part, Catholic and Protestant, modernist, evangelical, and ostensibly reformed, are antinomian. They have junked God's law in favor of man's law, which means they are either only nominally or marginally Christian. The restoration of society cannot take place until the churches again believe in the whole of God's law. They must recognize the sovereignty of God and His sole authority as lawgiver.

But a pastor of a sizeable church, a man I barely knew, went out of his way on one occasion to tell me, "When I hear talk of the sovereignty of God, it makes my flesh crawl." It should have that effect on intelligent humanists.

The Bible defines sin as the transgression of the law of God (*I John 3:4*). The law sets forth God's way of righteousness or justice. Sin turns man into the way of injustice and death. It makes man guilty before God, and it debases his nature and is a spiritual death. Our justification by Christ is the change of our legal status before God; by regeneration, we are then enabled to believe and to heed God's law. Our sanctification is our "moral transformation," to use Francis L. Patton's term; we now try with all our being to obey God's law, because our religion is no longer the attempt to become god, but the happy determination to let God be God, to rejoice in Him, and to love and obey Him.

Law is the open face of religion, and what men recognize as true law will tell you who their God is.

RANDOM NOTES, 19

By R.J. Rushdoony

1. At the family celebration of my aunt's ninety-ninth birthday, September 11, (she is in good health, and has a very clear mind), a kinsman, c. 84, was telling me of his experience after escaping into imperial Russia in 1915, fleeing from the Turkish massacre of c. two million Armenians (historian W.M. Lang's figure). He was with his brothers, one in his middle teens, and another older brother and his wife. The two boys, to survive, became street peddlers, selling shoelaces, pencils, and the like out of a small box they carried. The older of the two, George, was arrested when the Russian Revolution began. The Bolsheviks called him a "capitalist exploiter" because he had *more than one* of various articles. He escaped a likely death because he was under seventeen and was thus classed as one of the exploited!

I came home and read in the October, 1992, *Reason*, an article by Federal Judge Stephen F. Williams of his trip into Russia earlier in 1992. At an open flea market in a Moscow square, a Russian school teacher, "a nice lady," "told me in tones of horror, 'You know, they sell the goods for more than they paid for them.'"

What future is there for a people who think like that? Here in the U.S., we have more and more of such thinking. After the Rodney King riots in Los Angeles, some people justified the looting and burning of stores because the Korean owners charged more than storekeepers elsewhere. But the amount of vandalism and shop-lifting made the cost of operation greater for these store-keepers. The inability to think *honestly* is disappearing in many quarters.

2. I am happy to report that James Nickel's *Mathematics: Is God Silent?* is going to be translated into Korean. If you have not yet read this book, it is time you did! It costs \$15 plus \$2 postage and packaging; California residents add 7 1/4% sales tax (Ross House Books, P.O. Box 67 Vallecito, California 95251).

3. The most amazing letters we receive are almost uniformly the same. A complaint is made about some of our writers, that their attitude and language about this or that person is not Biblical and our Lord Jesus Christ would *never* speak that way! I wonder what kind of Bible they read? Our Lord's language concerning the church leaders of His day is hardly polite! As for the prophets, God through them used language about the religious and political leaders of their day that are rather cautiously translated into English. I wonder how such people can so misinterpret the word of God, and so misrepresent the Lord.

4. Writers routinely are abusive of the South because of slavery. Of course, the North had it too, and gradually dropped it, partly because it was not economically sound, something many in the south were beginning to recognize also before 1860. President Franklin Pierce, fourteenth president of the United States, in an excellent message to Congress, held that slavery was economically unsound and would not last to the end of the century, but few paid attention to him. There were evil owners, but the slave owners were mainly kindly men; the evil of slavery was that it was a form of welfarism and therefore destructive. About thirty

years ago, I wrote on "The Return to Slavery," later published in *The Politics of Guilt and Pity* (\$10 from Ross House Books, \$2 postage and packaging, California residents add 7 1/4% sales tax). I called attention to the fact that what the federal government was now doing was a massive re-institution of slavery, and not on a personal and more kindly level. Those who bash the Old South should be *the most hostile* to our present-day welfare society, for the modern slave state is the greater evil, but they are not. Consistency is not a common habit. There is a great deal of opposition in much of the world to the private ownership of slaves, but very little opposition to history's most common form of slavery, state ownership.

Incidentally, it was one of you, Dr. Ivan Bierly, an economist, who encouraged me to put "The Return to Slavery" and other essays together to be published in book form. That was in 1962-1963; the book, *Politics of Guilt and Pity*, first came out in 1970. 5. An outstanding history of Africa, its native cultures and problems, and the coming of the European powers, is very much needed. Thomas Pakenham's *The Scramble for Africa* (1991) is a step in that direction. David Livingston appealed to Europe to redeem Africa with *Christianity, Commerce, and Civilization*. What resulted became a greedy struggle for land. In some instances, adventurers involved their countries in unsavory and evil actions. Pakenham gives a vivid account of the process. Where he is weak is in his failure to give an account of the remarkable work of the missionaries in conversions, education, health, and more. The depravity of many Europeans is judiciously and fairly described. Only in passing does Pakenham cite the militant hostility of native African leaders to halting the slave trade (now reviving, according to Gordon Thomas in *Enslaved*). His view of the current African states is much too rosy perhaps. It is interesting to note in passing that Pakenham described Winston Churchill as the "bounder in politics."

This is an absorbing study, a step in the right direction, but we need still a fair and detailed account of Africa "before and after." This may have to wait for another generation.

6. Cynicism and unbelief are nothing new in history. They are ancient marks of decadence and forerunners of collapse. The ancient Kassites held,

Mankind is deaf and knows nothing.
What knowledge has anyone at all?
He knows not whether he has done a good or
or a bad deed.
(Joan Oates: *Babylon*, p. 168 [1979].)

7. I often think of one of history's great statements; Pope Urban II wrote to the Count of Flanders: "Dost thou claim to have done hitherto only what is in conformity with the ancient custom of the land? Thou shouldest know, notwithstanding, thy Creator hath said: My name is Truth. He hath not said: My name is Custom" (Marc Bloch, "The Feudal World," in Mormon F. Cantor and Michael S. Werthman, editors: *Medieval Society: 400-1450*, p. 67 [1972]).

8. The Puritans held that "the great business of life" is religion, and that it should be the governing power over all activities and every sphere of life. It was this view which gave them so great a power. Those for whom their faith is not "the great business" of their lives will be ineffectual . . . and they are.