

CHALCEDON *Report*

No. 371, June 1996



The Family: God's Prime Governing Institution

The Creed of Christian Reconstruction

Rev. Andrew Sandlin

[May be Freely Reproduced]

A Christian Reconstructionist is a **Calvinist**. He holds to historic, orthodox, catholic Christianity and the great Reformed confessions. He believes God, not man, is the center of the universe—and beyond; God, not man, controls whatever comes to pass; God, not man, must be pleased and obeyed. He believes God saves sinners—He does not help them save themselves. A Christian Reconstructionist believes the Faith should apply to all of life, not just the “spiritual” side. It applies to art, education, technology, and politics no less than to church, prayer, evangelism, and Bible study.

A Christian Reconstructionist is a **Theonomist**. Theonomy means “God’s law.” A Christian Reconstructionist believes God’s law is found in the Bible. It has not been abolished as a standard of righteousness. It no longer accuses the Christian, since Christ bore its penalty on the cross for him. But the law is a statement of God’s righteous character. It cannot change any more than God can change. God’s law is used for three main purposes: First, to drive the sinner to trust in Christ alone, the only perfect law-keeper. Second, to provide a standard of obedience for the Christian, by which he may judge his progress in sanctification. And third, to maintain order in society, restraining and arresting civil evil.

A Christian Reconstructionist is a **Presuppositionalist**. He does not try to “prove” that God exists or that the Bible is true. He holds to the Faith because the Bible says so, not because he can “prove” it. He does not try to convince the unconverted that the gospel is true. They already know it is true when they hear it. They need repentance, not evidence. Of course, the Christian Reconstructionist believes there is evidence for the Faith—in fact there is nothing *but* evidence for the Faith. The problem for the unconverted, though, is not a lack of evidence, but a lack of submission. The Christian Reconstructionist begins and ends with the Bible. He does not defend “natural theology,” and other inventions designed to find some agreement with covenant-breaking, apostate mankind.

A Christian Reconstructionist is a **Postmillennialist**. He believes Christ will return to earth only after the Holy Spirit has empowered the church to advance Christ’s kingdom in time and history. He has faith that God’s purposes to bring all nations—though not every individual—in subjection to Christ cannot fail. The Christian Reconstructionist is not utopian. He does not believe the kingdom will advance quickly or painlessly. He knows that we enter the kingdom through much tribulation. He knows Christians are in the fight for the “long haul.” He believes the church may yet be in her infancy. But he believes the Faith will triumph. Under the power of the Spirit of God, it cannot *but* triumph.

A Christian Reconstructionist is a **Dominionist**. He takes seriously the Bible’s commands to the godly to take dominion in the earth. This is the goal of the gospel and the Great Commission. The Christian Reconstructionist believes the earth and all its fulness is the Lord’s—that every area dominated by sin must be “reconstructed” in terms of the Bible. This includes, first, the individual; second, the family; third, the church; and fourth, the wider society, including the state. The Christian Reconstructionist therefore believes fervently in Christian civilization. He firmly believes in the separation of church and state, but not the separation of the state—or anything else—from God. He is not a revolutionary; he does not believe in the militant, forced overthrow of human government. He has infinitely more powerful weapons than guns and bombs—he has the invincible Spirit of God, the infallible word of God, and the incomparable gospel of God, none of which can fail.

He presses the crown rights of the Lord Jesus Christ in every sphere, expecting eventual triumph.

CHALCEDON Report

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

Chalcedon Scholars:

R. J. Rushdoony is president of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

Mark R. Rushdoony is vice president of Chalcedon and director and a teacher at Chalcedon Christian School.

Andrew Sandlin, an ordained minister, is editor-in-chief of the *Chalcedon Report* and the *Journal of Christian Reconstruction*; president of the National Reform Association; and associate editor of *Christianity and Society*.

John Lofton is a Chalcedon staff writer. He has served as a newspaper and magazine editor, columnist and has written many articles in leading journals

Thomas Schirrmacher, M.Th., Th.D., Ph.D., born 1960, is husband, father, pastor in Bonn, professor of ethics and of world missions, and publisher. He wrote 17 books, including his two volume Ethics ("Ethik").

July Preview:

In July's *Chalcedon Report*: Scenes from R. J. Rushdoony's 80th Birthday Conference!

Contents:

PUBLISHER'S FOREWORD	2
<i>The Family As Government</i> , by Rev. R. J. Rushdoony	
EDITORIAL	2
<i>"Quit Ye Like Men": The Calling Men Have Quit</i> by Rev. Andrew Sandlin	
BIBLICAL STUDY	6
<i>Love Thy Neighbor</i> , by Rev. Mark R. Rushdoony	
OUR MAN IN WASHINGTON	8
<i>The Family Defined</i> , by John Lofton <i>Postmillennialism and World Missions</i> by Thomas Schirrmacher	
	9
<i>Urban Nations Update: Counting</i> , by Steve M. Schlissel	
	11
<i>Reconstructing the Family: The Industrial Revolution and the Sociology of the Christian Family</i> , by Brian M. Abshire	
	12
<i>Runaway</i> , by J. Grant Swank, Jr.	
	15
<i>Abortion: A Constant Controversy</i> , by David J. Vaughan	
	16
<i>Make Profits Till I Come</i> , by David Chilton	
	17
<i>The State of Reconstruction In the Buckeye State 1996</i> by Jeffrey A. Ziegler	
	18
<i>Biblical Stewardship vs. Environmentalism</i> , by Ken S. Ewert	
	19
<i>The Reformed Paradigm: Thinking Like A Protestant In the Humanistic, Evangelical Wilderness</i> , by Jeffrey A. Ziegler ..	
	23
<i>Two Yardsticks of Morality</i> , by Hans F. Sennholz	
	25
<i>War Intensifies in Southern Sudan</i> , by Peter Hammond	
	26
<i>A Church "Out of this World,"</i> by Dan Smithwick	
	26
<i>Lutheran Dichotomies: Nature-Grace</i> , by John B. King, Jr.	
	28
<i>Rousas John Rushdoony and His Systematic Theology</i> by Pierre Courthial	
	31
<i>The War Against the Family</i> , by R. J. Rushdoony	
	35
<i>Reflections at the Close of the Twentieth Century</i> by R. J. Rushdoony	
	35
POSITION PAPER NO. 201	
<i>Guilt</i> , by R. J. Rushdoony	
	36
BOOK NOTES , by R. J. Rushdoony	37
RANDOM NOTES, 60	
by R. J. Rushdoony	
	38
LETTERS TO THE EDITOR	39
SPECIAL ANNOUNCEMENTS	40

EDITORIAL BOARD:

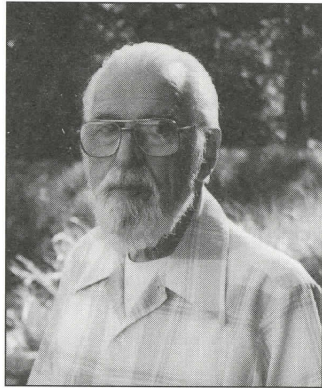
Dr. R. J. Rushdoony, President and Publisher
Rev. Mark R. Rushdoony, Vice-President
Rev. Andrew Sandlin, Editor
Mrs. Grayce Flanagan, Managing Editor

EDITORIAL OFFICES:

Chalcedon, P.O. Box 158,
Vallecito, CA 95251
Telephone Circulation (1-4 p.m., Pacific)
(209) 736-4365
Fax (209) 736-0536
<http://www.mother.com/~dlh/Chalcedon>
Circulation: Rebecca Rouse
Printing: Calaveras Press

The Family As Government

By Rev. R. J. Rushdoony



Our perspective is so much dominated by church and state (especially the state) that most people cannot think in terms of other priorities. Paul at Mars Hill spoke of God as Him in whom “we live, and move, and have our being” (*Acts 17:28*), but for modern man it is the state which is man’s habitat and atmosphere.

For many years, I have spoken about the family as government, without much disagreement but also with almost no response because people have so thoroughly equated government with the state.

Of the Ten Commandments, four center on the family: 1) “Honor thy father and thy mother” (*Ex. 20:12*); 2) “Thou shalt not commit adultery” (*Ex. 20:14*); 3) “Thou shalt not steal” (*Ex. 20:15*), and 4) “Thou shalt not covet thy neighbour’s house . . . wife . . . or anything that is thy neighbour’s” (*Ex. 20:17*). Property in the Bible is family owned, an inheritance from one’s forefathers to be passed on to one’s descendants (*1 Kin. 21:3*).

When we examine Biblical law, we see that the basic powers in a society are almost entirely given into the hands of the family. The most important of these are, *first*, the control of children, which means control of the future. The modern state seeks to command this power in a number of ways, beginning with statist education. The Christian and home school movements are regaining that power for the family. *Second*, control over property is again control over the future. God’s law gives power over property to the family and does not tax property. Here again the modern power state is usurping a family right. *Third*, control over inheritance means a control over the future. In God’s law, the eldest, or most godly, son gains a double portion, and the care of the parents. The ungodly are disinherited. This means the godly capitalization of the future. Today the state takes the role of the firstborn and the main heir by its inheritance taxes. *Fourth*, education is again control over the future and is a family power, one which the family is in process of regaining. *Fifth*, charity is a family power in Scripture, and the poor tithe was and is basic to God’s law.

The family has other powers, but these are the basic ones. The only major power withheld by God from the family is the death penalty (and hence Cain could not be executed).

The family is man’s first church and where his best instruction in the Faith takes place. It is man’s first government and his most basic one. It is also the key school in man’s life, his basic source of economic education, and much, much more.

More than a few cultures have survived the loss of civil government for centuries when their families have been strong, most notably Jews, and Armenians.

Families need to recapture their God-ordained powers. Family trusts need to be created, the able minds provided with funds for schooling on all levels, and planning adopted for the generations to come.

Family re-unions need to be encouraged, and family records kept. Remember, the Bible has many genealogies, and they include far more than the Messianic line. In school, I memorized the names of the American presidents; my father, born and reared in the old country, had memorized the names of his forefathers from the time of their conversion, over 1600 years. (It helped that they all lived in the same village and were buried in the same churchyard!)

Remember, our Lord Jesus Christ was born into a family, and God Himself uses the language of the family to describe Himself as “our Father” (*Mt. 6:9*).

It has always baffled me that this does not delight Christians. We should better understand God since we are family members after the flesh. His love for us should be more understandable. We know our own parental joys and griefs, and we can thereby better know God as our Father.

At present, much on the national and United Nations levels is anti-family. The family is regarded as incompetent by a variety of forces determined to make it so.

Our calling in Christ requires us to become godly members of families. True enough, the family and marriage are for time only, but so too is preaching. There are no sermons in heaven! Does that make preaching unimportant?

I believe that a new reformation is under way. Many forces are involved in it. The central one, I believe, is the family. This reformation begins with you.

EDITORIAL

“Quit Ye Like Men”: The Calling Men Have Quit

By Rev. Andrew Sandlin



The exhortation “quit ye like men” in 1 Cor. 16:13 is a translation of *andrizomai*, meaning “act manly” or “act courageously.” It envisions Christian women no less than Christian men. It presupposes, however, that men (males) act in a distinctive way, possess certain virtues God requires of all his people. In the human sphere, strength in the Bible is associated with men (explicitly in this passage), while weakness is associated with women (*1 Pet. 3:7*; for a secular but perceptive

analysis, see Steven Goldberg, *Why Men Rule: A Theory of Male Dominance* [Chicago and La Salle, 1993 ed.]; it is precisely for this reason that men are required to honor and protect women—it is the rationale for chivalry, a lamentably lost art. The weakness of women is a fact of Biblical revelation that not all the blinding assaults of modern secular feminists or the compromising machinations of “Christian feminists” (abetted by male wimps) can overturn. God made the sexes different—not one superior to the other, but nonetheless truly different. Distinctives of each of the sexes fit each for the task to which he is called by God.

Many Christian men are fond of balking and squawking about the rampant feminism in modern culture and church, and much of the balking and squawking is justified. It is only fair to note, however, that the supreme blame for this “gender” debacle eroding the foundations of our culture *lands squarely at the feet of men*—and especially Christian men. Christian men cannot on the one hand lament the surge of feminism and a feminized culture and on the other hand engage in practices or endorse policies that permit or further that increase. But engagement and endorsement of these policies by men have been quite pronounced over the last few years, and we reap today the bitter dregs of Christian men’s dereliction.

Joe Six-Pack, Rambo in profession and Weenie in action, charges of the modern Western church, “It’s all for a bunch of blankedly-blank women and children.” Frankly, he’s right on target. As Ann Douglas noted in *The Feminization of American Culture* (New York [1977], 1988), the pastoral ministry in the United States became radically feminized last century, mainly as a result of the decline of the residue of the virile, doctrinal Calvinism of the colonial era. Ministers—and not only Unitarians—became sentimentalized agents of syrupy storytelling and psychological good-feeling clap-trap. The learned, forthright ministry of the Puritan age was transformed into the lumpy, soothing clergy of the nineteenth century. These later Ministers of Mush eschewed the world-conquering Faith of their virulent Calvinist forefathers (whom they deemed—dare we say it?—too “dogmatic”) and settled in for a tenderfooted feminized faith. When the epochal and inevitable institutional split erupted early this century, the antisupernaturalistic and worldly liberals took their erstwhile orthodox institutions straight into apostasy, while the supernaturalistic and other-worldly fundamentalists took their backwater Bible institutes, pietistic missions agencies, and retreatist churches and galloped straight into Separatist Land. One trait held these seemingly disparate groups together—*hatred for virile, masculine, world-conquering Calvinism* (even today, the only sector the fundamentalists hate more than the liberals is those

“dangerous” Calvinists: *feminized religionists hate Calvinism more than anything else*).

The theologically liberal paradigm has collapsed into the waiting arms not merely of feminism, but of a blasphemous goddess cult (see Theodore P. Letis, “Feminine Spirituality: Eve Shakes An Angry Fist at YAHWEH, But He Triumphs Through the Son,” *Journal of Christian Reconstruction*, Vol. IX, Nos. 1, 2 [1982-1983], 182-199). Today the American Academy of Religion and the Society of Biblical Literature, among the world’s most prominent Biblico-theological societies, are honeycombed with apostasy—and the most prominent expression of that apostasy is radical feminism (Peter Jones, “God Need Not Apply,” *World*, February 10, 1996, 24, 25). The extent of its prominence is unnerving:

There is nothing startling in the observation that the feminist hermeneutic has acquired general acceptance in the academy as a new, unquestioned orthodoxy and is introduced explicitly or implicitly into almost every debate. But statistical data gives objective proof of the power of the ideological locomotive. Of the 386 major academic sections [at the annual joint meeting of the societies], 59 were entirely devoted to feminism and 30 had major feminist components. That is, virtually a quarter of the program specifically featured the various aspects of this one agenda. From where things were twenty years ago, this is astounding. (*ibid.*, 25)

Conference topics included “Amazing Grace! How Sweet the Sound! Southern Evangelical Religion and Gay Drag in Atlanta,” “God Raised Him Erect: Lactantius and the Male Body,” “Sisterhood Among Lesbian Women Psychiatric Patients,” “The Hetero-gendering of the Queer Male Jewish Body,” “Toward a Goddess Theology,” and “The Challenge of Lesbian Theory to Heterosexual Biblical Interpretation” (*ibid.*, 24, 25). Radical feminism and attendant perversions have become common fare in the smorgasbord of modern religion: the evisceration of Calvinism eventually lands squarely in the lap of Ms. Left.

Conservatives went in another direction, though one no less vulnerable to deviation because of their repudiation of historic Calvinism. They were “ripe pickin’s” for three chief emasculating retreatist movements of the antebellum period: deeper-life devotionism, Billy Sunday revivalism, and prophetic dispensationalism (see Douglas Frank’s excellent study *Less Than Conquerors* [Grand Rapids, 1986]). Out of this motley mix (and a few other retreatist factors) emerged modern evangelicalism, the most dominant expression of conservative Christianity in the United States (with the possible exception of Roman Catholicism).

Chalcedon Report, published monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the editor-in-chief, Box 158, Vallecito, CA 95251 or faxed to 209-736-0536. Laser-print hard copy and electronic disk submissions firmly encouraged. The editors are not responsible for the return of unsolicited manuscripts. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©1996 Chalcedon. All rights reserved. Permission to reprint granted on written request only.

Emotion and “Relation,” No Doctrine, Creeds, or Theology

The modern evangelical paradigm therefore bears distinctive marks of the non- or anti-masculine, *i.e.*, feminized religion. One is its aversion to doctrine, creeds, and theology, and an obsession with emotion and “interpersonal relationships.” Woman is designed by God as a relational being—relating in the human sphere to her husband (*Gen. 2:21-23; 3:16*). The evangelicals (including the fundamentalists) are, like the woman, essentially experiential, grounding their faith in the “born-again” conversion experience rather than the objective word of God and Christ’s judicial work. Intensity of emotion is increasingly the index of vibrant faith, and accurate theology and the historic creeds and confessions identified with “dead orthodoxy.” Theology and confessionalism arise from the Spirit-empowered employment of the rigorous exertion of gifted intellect, and they are quite correct who identify this exertion with Christian men (women did not compose any of the historic creeds or confessions). The assault on theology and confessionalism is emphatically an effect of feminized faith and eventually turns into a barrage against a masculine faith itself.

As men have sacrificed intellect for emotion, creeds for psychology, and theology for relation, the church has traded its virile theological heritage for a mess of sentimentalized, deep-feeling weepiness, the most graphic example of which is exhibited in the huge “men’s conferences” which ironically meet in masculine football stadiums while learning to practice feminine religion. The 80s man was to “learn to express his tender emotions”; the man of the 90s is to “get in touch with his feminine side.” At this rate, the man of the next millennium will be androgynous.

Subordination, No Dominion

Another distinctive of the modern evangelical church which male irresponsibility has permitted is the tendency of subordination to, rather than dominion over, modern culture (see my “The Feminization of the Church,” *Chalcedon Report*, July, 1995, 3-5). Jeremiads like Richard Quebedeaux’ *The Worldly Evangelicals* (San Francisco, 1978), Francis Schaeffer’s *The Great Evangelical Disaster* (Westchester, IL, 1984) and James Davidson Hunter’s *Evangelicalism: The Coming Generation* (Chicago, 1987) pinpoint the problem of evangelical accommodation to the world system but pointedly fail to furnish the solution. More fundamentally, they fail to observe the conditions which render such accommodation not merely possible, but inevitable. In fact, it is impossible to understand the impotence of modern evangelicalism apart from the sexual-egalitarian revolution of the present century.

When the natural, inherent, God-ordained—and, I might add, *noble*—orientation of women as domesticated, subordinate creatures (*Tit. 2:5*) pervades the church and the Faith in the latter’s relation to the present world, the church and Faith lose their aggressiveness—their dominion spirit—and develop an acquiescent, sometimes servile approach toward modern culture. The church properly is feminine (subordinate) in its relation to Christ, but masculine (dominionist) in its relation to the world. The modern evangelical church, by and large, has reversed these

roles. The modern church wishes to dominate Jesus Christ and submit to secular culture. Rather, God has called the church to masculinity, to external aggressiveness in its approach to culture (*Mt. 28:18-20*).

Camile Paglia’s half-comical, though scatological description of the man’s symbolic attachment of projection to urination captures the truth of dominion as an inherent aspect of masculinity much more adroitly (and certainly delightfully) than do most modern men, let alone Christian men:

Concentration and projection are remarkably demonstrated by urination, one of the male anatomy’s most efficient compartmentalizations. Freud thinks primitive man preened himself on his ability to put out a fire with a stream of urine. A strange thing to be proud of but certainly beyond the scope of a woman, who would scorch her hams in the process. Male urination really *is* a kind of accomplishment, an arc or transcendence. A woman merely waters the ground she stands on. Male urination is a form of commentary. It can be friendly when shared but is often aggressive as in the defacement of public monuments by Sixties rock stars. To piss on is to criticize. John Wayne urinated on the shoes of a grouchy director in full view of cast and crew. This is one genre of self-expression women will never master. A male dog marking every bush on the block is a graffiti artist, leaving his rude signature with each lift of the leg. Women, like female dogs, are earthbound squatters. There is no projection beyond the boundaries of the self. Space is claimed by being sat on, squatter’s rights. (Camile Paglia, *Sexual Personae* [New York, 1991], 20, 21)

Paglia, as a self-professed pagan, imputes to “nature” scaled-down qualities and actions of the Triune God of the universe, and thereby degrades man and woman. Her recognition of man’s “outward” propensity is quite correct, though. It is God, in fact, who instilled in man (*i.e.*, males) the urge of “projection” (*i.e.*, dominion). Woman was given to man because it was not good for him to be alone; woman is called to assist man in his calling—dominion in the name of the King (*Gen. 2:15-23*). She has no independent calling. As a derivative creature, her life is lived out with main attention on her covenant head, ordinarily her husband. We do not hereby imply women have no direct contact with God, as though the husband is a medieval-style intermediary or confessor, only that woman’s God-ordered calling in this life includes revolution around and investment in the life of her covenant head. She is a primarily a *domestic* creature, while her man is primarily a *dominion* creature.

When the conservative church fails to resist the romanticized lure to feminization, however, it necessarily assumes the feminine trait of domesticity in its relation to culture. The evil culture then “acts manly” by exerting dominion over the rightful heirs of the earth, *i.e.*, Christians. The disenfranchisement and outright slavery of the church and Christians in modern western culture will not be remedied by electing more Christian politicians (though they are desperately needed), nor by establishing more Christian schools (though we could use them) nor by holding more state-wide revival meetings (which we can frankly do without) but by *reorienting the character of the contemporary feminized church*. The church must regain its

masculine (dominionist) attitude toward the world and life.

God's Covenantal Order

Because men are covenant representatives (*Jos. 22:13, 14; 1 Cor. 11:3*), they do not act for themselves alone. Just as Adam acted for his covenant posterity, and Christ acted for his covenant posterity (*Rom. 5:12-21*), so men act for those under their covenantal authority. In the case of the wife, this authority is demonstrated most graphically when during the wedding ceremony the minister asks, "Who giveth this woman to be married to this man?" As the father responds, "I do" (or, somewhat less covenantally, "Her mother and I"), he utters a supreme covenantal statement. By this symbolic act the bride is transferred from subordination under her father's covenant authority to subordination under her groom's covenant authority. *Women are never independent creatures*; they are never (in this life) liberated from concrete male covenantal representation (if they are widows with no remaining family, the [male!] eldership of the church represents them [*1 Tim. 5:3-10*]). The woman naturally assumes her husband's name; she becomes a member of *his* family.

Likewise, offspring of marriage are represented by the father; orphans are represented by the church (*Dt. 14:27-29; 16:10-14*). Minor sons remain covenantally represented by their fathers until they marry (*Gen. 2:24*). The concept of unmarried sons not covenantally represented by fathers is an affront to the covenantal order. As noted above, the covenantal representation of the daughter is transferred to her husband.

In Scripture there are three classifications of adult males: married men, usually with offspring; unmarried men actively seeking a wife; and unmarried men gifted with the single state in special uninterrupted service to God (*1 Cor. 7:7-8, 32, 33*). (Widowers may constitute fourth category). The Bible knows nothing of the perpetual unattached playboy (Christian or unchristian) who resists the calling of covenantal headship. Men in Scripture are called to represent families. Some from among these are called to represent the church (*1 Tim. 3:1-5*). Certain are called to represent the citizenry (*Dt. 1:15, 16*). The Biblical calling to man is a calling to covenantal headship. *For a man to evade this calling*—for example, to attempt to transfer it to the wife or the church (or worse yet, the state)—*is to war against the covenantal order*.

The man is divinely selected to assume this covenantal responsibility which includes two main tasks: loving and providing for a wife (*Eph. 5:25-28*), and bringing up children in a godly manner (*Eph. 6:4*).

The War on God's Covenantal Order

Satan's war on the covenantal order is no less intense or wily today than it was in Eden. Indeed, if anything it more ferocious. *Anything that works to subvert that covenantal order is evil*. God's covenantal order in the church, school, vocation and state sustains intense Satanic attack today. Nonetheless, Satan unleashes his most severe assaults on the fundamental earthly institution, the Christian family. He knows that if he can subvert the family (as he did in Eden), he can subvert the wider covenantal order. The evils of wanton divorce, adultery, and

pornography are widely (and correctly) recognized as chief illustrations of this subversion. Less obvious, however, are the deeper factors that fuel this subversion, the sins constituting the root out of which grows the more overt and seemingly more egregious fruit modern Christian conservatives assail.

Men's Dereliction of Covenant Duty

The refusal of Christian men to lead their families in the Faith (*Jos. 24:15*), including family worship, is the fundamental cause of the present gender corruption. If the man abdicates his calling as God's covenantal representative in the family, he lays the ground for the erosion of church, state, and the wider society. All the clean-up-culture campaigns in the world cannot compensate for a lack of men's covenant government in the family. When men begin to order their own lives and their families according to the law-word of God, they sow the seeds of ecclesiastical and cultural reconstruction.

Women's Dereliction of Covenant Duty

Another root cause of the present debacle is the pervasiveness of two-income families (father and mother both working full-time outside the home). The Bible, strictly speaking, does not forbid a wife's employment outside the home, but it does insist that the maintenance of the home is her principal calling (*Tit. 2:5*). The woman who makes something other than the home and the care for husband and children the central task of her life subverts God's covenantal order, and the husband who collaborates with this subversion is perhaps more guilty than his wife. All the arguments about the necessity of two incomes to maintain a good, upper-middle-class lifestyle fall prostrate before the law-word of God, which requires the woman to be a "keeper at home." Some may argue, of course, that this cause is merely the effect of another cause—increased and burdensome taxation. To this I rejoin, "But what is the root cause of the wanton taxation, if not the designs of a paternalistic and messianic state, in business because of the failure of Christian men to maintain family government." Any way you slice it, guilt for cultural evils usually ends up at the doorstep of irresponsible men.

Creating Family Division By Social Policy

The cultural attitude toward women (another result of Christian men's dereliction!) contributes heavily to the erosion of the culture itself. One thinks immediately of the political and ecclesiastical franchise. When women were given the franchise in both state and church, the perpetrators (many of whom were professed Christians acting on assertedly Biblical "principles") cut a crucial cord of covenant continuity. When the universal-franchise peddlers altered the federal and church constitutions, they didn't enfranchise women and teenagers so much as they *disenfranchised the family*. The family acts in its covenant head. It is counted in its covenant head (*Mt. 14:21; Mk. 6:44; Lk. 9:14*). It is both blessed and cursed in its covenant head (*Ex. 20:5, 6; Jos. 7:24-26*). It *decides* in its covenant head (*Mt. 27:25*). Luring women and teenagers (and, if the trend is not soon reversed, smaller children) to combat their father and covenant head and his God-ordained authority is to strike at the

very foundations of God's covenantal order. As nineteenth-century Calvinist luminary Robert L. Dabney notes:

If the Jacobin [radical French revolutionary] theory be true, then women must be allowed access to every male avocation, including [civil] government, including war if she wishes it [!], to suffrage, to every political office, to as absolute freedom from her husband in the marriage relation as she enjoyed before her union to him, and to as absolute control to her own property and earnings as that claimed by the single gentleman, as against her own husband. (R. L. Dabney, *Discussions of Robert Lewis Dabney* [Edinburgh, 1982], 25)

Universal suffrage is no benign benefit crafted to enhance the state of women. It is rather a pernicious assault on God's covenantal order, one thread of a web of egalitarian fancy calculated to erode the Biblical family. It furnishes wives and children independent authority, the power to strike at covenantal headship and thereby subvert the covenant. It degrades women and children by undermining their proper domicile.

The solution to these phenomena and others—root causes of the present plight—is a revival of Biblical family government, the covenantal order of the Christian family. These are certainly not the only factors, but of one thing we can be certain: *Anything that works to subvert God's covenantal family order is evil.* To war against that which subverts the Christian family order is to do God's bidding. Subverting all that subverts the family covenant is critical to the rejuvenation of Biblical Faith in all spheres of life.

Neglecting Basic Issues

Because modern conservative theologians and analysts tend to accommodate (often unintentionally) the prevailing egalitarian spirit, they are blinded to a prime source of the failure of the church. The fundamental problem, as always, is sin. But the most fundamental of the fundamental sin is *the sin of attempting to alter God's created order.* It is to be as God, re-ordering life according to one's own whims, reason, or experience. The division of man as created in God's image into male and female and their relation and respective callings constitute the central fact of God's creation in this universe: only man (male and female) is created in God's image. It is no coincidence that Satan's tactic to lead the human race into sin and judgment focused on this central sexual fact (*1 Tim. 2:13, 14*). It is no less astounding that the reputedly perceptive analysts of our modern malaise should so blithely overlook this. The fact is perhaps so obvious that they cannot see it; it has perhaps so pervaded our culture that it has seeped into their very thought processes. Their usual lack of historical perspective forbids an objective perspective from which they can accurately view the error and the solution.

There will be no revival in the church and the wider culture until there is revival in the family. And there will be no revival in the family until there is revival in the understanding and practice of the covenantal order of man and woman.

This is *the* issue for our times.

Sunday Lesson Series on Hebrews

Now is the time to subscribe to Rev. R. J. Rushdoony's "Sunday Lesson" series on Hebrews, titled "The True Mediator." In his series of studies in Hebrews, Rev. Rushdoony calls attention to the sole mediatorship of Jesus Christ. The mediator cannot be Israel, nor the Temple, nor can it be church nor state. Throughout history, many claimants have presented themselves as the true Door to God. The Epistle to the Hebrews undercuts all rival claims to establish the sole and unique mediation and salvation by Jesus Christ. In an age when false claimants are many, Hebrews deserves renewed attention.

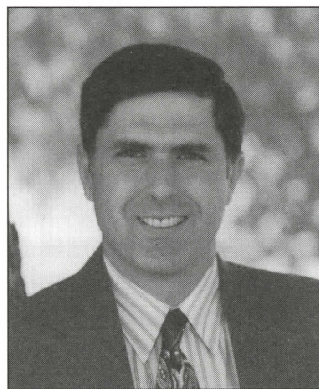
The "Sunday Lesson" series has two tapes per month \$4.50 per tape. Each tape has two lessons with questions and answers at the end. A bill is enclosed with the tapes every other month. For California residents, there is 7 1/4% sales tax. The Hebrews series starts in July.

Christian Tape Productions, P.O. Box 1804
Murphys, CA 95247

BIBLICAL STUDY

Love Thy Neighbor

By Rev. Mark R. Rushdoony



For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law. (Gal. 5:13-18)

Perhaps no single word in the Bible has been so misused as "love." An entire theology (or more properly *anti-theology*) of love has come to dominate many churches. Our interest here is on how the law is often seen as having been replaced by love, which is then denigrated to a subjective emotion which, we are told, must control our every relation and thought.

No emotion we feel, however, can honor God or our neighbor more than our obedience to the law of God. The Ten Commandments became the foundation of Western law because

they were viewed as foundational to a just (meaning righteous) society. To view the emotion of love as the standard of our social responsibilities is to deny the reign of sin in our hearts and the struggle with the flesh Paul speaks of in this passage (v. 17). It is the desire to “be as gods, knowing [determining] good and evil” (*Gen. 3:5*).

The love that we Christians feel for God does not come from within us. It is the gift of God’s Spirit which regenerates our cold, dead hearts and leads us to repentance and faith. We are by grace led to seek after God. The Spirit then begins the work of sanctification in our lives. It leads us increasingly, by degrees and imperfectly, to put the lusts of the flesh behind us and to desire the things of our Heavenly Father.

Paul speaks in this passage of spiritual liberty and how we use it. Our spiritual liberty is the freedom we feel from the curse of God and condemnation by His law. We feel free because we are told Christ has paid our penalty on the cross and that we have been adopted as the children of God and fellow heirs with Christ. Unfortunately, the Galatians had compromised their spiritual liberty by listening to those Judaizers who taught that they were justified by works.

Paul’s warning is that the Galatians not take liberty to mean license. License is self-serving rebellion. Spiritual liberty before God allows us to serve one another. Paul is really speaking of our actions as stemming from our love of God. When Christ was asked which was the great commandment in the law, He responded by quoting Deuteronomy 6:5: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment” (*Mt. 22:37-38*). This is the beginning of any understanding of love. We begin with a love of God which we seek to increase day by day and year by year. Loving God with our “mind” requires that we try to understand the will of God with much more than emotion. Having a mere emotional feeling for God does not require much effort on our part: Christ thus added that, “If ye love me, keep my commandments” (*Jn. 14:15*).

Spiritual liberty allows us to focus on our love for God. Ceremonies are one way we bear witness to this. But ceremonies are often abused by the worst sorts of hypocrites, false teachers, and Pharisees of all eras. More is demanded of us. Christ continued, “And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (*Mt. 22:39-40*). The summation of the law was in these two fundamentals — the love of God and the love of our neighbor. God has demanded that we give to others what springs from our love of Him. This may be as little as a cup of cold water in the name of Jesus. It certainly includes the commands of Scripture in both Old and New Testaments: “Love is the fulfilling of the law” (*Rom. 13:10*). To act in terms of the law of God to those around us is the highest honor we can give them. To separate love to our neighbor from our love of and sense of responsibility to God is humanism no matter how piously it is presented.

When Paul commands us to love our neighbor as ourselves, he does not intend that we transfer a selfish love to others. He merely means that love for others should be a natural part of us.

But we cannot truly love others until we understand what our attitude toward ourselves ought to be. If we see ourselves as created in the image of God, with regeneration, the key to finding purpose in life, then we will see more clearly our attitudes and duties to other men. If we ourselves act and think in terms of our responsibility to God, we see more clearly our duties to all around us.

The Galatians did not show love to one another. Rather, they chose to “bite and devour,” an apparent reference to bickering and accusations of some sort. The end was that they “consumed” each other. All false ideas of righteousness and sanctification (which is what the modern gospel of love is) are destructive of individuals, organizations, and societies because they deny God’s law in favor of a human stand. When it comes to believers, we not only must demonstrate our love for others in terms of our responsibilities to God; we must also thereby demonstrate our love for Christ. When Peter three times professed his love for Christ, our Lord responded, “Feed my sheep” (*Jn. 21:15-17*).

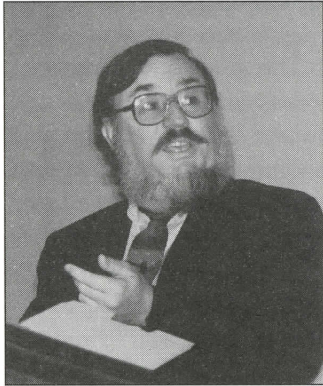
The solution to biting and devouring is to “walk in the Spirit” (v. 16) so that we do not “fulfill” or serve the “lust of the flesh.” We may, as sinners, still be subject to sin but we are not its subjects or slaves. As free men we have free consciousness before God. We know we have been freed to serve God in joy and gladness. It is because “the flesh lusteth against the Spirit” (vs. 17) that we cannot equate human emotion with the love God expects of us. Our emotions come from our flesh, or human nature. They are transient and unstable. Our love for others must be measured in terms of something other than human nature and its fleeting emotions. Our love is only of God if it is in terms of His law. “Love is the fulfilling of the law.” Nothing sounds so strange to pietistic antinomians. We show our love to God by obeying His commandments. We show our love to Christ by “feeding” His sheep. We show our love to others by obeying the law of God in all respects in our every dealings with others. Will an emotion offer them more?

If we are led by the Spirit, we are not under the law, Paul adds. Now as this is often taken, Paul is saying the law is abrogated and we have no obligation to it. That sounds strange from an apostle who quoted from the law so much and spoke so much against sin. We are not under the dominion of its curse. We now have spiritual liberty. We are not (and never were) under the law as the means of justification, as the Judaizers were telling the Galatians. When Paul used the same language of “not under the law” in Romans 6:14, he said sin should not have dominion over us but that we should yield ourselves to God as instruments of righteousness. Did “not under law” there imply freedom to sin under grace? “God forbid,” Paul replied to his own question. Rather, we are to obey “from the heart” (v. 17).

The proponents of pious love would have us believe that the Spirit of God would lead us to do other than the law of God. They would have us believe that the will of the Spirit is different than the Word of God so that walking in the Spirit is different than obeying God. Such disjointed theology is an abomination that leads to a disjointed church.

The Family Defined

By John Lofton



The cartoon in the *New Yorker* magazine — Bulletin! Bulletin! I interrupt this column to remind you of a *very* important fact: The family is *not* God. The family can become an idol. We are to focus (sorry, Dr. Dobson; Jim, I love you, brother) on the Godhead and on God's Word, not on the family. Thank you. I now return you to my regularly scheduled column:

The cartoon in the *New Yorker* magazine in early 1993 is most relevant to this issue of our *Report*, but the humor is dark indeed. It shows an aquarium full of fish. One is saying to another: "I guess we'd be considered a family. We're living together, we love each other, and we haven't eaten the children yet."

Well, why not? I mean, if God's Word is not true, and if a family is not defined, immutably, by God, as one man, one woman, and their children, living together, and, by extension, other blood-related persons, then why can't a bunch of fish who don't eat their offspring be a "family"?

No God, no rules, right? Right.

And make no mistake about it, friends: No institution is under more vicious attack today than the God-ordained, Biblically-defined family. And the way this attack usually occurs is by arguing that there really is no such thing as "the family." God says there is. But, as usual, the voice of the serpent asks, implicitly: "Yea, hath God said"? (*Gen. 3:1*). Examples:

— Late last year, the United Nations held a New World Order, U.S. taxpayer-supported conference on women, in Communist China. The Director of the American delegation to this meeting was former U.S. Representative Marjorie Mezvinsky. In an interview on Pat Robertson's "700 Club" (8/3/96), when asked why the draft document governing this conference left out the words "wife, husband, father," Mezvinsky said: "I don't know if it's fair to say there is a *traditional* family. What is a traditional family?" When, thank God, she was pressed by the reporter to define the U.S. position on parental rights, Mezvinsky snapped, angrily, bugging her eyes: "I'm not going to give it to you. It's just total, abject nonsense. It's, it's, it's, it's nonsense."

In this same report, from this meeting in Beijing, we see the burned-out, ultra-Leftist, extreme feminist "leader," former Congressthing Bella Abzug, trashing fathers everywhere, yelling to one assembled mob: "We will not allow the continued domination of a male power structure which deprives people of their livelihood, their hopes and their dreams!" But, how stupid

can you get? Without fathers, *Christian* fathers, heading their families, a family is in real trouble.

So, what is this all about? Well, Abzug, explicitly, let's the cat out of the bag. In another clip, we see her, again screaming, to another group of applauding fellow-radicals: "It's hard to overturn every part of history. It's not that easy."

Indeed. On this score, unwittingly to be sure, Bellowing Bella is right. She rings the bell and gets the cigar — which I'm sure she'd look right at home smoking.

Paraphrasing Psalm One, "B.B." is correct. *It is* hard, as she and her ilk are, to be raging heathens imagining such vain things as their being able to overturn the God-created order of things. *It is* hard to take counsel against the Lord, and His anointed, saying, in effect, forget God!, we're going to do things *our* way!

Yes, the God-hating way *is* hard. In fact, it is *impossible* — though amusing to God. Indeed, we are told that God sits in the heavens and *laughs* at such nonsense. But, He is not merely amused. God also holds such idiots in "derision," which means He mocks and ridicules them. And He shall speak to them in His wrath, and vex them in His sore displeasure." He speaks of His Son breaking these God-haters with a rod of iron, dashing them in pieces like a potter's vessel — giving new meaning to the words "cracked pots," which is what all such God-haters are. "Serve the Lord with fear," God says, "and rejoice with trembling. Kiss the Son." Why? Because if this is not done, He will "be angry," and you will "perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

— In June of last year, U.S. Labor Secretary Robert Reich addressed the National Baptist Convention on "Family Values." But, in his six-page, single-spaced talk, Reich says everything about families except *what, exactly, is a family?!* He ridicules the notion that there is such a thing as a "saintly" or "sinful" family. He says almost all "families" work. He says these "unspoken heroes of American life" don't want their kids to get sick. He says they go to church to seek "higher meaning" than they find on the job. He trashes the "sirens of cynicism" and "the prophets of blame" and "simplistic solutions." He quotes the anti-family, whoremongering, wife-woman abusing Dr. Martin Luther King on, of all things, the need to "repent" for the actions of "bad people"!! He calls for a "great debate" on "family values." He denounces "bullies" and "mean-spirited sentiments." He asks: "Who is the family"? And he answers (a drum roll and cymbal clash, please): "We are all family. We all have value."

Arghhhhhhhhhhhhhhhhh! Great stuff, no?

— Feminist, researcher-pornographer Shere Hite who, thank God, has renounced her U.S. citizenship and moved to England, says, in her 1994 "Report On The Family: Growing Up Under Patriarchy," that the "holy family" model of Jesus, Mary and Joseph is "an essentially repressive one, teaching authoritarian psychological patterns and a belief in the unchanging rightness of male power." Yikes! Jesus was abused as a child?! And she adds: "How can there be a successful democracy in public life if there is an authoritarian model in private life"? Huh? The *only* way there can be a "successful" public life is if there is, *first*, some kind of self-governing, *private* "authority." Truly,

this woman is a moron.

— On the Cable News Network program “Crossfire” in December of 1992, Debra Haffner, of the Sex Information And Education Council, is bristling with *misinformation* and has, obviously, been *miseducated*. She says: “When we affirm people, *all* families, you know, I think that is encouraging tolerance, which I think all of us would agree is an *American* family value.” Another raging heathen.

— In the September 2, 1995 *Washington Times* newspaper, David Kahn, president of the American Jewish Committee, attacks the Christian Coalition, noting, approvingly: “There is no one ‘American family’ and to claim [there is] is absurd.”

— The October 1995 *American Spectator* magazine quotes the Nobel Prize-winning writer Toni Morrison as “proposing an abandonment of societal restraints and a return to the elemental urges of nature.” She says: “The little nuclear family is a paradigm that just doesn’t work. Why we are hanging on to it, I don’t know.”

— Homosexuals, through our heathen courts, are also working hard to destroy the Christian family. The examples are, literally, too numerous to mention. In November of last year, the U.S. Supreme Court let stand, without comment, a Wisconsin Supreme Court decision that allowed a lesbian mother’s live-in fornicator, whom her 6-year-old son considers a parent, to prove that she (?) is entitled to visitation rights. In this same month, the New York Supreme Court — noting “fundamental changes” in the American family — ruled (4-3) that neither heterosexual nor homosexual couples have to be “married” to adopt a child together. And in July of last year, the Washington D.C. Court of Appeals ruled that homosexual unmarried couples in “committed relationships” are permitted to adopt children under District law.

— And, of course, the folks in our national media are also doing their part to demolish the Christian family. In January of this year, the *USA Today* newspaper reported that the NBC program “Friends” featured a lesbian “wedding” with virtually no reaction. The “minister” who “married” the two women, a character played by the lesbian sister of Rep. Newt Gingrich, says, in the program: “Nothing makes God happier than when two people — *any* two people — come together in love.”

In December of last year, on NBC’s “Today” program, Walter Cronkite, discussing his upcoming special on the cable TV “Discovery” channel, ridiculed the supposedly mythical, traditional “Ozzie and Harriet” family. Said Cronkite, with a sneer in his voice: “We’re not going to achieve *traditional* family values which actually are not historic anyway” because they were “a figment of peoples’ imaginations.” And on ABC’s “This Week With David Brinkley” program in February of this year, Cokie (Kooky?) Roberts couldn’t believe that there are still people who believe in the Christian family. Commenting on a rally in an Iowa church against homosexual marriage, at which several Republican presidential candidates appeared, she said: “[I] can’t believe this is something most Americans are worried about.” Lord, please, help her unbelief! (*Mk. 9:24*).

There are those who, sort of, vaguely, are, in a way, trying, kinda, to stand against this attack on the Christian family. House Speaker Newt Gingrich, who says he’s a Baptist, has said (in

December of 1994) that: “We want to have an explicit bias in favor of heterosexual marriage.” But this doesn’t go nearly far enough. God says the family must, to be sure, be “heterosexual.” Yes. But, this “heterosexual” family must also be Godly, Christian, in a Biblical way.

And what a blessing it is to be a truly Christian family and to see the godly fruit this brings! In her book *Marriage To A Difficult Man* (Westminster Press, 1971), about the marriage of Jonathan Edwards and his wife Sarah, Elisabeth D. Dodds notes how in 1900 one A.E. Winship tracked down 1,400 descendants of Jonathan and Sarah. This one Edwards marriage produced 13 college presidents, 65 professors, 100 lawyers and a dean of an outstanding law school, 30 judges, 66 physicians and a dean of a medical school, three U.S. Senators, three mayors of large cities, three state governors, a Vice President of the United States, and a controller of the U.S. Treasury. Members of this family wrote 135 books, edited 18 journals and periodicals. They entered the ministry “in platoons” and sent 100 missionaries overseas, as well as stocking many mission boards with lay trustees. When one “maverick” married the daughter of a South Sea Island chieftain, even that branch reverted to type — the son became a clergyman.

In addition, re: Edwards’ offspring, Winship says: “Many large banks, banking houses and insurance companies have been directed by them. They have been owners or superintendents of large coal mines . . . of large iron plants or vast oil interests . . . and silver mines. . . . There is scarcely any great American industry that has not had one of this family among its chief promoters. . . . The family has cost the country nothing in pauperism, in crime, in hospital or asylum service; on the contrary, it represents the highest usefulness.” And all of this from an original family which had no large inherited fortune.

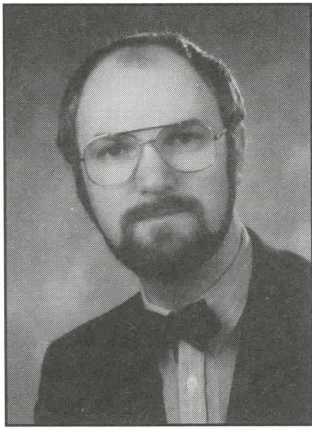
In his study, Winship contrasted the Edwards’ descendants with the anti-Christian “Jukes” family, a notorious clan of “social floaters, with no home or nest,” or settled in upper New York State in 1720 and produced a tribe of “idleness, ignorance and vulgarity.” This mob cost New York State a total of \$1,250,000 in welfare and custodial charges. Only 20 of the 1,200 “Jukes” ever held gainful employment. The rest were either criminals or lived on state aid.

Praise God from Whom *all* blessings flow! His Way is, indeed, the right way. The family will be either Christian or it will be no family. Thus saith the Lord.

Postmillennialism and World Missions

By Thomas Schirrmacher

Postmillennialists believe that the Kingdom of God is already being realized in the present age through the proclamation of



the gospel and through the saving influence of the Holy Spirit on the hearts of individual people. As a result, the whole world — the majority of the members of all nations including Israel, that is — will be Christianized at a future, presently unknown time. Christ will return at the end of the Millennium, an age of unknown duration, marked by justice and peace. In contrast to

premillennialism, the postmillennialists therefore emphasize the present aspects of God's kingdom which will reach fruition in the future. The new age will not be essentially different from the present and will come about as more people are converted to Christ. The postmillennialist view is the only one of the three significant eschatologies based directly on the charter of Christianity, the Great Commission (*Mt. 28:19-20*), interpreting it not only as a command, but also as a promise and as prophecy. Postmillennialists believe that the Great Commission will be fulfilled by all nations becoming disciples.

Postmillennialism and the Missions Impulse

The roots of modern Protestant world missions lie to a great extent in the work of Calvinist, Puritan, postmillennial preachers in England and America, as well as that of Lutheran, Pietist, postmillennial pastors in Germany. The eighteenth century was the great age of postmillennialism, which played a key role in the development of missions-oriented attitudes.

The first Anglo-Saxon missionaries, who emigrated from England to America to preach to the Indians, were motivated by a Calvinist, postmillennial hope that God wanted to bring the gospel to unreached peoples and areas in order to initiate the Millennium. That postmillennial expectations led to the establishment of practical missionary activity, is true not only for the Calvinists themselves (Anglicans, Presbyterians and Congregationalists), but also for Calvinist Baptists such as William Carey whose major work, "An Enquiry into the Obligations of Christians . . .," initiated the final awakening of Protestant missions. As a result, definite postmillennial expectations can be discovered in the sermons held at the founding of the London Missionary Society in 1795, of the New York Missionary Society in 1797, and of the Glasgow Missionary Society in 1799. Many Calvinist missionaries and mission leaders such as John Elliot, Alexander Duff, David Livingstone, Henry Martin, Rufus Anderson, and Henry Venn expressed a postmillennial hope.

In the light of postmillennial expectations, American and British revival movements were seen as the first indications of a wider wave of conversion, expected soon to engulf the whole earth. Not only Jonathan Edwards, who sparked an extensive revival and missionary movement, but also English (Isaac Watts, Philipp Doddridge) and Scottish theologians (John Willison, John Erskine) related postmillennial hope to revival and to the idea of missions — a combination which led directly to the

development of organized missionary activity at the end of the eighteenth century.

The close relationship between postmillennialism and missions can be traced through the ideas of the Reformed Puritans of America and England back to the optimism of the Reformed theologians John Calvin, Ulrich Zwingli, Theodor Bibliander, Martin Bucer, Peter Martyr and Theodor Beza, even though none of them expressed a postmillennial system. This had, however, already occurred in the Reformation period in England, then by leading Puritan theologians such as John Cotton, John Owen, Matthew Henry and Samuel Rutherford. For all of these Reformed men since the Reformation, the Kingdom of God still had a long period of time before it, in contrast to the immediate expectations of the end of the world of Lutheran orthodoxy. God had said that He had elected people, the predestined, in all nations of the world. The majority of Reformed theologians believed in a future full conversion of Israel through missionary activity as well. Thoman Brightman (1562-1607) was one of the first Puritans who expected the conversion of the Jews not at the end of the world, but at the beginning of the Millennium.

The Reformed Faith and Postmillennialism

With the exception of early Lutheran Pietism in Germany, the Reformed tradition was much closer to postmillennialism than were other denominations. This is mostly due to its emphasis on the sovereignty of God and to the belief that Christ is now Lord over the whole of human life. The Reformed Faith teaches, as well, that the Holy Spirit has empowered Christianity to succeed in spreading the gospel to the whole world and in transforming culture and society according to Christ's spirit and will. It is therefore not surprising that postmillennialism, with its emphasis on reaching all peoples with the gospel, has been integrated into Reformed confessions of Faith (Calvin's "Catechism of Geneva," Question 268-270, and the "Great Catechism" of Westminster," Question 191 [both of which concern the second request of the Lord's Prayer], the Congregationalist Savoy Declaration of 1658 in Article 26.5, an addition to the Westminster Confession). Postmillennialism offers the best explanation altogether, why the dogma of double predestination should not detract from missions but support it. Because God has proclaimed the election of many individuals out of all nations, it is now essential for His Church to find them.

The Decline of Postmillennialism

Rufus Anderson (1796-1880), Director of the ABCFM, and the most significant missions leader of the nineteenth century, became, in 1866, the first Professor of Missiology at Andover Theological Seminary. He was the first theologian to emphasize again the love for the lost as motivation for missions rather than postmillennial expectations, even though his well-known sermons, "The Time for the World's Conversion Comes" and "Promised Advent of the Spirit" clearly express a postmillennial belief. As late as 1909, W.O. Carver observed that the postmillennial view was still the most influential motivation for missions. Not until the end of the First World

War did postmillennialism lose its preeminence. Following Hudson Taylor it had, in the area of world missions, however, been gradually superseded by “faith missions,” which were strongly influenced by premillennialism.

These developments in Anglo-Saxon Protestantism can be observed in German-speaking evangelical missions, as well, for Philipp Jakob Spener (1633-1705), August Hermann Francke (1663-1727), the fathers of German Pietism and its growing missions movement based their activities on postmillennial ideas. Not only Spener’s major works, “*Pia desideria*” and “*Theologische Bedencken*” are eschatologically characterized by expectations of a better future, but also his previous dissertations on Revelation 9:13-21 and his “*Von der Hoffnung zukünftiger besserer Zeiten*” (1696). In his expression of the hope of a better future, he radically rejects the pessimistic orthodox Lutheran interpretation of history, which was determined by the expectation of Christ’s immediate return within an amillennialist framework.

Postmillennialism maintained its dominant position in German Pietism until Johann Albrcht Bengel began to combine premillennialism with postmillennialism by teaching the idea of two millennia. He pupils then completely rejected postmillennialism in favor of premillennialism and taught that missions should not be carried out until the Millennium (for example, Johann Tobias Beck [1804-1871]). Many state church mission societies, such as the Baseler Mission (Theodor Oehler and Hermann Gundert, for example) continued to think in a postmillennial context. It was the rise of faith missions which bound premillennialism to an attitude positive to missions and supplanted Postmillennialism in the missionary movement.

Literature

- Beaver, R. Pierce. “Missionary Motivation Before the Revolution,” *Church History*, 31, 1962, 216-226.
- Beaver, R. Pierce (ed). *Pioneers in Missions: A Source Book on the Rise of American Missions to the Heathen*, Wm. B. Eedrmans, Grand Rapids, Mi., 1966.
- Van den Berg, Johannes. *Constrained by Jesus’ Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period between 1698 and 1815*, J.H. Kok, Kampen, Netherlands, 1956.
- Chaney, Charles L. *The Birth of Missions in America*, William Carey Library, South Pasadena, Cal. 1976.
- de Jong, J.A. *As the Waters Cover the Sea: Millennial Expectations in the Rise of Anglo-American Missions, 1640-1810*, J.H. Kok, Kampen, Netherlands, 1970.
- Murray, Iain. *The Puritan Hope: Revival and the Interpretation of Prophecy*, Banner of Truth, Edinburgh, 1971.
- Pettit, Norman. “Editor’s Introduction,” in Jonathan Edwards’ *The Life of David Brainerd*, edited by Norman Pettit, Yale University Press, New Haven, London, 1985.
- Rooy, Sidney, H. *The Theology of Missions in the Puritan Tradition*, W.D. Meinema: Delft, Netherlands, 1965.
- Toon, Peter (ed.). *Puritans, the Millennium and the Future of Israel: Puritan Eschatology 1600-1660*, James Clarke, Cambridge, 1970.

Urban Nations Update: Counting

By Steve M. Schlissel

Some years ago, while still part of the Christian Reformed Church, we publicly implored our fellow officer-bearers not to adopt a “Church growth” course for denominational missions. Such a path was fraught with considerable dangers, affording little aid in our service to the truth and much temptation to compromise.

We objected most strenuously to number-setting, *i.e.*, establishing a membership number the church would seek to reach. This *reeked* of a naked marketing mentality which we believed portended a twisting of the message entrusted to us in order to reach the stated goals. In the best businesses, the customer’s always right. The business of the church is something else entirely. It involves letting people know how entirely wrong they are, in their thinking and believing and acting apart from Christ. It’s not a popular message. It is to be proclaimed, not hawked.

We argued that once you set number goals—especially in an environment where everyone on the field and in the back office is talking numbers and counting—you will find yourself strongly tempted, if not all too eager, to do everything you can to achieve them. You may distill the Word of God, leave hell out of your sermons, poo-poo church discipline, you may not insist that your “converts” abide by God’s Law; you certainly will relax the standards of historic, continental Reformed church membership, you will not insist on Christian education of covenant young. In short, you will not maintain the Antithesis. The Antithesis can only be maintained in a growing church or mission when the growth is from God, not man.

“But,” number-advocates insisted, “there are many numbers in the New Testament. We know how many men were present at both incidents with the loaves and the fish. And we know there were three thousand saved on the Day of Pentecost. Further, Acts 4:4 reports that the ‘number of men grew to about five thousand.’”

“Pardon me,” said I, “but all the numbers you quote are numbers of reporting, not projecting.” Ecclesiocrats rarely yield to a Biblical argument; they just pour on the gush: “But we are asking *God Himself* for a particular number.”

“Oh?,” I queried, “that’s novel. Where do you find the Apostle saying, ‘Luke and I are asking God for 754 converts at Troas’? And if you’re going to ask, why be paltry? Why not ask for a million or two? After all, you’re Reformed!”

Well, they got their church growth program adopted. Surprise, surprise. Their slogan: 400,000 by 2,000. That would represent a 30% increase in denominational membership over a decade. They may have asked God, but the last I heard, His answer was “No.” About 40,000 members have since *left* the CRC.¹

Be that as it may, in the course of mission work—or any work—there are times when you need to estimate expected numbers (at a fellowship dinner, for example). Our argument was (and is) simply that you may not estimate expected conversions if conversion is, in fact, a special, unilateral and unique work of God.

What you can do is attempt to reach a certain number with the *means* of grace. That you can do. You can attempt to reach everyone in your city of 70,000 with the message of salvation, for example, or you can determine to leave 200 tracts at restaurants this year. Yet, even though such pre-counting involves no sinful *presumptuousness*—as if conversion were a matter in a redeemed sinner’s own hands—nevertheless, in the last analysis, even to reach a certain number with the message is a matter determined by God. We needed to learn that lesson again at Urban Nations.

We had become rather spoiled, one might say. It seemed whenever we’d advertise in a local foreign-language newspaper, we’d get new students whom we could then instruct in English and the gospel simultaneously. Like a twist on the *Field of Dreams*, we’d advertise and “they would come.”

So, when we decided to attempt to draw more students from the Spanish-speaking community, we *expected* similar results. This particular effort started when a very talented and accomplished member of Messiah’s, who speaks beautiful Spanish (more on her in a future issue of the *Chalcedon Report*, D.V.), asked if she could volunteer to teach a women’s ESL class. “Absolutely!” we exclaimed.

We set up the schedule. We got a favorable advertising rate from a huge-circulation Spanish daily newspaper here in New York City. When the ad hit, we got more responses than anyone could remember—the phone was “ringing off the hook.” We had arranged for Spanish-speaking members of the church to provide instructions to inquirers. Everything was set. We expected to have to turn many away to a waiting list. David Schildkraut adjusted his schedule to help with the anticipated crush at registration. Forms ready. Books ready. Smiles ready. Servants ready.

God sent snow on April 9. Not one inquirer showed up. Not a soul.

Even pagan Homer said, “Zeus does not bring all men’s plans to fulfillment.” How often we experience the propriety of Burns’s ditty, “The best laid schemes o’ mice and men Gang aft a-gley.” St. James explained the importance of “if God wills” in all our planning (4:15).

This disappointment was a reminder from God. We cannot count on numbers. We cannot even reckon all the factors in any given situation. The only thing we can do is strive to be faithful. The only thing we can *count on* is Him.

“In his heart a man plans his course, but the LORD determines his steps.” The Christian likes that fact.

URBAN NATIONS

2662 East 24th Street Brooklyn, NY 11235-2610
(718) 332-4444 UrbaNation@aol.com

¹ That number is rough; if you’re interested in the latest, accurate figures, call *Christian Renewal*’s West Michigan office at 626-674-8446.

Steve M. Schlissel, a native New Yorker, has served as the pastor of Messiah’s Congregation in Brooklyn since 1979. Steve is the author of the popular booklet, Television or Dominion,

and co-author of Hal Lindsey and the Restoration of the Jews, both published by Still Waters Revival Books. A featured columnist in the Canadian newspaper, Christian Renewal, Steve has had writings appearing in numerous journals and periodicals around the world. Steve currently serves as the Overseer of Urban Nations and as the Administrative Director of Meantime, a ministry to women who were sexually abused as children. He is much sought-after as a conference speaker and ministry consultant. Steve lives with his wife of 21 years, Jeannie, in Brooklyn. They have one daughter in college and continue to homeschool her four younger siblings.

Reconstructing The Family: The Industrial Revolution and the Sociology of the Christian Family

By Brian M. Abshire



Evangelical Christianity has never come to grips with the massive sociological changes resulting from the Industrial Revolution.

Until that time, agrarian culture and values undergirded Biblical concepts of the family. However, mechanization, immigration, urbanization and rapid transportation radically transformed the entire Western world. If we are not aware of its sociological impact on the family, we have no objective basis to evaluate the changes that resulted. There is a real danger that we will accommodate ourselves to prevailing cultural norms, rather than Biblical ones. And hence, the Christian family becomes salt that has lost its savor.

Pre-Industrial Revolution

Before the Industrial Revolution, most people lived in small communities. The same families lived in the same locales for generations, since the family was tied to the land. Mom and Dad usually came from the same community and therefore shared a common cultural background, values and sense of identity. Children were an asset; every extra pair of hands meant the farm could produce more food (or the craftsman more products). Mom’s domestic skills, baking, cooking, sewing, etc.,

were desperately needed in the home. Children worked closely with their parents from a young age. Dad worked with the sons in the fields (or at his craft), Mom with the daughters in the house. Children learned not only skills, but character and values at the same time. Work, recreation, religion, and welfare were all family oriented and contributed to a sense of identity and belonging. Children had both economic as well as social incentive to maintain close family ties. They inherited the land, expanding the family's economic basis. The extended family assisted during emergencies. The sociological background therefore reinforced Biblical family values.

The Industrial Revolution

With the coming of the Industrial Revolution, modern industries required centralized locations and large numbers of workers with new skills. Young people fled the security of small town life for the promise of a better economic future in the cities. Initially, working conditions were harsh, living conditions worse, and the normal social supports unavailable. Alcohol was often the only solace to a bitter life. Christians found that they did not have churches and pastors in the right places. Presbyterians in particular suffered from a devastating lack of pastors for most of the nineteenth century. Thus as the population became urbanized, it also became increasingly secularized generation by generation.

• The economic benefits of mass production and cheap transportation eventually greatly benefited the family materially, but not spiritually. Specialization allowed a greater variety of goods and services. Mechanization and mass production allowed the average citizen to purchase products more cheaply than ever before. Yet the underlying effect was to create a materialistic, consumer oriented society, a society that emphasized fast-paced, instant gratification.

These changes in culture undermined and destroyed the sociological foundations that had held the family together from antiquity. Industrialism meant that a man no longer necessarily followed his father's trade. New industries required new skills and a son could often improve his economic status simply by learning those skills, skills he did not learn from his father. As agriculture became increasingly mechanized, fewer workers were required, a situation not only fueling the exodus to the cities, but also removing the economic incentive for large families. Children now became an economic liability. Rather than having more workers, a large family simply meant more mouths to feed and more children to educate in the specialized school systems.

In a similar way, mechanization removed much of the woman's traditional work, making her almost unnecessary in the home. By the twentieth century, women found themselves bored and feeling useless since housework was no longer challenging or fulfilling. Technology also eliminated the traditional distinctions between men and women's work. By World War II enormous numbers of women entered the work force in the defense industry. Technology allowed women to work in factories doing the same work as men (for lower wages, which then became the moral justification for feminism).

Women then became competitors with men for the same jobs.

Increased transportation meant that children could and did move further away from their families in search for economic improvement. This broke down traditional communities and left the nuclear family bereft of the traditional support system. Consequently, one's identity was now less dependent on one's family or community than on one's possessions or sense of self-fulfillment.

Furthermore, the greater plurality of options meant decreasing commitment to any one option. For example, in small communities, there might be only a few possible life mates for a young person. In the new urban areas, there might be hundreds. The extended time required to acquire economic skills also meant that young people put off marriage much longer than before. These two dynamics, fueled with material prosperity, resulted in "dating" replacing courtship as a means of finding a life mate. Young people had more time, more opportunity, and more alternatives. They also had less commitment to their chosen partner (after all, there were always other options available if this one didn't work out). When connected with the humanistic ideal that the highest good is the self, widespread divorce became inevitable.

As the family fragmented, the state was quick to fill the gap with state education, welfare community "services," etc. Public education in removing young children from the home and influences of the family, undermined traditional family relationships. Individualism was reinforced by the new humanistic Enlightenment philosophies which were the operating methodology of the state schools.

In all this, the church badly fumbled. Rather than influencing culture, we allowed ourselves to be influenced by it. American Christians eagerly grabbed at the promise of the "good life." We sacrificed our families at the altar of a growing economy, good jobs, career progression and a house in the suburbs stuffed with toys. The Industrial Revolution was accompanied by the rise of antinomian and Arminian theology. Both heresies focused on the individual because both had no concept of covenantal living. Thus Christians were hit with a one-two punch of deviant theology and a changing society. We've been staggering around the ring ever since.

The Plight of the Modern Christian Family

The modern American Christian family now too often looks something like this. Mom and Dad come from different ethnic and cultural backgrounds with no sense of their cultural history. They may also come from completely different parts of the country. Consequently they often have divergent goals, interests, expectations etc., except for a common commitment to self- fulfillment.

In college (or wherever), they met, "fell in love" and decided to get married. Because of large college debts, Mom goes back to work after the honeymoon, trying to recapture some of the massive investment her education required. After several years of increased consumer debt, Mom and Dad decide to have a family. But they cannot afford to have very many children. As soon as possible, Mom needs to go back to work to keep their

affluent, debt-ridden, life-style going. As the children grow up, they are immediately sent into the public school system; Christian schooling is too expensive and home schooling too difficult. Time with the family is severely limited due to Dad's career, Mom's work and the myriad recreational activities the children are enrolled in. Quality time is defined as everyone's watching the same program on TV.

Church offers no respite. The children are carefully separated from the family as soon as possible and given mindless entertainment in various youth activities. Children develop their core values from school, television, friends and the other kids at church (hence what bad habits they don't learn on their own, their peers will soon teach them). Since the culture emphasizes personal gratification, a significant number of children will become involved in premarital sex, drug abuse, indolence, etc., much of which they will carefully hide from their parents. Many of these children will drop out of Christianity before 25. Mom and Dad will be tickled pink if their children stay off drugs, go to college and get a good-paying job. They will be ecstatic if their kids marry a nominal Christian, show up for church (but probably not theirs) a dozen times a year, and do not formally renounce the Faith.

Meanwhile, Mom and Dad are frustrated with each other and adultery or deviant sexuality is a real possibility. Dad abdicates the running of the family to Mom (he's too busy playing with his remote control). Mom wants a strong husband, but has no model of godly submission. Secularized culture has given her totally unrealistic expectations of what it means to be a woman (she's to be a career-minded girl, who is a super mom to the kids and a sex goddess to her husband, all the while finding her sense of identity by discovering her real self). She's frustrated, often bitter, and slanders her husband at women's Bible studies.

If the family is really "spiritual," they become church fanatics, serving on endless (and mindless) committees, "religiously" attending activities, social groups etc. The family goes further into debt to get their kids through college. When the kids grow up, they usually move away from home (which isn't really a consideration) and immediately amass considerable consumer debt of their own. Meanwhile, Mom and Dad have to invest an enormous amount for their retirement so at 65 they can drive around the country in a Winabago visiting the grandchildren. When they die, they leave little inheritance to their children, comforting themselves by thinking, "Well, money always ruins kids, let them work for it just as we did." And the cycle starts all over again.

But with each turn of the wheel, the commitment of the individual to anything except his own pleasure grows less and less. The individual Christian is often frustrated, alienated and tries to find satisfaction in either work or hobbies. Children are increasingly seen as an "experience" rather than as a duty to fill the earth and subdue it. Life is fractured and divided. Where one works has nothing to do with where one lives or goes to church. The church itself is simply another social club, with the membership changing annually. There is therefore a dearth of significant and meaningful relationships. Women are frustrated at their men who live increasingly irresponsibly outside their jobs. Women run both the home and church. Divorced from any

significant, lasting human relationships, American Christians end up just like their unregenerate neighbors, living a self-absorbed, self-indulgent life-style, moderated only by the thinnest veneer of Biblical morality.

And the root problem is the loss of the Biblical family. A sub-biblical family means that individual Christians do not grow in the fundamental character qualities to make effective leaders. The church weakens, producing even less effective Christians, who in turn are more and more influenced by the world, rather than influencing it.

A Solution

A comprehensive Biblical world-view gives us a divine perspective from which to critique sociological changes, and offer valid Biblical alternatives. Thus reconstructing the nation begins with reconstructing the family from the perspective of God's Law. The reconstructed family provides warriors for the battle, leaders for the church, theologians and pastors who can uncompromisingly preach against the evils of this age. The family, as Dr. Rushdoony has pointed out, is man's first school, state and church. Therefore reconstructing the family requires we draw our model, not from contemporary culture, but from Scripture.

Allow me to offer some practical suggestions as to how the American family could be reconstructed according to Biblical norms. Not everyone will agree with my recommendations. But this is a start to redefine the Christian family in opposition to modern culture.

Some Suggestions for Reconstructing the Family

Large families are good, even if the economic incentives no longer exist. Large families are one of the keys to dominion: "be fruitful, multiply, fill the earth and subdue it" (*Gen. 1:26-27*). Each godly child is another warrior for the Kingdom (cf. *Ps. 127:3-5*). Therefore, normally speaking, Christians should have as many children as God provides

Husbands must be the heads of their family. Head means authority. Fathers must take responsibility to lead their families (cf. *Eph. 5:23*). Men need to put away their toys and start acting responsibly, utilizing the resources of the family for the Kingdom.

Vocation must replace career in our thinking. A vocation is God's divine call on a man's labor. Diligent labor will be honored by God. However, careers are artificial attempts to meet man-made standards for success. Hence, some good "career" moves may have to be turned down, if the unity and solidity of the family is put at risk (*Mk. 10:29-30*).

Families must assume personal responsibility for the education of their children. Regardless of whether one sends the children to private Christian schools or home-schools, education is the family's responsibility. Furthermore, the father stands accountable before God for it, even if Mom is the one who does it. Fathers must teach their children God's Law. Nothing else is as important to the welfare of the family as this task (*Dt. 6:6ff*). Dominion starts with Dad leading the family in daily worship.

In spite of the humanistic feminization of modern culture,

wives need to learn how to submit to the lawful authority of their husbands (*1 Pet. 3:1ff*). Before accepting a proposal of marriage, a woman must ask herself, "Sure I 'love' him, but do I respect him and can I submit to him?" (*Eph. 5:33*).

Women need to be fully employed at home, developing alternative economic strategies. Working outside the home while the children are still young, is destructive to the family, harmful to the children, subverts the husband's role and distorts the woman's (*Prov. 31:10ff*). Once the children are grown, other options can be considered.

Singles should normally live with their parents, saving money and preparing for marriage (*Prov. 10:4*). Young men should demonstrate that they are ready for the responsibilities of marriage by being debt-free and possessing considerable savings. Woman (and parents) should reject any potential suitor who is in debt. Fathers might want to consider a "bride price" for their daughters, which then becomes their dowry (cf. *Gen. 29:20; 31:15-16*).

Parents must leave an inheritance for their children to further economic dominion. There is no such concept as retirement in Biblical law, only a time when one's work no longer remains economically viable. Men continue to work until the Lord calls them home. Older men need to use their time sitting in judgment (*Prov. 13:22*). Children are your social security and retirement. Inheritance can be given before death to educate, start businesses, or help purchase a home.

The primary work of all husbands must be (1) their dominion calling (2) the discipline, training and nurturing of their families and only after these two requirements are met should they (3) minister outside the home (*1 Tim. 3:4; 5:8*). As children grow older (and parents grow wiser) they are then freed up for more ministry outside the home. Hospitality is the normal ministry for most families (cf. *Rom. 12:13, Heb. 13:2*, etc.).

Parents must not allow their family to be fractured by diverse interests, hobbies, entertainment, etc. Recreation especially ought to be family-oriented (*Amos 3:3*). If you cannot do it together, then maybe it's not worth doing. Family comes before individuals.

The church must not separate families; get rid of Sunday School, youth groups or other forms of religious baby sitting (*Josh. 18:1*). Teach children to worship from a young age. Daily family worship trains children for Sabbath worship.

Families must get out of debt (*Rom. 13:8*).

Advanced academic education is an expensive luxury, not an inalienable right, especially for girls. Money invested in academics may be more profitably used in other places (dowry, down payment on a house, etc.). Formal education beyond normal schooling must be evaluated in terms of its economic advantages. Therefore a godly woman may well decide that the combined cost of an expensive academic education and four years of lost wages, outweighs the intangible benefits of a degree (*Lk. 14:28*).

Parents should give their children financial incentives to stay close to home and develop an interdependence that lasts beyond childhood. Children ought not normally to move away from their families (*Prov. 27:8*). This strengthens the ability of the family to meet social/welfare needs (*1 Tim. 5:8*).

Christians must use their free time profitably, reading, working, playing together. Home-based businesses are highly recommended (*Eph. 5:16*). Get rid of your TV and buy several computers instead.

Teenagers should not date; parents need carefully to chaperone male/female contacts. Parents have the responsibility to ensure that mates for their children share common doctrinal, ministry, calling, and life goals. Arranged marriages (with the consent of the children) are not archaic, but a wise way to ensure family stability (cf. *Gen. 24:1-4*).

Teenagers are young adults and should not see their teen years as time to be irresponsible. Teenagers are given too much time, too much money, and too much opportunity to sin. Young adults should focus their time in working diligently at their calling as early as possible (cf. *Eph. 5:16*).

Conclusion

Most of what passes for family "values" in this country is simply baptized secularism. Some people will agree with all the suggestions mentioned above. Some will disagree with all. The main point is to get Christians thinking Biblically about their families, and to ask themselves some hard questions about their core values. If we agree to start asking some hard questions, God may give us grace and answers.

Theology must take precedence over sociology. The way to change the culture is to apply a consistent, Biblical world-view in place of the ever-changing values of fractured American society. Covenant families, united in goal and purpose, are the basis for a reconstructed society. This may mean sacrifices, but the reward is dominion in the name of King Jesus.

Brian M. Abshire is the Pastor of Lakeside Church, offices at 7259 N. Iroquois, Glendale, Wisconsin 53217. Telephone/FAX (414) 228-1590.

Runaway

By J. Grant Swank, Jr.

Is this the third or fourth time? Is it the fifth or sixth? I can't keep count. I just know that my son does not want to be at home. He runs away, stays at shelters or new-found friends' houses or on the streets.

He even packed three suitcases. Left with another friend. He thinks that "out there" is truly something awesome—wild—satisfying. No matter the danger. The edge of the cliff is better than inland's boredom. So be it.

Yet I as a caring, loving father wonder. What am I to do? What can I say? Where can I go for help?

There are so many other parents out there who are dealing with this same strange occurrence. I don't suppose it is unique to our generation either. How could it be when Jesus used the prodigal as one of his chief teaching points two thousand years

ago? Did not Jacob run away from home? And Cain? Let's go back further. Did not Adam run away from Father, doing "his own thing," leaving the Garden home?

So it is not new. But it is new to me. This is the first time that my son has left my family. That is, this is the first child of mine who has pulled this caper. No matter what the historical backdrop, it is new history to me.

Do I call the police? Do I join a "support group"? Do I search library shelves for teen-care paperbacks? What about phoning an 800 number for free aid? Where do I turn?

I do know that when I go to the Bible to reread that worn tale of the wayward boy who left father and home for the pleasures "out there," he ended up with the pigs. Sorry lot. Predictable. But tell that to a run-away-itched kid.

I also know from scouring that story that though the lad left hearth, Dad stayed at home. He did not do detective work in the alleys. He did not prowls about the dives in search of his son, ready to drag him screaming out of the dark dens into the safer corners and care of home.

Dad prayed, Dad loved. Dad stood on the front porch many an evening to scan the cityscape. But Jesus never mentions Dad leaving home to survey pigs' pens.

That gives me great comfort. I conclude too that I am not to leave the front porch for tramping the city streets, Salvation Army basements nor local hang-outs. That is not part of my job description as a father with a run-away child.

What is expected of me is just what the parable father did. And I will do it—stay put, petition heaven, keep the Faith, keep fit so that when my boy "does come to himself"—his better self—his Dad will still be in one piece.

Then who will go in search of his body and soul? Who will poke around the backlot, question the other kids and keep watch into the night? Who?

He goes here and there, up and down, in and out. That is His job; He is love; that is His beat.

How kind of God to do that for me. He goes where I cannot go—even into my boy's heart. He sees what I cannot see—even into my son's head.

I believe then that there really is hope for my wayward kid. If I stay at home, keeping sanity and sense, and God goes out to the byways, keeping search and site, we have excellent odds that my very own boy will come to himself.

And when he comes to himself, he will come home.

Grant Swank is a pastor and writer in Windham, Maine.

Abortion: A Constant Controversy

By David J. Vaughan

Abortion is not a strictly twentieth-century phenomenon. It

is an ancient art that predates the rise of Western civilization and is common to primitive cultures.¹ The earliest known reference to abortion seems to be a prescription for an oral abortifacient written by the Chinese Emperor Shen Nung in the period 2737-2696 B.C.² The Code of Hammurabi, promulgated in 1728 B.C., also refers to abortion.³ Laws regarding abortion were published in both ancient Assyria and India.⁴

In ancient Greece, abortion, as well as infanticide, was a common practice, and was accepted as a means of limiting the population.⁵ Plato refers to abortion in his *Republic*. After prescribing the ages within which men and women should be allowed to bear children for the state, he suggests:

...giving them strict orders to do their best, if possible, to prevent any child, happily so conceived, from seeing the light but if that sometimes cannot be helped, to dispose of the infant on the understanding that the fruit of such a union is not to be reared.⁶

Aristotle, while philosophizing on the ideal state, also suggests infanticide and abortion as a means of birth control. He states that there should "be a law that no deformed child shall live but that on the grounds of an excess in the number of children."⁷ However, if infanticide is forbidden by the customs of a given state "let abortion be procured before sense and life have begun."⁸ To the Greek mind, the state took precedence over the individual.

The history of Rome reveals a change in the attitude toward abortion. The Twelve Tables (ca. 450 B.C.) permitted a father to expose any female infant or any deformed baby of either sex; and husbands could allow their wives to abort for "good reasons" only.⁹ By the time of the Principate (c. 30 B.C.), however, abortion was extremely common. Will Durant, in *Caesar and Christ*, quotes Juvenal as saying, "Nothing will so endear you to your friends as a barren wife."¹⁰ And again: "Poor women endure the perils of child birth, and all the trouble of nursing . . . but how often does a gilded bed harbor a pregnant woman? So great is the skill, so powerful the drugs, of the abortionist."¹¹

Although abortion was commonly practiced, it was not universally condoned.¹² The Oath of Hippocrates (460-357 B.C.) reflects a strain of Greek thought contrary to that of Plato and Aristotle. It reads, in part: "Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly, I will not give to a woman a pessary to cause abortion."¹³ According to Michael Gorman (*Abortion and the Early Church*) the early Greek stoics also condemned abortion.¹⁴ The Code of Hammurabi, referred to earlier, prohibited abortions, as also did the laws of Tilgath-Pileser I, King of Assyria in the twelfth century B.C.¹⁵ Cicero approved capital punishment for deliberate abortion, and Caesar Augustus attempted to reform the practice of infanticide and abortion.¹⁶

The early church consistently condemned abortion. The *Didache*, or *Teaching of the Twelve*, expressed the church's position in no uncertain terms: "The Way of Life is this: Thou shalt love first the Lord thy Creator, and secondly thy neighbor as thyself; and thou shalt do nothing to any man that thou wouldst not wish to be done to thyself." It continues by showing

the connection between the two great commandments and sexual ethics. “The second commandment in the *Teaching* means: Commit no murder, adultery, sodomy, fornication, or theft. Practice no magic, sorcery, abortion, or infanticide.¹⁷

Both the early Apologists and the later Church Fathers were in general agreement with the spirit of the *Didache*.¹⁸

The influence and attitude of the church were felt throughout the Middle Ages. Before the Norman Conquest (1066 A.D.), Anglo-Saxon law provided penalties against abortion.¹⁹ In the mid-thirteenth century, Henry De Bracton wrote: “If there be anyone who strikes a pregnant woman or gives her a poison whereby he causes an abortion, if the fetus be already formed or animated . . . he commits homicide.”²⁰ Nearly one century later, Fleta, a commentator on Bracton, stated that “one is rightly a homicide” who causes a woman to have an abortion after the fetus was formed.²¹ Both Sir Edward Coke (1628) and Sir William Blackstone (1769) considered abortion a criminal offense.²²

In the nineteenth century in the United States, there were major developments in “statue” law relating to abortion. Between 1820 and 1900, forty-three states passed anti-abortion statutes, and from 1900 to 1965, seven more states did the same.²³ The driving force behind this legislative reform was the American Medical Association, which criticized the “quickening” doctrine of Aristotle and the Middle Ages as artificial and fallacious, being unsupported by advancements in medical knowledge.

After 1965, however, there was increasing pressure placed on state legislatures to liberalize (“reform”) abortion statutes in order to allow abortions when pregnancy or childbirth imposed a serious threat to the mother’s “life or health.” These efforts culminated in the infamous *Roe v. Wade* decision of 1973.

What is the value of this brief historical survey? First, it exposes the fallacious reasoning of those in the pro-abortion movement who argue that abortion, or sexual morality in general, should not be subject to civil legislation. The idea that “you can’t legislate morality,” so often heard on the lips of abortion advocates, lacks historical verification, not to mention Biblical justification. The historical fact is, that civil law has never been indifferent to abortion. And neither should it be today. It is the pro-abortionists who are the historical anomaly, not pro-lifers. Perhaps our predecessors understood better than we, that the way of the womb is a test of civilization. Sexual depravity — that is, promiscuity, homosexuality, abortion, etc. — is a symptom of spiritual and cultural collapse.

Furthermore, we can and should learn that the pro-life battle is a perpetual battle. Eternal vigilance is the price of victory. We should not expect an easy victory or cheap triumph. Indeed, as we should see from history, the battle will never end in this life. As long as men live in rebellion toward God, there will be those who love death. As we conquer our foes, we must still maintain a standing army to defeat recurrent uprisings. Abortion is a constant controversy requiring endless effort; but the victory is ours if only we have the will to fight.

¹ Will Durant, *The Story of Civilization*, vol. 1: *Our Oriental Heritage* (New York, 1963), 49-50.

² John J. Davis, *Evangelical Ethics: Issues Facing the Church Today* (Phillipsburg, N.J., 1985), 130.

³ *ibid.*, 131.

⁴ Durant, *op. cit.*, 376, 489.

⁵ *idem.*, *The Story of Civilization*, vol 2: *The Life of Greece* (New York, 1966), 287. See also 468 for the attitude during Phillip’s reign.

⁶ Plato, *Republic* 5.9.

⁷ Aristotle, *Politics* 7.1335b 20, *et. seq.*

⁸ *ibid.*

⁹ Michael J. Gorman, *Abortion and the Early Church: Christian, Jewish, and Pagan Attitudes in the Greco-Roman World* (Downers Grove, IL, 1982), 25.

¹⁰ Durant, *The Story of Civilization*, vol. 3: *Cesar and Christ* (New York, 1972), 363.

¹¹ *ibid.*, 365.

¹² See Gorman’s treatment, *op. cit.*, 13-46.

¹³ Quoted by Gorman, *op. cit.*, 20.

¹⁴ Gorman, *op. cit.*, 23-24.

¹⁵ Davis, *op. cit.*, 131.

¹⁶ Gorman, *op. cit.*, 26-27. See also Durant, vol. 3, 272.

¹⁷ M. Staniforth, ed., *Early Christian Writings: The Apostolic Fathers* (London, 1968), 191.

¹⁸ See Gorman, *op. cit.*, 47-74.

¹⁹ Thomas W. Hilgers and Dennis J. Horan, *Abortion and Social Justice* (Thaxton, VA, 1980), 122.

²⁰ *ibid.*

²¹ *ibid.*, 123.

²² See John D. Gorby, *The “Right” to an Abortion, the Scope of Fourteenth Amendment “Personhood,” and the Supreme Court’s Birth Requirements*, Studies in Law and Medicine Series, No. 5 (Chicago, n.d.) 13-15 and Hilgers & Horan, *op. cit.*, 123-124.

²³ *ibid.*, pp. 9-15; Hilgers & Horan, *op. cit.*, 125-127; R. Tatalovich and B.W. Daynes, *The Politics of Abortion: A Study of Community Conflict in Public Policy Making* (New York, 1981), 18.

David J. Vaughn is a pastor, writer, and associate editor of the *St. Louis Metrovoice*.

Make Profits Till I Come

By David Chilton

Is God a capitalist? Now that I’ve gotten your attention, let me refer you to the Gospel of Luke, where Jesus told what I like to call “the Parable of the Investments.” Jesus tells how “a certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come’” (*Lk. 19:12-13*). First, there’s that strange word *minas*: in Greek, it’s even stranger, spelled *mnas*, and pronounced exactly the way it looks (each *mna* was the equivalent of about three months’ salary). This is actually a parable about that old-fashioned, unpopular word, *responsibility*. The nobleman in the story gave his servants a commission: The King James Version says, “*Occupy* till I come”; modern translations render this expression “Do business” or “Put this money to work.” In Greek, the word is *pragmateuo* (the source of our English word

pragmatic). It means to be *activist* — what in modern parlance might be rendered *pro-active*. In economic terms, the master is commanding his servants to invest his resources wisely — in order to make a profit!

Clearly, these servants were given *discretionary power* about how to manage their lord's investments — not specific instructions. They had the freedom to invest their loaned resources wherever they chose. At the same time, they were also *accountable* to their lord for how they performed. So, when the master returned, he ordered them to turn in their profits to him. The first servant's investment of his mina had yielded ten *minas*: a 1000% return! The master replied, "Well done, good servant; because you were faithful in a very little, have authority over ten cities." A similar outcome took place with the next servant, whose investment had yielded a fivefold return. The economics lesson Jesus is teaching is that *faithfulness* in little things will result in *authority* over great things (cf. *Mt. 25:23*) — the same "home economics" lesson parents teach when they assign children useful small tasks, in order to lead to more productive responsibilities.

But not all the servants were faithful. One servant, motivated by fear rather than love for his master (see *1 Jn. 4:18*), *hid* his master's investment — in a handkerchief! His defense is a classic in missing the point: "For I feared you, because you are an austere man. You collect where you did not deposit, and reap what you did not sow." In the master's rebuke, he orders the unfaithful servant's original investment confiscated, and given to the one who had earned the most. Jesus underscores the point: "For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken from him." It is a basic principle of life, and Jesus repeatedly insists on it (cf. *Mt. 13:12; 25:29; Mk. 4:25; Lk. 8:18*). The servant should at least have put his resources into the bank, Jesus says: Do *something* with God's gifts!

Christ's ultimate point is that the efficient servant will "put this money to work," seeking to make profits, *doing business*, developing his capital. In contrast, inefficient and disobedient servants are judged: even what they have is taken away. It is a familiar pattern in economics: far from being the results of either "luck" or greed, profits are usually signals that people are faithfully discharging their responsibilities. But this is true everywhere: as a rule, proven responsibility is rewarded in the marketplace.

The parable's lessons are practical in every area of life. First, Jesus is teaching that God expects all His investments to yield a profit: God is the ultimate capitalist! Each of us has been entrusted with some of God's investments, God's *capital* — our resources, talents, abilities, jobs, relationships, and so on: ultimately, everything we are and have. The smallest gift is useful, like the child's loaves and fishes (*Jn. 6:9*).

Second, we can't stand still in life: We either make progress or lose everything. That means *internalizing* sound economic principles for ourselves. In the Book of Proverbs, "wisdom" means knowing what to do when new situations arise that you can't just "look up." It includes *momentum*: working to develop an *increasing capacity* to use our resources. It also means the

"economization" of our *time*, because, like it or not, time is irreversible: you can't bring the last moment of your life back. You can make restitution for wrongs you have done, you can make amends for mistakes in judgment, but one thing you can never do is go back in time and "do it over." (Why don't we think of that *before* we have to repent?) St. Paul admonishes, "See then that you walk circumspectly, *redeeming the time*, because the days are evil" (*Eph. 5:15*). How are you redeeming — buying back — the time God has given you?

Third, look at the *rewards* given to the faithful servants: The Master doesn't give them "R&R," a vacation, but greater responsibility, more work, and increased opportunity . . . so that they can earn more profits!

We all have an economic task: putting our God-given resources to work until the Master asks to see the Balance Sheets.

David Chilton is a noted Reconstructionist speaker and author. He can be contacted at P.O. Box 2044, Diamond Springs, CA 95619.

The State Of Reconstruction In the Buckeye State, 1996 By Jeffrey A. Ziegler

Ohio continues to be a place of remarkable progress for the advance of Reformed orthodoxy accented by reconstructionist distinctives. Three Ohio-based organizations—The Association of Free Reformed Churches, The Ohio Reconstruction Society, and Christian Endeavors and Reformation Bible Institute—continue to act in networking both existent Reformed and fledgling neo-Reformed churches for greater Kingdom expansion. Through theological think tanks such as the ORS, pastoral networking activity of the AFRC and theological education through CEE and RBI, these organizations act as a catalyst to transition and convert evangelicals to the pinions of Christian reconstruction.

In addition to the various activities listed, the ORS, AFRC, CEE and RBI and various active Reformed churches continue to sponsor conferences, and quarterly reconstruction meetings and seminars featuring some of the best speakers on reformation and reconstruction in the country. We also help to set itineraries for these speakers in Ohio thus furthering the cause of the kingdom. Speakers brought in over the last three years include Dr. R. J. Rushdoony, Rev. Joseph McAuliffe, Rev. Steve Schlissel, Rev. Andrew Sandlin, Rev. Gary DeMar, Rev. Marshall Foster and the late Dr. Greg Bahnsen. These men have given national recognition to the work of God in this state for reformation and we will continue to bring such men into Ohio

to buttress this great Puritan resurgence.

Coming up, the ORS, AFRC and CEE and RBI in conjunction with Shiloh Christian Reformed Church are sponsoring the fifth annual Ohio Conference for Revival, Reformation and Reconstruction. The Ohio conference was co-founded by Rev. Andrew Sandlin and Rev. Jeffrey Ziegler in 1992, and has become a great encouragement to reconstructionists throughout the Great Lakes states. This year's conference theme is "Messiah, Lord of the Nations" and will be held on June 7 and 8. Featured speaker will be Rev. Steve Schlissel. For information please call Rev. Phillip Vollman at 216-639-8103 or write Shiloh Christian Church at P.O. Box 638 Painesville, Ohio 44077.

Jeffrey A. Ziegler is President Christian Endeavors and Reformation Bible Institute and Moderator of the Ohio Reconstruction Society and the Association of Free Reformed Churches.

Biblical Stewardship vs. Environmentalism

By Ken S. Ewert

(Part 2 of a 2 - part series)

There is a popular poster which quotes Chief Seattle as saying, "The earth is not made for man, man is made for the earth." This nicely encapsulated the environmentalist philosophy. Unfortunately it doesn't encapsulate much truth. According to the Bible, man is not made for the earth — the earth is made for man.

As we saw in part 1 of this series, popular environmentalism is a rival to Christianity. It is a false religion. The two world views begin with very different views of man: The environmentalist sees man as a servant of the earth (the creatures), while the Bible teaches that man is to serve the Creator and, in so doing, to rule over the creation. God's charge to mankind is to take dominion: "Be fruitful and multiply, and fill the earth and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth" (*Gen. 1:28*). Of course, "multiply," "fill," "subdue," and "rule over" are not words that mix well with environmentalism.

Contrary to the environmentalist view, the Bible teaches that man is not merely one part of nature, but rather the ruler of creation. He is the viceregent ruling over the earth on behalf of its ultimate owner, God. There is no equality. Man is above all other created things (see *Ps. 8:4-8*), and he is commanded by God to use creation to serve human needs: "Behold, I have given you every plant yielding seed that is on the surface of all the

earth, and every tree which has fruit yielding seed; it shall be food for you" (*Gen. 1:29*) and "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant" (*Gen. 9:3*). From the beginning it was God's design that men harness His creation to make it fruitful. The ultimate end of this work was to support human life and in so doing to facilitate multiplication of mankind that the earth may be populated for the glory of the Lord.

One of God's first acts after Adam's fall was to provide "garments of skin" to clothe the naked couple. This presumably involved the killing of animals. And in so doing God affirms His intended order: nature is to be used to serve man. Later, the Father revealed the great promise of a Savior to come — one who would lay down his life as an atoning sacrifice — by instituting a system that required the death and sacrifice of sheep and goats. It was good — in God's view — sacrificially to use animals to work out His redemptive plan for men.

Biblical Environmentalism

When men clear a forest or drain a swamp to provide for housing, business, or agriculture, they change their environment. Trees are uprooted and animals, insects, or fish are destroyed. Today in our culture, people question whether such destruction of natural life is morally legitimate. Some view it as a necessary evil. Others are convinced that it is wrong in principle for man to change his environment. They seek to slow or stop economic activity through a myriad of laws and regulations and they seem oblivious to the fact that their houses, food, and conveniences of life — even their very lives — are made possible only through the destruction of natural life.

According to the Biblical way of thinking, clearing a forest or draining a swamp actually improves the "environment." How so? By making it more amenable to human life, and by both increasing the earth's capacity for human life and the capacity of men to glorify God. The houses built, the businesses established, and the food produced all increase the possibilities for the people to "be fruitful and multiply" as God commands.

What we call "economic development" is men taking dominion — ruling over the trees, fish and animal life in order to increase human welfare. Such human actions do not denigrate, but actually create a better environment. This is a significant point, and one that should not be lost on us. In the past few decades, the word *environment*, which means the "conditions surrounding one," has come to be defined almost solely in relation to nature, *i.e.*, the conditions surrounding a particular species or ecosystem. Most of us find it hard to think of the word in any other way. According to the Biblical way of thinking, however, *the word environment should be defined in terms of the conditions surrounding man*. An improvement in man's conditions and his capacity to glorify God is an improvement in the environment.

Within our ungodly culture this way of thinking is increasingly thought to be radical and offensive. To suggest that God commands men to use nature and to increase in population is seen as arrogant and exploitive. However, the Bible is clear: "the earth He [God] has given to the sons of men" (*Ps. 115:16*)

and man is to “Be fruitful and multiply and fill the earth” (*Gen. 1:28*). The earth is for human use. God is clearly “man-centered” in His view of creation.

Laws of Stewardship

But while God has given men great freedom in ruling over His creation, His laws also place definite limits on what men can do with it. What are the limits? To name a few: “the land” and work animals must be given a Sabbath rest (*Lev. 25: Ex. 23:12*), animals must be properly fed and cared for (*Dt. 25:4*), they must be treated with compassion (*Lev. 22:28*), their lives must be valued and not wasted (*Prov. 12:10a*), and care must be taken not to deplete their populations (*Dt. 22:6-7*). God is concerned about how His creation is treated; men do not have the right to abuse nature or pollute as they please. While man is a ruler over creation, he is also ruled by his Creator.

Many “Christian environmentalists” would be shocked to realize that the Bible says almost nothing about stewarding the environment *per se*. God’s laws do, however, tell us much about how individual owners are to steward *their* animal life. In fact, the vast majority of Biblical laws concerning nature deal with the exercise of an individual’s ownership of some aspect of nature. This is an important point. First, it establishes that God has made individual men the owners or governors of nature. Stewardship of nature is to be done on a private, or individual basis. Second, it also establishes that God, in His Word, has defined the limits on an individual’s ownership rights. God has clearly spoken on how men are to treat His creation. *Significantly, the Bible does not exhort us to take good care of “the environment,” but rather to good care of our property, our piece of nature.*

Private Ownership

On a legal and social level, it is only the private ownership of property — which God’s laws require and environmentalism is very much against — that encourages the good stewardship of creation. This runs contrary to the common wisdom. Since men are greedy and short-sighted, it is thought that their freedom must be limited by regulations and bureaucrats in order to protect the environment. Private ownership — and the freedom it allows people — is held responsible for degradation and pollution.

This popular view is correct in its diagnosis. It is true that fallen men tend to be selfish and short-sighted. However, it is precisely because of this sinful tendency that individual freedom and private property rights are necessary for good stewardship. Contrary to popular belief, it is *only* when men individually own property that they have incentive to steward it wisely. Private ownership is beneficial to all creation because of man’s self-interest, not in spite of it.

Consider the hypothetical case of a number of sheep-herders who commonly own some grazing land. (This was customary in England during the Middle Ages.) Because the property is not private but commonly owned, it is in the interest of each herder to seek his maximum benefit from the land. He can do so by increasing the number of his flock, thereby using more of the land. Each extra sheep will bring him extra profit while

— and this is the salient point — *the costs of grazing the extra sheep will not be paid solely by him, but spread over all the sheep-herders*. Since he does not own the land, he has no economic incentive to consider the costs of overgrazing and permanently damaging the property when deciding about adding another sheep. Moreover, even if he did consider the common costs, he can’t be sure that the other herders won’t simply increase their flocks to take advantage of his not doing so. In other words, because the land is commonly owned, it is virtually “cost free” for him and thus he has an economic incentive to use as much land as he can. He has incentive to abuse the land since the benefits he will reap from so doing — at least in the short term — are relatively high compared to his small share of the costs.

This is what economists have come to call “the tragedy of the commons.” Under common ownership, the costs of a person’s actions are divorced from the benefits of his actions and, as a result, the property is prone to abuse.

When property is privately controlled the tendency is different. Private ownership works to counteract the selfishness of human actions. When property is privately owned, *both the costs and the benefits* are borne by the individual owner. If he abuses the property, the cost of that abuse is paid by him and not by others. If he stewards his property well, the benefits accrue to him and not to others. To go back to our example of the sheep herder: if he personally owns the land and yet overgrazes, he has reduced the value of his property and his future income; but if he properly cares for the land, its value is maintained or increased and he will be wealthier as a result. The incentive for good stewardship is clear. The owner has a direct, personal, and long-term interest in his property.

Private Ownership and Nature

Contrary to the common wisdom, the abuse of nature is primarily the result of too little private property rather than too much. Why, for example, were the buffalo hunted nearly to the point of extinction while their relative the cow has always been plentiful? The economic answer is that the buffalo were commonly owned, while cattle were privately owned. The rancher of the 1800s didn’t need hastily to slaughter his cattle because he knew that tomorrow when he got up, the cow would still be there. Because he owned (controlled) the cows, he took care to steward them wisely and preserve some of them for future use or sale. It was in his interests to maintain *the long-term value* of his property. The same man would tend to look at the buffalo differently. If he did not shoot it today, it would likely be gone tomorrow and somebody else would reap the benefit. Because he did not own it, he had no incentive to conserve the buffalo for his future needs of future sale. His interest was short-term.

Another, more modern example of the same thing: The Newfoundland codfish has been so over-fished that the Canadian government placed a moratorium on cod-fishing in 1992. During the same time that the “commons” cod stocks were dwindling, the population of another fish, this one privately owned, was dramatically increasing: during the 1980s the population of Mississippi catfish increased 500%!

As God's laws would lead us to expect, the private ownership of species is likely to preserve those species. In recent years some timber companies have begun fencing their land and charging a fee to hunters. The result has been increased game populations. Alligators are now being farmed as are elephants for their ivory and in both cases the population of the species is increasing. The same is true of forests, which according to many forestry experts are much better stewarded when privately owned. One conservationist has recently adopted the slogan, "Save the trees, sell the forests."

Private property allows landowners to join together to protect species that are in jeopardy. As Richard Minter writes in *The Freeman*:

North American bluebird populations rebounded thanks to the efforts of the North American Bluebird Society. The Nature Conservatory owns or manages more than 2 million acres of habitat. The National Audubon Society owns more than eighty bird sanctuaries. Ducks Unlimited, a non-profit organization founded by hunters and conservationists in 1935, buys and protects duck habitat throughout North America. Trout Unlimited, the Elk Foundation, and other groups perform similarly.

In short, humans are central to preserving and protecting wildlife. That's why privately owned species like chickens, cows, and horses — all of which were foreign to North America — outnumber publicly owned native species like bison, alligators, and passenger pigeons. No privately owned or managed species has ever been driven to extinction.

Policing Pollution

Yet many people (including Christians) think government regulations are necessary to protect people from the dark side of private property ownership. Evidently, one of the dark sides is pollution. Given opportunity and no restrictions on their property rights, men will pollute the environment. The only answer to the pollution problem, it is suggested, is less freedom and more government regulation. The regulators, it is hoped, will save us from the polluters.

Pollution is the result of one person (or group of persons) shifting the costs of his (or their) actions onto a neighbor. A simple example: at our last home, whenever I mowed the section of my lawn bordering my neighbor's driveway some of my grass blew onto his driveway. It was not my desire to blow grass on to his driveway (he really wasn't a bad guy); it was simply an unintended consequence of my "producing my product," namely, a well-groomed lawn. While seeking to improve my condition, I interfered with his property and passed on some of the costs of my activity to him. I was a "grass polluter."

A factory that spews pollution into the air is similar in principle. In making its product, the factory produces, among other things, the unintended consequence of air pollution. The costs of polluted air, like the grass on my neighbor's driveway, are shifted to people other than the producer. These unfortunate "pollutees" who live around the factory find their ability to enjoy their property interfered with. They must suffer the costs of the polluter's actions while receiving no

direct gain. As long as he is allowed to continue, the factory owner profits at the expense of the surrounding owners who must breathe polluted air.

According to the Bible, passing on some of the costs of our actions to our neighbors is wrong. In fact, it is a form of theft, a violation of God's commandment, "You shall not steal." When I leave my grass on my neighbor's driveway or pollute his air, I have stolen some of the value of his property. Whether I intended harm or not, I have caused physical invasion of his property and reduced his ability to enjoy what was rightfully his. But — and this is the obvious question — how should polluters be stopped?

Can Pollution be Regulated?

The consensus of our day is that pollution should be policed by regulation. As one U.S. Representative said recently, "Most government regulations are aimed at overseeing the permitted release of toxic chemicals into surrounding neighborhoods during a company's normal operations." Regulators seek to manage pollution, not judge it.

The Soviet Union and its former satellite countries shared our faith in regulations. Under the communist system, almost no private property was recognized, and a vast body of environmental law and regulation was enacted to protect the environment. The state employed many bureaucrats to oversee this task. The result? According to one author, Eastern Europe is "the dirtiest, most degraded region on Earth." Why? Because it was in the interests of the Soviet rulers to represent themselves (*i.e.*, their short-term economic gain) rather than the interests of the people. When faced with a choice between political gain and a clean environment, the environment lost out every time. Russian lakes like Baikal, the largest freshwater lake in the world, have become horribly polluted through pulp mills located there by the government. The Aral Sea has, under communist rule, shrunk in size by nearly one third because its in-flowing rivers were diverted elsewhere for irrigation. Some areas have such extreme air pollution that children cannot be permitted outdoors during the winter.

Among academics, it is now widely acknowledged that nations which have generally respected private property have been the least polluted, and nations which have "socialized" property have been the most polluted. The communists did not fail environmentally because their regulators were stupid, but because they did not respect God's laws of private property. Under the Soviet system, like every regulatory system, there is incentive to get whatever economic gain can be had and pass the environmental costs on to other people or future generations. Rampant abuse is inevitable because there is no legal means for the property owner — the only one who really cares about his property — to defend himself against polluters. For example, as economist Peter Hill writes: "Farmers in Bulgaria were well aware that heavy metals carried in irrigation water were lowering crop yields and that the sources of the pollution were readily identifiable. However, with no property rights the farmers had no actionable claim against those causing the problem."

The tragedy of the regulatory approach is one and the same

as the tragedy of the commons. When a society opts to regulate polluters instead of allowing private owners legally to defend their property, it is substituting common or private ownership. Through regulation, the state replaces individuals and families and becomes the *de facto* owner. Since pollution does not mean direct and personal losses for the bureaucrat (as it would for the individual owner) the property will not be well-protected.

God's Law and Pollution

The Biblical case laws are God's gift of wisdom for civil rulers. These Old Testament laws, given in the form of legal situations or cases, explain God's standards of justice. They begin to flesh out the legal implications of the Ten Commandments and provide principles by which governments can plan public policy.

The case laws of Exodus 22:5-6 reveal God's will for dealing with our modern-day pollution problem:

If a man lets a field or vineyard be grazed bare and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field itself is consumed, he who started the fire shall surely make restitution.

Although we don't have a big problem with grazing animals or spreading fires in our society, the principle underlying these laws is tremendously important: people are to be held individually responsible for their actions and the consequences thereof. They cannot pass on the costs of "producing their product" (like raising livestock, or using a fire) to others. If they do so, intentionally or unintentionally, they must make amends; they must render restitution to their victim. The Biblical view is that pollution (whether in the form of an animal grazing, a fire, or a smoking factory) is a crime — a legally punishable act. It is to be policed like all other crimes against people and property: the aggressor must restore the victim. I must clean up my grass, the factory owner must clean up his smokestacks. If we do not, the civil authority (God's ordained servant to deal with "those who practice evil") must enforce a judgment against us and see to it that restitution is made to the affected parties. Pollution does not pay, under Biblical law.

The Modern View

Our modern attitude towards pollution is quite different in at least two ways. *First*, pollution is seen primarily as an offense perpetrated against — not a specific property owner — but society as a whole. Since the real victim is not an offended owner but society, restitution from the polluter goes to society (the civil government) and not the victim. *Second*, pollution is not to be policed primarily by punishing those who pollute (enforcing restitution to their victims), but by regulating everyone's economic freedom. Since people are regarded as incapable of handling freedom (*i.e.*, practicing self-control), an army of bureaucrats is necessary to monitor and restrict anything people want to do that may cause pollution.

Modern man believes pollution can be solved by the rule of

bureaucrats; the Bible teaches that pollution should be policed through the rule of law and the judgment of courts. The modern view sees the solution in restricting individual freedom and individual property rights; the Biblical view — as we saw in the last segment — upholds individual freedom and property rights. The modern view holds that polluters are to be regulated; the Biblical view is that they must restore their victims. The modern view sees pollution policy as a matter of expediency; the Bible declares it a matter of justice.

The Common Law Tradition

Our legal heritage in the U.S., Canada, and Great Britain is known as the "common law" tradition. This legal tradition developed over many hundreds of years as English judges sought to apply principles of justice — often taken from God's word — in their legal decisions. The common law was, to a large extent, a body of legal principles based on the application of Biblical laws. With regard to pollution, as Jorge Amador writes, under the common law:

...a tanner who spewed noxious fumes throughout the neighborhood, for instance, could be taken to court by any of his neighbors. Under the law of nuisance, the tanner was preventing his neighbor from enjoying his own property by spreading smells that sickened him or drove him away. He could be assessed damages and enjoined from further release of fumes.

The common law, like Biblical law, upheld individual property rights. Under the common law, a person's property included even the air over his piece of land. Interfering with his enjoyment of any part of his property was regarded as a legal nuisance which could be prosecuted through the courts. Individual property owners could police their own properties by confronting a polluter and if need be taking him to court and seeking restitution.

In the last century and a half we have strayed from our Biblical and common law heritage. A series of lawsuits in the 1830s and 1840s in the U.S., Canada, and Great Britain is indicative of a major change that took place in legal philosophy. Typically these lawsuits involved a property owner seeking legal remedy for some invasion of his property — such as a woman seeking restitution from a factory that was spewing out smoke and soiling her laundry, or a farmer objecting to a train giving off sparks and burning his haystacks. In these cases the courts took a new tack. While agreeing that property rights were being violated, the courts held that it was in the public interest to allow the polluting activities to continue without compensating their victims. The courts — eager to encourage economic growth — judged that for the sake of the public good, some "nuisances" should be legalized. In other words, justice and property rights were sacrificed to subsidize economic progress.

These legal decisions set important precedents. While private property rights were by no means eliminated, they were weakened. Polluters were granted a degree of legal immunity from prosecution by affected property owners, and as a result had less incentive to "clean up their act." Consequently,

industry was encouraged to develop along more pollution-intensive lines than it otherwise would have been.

Conclusion

All men are required by God's laws to steward creation wisely. But it is not enough to exhort men to "be good" and care about the environment, and nor can the environment be given long-term protection through a myriad of regulations. Private ownership, while no miracle cure, is God's mandated institution to motivate sinful men to steward His creation wisely. It encourages good stewardship by making "the environment" into "his environment" and tying a man's long-term success to the well-being of that which he stewards.

Modern pollution reflects the failure, not of a free-market system, but of political rulers who fail to protect private property and punish polluters. Under communist rulers, the "tragedy of the commons" reigned in full force since almost all property became commons. The result was environmental devastation. If our society continues to travel down the environmentalist road of diminishing private property rights, we will reap similar results. Long-term good stewardship of God's creation and the control of pollution can be found only through obedience to His laws of private property. Our single hope is in the regenerating power of the gospel of Jesus Christ. The gospel alone can change men's hearts and lead them to obey His laws.

Ken Ewert is a businessman and the editor of U-Turn, a quarterly Biblical worldview publication.

The Reformed Paradigm: Thinking Like a Protestant in the Humanistic, Evangelical Wilderness

By Jeffrey A. Ziegler

Introduction

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints (Jude 3).

With heroic, unbending determination, the epistle of Jude stands as a clarion witness to all generations of the church, exhorting her to engage in the systematic argument proclamation of the truth of Christianity as the supreme and absolute religion over all opposition.

This "contending" is not a polite debate society where all

facts, opinions and positions from all religions or philosophies are put forward on equal terms with Christianity. Christianity is not interested in an egalitarian "exchange of ideas" with corrupt alien worldviews. The Christian position holds that all true knowledge has its genesis in Scripture alone and that Scripture is the final authority on every subject of which it speaks. The truth of Christianity then, rests not on external evidence nor upon how well reasoned our argument may be, but on Scripture. Accordingly, as proclaimers and enforcers of truth, the elect of God enter the arena of life to prove and work out the Faith with a view of dominion through determined conflict. *For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ (2 Cor. 10:4,5).*

In the main body of this article, I hope to portray the battlefield, both within the Church and society at large, so that we may boldly pursue the reestablishment of Reformed presuppositions as a basis for enforcing Christ's Crown and Covenant in a comprehensive way. It is important to note that according to 1 Corinthians 11:19, truth and orthodoxy are always worked out against error and heresy. Thus, I will not flinch in expressing the clear superiority of the Reformed position verses our adversaries, including those within the Church.

The Battle Within

Modern American Evangelicalism has been in doctrinal decay for over 25 years. This degeneration has been well documented from many quarters in recent years. Regrettably, very few pastors seem to be heeding the warning signs of the resultant social disaster such decay will inevitably produce. While space does not permit me to examine the historical record regarding this negative phenomena, I will seek to examine the horrific effect hyper-Arminianism, so-called Creative-Love-Free-Will-Theism, neo-orthodoxy and corrupted church-growth philosophies have had on foundational doctrinal and ethical issues within the evangelical world. I will then contrast the end result of these trends against the truth of Reformed orthodoxy or Protestantism in its highest, most pristine form.

I fully realize many evangelicals will be offended by my conclusions. I do not pretend that every individual evangelical pastor, professor, church or seminary is guilty of treachery. Still, after cutting through all of the subtlety, subterfuge and excuses from the chaotic evangelical world, I stand unyielding by my conclusions that see a renaissance of Reformed distinctives vigorously applied to the church, as the only hope to enforce Christ's Crown in society at large.

My method for contrasting modern evangelical thought verses the Reformed paradigm will entail a point-counterpoint format ranging over selected topics. Ergo, I hope to encourage a renewing of the mind so we may again think like Protestants.

Orthodoxy and Doctrine

Evangelical thought has rapidly declined in its once rigorous emphasis on doctrine. Doctrine is increasingly perceived as man-made. "No creed but Christ" and "Christ is a person, not a

doctrine” have become popular refrains. Yet, even these are credal statements, though ill defined. It seems the more vague the better in these ranks. This results in maximum latitude for infidelity to orthodoxy. A prevailing thought that all conflict is the result of inflexible dogmas, has caused truth to be sacrificed on the altar of convenience. Peace, unity and reconciliation at all cost are their present goals, and orthodoxy stands in the way!

Reformed thought sees orthodoxy and doctrine as paramount. Consequently, conflict is unavoidable. It is the plain duty of the Reformed man to strive in the establishment of Christ’s dominion in the earth. This is accomplished through the superiority and efficacy of Reformed orthodoxy. Jude 3-11; Titus 1:9,10; 2:1. Reformed distinctives are applicable to the regenerate and the unregenerate alike. Thus, Reformed thought refuses to amend or yield in its doctrinal absolutes and there is no surprise when autonomous man, an ethical rebel, balks at these absolutes, seeking solace in the fog of subjective mysticism. Reformed thought, like the sun disperses such haze.

The Nature of Man

Evangelical thought giving ground to semi-Pelagian judgment under the guise of “Free Will Theism,” perceives man as intrinsically good, born morally neutral or judicially innocent. Accordingly, give man enough evidence and he will believe. Man’s will is free and supreme and able to frustrate God’s will. In the most extreme cases, universal salvation is implied though formally condemned.

Reformed thought sees man apart from God as totally depraved. Unregenerate man, an ethical rebel, acts only in his own best interest in opposition to the truth. Man needs conviction of sin, not evidence. His will is a slave to sin nature under bondage to the devil. No human social evolution apart from God is possible.

The Gospel

Evangelicals generally hold that the gospel must be disguised so as not to offend. Presentations must be “seeker sensitive” to avoid condemnation. Care is taken not to use the Bible since it has a negative cultural context. Issues of sin are not to be discussed since this action has a tendency to make the hearer uncomfortable. Thus, man, not God, is the center of this kind of gospel.

Reformed distinctives demand the proclamation of truth, not the selling of it! The gospel is a covenantal lawsuit which judicially condemns man as dead in trespass and sin, yet for the elect is life and redemption. The gospel divides the sheep from the goats. It will not be accepted by all men and will never be palatable to those not called.

Relationships

Evangelicalism has put such a huge premium on harmonious personal relationships that doctrine and practice have become subservient. Unity is based on how well one “relates” to others. The view is one of greater enlightenment, making so-called name calling such as heretic, apostate,

heterodox etc. obsolescent in favor of “healing therapeutic language” which promotes peaceful coexistence and unity at all costs.

Reformed thought holds that any relationship not defined by doctrine is idolatry. For example, it is treasonous, sinful behavior for one who is saved knowingly to marry an unbeliever. Another example, not dealing with the heretic according to Scripture is sinful. Unity based on confessional orthodoxy breeds sound relationships. Unity based on relationships is fraudulent.

Experience

Evangelicals, having rejected God’s Law as the base of ethics, are left only with impressions, leadings and “felt knowledge” as a subjective mercurial standard for sanctification. Thus, great premium is placed on new and greater mystical experiences whether Biblical or not. I euphemistically call this “Debbie Boone theology” or “how can it be so wrong when it feels so right.”

Reformed orthodoxy demands the testing of all experience precisely by the Law-Word of God. Seeking to experience the communicable attributes of God as delineated in Scripture is permissible. You may not seek to experience that which is reserved for God alone. Herein was Adam’s folly. Ethics is determined by God’s Law, not by mystical subjectivism.

Revival and Reformation

Evangelicals tend to view “revival” as man-centered. Sentimentality and hyper-emotionalism stirred by impassioned guilt manipulation leads to pacifistic, pietistic introspection. This view tends to dualism and a compartmentalizing of life, which glorifies the spirit world and denies the material. This limits the rule of God to the unseen. Societal reformation is spoken of; yet due to antinomianism (rejection of God’s Law), any “reforming” is turned inward, resulting in legalism and will worship.

Reformed distinctives depict revival and reformation as the consistent and persistent application of God’s Law Word to all spheres of life. Biblical revival leads first to a return of doctrinal orthodoxy and fidelity to the Law of God. As a result of this “reviving,” conviction of sin and the public destruction of idolatry coextensive throughout society are evidenced. Finally, a reconstruction of culture or Christian civilization is erected, leading to national blessing, peace and prosperity.

Undoubtedly, I could sustain this comparison indefinitely ranging over a myriad of subjects. However, the point should be well taken that orthodox Protestant thinking, exemplified best by the Reformed Faith, is quite different from modern evangelical, man-centered subjectivism, which is unwittingly allied with humanism. The main points of Reformed distinctives show that neutrality is nonexistent and that the immutable truths of Scripture are in a state of war with all competing visions of reality.

“No neutrality” is an essential understanding if the church is to challenge the corrupt antichristian worldviews which rule in our society. You can’t beat humanism with vague evangelical fuzzies. Only a fully articulated Puritan hope can

engage and defeat the “bad guys” who hold competing visions of social order.

The Culture War

As previously stated, the Scriptural pattern for the working out of our Faith is always in juxtaposition to error and heresy. This pattern of dynamic tension is true when dealing with doctrinal issues within the church and is applicable when combatting alien philosophies outside of the church.

The church’s present fight is against the kingdom of humanism. Humanism is a religion which seeks to deify man through statist, pagan and occultic influences. Humanism, replete with its own manifesto, is a fully articulated antichristian worldview. The kingdom of humanism has touched every social institution in our nation, including the church. Thus, it is imperialistic. The myth of humanism is that a scientific elite has through time, reinvented God and ethics in man’s image (the antithesis of the Biblical record) and has engineered a superior secular culture, ever evolving into a cooperative society resulting in a utopian ideal and ultimately immortality apart from the God of the Bible. Human progress is akin to divinity itself and therefore any religion (especially orthodox Christianity) which would impede such progress is seen as retrograde, fit for eradication. Humanism, then, tolerates no other gods before it.

The Nature of the Kingdom

Reformed presuppositions agree with the nature of the Kingdom of God in that neutrality does not exist in any area of life, the primary notion being that all knowledge has its genesis and application in Scripture alone and that any other man-centered idea, philosophy, political/social theory, economics, educational theories, indeed man’s civilization itself, is at war with God.

Reformed distinctives and the Kingdom of God agree with the Biblical ideal or the sum of God’s will, which requires the absolute destruction of sin and evil in the individual and society. Scripture clearly depicts the Kingdom of God as God’s authorized and judicially required civilization which subjugates all competing kingdoms. See Psalm 2:1-12; 103:19; 110:1-3; Matthew 24:14; 28:18-20; Ephesians 1:17- 23; 1 John 3:8. Thus, the Kingdom of God is not static nor passively ethereal, but, is actively conquering all before it.

The Reformed Faith sees the Kingdom of God, Christ’s Crown and Covenant, disinherit all interests of unregenerate man and his kingdoms. Thus, humanism and the Kingdom of God are locked in mortal combat and the righteous are divinely guaranteed absolute and comprehensive victory!

Action Stations!

Dear saints, what will you do about the murderous agenda of humanism? How will you respond? Do you have the ability to respond? If not, why not? Do you see the legions of apostates, neo- and anti-orthodox liberals, antinomians and flat out traitors within the evangelical ranks and lose hope? Is the humanistic juggernaut with its brigades of skeptics, modernists, hedonists, atheists, statist, feminists and other

assorted miscreants assured of victory? Are you serious about fighting? Then allow me to lay out a practical plan to prepare you for combat.

First and foremost STUDY! Away with your popular sugar-coated devotionals and fanciful “Christian novels” which know nothing of real battle, majoring instead on introspective navel gazing and vain imaginings! Be determined to read and study *real theology* in order to build your faith and steel you mind to go on the attack! In other words, start reading the classic works of John Calvin, John Knox, John Owen, Charles Hodge, A.A. Hodge and B.B. Warfield to name just a few.

Embracing the Reformed Faith means that a fundamental shift in the way you view the world must take place. Once Reformed, you must forswear the compromise of evangelicalism, the apathy of pietism, and the apostasy of liberalism. It is time to think like, act like and fight like Protestants. If you want to bring honor to your King, nothing else will do.

Two Yardsticks of Morality

By Hans F. Sennholz

One of the most fundamental realities of life is the complete dependence of every individual on the cooperation of other individuals. Our food, clothing, shelter, transportation, and education are provided by other individuals working together in meticulous division of labor. We depend on our fellowmen for our very survival. How free and independent can we be with neighbors all around us and co-workers with us for most of the day?

This question of the limits of freedom has occupied theologians and philosophers throughout the ages. Some tell us that modern society cannot tolerate much individual freedom because of a limitation of space and resources; others demand a wide margin of freedom because of the complexities and intricacies of man’s cooperation and division of labor. One answer which is rather persuasive is based on the very definition of freedom itself. If every man seeks to be secure, to be happy, to do what he pleases without restraint and coercion, and every man is to have the same measure of freedom, my own must be limited by every one else’s freedom as every one else’s is limited by mine. I must always be mindful of others. I must not diminish anyone’s freedom; I must not inflict harm on other people.

Most of us are considerate of the rights of our fellowmen. In our personal relations we try to be careful, thoughtful, courteous, and judicious. We may assist each other in many ways, and be Good Samaritans, offering aid to people in need; yet in our political lives we often tear into each other like wild animals. We attack incessantly and seize other people’s income and property without remorse. Indeed, there seem to be two modes of behavior, two yardsticks of morality: one for our personal

relations and one for the body politic.

Politics is a strife of interests masquerading as a contest of principles. To be a lawyer you must study law; to be a physician you must study medicine; to be a carpenter you must learn your trade; but to be a politician you need only to know your own interests and those of your electorate.

As voters we ourselves live by a similar yardstick of morality in our political choices and decisions. We seize as many benefits and privileges as we possibly can—always at someone else's expense. And we impose as many restraints and restrictions on our fellow citizens as we possibly can.

When death comes to our neighbor, we may weep with the widow and her children. We honor the dead and comfort the living. We deem it our special duty that, if they need our help, we give it to the utmost of our ability and our power. But as members of the body politic we dispatch our estate sleuths and collectors to seize most of their belongings. For many years we expropriated as much as 77 percent of their possessions through the Federal Internal Revenue Service; at the present we seize only 55 percent, although we grab various percentages more through our state revenue departments.

In our personal lives we love our children. They are a mother's pride and a father's joy. We instruct them in virtue and labor and bind them to us through care and protection. Yet, as members of the body politic, we burden them with our debt, trillions of dollars, which we force them to pay or be dishonored in bankruptcy. We enjoy the productivity of the magnificent apparatus of production which our forebears left to us, yet it is insufficient for our enjoyment. Our deficits eat into the substance of the apparatus so that our children must work with less and subsist on less. We inflate and depreciate our currency, which erodes the purchasing power of all claims to money, including the savings of our children. As parents we may create a legacy for our children; as members of the body Medicare we drain it and fritter it away.

Indeed, there are two modes of behavior, two yardsticks of morality. In our personal lives we try to be charitable, which is to will and do what is just and right in every action. We may lend a hand to a stranger, stand by an orphan or widow, and give bread to the hungry. As members of the body politic we may act like highwaymen lurking in politics for the purpose of robbing our neighbors.

Hans F. Sennholz is president of The Foundation for Economic Education. "Two Yardsticks of Morality" is available on computer disk at no charge. Please contact Greg Pavlik at (914) 591-7230 with any questions.

War Intensifies in Southern Sudan

By Peter Hammond

The Sudan People's Liberation Army (SPLA) have seized the

initiative by launching a series of strategic assaults in Southern Sudan. As a result of these bold new thrusts, serious casualties and defeats have been inflicted on the government of Sudan's Islamic forces. Several tanks, artillery pieces and rocket launchers have been captured and many towns liberated from the Islam occupying forces. Most of the Sudanese border has been seized from the GOS forces and the Khartoum GOS supporters. The "Lord's Resistance Army" in Uganda has suffered a crippling blow by the SPLA with hundreds captured and the rest scattered. The supply lines to the SPLA from Uganda have thus been secured. Now the SPLA is renewing their assault on Juba (the Capitol of the South) and are predicting its fall within the next months. The Muslim government of Sudan is threatening war with Uganda and Eritrea whom they accuse of supporting the SPLA. Thousands of GOS troops have been flown into Juba to re-inforce the besieged garrison there. And the bombing of civilian towns in Southern Sudan has intensified.

Good rains throughout the South have resulted in the best harvest in years. Along with renewed relief efforts, this means that few are starving in Southern Sudan at this time. Accordingly the SPLA have been able to seize the strategic initiative and regain much of the ground lost to the GOS forces over recent years. Over 90% of South Sudan are now firmly in the hands of the Christian forces. The Government of Sudan's Muslim army is confined to a few besieged garrison towns such as Juba, Kapoeta, Yei and Torit. These are in serious danger of being overrun by the latest SPLA offensive.

From my contacts with the SPLA, it would seem that their morale is extremely high. They can be heard marching or running whilst singing Christian hymns at 5:30 every morning. Ongoing training is of a fairly high standard. Discipline is evident and their determination to win is exceptional. Some are asserting that the tide of war has at last turned in favor of the Christian forces.

Meanwhile, the UN has banned the New Sudan Council of Churches' relief flights for attempting to smuggle in communion wafers for Eucharist/Lord's Supper celebrations for churches in Sudan! ACROSS (a Christian relief agency) has also been slapped with a suspension of their flights for attempting to take Bibles into Sudan. *Frontline Fellowship* defied the UN ban on Bibles by successfully delivering over a thousand Bibles, hymn books, prayer books and Gospels to remote congregations in Southern Sudan.

Peter Hammond is director of Frontline Fellowship, a Reformed ministry to the persecuted Christians of Africa.

A Church "Out of This World"

By Dan Smithwick

It is of little surprise to pastors, Christian educators and

parents that a high percentage of young people stop attending church after leaving home. Whether it's off to college or off to work, the church doesn't seem to fit the schedule of most young adults, even from Christian homes.

One recent study of over 3,500 incoming freshman at various universities who identified themselves as "born again" Christians found that by their senior year, between one third and one half said they no longer considered themselves such. If a person is willing to change his position on being a born-again Christian, how much more is willing to give up regarding his views and practices relating to the church?

Throughout Scripture we find numerous warnings not to depart from the Faith. Consider the following:

This book of the law **shall not depart** from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. (*Jos. 1:8*)

Now then, my sons, listen to me, And **do not depart** from the words of my mouth. (*Prov. 5:7*)

Train up a child in the way he should go. Even when he is old he will **not depart** from it. (*Prov. 22:6*)

Undoubtedly, these words of Scripture have been spoken frequently by pastors, teachers and parents, and have been heard by our young people. Yet many have departed. Why?

I believe the answer to this is largely due to the lack of relevance of the church and the Christian Faith, as seen by young people. While the church was the dominant force in building our nation (founding universities and hospitals, producing scholarly statesmen who drafted state constitutions and later the federal constitution, creating charitable organizations to care for the poor and widows, etc.), today the church has been pushed (or has voluntarily retreated) back into a non-defining role for how society should live. The agenda for today's public square is clearly shaped by secular and anti-Christian forces, not the church.

In essence, **the church has left the world**. Contrary to the first-century church and the Reformation-era church, the twentieth-century church has abandoned a Biblical world and life view. The church as a whole offers only a personalized and pietistic religion.

The message received by young people is one of how to get to heaven when they die (something which none are thinking about!), but not how to live in full obedience to Christ while on earth. With no comprehensive philosophy of life being offered in most churches, it's little wonder that young people find the church irrelevant.

The Nehemiah Institute is taking direct aim at this problem. In 1986 the Institute began developing a means for Christians, and Christian organizations, to identify their understanding of the Biblical world-view. The program developed and marketed nationally is called PEERS Testing. It identifies an individual's world-view from far left liberalism (Socialism) to a mature conservative, Christian world-view in five key areas: Politics (civil government), Economics, Education, Religion and Social Issues (P.E.E.R.S.).

During the beta-test period, 1988-94, the test was administered to several hundred individuals, including students (in both public and private schools), teachers, pastors, ministry leaders, homemakers, government employees, New Age adherents and others. The results showed both a weak understanding of Christian worldview understanding, especially among youth, and an alarming decline over the seven-year period. Only in Principle Approach and Classical Christian schools were students showing good scores and improving year by year.

Listed below are responses from some of the test questions which were found among students in traditional Christian schools:

Agree

- The ideal government guarantees the citizens a minimum income, social security, unemployment compensation, health insurance and housing. 77.2%
- Moral values are subjective and personal. They are the right of each individual. Individuals should be allowed to conduct life as they choose as long as they do not interfere with the lives of others. 75.4%
- In social, economic, cultural and political affairs, people should have equal rights. Social reform should, therefore, be designed to correct existing inequalities and to equalize the conditions of nurture, schooling, residence, employment, recreation and income that produce them. 84.2%
- One of the most effective ways of curbing inflation, if not eliminating it all together, is imposing wage and price controls. 80.7%
- Day-care schools for infants and toddlers, under the supervision of professional educators, will enhance the educational process of children and will produce more well-developed and productive citizens. 73.7%

Note: These results are based on responses from students with composite test scores of 25.0 or less on a scale of -100 to +100. The average score for students from traditional Christian high schools in the 1994/95 school year was 28.2. In contrast, the average score for several well-known Christian ministry leaders was approximately 90.

I believe PEERS results give evidence of why our young people are departing from the church. Rather than the church, the state is viewed as the official body for deciding "how then shall mankind live."

To aid in correcting low scores, the Nehemiah Institute has now developed a course suited for high school age and above. The course is entitled, *Developing a Biblical Worldview*. It is designed to run approximately 20 weeks at 1-2 hours per week.

The course includes the PEERS Test, a Teacher Guide, a 120-page Student Workbook, and various other aids to give basic

instruction in the five areas covered in PEERS Testing. *Developing a Biblical Worldview* is well suited for Bible classes in Christian schools, church youth groups, and for parents and children at home. For a free “snapshot” view of the course, call 1-800-948-3101.

As the bearer of truth, the church must “return to the world,” to fulfill its mandate of redemption in all areas of life. Developing a Biblical Worldview is a definite start in that direction.

Dan Smithwick is founder and director of the Nehemiah Institute.

Lutheran Dichotomies: Nature-Grace

By John B. King, Jr.

Introduction

In analyzing the effects of Lutheran theology on the mission of the church, the obvious issue is the relationship between belief and action. Accordingly, the discussion of the nature-grace dichotomy with which the present article is concerned falls under the scope of Christian ethics. Thus, a brief review of ethical principles is necessary prior to any analysis.

As explained extensively in Van Til’s *Christian Theistic Ethics*, Christian ethics seeks to evaluate the will’s moral status by making judgments with respect to the purpose, standard, and motive of human behavior. The purpose is the external goal or highest good (*summum bonum*) to which an action tends; the standard is the law or norm that governs the means to the end, and the motive is the internal compelling power which drives the action. Accordingly, to be considered good, an action must be driven toward a proper end through the use of proper means by a proper motive. For the Christian, the goal is the eschatological realization of God’s Kingdom; the standard is the Law of God, and the motive is a grateful heart springing from true faith. To clarify the interrelationships among these particulars, Van Til invokes the analogy of a journey in which the goal, standard, and motive of Christian ethics correspond to the destination, road, and attitude of the driver, respectively (Van Til, 1-4).

In reference to these categories, it will be seen that the nature-grace dichotomy of Lutheranism affects the ethical problem through the goal and the standard. To the extent that a dichotomy is perceived between the church and the world, the unity of comprehension needed for a world-view is compromised, shattering the view of life. Thus, the Kingdom of God is reduced to the church, removing the natural sphere from the Lutheran *summum bonum*. Additionally, as a result of the autonomous status conceded to the natural realm, any possibility of a unified standard is also destroyed. To see these

effects more clearly, then, it is necessary to analyze this dichotomy in some detail.

Historical Development

The nature-grace dichotomy of Lutheranism stems from a divergence of theological principles along institutional lines. In this respect, Lutheranism stands in stark contrast to both Roman Catholicism and Calvinism which bound it in the progression of the Reformation. At the time of the Reformation, Roman Catholicism was Thomistic in thought while Calvinism was essentially Augustinian. And while these positions were in bitter opposition, a common feature accentuating this bitterness was their mutual catholicity. Both Roman Catholicism and Calvinism as catholic faiths oppose each other through integrated world-views.

For Lutheranism, however, the immediate needs of the Reformation focused attention on the church to the virtual exclusion of external affairs. Accordingly, while the Augustinian principle was introduced in the church, the rest of life was viewed in a quasi-Thomistic fashion. Obviously, the divergence of organizing principles along institutional lines introduced a nature-grace split. The character of this split can be more fully appreciated from an examination of the principles themselves.

In Thomistic philosophy (Rushdoony, 185-201) reality is viewed in terms of a common chain of being with God on the top and the material world below. The church as the incarnation of God on earth occupies an intermediate position on the scale, sitting above the realm of nature at every point. Consequently, the church as the realm of grace, is in close integral relation to the realm of nature, perfecting and supplementing it at every point but not opposing it. On this scale God is pure being while the material world consists of a mixture of being and non-being (a deprivation of being). Man is therefore caught in a tension since he is possessed of a spiritual (rational) soul and a material (irrational) body.

Because being is essentially good, evil is attributed to a lack of being. Thus, only God is good essentially because He sits at the top of the scale and consists of pure being. Man by contrast is plagued by evil lusts, owing to a deprivation of being in his material body. Yet, while man’s body is evil, his soul consists of pure, though finite, being by virtue of its participation in God. Consequently, man’s rational faculty, though finite, remains unaffected by the Fall. (In Paradise the problems of man’s physical body were restrained by a special dispensation of God’s grace called the *donum superadditum*. It is this special grace that man supposedly lost in the Fall, causing his body to revert to its normal functioning while leaving his intellect unimpaired.)

Consequently, in Thomistic philosophy evil is a material and metaphysical problem. Moreover, since man’s intellect remains unaffected by the fall and since he occupies a place on the common chain of being, his natural reason, though finite, remains valid. Thus, in every field of endeavor, man’s reason yields true knowledge in the natural realm, needing mere supplementation from the realm of grace above it. The implication is that, “Man’s reason works from below and

extends upward. It can extend upwards with assurance both because of its correlativism with being and because of its freedom from the taint of the fall.” (Rushdoony, 189). Consequently, the affect of Thomistic philosophy is to validate man’s natural reason and give a limited autonomy to the realm of nature, while placing the church above it at each point. Yet, since the distinction between nature and grace is vertical and gradual, it imposes no horizontal barriers so that a catholic principle applies across the zones of human activity.

In contrast to Thomism, however, Augustinianism takes a more Biblical view of the situation. In the first place, man is God’s creature and thus shares no being in common with God. Secondly, while man’s knowledge is indeed limited by his finitude, the more pernicious effect is sin (Warfield, 150-155). Man’s basic problem from the Augustinian perspective is not ignorance, but a willful twisting of the truth, a suppression of the truth in unrighteousness (*Rom. 1:18*). This means that the fundamental problem of knowledge is ethical (qualitative) not metaphysical (quantitative). The metaphysical limitations inherent in human thought stem from man’s finitude as God’s creature and are therefore implicit in God’s good design. The chief problem then is not creation but the Fall. Consequently, man, as a fallen creature, will seek to suppress true knowledge in all areas of life since all truth points to God. (This phenomenon is referred to as the noetic effect of sin.) Thus, knowledge can come to man only by way of God’s common or saving grace which overcomes his resistance to truth. Since the primary noetic problem in Augustinianism is between sin and grace, the distinction is ethical (qualitative), not metaphysical (quantitative and vertical), nor are any horizontal barriers erected across the zones of human activity. Moreover, since the metaphysical separation eliminates any community in being between God and creation, the church does not incarnate divinity. The effect, therefore, is to place God and His Word rather than the church over every area of life, yielding, once again, a catholic organizing principle.

In contrast to both Roman Catholicism and Calvinism, however, Lutheranism has no catholic theological principle. While the immediate needs of the Reformation dictated an initial focus on the church, the Augustinian principle introduced there did not spread to the larger society. Consequently, a defacto Thomism prevailed, resulting in a horizontal nature-grace split which fractured the view of life. (By defacto Thomism it is intended to imply the naturalistic thinking of Thomism, stripped of its metaphysical basis. Certainly, Luther did not incorporate the chain-of-being concept.) Thus, the primary distinction in Lutheran theology is neither metaphysical nor ethical but institutional-epistemological, producing a horizontal division which eliminates a catholic organizing principle. In this regard, Abraham Kuyper’s comparisons are most revealing (Kuyper, 17, 22):

Thus understood, Calvinism is rooted in a form of religion which was peculiarly its own, and from this specific religious consciousness there was developed first a peculiar theology, then a special church order, and then a given form for political and social life, for the interpretation of the moral world-order, for the

relation between nature and grace, between Christianity and the world, between church and state, and finally for art and science; and amid all these life-utterances it remained always the self-same Calvinism in so far as simultaneously and spontaneously all these developments sprang from its deepest life principle....

In Lutheran countries, the interference of the magistrate has prevented the free working of the spiritual principle. Hence of Romanism only can it be said that it has embodied its life-thought in a world of conceptions and utterances entirely its own. But by the side of Romanism, and in opposition to it, Calvinism made its appearance, not merely to create a different Church-form, but an entirely different form for human life, to furnish human society with a different method of existence, and to populate the world of the human heart with different ideals and conceptions.

Moreover, in all Lutheran countries the Reformation originated from the princes rather than from the people and thereby passed under the power of the magistrate, who took his stand officially as her highest Bishop and therefore was unable to change either the social or the political life in accordance with its principle. Lutheranism restricted itself to an exclusively ecclesiastical and theological character, while Calvinism put its impress in and outside the Church and upon every department of human life. (emphasis added)

From Kuyper’s observations a certain reciprocity may be seen between the state-church and the nature-grace dichotomies of Lutheranism with each reinforcing the other. Indeed, the theology may have been formulated to give the princes a free hand. At any rate, the direction of all temporal affairs was handed over to the magistrate, reducing the Kingdom of God to the “spiritual” aspects of the church.

Confessional Writings

The division of life described here is evident in the Lutheran confessional writings in the areas of anthropology, civil government and vocation in general. Thus, with respect to anthropology the Apology of the Augsburg Confession declares (The Book of Concord, 225):

We are not denying freedom to the human will. The human will has freedom to choose among the works and things which reason by itself can grasp. To some extent it can achieve civil righteousness or the righteousness of works. It can talk about God and express its worship of him in outward works. It can obey rulers and parents. Externally, it can choose to keep the hands from murder, adultery, or theft. Since human nature still has reason and judgment about the things that the senses can grasp, it also retains a choice in these things, as well as the liberty and ability to achieve civil righteousness. This righteousness which the carnal nature—that is, the reason—can achieve on its own without the Holy Spirit, Scripture calls the righteousness of the flesh. But so great is the power of concupiscence that men obey their evil impulses more often than their sound judgment, while the devil, who as Paul says (*Eph. 2:2*) is at work in the ungodly, never stops inciting this feeble nature to various offenses. For these reasons even civil righteousness is rare among men, as we see from the fact

that even philosophers who seem to have wanted this righteousness did not achieve it (Apology, XVIII, 4, 5).

In other words, in the natural realm man is only partially depraved so that he can still do right by the power of his unaided reason apart from divine revelation and the power of the Spirit. With regard to vocation and civil affairs, the situation is similar (The Book of Concord, 222, 223):

...lawful civil ordinances are God's good creatures and divine ordinances in which a Christian may safely take part. The writings of our theologians have profitably illumined this whole question of the distinction between Christ's kingdom and a political kingdom. Christ's kingdom is spiritual; it is the knowledge of God in the heart, the fear of God and faith, the beginning of eternal righteousness and eternal life. At the same time it lets us make outward use of the legitimate political ordinances of the nation in which we live, just as it lets us make use of medicine or architecture, food or drink or air. *The Gospel does not introduce any new laws about the civil estate, but commands us to obey the existing laws, whether they were formulated by heathen or by others, and in this obedience to practice love. It was mad of Carlstadt to try to impose on us the judicial laws of Moses.* (Apology, XVI, 1-3) (emphasis added)

Thus, because civil government is affirmed on an equal basis with other vocations, the exemption of the civil government from Biblical law implies an analogous exemption for the whole natural realm. Consequently, Thomism reigns in the realm of nature, but it is a castrated Thomism. In Thomism, at least, the church supplements the natural realm from above. However, due to Luther's antipathy to ecclesiastical control, the church is removed from above the natural realm and placed alongside, reducing the church's authority to "matters of conscience" and granting a radical autonomy to the natural realm. The result was that while vocations were affirmed metaphysically, Lutheranism failed to throw down the epistemological gauntlet. (Ethically, of course, the regenerate nature was assumed to perform better in either realm.) Consequently, Helmut Thielicke was only being consistent in extolling the virtues of secularity. (Thielicke, 393):

The attempt to transcend this fallen world in a utopia which has the message of the kingdom of God as its Magna Carta is thus hubris and idolatry. Even though there are many questionable things in Luther's doctrine of the two kingdoms, its basic intention is clearly a good one, namely, to do everything it can to show the secularity of the world and to prevent the kingdom of God from becoming a utopia.

Yet, in his large catechism, Luther advocated the application of the Decalogue to the state (Large Catechism, 17, The Book of Concord, 361). While it is easy to be critical, it should be remembered that Martin Luther was a man of robust courage whose theology developed under crisis. To a large extent, Calvin had the advantage of walking in the path that Luther had cleared.

Of course, this is not to deny that there are tremendous problems with view. In affirming vocations metaphysically

while not challenging them epistemologically, God's stamp is put on profanity. In one sense this is worse than the Anabaptist position that flees the world all together. In another sense, however, the affirmation of vocation is a positive development. The situation is analogous to a burning building in which all of the exits are on fire. In an attempt to escape the smoky interior, Lutheranism rushed toward the exit and then stopped in the middle of the door frame. Luther was right to challenge ecclesiastical authority where it over-extended itself, but he neglected to replace it with the Bible.

Practical Implications

The fruits of the nature-grace dichotomy can be seen in the Lutheran approach to education. It is not uncommon for Lutheran church workers to pursue advanced social science degrees from secular institutions in order to "serve Christ." The idea is that all truth is God's truth no matter where it is found. Indeed, this is true, but the problem is that professors in secular institutions (and many Christian ones) are operating on the basis of false presuppositions and thus teaching lies. This is especially true in the social sciences. Now, there is nothing wrong with pursuing advanced degrees if one is sensitive to the presuppositions that are operating. Indeed, such degrees may be necessary for specific jobs or for apologetic purposes. (For instance, Westminster counseling professor, George Scipione, obtained a psychology degree in order to argue against secular psychology more effectively.) But all too often secular methods with their alien presuppositions are smuggled into the church and combined with Christian theology, resulting in mixed systems that have internal conflicts at every major point. Without a world-view, the world is just a grab bag. Yet, some Lutheran scholars have also recognized the problem:

Reality as a whole now falls into two parts, and the concern of ethics is with the proper relation of these two parts to each other. In the scholastic scheme of things the realm of the natural is made subordinate to the realm of grace; in the pseudo-Lutheran scheme the autonomy of the orders of this world is proclaimed in opposition to the law of Christ, and in the scheme of the Enthusiasts the congregation of the Elect takes up the struggle with a hostile world for the establishment of God's kingdom on earth. In all these schemes the cause of Christ becomes a partial and provincial matter within the limits of reality. It is assumed that there are realities which lie outside the reality that is in Christ. It follows that these realities are accessible by some way of their own, and otherwise than through Christ. However great the importance which is attached to the reality in Christ, it still always remains a partial reality amid other realities....

It may be difficult to break the spell of this thinking in terms of two spheres, but it is nevertheless quite certain that it is in profound contradiction to the thought of the Bible and to the thought of the Reformation, and that consequently it aims wide of reality. There are not two realities, but only one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world. (Bonhoeffer, 196, 197)

Moreover, the forthright way in which representatives of the Reformed tradition have approached the area of

higher education has challenged us all. They have made positive use of their orders of creation and approach the university with a program. It looks imperialistic to Lutherans who have used their own doctrine to protest themselves from the university. A great deal of space is opened up for Lutherans to make use of the logical tool of the orders of creation before the tool is exhausted. (Horn, p. 67)

As these men realized, the Christian mission requires a unified world-view. Without such a view there can be neither goals nor standards for Christian action.

References

- Dietrich Bonhoeffer, *Ethics* (New York, Macmillan, 1955).
Henry E. Horn, *Lutherans in Campus Ministry* (Chicago, 1969).
Abraham Kuyper, *Lectures on Calvinism* (Grand Rapids, 1931).
R. J. Rushdoony, *The One and the Many: Studies in the Philosophy of Order and Ultimacy* (Fairfax, VA, 1978).
Theodore G. Tappert ed., *The Book of Concord* (Philadelphia, 1959).
Helmut Thielicke, *The Evangelical Faith* (Grand Rapids, 1974) v. 1.
Cornelius Van Til, *Christian Theistic Ethics* (Phillipsburg, NJ, 1980).
B. B. Warfield, *The Works of Benjamin B. Warfield* (Grand Rapids, 1991) v. 4.

John B. King, Jr., a free-lance writer from Corvallis, Oregon, holds a Ph.D. in engineering.

Rousas John Rushdoony and His *Systematic Theology* By Pierre Courthial

The American, Reformed theologian, Rousas John Rushdoony, born in 1916, has at last published his *Systematic Theology* (1994). Though it was written approximately ten years ago (1984), it is finally available to the public, after having been tested and refined little by little through use among various study groups and prepared for individuals and groups of all levels. This momentous work in two volumes (1227 pages not counting the very detailed table of contents, index of Scriptural texts cited and / or analyzed, and the index of authors and subjects treated) is indispensable for our confused and disoriented era. All who read in English (or rather American!) and are not lazy should acquire it, reading and meditating on it with Bible in hand. In addition, something which in no way spoils the work is that it is absolutely passionate reading from beginning to end.

I have kept in regular contact with R. J. Rushdoony's work (though I have never met him) since 1958, the year in which I read in the review, *Torch and Trumpet* (to which I had

subscribed at the time) three articles by him on the inspiration and authority of the Holy Scripture. Afterwards, I believe that I read practically all the works of R. J. Rushdoony, beginning with *By What Standard?* (1958 and reissued in 1995); *The Foundations of Social Order* (1968), a study on the confessions of faith and the church councils during the early centuries of the church; *Thy Kingdom Come* (1971), a study on the books of Daniel and Revelation; *The One and the Many* (1971); *The Institutes of Biblical Law* (1973); *The Biblical Philosophy of History* (1979); and *Law and Society* (1982).

In addition to his books, R. J. Rushdoony has founded and directs the monthly journal, *Chalcedon Report*. Chalcedon refers to both an internationally Reformed movement of Christian reconstruction, in full development, as well as to the very important Council of Chalcedon (431), which confessed, on the infallible basis of the written Word of God, that our Lord Jesus Christ, the only begotten Son of the Father, is at the same time both truly God and truly man. This confession, in rejecting all pretensions to divinity either by man or society (state, church, etc.), affirms that Christ alone is the only mediator between heaven and earth, the One to whom all power belongs, on high and here below (*Mt. 28:18*). By this declaration, furthermore, the limits and dependence of all legitimate human authority, whether individual or societal, were definitively recognized and emphasized: Jesus Christ alone being the source and guarantor of all true liberty (*Gal. 5:1*).

Since 320 A.D. (16 centuries!), there has always been a "priest" or "pastor" in each generation of the Armenian family of Rushdoony. Primarily a writer, R. J. Rushdoony, in obedience to his calling as a pastor, exercised his first ministry as a missionary on an Indian reserve. Afterwards, he became a theologian (non-academic!) and independent leader of the Christian reconstruction movement, often being poorly viewed by the "establishment," little or not at all understood, and attacked, while at the same time being occasionally plagiarized by his critics. However, since the 1960s and particularly today, he is listened to and followed by a constantly increasing number of Christians in the U. S. and throughout the world.

In the face of humanism (worship of man) and anthropocentrism (man as god, the measure of all things; civilization separated from God under the pretext of neutrality), R. J. Rushdoony calls us to recognize and to live according to the royal law of Jesus Christ in every aspect and area of human existence, here on earth. He calls us to work humbly but determinedly, each one in his own sphere, according to the particular gifts he has received, for the reconstruction of the Lord's Kingdom and of Christendom, first in our hearts ("from which flows the well springs of life"), then in our marriages and families, churches, cities, vocations, and in the fields of philosophy and science as well as in the arts, knowing that God the Creator and Lord is omnipotent, and that "history has never been dominated by majorities but only by dedicated minorities who stand unconditionally committed to their faith."

With the Christian reconstruction movement, Chalcedon,

we have witnessed a doctrinal renewal as well as the development of a diversity of Christian ministries throughout the world, from America to the Philippines and Japan, from Spain to Romania, and from Great Britain to South Africa. There is teaching at all levels, medical and surgical works, orphanages and retirement homes, cinematographic productions and media communications of all kinds.

According to Rushdoony, at the end of the twentieth century, just as it was for Calvin during the sixteenth century, the universal kingship of Christ must be extended into every area of thought and life, until that day when it shall cover the entire universe. In order for that to happen, the Holy Scripture (Law of God and Law of Christ), must once again find its sovereign authority in every domain, since it reveals not only that which pertains to the "spiritual life" of the church and the Christian but also communicates the marching orders of the Lord concerning our "temporal life"— here and now.

The *Systematic Theology* of R. J. Rushdoony, which has 19 chapters, belongs less in the line (academic) of the classic Reformed dogmatics (from seventeenth to twentieth centuries) and more in the line of *The Institutes of the Christian Religion* by John Calvin or *Christian Instruction* by Pierre Viret (sixteenth century). Put in another way, it treats seriously and thoroughly, in a language readily accessible to modern man, those questions which surface or are presented today, not only those concerning Creation and Providence (ch. 3.), Holy Trinity (chs. 4 - 6), Covenant (ch. 7), Sin (ch. 8), Salvation (chs. 9, 10, and 11), Church (ch. 12), Eschatology (ch. 13), and Prayer (ch. 19), but also those concerning the Land (ch. 15), Work (ch. 16), Time (ch. 17) and Authority (ch. 18).

This magisterial work of R. J. Rushdoony aims in effect, let us repeat, in the spirit of the Reformation, at the Christian reconstruction, not only of the church, but of every area of life, to which the Lord of the Covenant calls all his people, from which comes the concrete and contemporary approach of this theology, regardless of the subject being treated, because a true, a good theology, for R. J. Rushdoony, as well as for the best current Reformed theologians, is nothing more and nothing less than the application today of the Word of God to man in our time and of course, in allowing ourselves to be aided and guided by our brothers and the fathers of the faith, and in taking into account, with careful attention, the progressive history of the church and of theology, inasmuch as they have been faithful to the Holy Scripture, the Word of God. The *Systematic Theology* of R. J. Rushdoony, like Calvin's *Institutes*, refers back to the best in the teachings of the Church Fathers, to the great Doctors of the Middle Ages and to the Reformers of the sixteenth century (this latter tradition of men existed not only in the past, but also is to be found today in our so-called modern times).

II

Chapters 1 and 2 of the *Systematic Theology* constitute an indispensable introduction for which one must take all the necessary time and to which one must give the greatest attention: understanding this work of Rushdoony depends entirely on it. Chapter 1 is entitled "Infallibility" and Chapter 2 "The

Necessity for Systematic Theology."

I was so tremendously struck, in 1978, while reading *Infallibility*, published in the form of a brochure containing 69 pages (published also by Ross House Books), that I have preserved it very carefully since that time. (I would like to note in passing that the brochure of 1978, has as title for paragraph nine of this chapter "The Infallible Moment," while the work of 1994, reads twice by error, "The Infallible Movement," 1, 23.)

In the line of the Reformed philosophers of the twentieth century, Herman Dooyeweerd (1891-1977) and above all Cornelius Van Til (1895-1987), R. J. Rushdoony emphasizes that every thinking man, has as reference, whether he is self-consciously aware, a concept of infallibility which is attached to his fundamental presupposition. Man does not turn from the sovereignty of God and the infallibility of His Word but to "infallibilize" something else. Put in another way, infallibility is a concept from which no one can escape. When infallibility of the Word of God is denied and/or rejected, infallibility is without fail attributed to some "other":

Pierre Teilhard de Chardin (1881-1955), very much "à la mode" after the World War II, did not hesitate to speak of the infallibility of Evolution in *Le phénomène humain*.

For a long time now, the idol of Democracy, mother of modern Soviet and Nazi totalitarianism (which does not mean to say all who are democrats!), has exalted the motto, *vox populi, vox dei*.

The Italian philosopher Benedetto Croce (1866-1952) has "infallibilized" the esthetic experience in his *Bréviaire d'esthétique*.

Infallibility is at the basis of Marxist doctrine whether it concerns the class struggle, the dictatorship of the proletariat, the teachings of the Party or the goal of History.

The Roman Catholic Church, since Vatican I (1870), has accepted as dogma, the doctrine of the infallibility of the Pope when he speaks *ex cathedra*.

The existentialist, Jean Paul Sartre, in *L'être et le néant* teaches that to be human is to desire to be God infallibly.

Sinful individuals and societies on earth cannot help but to "infallibilize" fallible realities and thus, sooner or later, end in a state of doubt, despair and death (God has so declared it: "But he who sins against me wrongs his own soul; all those who hate me love death," Prov. 8:36).

Conversely, true faith in God (Father, Son and Holy Spirit), who reveals Himself in His infallible Word, provides assurance, peace and joy for the Christian. The Holy Scripture guarantees the believer the nearness of God who speaks to his own people. The Word of God, only, is an independent Word, being both sovereign and infallible. Alone, the Word of that God, who is both One and Many (Trinity), sustains the universe, also one and many, which is His creation, never abandoned to its own autonomy. Because the Word of God is Law, it has sovereign authority to bind together all things and all beings, thus, joining them together in Covenant. To the Tempter, the Adversary and the Divider, Jesus replied one day by that Word of God, Word of the Torah, Law of the Holy Scripture: "Man shall not live by bread alone, but by every word that proceeds

from the mouth of God" (*Dt. 8:3; Mt. 4:4*). And to every word of God, every word of the Holy Scriptures, all men are obligated to listen, believe and obey!

As far as the fundamental question of the ultimacy and necessity of the Word: How do we know? What is the source of authority? Who speaks the infallible word which ties everything together? There can only be three responses: 1) Man only can give the response; 2) God and man can together can speak the creative and final word; 3) God alone speaks creatively, infallibly with absolute authority.

Concerning the first response, the man-god, in his insane pretense to speak the infallible word (in spite of his ignorance about the origin of all things), has nothing to say; such infallible human knowledge, which should be exhaustive, is impossible. He is like an island in a sea without a shore; he hears no other voice but his own.

Concerning the second response, the Word of God, the Holy Scripture, is nothing more than a subjective word, by which, in the name and in the place of God, man constructs his own word and finds himself abandoned in a void.

It is with the third response, God speaking with absolute authority and creativity, and man speaking analogically in obedience, that the Word of God infallibly establishes the validity and meaning of human words.

The Word expresses the lordship of God and is the ultimate point of reference, which determines and regulates the interpretation of facts and the moral character of all things, in the face of all our illusions, utopias and idols.

In the final analysis, it is necessary to know which will have priority for us: the Word of God or the word of man? Who is infallible?

Just as capital as chapter 1 on "Infallibility" in *Systematic Theology* is chapter 2 on "The Necessity for Systematic Theology." Chapter 1 underlines as the foundation and norm of theology, the infallible Word of the Creator and Savior God, the Holy Scripture: **Sola Scriptura**. Chapter 2 emphasizes that theology can only be developed when based on the whole (system = whole), the entirety of the Holy Scripture: **Tota Scriptura**.

Just as God, who is one and many (Trinity = one and triune), has created and sustains all things by His law-word and the created world is a universe (unity and diversity, one and many), so is the Book which He has inspired and of which He is the sovereign Author, a whole, a system of unity and diversity, one and many.

Certainly there are difficulties — a number of which are presently insurmountable — that we encounter when reading the Bible and by which we remain blocked (just as there are difficulties — many of which are insurmountable — even for the greatest intellectuals and before which they remain blocked, in reading the universe). But God's Holy Scripture (as God's universe) shows forth a coherence which comes from God, and which we must discover, step by step, generation after generation: "It is the glory of God to conceal a matter, but the glory of kings to search out a matter" (*Prov. 25:2*).

If theology, in submission to the coherent God, who has created the universe and inspired the Scripture with their

coherency, should seek to be coherent, that coherence (systematic character) can be sought only by a recognition of the limits to be maintained.

Therefore, theology must never, if it wishes be faithful, become Gnostic and/or speculative in sorting the Biblical data. The Lord has declared once and for all: "My thoughts are not your thoughts, nor are My ways your ways" (*Is. 55:8*).

Rushdoony gives, as an example of going beyond the limit, the quasi-blasphemous positions of theologians, who speculating about divine election, disputed over supralapsarianism and infralapsarianism, as if it was permitted and possible to read the very mind of God by projecting onto it the processes of human thought. Still another example is the dispute with regard to the soul, between those who believe in the preexistence of the soul in relationship to the body and those who believe in the creation of the soul at the same time as the body. The practice of theology requires careful attention to reading and meditating, and then to applying the Word of God, while at the same time refusing to be Gnostic and speculative by going beyond what is revealed in the Word.

We must recognize faithfully, in conformity with the Holy Scripture, God's divine sovereignty and predestination of all things, while refusing to give in to Gnosticism and speculation by crossing the limits established by God in His Revelation. In following this pattern we will reject every abstraction, which leads to excluding from the sphere and authority of the Scripture, any domain whatever it might be, and thereby the justification of the pretended autonomy or neutrality of that domain. If this process is not followed then it would lead to an abandoning to the Adversary a part or an aspect of God's creation, whether nature, history, science, politics, philosophy, arts, etc. The Lord has said, "You shall worship no other god, for the Lord, whose name is Jealous, is a jealous God" (*Ex. 34:14*). "Or do we provoke the Lord to jealousy? Are we stronger than He?" (*1 Cor. 10:22*).

Certain theologians have not hesitated to propose a world of *possibilities* outside the divine Revelation and to pose questions about *what would have happened if*. . . All of these hypothetical questions are blasphemous since they question the validity of the sovereign decree of divine predestination which extends, according to our Lord Jesus Christ, as far as the number of hairs on our head (*Mt. 10:30*). Nothing is to be left to "divine" chance. To affirm any possibility whatsoever outside the divine decree, is to pretend to place oneself in the middle of facts and events which no longer have any meaning; it is to submerge oneself in a senseless world of incoherent abstractions in which freedom would no longer have significance. To affirm in any way whatsoever autonomy in relationship to God (*e.g.*, the alleged *free-will* affirmed by Erasmus against Luther), is to reject the true freedom-responsibility which has place, meaning and existence only in a universe, and for men submitted to the Lord, who has created all His creatures and reigns sovereignly over them. In order to have a real existence, our freedom-responsibility can be ordained and established only by the Lord Almighty, on whom all the creatures depend in their proper setting, in the entirety of coordinated causality, influences, conditions and forces, of

which we ourselves know very little in relation to that founding, creative and exhaustive knowledge of Him who, alone, establishes the reality of our relative and secondary knowledge.

There is no real and effective freedom outside the sovereign decree of God. There is no true freedom except in (and by) this decree. A freedom outside the decree of God (free-will à la Erasmus!) is nothing other than an imaginary freedom of which fallen man boasts, though his boast is only a blasphemous pretension of self-suicide: "But he who sins against me wrongs his own soul; all those who hate me love death" (*Prov. 8:36*). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. . . ." (read *Rom. 1: 18 - 32*).

The idolaters of "modernity," who substitute anthropocentrism for theocentrism, the decrees and the rights of men for the Decree and the Right of God, have not ceased for three centuries, if not for six, to seek to save man through political action, by applying to society the most suicidal plans. These men who turn away from God and His law-word, have the absurd intention of remaking the world according to their own autonomous free-will. Their god, their idea, is the *modern* state with its claim of predestination, decree and infallibility. The *Systematic Theology* of Rushdoony aims at delivering man today — beginning with *Christians* — from this idol, this modern Babylon.

It is in returning to the Law, the Judicial Order, revealed and inscribed in the Bible, and in discovering once again the worshipful respect (*fear* in the Biblical sense) of the Lord and His Word, that man will know true freedom.

The Holy Scripture alone and in entirety — presents itself as the Word of God. It must be correctly interpreted and applied; however, the correct interpretation and application does not depend on the critical analysis (= judgment) made by the supposedly autonomous reason of man — since this would be to substitute reason as the infallible authority in the place of the infallible authority of God — but the interpretation (divine!) which is derived from the whole of Scripture in relation to each of its parts. In other words, the Scripture principally interprets itself, just as it interprets all things in order that in Christ everything be made new for us in every area of life. Given the unavoidable fact that it is the Word of the Creator of all things, the Scripture does not cease to call us to faith and obedience, us, meaning all men from the most intellectual to the most simple.

Therefore, theology, when it is systematic — in the sense defined by R. J. Rushdoony — contributes to guiding us in the concrete ethical situations of our lives in terms of knowledge, obedience and fear (= worshipful respect) of God. Since He is our Lord and Savior, we remain by grace, under the government of His law-word which envelops all areas of our lives in every sphere of creation. As long as he remains unconverted (= unrepentant, unreoriented), man will remain dominated by sin,

which means fundamentally, separation from and rebellion against God, and he will have no other vision of the world and of his existence (which he intends to continue as the sovereign interpreter and planner) except that which is man-centered. God, even if He exists, will have only a possible subsidiary importance by means of religion, *i.e.*, magic.

Only a systematic religion faithful to the entirety of Scripture which is established and living in the heart (the center of man) will restore to man a religion (re-ligare = bind together), a relationship with God which is in the proper perspective: God-centered; God alone is God. "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God will bring every work into judgment, including every secret thing, whether good or evil" (*Eccl. 12: 13-14*). "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: *I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? But God has chosen the foolish things of the world to put shame to the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence*" (*I Cor. 1: 18-20 and 27-29*).

III

After having summarized the splendid introduction, comprising the first two chapters of *Systematic Theology* by Rushdoony, it would be impossible for me, of course, to take the 17 chapters (one by one) which follow and which confront, with singular force, the reader with the Word of truth and life, which is the Holy Scripture of Jesus Christ and the Holy Scripture of the Father, Son and Holy Spirit.

In concluding, I would only like to say that this work of R. J. Rushdoony demonstrates that theology is not the limited domain, the reserved and guarded pursuit, of specialists (too often very poor theologians, alas!), but the immense field of knowledge and communication, meditation and application of the Word of God, alone and in its entirety. This field, open to all, covers (governing them completely), all aspects, all parts of our human existence in the context of the created universe which is maintained and guided by the Lord.

You will indeed see, if you read this magnificent work, that its concern, in conformity with the Holy Scripture, is not only with the subjects of faith, prayer, piety, church, worship, sacraments, evangelization and mission, but also with the subjects of man and woman, land, nations, politics, state, work, rest, leisure, time and history, present and future, philosophy, art and science, justice and punishment, and angels and demons. There you will find also, above all and always, a concern for God, Christ, the Holy Spirit, and for their works of creation, providence, salvation, and covenant, from the beginning of all

things to the final general resurrection and the universal renewal of the universe. "Clap your hands, all you nations; shout to God with cries of joy! . . . For God is the great King of all the earth; sing to Him a psalm of praise. God reigns over the nations! . . ." (Ps. 47). Amen! Alleluia!

Pierre Courthial is a prominent French theologian.

NOTE: *Systematic Theology* is available from Ross House Books for \$70.00.

The War Against the Family

By R. J. Rushdoony

The modern age has long seen a war against the family based on Enlightenment and statist premises. We now see it emerging from the Christian community.

More than four decades ago, in a retirement area, I saw its clear outlines among the elderly. Too many retired to build lovely homes designed for two people only. They were open in their desire to have no children or grand-children visiting and staying overnight. But Dorothy and I both saw such people weep in their nursing home beds because none or few come to visit them. Of course, they had moved often hundreds of miles from their children; they had made them unwelcome in their new homes; now they felt sorry for themselves because they were neglected!

These were all good evangelicals, but their faith was a shallow one which placed appearances above true faith. One sickening event involved a kindly and wealthy man with an evil wife; retirement made life unbearable for him. Because divorce was "unthinkable," he committed suicide, staging it as an accident. All his friends thought this a noble act — and continued to enjoy his wife's hospitality.

More could be said of the irresponsible behavior of that generation of the 1950s; I cite them to illustrate my premise, that the revolt of youth in the 1960s began with the anti-familistic and egocentric attitudes of their pious grandparents. When the youth of the 1960s declared, "Never trust anyone over 30," they were rejecting first of all their own parents and grandparents. It is true that the campus radicals mainly came from radical families, but it is also true that on the fringes were youth of "Christian" families.

By the 1970s, parents, on retiring, were often sporting a most shameful bumper sticker: "We are spending our children's inheritance." They meant it, too. In a beautiful Western mountain ranch, a young man was taught the history of the place from the day a forefather first settled it. He loved every foot of that great domain. But his father sold it, offering to give his son an education at the university of his choice, or nothing. The son, a

rancher at heart, took nothing and became a ranch hand. The parents spent a fortune in travel and entertainment.

Another case from 1995: the family business was sold, but not to the son, who had offered to pay his parents their annual income, or whatever percentage they wanted, for life. It did not matter to the parents that their fine son was deeply hurt.

The family is in trouble because too many members young and old are indifferent to it. It is not at all surprising that many sons and daughters want their parents far from them. If they have had an anti-familistic statist education, this is natural. Television, films, and popular culture have taught that parental love and concern is *interference*. The attitude is, stay away, but leave me your money.

But the family is an inescapable part of life. After the Russian Revolution of 1917, the Bolsheviks, intensely hostile to the family, tried to create a new order for human incubation. The result was a dramatic debacle. The Western world is creating a like debacle with its hostility to the family. Too many people grow up viewing parental love and concern as *interference*. There are too many instances where parents, who did all they could to help their children get an education and start their life's work, are now either forbidden to see their grandchildren, or the children have relocated at the other end of the country. Were the parents "domineering"? In the instances familiar to me, this has not been true. Rather, the children have been demanding of one thing after another while insisting on their "freedom."

This is an urgent religious concern as well as a social one. We must remember what God declares: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex. 20:12). God tells us that *the promise of life* is essentially connected to obedience to this commandment. St. Paul reminds us of this fact (Eph. 6:1-3) but urges that fathers avoid provoking their children to wrath and "bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Social decay begins in the family, and it is now far gone. Given the priority God gives to the family, the church and Christians are derelict in failing to stress that priority.

The evil temper of our time has made fatherhood anathema to many. It is well to remember that it is a *chosen* title of the Almighty: *Our Father*.

Reflections At the Close of the Twentieth Century

By R. J. Rushdoony

The twentieth century has been an era of dramatic and world-wide changes, revolutions, and upheavals. The world is always changing, but the changes made in the twentieth century have been particularly great.

Let us examine the powerful influence of two men, perhaps the most revolutionary in their work, and in their evil impact. These two men were Benito Mussolini and John Dewey, the one in politics and the state, the other in education and the state.

Mussolini made socialism palatable and even attractive to millions of peoples. A Marxist, he recognized that the abolition of private property did not appeal to the vast majority of peoples. His solution was a system, *fascism*, which gave the appearance of private property, the "entitlements" of socialism, and the facade of a free country. The appearance of private ownership and capitalism was retained, but, by taxation, the properties became state-owned, with the taxes virtually equal to a rent paid for living in one's home, or for operating a farm or business. To cite an example of this, a house built in 1960 (in California) was taxed in the years 1971-1975 for an amount slightly more than its original cost. Things like this led in California to Proposition 13, a tax revolt now being slowly eroded.

People were allowed to retain the dream of private ownership while becoming in effect renters from the state. The situation in business has become worse.

What Mussolini did was to provide a means whereby socialism could be made acceptable to modern man. It has become routine for our statist to use the term "fascist" as an abusive title for others while retaining or advocating it in practice.

In education, John Dewey was the high point in the belief in statist education as salvation. Horace Mann had introduced this idea into American thinking, looking to German socialist models. It was Mann's belief that statist education would abolish poverty and crime. Dewey saw it as the key to the building of the Great Community, or, the Great Society.

The best application of this hope was in Sweden. In 1972, Roland Huntsford's remarkable work, *The New Totalitarians*, first appeared. As against the Soviet Russian model, socialism by means of a total terror, the Swedish model was the creation of a new totalitarianism by means of education and mind control. Sven Moberg, then deputy Minister of Education in Sweden, said, "We are aware of the abuses of this system, as in Fascist Italy, and we intend to avoid them. But corporatism has succeeded on the Labour Market, and we believe that it is the solution for the whole of society. Technology demands the collective" (Huntsford, p. 121). Moberg was unusually honest. Most fascists use the term to abuse their critics.

In the thinking of Mussolini and Dewey, salvation is by man through statist action and statist education. Dewey used the term "democracy" and "democratic" freely, but, in *A Common Faith* (1934), he described Biblical Christianity as radically incompatible with democracy because Christianity divides man between the saved and the lost, between good and evil. For Dewey, democracy allows no division of any kind among men. For Dewey, apparently, the only evil was to affirm that there is such a thing as sin, or to believe that some men and some acts are evil. We see the development of Dewey's implications all around us.

The world of Mussolini and Dewey, the world of fascism, is all around us, and it prevails in most of the world. The old totalitarianism of Lenin, Stalin, and Breshnev is giving way to the new totalitarianism of Mussolini and Dewey, which is more insidious and dangerous.

Sadly, the many churches are oblivious to this menace all too often. The Christian and home school movements are major reactions to John Dewey and his humanism, but the political threat of fascism is not recognized. The major political parties of the Western world are in most cases fascist, and the term applies to the Left and the Right usually.

Christians should be providing the direction for the future, and there are major signs that this is beginning to happen. It is necessary for Christians to recognize that their Faith involves more than salvation from hell but is the application of the whole counsel of God for the establishment of God's Kingdom. None who are truly saved will be simply waiting for their eventide commuter train to heaven! They will be obedient to the Lord's order, "Occupy till I come" (*Lk. 19:13*). The position of our humanistic world order is simply this: "We will not have this man to reign over us" (*Lk. 19:14*). The issue for us is a simple one: "Does He reign over us, and are we obeying Him?"

POSITION PAPER NO. 201

Guilt

By R. J. Rushdoony

One of the most important facts in society is *guilt*. Although not the subject of much popular discussion in or out of the church, *guilt* is a very important and governing fact. It was not without reason that Sigmund Freud made *guilt* so basic to his theory. Freud's approach was deadly, however, because he made guilt irremovable; he saw it as part of our primordial inheritance, a natural and an inerradicable aspect of our being. His goal was to teach men how to live with guilt, not to eliminate it. Freud saw himself as the leader of a new priesthood. The old order of clergymen offered salvation from *sin* through Christ, a mythical idea for Freud. He would teach them to live with their guilt.

But, long before Freud, Sir John Denham (1675-1669) wrote, "Fear and guilt are the same thing" (*The Sophy*). This was an overstatement; but it is true that guilty men are fearful, and are more readily controlled. When I was a student, I saw a young man of means, profligate, handsome, and a playboy, fall in love with a calculating virgin. They married, and she used his sense of guilt to control him radically. As a pastor, I encountered situations where a husband or a wife tried to push the spouse into adultery in order to gain freedom and self-justification in the other's guilt. The history of guilt is also a history of fear and control.

A strong, godly, and guilt-free people are not easily controlled. Guilt is a major weapon of control, because all men being created by God, are *responsible* creatures, and, whether they recognize God as their Lord or not, they manifest it in their guilt that they are responsible to Him. Quite rightly, my wife Dorothy has commented that, while no “proof” of God is necessary because nothing is more certain, *guilt* is an eloquent witness to God, because it witnesses to our accountability to Him.

Since Eden, guilty men have hidden from God and have been afraid of Him. Guilty men also fear all authorities, the guilty child the parents, and the guilty man the state’s authority. Guilt and fear are closely associate. “Guilt doth make cowards of us all,” it has been said. A guilty people are more easily ruled than a population with a strong faith and a clear conscience. When I was very young, I was deeply impressed by a report from a visitor to the Soviet Union. The famine in the early 1920s had taken millions of lives; the people lived on a vastly lower scale than before the Russian revolution, but there was little rebellion in most of them. They knew themselves to be guilty men. Their consciences tormented them and left them impotent. One man had said, we deserve everything because we were happy for a chance to loot.

Guilty men lead to tyrant states, to rulers who exploit the bad conscience of peoples, and who use their power to further the guilt of men.

The expression often used, “Don’t lay a guilt trip on me,” is a perceptive one. A “guilt trip” is a paralyzing and blinding thing. I learned, years ago, how deadly it can be. Once, after a sermon, a man came up to me to demand to know how I had learned his guilty secret, and who had told me? He refused to believe me when I earnestly pleaded ignorance of what he was talking about, and he was a problem to me after that.

The power of blackmail is guilt, and we live in an age of guilt because men are either without faith or have so defective a faith that they believe vaguely in God and Christ, but not in the atonement.

Sin requires restitution, atonement. Man cannot make atonement to God; only Jesus Christ can. Man’s self-atonement is sado-masochism. In sadism, he tries to lay the guilt on others; in masochism, he tries to make atonement by punishing himself. In either case, his efforts are futile.

Jesus Christ, by His atoning death, makes restitution for us, and by His regenerating power makes us a new creation, a new human race with Him as our new Adam and head. Without Christ’s atonement, we remain in our sin and guilt, unfree men to the core of our being. In Christ we become free men.

Guilt makes slaves of us all, slaves to someone or something. The fact of slavery is clear; its forms are optional. Slaves can be recognized because they are in bondage. When someone with a good family, beautiful wife and children, a high income, fine home, and more, became a slave to drugs, many commented, “How could he do that to himself?” But, given the emptiness of his life religiously, it was essentially a question as to what form his slavery would take. The dramatic form it took did not erase the fact that he was a guilt-ridden

man, and a slave, prior to his addiction,

Guilt is a matter too great for us to cope with. It requires Christ’s atonement, and, in our day-by-day living, prayer and God’s grace. Only so can we be free men. In a slavery-marked world, free men will be “more than conquerors through him that loved us” (*Rom. 8:37*).

Book Notes

By R. J. Rushdoony

1. *Why We Will Never Win the War on AIDS*. by Bryan J. Ellison and Dr. Peter H. Duesberg (E1 Cerrito, California 94530, 190 E1 Cerrito Plaza, Ste. 201: Inside Story Communications, 1994) is a report on research which denies that there is a link between HIV positive and AIDS. There is a correlation between homosexuality, drugs, syphilis, and AIDS. People who are not in any category of such a background have a small chance only of coming down with AIDS. The authors question the wide prevalence of AIDS in Africa and, citing Philippe Krynen, see the “threat” as invented for media consumption. The sick are brought in with tales of family members dying of AIDS (rather than, say, an auto accident) because AIDS brings in money and support.

Dr. Duesberg, a highly regarded scientist, has paid a price for his stand, including the cancellation of research funds.

2. Jim Owen, always a relevant writer, is the author of a new book, *Christian Psychology’s War on God’s Word: The Victimization of the Believer* (East Gate Publishers, 4137 Primavera Road, Santa Barbara, California 93110), which gives us a clear account of the dangerous shift even within the churches from the belief in man as a sinner to man as a victim (p. 18). There has been a shift from Biblical to psychological doctrines, so that *sanctification* has become self-actualization; “renewing of your mind” (*Rom. 12:2*) has become reprogramming, and the dysfunctional replaces sin (p. 13). All this is a surrender of Biblical Faith.

Owen is plain-spoken and Biblical in his comments. Thus, he cites one young woman who told a speaker she had been molested as a child. Did she not have a right to feel bitter and angry, she demanded, tearfully? The speaker’s answer was to the point: “Why are you letting Satan rob you of your joy in Christ?” Was she relishing her suffering, enjoying victimization? (p. 119f).

This is the kind of Biblically faithful analysis that makes Owen so telling.

3. Peg Luksik and Pamela Hobbs Hoffecker have written a timely study of *Outcome-Based Education: The State’s Assault on our Children’s Values* (Huntington House Publishers, P. O. Box 53788, Lafayette, Louisiana 70505; paperback, 207 pp.). *Outcome-Based Education* tells us that statist educators will not stop until the total control of the child’s mind is achieved, and

that the goal of the schools is now to remake the child rather than education in terms of the basic skills of learning. The slogans of these educators are, "All students shall succeed," meaning no failures; "Success breeds success" means inflating grades; and "It takes a village to raise a child," which is nonsense. It takes a teacher with sense. Solutions are confused with slogans (p. 47f.).

Schools should have academic goals, and they should teach the skills of learning. These are replaced with social goals, and with humanistic objectives (p. 56 ff.). "The three R's are replaced with the four G's—grade inflation, green peace, group cooperation, and global awareness" (p. 67).

How seriously the socialistic goals of OBE are taken can be seen in the case of a brilliant student, David Moralis, who was denied his high school diploma for refusing what he deemed rightly was an unconstitutional requirement (p. 85).

Read this book to understand what has happened to our schools.

4. Dave MacPherson has been responsible for major changes in the eschatology of evangelical churches by his devastating studies of some of the central aspects thereof. In *The Rapture Plot* (Millennium III Publishers, P. O. Box 928, Simpsonville, S.C., 29681; 1995; paperback) MacPherson tells us of the strange tale of "rapture" writings, revisions, cover-ups, altercations, and confusions. No one has equalled MacPherson in his research on the "pre-trib rapture." Attempts to discredit his research have failed and have in many cases been replaced with ignoring him. But MacPherson is a hard man to ignore because those who read him cannot ignore his research nor tolerate neglect of him by others.

Christians owe a debt of gratitude to MacPherson. He has religiously analyzed a position he once shared, and with one goal, the truth according to Scripture. In the past few decades, his several studies on the origins of modern evangelical eschatology have done much to cleanse the church of error. The sad fact is that some leaders who have shifted their position because of MacPherson will not acknowledge the church's debt to him.

5. Pastor Ovid Need, Jr., has a discerning and systematic mind, and this appears clearly in his study, *Identifying Identity: A Biblical Examination of Assumptions Found in British-Israelism, Anglo-Saxonism, Christian Identity* (spiral-bound, 72 pp., King and Kingdom Publishers, P.O. Box 6, Linden, Indiana 47955; telephone 317-339-4609; \$14 postpaid). This is a detailed exegetical analysis, made without rancor or unkindness, of some of the basic assumptions of champions of that faith. In specific, the premises of one man are analyzed, but these are points common to most in the Identity Movement.

Ministers should keep a copy of this work on hand to answer questioners, or to loan to troubled persons. The fact that derelict ideas are sometimes held by likeable people does not lessen their danger. Pastor Need's analysis represents much painstaking study, and we are all the better for having his manual. It is detailed, specific, and Biblical. He explains and corrects rather than condemning and is always gracious.

Random Notes, 60

By R. J. Rushdoony

1. Some years ago, when I was still young, a member of a then prominent family told me to make note of a man's career. He was, briefly, very prominent and a potential "mover and shaker." He was a good man in that he reflected a Christian training but not the Faith. I was told that, because of his bold strategy, he probably would die suddenly, which was the case. This politician became aware of this danger, and he disintegrated morally before his death.

Wrong though it is, people kill for their Faith, and man's Faith has been too long political. The Faith can change from church to state salvation, but the urge to "settle" matters with death remains with such men, who trust more in evil than in good.

Again, the man who died became, in his last months, greedy for something he had not concerned himself with previously, illicit sex. Facing the threat of death, he was suddenly very hungry for "life," which to him was now sex.

I have since forgotten the man's name, but not the meaning of the matter. What we truly live for reveals itself. Also, if our "solutions" are evil ones, then we are evil also.

2. *The Christian Challenge* (January-February, 1996, p. 11) has a report on "Church Stranger than Fiction." One item is less offensive than others and more amusing. "A musician from St. John the Divine gets 200 Episcopalians at an environmental meeting howling at the moon to show their oneness with the wolf." But did they do it properly, naked and all fours?

3. M. Mitchell Waldrop, in *Man-Made Minds: The Promise of Artificial Intelligence* (1987), speaks of computers as a revolution comparable to printing. He has a careful account of the remarkable things now appearing. He warns us, however, that printing did not solve the problem, nor achieve a universal enlightenment (p. 193). He concludes thus: "Some four thousand years stand between us and the author of Genesis. Technology has changed the world immeasurably in that time. And yet we can still read his words and feel their power. I somehow doubt that the advent of intelligent machines is going to change that very much. These machines may transform the world in ways we can only guess at—but we will still be human" (p. 250).

4. I loved my years as a university student. Very early, I had "stack" privileges, so I was in the heart of the library, reading and studying. What did distress me was the emphasis on *critical* thought. I could understand *analytical* thought, but *critical* thought always has seemed to be arrogance in my estimation. To take a simple example, to ask students to *critique* something by Shakespeare or Milton is to train them into a silly self-importance. Books are routinely written about great writers and scholars as exercises in criticism rather than analysis. I hold this is ungodly and disrespectful.

5. A problem which has always troubled me is my mail. I receive many excellent and gracious letters, but who can

answer carton boxes of mail? Very reluctantly, I am giving up here. Although my health is good, at 80 I know that my time is growing limited, and there is so much writing I still want to do and so this is my priority now.

6. One of the startling contradictions of the French Revolution (to which Lord Acton called attention), was its belief that religion and cruelty are identical. This belief was advanced alongside the Reign of Terror, which was held to be a sanitary measure and therefore a good one. Mankind has never more deceived itself than in the name of revolution. Acton also noted, "A draft project of the Rights of Man had appeared, in which the writer avowed that, by the law of nature, a man may do what he likes in the pursuit of happiness, and, to elude oppression, may oppress, imprison, and destroy" (*The French Revolution*, p. 113).

7. I read yesterday a disturbing article by a very successful pastor on the way to be a successful pastor. He did everything possible to keep members happy, active, influential in the direction of church activities and the nature of the preaching, and so on. Much was said about pleasing the people, nothing about pleasing God and giving the people a God-centered focus. No wonder we are in trouble.

8. Do you remember when, perhaps 20 years or so ago, a major news story was about how some branch of the national defense establishment bought ordinary hammers for \$99 each? Well, now a recent audit of the books of the U.S. Bureau of Indian Affairs showed the mis-handling of \$2.4 billion in American Indian trust funds. Also, the bureau's financial managers had valued three ordinary chain saws at \$99 million each (*U.S. News & World Report*, February 26, 1996, p. 23). Not much attention was given to this. Has corruption become so commonplace that such things no longer matter?

9. Some of the women were laughing after a meeting over a story that is worth passing on. It seems, the story so tells it, that a long faithful husband took a mistress and spent much time with her. A puzzled friend asked him, "What does she have or do for you that your wife doesn't?" The man answered, "She cooks with butter!"

10. Many years ago, all the way through grade school, teachers were very insistent that the legally correct abbreviation for California was Calif., *never Cal.*, let alone *CA.*, which could be mistaken for *Col.* or *Co.*, *i.e.*, Colorado. But who now says *Ca.* is correct but Washington, D.C.! For me, it is still wrong!

11. We are very grateful to all of you who responded to Andrew Sandlin's appeal for funds. Usually, the holiday season, from Thanksgiving through Christmas and New Year's, is when c. 40% of our income reaches us. This year, on December 31, we were a little more than \$102,000 short. Because of your response, we are correcting that short-fall.

12. A serious error on the part of many is to look back to "the good old days." This kind of thinking reflects the pagan idea of a golden age at the dawn of history, whereas the Bible tells us that we are working in Christ to overcome the Fall. True, there have been some good eras, partially blessed times, but history is really a struggle against sin. In the best of times,

there have been very evil men.

Consider Alberigo, the tyrant of Treviso, c. 1250. Although none had offended him, Alberigo had the 25 civic leaders of Treviso hung in a single day in a way to prolong their torture. They had done no wrong, but Alberigo feared good men. Thirty women, their wives, daughters, and sisters, were brought forward; their clothing cut off from the breasts down, and they were lined up in front of the dying men and then compelled to walk between the kicking legs of the dying men. The weeping, praying women were then banished. They struggled on their way, and reaching Venice, sought help from the Cardinal, Lord Ottavio. A crusade succeeded, the people treated Alberigo as he had treated others, and his family received the same brutal treatment.

Ah, the good, old days! As for me, I want God's law order, which will in due time come.

13. In his *Commentary on Genesis*, John Calvin wrote on sin, "Moreover, since it is a disease inherent in the human race, willingly to attempt to deceive God by some fictitious pretext, let us know that we do nothing effectually, until we tear up our sin by the roots, and thoroughly devote ourselves to God."

14. The artist Edgar Degas was one of several artists of his day who did not marry in order to devote himself totally to his art. In his old age, he told Ambroise Vollard, "A man should marry. You don't know what the solitude of old age is like." According to Nancy Plain, in *Mary Cassatt, An Artist's Life*, when old and blind and no longer able to paint, Degas wandered through the streets of Paris, "He even took to following funeral processions as they wound their way to the graveyard. He seemed to long for death" (p. 150).

Letters to the Editor

Re: "Why Home Schooling Is Important For America," by Samuel Blumenfeld, *Chalcedon Report* #370, May 1966

While generally appreciating very much articles by Samuel Blumenfeld concerning home schooling, I find I must respectfully disagree with his opinion that George Washington and the other architects of the current United States federal constitution "implicitly understood . . . [and] upheld God's sovereignty over man."

My research over ten years has brought me to the opposite conclusion, namely, that the designers of the current federal U.S. constitution purposely excluded *all* acknowledgment in the actual written document to God Most High and Messiah, the mediatorial Prince over all nations, including in the matter of biblically required national civil confession and covenanting pursuant to the terms of the Psalm 2 Mandate.

Several months after the completion of a dissertation focused on this, I was provided a facsimile copy of an 1832 work by James Willson, D.D., then pastor of the Reformed Presbyterian (Covenanter) Congregation of Albany NY. Dr. Willson was 164 years closer to the ratification of the current federal constitution, and much closer, in my opinion, to understanding the blatant infidelity of Washington, Jefferson, Franklin, Hamilton, and Monroe. Willson cites in his work several incidents where various ministers of the gospel asked Washington to declare, straight up or down, whether he was a believer in Jesus Christ pursuant to biblical criteria. Willson tellingly relates how Washington managed to evade ever making a forthright declaration wither for or against Jesus Christ, concluding, as did Jesus, that those who are not for Him are *ipso facto* against Him. Willson's book is on deposit in the McCartney Library of Geneva College, Beaver Falls PA, for any who wish to read it for themselves.

Sincerely,
Rev. Marshall Pierson, Ph.D.

Special Announcements

Important Announcement On Answering Mail and E-Mail

We at Chalcedon receive many more letters and e-mail messages than we can answer. In fact, it would probably require hiring a full-time staff member just to answer all our mail. Ours is not a large, sophisticated foundation. We try to respond to the most urgent mail. We hope our faithful supporters and readers understand.

If You Can Help

All of our Chalcedon vehicles are old (over 100,000 miles) and requiring increasing maintenance. If you have a good used vehicle you are willing to donate to Chalcedon, please contact Mark Rushdoony at the Chalcedon office. As with all gifts, these donations are tax-deductible.

Editorial Placement

When sending articles to be placed in the *Chalcedon Report*, please save the file on computer disks in one of the following formats: **ASCII** or as **TEXT only** files. This will help us download the files into the document. Thank you for your cooperation.

Joseph R. McAuliffe Teaching Tapes

Joseph is teaching a weekly exegetical series on the Book of Hebrews and the Book of Proverbs. Tapes cost \$4.00 each and may be ordered by calling (813) 968-2979.

Computer Need

The editor is working from an "ancient" Mac Plus with no Internet capability. It seems time to upgrade. \$2,500 should suffice. Can anyone help?

Christianity and Government Tapes

The Christianity and Government seminar tapes featuring R. J. Rushdoony, Howard Phillips, Andrew Sandlin, and Colonel Doner can now be purchased. The complete set is \$35.00; checks can be made payable to Tampa Covenant Church, 13320 Lake Magdalene Blvd., Tampa FL 33618; (813) 968-2979.

Reformed CD-ROM: Calvin, Bunyan, Owen, Spurgeon, Hodge, Others

John Lofton is now taking orders for a CD-ROM. The price is \$30 each for up to 19 of the CD-ROMs; \$28 each for 20 or over 20. This CD-ROM contains the following: All 4 volumes of "Calvin Institutes;" Calvin's "The Christian Life," Matthew Henry's Commentaries," Charles Hodge's commentaries on Romans, both Corinthians, Ephesians; John Bunyan's "Pilgrims Progress," all 10 volumes of "The Ante-Nicene Fathers;" John Owen's "Christologia, The Trinity, Evidences Of Faith, Justification By Faith, The Worship Of God;" "Fox's Book Of Martyrs," C.H. Spurgeon's "All Of Grace, Faith, Checkbook;" Jonathan Edwards sermons; 4 volumes of Marvin Vincent's "Word Studies In The New Testament;" D.L. Moody's "Bible Characters, Prevailing Prayer, The Home Work" and 12 select sermons; 14 volumes complete works of John Wesley; Charles Finney's "Lectures On Theology, Revival, To Professing Christians;" Adam Clarke's "Clavis Biblica," St. Augustine's "Enchiridion," thousands of Christian quotations; Christian biographies, graphics, Bible studies; The King James, American Standard and Darby's Bible Translation; sermon illustrations; 24 Bible maps. And, as they say, much, much more. More details if you want them. And all of this material is on one CD-ROM that has: Complete searching capabilities, including multi-volume searching; copy, paste and print text; and a new "Touch-And-Go Librarian" feature. No files to unlock. Reader software included. For Macintosh/DOS/Windows 3.1/Windows 95. God bless you all. John Lofton, 313 Montgomery Street, Laurel, Maryland 20707; phone (301) 490-7266; fax: (301) 953-3423; e-mail: JLoft@aol.com.

One of the things we are proud of is the many varied activities of our staff. Some of them are publishing important newsletters, and we take this opportunity to tell you of them.

1. Samuel L. Blumenfeld publishes *The Blumenfeld Educational Letter*, P.O. Box 45161, Boise, Idaho 83711, \$36 a year, a monthly.
2. *The Lofton Letter* by John Lofton, P.O. Box 1142, Laurel, Maryland 20725, e-mail address: JLoft@AOL.com, \$100 a year, monthly (20 pages).
3. Ian Hodge of Australia's Foundation for the Advancement of Christian Studies is an affiliate, and he publishes *F.A.C.S. Report, Probe*, and *Christian Economics* monthly, on a donation basis: write to him at P.O. Box 547, Ferny Hills, QLD 4055, Australia, Tel/fax 07-851-1265.
4. Stephen C. Perks is the Director of The Foundation for Christian Reconstruction, an independent charitable trust registered in England and supported entirely by voluntary donations, and editor of *Christianity and Society*, a quarterly journal published by the Foundation. US residents can obtain a year's subscription to *Christianity and Society* by sending \$30 to P.O. Box 20514, Seattle, Washington 98102, USA. Please make checks payable to The Foundation for Christian Reconstruction. (UK subscriptions: £12. Europe £15. All other subscriptions £20. All subscriptions except USA should be in sterling only drawn on a UK bank and sent to P.O. Box 2, Taunton, Somerset, TA1 2WZ, England. Please make all checks payable to The Foundation for Christian Reconstruction).
5. R.E. McMaster, Jr. publishes *The Reaper*, an economic commentary, 36 issues a year for \$195, 6 months \$110, 10 trial issues \$60; P.O. Box 84901, Phoenix, Arizona 85071.
6. For those of you who read French, Jean-Marc Berthoud publishes several periodicals. For sample copies, send a donation and write to Jean-Marc Berthoud, Trabendan 16, Lausanne, CH 1006, Switzerland.
7. For the Chalcedon tapes, write to Christian Tape Productions, P.O. Box 1804, Murphys, California 95247. The twice monthly Easy Chairs are \$4.50 each, and the weekly Bible studies (two lessons on each tape), are also \$4.50. For a sample of either, send \$5; California residents add 7¹/₄% sales tax.
8. For those of you who read German, Dr. Thomas Schirmmacher (a professor of missions and ethics) and his wife Dr. Christine Schirmmacher (a scholar in Islamic studies) publish Querschnitte (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
9. **Friends of Chalcedon** (4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866) publishes two newsletters as part of its ministry. The *Kids for Life Newsletter* is a publication which consists of young people writing against abortion, euthanasia and any devaluation of life. It is available on request. Donations are welcomed. Also, about twice a year, as part of its **Emmaus Project**, there is an *Update* for the **Committees of Correspondence**, which endeavors to serve as a networking instrument for reconstructionists around the country. You may become part of the Committees of Correspondence by writing in and requesting such.

THE MINISTRY OF CHALCEDON

CHALCEDON (kal•see•don) is a Christian educational organization devoted exclusively to research, publishing, and to cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, all geared to the needs of interested ministers, scholars and laymen who understand the propositions that Jesus Christ speaks to the mind as well as the heart, and that His claims extend beyond the narrow confines of the various institutional churches. We exist in order to support the efforts of all orthodox denominations and churches.

Chalcedon derives its name from the great ecclesiastical Council of Chalcedon (A.D. 451), which produced the crucial Christological definition: "Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man" This formula directly challenges every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; Christ alone can announce that "All power is given unto me in heaven and in earth" (*Matthew 28:18*). Historically, the Chalcedonian creed is therefore the foundation of Western liberty, for it sets limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of true human freedom (*Galatians 5:1*).

The Chalcedon Report is published monthly and is sent to all who request it.

Your donation in support of this ministry is appreciated.
All gifts to Chalcedon are tax deductible.



CHALCEDON

P.O. Box 158
Vallecito, CA 95251