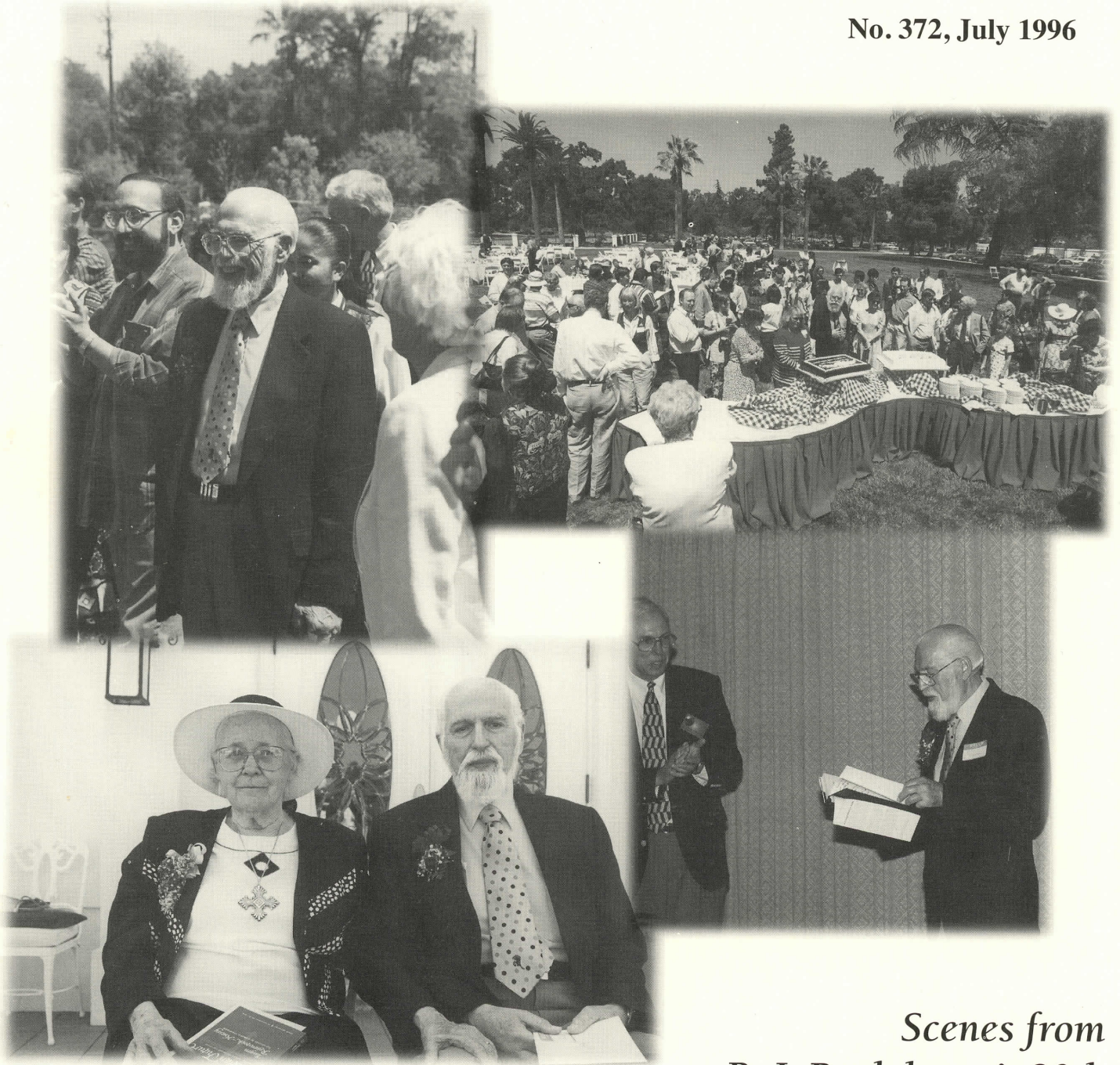


# CHALCEDON *Report*

No. 372, July 1996



Scenes from  
R. J. Rushdoony's 80th  
Birthday Party Conference in San Jose  
see pages 7 - 9



# 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.

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### August Preview:

In August's *Chalcedon Report*: A Christian Reconstructionist View of Music

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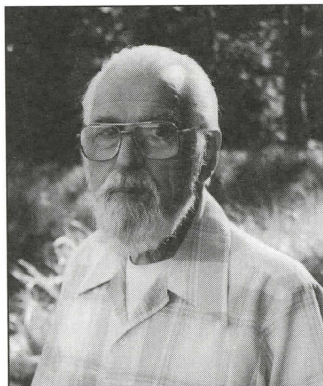
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# Silly Surrenders

By Rev. R. J. Rushdoony



One of the sad aspects of the Christian community is its gullibility concerning its critics and their many tales about the Bible and our history. Every year I hear from some people that any observance of Christmas or Easter is pagan and wrong. Is this truly the case?

True, the name *Easter* is of pagan origin, but that observance has been known in much of our history as the Christian Passover, or, The Day of Resurrection. The name *Easter* does not alter the facts. As for easter eggs, their origin is indeed pagan, but they are not a part of the church's worship, nor is their present status anything but as a treat for children. Who has seen them followed by pagan fertility cult rites? A little common sense is in order.

The yule log had origins in paganism, but do you know of any instance where the yule log had a part in Christian worship? The Christmas tree is Christian in character. It is an emblem of Jesus Christ, our *tree of life*. In Revelation 22:2, the tree of life is described as an ever-bearing fruit, and ever-green. Hence the use of evergreen trees. When I was a child, the Christmas tree was decorated with popcorn strung in long lines, and with fruits, to typify Revelation 22:2. Some early commercial ornaments were made to resemble fruits.

But what about the Rev. Alexander Hislop and his study of *The Two Babylons*? Hislop was a devout and a learned man, but he erred by seeing similarities as connections. The fact that a baseball team calls itself the *Indians* does not make the team of Indian origin. All trees, virtually, have been worshipped at some time. If you have a tree once regarded as holy in your yard, are you therefore a secret and pagan tree worshipper? There are few things in our world which men have not made a part of their worship at some time!

But what about December 25? There is no evidence of Christ's birth on that day, is there? Well, the great Alfred Edersheim, in *The Life and Times of Jesus the Messiah*, 2 vols., presented evidence that it well could have been the date for very good reasons. Yet too many churchmen seem to believe that they gain intellectual respectability by agreeing with the critics!

But is it morally right to celebrate such days? And what is immoral or un-biblical about doing so? In antiquity and later, the birthdate of kings was celebrated, and not to do so was treasonable. The New Testament declares Jesus

Christ to be King over all kings, and Lord over all lords (*1 Tim. 6:15*). Not to observe His birthday would have meant denying Him. When persecutions abated, we see at once a developed celebration, indicating a long, covert observance.

This birthday tradition has been transferred in our time from kings to countries. In the U.S., for generations the Fourth of July was the great civil holiday celebrating the birth of the country. Its decreasing importance means a decreasing regard for the country by the people.

Cynicism comes cheaply and easily, but its effects are corrosive and lasting. It is sad to see churchmen too ready to believe what the ungodly have to say. If they say that many other religions have had crucified saviors, or virgin births, or whatever, it does not occur to them that Biblical faith and history have been mimicked since antiquity.

If we are Christians, we need to know God's word, and also our own history. We are called to be "*more than conquerors*" (*Rom. 8:37*), not retreatists. We are people of victory.

## EXTENDED EDITORIAL

# A Comprehensive Faith

By Rev. Andrew Sandlin



**NOTE:** The following is an expanded version of a talk the author delivered April 27, 1996 at the San Jose Conference on Christian Reconstruction honoring R. J. Rushdoony on his 80th birthday.

### Rushdoony's Work

I'll never forget the first time I opened Rush's *Institutes of Biblical Law*. It was (providentially) the first book of his I'd ever seen. The first impression I had when perusing it was, "What in the world does swearing have to do with revolution, or murder with taxation, or the Virgin Birth with property? The author seems to be mixing the sacred and secular." I didn't know at the time that this mixing of the so-called secular and sacred was one dimension of the genius of Rush's thought. The theme of this conference honoring Rush is "A Comprehensive Faith." It's an altogether appropriate theme. Rush has made valuable, in some cases unprecedented, contributions to modern Christianity. He more than anyone else has championed the work of Christian philosopher and apologist Cornelius Van Til. Rush's view of the law spawned the theonomic movement—a return to the written law of



God as a standard of all of life. He was among a handful who helped revive postmillennialism this century. Today if a burgeoning number of Christians hold to a victorious eschatology, they have largely Rush to thank for it. He has pushed postmillennialism for nearly forty years. He has been called the father of the home-schooling movement, and with good reason. Back in the late 50s and early 60s when he was documenting the bankruptcy of government education, most Christians blithely sent their children to those Satanic hothouses with little thought of the evils there. Unfortunately, most professing Christians still send them there. But the percentages are changing. More and more Christian parents are educating their children at home, or in Christian day schools. Without Rush's incessant stress on the evils of government education and the necessity of Christian education, this revival would not have been nearly as dramatic. It may not have happened at all. In the 70s especially, when churches and Christian schools came under increasing attack by a hostile civil government, Rush would travel, at Chalcedon's expense, to serve as an expert witness in landmark and other important church-state court cases. Many times, as a result of Rush's knowledgeable testimony, the Christians, not to mention religious liberty, would come out victors.

Rush and Chalcedon have led the way in the work of Christian reconstruction. Rush, in fact, is the founder of this thought. He has published the *Chalcedon Report* for over 30 years, and the more in-depth *Journal of Christian Reconstruction* for over 20 years. He has written nearly forty books and published through Ross House numerous others demolishing the pretentious presuppositions of apostate religion and culture, and reestablishing the foundations of Christian civilization. We observe today a great surge of Christian involvement in politics. This would have been impossible without Rush's work. He influenced a number of pastors and lesser thinkers in the 60s and 70s who picked up his vision and have pressed Christian claims in the conservative political arena. The conservative showing in national, state, and local politics has been nothing short of staggering as of late. It would have been unthinkable even as late as 20 years ago. Much of this is due to blandly Roman Catholic and Anglican influence, like that of William Buckley, Russell Kirk, and *National Review*. But a great deal is also due to Rush's work, which filtered down to lesser and more synthetic thinkers like Francis Schaeffer and Jerry Falwell whose work galvanized evangelicals and fundamentalists to political action.

Building on Van Til's work, Rush has disdained every form of natural-law theory as a basis of life and thought, and returned our thinking to the Bible. His *Institutes* was a clarion call to the fact that all our answers to life should be explicitly Biblical answers. Today natural-law theory is almost dead everywhere except in the Roman Church and among some backwater evangelicals. Increasingly the only two options are Biblical law, and positivistic or sociological law—might makes right.

I don't want to give the impression that Rush's road has been easy. He's had to fight every step of the way. And if the Christian Reconstruction Movement today is gaining huge successes (and it is), this is because Rush was a trailblazer, fighting, often alone, through the underbrush of modern apostate culture and religion.

### **Rushdoony's Brilliance**

But the significance of Rush's work runs even deeper than these things. We should understand that Rush has done what no one before him has done. Surely there were those before him that saw the necessity of a comprehensive Faith, a Christianity that would shape all of life and thought. Abraham Kuyper and Herman Dooyeweerd come immediately to mind. But Rush went beyond them. They saw the need to build a fully Christian edifice of life. But Rush has actually shown how this can be done. Many before Rush pined for the house; Rush has started building the house. He has laid the foundations for the revival of Christian civilization—not a return to medieval Christian civilization, as good as that was at some points. He has shown how it's possible to have a truly *Biblical* Christian civilization. Apart from the Puritans, this is virtually unprecedented. Even the reformers retained vestiges of compromise with alien elements.

We should thank God that Reformed doctrine and practice are experiencing a great revival. Calvinist publishers are churning out excellent works from the Reformation and Reformed dogmatician era, and I hope we can see even more of these works. There is, ironically, a subtle problem such a revival tends to produce. It is the wistful longing for an idyllic past, with perhaps the hope that we can reproduce that past in modern culture. A new Cromwellian commonwealth! How delectable it sounds.

### **A Dangerous Revival**

But it is simply not possible. It's not only not possible, it's not even desirable. Why? Western society today is not

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the society of the first half of the seventeenth century. The differences are not cosmetic, but substantial. By and large, Western society then was largely Christian. I do not mean that everybody was actually a Christian. Nor do I mean that Christians self-consciously were trying to create or maintain a Christian culture. The fact is that medieval (as well as Byzantine) culture was enveloped in Christian themes, even if some of them were misguided. An obvious example in the economic sphere was usury. The medieval Roman church opposed usury on assertedly Biblical grounds. We as Protestants believe they were wrong, of course, but the point is that they were trying to do things in a Christian manner even if they were not always successful.

### **The Real Problem**

The big problem with the Christian culture of the West (or of Byzantium for that matter) was not that it was secular. Far from it. The church dominated virtually every area of life. And this was the problem. The problem was that Christian culture was church-centered rather than Faith-centered. Everything Christian had to go through the medium of the church.

The Reformation worked to reverse this trend somewhat. The reformers' attacks on sacerdotalism broke the monopoly of the Church of Rome and put a great deal of religious responsibility back into the hands of ordinary Christians. The Puritans later stressed the holiness of vocation. A pious, hard-working, provident farmer is just as godly and religious as a clergyman.

Let's get this straight. The main problem facing the reformers was the pollution of the gospel, and the monopoly of the Faith by the institutional church. The reformers were not facing most of the same problems that confront us today. Don't misunderstand. There is still the polluted view of the gospel, and it is no better in most of Protestantism than it is in the Church of Rome or Eastern Orthodoxy. But there today is a clear-cut alternative to a polluted gospel in the message of historic Protestantism. As the *X-Files* says, "The Truth is out there."

The most pernicious threat we face today is not a polluted gospel, but the more fundamental sin of the Luciferian religion of human autonomy of all areas of life. The reformers were facing human autonomy in the church, especially in soteriology and church order (sadly, it is still around). But at least the medieval and Reformational culture was dominated by a Christian ethos, even if every aspect of culture was not right. Today, Christianity has lost its grasp on culture. Wouldn't it be a luxury to debate election, consubstantiation, and eschatology in a relaxed atmosphere? We don't have that luxury. Many decades ago, the pagans transformed Christian culture into a secular insane asylum, and now the inmates are running the asylum.

When you read the reformers and their immediate successors, you don't hear them saying things like, "We must penetrate every area of society with the claims of the Faith." They assumed that society, was, by and large, Christian.

Many non-Christians lived in the society, but the society itself contained a Christian ethos. The very fact that we today must use such clarion calls as, "Let's apply the Faith to all of life" is an acknowledgement that today's society is radically different from society 300, or even 150, years ago. We cannot afford to miss the significance of this difference. The culture the reformers and even their immediate heirs faced is not the culture of today. I don't mean it was different in matters like the economic arrangements, the political structures, and the role of the sexes, much less in the clothing they wore, the transportation they used, and the communication they employed. I mean that northern European culture had a whole different way of looking at life. It had different presuppositions than our modern culture.

### **Enlightenment and the Christian Response**

What caused the difference? There are many factors, but I believe the biggest was the Enlightenment, and the Christian response to it. The Enlightenment created a division in knowledge. The roots of this division trace to the early church fathers and even the venerable Thomas Aquinas. But their fruit became evident at the Enlightenment. If you read the works of men like Descartes, Bacon, Locke, Spinoza, and Kant (and I hope you don't read them deeply or often), you'll find they were all obsessed by epistemology—what we can know, and how we know what we know. They disagreed widely among themselves on the answers, but one thing they always seemed to end up doing was dividing Christianity from certain areas of knowledge. In other words, they wanted some zone of autonomous thought, an area where man's knowledge could be freed from the immediate claims of God.

How did Christians respond? One thing's for certain: not as they should have. David Harris points out the problem in his assessment of the Enlightenment:

Christianity was rooted in both reason and revelation, and according to the fathers and doctors of the church, these sources were not in conflict; revelation simply had the higher truths. Now came deism, professing to have the full credentials of reason and demanding that the Christians show how they could, in reason, defend revelation.... Increasingly, supporters of the Christian faith found themselves driven to admit the validity of natural religion and then to search out reasonable grounds for adding revelation.

In other words, Christians were trying to use the weapons of the enemy to defeat the enemy. I am convinced most of them didn't understand what was happening right under their noses. This explains why so many of them tried to accommodate Christianity to the Enlightenment. Even godly, knowledgeable men like Jonathan Edwards did this. Reason cut off from the control of divine revelation was the tool the philosophers used to undermine the Faith. Christians didn't understand that the weapons of the enemy were



themselves fashioned to destroy the Faith. It was like using the HIV virus to fight AIDS. Christians did not stand on the grounds they should have: the absolute authority of God speaking infallibly in Holy Scripture. Like those they were opposing, they wanted to give man's reason some measure of autonomy. Is it any wonder they lost the battle?

The Enlightenment is largely dead, but the division of knowledge it produced has lived on with great success until just recently. We have suffered the bitter dregs of this covenant-breaking evil for several centuries now. No matter how pious the philosophers claimed to be, their work subverted the Faith. The lesson we should learn is that *whenever any area of life is permitted autonomy from God, it concludes by undermining Christianity*. There are no qualifications to this law. It always happens. It cannot but happen. It is the original sin: the desire for autonomy. In Eden, Eve wished to be free from God's claims in a certain area of life. As Van Til and Rush have stated, she set herself up as a "neutral," independent arbiter. Whenever we do this, we sin, and we subvert the Faith. If it is in family, church, science, art, sports, economics, textual criticism, politics, technology, food, literature, history, language—I don't care where it is, *whenever we cut the anchor to God and his revelation in any area of life, we end up adrift on the sea of apostasy*.

### Secularization

This is what we are facing today on a massive scale. A female journalist on the cable program "CNN & Company" stated of Pat Buchanan's presidential campaign, "I am totally opposed to anybody who tries to mix religion with politics." It did not occur to her to observe that what she really means is that she is totally opposed to anybody who opposes *her* mix of religion and politics. Science today has done everything in its power to push God to the far horizons of its practice. Star Trek theology wants a benevolent universe without God. History is depicted as, on the one hand, a record of human achievement and, on the other, a testimony to human tyranny. God just doesn't figure in. The Triune God of Holy Scripture has been banned from government schools. There was controversy recently when some high-school students wanted to gather around the flag pole voluntarily before school to pray. "We can't mix religion and government education," cried the NEA and ACLU. What they meant was, we don't want anything to threaten our religious establishment. Hollywood routinely mocks God and his covenant people and his inscripturated laws. Their agenda is becoming clearer by the year. They are disciples of a new (that is to say, a very old [Gen. 3]) religion.

There is the great irony that, as Gertrude Himmelfarb noted, a crucifix immersed in urine is permitted in public displays while a crucifix not immersed in urine is not permitted. Something, she noted, has gone dreadfully wrong. We know what it is. Pagans have become more consistent with their God-hating presuppositions.

Make no mistake: according to St. Paul, sinful men have always tried to suppress the knowledge of God wherever

they find it (*Rom. 1:18*). The difference is that lately in Western culture they have been given official and broad sanction to do this, while Christians, by and large, have been sitting by applauding with the thought that accelerating evil is greater proof that the rapture will soon occur. In fact, it is just this retreat by Christians that has created the vacuum Satan and his disciples have been eager to fill. Retreatist Christians have no one but themselves to blame for the rampant evil surrounding us. Many of the same ministers who pound the podium against the evil of abortion (and not enough of them do it) don't realize that it was their own retreatist policy that allowed the abortion industry to flourish in the first place.

### The Only Answer

There is one answer to this evil error engulfing us. It is the answer Rush has been giving for over four decades. He built on the work of earlier Calvinists, especially Van Til, but it is he who has made the answer most explicit. It is the answer secularists hate and evangelicals avoid. It is the answer that will change the world. It is this. *Every area of thought and life must be subordinated to God's written word, the Bible*. It is as simple and as profound as that. That is, the answer to all man's problems is the belief in and application of the Bible. This sounds simple, but it has radical implications.

The evangelicals, including the Reformed, are in the habit of hedging. "Yes," they say, "the Bible is our full guide for faith and practice in family, church, prayer, and evangelism." "But what about science, art, education, and media?" we ask. "Well, the Bible was never meant to address these things. They are secular." "And what about education and civil government?," we respond. "Well," they retort, "everybody knows education is neutral, and, anyway, I pay my taxes, and I'm entitled to have my children in the public schools. And as far as politics is concerned, it's all dirty business; leave it to the sinners. Plus, if you start saying the Bible should govern politics, you'll end up with a hateful, repressive society like the Puritans had." (Apparently they prefer a society in which one-and-a-half million children are legally butchered every year, in which upwards of 50% of one's income is extorted by taxation in one form or another, and in which Christianity may have no say in public life. *Anything but God's law* is their motto.)

In other words, the so-called conservatives who claim to believe the Bible from cover to cover want some (most?) areas of life free from the authority of God's Word. They are inconsistent with their profession. They don't believe the Bible from cover to cover, and they don't apply what's between the covers to all areas of life. They support what I call fragmentation. They see life in fragments rather than as one Biblically Christian seamless garment. They want to pour the new wine of the word into the wineskins of an alien faith. We have been suffering from the bursting this has caused for the last 300 years.

They have not learned what we Christian reconstructionists know: *only comprehensive world views*



can compete with other comprehensive world views. You won't beat secularism with three sermon points and a poem. You won't beat secularism with three tearful verses of "Amazing Grace" and an Arminian altar-call. You won't beat secularism with a vacation Bible school and AWANA program. You will beat secularism with full-orbed, virile, Spirit-empowered, intelligent, applied *Reformed* Christianity.

### A Great Opportunity

We face today an almost ultimate battle. But it is a good battle. We face an increasingly epistemologically self-conscious foe. The supporters of the Enlightenment vision wanted to liberate certain areas of knowledge from the Christian Faith. They have been successful. In fact, they have been so successful that now they are ready to liberate man from Enlightenment itself. Enlightenment man undermined the Faith by reason. But why should man have faith in reason? Why not just go directly to the source, the primordial urge to destroy God? Why play around with knowledge when really it's God you're after? The old ideas of Enlightenment are thus crumbling.

Read Stanley Fish's book *There's No Such Thing as Free Speech (and It's a Good Thing Too)*. He states that liberalism is dead. It's replaced by man's raw will, the existential moment. What he means is that man no longer is under cover in his war with God. The cloaked rebellion in Plato, Descartes, and Kant is now a full-scale revolt against the King of the Universe.

In a way, this is good. It means the enemy no longer is cloaking their presuppositions. We don't have to ferret them out. They are there for all to see. Now our job is the hand-to-hand combat with the enemy. Bring on the enemy! We are God's redeemed ones. We have the infallible word of God. We have the irresistible Spirit of God. We will win.

The secularists are afraid of us. They *should* be afraid. We are their worst nightmare: Christians who not only believe the Bible from cover to cover, but who believe what's between the covers should govern every area of life and society.

For years Rush has stressed the principal form of government is self-government under God. Next comes family government. Then comes church government, school government, vocational government, and various private governments in society. Finally, and perhaps least important, comes civil government. Reconstructionists are often charged with believing in salvation by politics. Nothing could be further than the truth. We want to elect godly Christians so we can *reverse* salvation by politics. The prime government is the self-government of the godly man. This is what we believe in. This destroys messianic dictators—especially in church and state. And this is why both statisticians and ecclesiastics hate us.

### Today's Battle

The war of the Reformation is not the war of today. Every generation has battles. We cannot fight the battles of yesterday. This is what the fundamentalists do. They fight

the Roman Catholic Church of the sixteenth century and liberalism of early this century. No wonder they are constantly left in the dust. Because they do not believe the Bible from cover to cover, and certainly do not believe that what's between the covers should govern every area of life and society, they are constantly in retreat. They are fighting tanks with rifles. They are fighting forest fires with garden hoses. They are fighting cancer with aspirin. They lose. They always lose. They *will* always lose.

Chalcedon is the antithesis of this retreatist faith; Chalcedon is world-engaging. It is world-conquering for the King. We confront a full-orbed secularism, a full-orbed Mohammedanism, and a full-orbed cultism with a full-orbed Christianity. We fight the battle on all fronts. And we fight with the expectation of victory. We intend only to intensify this world-conquering Faith.

I am not trying to elicit pity when I say that Rush and his work have not gotten the recognition and appreciation they deserve among the people who should be most interested in his work—Bible-believing conservatives. There are several reasons for this. First, Rush's work, while not esoteric, is not for the tender-minded. For almost a century, anti-intellectualism has been the name of the game among most evangelicals, who want nothing to do with anything that threatens their little party of godly goose pimples and warm Jesus fuzzies. Second, they have been scandalized by the scandal of the law. They are basically Spirit-led antinomians, by which I really mean they are *not* Spirit-led, but rather ego-fed. Rush's work calls them back to God's inscripturated law, which doesn't rate high on their existential to-do list. Third, Rush's call to postmillennialism and dominion work spoils all the fun of their rapture-watching. Training a godly seed, building the church for kingdom work, and reconstructing the media, science and music are a lot less exciting and glamorous than figuring out who the antichrist is. Rush draws attention to Christian responsibility on earth. The pietist conservatives find him a spoil-sport. Finally, the evangelical and Reformed intelligentsia see his own Bible-based work as a rebuke to their compromise. Many of them won't take a stand for six-day creation or against abortion. And those who do, want to smuggle some human autonomy in somewhere to please to secular, God-hating intellectuals they live to please. Rushdoony's work rebukes them. It has rebuked them for 40 years, and they have never forgiven him for it.

### Honoring Rushdoony

Should a man like this not be honored? He should. But who will honor this man? Not the evangelicals. Not the political conservatives (he's too "religious" for them.) Not the Reformed scholars. Certainly not the liberals, who want to see him dead. It's up to us, those who believe in his message, to honor him.

Several years ago I thought it would be appropriate to honor him in a special way. I later discovered reconstructionist Jean-Marc Berthoud had thought of this idea quite a while ago, so we can give John-Marc the credit



for originating the idea.

Because Rush was shut out of academic life, he doesn't have formal academic colleagues (which may be for the best, since they would likely find him intimidating). It is customary for students and disciples to offer their beloved professor a gift later in his career, a literary tribute called a *Festschrift*. About a year ago I marshalled a number of scholars and writers whose lives and ministries have been deeply shaped by Rush and who owe him a debt of gratitude, and asked them to write an essay in their field of expertise as an honor to Rush's work. These has been collected under the title of our conference, *A Comprehensive Faith*. (available from Chalcedon).

The work was published by Friends of Chalcedon. And an hour would not be sufficient to thank Andrea Schwartz and her crew for the tireless energy—a labor of love—they have expended on this project. The work was funded by a number of supporters, many of whose names appear inside this book. We expect that this work will be one of Chalcedon's biggest sellers.

But now is time for the presentation, after which Rush

may want to say a few words. Rush, we offer this to you with the deepest and most sincere gratitude for your profound influence and work. Thank you from the depths of our heart.

### **"A Day to Remember": Entire Conference**

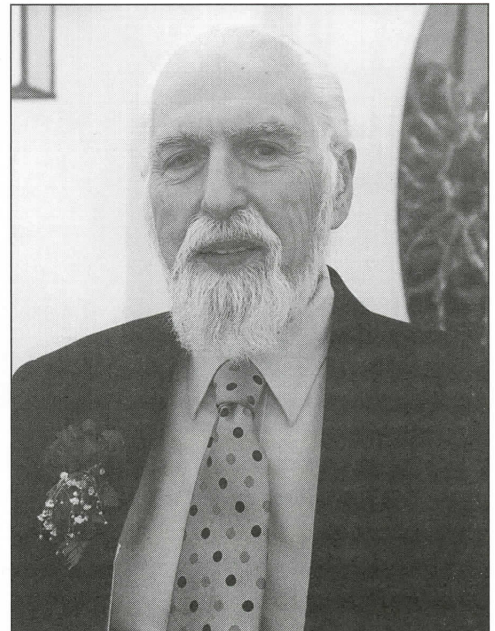
The April 27, 1996 San Jose Conference of Christian Reconstruction and the 80th Birthday celebration in honor of Dr. Rousas John Rushdoony is now available on six cassette tapes.

Speakers are Dr. Rushdoony, Herb Titus, Andrew Sandlin, and Howard Phillips. Included also is the presentation to Dr. Rushdoony of the book *A Comprehensive Faith*.

The six tapes (presented in a storage case) are \$45.00 (California residents to include sales tax send \$48.26). Shipping included. Send check or money order to Christian Tape Productions, P.O. Box 1804, Murphys, CA 95247.



Ford Schwartz,  
director of Friends  
of Chlacedon and  
master of  
ceremonies.



R. J. Rushdoony



Dorothy  
Rushdoony



Mark Rushdoony  
leads in prayer





Special speaker, Howard Phillips



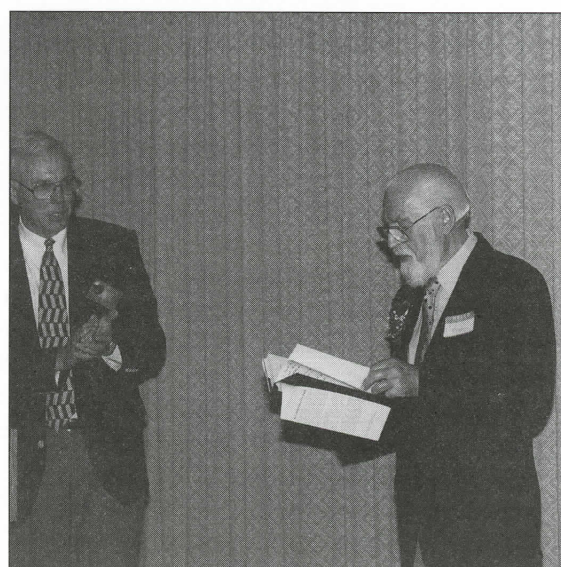
Andrea Schwartz of Friends of Chalcedon confers with Herb Titus, special speaker. John Lofton in the background.



The R. J. Rushdoonys with their children: Sharon North, Rebecca Rouse, Mark Rushdoony, Martha Coie, and Joanna Manesajian



The Rushdoony family



Presentation to R. J. Rushdoony of *Festschrift* titled *A Comprehensive Faith* (available from Chalcedon for \$23 plus p & h)

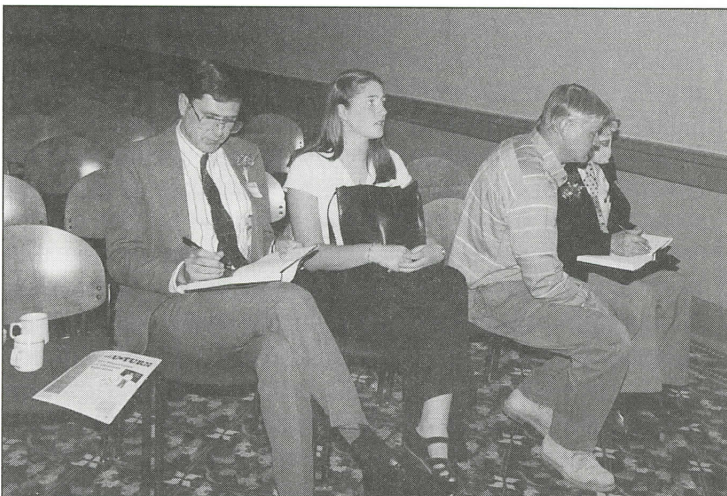




A Toast by  
Steve Schlissel



Special music by the San Jose Home Schooling Choir



Rousas and Mark Rushdoony signing the *Festschrift*

Videotape of the  
Rushdoony 80th Birthday  
Conference  
San Jose, CA, April 27, 1996

Highlights of the speakers: Howard Phillips, Herb Titus, Andrew Sandlin, and Rush himself. Stories and anecdotes from Rush's old friends. Tributes and testimonials from the many who have been influenced and mentioned by Rushdoony. This tape is a special keepsake of a very memorable event and an excellent way of introducing new people to Rushdoony and to Christian Reconstruction in general.

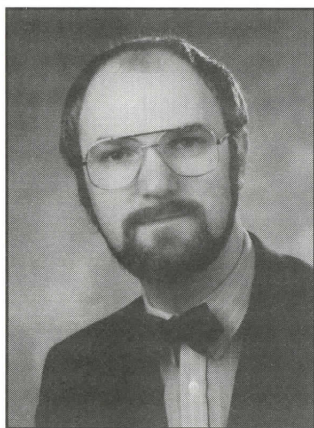
Two-hour tape on VHS. Until August 15, 16, \$25 U.S. per copy postpaid. After August 15, \$40.

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# Missions In the Old Testament Prophets

By Thomas Schirrmacher



There are many Old Testament texts which address the heathen peoples directly. The general tone of these texts is, "Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts" (*Ps. 96:7-8*). This is particularly the case with the Old Testament prophets.

First, we must consider those prophets who addressed non-Jewish nations exclusively. *Obadiah* writes only against Edom, *Nabum* against Nineveh, which is also the object of the prophet *Jonah*, whom we will consider later.

*Isaiah* prophesied against Babylon (*Is. 13:1-14,21; 21:1-10*), against the Assyrians (*Is. 14:24-27; 31:4-9*), against the Philistines (*Is. 14:28-32*), Moab (*Is. 15-16*), Damascus (*Is. 17:1-11*), Ethiopia (*Is. 18* and *20:1-6*), Egypt (*Is. 19:1-20:6*), Edom (*Is. 21:11-12; 34:1-17*), Arabia (*Is. 21:11-17*), and the Phoenician cities, Tyre and Zidon (*Is. 23*).

*Ezekiel* prophesied against the Ammonites (*Ez. 25:1-7*), Moab (*Ez. 25:8-11*), Edom (*Ez. 25:12-14; 35:1-15*), the Philistines and the Cretes (*Ez. 25:13-17*), Tyre (*Ez. 26:1-28:19*), Zidon (*Ez. 28:20-24*) and Egypt (*Ez. 29-32*).

*Jeremiah* speaks of Egypt (*Jer. 46*), the Philistines (*Jer. 47*), Moab (*Jer. 48*), Ammon (*Jer. 49:1-6*), Edom (*Jer. 49:7-22*), Damascus (*Jer. 49:23-27*), the Arabian tribes (*Jer. 49:28-33*), Elam (*Jer. 49:34-39*) and Babylon (*Jer. 50-53*). These prophecies are headed, "The word of the LORD . . . against the Gentiles." In *Jeremiah 46:1*, God commands the prophet to speak to a list of rulers, including Judah and 25 Gentile nations and kingdoms, "all the kings of the north, far and near, one with another, and all the kingdoms of the earth" (*Jer. 25:18-26*).

*Amos* warns Damascus (*Amos 1:3-5*), Gaza (*Amos 1:6-8*), Tyre (*Amos 1:9-10*), Edom (*Amos 1:11-12*), Ammon (*Amos 1:13-15*), Moab (*Amos 2:1-3*) and finally in the same list, Judah (*Amos 2:4-5*) and Israel (*Amos 2:6-16*). *Zephaniah* addresses Moab and Ammon (*Zeph. 2:8-11*). *Joel* speaks of Tyre, Zidon and the Philistines (*Joel 4:4-8*), but actually to all nations (*Joel 4:2*): "Proclaim ye this among the Gentiles" (*Joel 4:9*, cf. vs. 1-13).

The dreams which *Daniel* had or interpreted (*Dan. 2, 7,8* and *11*) include the great heathen world empires, Babylon, Medeo-Persia, Greece and Rome.

It is by far not only judgment the prophets have to

preach against heathen nations but also salvation through repentance (see Nineveh in *Jonah*) or through the coming Messiah. God was always the God of all nations, so that He naturally turns to the nations. Israel's particular role was not to hinder salvation for all peoples, for Abraham's calling included the proclamation, "In thee shall all families of the earth be blessed" (*Gen. 12:3*). In Abraham, "all the nations of the earth shall be blessed" (*Gen. 18:18*).

For this reason, Paul and Barnabas support their evangelization among the Gentiles (*Acts 13:47*) with a quote from the Book of *Isaiah*, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth" (*Is. 49:6*).

## Will The Real "Literalist" Please Stand Up

By David Chilton

Prophecy has often been called "history in advance." It is not. Certainly, the prophets did predict future events in history, but not in the form of historical writing. Instead, the prophets used symbols and figures borrowed from history, from the surrounding culture, and from creation. Most errors in interpreting the prophets stem from the neglect of this principle. As a matter of fact, all interpreters are forced at one time or another to admit this. No one (to my knowledge) believes that the Beast of *Rev. 13* is really an animal; no one thinks there ever has been or will be a pregnant lady standing on the moon and clothed with the sun (*12:1-2*); no one understands Satan to be actually "a great red dragon with seven heads" (*12:3*). That's great, but let's be consistent! We should seek to understand the other symbols in the same way. I once heard a pastor deliver a very earnest and thrilling lecture on space stations and interplanetary voyages, using *Rev. 21:10* as his text. It was, on the whole, a very enjoyable speech, and a marvelous tribute to the pastor's wealth of learning in the field of science fiction; but the enchanted audience left the meeting at least as ignorant of Scripture as they had been when it began.

Let's consider an example of the way a "literalist" approaches the Book of Revelation. In his recent commentary, Henry M. Morris claims that "if there is anything really *new* in this commentary . . . it is its literal approach to Bible study, one that assumes the best interpretation to be *no* interpretation." Now, Morris is quite aware, of course, that he is only one among a vast horde of allegedly "literal" expositors; nevertheless, he believes that his commentary "could possibly be the *most* literal,



since even literalist and futurist expositors seem often to resort to doubtful symbolic and figurative expressions here and there throughout their expositions. Actually, a 'literal interpretation' is a contradiction in terms, since one does not *interpret* (that is, 'translate' saying 'this means that') if he simply accepts a statement as meaning precisely what it says. Furthermore, the terms 'more literal' or 'most literal' are redundancies. Literal is *literal*."<sup>1</sup> And, he informs us, "most of Revelation is to be taken literally"<sup>2</sup> — *i.e.*, everything except those parts that Morris thinks *shouldn't* be taken literally.

For example, according to the literal Henry Morris, the sword coming from Christ's mouth (*Rev. 1:16; 19:15*) is not *literally* a sword; rather, "the very appearance of the glorified Christ and the sound of the majestic voice flowing from the blinding light of His countenance gave every word a swordlike brilliance and sharpness that was *almost visible*."<sup>3</sup> In a veritable torrent — figuratively speaking, of course — against such wooden literalism, Morris tells us that Satan's throne (2:13) is *not* really a throne; the soiled and white garments (3:4) are *not* really garments; the "open door" (3:8) is *not* a real door; the pillars (3:12) are *not* pillars; the "lukewarm" temperature of the Laodiceans (3:15-16) does *not* refer to their actual, physical temperature; the Laodiceans are *not* literally naked (3:17); Christ is *not* literally selling gold, clothing and eyesalve (3:18); and the door at which He is standing and knocking (3:20) is *not* literally a door! Morris says that, instead, "His rebuke and chastening are *like* a knock at one's door. . . . The occupant must open the door. That is, he must repent. . . ."<sup>4</sup> This smacks suspiciously of interpretation; doesn't the statement mean "precisely what it says"?

But there is more. The Lion (5:5) is *not* a lion, nor is the Lamb (5:6) a lamb; the sealing of the servants of God in their foreheads (7:3) may *not* be a real sealing, but "perhaps" is a "reference to the special instruction and understanding they must acquire in their minds (the forehead perhaps includes a *cryptic reference* [!] to the brain's frontal lobe)."<sup>5</sup> The non-literal robes of 7:14 are *not* literally "washed in blood"; the blood of 8:7-9 is *not* literal blood, but "possibly blood-colored water";<sup>6</sup> the locusts (9:3ff.) are emphatically *not* locusts; the olive trees and lampstands (11:4) are *not* olive trees and lampstands; and, instead of the fire proceeding from the mouths of the witnesses being real, literal fire (assuming the text means precisely what it says), it is rather "a spoken word *as though* a consuming fire were leaping from their tongues."<sup>7</sup>

The Beast (11:7; 13:1ff.) isn't a beast; the woman, sun, moon and stars (12:1) aren't really a woman, sun, moon and stars; and, since the woman isn't a woman, she isn't literally pregnant (12:2); nor is she being chased by a literal dragon (12:3); nor is she protected by the wings of a literal eagle (12:14); and, when it comes to the river pouring out from the dragon's mouth (12:15), Morris says: "The symbol [!] is somewhat ambiguous. It can hardly be a literal river. . . .

The most probably [sic] meaning of the sign is that of an overwhelming army dispatched by the beast. . . ."<sup>8</sup> The wine (14:8-10) isn't wine; the sickle (14:14-16) isn't really a sickle, and thus is not literally reaping (instead, it "obviously" symbolizes a massive immigration!<sup>9</sup>); the grapes (14:18) are not really grapes, and they are being crushed in a winepress (14:19) that isn't a winepress. The bowls (16:1ff.) aren't literal bowls; the sea isn't really turned to blood, as a literal reading would lead us to believe (16:3), but is instead "merely a chemical solution" which gives the sea "a blood-red appearance."<sup>10</sup> And, directly contradicting the literal understanding of the text (16:12), Dr. Morris claims that "the drying up of the Euphrates is not, of course, necessary before these eastern hordes can cross it, except perhaps as a symbol. . . ."<sup>11</sup>

The Harlot sitting on the waters (17:1) is *not* a harlot, is *not* "sitting," and the waters aren't literal anyway (which is probably just as well, since it's just as difficult to sit on real water as on figurative water); although the text states that she is guilty of fornication (17:2), Morris tells us that she "could not have literally committed fornication";<sup>12</sup> in her non-literal hand she holds a non-literal cup (17:2ff.) containing figurative wine which the nations figuratively drink. Now, since the Harlot is only symbolic, she of course doesn't have a literal forehead, and thus the name inscribed on her forehead (17:5) is not really there at all. The heads of the Beast on which she sits (17:9-10) are really only figurative heads, which are symbolic of figurative mountains, which are symbolic of figurative kings, which are symbolic of (at last!) real kingdoms.

After all that, one might think that Dr. Morris had, in fact, abandoned the literal method of exegesis. But no! The Galloping Hermeneutic comes to the rescue in chapter 21, where we are told that the Holy City is strikingly similar to a space station: "The Scriptures taken literally as they were meant to be taken, do teach that there is even now a great city being built by Christ far out in space somewhere."<sup>13</sup> (Speaking of being "far out in space somewhere. . . .")

I have taken Morris to task, not because I bear any ill will toward him, or because I think he is an idiot. On the contrary, he is a brilliant man, a very able scholar, and one who has rendered important service for the kingdom of Jesus Christ. The fact that a man with such high credentials could fall into such ridiculous inconsistencies requires us to ask questions: How can this be? How can a leading Christian scholar paint himself into an exegetical corner so easily? Why should a man feel compelled to insist that his is a highly literal — indeed, the "most literal" — commentary, when it in fact leans so heavily on symbolic and figurative explanations? Why would someone claim that "the best interpretation" is "*no* interpretation," when he, in fact, cannot avoid interpreting? (And, even aside from the fact that *interpretation is inescapable*, I must point out that many of Morris's interpretations are quite helpful.) What is the problem? *The problem is in the false hermeneutic* — a misleading system of interpretation that



buffaloes even the most careful expositors.

<sup>1</sup> Henry M. Morris, *The Revelation Record* (Wheaton, IL, 1983), 24.

<sup>2</sup> *ibid.*, 213.

<sup>3</sup> *ibid.*, 43.

<sup>4</sup> *ibid.*, 78.

<sup>5</sup> *ibid.*, 128, How in the world did a "cryptic reference" find its way into such a literal book?

<sup>6</sup> *ibid.*, 145; cf. 147.

<sup>7</sup> *ibid.*, 197.

<sup>8</sup> *ibid.*, 229.

<sup>9</sup> *ibid.*, 276.

<sup>10</sup> *ibid.*, 298.

<sup>11</sup> *ibid.*, 311.

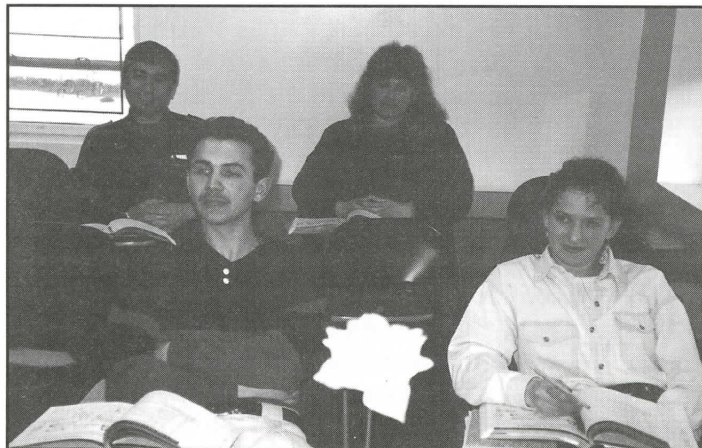
<sup>12</sup> *ibid.*, 325.

<sup>13</sup> *ibid.*, 438.

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

## Urban Nations Update: What Was It You Wanted?

*By Steve M. Schlissel*



Some Urban Nation students listen to their teacher explain the word of God to them.

One of the questions I'm occasionally asked—and it's a question I ask the immigrants learning English from the Bible at Urban Nations—is, *Why did you come to America? What was it you wanted?*

The top three reasons: Money, moola and cash. Or perhaps I should say, rupees, rubles and shekels. Without a doubt, the major factor motivating people to pull up their roots and transplant their all is economic.

This is not to say money is the *only* reason. In some cases

it was clearly political freedom which was sought. One man we helped had fled his native Sri Lanka where he had been tortured as a political prisoner. He came from a monied family but arrived here with nothing. After six years in America, however, he is the prosperous owner of two businesses employing 35 people (mostly immigrants). Another man came to New York from Lybia to get special surgery performed on his three-year-old son. The boy is recovering nicely and the family is still here three years later. Of course, still others have come to join family members already established here.

Yet these do not exhaust the reasons we've heard for emigration. A "reason" I've heard more than once is: "I don't know." That's right. One such respondent was a Ukrainian girl in her early twenties, Valentina. When I asked her why she came to America, she simply did not know. She had no family here; she left everyone in Odessa. Valentina had a good living situation back home but no prospects here (she now lives alone and works in a Sephardic thrift shop on McDonald Avenue).

Perplexed, I pressed her. "If everything was so great there, *why* did you come here? Why? What was it you wanted?"

"I don't know," she insisted, but then went on. "I won a Green Card [permanent resident alien status granted by the U.S. Immigration and Naturalization Service] in a lottery. So I thought, maybe it is fate that I go to America."

Mission work such as this ought to make a Calvinist out of any sane soul. It was not fate, but a gracious God who brought this woman unaccompanied from her homeland, brought her to hear the Gospel, a message to which she has rendered rapt attention but to which she has not (yet?) submitted.

In another class, I got into a rather warm discussion with a student who was a physicist in "Leningrad." Interestingly, every other UN student from that locale refers to the city as St. Petersburg. This is just one of the ways in which Igor's communist sentiments disclose themselves. Another is his ready and eager defense of welfare for immigrants such as himself. In our last class session, he actually claimed to be entitled to government subsidies. He believes it is in our long-term best interests to pay superior, educated people—such as himself—to be here. He very nearly said we should count it a privilege to have him!

This led to, as I said, a rather warm, and extended, discussion in the class. We talked about immigration policy, the proper role of civil authorities, historical and contemporary examples of people groups now well-established who had come to America with no statist subsidies whatsoever, etc.

I was so emphatic in making the Biblical case in these matters that I suspected I may have offended or put him off. I wondered if we would see him again. Right after the class concluded, however, Igor and another student went directly up to UN staffer David Schildkraut and inquired, "David, will we be having our Bible Study this Friday night?"

They may not always know why they are here, but I do.



As far as I'm concerned, every single immigrant who comes to us for assistance has been sent to us by God Almighty to hear the Truth as it is in Jesus. For the important question after all is not what any man wants, but what God our Savior wants. Da? Da.

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## **R. J. Rushdoony, Jim Morrison and the Antithesis: A Toast to R. J. Rushdoony**

*By Steve Schlissel*

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Our days are those in which the weed of Western unbelief is coming into full bloom. Imported from Hell into the Garden of Eden, sown and cultivated in various forms throughout history, given a fuller, more robust incarnation at the French Revolution, taking firm root in America during the 1960s: unbelief (or, as the Dutch statesman/philosopher G. Van Prinsterer used to call it, the Revolution) is unfurling its petals and giving off its fetid aroma throughout the spheres of our civilization.

The 60s were critical times. The issues then appeared to most to go no deeper than demands for a war's end, or the societal acceptance of marriage-less sex, or the legalization of drugs. Some knew better. What do Rousas John Rushdoony of the Chalcedon Foundation and Jim Morrison

of the Doors have in common? While lining up on antithetical sides to answer the 60s challenges, each understood the constitutive core of the conflict to be a religious one.

In the nineteenth century, Van Prinsterer clearly exposed the anti-Christian essence of egalitarianism (an exposure unseen or rejected, sad to say, by his feminized descendants today). Van Prinsterer's perspicuity was dead-on accurate. He saw that "the defining feature of the Revolution [*i.e., egalitarianism as expressed in the Jacobinism of the French Revolution, and among us today as all the various "rights" movements — sms*] is its hatred of the Gospel, its anti-Christian nature. This feature marks the Revolution," not in its deviations or excesses, but "precisely when it holds to its course and reaches the conclusions of its system, the true end of its logical development."

Rushdoony, building on insights such as these (part of the legacy left by our Reformed forebears), set the battle in a context which revealed the religious roots of the gauntlet thrown at the feet on an ill-prepared Christendom. He showed also where the challenge, if unmet, would lead. More importantly, he reminded the church that when she obeys Christ's whole Word, when God is thus pleased with her, she "should go up and take possession of the land, for [she] can certainly do it" (*Num. 14:8,9; 13:30*).

Employing a rarely granted breadth of vision joined to encyclopedic knowledge, Rushdoony in 1965 demonstrated the connection between modern calls for socialism and moral license with the ancient pagan religions of chaos. Their common features included the belief that man's origin is to be discovered in, and his salvation is to be sought via a return to, *chaos*. The Christian seeks social renewal in terms of Christ's law and order, thus honoring marriage, property, status and authorities. For disciples of the Revolution, these are the very things which stand in the way of freedom. Rushdoony explained that the platforms of the revolutionaries "do not make sense because they are *not intended* to make sense; they are a defiance of the universe of God in the name of chaos."

In 1967, 23-year-old Jim Morrison revealed a similar understanding of the basic issues. Lead singer and main lyricist for the Doors, Morrison, though on the wrong side, nevertheless displayed a self-conscious understanding of the true nature of the struggle greater than that which can be discovered in most Christian quarters today. Shall we live in dependence upon the God of the Bible and so have life, security and peace, *or* shall we cut off our relationship to Him, declare our independence, and have sexual and psychological license, even if it means darkness, fear and death? Morrison's answers were powerfully framed, poetic reminiscences of that pathetic, Satanic delusion, "Better to reign in hell than serve in heaven." Like countless souls before him, Morrison chose to break the covenant; unlike most, however, he seemed to be fully — even excruciatingly — aware of the implications of his choice.

Not long after the infamous Oedipal tribute to patricide and incest in their song, "The End," the Doors released



another album with a song entitled, "When the Music's Over." There Morrison asks Jesus Christ to reckon him (Morrison) among the unbelievers and consign him to hell where his heroes are: "*Cancel my subscription to the resurrection; Send my credentials to the house of detention; I got some friends inside.*" Defying God for title to the earth, Morrison complains that the Christian West has ravaged her. He's sure the revolutionaries can do better, as he demands, "*We want the world and we want it ... NOW!*"

Then, in a moment, suddenly, as if cast into a theater where his imaginings are experienced as reality, he shrieks at the shrillest top of his voice, "*Save us! Jesus! Save us!*" He does not voice this like the mocker, but like the revolutionary poet/petitioner who has been granted his requests and is falling, headlong and terrified, into the realization of the revolutionary principle. It is a truly pathetic, blood-curdling, skin-tingling, terrifying insight into the end of unbelief; it is Proverbs 1:24-32 set to music.

His self-consciousness was stunning and instructive. On *The Soft Parade*, released two years later, to the proposition that "You can petition the Lord with prayer," Morrison screams, "You *cannot* petition the Lord with prayer!" Then, with an uncharacteristic softness, a pleading vulnerability, he seems once again to be fully aware of the location in which his rejection has placed him: "*Can you give me sanctuary? I must find a place to hide, a place for me to hide.*"

No, Jim. There is no place to hide from God (Ps. 139:7,8). Morrison knew that rejection of God left him exposed and eak, in need of a new god: "*We need someone or mething new, something else to get us through.*"

Morrison wanted what cannot be had: freedom apart om God. He wanted it even — at times it seemed, especially — if it meant death. It did. In July of 1971, at the age of 27, Jim Morrison died in Paris "of self-abuse," as one biographer put it. As the Scripture puts it, "Whoever finds me finds life and receives favor from the Lord. But whoever fails to find me harms himself; all who hate me love death" (Pr. 8:35-36).

In May, R. J. Rushdoony celebrated his 80th birthday (he's the same age as my dad, and Messiah's Congregation's matriarch, Mama Betty). As a Reformed Christian, Rushdoony advocates the covenant of life. An as unbeliever, Morrison embodies the covenant of death. Thirty years into self-consciousness, which covenant do we find our society embracing? Do a search on the internet for "Rushdoony" and you'll find 200 matches. Do a search for "Jim Morrison" and you'll find 2,000. It's not *Five to One*, but ten to one.

Since the 1960s, our society has — in mores, statutes and songs — embraced the ethics of Jim Morrison. From the man in the White House to the man on the street, we have taken a collective tumble toward death by seeking to define freedom without reference to the true God or His Word. Our founding fathers must have gyrated in their tombs last November when Senior Presidential Advisor George Stephanopolous pandered to the fourth annual convention of Lesbian and Gay Journalists. He bragged about "Roberta Achtenberg, Bruce Lehman, Nan Hunter, Bob Hattoy,

Gregory King and Victor Zonana . . . all serving in this administration as Gays and Lesbians, openly, for the first time in the history of the United States of America." He bragged about Marsha Scott, the White House's "full-time liaison to the Gay and Lesbian community, . . . the President's leadership (in bringing) Gay and Lesbian issues out of the closet and into the open," and the USA as homohaven, "grant[ing] political asylum to Gays and Lesbians who face persecution abroad." He railed against "Jesse Helms and his kind." He continued the sacrilegious employment of Christian terminology begun by his boss at the 1992 Democratic convention when Clinton styled his agenda as "The New Covenant." In gushy flattery meant to further solidify sodomite support, Stephanopolous told the moguls of modern mass media, "You lived the simple lesson that we should love our neighbors as ourselves. You honored life, and fought death, with love. You proved the truth that we all have etched in our hearts: that when the Bible teaches that we are created in the image of God, it makes no exceptions. Not one." Not even, apparently, the Devil. Morrison's heirs couldn't ask for more. Political leaders rewrite Scripture to serve, not God, but His enemies. The transcript notes that these remarks were greeted by applause. So were Morrison's songs. Don't follow the siren without looking where it leads.

As we approach the end of this twentieth century of Christian mission, we in the Christian West are witnessing a maturation of the fruit found on either side of the Antithesis. On one side is rebellion, unbelief, license, and death. On the other is Christ, obedience to His Law, and resultant life. The horror of partial-birth abortion mirrors what we have done to the progress of the Gospel in America. Bringing it as close to delivery into the world as it had ever been brought, we decided instead to sacrifice it on the altar of egalitarianism, the Revolution. We stopped in just short of birth and, as a society, have inserted scissors into our Christian skulls, choosing to have our brains sucked out unto death, rather than have them employed in subservience to God's Word. But God's Word can be neither chained nor defeated. Failure to follow the truth thwarts the errant traveler, not the truth.

O, America! Do you not see where your current path leads? There are, in the end, only two roads. Choose the one to life! Choose life!

## Sudan Update: Peter Hammond on the Front Line

By Brian M. Abshire

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While the mainstream American media attention focuses





on Bosnia, the genocidal war against Christians in the Southern Sudan continues. Yet there is a glimmer of hope that the outside

world is finally starting to pay attention. The February, 1996 issue of *Reader's Digest* has a poignant article about the vicious slave trade carried on by the Arab North against the Christian South. Furthermore, there are encouraging signs that the Christian South may be winning the war.

Peter Hammond, intrepid missionary behind enemy lines, recently briefed me on his latest outreach to Sudan. During his most recent mission, Peter held 42 research interviews, visited 3 orphanages, 4 hospitals, 2 clinics, 2 mission stations, 3 theological colleges, and numerous churches. The trip involved 11 flights, thousands of kilometers' driving (and a fair bit of walking) in 4 countries — Kenya, Sudan, Rwanda, and Uganda. By God's grace, he was able to deliver and distribute 690 Bibles and 1000 Gospel booklets, hymn books and prayer books to Christians in Sudan as well as to prisoners, soldiers, and orphans in Rwanda.

### The Relief Effort

Peter reports that the international relief effort, headquartered in Nairobi, Kenya, is a tourist trap awash with NGOs (Non-Governmental Organizations). Bureaucratic red tape, corruption, waste and all the other hallmarks of the UN are enough to make the most idealistic person cynical. The World Food Program does have some very skilled ex-Air Force pilots carrying out air drops from C-130 aircraft. However, the relief work is done with great haste. The pilots are afraid of anti-aircraft fire.

Peter's desire to get into Southern Sudan by road was met with much shock as several relief columns have been ambushed by bandits. The Government of Sudan (GOS) arms dissident groups and encourages bandits to destabilize the South. Several Roman Catholic relief workers had recently been killed on the very road Peter and his staff needed to use. Though thankfully they met no armed opposition (knowing Peter, it is the bandits who should be thankful they didn't meet up with him!), it still took them 8 hours to drive just 80 miles over very bad roads.

One of the towns Peter visited has been frequently bombed by GOS aircraft. The charter company that flew him out requested an early departure since the GOS were expected to begin bombing after 11 a.m. It seems the GOS are very predictable — *"they never bomb before tea time."* Peter's pilot also mentioned the danger of surface-to-air missiles and ground fire during flight. *"We've also been shot*

*at by GOS aircraft during unauthorized incursions; ground fire has been common."* Even the airstrips in northern Kenya, used by various agencies, have been bombed by the GOS. Peter was also warned that Nairobi was infested with GOS agents.

### The Evil of the UN

Nor was the Government of Sudan Peter's only obstacle to ministry in Southern Sudan. The United Nations, which coordinates Operation Lifeline Sudan (OLS) under which Non-Government Organizations, relief agencies, and missions need to work, has serious prejudice against Christians. While Peter was there, they banned all New Sudan Council of Churches relief flights because one of their ministers attempted to take on board a box of Communion wafers! Yet that same flight carried beer and wine for the UN workers. ACROSS (the Methodist Christian relief agency) had been slapped with a suspension of their flights for trying to take Bibles into Sudan.

Christian organizations are not the only ones to suffer from the bureaucratic nonsense of the UN. Red Cross officials were outraged that the UN had refused permission to medivac 23 war-wounded civilians. In blatant disregard for the Geneva Convention, the Muslim Government of Sudan (GOS) forbade the flights (without any reason given) and the UN would not allow the Red Cross to save these casualties. Considering that it was the GOS who had bombed them in the first place, it struck Peter as ridiculous to ask their permission to treat those same victims.

Peter reports that other missionaries complained of UN interference forbidding them to take in crosses, Sunday School pictures and other religious materials. Or missionary couple reported how UN officials had forbidden the showing of the Jesus film. The SPLA (*Sudanese Peoples Liberation Army*) Commander showed it anyway — despite the protests of the UN. The same couple remarked at how inconsistent the UN's position on religion was. In Cambodia, the UN had erected a Buddhist Temple for the refugees (because *"that is their religion"*). Yet in Southern Sudan they discriminate against Christians. As one pastor put it: *"It's not that the UN is against religion; they're just against Christianity."*

The ICRC hospital in Lokichoggio, with 550 beds, is the main haven for the wounded from Southern Sudan. Patients come from every part of the South and are therefore separated from their families and communities. There is no other functioning hospital available. It also has the only laboratory or X-ray facilities for 6 to 8 million people. There is desperate need for medical volunteers to work at the hospital and for a chaplain's ministry, Biblically counseling needy patients.

While visiting the hospital, Peter was aghast at the number of amputees. Lost limbs are usually the result of land mines. In this case the cause was simple gunshot wounds. It seems that the need to obtain UN/GOS permission before medevacs can work means that by the time the patient arrives for surgery all the doctors can do



is cut off the infected limb!

Peter said that one SPLA Commander apologized because they could not guarantee protection from GOS air attacks: *"We only have some 14.5mm, 12.7mm, and 23mm antiaircraft guns. We have no more shoulder-launched Red Eye missiles. The Arabs know this so their bombers fly high — out of range — when they drop their bombs on us."*

### **Towards Victory!**

Nevertheless, the GOS forces have failed to achieve much more than a token presence — at great cost — in a few besieged garrison towns. In the opinion of some military attaches Peter spoke to, the war is unwinnable for the GOS forces. The harsh terrain, vast swamps, wide rivers, dense vegetation, and rolling hills of the South is ideal terrain for unconventional warfare. The local population are uncompromisingly opposed to the Arabization and Islamization policies of Khartoum. The war is financially crippling the already impoverished, heavily indebted Arab North. The war is unpopular with most of the GOS forces who seem to lack both the means and the will to win. (Maybe if the US government sent the GOS a few USO shows, PX's and what's left of our liberal politicians from the sixties, the war would soon be over!)

On the other hand, the Black Christians of the South are highly motivated and determined to win. It would also seem that the South is beginning to receive some material support from Eritrea and Uganda. There was also speculation that Egypt may be assisting the SPLA forces in some way. The Khartoum regime has certainly made a lot of enemies amongst its neighbors.

### **Peter Hammond's Courageous Ministry**

Peter finished his briefing by stating that his mission team defied the UN/GOS ban and successfully delivered over a thousand Bibles, Gospel booklets and hymn books, to remote congregations and military units in Southern Sudan. The enthusiastic response of the people of Southern Sudan was an eloquent testimony to their love for life and liberty.

A few years ago I spoke with a missionary to South America who gave a very impassioned plea for financial support to bring the Gospel to pagan tribes in the Amazon. Impressed with the vision of stalwart warriors for Christ, hacking their way through dense jungles just to preach the Gospel, I asked the missionary how my church could help. He replied, "Well, we're trying to raise some money to buy some choir robes." Choir robes? In the jungle? Well, he admitted that he didn't actually go into the jungle. He was based in Rio, lived in an air-conditioned 5-bedroom house and basically went around preaching to indigenous churches. I have been extremely skeptical about foreign missions ever since.

But Peter Hammond and his courageous ministry teams are different. *They go where no one else will go.* They do what no one else will do. They have mastered the difficult

balance between sharing the truth which saves a soul, and caring for the body that contains that soul. Their dedication to defending the Kingdom against God's enemies should be a rallying cry for every committed Christian. Their ministry to the persecuted church ought to make every Western Christian, living comfortably and safely, sipping his Diet Coke while watching the idiot box, squirm. Peter's theology is rock solid, but he backs his words with Christ like compassion and concern for God's flock. While others talk, Peter acts. And a continent is being won for Christ.

This ministry deserves to be generously supported by Western Christians. It is simply unacceptable that vital missions to bring desperately needed medical supplies, Bibles and teaching materials have been canceled because Frontline Fellowship doesn't have enough gas money to fuel their trucks. The Apostle John said it best: "For they went out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support such men. . ." (Jn. 3:7). Amen.

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## **Charles G. Finney: The Aftermath**

***By Monte E. Wilson***

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Modern evangelicalism bears little resemblance to the Faith of our Puritan and Pilgrim fathers. Our aim is to make people feel better; theirs was to teach them how to worship God. We hear of how God enables people to save themselves; they spoke of the God who saves. Our aim is to evenly distribute honor and praise between man and God; their chief aim was to see that God received all glory. The average modern evangelical believes that revivals come via techniques; our Puritan and Pilgrim fathers believed that revivals were sovereign acts of God. Today, the local church is held in low esteem and evaluated not by the fruit of changed lives but by the standard of numbers: how many buildings, how much money, how many converts. Our forefathers believed that the local church was the most important institution in



the community and evaluated it by its faithfulness to God, His Word and His Ways. Today the mind is seen as a hindrance to true spirituality. Jonathan Edwards and the average minister of his day believed the training of the intellect to be of paramount importance.

### **A Principal Source of the Problem**

This transformation of mindsets did not happen overnight and cannot be attribute solely to one event or one person. However, it can be said that one man, more than any other, acted as a catalyst and prototype: that man was Charles Grandison Finney (1792-1875). While practicing law in New York, Finney attended church services conducted by a friend, George Gale. In 1821, he became a Christian and almost immediately declared that he has been retained by God to "plead His cause." For the next eight years he held revival meetings in the Eastern States. For a short while he was the pastor of Second Presbyterian Church in New York City. However, He withdrew from the presbytery, rejecting the Presbyterian disciplinary system. In 1835 he became a professor in a new Bible college in Oberlin, Ohio, serving as president from 1851-1866.

### **Finneyist Revivalism**

When Finney began his itinerating as a frontier evangelist, his meetings were almost immediately attended with large numbers of conversions, as well as great controversy (Iain H. Murray, *Revival and Revivalism: The Making and Marring of American Evangelicalism 1750-1858* [Banner of Truth Trust, 1994], 231-235). The general points of controversy can be seen in the following headings from a Pastoral Letter, drafted by pastors of Congregational churches in Oneida and sent to ministers of the Oneida Association:

Condemning in the gross, or approving in the gross; Making too much of any favorable appearance; Not guarding against false conversions; Ostentation and noise; The hasty acknowledgment of persons converted; (The strength of a church does not consist in its numbers, but in it's graces.... We fear that desire of counting numbers is too much indulged, even by good people.); Suffering the feelings to control judgment; Talking too much about opposition; Censuring, as unconverted, or as cold, stupid, and dead, those who are in good standing in the visible church; Praying for persons by name, in an abusive manner; Denouncing as enemies or reviling those who do not approve of everything that is done; Taking the success of any measures, as an evidence that those measures are right, and approved by God. (Murray, 234f.)

The problem was not that the concerned pastors did not believe in revival. Their concern was with Finney's methodology and the fact that the means to attaining a "revival" were being so perverted that the results were not only detrimental to the church but injurious to the glory

of God. Up to that time, the majority of ministers attributed revivals to the sovereign act of a merciful God. With the coming of Finney, such beliefs were supplanted. While it is a shock to the majority of modern Christians in America, Calvinism and Reformed Theology were the majority report from the beginning of our nation until the time of Finney. While Whitherpsoon, Edwards and Whitefield taught that God was sovereign in the affairs of humanity, Finney helped propagate the Arminian belief that all was in the hands of the individual. This was especially true regarding revival. For Finney and his followers, revivals came via promotion. As he writes in his *Lectures on Revivals of Religion*:

Revivals were formerly regarded as miracles.... For a long time it was supposed by the Church that a revival was a miracle, an interposition of Divine power, with which they had nothing to do, and which they had no more agency in producing than they had in producing thunder, or a storm of hail, or an earthquake. It is only within a few years that ministers generally have supposed revivals were to be promoted, by the use of means designed and adapted specially to that object. (Charles G. Finney, *Lectures on Revival* [Leavitt, Lord and Co., 1835], 17f.)

To the modern ear, Finney sounds quite "normal." But to the Calvinistic ears of our spiritual forefathers, he was espousing nothing short of heresy. To say that revivals could be planned, promoted, and propagated by man necessitated a revamping of one's appraisal of human nature. If humans are dead in sin, as the apostle Paul writes in his letter to the Ephesians, then regeneration depended on the sovereign act of the Holy Spirit. However, if regeneration was a matter of a will not enslaved to unrighteousness but free to choose between sin and righteousness, then the individual needed to be argued or persuaded into the Kingdom of God (a great overview of Finney's theology can be found in Benjamin Warfield's, *Perfectionism*, Chapter IV: "The Theology of Charles G. Finney").

### **The Enthronement of Technique**

One obvious consequence of this reappraisal of human nature is the placing of technique at the forefront of evangelism and revivals. Before Finney, preaching the Word of God and prayer were generally believed to be the means of grace God would use in His sovereign timing, to bring revival. Now, it was a matter of changing people's minds. Therefore, most anything that could accomplish this end became "holy": anything that was seen to hinder the individual's decision-making process was either foolish or evil. Did teaching "mouldy orthodoxy" (Henry Ward Beecher) bore people? Then it must be replaced with emotionally challenging story-telling that will move the masses. Did the singing of King David's Psalms excite the masses? If not, write simple (simplistic?) choruses and put them to popular tunes. Everything the church does must



now be evaluated by one thing: results.

## New Ministerial Qualifications

This, of course, leads to a reevaluation of the qualification of the minister. In the beginning of our nation's history, the majority of our spiritual forefathers understood the necessity of education and saw a sound mind as a character quality required by God. The Puritans placed great value on education and were typically the leading educators. As Richard Hofstadter notes:

Among the first generation of American Puritans, men of learning were both numerous and honored. There were about one university-trained scholar, usually from Cambridge or Oxford, to every forty or fifty families. Puritans expected their clergy to be distinguished for scholarship, and during the entire colonial period all but five percent of the clergymen of New England Congregational churches had college degrees. These Puritan emigrants, with their reliance upon the Book and their wealth of scholarly leadership, founded that intellectual and scholarly tradition which for three centuries enabled New England to lead the country in educational and scholarly achievements (Richard Hofstadter, *Anti-Intellectualism in American Life*. [Alfred A. Knopf, 1979], 60)

With Finney and the Second Great Awakening, this testimony to academic and intellectual excellence waned. Because so many of the pastors of "dead" churches (*i.e.*, those who did not attain the desired results) were not "converted" (*i.e.*, they disagreed with Finney and men of his ilk), a polarization took place between men of the "Spirit" and men of "intelligence." It increasingly became a badge of honor to be ignorant! To be educated could well be grounds enough to call into question one's conversion—or at least his sanctification. What the modern minister needed was not so much an education in Biblical languages, orthodoxy, history and the like but an understanding of human psychology and the techniques of moving the sinner's will to choose God. It seems that what God needed was not ministers but salesmen. As Iain Murray writes of this time:

[I]n the new age of democracy, now dawning, traditional positions and offices stood for far less, and half-educated, fast-talking speakers, claiming to preach the simple Bible, and attacking the Christian ministry, were more likely than ever to find a hearing.... Finney frequently criticized ministers of the gospel: His lectures were full of examples of revivals which had been killed by the inept practices of ministers unskilled in the science of revivalism. (Murray, 282)

From the Puritan ideal of the minister as an intellectual leader, the church, under men like Finney, began to think of the ideal minister as a crusading exhorter who never moved away from the most

simplistic explanations of the Faith for fear of "quenching the Spirit" and resisting revival.

Finney, like Dwight L. Moody, opposed the formal study of divinity. Quoting Nathan O. Hatch, David Wells notes that "[T]heir sermons were colloquial, 'employing daring pulpit story telling, no-holds-barred appeals, overt humor, strident attacks, graphic application, and intimate personal experience.' Charles Finney despised sermons that were formally delivered on the grounds that they put content ahead of communication . . ." (David Wells, *God in the Wasteland: The Reality of Truth in a World of Fading Dreams*, [Eerdmans Publishing Co., 1994], 62).

The church as *Mater* and *Schola* was replaced with the church as a revival center. What was all-important to the leaders of the Second Great Awakening was one's "personal salvation." Every other concern (*e.g.*, social, intellectual, political) was secondary, if of any importance at all. Subsequently, only those denominations "which exploited innovative revival techniques to carry the gospel to the people, flourished" (Mark Noll, *The Scandal of the Evangelical Mind*, [Eerdmans Publishing Co., 1994], 62).

## The Ultimate Pragmatism ... And Failure

Finney believed that proof of the truths he was preaching concerning revival was in the great numbers of those being converted. He never wearied of telling his fellow ministers that, if they would just follow his techniques, revival would inevitably follow. However, by Finney's own admission, rather than a continuous revival sweeping across the land, "[T]he glory has been departing and revivals have been becoming less and less frequent—less powerful" (Murray, 285f). Worse, he admits that the great body of those who were thought to have been converted were a "disgrace to religion" (Murray, 289). By Finney's own standard, his teachings on how to produce converts and revival, as well as their underlying assumptions, were proven wrong.

Finney's theology betrayed him. Because he believed that everyone had the ability instantly to receive Christ on hearing the Gospel, many who were spiritually unprepared decided to accept Christ, but in reality were still, at best, seekers. Finneyism, in seeking to close the sale, actually served to close hearts and minds to the Biblical message of salvation, leaving people deceived as to their spiritual state, wondering why the Christian life eluded them. Tragically, Finneyan theology is still all the rage in much of evangelicalism. One can only hope that its defective fruit will plague, burden and shame us to the point where our humiliation will turn to humility which will lead to the pursuit of Biblical truth and godly practices.

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# A Letter From the Christian President of Zambia

By Frederick J. T. Chilbua

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I am grateful for every single word you wrote in your letter of 3rd July 1995 and the promises of support and active participation in politics by the Christian community especially with regard to the forth-coming Presidential and Parliamentary elections whose campaign has already heated up.

Yes, I am sure that the Lord will grant us our request: we are asking for what He has already provided us — victory in all things through Jesus Christ His only begotten Son who with His own blood has made us righteous before God.

We therefore stand forgiven and accepted by Him and can rightfully seek His mercy which we shall receive. It is going to be tough, but that is why our victory will be sweet.

Praise the Lord and bless His Holy Name — Amen.

Frederick J. T. Chilbua  
President of Zambia

## “The Man Who Skied Down Everest” . . . And Atonement

By Steven Alan Samson

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In Taoist landscapes, jagged mountain crags flow softly toward the interior and fade into the silent mists of eternity. The tiny men in the foreground are wrapped in stillness. An altar inscription noted by Goethe reads: *Lingua Fundamentum Sancti Silentii*: Genuine speech bursts forth from holy silence.

“The Man Who Skied Down Everest,” filmed twenty years ago and now available on videotape, is the story of a man’s pilgrimage. Its producer, narrator, and star is the Japanese skier Miura, who has come first to climb and then to ski down the side of the greatest mountain of all, whose treacherous slopes have claimed the lives of so many previous challengers.

The film draws us beyond the surface tranquility of a snowy landscape to confront the awesome immensity of powerful natural forces, whose peril we would more fully realize if we were left bereft of language and exposed even for a moment. Here it is a small human voice that draws us

into the cold silence of the highest mountains in the world, welcoming us into an uncanny interior landscape that few of us would recognize as home. Eternity makes itself heard and felt in the penetrating throbs of a speechless *basso continuo* that seems to rise from deep within the earth itself. I am reminded of Michel Bernanos’s surrealistic depiction of the earth’s heartbeat in his novel, *The Other Side of the Mountain*. On the far side of that mountain lay an absurd damnation through petrification.

Beyond this other, Everest, we may assume the narrator will move on to new challenges rather than succumb to the petrified memory of capricious defeat.

Max Picard, a Roman Catholic mystic, once wrote that “man does not put silence to the test; silence puts man to the test.” “The Man Who Skied Down Everest” is a story about tests and endurance. We may say that mountains endure, but they are not challenged to do so. Victories and defeats belong only to those who may claim or proclaim them, who have the language to register them. Even if it is only a ragged skid in the snow of a windswept mountain slope, we are intent on leaving our mark. A man is made through challenge and the risk of failure. Having the most to lose, he has all there is to gain, as well. Life is a continual transaction with an inanimate world of passionless tenacity and that thief, time.

Home is where we choose to make it, where a man finds himself. “Finding oneself” may be a curious expression but the words merely conceal the mystery of human purpose in much the way that the set of words and memories we know as our personality conceals our spirit. The skier Miura challenges the inhospitable mountains in a pilgrimage of self-discovery. The ultimate challenge brings personality and spirit into the contest, peeling away the artful words so that a man may know that instant of exposure called insight. However imperfect the means or the results, we demand this confrontation with ourselves. It is this moment of initiation that validates the pilgrimage itself, complete with its harsh setbacks and cruel heartaches.

After a fatal accident kills several of his companions, Miura realizes that his adventure will not have a happy ending. Despite the assistance of hundreds of porters and a staff of expert support personnel — even with the resources of an advanced technological society at his command — Miura is conscious of being alone and exposed when he worries about failing and realizes that death would be an easy way out. “The downhill of the spirit,” he comments, “is more painful than the uphill of the body.” The initiation itself is completed by the sacrifice, when an offering is made of one’s very life.

I was particularly struck by the repeat of the final run down the mountain, first in cold silence, then full of the drama of human words as the skier’s journal erupts into exclamations of dismay and submission. A curious acceptance and even expectancy fills a person who faces this “moment of truth” with the instant realization that death will not be bribed, that even life itself is not too dear to be yielded up. Such moments are marked by the absence or



inadequacy of words. Yet passing through them does not thereby exorcise all our fear or possessiveness. The intensity of the experience, though it purges us for the moment, lacks staying power. This sense of relief and release eventually passes. Habits are renewed. The initiate discovers that the slate has not been wiped clean after all.

Much unfavorable comment attends our modern rites of passage, not least because of a general loss of context. The blood sacrifice, an apparently universal atavism, is only dimly recalled in the initiation ceremonies that have taken its place. It is easy to deplore the hazards to life and limb that characterize our more dangerous sports. Certainly, it must be acknowledged that foolish risks are too often taken in pursuit of even more foolish marks, whether it is a place in the Guinness Book of World Records or a face etched by the acids of experience. But the criticism too often misses the point. We may as well ask: what is the attraction of hang-gliding? It is through risk and endurance that we cultivate our personalities. Yet here the mystery deepens: at the crucial moment, the moment of truth, we will even sacrifice this self that at all other moments we hold so dear. Why?

Years ago a friend told me that the greatest evidence in favor of the truth of Christianity is the universal institution of the blood sacrifice. Its persistence as a cultural memory seems to testify, as it must have done to C. S. Lewis, to the inescapability of sacrifice. Those who condemn it as an anachronism, as a relic of a savage past, probably do so from one or another of two viewpoints. Either they fail to reckon that sacrifice is actually demanded of us. Or else they recognize that the price has already been paid. In the desacralized world of modern man, our rites of passage are too often designed to implicate the initiate in some vile act, binding him to the group by cultivating a guilty conscience. Originally, in ancient times, such rituals seem to have been ceremonies of purification, transition, or atonement. The sins and compromises of daily living have always demanded some kind of redress, whether personal or vicarious. The pilgrim seeks nothing less than renewed clarity and purity of experience and knowledge.

Disagreements concerning the necessity of this quest also suggest that there must be at least two beliefs about the journey's end. The Christian pilgrim responds to a summons from Christ: "Whoever wishes to save his life shall lose it; but whoever loses his life for my sake shall find it." His life comes to fruition only when the truth of God's self-sacrifice is acknowledged, when the Christian accepts on faith, vicariously, a share in the crucifixion, repents, and dies to sin. In a fallen world of radical insufficiency — of uncontrollable consequences flowing from our deeds and misdeeds — what kind of atonement other than a complete and permanent cleansing can offer us hope, and break the endless cycle of guilt and self-reproach?

But others regard the search as their destiny. Life's end is the pilgrimage itself. At the close of the film, Miura says: "The end of one thing is the beginning of another. I am still a pilgrim." This is the "journey to the east" that fills so much

of our literature and art, beckoning the tiny men of the foreground deep into the interior landscape of their longing for absolution, unmindful that this, too, is art.

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## Armenia Revisited: Prospects For Reformation?

**A. R. Kayayan**

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**"What are the prospects for Reformation in Armenia?" asks my friend J.T.**

The question is as legitimate as the answer may be complex. I will avoid an easy one, with some highly triumphalistic overtone. The temptation is great for any minister, *a fortiori* for the broadcast minister, to offer a flamboyant description of his ministry, exempt of any problem and at a safe distance. Such have been the tactics of many I have known around me since my involvement with the broadcast ministry. They almost seem to be "forced" to produce evidences, albeit fictitious, of the efficacy of their ministry, in order to secure a decent budget and be able to run it safely. They will not hesitate, nor do they, to describe some situations with great optimism, even if some of the stories are ultimately of failure. Arithmetical missiology (they now call it missionology), fruit of mathematical theology, seconded by a geometrical ecclesiology, serves only their own inflated statistical figures. However, the eyes of a careful observer will easily detect that which is a bluff and catch the fake nature of such evaluations of some modern missions.

My aim in this article on Armenia is to attempt a more objective evaluation of the "religious" situation of Armenia then draw conclusion for our missionary activities<sup>1</sup> in this country.

Several presences are acting on the religious scene of Armenia, the main three being the cults, Evangelicals and the Armenian "Apostolic" Church. Two other groups may also be mentioned in passing, the Roman Catholics and a curious group of Armenian Muslims. This latter is not prominent as the former ones.

### Cults and Sects

The variety of cults and sects operating in Armenia is not different from those we see in the West. The recently



acquired political independence of the former autonomous, or semi-autonomous, Soviet Republics, and the relative freedom of speech and conscience has offered an unexpected chance for action to the most aggressive, at least of the major branches of them. Among them Jehovah's Witnesses, Mormons, The Church of Unification (Moonist), adepts of Krishna, and with some lesser virulence, Adventists, and an extreme type of Pentecostalism. No wonder that their activities have become a serious concern for both the church, which looks at herself as the "Mother Church," and the State, which, indeed curiously, despite its independence from the church, considers her as THE official Church of the newly independent nation.

At the present in the eyes of the Apostolic Church two religious bodies are called *Christian*, and officially they enjoy freedom: Roman Catholics and evangelicals. Recently, the evangelical churches have been organized into a large federation. Officially they enjoy freedom of worship, provided they do not engage in that which to the eyes of the Mother Church is an illegitimate proselytizing operation. Yet this concept of proselytizing hasn't been clearly defined yet. This same question is raised in almost all Oriental and Eastern Christian Churches who have acquired the status of an/the official church in the country.

### Armenian Evangelicals

It is not my aim to analyze this aspect of the situation thoroughly. Suffice it to offer here some concrete instances, of what I will call a curious, not to say dubious, character of evangelical preaching and teaching. Generally we notice that it has been "an importation" of Western "Armenian Evangelicalism," especially of Anglo-Saxon origin. The dominant themes of teaching include dispensationalism, with an undue emphasis on the place and role of modern "Israel" (with almost a type of *doulia* — *religious veneration* — for the modern Jewish people). Another feature of evangelicalism in Armenia as well as elsewhere is their highly individualistic and subjectivistic interpretation of salvation, with its *concomitanta-cosmia* and *a-nomia*. The salvation of the soul and the escaping from hell seem to be themes of predilection. A gospel in three lessons, four spiritual laws, five minutes of consulting, and, at the end of the week, a certificate attesting that from now on you belong to "us" as easily as you order your fast-food in the neighborhood restaurant.

When first I met with the Director of Radio Yerevan, himself a young Christian, member of the Apostolic Church, he earnestly requested I deal seriously with the question of Israel. "Our people is in complete confusion" he said; "Please, help us to see clear in this matter," he added. My recently translated and published book on Christian eschatology (*Hoping Against all Hope*) contains a whole chapter devoted to Israel, which I have included in several of my broadcast programs. With the evangelicals, however, occasionally the name of Jesus Christ is mentioned but as an appendix, or an unavoidable secondary detail to be mentioned! Covenant Theology is as alien to them as would

be in my preaching Transcendental Meditation! A highly catchy title of an article stresses the fact that God does not have grandchildren, only children; from which you conclude that He has made no promises for the one thousand generations which will spring from my family!

Another surprising, indeed very curious, assertion of some evangelicals who are overzealous to trace back the origins of Armenian Evangelicalism to the earliest centuries of church history, is to pretend that among the "Spiritual Fathers" there were the "Bogomils" and the "Paulicians." "The earth has its limits," Gustave Flaubert wrote in another context to Guy de Maupassant, during the last century, "human imbecility is limitless."

The work of the Protestant missions among Armenians dates from the beginning of the nineteenth century. It was especially prosperous from the day on which the Sublime Port (The Ottoman — Turkish — Government of the Sultan) granted independence to the Protestant community (the *Millet* officially formed in July 1846). Those foreign missions belonged on the one hand to Missionary Societies of England and America, and, on the other hand, to those of Basel. They established several centers in Western Armenia and in Anatolou (Turkey); one of them was Marzovan, where Rev. Rushdoony, father of Rousas John Rushdoony and my father received together their theological training.

The link with foreign missionaries is a fact; even though at great length, Armenian evangelicals trace the origin of Protestantism to an internal spiritual movement of revival in the Apostolic Church. Although that may be partially true, we still have to reckon with the fact that it lacked a serious doctrinal basis. Nevertheless it was thoroughly Reformed in doctrine and presbyterian in church polity. Alas, the influence of most nineteenth- and twentieth-century liberal theologies has almost obliterated those convictions, with some rare exceptions. The majority of Evangelical Armenians are hopelessly Arminians, in both conservative and liberal circles.

### Muslim Armenians?

The attachment of the Armenians to Christianity is well known, and when they were abroad their religion stands to them in the place of nationality. In spite of this love of their religion, some Armenians, persecuted by the Muslims, have adopted Islam. Thus a couple of centuries ago, the Armenians of Hamshen, to the east of Trebizond, after some bloody massacres, accepted the law of Islam by the thousands. They have been considered as Turks, but they speak a dialect which betrays their Armenian origin. Some scholars have even ventured the hypothesis that the Kurds are ancient Armenians who have passed under the law of Islam (we keep in mind that Kurds are neither of Semitic descent nor of Asian origin but, like the Armenians, they belong to the Indo-European race). About 1751, a certain Chalabi, who was very fanatical, associated himself with the Persian Muslims, and conceived the plan of massacring the Armenians if they would not be converted to Islam. He tortured them first, cutting off their ears so that they might



not hear the singing in church, cutting out their tongues so that they might not speak their mother language, and putting out their eyes to strike fear into other Christians. He inflicted these tortures on the poor, and granted honors and titles to the rich to impose silence on them. By this means thousands of Armenian families became Muslims, especially in the province of Oudi. In this province above all, the Muslims destroyed the churches and Christian sanctuaries, so that the Christians might more quickly forget their original religion. Many names in that region recall Armenian origins. Some had preserved some old Christian customs. For example, when a mother puts her child to sleep, she makes the sign of the cross over it, and murmurs the name of Jesus. When the paste is prepared, a young Armenian Muslim wife makes the cross on it with her forearm before putting it into the oven! In Lasistan, also, several Armenian villages had become converted to Islam, from fear of tortures and massacres. There are among them some traces of Christianity as among their brothers elsewhere.

### Armenian Roman Catholics

There have been in almost all times Armenians who recognized more or less the supremacy of Rome. But it was recognized only in a sporadic and casual way until the time of the Crusades, when the Armenians of the kingdom of Cilicia, or Lesser Armenia, were in constant contact with the Crusaders, and consequently with the Roman Curia. Later, in the fourteenth century, Dominican missionaries founded influential communities of disciples in Armenia. These were the class of native missionaries known as "Uniates" (*unitores*). Subsequently, especially in the seventeenth century, other orders established missions among the Armenians, particularly among Armenians of Persia. Until the middle of the eighteenth century, Roman Catholic Armenians did not form an autonomous community; now they have a hierarchy of their own. Quarrels between Apostolic Armenians and Roman Catholic Armenians have been constant. A few years ago the Armenian Roman Patriarch issued a letter in which he qualified the Apostolic Church as non-orthodox, an accusation which stirred a rather heated debate among the Apostolic circles.

### The Apostolic Church

The national legends and traditions of Armenia are rich in information regarding the introduction of Christianity into the country. In particular, it is said to have been preached by apostles or disciples of apostles, such as St. Bartholomew and St. Thaddeaus. Christianity certainly penetrated to Armenia as elsewhere, by means of evangelization. The apostles and their successors had early formed the habit of visiting the churches they founded; and the teaching of the gospel was continued and propagated in the Christian communities long before written documents came into use. But the names of these first preachers have not come down to us with any

certainty. Yet, however meager the information furnished by history may be, we are quite entitled to maintain that Christianity reached Armenia through Antioch, before the time of Gregory the Illuminator. The first Christian documents that the Armenians made use of were written in Syriac, and this language was used in the Armenian liturgy until the reform of Gregory the Illuminator. After Antioch we might mention Edessa and Nisibis as centers from which Christianity spread into the different provinces of the kingdom of Armenia.

Gregory the Illuminator (Loussavoritch, in Armenian) belonged to the royal race of Arsacids. When quite young he escaped the massacre of his family (A.D. 238), and took refuge in Roman territory. He studied in Caesarea, and returned to Armenia when the kingdom was re-established under Tiridates II (261). After being persecuted for his faith, he attained to honor, and baptized the king and a large number of his subjects (A.D. 301). He substituted Armenian for Greek as the language of the liturgy, in order to have easier access to masses of the people, and created episcopal sees, at the head of which he placed, as titulars, converted pagan priests. He instituted ecclesiastical offices, making them hereditary in the sacerdotal families, and he created in his own family the supreme office of *Catholicos*. At first this title designated only the principal bishop of the country; later it came to mean an independent patriarch.

"Despite the fact that the Armenians have the oldest independent church in Christendom which was an important vehicle for the preservation of national identity over the centuries, religion has not been a driving force in modern [Armenian] nationalism. . . ." writes Peter Rutland. The Armenian Church was not a strong advocate of independent nationhood until quite late. Armenian nationalism since the mid-nineteenth century has issued almost entirely from secular intelligentsia whose relationships to the church have often been strained, if not downright antagonistic. The conservatism of the Armenian church under Ottoman and Soviet domination produced a powerful strain of anticlericalism among Armenian nationalists. Should Armenia survive and succeed as an independent nation-state, it will be a secular society

In a recent article "Crisis of the Armenian Apostolic Church," Dr. V. Gurooian, a theologian, and a member of the Apostolic Church (belonging to the independent See of Cilicia) makes some important remarks, which in great part coincide with our own spiritual concern: "Since the late 1980, the Armenian Church has been aggressively claiming for itself the title of champion of Armenian peoplehood and has offered a sacral seal of blessing upon independent nationhood . . . however it faces a crisis of identity just as real and as deep as of the nation. In the first stages of transition from the former to the present regime, the Church is jockeying to retrieve and influence in the new political order. Craftily, church leaders are drawing upon deep historical memories and powerful



cultural symbols to foster the recrudescence of national feelings and claim trusteeship over it. Yet if the Armenian Church persists in its old habit [the author thinks of her submission and collaboration with the former Soviet regime] of rendering obsequious legitimation to the state and persists in being the handmade of nationalism, it might commit the worst errors of national idolatry and render the Faith superfluous, indistinguishable from nationalism, pride of culture and patriotism. A secularized civil religion would replace Biblical faith with the church providing the solemn ceremony of national self-worship. . . . As for my own church, (and this well may apply to other national churches), it is in serious jeopardy of missing the point entirely and failing to be a truthful witness to the faith in a land that was once Christianized but which is now a secular nation. Rather than giving itself over to Armenian nationalism the Armenian Church ought to be taking up a higher calling. The finest service that the church can render to the Armenian people in this hour is constantly submit the national vision to an evaluation and critique under the transcendence of the Triune God and through the Gospel story of our crucified and resurrected Lord" (see my article in *Contra Mundum* No. 13, Fall 1994, 62, 63).

The creed of the Armenian Church is identical with the pseudo-Athanasian Creed which was introduced into Armenia by the Syrians, and in the sixth century took the place of the Nicene Creed. In the fourteenth century another creed was much in use in the Armenian Church. It was a compilation of formulas borrowed from various creeds, and was current until the middle of the nineteenth century. The religious heads of the church formulated several times *professions of faith*. These were intended to complete, explain, and fix the meaning of the Armenian Creed.

"The following are the chief points of doctrine on which the creed of the Armenian Church differs from that of the other Christian communities (Orthodox: Western or Eastern). As regards the procession of the Holy Spirit, after much hesitation and even much indifference, the Armenian Church professes that the Holy Spirit proceeds from the Father, and rejects the (Western) *Filioque*. The Armenian Church also rejects the decisions of Chalcedon Council relative to the Incarnation; they are so among the Monophysites (along with the Coptic and the Jacobites of Oriental Christianity), admitting only the divine nature of Christ (Apollinarius of Laodicea, c. 390, and Euthyches d. 453). They deny Purgatory but they pray for the dead, consecrating to this devotion the day after Epiphany, Easter, the Transfiguration, the Assumption, the Exaltation of the Cross, and the day of the holy Vartanians" (see *Encyclopaedia of Religion and Ethics*, ed., James Hastings, vol. 1, article "Armenia").

Most important for our purpose is to remember the Monophysitism of the Armenian Church. From the very beginning of the christological debate, and the consequent schism of churches, the Monophysites have

been termed as heterodox churches in contrast to the orthodox ones (Latin or Greek). Curiously, in his recent message to the Armenian Catholicos of the Great House of Cilicia (in Lebanon), at the occasion of his intronization, the present bishop of Rome, probably motivated by some ecumenical opportunism, addressed himself to the Armenian Church as an orthodox one! The consequences of the adoption of the heterodox (christology, on the national destiny have been as disastrous as for its spiritual and religious growth. The remarkable pages of R. J. Rushdoony, in *Foundations Of Social Order*, have, among other significant points, drawn our attention to this negative theological interpretation. If the human nature of the Lord is denied, or even obscured, in favor of his divine nature, both in his state of humiliation and his state of exaltation, unavoidably, and necessarily, the church will have no ground for defense against state tyranny. (I am pleased to inform Chalcedon readers that this volume is currently being translated into Armenian, to be followed by some other major works of Rushdoony.) The history of both the nation and the church is an illustration of the results of a defective christology; the people could not adequately resist either the Byzantine pressure or the resurging aggressive and conquering forces of Islam. In the absence of a solid christology, the Armenian Church was supplied with a remarkably deep spirituality, unequalled among Oriental and Eastern Christendom. Among several authors of the highest spiritual, if not mystical brands, mention is due to Gregory of Nareg, whose Book of Prayer is certainly superior in content to Augustin's *Confessions*, if not in style, at least in depth.

The missionary concern has been constant since its very beginning. Thus, as soon as Gregory the Illuminator completed his initial work of conversion and organization of Christianity in Armenia, he undertook the evangelization of two neighboring countries, Georgia and the Allans, or Aghouans, probably a related people of the modern Albanians.

At the end of the fourth century, after Mesrop Mashdotz, the priest who invented the Armenian alphabet in order to translate the Bible into the Armenian language, he undertook to give to the Georgians their own alphabet for the same purpose, as well as to the other neighboring people mentioned above.

A significant contribution of the Armenian Church to the mission has been totally ignored. Thus the endeavors deployed among the Asian hordes of Mongols and Tatars, after the invasion of the territory, and despite the indescribable atrocities to which they have been subjected during the late Middle Ages, Armenians undertook to convert those tribes, at least their Khans, or princes. These latter had manifested a genuine interest towards the Christian Faith. There had been real conversions, until the moment when the two mainstream Christian churches, with their hereditary and vicious



conflicts entered into the scene, thus destroying all possibilities of missionary outreach among the Asian tribes. The latter eventually embraced Islam to the doom of later generations and to our own social, political, and cultural, to say nothing religious modern, predicament. Indeed, Western Christianity has many sins to confess, also, despite its "orthodoxy." Naturally, in addition to this missionary disaster one has to count also the national and political doom which fell upon Armenia, which lost its political independence at the end of the fourteenth century.

### Reformation In Armenia?

The above-mentioned few features may help us clarify our Reformed position. What are the prospects of Reformation in Armenia?

I will venture a plausible hypothesis. The obstacles will lie neither in sects or cults, nor in the Apostolic Church. The latter is eager to benefit from any and every positive, orthodox and Biblical contribution we may offer. Seventy years of Soviet regime has considerably weakened her position. Thus, I am happy to inform my readers of the rather positive reception of my broadcast by Bishops of the church. This is rejoicing not just for the sake "of my ministry" but for the cause of the Gospel as such. Yet I need also, more than anywhere else, wisdom and pastoral care in order not uselessly to trouble the "status quo." It is not time to jeopardize God-given opportunities.

Problems will arise from the presence of "evangelicals," the least receptive of "Reformed Faith and Ethics."

The Reformed Broadcast ministry reaches far-off villages and trains people. The official state radio station where currently we have one weekly 15-minute program is requesting a second one. The cost will not exceed an annual 10,000 U.S. dollars! Almost nothing compared to so many congregational budgets and money wasted in our wealthy churches. (Take for instance the congregation where I attend worship; a couple of years ago it spent \$650,000 to expand its building facilities. In the meantime, while I was still in the French Broadcast ministry I would receive something such as \$3,000 a year as a regular support! What a sad missioscopy [that of a self-centered church!])

In addition to the broadcast ministry, I am involved in the production of Reformed literature. The translation of Calvin's *Institutes* remains a priority in my mind. Distribution of cassettes, TV programs (we are offered free time on state TV stations), training of people with correspondence courses, training future ministers in Reformed seminaries, are among my plans.

### The Pressing Need

Needless to say that such a ministry cannot be run just by an isolated individual. Teamwork seems more and more indispensable. How to start such a solid team, is a matter of both prayer and thinking. Just recently the University of Yerevan, the capital, inaugurated its first School of Theology. My joy turned to utter disappointment in

learning that some "French" radical liberal theologians will be invited to teach Biblical subjects! Already Rudolf Bultmann has been translated into Armenian! What a dim prospect for reform with such theologies! The prospect for Reformation is not merely a matter of concern. It is also a matter of mobilizing the energies of all those who would like to see very serious and solid work implemented there. Reformed people need to double and triple their efforts to show both the superiority and the Biblical seriousness of their faith, life and doctrine. I will pray that while the Lord gives me the strength and the means I will witness to His works and proclaim the Kingdom according to our Reformed understanding. I also hope that I will not lack the necessary resources.

One of the strong motivations of my Armenian outreach is the fact that a Christian Armenia, reformed by the Spirit and the Word, will once again become a bulwark against an aggressive Islam, like it has been in the past. Only this time better equipped for such a task and mission! In a Reformed Christian Armenia what tremendous benefits could result on all levels for the people of Armenia, for Armenian believers, for social and political and international improvements, to say nothing of the whole region! I am thankful to all those earnest Reformed people who have responded to our appeal, and faithfully support our ministry. They share our burden as well also our joy. Warmest greeting to all of them, deepest Christian gratitude for taking such an important part in the ministry of reforming individuals, churches, a nation, for the glory of the Triune God and the up-building of His genuinely Apostolic and Holy Church.

<sup>1</sup>The Reformed believer may rejoice at the fact that in a sense a modern State can act as the defender of Faith, were it not for the nature of its relation with the "official" church, a relation which sadly, reminds us of the CONCORDATS which were signed between the Roman Catholic Church and the Fascist regime in Italy or the Franco government in Spain, although that "relation" has not yet, officially, been stated in Armenia. Our aim here is merely to indicate that both church and state have been busy in using legitimate or non-legitimate means to restrict, or fight openly against the above mentioned "religious" groups. Undeniably, in the long run, a sectarian activity will prove itself to be detrimental to the social order, in the same manner as in the past. It will deeply affect the state of affairs of nation and government, as dangerously as it will corrupt the true Faith. In Armenia, evangelicals have been sometimes assimilated to the most sectarian and heretical groups. Just recently, in an overzealous endeavor by uncontrolled police forces, evangelical churches and organizations were the victims of serious harassments. Officially the government and the church expressed their regrets for those events.

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# The Trinity

By Scott Scrimshaw

No point of doctrine is as crucial as that of the Trinity. In Scripture man is condemned for worshiping false gods and for making God into his own image (*Rom. 1:22-23*). Though it is often denied or misunderstood, the Scriptures reveal God to be a Trinity. To accept anything else is to worship God falsely. The crux of the dilemma, however, is that man is no longer capable of knowing God truthfully. His sinful state, and its natural propensity to suppress the truth of God in unrighteousness, will cause him to worship a false god (*Rom. 1:18-23, 3:10-18*). Because of such a debilitating state, man's understanding of God must come through God's revelation of Himself. Man must therefore first be regenerate before he can come to understand God. Even after regeneration it is often only the ongoing work of sanctification that enables the sinner to come into a fuller understanding and comprehension of the Triune nature of God.

## The Revelation of the Trinity

Making known the Trinity is a necessity of revelation. As with many things of God it escapes man's natural ability to reason (*Is. 55:8*). The Trinity is, however, revealed in Scripture and shows itself to be of a progressive nature. The person of God and the nature of His being is weaved into the fabric of the Old and New Testaments. It builds itself on an increasing understanding and developing framework. The context of the revelation is that of the infinite explaining Himself to the fallen and depraved finite. As such, the revelation comes forward in stages allowing the understanding of the finite to be shaped so as to be able to receive the revelation in full.

Revelation therefore, is observed to come forward in three stages. The first is simply the inborn witness found in the heart and mind of man that there is a God. If this is left alone to develop naturally, this inborn understanding produces a rejection of the Biblical God, polytheistic forms of idolatry and false worship (*Rom. 1:21-25*). Thus, it is against this backdrop that the second stage of revelation is given in which God emphasizes that He is the self-existent, one and only God (*Ex. 3:14, Is. 44:6, Ex. 20:3*). He establishes His monotheistic nature, His absolute oneness (*Dt. 6:4*).

In establishing His absolute oneness, God does not mean that there is not a plural nature to this oneness. In fact the very nature of God's essence is a oneness of unity, not simplicity. That there is only one single entity deserving of being called God is the monotheistic certainty. That this supreme entity revealed as God actually consists of a plurality is the unified certainty. At all given moments, this plurality exists because it is the very character of the nature of the only true God. As such, the plural nature of God's existence does not violate the monotheistic certainty.

It is important to realize that God's plurality is not merely different manifestations of a single entity but that this single entity actually exists as a plurality. This is the significance of the statement, "Hear O Israel, the Lord our God, the Lord is One" (*Dt. 6:4*). Literally in the Hebrew it states, "Jehovah our Elohim is one Jehovah." In other words: *the only Lord* (there is no other) *who is the plural God* (He consists of more than one person) *is one Lord* (the multiple of persons is united).

This is unequivocally supported by Loraine Boetner's refutation of an error found within the Jewish teachings of Moses Maimonides and his thirteen articles of faith (*Studies in Theology*). "Moses Maimonides attempted to make God an absolute one, by referring to God as a 'Y'achid' as opposed to a united one, 'achid.' In key scriptures the use of 'achid' for the word 'one' and the use of 'Elohim' for the word 'God' gives insight to the unity and plurality of the Godhead." Both of these words are found in the first three chapters of Genesis and help give understanding as to their proper meaning. In Genesis chapter one verse five "achid" takes two separate objects, evening and morning, and unites them as being one day. In Genesis chapter two verse twenty-four "achid" takes two separated persons, man and wife, and unites them as being one single entity. Therefore we may conclude Deut. 6:4 is speaking of the unification of what is plural into what is now singular, yet all the while allowing for the maintenance of individual distinctions. In Genesis "elohim" is used to establish that the only Divine being consists of more than one personality as the usage of the word itself denotes (*Gen. 1:26, 3:22*).

Because of such revelations, depraved, fallen man has been given the understanding that God is both a monotheistic certainty and a unified plurality. This allows for the third and final stage of revelation to be given which explains that the God who is One is also three Persons. They are referred to as the Father, Son, and Holy Spirit. It is important to recognize that these three are indeed three actual persons. They are distinctly in possession of their own individual personality. Because these three comprise the plurality of the One God, each person is actually said to be God. Such being the case, there is one, and only one Being, who while being plural in nature, is forever, always and only, God.

## False Views

The Trinity is not to be confused with the idea of three gods but rather that the being who is God, is the unification of three personalities. Nor is this to be confused with the idea that these three are simply three different manifestations of a God who is comprised of a singular nature. Such an idea would be similar to "a man who is known in his own family as father, in the business world as banker, and in the Church as an elder" (Boettner, *Studies in Theology*, 107) This idea sees the Trinity only as three different modes of God and is incorrect. God is the singular unification of three distinctive and individual personalities, not merely the manifestation of a singular personality in



different modes. The distinctive nature here is "but a distinction, not a division" (Calvin, *Institutes*, 1:142). In His Triune existence, God is one substance, three persons. The Nicene Creed (A.D. 325) states it clearly: "We believe in one God the Father Almighty. . . . And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father . . . and in the Holy Ghost."

Boettner profoundly writes that:

Within the one Divine substance or essence there are three mutually related yet distinct centers of knowledge, consciousness, love and will.

The substance or essence is that which the different members of the God-head have in common [and], "person" is that in which they differ.

So that

Each person possesses *in toto* the one indivisible, incorporeal substance of Deity in which the attributes and powers inhere, and therefore possesses the same infinite knowledge, wisdom, power, holiness, justice, goodness and truth. (*ibid.*, 106)

This is critical to the proper understanding of the Trinity. The attributes and power of God are inherent in the substance or essence of God and it is within this one Divine substance that the individual personalities which make up the Godhead are to be found. As such, in His Triune existence: God is our heavenly Father even though the first person of the Trinity is also known as Father. God in His Triune existence is known as Savior even though the Second Person of the Trinity is also known as Savior. God in His Triune existence is the Spirit even though the Third Person of the Trinity is also known as the Holy Spirit.

As Boettner again states: "The doctrine of the Trinity cannot lead to Tritheism; for while there are three Persons in the God-head, there is but one substance or essence, and therefore but one God" (*ibid.*, 107). Furthermore he writes that "the singular pronouns I, Thou, He and Him are applied to each of the three Persons; yet these same singular pronouns are applied to the Triune God who is composed of these three Persons" (*ibid.*, 109). Either there is Trinity or the Bible is a self-contradicting document. However, as the Scriptures state, the Bible is both reliable and trustworthy.

A vital aspect of this subject is that each member of the Trinity is a person as opposed to an "it." Each is in full possession of complete personality. Most believers have little difficulty conceiving of the Father and Son in this manner, but many people fall into error when the idea of personhood is predicated of the Spirit of God. A cursory look at Scripture establishes the fact that the Holy Spirit is a person. The Holy Spirit is not an energy or an "it," but a

"He" (*Lk. 12:12, Acts 10:19-20, 13:2, Rev. 2:17*). Also of importance is that apart from having revealed (clothed) Himself in human form in the person of Jesus Christ, in saying that God is a Person it is not to be misunderstood that God is a human being, or a human-like being, or one who bears human physical resemblances (*Dt. 4:12, Jn. 4:24*). Any Scriptural language that speaks of God as bearing human likeness is figurative language, or else God would also physically be a rock (*Dt. 18 and 31*) or possess wings and feathers (*Dt. 32:11*).

### Additional Explanation

The Trinity has another important distinction that must be drawn. Because Trinity is God and God is Trinity there has never been a beginning nor end to Him. Existing as God does, a Being with a Triune nature, no one member of the Trinity has a created beginning. This is not to say that Jesus, as man, did not have a beginning. However, Jesus as God, Divine in essence, preexistent in nature is not a created being. Furthermore, it must be understood that His Sonship is not incarnational. That is to say that Jesus, as Second Person of the Trinity, has always been the Son (*Jn. 17:1-5, Westminster Confession of Faith 2:3*).

This sheds light on such Scriptures as Colossians 1:15 where Christ is referred to as the "first born of all creation" and Matthew 27:43 where He is called the "Son of God." When the Trinity is properly understood we come to realize that such Scriptures are referring to His eternal glory, His position of authority (*Mt. 28:18, Col. 2:9-10*) and His created human nature (*Gal. 4:4*). Thus we find such statements referring to Jesus as the "Son of Man" (*Mt. 9:6, Jn. 5:27*) and the "Son of David" (*Mt. 12:23, 15:22*). It is revealed that the Second Person of the Godhead emptied Himself of His complete and total equality with God and took on the form of man (*Rom. 8:3, Phil. 2:6-8*). In becoming a man Christ became no less God: He merely temporarily took upon Himself the limitations of man (*Mt. 17:2, Jn. 1:1 & 14, 17:5, Col. 2:9*). This is the difference between the economical and ontological Trinity.

Furthermore, it must be remembered that the Scriptures were given to us within the context of the Jewish religion and must therefore be understood accordingly. The Jewish emphasis on the rights and inheritance of the firstborn explains the meaning of what it meant for Christ to be the firstborn of all creation. The idea is not one of Christ as having been created prior to creation but as holding supremacy over creation. Consequently Christ has authority over Satan and his demons (*Mt. 12:22-28*), has the authority to forgive sins (*Mt. 9:6*), and to execute judgment (*Jn. 5:27*).

Having said all of the above, I think it important to understand that the chronology of the written revelation and the above stages of content are not necessarily synchronized. The revelation is given at various and multiple intervals based on who God is, not what man may comprehend. Therefore, for example, the beginning chapters of Genesis can use the word "elohim" for God, or



use the word “achid” to describe the oneness of God, even though the fullness of such implications won’t be divinely manifested or humanly understood until later.

It is also important to understand that the comprehension of the Trinity in any believer’s mind may also develop in stages. Different cults place extreme emphasis upon various aspects of this doctrine to the exclusion of its full truth. As such there are those who are the elect of God coming out from these various backgrounds who have had only a portion of the true understanding given to them. For many people in our unchurched and cultic society, the Biblical understanding of the Trinity is simply no longer common knowledge. They are once again having to have their minds conditioned, first to understand a monotheistic concept of God, secondly to understand unity and plurality, and finally Trinity.

Though the Scriptures develop this theme in full, the unchurched and churchd alike are so Biblically illiterate that it is time once again to bring this doctrine solidly across from the pulpit. The believer must, of necessity, come to accept the Trinity in its totality in order to avoid worshipping a false god.

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## Why Paul is a Postmillennialist

*By Joseph P. Braswell*

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In my recent essay (March, 1996), “Paul the Postmillennialist,” I spoke of Paul’s inaugurated-eschatological and realized millennial view of the present age, arguing that such features warrant our regarding Paul to be an “optimillennialist.” This thesis obviously will not sit well with some amillennialists, who believe that it is in fact *amillennialism* — not postmillennialism — which does justice to these features of Pauline eschatology.<sup>1</sup> At the very least, it will be argued by the amillennial objector, I ought to have recognized that amillennialists of a biblico-theological orientation (e.g., Geerhardus Vos, Herman Ridderbos, Richard Gaffin) have been in the forefront in calling attention to the “inaugurated eschatology” — the *already* — of Paul (and the eschatological cast of his theology), and it was an amillennialist — Jay Adams — who coined the term “realized millennialism” to denote this interadvental time of Christ’s Kingdom. Only the constraints limiting the length of my all-too-short essay prevented me

from doing this in that article, and I shall now attempt to remedy the shortcoming by herein giving amillennialists their due.

Christ, the “firstborn from the dead” (*Col. 1:18*), is the “firstfruits” of the eschatological resurrection (*1 Cor. 15:20, 23*). His resurrection is that token *first portion* that is representative of the whole. As such, it signals the actual beginning (the inauguration or commencement) of the resurrection as an integrally singular event (*the* resurrection of the dead) and serves as an earnest-seal in confident hope and expectancy of the consummate fullness of the harvest, anticipating its complete fulfillment. It is both an actual foretaste of the resurrection and a *promise* of what is to come. It signifies that the resurrection is both *already* and *not yet*. Christ the firstfruits has been raised, and afterwards, at his coming, they who are Christ’s will be raised (*1 Cor. 15:23*), but both are inextricably bound up together as part of the same *eschatological* resurrection-event which is even now underway and which will be completed in the fullness of the harvest. We are presently situated in the interim period which is that time between these two poles of the one, indivisible resurrection-event.

Christ’s resurrection is God’s appointing of him as Son of God in power according to the Spirit of holiness (*Rom. 1:4*), his exaltation to the eschatological office of Lord and Christ in glory at the right hand of God to rule over the Kingdom of God (*Acts 2:3 2,36*) as life-giving Spirit (*1 Cor. 15:45*). The Risen Christ sits enthroned at the right hand of God until God makes all enemies his footstool (*Ps. 110:1* and its numerous NT citations or allusions — esp. *Acts 2:34* and *1 Cor. 15:25-28*). After he comes and raises those who are his, he shall *then* deliver the Kingdom over to the Father, having defeated the last enemy — death (*1 Cor. 15:26*) — by our being made alive and clothed with immortality for entrance into the eternal state (*1 Cor. 15:22, 51-57*).

It is therefore this *interim* period, the time between the two advents, that is the time of Christ’s mediatorial rule, the period when he is in the process of subjugating all enemies under his feet (progressing toward the defeat of death as the ultimate triumph of his messianic Kingdom). This present, interadvental period is thus the reign of Christ, the “realized millennium” in which Christ applies inaugurated-eschatological power to the world unto its subjection to his vice-gerential dominion. Presently seated upon the throne of David (*Acts 2:30-31*), the Risen Christ sends forth his Spirit as the agency through which his dominical sway is exercised and his will is effectively accomplished. While we may not be given to know the times and seasons exclusively reserved to the Father’s authority, the Kingdom *will* be extended by the Spirit-baptized witnesses in their global mission of evangelization during this *interregnum* (*Acts 1:6-8*).

Formally, postmillennialists and amillennialists agree on this point.<sup>2</sup> They would even agree that it is by the gospel that the power of Christ over the nations is applied, that his dominion is effected. It is the gospel that brings to bear



resurrection-power, Kingdom-power, the eschatological Spirit within history to create an obedient, messianic people, a people who acknowledge Jesus as Lord. Yet, oddly, amillennialists believe that this inaugurated eschatology, this realized millennium, does not manifest a *progressive* victory wherein the extent of Christ's reign is visibly increased over time to become the *dominant* force in history, claiming to its allegiance the vast majority of the peoples. If Christ, on the day of his resurrection-begetting as Son (*Acts 13:32-33*), has been given the nations as his inheritance (*Psalm 2*) and has all authority in heaven and on earth (*Mt. 28:18*), a *pessimillennial* vision of Christ's present Kingdom is incomprehensible. Interpreting the meaning and significance of this Kingdom in terms of the glorious prophecies of Isaiah (e.g., *2:2-4; 11:1-10; 42:1-7; 49:11, 12*) makes far more sense.

### Prospects of Pessimism

Pessimillennialists believe that the present power of inaugurated eschatology, the power of the Spirit sent by Christ, is not sufficient to effect such lofty eschatological visions. They believe that such results require Christ's revelation in glory at the Second Advent. Amillennialists — despite their formal agreement with postmillennialists — lapse into such pessimillennialism when it comes to their lack of confidence in the gospel's prospects for such glorious victory. They tend to affirm a continuance of the *status quo*, with even a gradual *degeneration* into worsening conditions; their view of the millennium is of an invisible and secret Kingdom.

This is by no means to deny that this present time must be classified as the time of messianic woes. These present woes are, however, birthpangs of a new order and the deaththroes of the old. The Kingdom of God indeed suffers violence at this time, but it does so in the tumultuous times of the great shaking of the foundations in which the kingdoms of this world fall and become the Kingdom of our LORD and his Christ. Now is a time of *warfare*, and the battle may indeed be fierce (like the last desperate attempt of Germany in the Battle of the Bulge), but the decisive turn in the war has occurred; the D-Day beachhead is won, and the inexorable momentum toward victorious advance is ours, despite the struggles and hardships ahead in the continuing battles. That victory on earth and in history is *assured* does not detract from the hard-fought way to victory through much tribulation and amid great resistance from the enemy forces which may result in occasional setbacks.

### The Foretaste of Glory

The whole creation presently groans and travails in longing for that liberation from distress which will only come at the glory-manifestation of the sons of God at the Second Coming of Christ (*Rom. 8:18-25*). The curse will only be lifted when Jesus returns, and until then sin and death will remain in the world. The victory of righteousness can only be partial in this age; it is but an earnest, a

firstfruits foretaste, of the ultimate glory yet to come. But just because it *is* a foretaste, an intrusion of the powers of the age to come given in firstfruits as an earnest in anticipation of the ultimate triumph, the manifestation of the reign of righteousness in this present age must be real and apparent as an anticipatory sign, witnessing to the establishment of the Kingdom that has come in Christ. The Spirit presently operates as the principle of inaugurated eschatology to effect, on an earnest-level, the presence of the Kingdom of God in power, progressively applying that which was realized in Christ's enthronement. Christ's Kingdom even now leavens the world, expanding to displace rival dominions.

### Dominion Strategy

The manifestation of eschatological power in the present is the concealed revelation of the glory of the Cross as that hidden wisdom and power of God which appears to the world as foolishness and weakness. Accordingly, our cruciform strategy is to exercise dominion by way of self-sacrificial *service*, to overturn the might of this world with spiritual weaponry, for our Kingdom is not from this world and does not operate in terms of worldly ideas and structures of power and conquest. The defeat of the hostile powers who have arrayed themselves against the LORD and his Christ will not be by revolutionary force of arms, nor by legislation and political salvation (statist power); it will come through the foolishness of preaching which brings *regeneration*. Victory will come to those who humble themselves and suffer for the sake of the Kingdom in *long-term* investment. The victory of righteousness will not be *perfect* in this age (no more than our sanctification), but it will substantially reveal the triumph of grace over sin to an extent appropriate to its heralding the consummation and signally the triumph of the cause of God in history. The direction of events unto the final revelation of the Kingdom will become increasingly clearer as the Spirit progressively applies redemption to the world that God-in-Christ has reconciled unto himself.

The gospel of the Kingdom is to be preached throughout all the world as a witness before the end, and only then comes the end. This is the only sign of the end of the age that Christ gives (*Mt. 24:4, 14*), and there is an intentional indefiniteness about it which prevents us from setting dates (*Mt. 24:36*). Yet, it is probably this Jesus-saying that Paul had in mind in speaking about the righteousness of God revealed in the gospel and the obedience of faith among the nations the gospel-power of God was effecting. No doubt, Paul saw the success of his missionary work as hastening that day, bringing us nearer to the final salvation (*Rom. 13:11*) that comes only when the fullness is at last in-gathered. His own evangelization both gathered a consecrated firstfruits to offer up to God as representative of the *fullness* (*Rom. 15:16*) and laid the groundwork of church-planting out of which the fullness of the Gentiles would come (cf. *Rom. 11:25* and *15:18-*



19). The eschatological situation was in the process of being realized which would herald the end, according to the sign Christ gave — the sign of gospel victory.

### Prospects of Optimism

Some would see this sign of the end in Mt. 24:14 as merely involving a bare witness throughout the world, one which we could say has already been fulfilled because nothing is said about the results. Even if the world remains unconverted, it has heard; missionary preaching has extended to all corners of the earth, even if comparatively few have received the word in faith to become disciples. This, however, ignores the connection between this sign in Mt. 24:14 and the Great Commission of Mt. 28:18-20 (cf. Lk. 24:47; Acts 1:8). The commission is to *disciple* and *baptize* the nations, not simply to preach ineffectually in bare witness. To *make disciples* and to *baptize* means that the gospel is received in faith unto actual conversions — manifestly positive results. The gospel will bear this fruit by the promise of the Risen Christ, who has all authority in heaven and in earth, who has received the nations as his inheritance, who is present with us until the end of the age in this worldwide evangelistic mission of securing the obedience of faith among all nations to the name of Christ. He will *apply* his Lordship by laying effective claim to the nations which, by right, belong to him. Great and marvellous things have indeed occurred throughout the Church's history, but the work is not yet near completion, and the plantings of the past will yet yield even greater fruit before the eschatological harvest. We are yet in the early stages, having but begun. We cannot rest on our laurels or past glories while waiting for his coming.

Such *militant* discipling-activity is the church's mission until the end of the age, and this means that the sign of the end is *gospel-victory* resulting in the obedience of the disciplined nations when the knowledge of the LORD covers the earth as the waters cover the sea. Any talk of inaugurated eschatology or realized millennialism that does not do justice to this sign renders such terminology meaningless. The righteousness of God revealed in the gospel *now* means that we are seeing unfold the eschatological prophecies of Isaiah, prophecies of God's victory and the salvation of the world, and only when this is accomplished, when all the ends of the earth look unto the LORD to be saved, will the end come. This is an optimillennial prospect for the pre-advant victory of the City of God in history. Therefore, let us not doubt the power of God nor forget that he is able to do above all that we ask or think. Let us therefore not be of little faith and small imagination. Let us instead think big and expect great things. Let us also occupy until he comes in that sacred task he has committed to us, proving ourselves faithful witnesses.

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<sup>1</sup> Richard B. Gaffin, Jr., "Theonomy and Eschatology: Reflections on Postmillennialism," in William S. Barker and W. Robert

Godfrey, eds., *Theonomy: A Reformed Critique* (Grand Rapids, 1990), 197-224.

<sup>2</sup> Postmillennialists do not posit the millennium as a *future* age of glory that is discontinuous with the present. It is by present processes — Word and Spirit, the gifts Christ gave to his church for the whole New-Covenant age — and the labors of the whole church over the whole interadvental period that the Great Commission is fulfilled. We do not despise the day of small beginnings (the mustard seed) as we hope in the magnitude of the long-term results. We must read all of Christian history in terms of the many victories that are building to the crescendo of a world won to Christ.

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## Lutheran Dichotomies: State-Church

*By John B. King, Jr.*

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### 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 two kingdom (state-church) dichotomy with which the present essay is concerned falls under the scope of Christian ethics. A brief consideration 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 of ethics 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 the above categories, the state-church issue relates to both the goal and the standard of Christian ethics. First, the state-church relations are intimately tied to the nature-grace dichotomy. This fact alone suffices to diminish the goal and standard of Lutheran civil ethics since it fractures the view of life. Additionally, since the state is



particularly the realm of Law, and the church is the realm of Gospel, the Law-Gospel dichotomy overlays the nature-grace dichotomy, providing reciprocal reinforcement which augments the previous effects. Before proceeding further, then, it is necessary to review these subjects.

### **Nature-Grace**

With respect to the nature-grace dichotomy, the Lutheran position can best be seen by noting its relation Roman Catholicism, on the one hand, and Calvinism, on the other. At the time of the Reformation, Thomistic philosophy prevailed in Roman Catholicism. Because of this philosophy, reality was viewed in terms of a common chain of being with God on the top and the material world below. The tension between these extremes was felt in man, who consisted of a rational soul and an irrational, material body. Since man's soul was pure being, it was held to be unaffected by the Fall and limited by its finitude alone. Man's evil lusts were therefore attributed to his material body which consisted of a mixture of being and non-being. Because the church was considered to be the incarnation of God on earth, the realm of grace (the church) occupied an intermediate place on the scale, sitting above the realm of nature at each point. Moreover, since knowledge was considered correlative with being, knowledge was held to increase with the position on the scale. Thus, with the realm of grace above the realm of nature at each point, the church was thought to supplement and perfect the truths of natural reason available to all men. Yet, since the natural realm occupied a legitimate place on the scale, the deductions of natural reason were considered valid within their own realm and thus granted a limited autonomy. Because man's soul was held to be unaffected by the Fall, man's thinking was held to be limited by his finitude alone, and not sin. Moreover, the sinful lusts, in turn, were attributed to man's material nature which occupied a lower place on the scale. Consequently, the problems of knowledge and ethics were considered to be metaphysical. On this basis, the relation between the two realms was supposed to be one of a friendly continuum with the church supplementing the natural realm in all fields of human endeavor. Since the primary distinction was in the vertical direction, no horizontal barriers were placed across the zones of human activity, resulting in a catholic (universal) organizing principle.

In Calvinism, by contrast, Augustinianism was the guiding theology. Man was considered to be totally depraved in all aspects of his being, in mind no less than body. While his knowledge was, of course, limited by his finitude, sin was the major problem. It was not so much that man was ignorant, but rather that he willfully chose to suppress the truth (*Rom. 1: 18*). Man's noetic problem, then, was caused by his ethical problem. Consequently, he was totally dependent on the grace, whether common or saving, to overcome his resistance to true knowledge. Moreover, since the ontological distinction between God and man

was absolute, they could share no community in being as in the Thomistic concept. As a result, man had to deal with God directly, not the church. The implication was that man was confronted with the claims of divine revelation in all fields of human activity, and no autonomy was accorded to man's natural reason. Since the primary problems of knowledge and behavior were ethical (qualitative), no horizontal barriers were erected between the various zones of human activity, resulting, once again, in a catholic organizing principle.

In Lutheranism, however, the pressing needs of the Reformation dictated an initial focus on the church. Consequently, while the Augustinian principle was introduced, its area of application was limited, allowing a defacto Thomism to prevail in the rest of life. (By defacto Thomism it is meant to imply the naturalistic fruits thereof, stripped of their metaphysical underpinnings. Certainly Luther did not incorporate the chain of being concept.) Moreover, as a result of Luther's antipathy toward ecclesiastical control, the church was removed from above the natural sphere and placed along side. With separate organizing principles in each sphere, then, a horizontal dichotomy developed, fracturing the view of life. Thus, in Lutheranism the primary distinction is neither metaphysical nor ethical, but rather epistemological and institutional. As a result, the church is separated from the world, giving the latter, particularly the state, a relatively autonomous existence. Obviously, such a division affects the goal and standard of Christian ethics.

### **Law-Gospel**

The second problem, bearing a reciprocal relation to the first, is the Law-Gospel dichotomy. While the Law is affirmed in Lutheran theology, Luther's largely anthropological focus causes the Law to be viewed in terms of its effects on fallen man rather than its relation to God's character. Consequently, the Law is viewed negatively, with its primary purpose being condemnation. While it is true that the Law condemns, its primary focus must be seen in relation to God's character. Because the Law derives from God, it is determined by His holy character and is thus good. Moreover, its direction is also good since it points toward God's goodness and away from evil. In its essence, then, the Law is a norm for man and is a constructive tool of dominion because it is in harmony with God's creation. Thus, while it is true that the Law condemns, this must be seen as an effect contingent on the nature of fallen man and not basic to the nature of the Law. After all, it is precisely because of its normativity that the Law functions as a mirror, and it is due to man's sinful nature that he is condemned, looking into it.

Due to the anthropological focus in Lutheranism, however, the condemnation of the Law is heavily emphasized, giving the Law a negative cast, and putting it in a false opposition to the Gospel. Since this opposition, in turn, reinforces the negative perception, the ethical standard, though implicitly affirmed, is obscured.



Additionally, because the state is considered the realm of Law, the Law-Gospel dichotomy overlays the nature-grace dichotomy, producing a reciprocally reinforcing effect that wedges the church from the state. Attempts to confront state abuses are thus doubly doomed.

### Confessional Writings

Having considered the nature-grace and Law-Gospel dichotomies at some length, it remains to examine their impingement on state-church relations. As a first step, it is necessary to consult the Lutheran confessional writings (Apology of the Augsburg Confession, The Book of Concord, 222,223,225,226):

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 law of Moses* (emphasis added) (Apology, XVI, 2, 3).

Although we concede to free will the liberty and ability to do the outward works of the law, we do not ascribe to it the spiritual capacity for true fear of God, true faith in God, true knowledge and trust that God considers, hears, and forgives us. These are the real works of the first table, which the human heart cannot perform without the Holy Spirit....

*Therefore we may profitably distinguish between civil righteousness and spiritual righteousness, attributing the former to the free will and the latter to the operation of the Holy Spirit in the regenerate* (emphasis added). This safeguards outward discipline, because all men ought to know that God requires this civil righteousness and that, to some extent, we can achieve it. At the same time it shows the difference between human righteousness and spiritual righteousness, between philosophical teaching and the teaching of the Holy Spirit; and it points out the need for the Holy Spirit. (Apology, XVIII, 7, 9)

From these writings several facts are evident. First, Christ's kingdom is "spiritualized" and thus severed from the world and the state. Consistent with this division, it is said that the Holy Spirit is needed only for spiritual righteousness and not for civil righteousness which can be attained by man's "free will" and "philosophical teaching." Moreover, natural law is assumed to be compatible with the second table, since man's inability extends to the first table alone. Yet, while this compatibility would therefore seem to provide a basis for the application of the second table to the state, it is also said that the Gospel introduces no new laws for the

state. Rather, Christians are commanded to obey the existing laws of the state even if they have been formulated by heathen. (That gradual reformation provides a legitimate alternative to both disobedience and sinful sloth is entirely missed.) Finally, Carlstadt is criticized for imposing the judicial Law of Moses, implying that only heathen laws are above reproach. There seems to be a lack of concord in the Book of Concord.

### Natural Law vs. God's Law

From these considerations it can be seen that the nature-grace and Law-Gospel dichotomies impinge on the state-church relations, resulting in a depreciation of Biblical Law and a consequent exaltation of human reason in the civil sphere. As a result, the unity of God's Law and the depravity of man are both minimized. However, since the entire Law derives from God, it is a unit, making disobedience at any point a religious act. Moreover, since man's depravity is fundamentally religious, he will suppress the entire Law in unrighteousness (*Rom. 1:18*), the second table no less than the first. Consequently, it is a mistake to assume that fallen man will conform himself to God's Law through natural reason apart from common or saving grace. As a consequence, heathen approximations of Biblical Law must be attributed to dispensations of God's common grace by which they are constrained in spite of themselves to acknowledge the very standard written in their hearts. Thus, heathen laws must be viewed as mere approximations of the original creation standard (God's Law) from which they deviate to greater or lesser degrees. Consequently, these legal systems must be confronted with the concrete claims of God's Law and gradually reformed. To the extent that deviant systems are validated through natural law, however, God is tempted, and the basis of reform is removed. After all, if natural reason is the key, Christians can contribute nothing unique.

### Hermeneutics and Casuistry

Additionally, with respect to the judicial Law of Moses, a hermeneutical problem becomes evident from the confessional writings. This problem relates to the unity of the covenant. On the Reformed view, the Old and New Testaments are considered to be parts of a unified covenant of grace, differing only in their accidental details (Turretin, 192-240). This position is referred to as covenant theology and stresses a high level of continuity between the two. At the opposite extreme, however, is Dispensationalism, which views the history of redemption in a fractured sense, and thus perceives a radical discontinuity between the Old and New Testaments. From these distinctions it can be seen that the Reformed embrace virtually the entire Law, while radical Dispensationalists reject even the Decalogue. With respect to these positions, however, the Lutheran view is intermediate, perceiving essential differences between the Old and New Testaments while recognizing Law and Gospel elements in both. Consequently, while Lutherans adhere to the Decalogue, they reject the case law.



That this is a mistake can be seen from an examination of Ex. 20:1-23:19. The Decalogue and its case laws are a unit and bear a reciprocal interpretative relationship to one another. This result, of course, derives from God's Triune nature which makes the one-and-many equally ultimate and mutually conditioning. Thus, particulars and universals interrelate with the particulars illustrating the universals, and the universals grouping the particulars. Neither can be abstracted from the other without destroying the meaning of each. Universals without particulars are empty, and particulars without universals are brute. Thus, broad legal statements such as the Decalogue are rendered meaningless apart from a system of casuistry (case law) which enables their implementation. After all, to be useful the Law must be applied in particular, concrete cases. However, when the case laws are stripped from the Decalogue, the universals are rendered empty, allowing only the most superficial and childish considerations to be applied. Moreover, since the depreciation of Biblical Law becomes inevitable, reason is exalted in the realm of the state. Both trends are evident in the thought of Lutheran scholar Helmut Thielicke (Thielicke, 351):

One might note in passing that this question is discussed by Luther in his doctrine of the two kingdoms. The relative autonomy of world events and the implied independence of values are recognized here. Thus the commandments of God are not a direct norm for these events. They have to be transposed into the schema of relatively autonomous occurrence. Hence they are not to be applied with casuistic directness to this sphere. Since this sphere has its own immanent laws, reason is called into play. A politician has to do what is rational and he must observe the immanent laws of political events.

Thus, when one rejects a Biblical casuistry, a rational casuistry fills the void. Both of these aspects can be seen in Luther's thought (Brandt, 119, 127):

For no matter how good and equitable the laws are, they all make an exception in the case of necessity, in the face of which they cannot insist upon being strictly enforced. Therefore, a prince must have the law as firmly in hand as the sword, and determine in his own mind when and where the law is to be applied strictly or with moderation, so that law may prevail at all times and in all cases, and reason may be the highest law and the master of all administration of law (Luther, "Temporal Authority").

But whether one be a Christian or not a Christian, you should decide the question of restitution as follows. If the debtor is poor and unable to make restitution, and the other party is not poor, then you should let the law of love prevail and acquit the debtor; for according to the law of love the other party is in any event obliged to relinquish the debt and, if necessary, to give him something besides. But if the debtor is not poor, then have him restore as much as he can, whether it be all, a half, a third, or a fourth of it, provided that you leave him enough to

assure a house, food, and clothing for himself, his wife, and his children. This much you would owe him in any case, if you could afford it; so much the less ought you to take it away now, since you do not need it and he cannot get along without it (Luther, "Temporal Authority").

In contrast to Luther's advice, however, the Bible conditions restitution on the amount of the debt, and in no case is irresponsible behavior rewarded by giving the perpetrator "something besides." What Luther's example makes clear is that the absence of a Biblical casuistry leads to situation ethics (Fletcher, 17-57). "There is no alternative but that of theonomy and autonomy" (Van Til, 134).

### Practical Implications

As the previous examples clearly demonstrate, the dichotomies of Lutheran thought impinge on state-church relations, frustrating any unified approach to the state. As a result of the nature-grace dichotomy, the view of life is fractured, removing the natural realm from the Lutheran *sumum bonum* and eliminating a coherent standard. This dualism is epistemological. Second, since the state is considered the realm of Law, the Law-Gospel dichotomy reinforces the nature-grace dichotomy, wedging the church from the state. Nevertheless, it should be mentioned that these distinctions are relative, not absolute. While Lutheranism fails to challenge the natural realm epistemologically, it nevertheless affirms it metaphysically, recognizing God's call in legitimate vocations. Moreover, in spite of the Law-Gospel antithesis, the validity of the Law is still maintained. Since the normativity of the Law is implicit in every use, it remains in the system.

Thus, LCMS President, Dr. A. L. Barry, spoke out boldly in relation to the abortion provisions in President Clinton's national health-care proposal (*Reporter*, 8):

It is neither the purpose of the church, nor its responsibility, to dictate to the state what should or should not be done by way of a national health-care program. This is a matter on which the Scriptures are silent. We leave this decision in the hands of those elected to fulfill the role given by God to the government. We as Christian citizens may hold a variety of opinions on the issue of national health care. *What is absolutely clear, however, is that abortion is wrong. The state must not condone or tolerate the death of the most innocent of its citizens, our unborn children* [emphasis added]. It is for this reason that our Synod has consistently spoken out against abortion, calling on our members to make their voices heard.

As you will read elsewhere in this issue of the *Reporter*, on behalf of our Synod, I sent a letter to members of both houses of the Congress and President Clinton clearly stating our Synod's opposition to abortion as part of a national health-care program. Our Synod opposes any legislation which would pay for abortion as a basic health benefit. *I would encourage our congregational leaders to make the laity aware of the impending threat of*



*abortion coverage in a national health-care program. Our members should be encouraged to be in contact with the appropriate government officials to make their feelings known.* [emphasis added]

This is clearly a bold call to action (thank you, Dr. Barry), and can easily be argued from those portions of the Lutheran Confessions cited herein. The problem is that the confessional writings give mixed signals, as is evident from the above quotation. While abortion is clearly condemned, stealing in the form of socialized medicine is exempted from criticism due to state-church distinctions and the supposed silence of the Scriptures. But the Scriptures aren't silent; they contain sufficient principles with regard to taxation and theft to make a reasonable deduction. To make such deductions, however, is the business of casuistry which becomes an impossibility when the case laws are denied. Finally, given that Thielicke and Barry are at opposite ends of the liberal-conservative spectrum, the commonality in their thinking must be seen to derive from a fundamental structure of Lutheran theology and not from incidental factors. Civil considerations are problematic in Lutheran thought.

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# God and Mammon

**By R. J. Rushdoony**

The New Testament uses the name *Mammon* in two different ways. In Matthew 6:24, our Lord says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Again, in

Luke 16:9, our Lord says, "And I say unto you, make to your selves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

The word *mammon* is a Hebrew word meaning money or wealth; it is not in itself evil. It is man's use or abuse of it that is evil, and this is the key to understanding our Lord's use of this word. In Luke 16:9, our Lord speaks of the wise use of money, very much in terms of God's law. The dishonest steward of the parable of Luke 16:1-8 buys friends, knowing he will soon be discharged from his position. Should not Christians so use their money to be charitable to needy believers so that they will be welcomed by them in heaven? The implication is that money demonstrates the works of faith. Money thus can and must be used here to further Kingdom work, in particular, in this context, charities.

In Matthew 6:24, the meaning is that a man cannot make a god of money or property. The opening clause is echoed in many Near Eastern proverbs, such as, "No man can carry two melons in one hand." Man's service to God must be exclusive: he cannot serve both God and mammon, *i.e.*, money or property. Men, however, are prone to serving very immediate and profitable masters or goals.

But why would a man dedicate himself to anything less than God? California State Senator W. L. "Bill" Richardson, about 25 years ago, told me that voters have short memories; most of the time a scandal of more than 90 days past was forgotten, and men voted, not in terms of a politician's character but their own advantage. Faith did not govern their voting, we can say, but mammon did.

In other words, our Lord's comments tell us much about ourselves, what we worship and serve. Our Lord in Luke 16:9 says, if you love God, help your needy fellow believer. Put your money where your faith is.

God defines Himself in terms of His revelation to the patriarchs. In Himself, He Is I AM THAT I AM, or He Who Is (*Ex. 3:14ff.*), as beyond definition or limitation. I was told recently of a growing tendency on the part of some to say, "Money is." This is an amazing parallel to what God says about Himself!

It is remarkable that our present worship of money should come when money is so untrustworthy. Our money is no longer gold nor silver, but increasingly inflated paper. In the early 1900s, a workingman in California was paid for gold; to buy a house cost \$300 in the cities. Now money is worth less and less from year to year, and the worst inflation is perhaps just ahead of us.

Too many people define "the good life" in terms of material things, not in terms of God and His grace and care. I recall, when I was young, how a young couple would work, save money, and buy a farm with 25% down. The house would be mostly bare, a bed, a kitchen table and three chairs (the third chair was for the mother-in-law when she visited), and a stove. Many a later rich farmer started this way (wooden boxes were used to seat friends when they visited.)



I remembered this in the 1960s on visiting a newlywed couple, in a home better than owned by either set of parents, and furnished expensively at a great debt.

Now the time of reckoning has begun. I was startled to learn how very many checks are returned daily marked "insufficient funds." "Money is" is giving way to "Money is not."

"The good life" should be our goal, not as our age defines it, but as God declares it. The delusion of our time equates "the good life" with things and money, which, however important, cannot be equated with life in Christ.

Money is not in itself evil. Rather, as St. Paul tells us, it is *the love* of money which is the root of all evil and which leads to disaster (1 Tim. 6:10). This misplaced love leads to a falsified calling, one not from God but from the appeal of monetary wealth.

Our Lord, in Luke 16:9, and in the law, tells us that our money should be used in terms of God's Kingdom, not our own little domain. We are stewards under God, with a duty towards one another and towards Him.

The Bible condemns neither money nor property, and it sees wealth as one form of blessing God gives us. What it does see as evil is the love of money, and the quest for money as an end in itself. In the modern era, the view is that man is an economic animal. (Others follow Aristotle to see man as a political animal. Both views are false). Man is a religious creature, made in the image of God, called to serve God in righteousness or justice, holiness, knowledge, and with dominion. Man demeans himself when he sees himself as anything less than God ordains he should be. We live in an era of too many diminished men.

POSITION PAPER NO. 202

## Monergism and Synergism

By R. J. Rushdoony

This past winter, Andrew Sandlin was interviewed by an important St. Louis, Missouri radio station about an article in the *Chalcedon Report*. In passing, in the course of his outstanding comments, he referred to the monergism-synergism controversy of earlier years. I realized, as he spoke, how remote we are now to such great and essential questions. What was that controversy about?

*Monergism* comes from the Greek *monos*, sole, and *ergon*, work. The *syn* in synergism means *together*, so the word means "working together."

The reference is to salvation. Is salvation entirely of God's sovereign grace, with man simply the recipient, or is it the joint work of God and man?

Roman Catholic and Protestant thinkers have often been synergists, but both have also had their monergists; and St. Augustine was emphatically a monergist. The synergists believe that God and man cooperate in man's salvation: they work together. Very early, some of Luther's followers broke with Luther's monergism to affirm a cooperation of God and man in the work of salvation. Modern revivalism is radically synergistic. Synergism tends to stress man's part in salvation as decisive. Man makes the decision to allow God into his life.

A problem, of course, arises at once. If man's decision is decisive, then man's salvation can be lost. The saved man can become a backslider and a hater of God because he is supposedly sovereign and can say "no" to God. In effect also synergism transfers sovereignty from God to man; synergists tend to avoid the term "sovereignty" because it raises questions they prefer left unsaid.

Monergism holds that the grace of God is the only essential and efficient cause in man's conversion from beginning to end. Monergists stress the Pauline affirmation of Romans 1:16-17. Man is saved by God's grace only, but he is lost because of his own depravity, his original sin being to try to be his own God (*Gen. 3:5*). Calvinists have held that monergism leads necessarily to the doctrine of the perseverance of the saints.

One reason why this controversy is almost unknown today is because synergism has triumphed in seminaries that should not uphold it, and they have relegated the whole subject to a kind of theological museum. Discussions of the subject are very rare because the synergists have triumphed. So thorough has been the obliteration of God's sovereignty that men like C. G. Finney reduced God's role in salvation to next to nothing. Finney replaced the work of the Holy Spirit with revivalistic techniques by man. It is not at all surprising that pastoral psychology has replaced the ancient cure of souls by the word and grace of God. The humanistic drift of the twentieth-century church is apparent in hymns, sermons, pastoral psychology, and more. Man's will is now sovereign; it is held that rigorously Biblical preaching will alienate man, the decision-maker.

This is the heart of the matter: Who is the true and efficient decision-maker, God or man? If it is man, then revivalists from Finney to Graham are right. If it is God, then we are in need of a new reformation.

What becomes clear is that while synergism begins by affirming the working together of God's will and man's will, it concludes by serving one master, man's will. It affirms a humanistic gospel with man's decision-making as the central and governing power. In effect, it tacitly affirms Genesis 3:5 to make man his own god.

But being one's own god is a very lonely business for man because he was not created for such a calling! When man says, "I will make the decision, for or against Jesus Christ," he declares himself to be god over God.

Many synergists would be horrified at such an idea, but what they fail to realize is that man never stands still, no



more than time does. He either grows, or he declines and decays. No more than any man can say, "I believe that age 35 is an ideal age, and I will remain at age 35" can he intellectually and spiritually stand still. He will grow in grace, or away from grace. No growth is no life: it is death. There is no standing still in life. Of course, many men and churches try to stand still; the result is that they are dead but not buried.

Synergism ends up denying God's will in favor of man's. As our Lord said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (*Mt. 6:24*).

The "solution" to the problem, said a pastor some years ago, when I raised the problem, is to "drop the idea of sovereignty," and then the problem will go away! (I knew that the problem of headship in his marriage had not gone away by evasion!). Problems do not go away by our inattention. Neither does God.

## Random Notes, 61

By R. J. Rushdoony

1. A book I enjoyed recently was Oldrich J. Blazicek's *Baroque Art in Bohemia* (1968). If the art Blazicek reports on was in a major Western European country, it would be better known. We tend to associate great works of art with the great powers, a false equation. One sentence I wish the author had expanded on was this: "The artistic style was determined by the task to be achieved, the expression of ruthless power, and was therefore massive and austere, its language still Italian, yet concentrated in Prague" (p. 14). In time, in one area after another, "the art degenerated from grandeur to prettiness" (p. 143).

2. In California, when grazing lands are converted to orchards or vineyards, steel shanks are thrust into the soil as much as eight feet to loosen the soil for planting purposes. Now the U.S. Army Corp. of Engineers has accused John Teresi of Lodi of the "crime" of endangering underground wetlands! The purpose of the "ripping" is to break up clay and hardpan, and loosen the soil, a real plus. Now the U.S. wants to make it a crime (*Stockton Record*, Tuesday, February 27, 1996, p. 1A and 8).

3. I like the story about the dedicated lawyer whose wife insisted that, without further delay, he tell their son "the facts of life." Reluctantly, the father did so, and this is how he began: "Son, your mother thinks it is time you were told the alleged facts of life."

I also enjoyed a cartoon showing Eve telling Adam as they were expelled from the Garden of Eden, "I still think we could have gotten a better deal if we had plea bargained."

4. I have, over the years, believed increasingly that in recent centuries art has been cursed with the ideal of greatness. It turns the artist, whatever his field, into a pretentious person writing for the critics and the literati, while professing to despise them both. Homer, whatever profundities the scholars ascribe to him, was simply a veteran story-teller. He enjoyed telling a story and knew how to do it well.

One consequence of our present trend is that it is killing off the arts. Poetry has become unreadable, novels pseudo-Bibles, paintings a flight from meaning, and so on and on.

5. According to Katie Roiphe, in *The Morning After: Sex, Fear, and Feminism on Campus* (1993), "For men in feminism, there is an assumption by feminism on campus of guilt. The original sin is being born a man" (p. 136). Is it any wonder we are in trouble?

6. Lying about the past is commonplace with doctrinaire historians. Then, sometimes, the truth is told. Robert C. Solomon, in *The Bully Culture: Enlightenment, Romanticism, and the Transcendental Pretense 1750-1850* (1979, 1993), wrote, "Feudalism had been all but dead in France since Louis XIV; the peasants were as well off as any in Europe, owning 40 percent of the land in France outright, and had relatively free access to most of the rest of it" (p. 95). With the French Revolution, taxes went up.

Solomon said of Marx, that his "basic thesis, therefore, is this: the more we *have* the less we *are*" (p. 335). The solution? Save man by stripping him of his possessions! Jean-Jaques Rousseau had a like opinion before Marx, holding that, when property was abolished, there would be no selfishness (p. 61). No wonder Horace Walpole, on meeting the French philosophers, observed, "Overbearing and fanatic: they preach incessantly" (p. 21).

Voltaire said, "I am tired of hearing how only twelve men established the Christian church; I want to show that only one can destroy it." (p. 35).

Solomon observed, "Incest seems to have been an unspoken Enlightenment custom" (p. 274). It certainly was a Renaissance custom.

Of Napoleon, Solomon wrote that he cheated at cards, had a bad temper, and was self-righteous. He would allow no man to bring a mistress to court, and he refused to meet Talleyrand's wife because they had slept together prior to marriage. Napoleon gave birth to a "self-righteously terrifying world" (p. 171). Our century has deep roots.

7. Preachers have done the strangest things. Did you know that Bourbon whiskey was first distilled by a Baptist preacher, the Rev. Elijah Craig, in Georgetown, Bourbon County, Kentucky, in 1789. The Baptists have played a varied role in American history! I wish I knew more about Elijah Craig, and what his theology was!

Root beer, by the way, was an American Indian invention. They made it out of real roots.

8. A Common aspect of small-town American life, before



World War II and television, was the barn-storming troupes of actors, staging plays in tents in one town after another. The great favorite for years was Harriet Beecher Stowe's *Uncle Tom's Cabin*. At one time, there were about 500 troupes of tent-show actors across the U.S. Of course, a variety of other plays were performed, comedies, dramas, and farces.

A major attraction in those years at mid-week church meetings was the "magic lantern show," *i.e.*, slides depicting a variety of things such as foreign missionary work. Very popular also were pictorial re-tellings of John Bunyan's *Pilgrim's Progress*, with someone retelling the familiar story with each slide.

All this was not too long ago, but what a different world it was then! In my lifetime, I have seen the change from kerosene lamps to electric lights, and from outdoor to indoor plumbing. I can remember when electricity came in, and hearing an old farmer, a neighbor, remark about the electric poles as they went in, that it was "a beautiful sight." It is a statement I shall never forget. To him and to others, it means a marvellous progress and a better life. He was not contemptuous of the advantages it brought him. Now we are all complainers, and we live amid a soured generation and society, among people who are rich but feel poor.

9. Did you know that one of the earlier uses of zippers was by what was then called a "hootchie-kootchie" dancer, Little Egypt, at the 1893 Chicago World's Fair? She needed something that would make quick changes possible. However, then and for years later, zippers were not too secure, so they took years to catch on, World War II, to be exact. Silly little facts like this amuse me.

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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.

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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.

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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.

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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: JLofton@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.
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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.



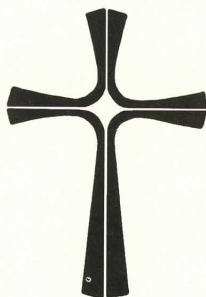
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CHALCEDON (kal•see•don) is a Christian educational organization devoted exclusively to research, publishing, and to cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, 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.

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