

CHALCEDON *Report*

No. 377, December 1996



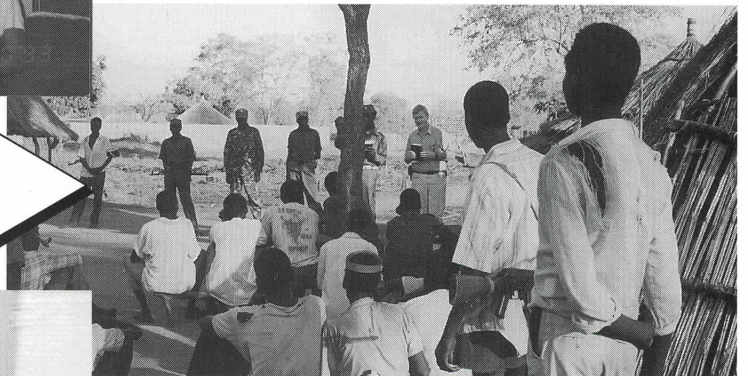
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*An Appropriate Gift:
The Worldwide Work of Christian Reconstruction*

The Creed of Christian Reconstruction

Rev. Andrew Sandlin

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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:

Rev. 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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January Preview:

*In January's Chalcedon
Report: The Royal Race of
the Redeemed*

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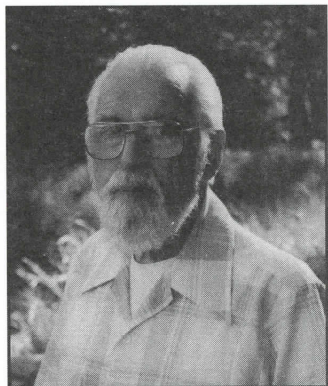
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The Birth of the King

By Rev. R. J. Rushdoony



Too often, scholars tell us that the early church did not observe Christmas, and knew nothing about it. When Christmas observances first occurred, we are told, it was supposedly a few centuries later. If this is true, why do we find that the Christmas observances were so well developed when we first meet them? Our first knowledge of Christmas

celebrations tell us of a holy day of established practices and forms.

We cannot understand Christmas unless we recognize it as what Scripture and so many hymns tell us about it. It celebrates the birthday of the King over all kings, and the Lord over all lords (2 Tim. 6:15). In antiquity, the king's birthday was the key holiday, and it was a necessary observance. To celebrate another king's birthday was treason, and hence Christians for generations could not openly observe the birthday of their King.

We are very near a like condition. The day of resurrection is now turned into a pagan holiday, and Christmas is being similarly transformed. We have a generation which says in effect, "We have no king but Caesar" (Jn. 19:15).

To celebrate the birthday of our King means to affirm that, in every area of life and thought, He is King and Lord. The Christmas carols or hymns sing of His triumph and universal reign as the great Prince of Peace. The joy of Christmas is essentially the knowledge that He is King. The wise men had some awareness of the importance of our Lord's birth, for they came asking, "Where is he that is born king of the Jews?" (Mt. 2:2). Mary, in the Magnificat, rejoices that the great royal overturner was coming through her (Lk. 1:46-55). The whole of history was to have a new direction and a new power. The newborn King was the last Adam, "the Lord from heaven," the head of a new human race which would replace the fallen humanity of the first Adam (1 Cor. 15: 45-49). By His coming, the King gives a new direction to history, and the new destination is universal victory.

We are in our present distress because people in the church have forgotten the King, do not seek victory, and are content to let fallen men rule over them.

Lacking the faith of our fathers, we are throwing away their victories. Instead of being "kings and priests unto God and his Father" in Christ (Rev. 1:6), we are television addicts (an average of four hours daily) who have little time for the Bible and prayer. We are losing by default.

It is time for us to celebrate Christmas joyfully as the promise of victory and then to apply His victory to our lives, our times, and our world.

IMPORTANT MESSAGE FROM THE EDITOR

We at Chalcedon count on year-end giving for a large percentage of our annual income. The need this year is especially acute. We deplore the tactics of whining and begging by Christian organizations in attempts to raise funds. Our approach for thirty years has been to express the need, and trust supporters to assist in meeting it.

If you are devoted to a full-orbed Faith and the re-Christianization of all of life and culture, we ask you to fund this work.

EDITORIAL

Chalcedon: While Visions of World Transformation Dance in our Heads

By Rev. Andrew Sandlin



But the saints of the most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Daniel 7:18

A fundamentalist Bible teacher, in criticizing Chalcedon and Christian reconstruction, observed, "The Bible does require Christians to exercise dominion, but only *after* the

Second Advent." Apparently he had not been reading the book of Daniel in preparation for his weekly Bible teaching. Daniel 7:13, 14 clearly disclose that the earthly dominion formally bestowed on Christ occurred at his *ascension*. The four beasts, and the exceeding cruel beast of v. 25, represent world kingdoms and leaders of the ancient Near East (Babylon, Media-Persia, Greece, Rome). It was during the combined tenure of these kings and kingdoms (2:44)—not of kings and kingdoms in the twentieth or twenty-first century—that Christ would receive his regal dominion and transmit that dominion to his saints, his vicegerents in the earth (7:22, 26, 27).¹

The Transformational Sequence

Secular reporters who interview us Christian reconstructionists are generally most interested in hearing about only one main feature of our vision: civil law. They are considerably less interested in our Calvinism, pre-suppositionalism, and dominionism, which they consider irrelevant and arcane. They try to verify that we support the Biblical penal code and the criminalizing of homosexuality, adultery, witchcraft, etc. Because they are usually autonomous rebels, they (like most of the modern church) tend to find these clearly expressed Biblical views repugnant. This leads them naturally to pose questions about the kind of society we Christian reconstructionists envision. They are invariably frightened of a Christian reconstructionist political *coup*, despite our patient and persistent declarations that we support godly social change as an effect of divine supernatural regeneration of the individual heart of man, not as the effect of a hostile Christian political takeover. Secularist critics of all stripes tend to make this blunder about us Christian reconstructionists because they cannot perceive the possibility of social change apart from political maneuvering. They know *we* fervently support Christian social change. They know *they* support secular social change. Because *they* have abandoned hope in godly transformation and have thus adopted hope only in political transformation, they assume *anyone* who advocates social change must necessarily intend to harness politics as a vehicle to impose transformational social policy.

Theirs is a dangerous miscalculation. We Christian reconstructionists—unlike liberals of all sorts, and unlike pietists who abhor the Christian task of social change—support social change as the result of godly regeneration. For us, long-term social transformation operates from the individual outward to society, from the bottom to the top. Secularists do not grasp the salient point that *by the time Christianization redeems the state, the transformation will be almost complete.*

Chalcedon is widely—and correctly—identified as the world's ideational fountainhead of Christian reconstruction. This means we are passionately dedicated to the godly transformation of the world by means of the gospel of the Lord Jesus Christ, the efficacy of the Holy Spirit, the obedience of the saints, and the application of the law-word of God to all spheres of life.² We do not, however, believe it is within our power to transform society any more than we believe it is within our power to regenerate a lost soul. What *is* in our power, by God's grace, is obedience. We cannot change the world, but we do obey the King, alert to his promises that our obedience elicits world-transforming blessings (*Dt. 28:1-14; Rom. 4:13*). Only the sovereign Triune

God can engender regeneration, reformation and revival. But the faithful saints can—and must—press his claims in all spheres in the earth, in faith expecting the fulfillment of the pledge that “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High. . .” (*Dan. 7:27*).

Chalcedon's Agenda for World Transformation

As the center of the re-Christianization of all society, what is Chalcedon's agenda for godly transformation? First, Chalcedon **lays the theological groundwork** for world transformation. For thirty years we have produced epochal, landmark works of Christian scholarship, not arcane, ivory-tower scholarship only for scholars, but relevant scholarship for Christians in all walks of life—like R. J. Rushdoony's *Institutes of Biblical Law, Politics of Guilt and Pity*, and *Foundations of Social Order*, and works of other notable writers. The monthly *Chalcedon Report* and occasional *Journal of Christian Reconstruction* constitute the leading evocative, cutting-edge periodicals in the task of the West's re-Christianization. Chalcedon and Ross House Books intend only to *increase* the output of books reestablishing the foundations of Christian civilization.

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Second, Chalcedon **identifies and instructs key “influence agents.”** The *Chalcedon Report*, for example, is targeted for the very people positioned to reshape this and the next generation—pastors and other church leaders; businessmen; home school mothers and students; college and seminary professors and students; artists; media agents; doctors;

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politicians; economists; salesmen; Christian day-school administrators, teachers, and students; lawyers; theologians; and many, many more. We intend soon to host regional conferences inviting many of these "influence agents," inculcating the Christian reconstructionist *Weltanschauung* (world view, or conception of life or existence). They in turn will influence an entire generation for the sake of godly Christianity.

Third, Chalcedon supports specific, leading world-transforming agents. For instance, Samuel Blumenfeld, identified as "Public Enemy #1" by the NEA, is a Chalcedon extension staff member. His *Educational Letter*, eye-opening books, and numerous lectures are generating an explosive reaction against the modern statist educational system and a re-installation of the Christian family as the prime agent of education. Peter Hammond and Frontline Fellowship traverse the war-torn African continent with the message of salvation in Jesus Christ—individual and social. They are the main Christian obstacle to Marxist and Islamic faiths in what may be the pivotal continent for the next century. John Lofton, editor of the *Lofton Letter*, and one of the leading Christian social commentators of our era, regularly articulates and defends the Christian reconstructionist message on TV, radio, and in news magazines. There are many others Chalcedon assists and will begin to assist (like some featured in this issue), and we intend to highlight their world-transforming work in due time.

Information, influence, implementation. From a human standpoint, this formula is unbeatable.

What Are the Stakes?

The vision of Enlightenment liberalism³ that has governed the West for roughly 300 years is fading before our eyes.⁴ It is not merely fading; it is being eclipsed by rival visions—Islam, New Age, secular capitalism. . . and the historic orthodox Christian Faith. The question now is, in ours and the next generation, which vision will emerge triumphant? We know from the Bible that Christ's kingdom will advance inevitably in human history,⁵ but we are not certain the upcoming generations will be the golden ages of that advancement. All we can do is pray—and work. One thing is certain: if we are delinquent in our calling to press the claims of Christ in all spheres and exert godly dominion in the earth, that transformational kingdom advancement for which we long will not materialize anytime soon. Instead, we Christians will be relegated, as we have been for the last 150 years or so until recently, to the societal fringes—including slavery (*Dt. 28:15-68*). As in the case of Zedekiah of old, our children will be slain (socially or literally) before our eyes, and we will be blinded and led captive to the Babylon of modern autonomous man (*2 Kin. 25:6, 7*).

Chalcedon does not intend to see our children perish and to be led in fetters to the humanist (or Islamic or New Age or secular capitalist) prisons. We are princes of the King (*Rom. 8:17*), and we intend to exert dominion. We cannot do it without your help. We require, from the human perspective, the four M's, three of which we already possess: **minds, message, and manpower.**

But we cannot accomplish the goal without the fourth M—

money. If you are devoted to the godly reconstructive task, support Chalcedon generously and sacrificially.

The stakes are nothing less than the godly transformation of the world in the next few generations, or the marginalization and persecution of Christianity.

Which will it be?

¹ See David Chilton, *Paradise Restored* (Tyler, TX, 1985), 67-75 and *passim*.

² R. J. Rushdoony, *Institutes of Biblical Law* (Nutley, NJ, 1973).

³ Hayden V. White, "Editor's Introduction," in Robert Anchor, *The Enlightenment Tradition* (Berkeley, 1967), , ix, 7.

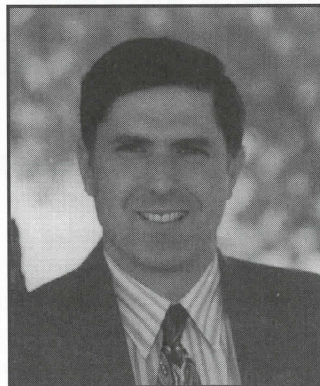
⁴ Andrew Sandlin, "Epistemologically Self-Conscious Apostasy: Half a Cheer for Stanley Fish," *Chalcedon Report*, January, 1995, 10-13.

⁵ Kenneth Gentry, *He Shall Have Dominion* (Tyler, TX, 1992).

BIBLICAL STUDY

The Incarnate Christ — Our Freedom, Our Head

By Rev. Mark R. Rushdoony



Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days:

Which are a shadow of things to come; but the body is of Christ.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Col. 2:16-19

Paul, the ex-Pharisee, knew well the tendency of men to stand in judgment of others and to create doctrines foreign to the Word of God. He thus warns believers not to allow others to stand in judgment in matters of diet, holy days, or the sabbath. This was, especially as it relates to the sabbath, a significant change in the law. The sabbath was no longer to be enforced by any person or entity. The new obligation was that we not forsake the assembling of ourselves together (*Heb. 10:25*). The sabbath, as well as holy days and diet, might still be legitimately and meaningfully observed by individuals, but may not be the subject of rules or condemnations imposed by others.

These things Paul says are a shadow of the things which were to come, but the body, or substance, of these things was Jesus Christ. This is a reference to the incarnation of Jesus Christ. Everything good and godly can and has been intentionally misused by evil men. They are all too often abused by men who profess and perhaps genuinely desire to do good. It is not, therefore, pertinent to ask why these matters were singled out, as if there was something inherently carnal about them. The problem was sin, which resides in men, and men used these things in ways which would distract them from Jesus Christ. They were shadows of something very real — the incarnate Jesus Christ. To focus on the shadow when we may see the Savior is to lose perspective. An ex-persecutor of Christians knew this.

The body, or substance, which caused the shadow is now before us. Jesus Christ now defines our relationship to God; he is to be the focus of devotion. Our understanding of the things of God is to be seen in Christ, not the ceremonies which had once led God's people to a more rudimentary understanding. We must focus our attention on God incarnate. No obsession with rules or observances can help us in this regard.

Paul does not caution false teachers here; he cautions believers not to allow others to judge us in these matters, for we must direct our energies to our Lawgiver and Judge, Jesus Christ. He then alludes to athletic games and the prize the contestants strove for. He warns believers not to be tricked out of their prize. The judges in these contests were not always scrupulously fair and did, at times, defraud the rightful victors of their prizes. Paul's point was that we must not let other men impose rules on us which would distract us from our goal of serving Jesus Christ.

*To focus on the shadow when
we may see the Savior is to
lose perspective.*

One such distraction from our race would be the rules and judgmental constraints he referred to in verse sixteen. Another would be doctrine which causes us to lose our focus on Jesus Christ as the incarnate God and only Mediator between God and man. In particular he mentions the worship of angels. Angels are creatures and are not to be worshipped, as our only glimpses of heaven reveal angels in worship of God. Some have wrongly honored angels as mediators of God's gifts, but Christ is our only Mediator. Even though they be God's messengers we must direct all glory to God and Him alone.

Angel worship was an ancient error by Paul's day. It was very much a part of Platonic philosophy and the Jews had also brought back the idea from Babylonian captivity. It is wrong to seek any other way to God than through His incarnate Son, Jesus Christ.

Paul notes the humility represented in this false worship of creatures. It is vital that believers recognize that heresy never claims

to be heretical. To deny the Faith would be apostasy. Heresy always presents itself as the true orthodoxy. We must look for heresy within the church or we will never find it. Most heresies of the early church dealt with denying, explicitly or implicitly, the true incarnation of God and man in the person of Jesus Christ. Some denied that Jesus was God; others denied Jesus was man. Most, by roundabout ways, made God unknowable or obscure and hence gave actual preeminence to man. Nestorius claimed, for instance, that Jesus was man not in union with God, but only in "conjunction" with God. Under the guise of "humility" and respect for God, he taught the worship of a man who had become God. Most heresies also, in pious and seemingly humble terms, fall back on man's second oldest religion, humanism. Any denial of the incarnation in the person of Jesus Christ leads us to worship a creature instead of the Creator.

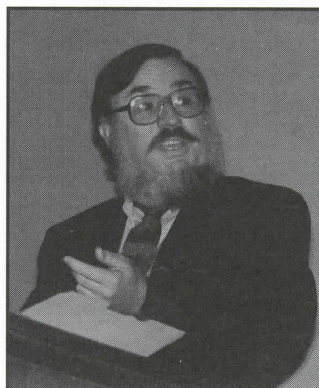
The problem with such teachers was that they intruded into things they have not, nor can see, because they transcend man. We do not know enough about angels to create revolutionary doctrines concerning them. The most fantastic scientific theories are always in the realm of astrophysics, because we have very few facts with which we can limit their plausibility. Some scientists take this as an opportunity to indulge in an endless string of hypotheses which are themselves based on speculations.

Men get "puffed up," says Paul. They get vain in their pretended ability to "see beyond" others or even Scripture. But the wisdom of rationalism is vain. No thinking is possible or valid apart from God. Because heresy always creeps in as a better orthodoxy, we must be vigilant to oppose those who constrain us by rules which detract our focus on Christ or who would seek other means to God than "the Head." The church stands and moves forward only when it focuses on Jesus Christ, the Incarnate Son of God, as its head. This will lead to "the increase of God" and his kingdom, now and forever, world without end. Amen.

OUR MAN IN WASHINGTON

The Meaning of History

By John Lofton



The title of the book by Keith Windschuttle — which has been favorably reviewed in the *Wall Street Journal* — is a most promising one: *The Killing Of History: How A Discipline Is Being Murdered By Literary Critics And Social Theorists* (Macleay, 1996). The author has been a lecturer in history, social policy, sociology and

media studies at a number of Australian academic institutions. But, alas, what is said in this book also, ironically, “kills” history.

Now, there’s a lot in this well-researched and documented-in-detail book that is good. Windschuttle deftly shreds what is called “an array of French-inspired literary and social theories which deny that truth and knowledge about the past are possible,” the claim that “there is no fundamental distinction between history and myth or between history and fiction.” He does, indeed, as his book’s dust cover says, offer “a devastating exposé” of these absurd views.

Windschuttle demolishes such current fads as cultural studies; social theory; the omnipotence of signs or semiotics; structuralism and ethnohistory; poststructuralism; relativism; induction; poetics; Hegelianism and Marxism; radical scepticism; and more. In example after example, in great detail, frequently using their own methodologies, Windschuttle shows how what the advocates of these schools of thought have written is hogwash.

Everyone, even “great thinkers,” are “locked within” some kind of presupposition. There is no neutrality regarding “facts.”

The author says (Preface, page 3) that his aim is to show that “despite all the present claims to the contrary, history can be studied in an objective way and there are no philosophical obstacles to the pursuit of truth and knowledge about the human world.” But, on page 177, it becomes clear that Windschuttle’s “aim” is seriously off-target. Indeed, he seems to see no real target at all. He writes: “The historical process is not moving inexorably in any one direction or towards any goal or end; it has no hidden pattern or itinerary waiting to be discovered. The job of the historian is not to search for some theory that will reveal all, nor some teleology that will explain the purpose of things. Rather, it is to reconstruct the events of the past in their own terms. . . . What happens in history, therefore, is never random, but neither does it conform to any deep-seated design.”

On page 231, disputing the notion that “selection is determined by importance and importance is determined by values”—that such presuppositions are necessarily determinative — Windschuttle says: “The obligation historians have is to try and shake off their own values and pursue the truth. This may be difficult but there is no reason for it to be impossible.”

But, of course, it IS impossible, for anybody, to “shake off” his own “values,” when viewing anything. As Cornelius Van Til and Dr. Rushdoony, among others, have taught us, there is no such thing as brute factuality, what Windschuttle calls

reconstructing events of the past “in their own terms.” This is a dangerous illusion.

Windschuttle even goes so far as to say (page 173) that “the philosophy of history is itself an illegitimate method for understanding the course of human affairs.” Dismissing the notion “that there is one key that can unlock history,” that “there is one concept that explains all,” he admits such a view “has always held a powerful attraction.” As examples of this wrong-headed view, sliding into abstraction, he lists, incredibly, in the same breath: The “Christian salvationist view of history”; Marx’s materialism; Darwin’s concept of natural selection; Hegel’s theory of history.

Windschuttle explicitly rejects the idea that the “particular framework or paradigm theory” we have “dominates our thinking.” He disagrees that those who believe they are “free from ideology” are “merely deluding themselves.” He disputes the assertion that facts “only make sense within an ideological framework and so theory is held always to be prior to empirical observation.” He says the “big problem” for such claims “has always hinged on the question of where the major thinkers of each paradigm themselves get their ideas. If everyone was really locked within a theory or an ideology, no one, not even the great theorists, could free themselves.”

Exactly! Precisely so! This is true. Everyone, even “great thinkers,” are “locked within” some kind of presupposition. There is no neutrality regarding “facts.” And since he raised the question, it is appropriate to ask of Windschuttle: Where, sir, do *you* get *your* ideas concerning where people do or do not, should or should not, get *their* ideas?!

Where Windschuttle—who, obviously, does not have a Biblical/Christian view of history, the true view of history because this is God’s Word —“kills” history is by denying that history has any “one direction, goal, end, purpose, deep-seated design.” He is, when all is said and done, a humanist. And as Dr. Rushdoony writes in his book *The Biblical Philosophy Of History* (Presbyterian and Reformed, 1979): “The humanist faces a meaningless world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and which in *every* event moves in terms of God’s predestined purpose, and, when man accepts God as his Lord and Christ as his Savior, *every* event works together for good to him because he is now in harmony with that meaning and destiny (*Rom. 8:28*).

“Man therefore does not create meaning; instead, having rebelled against God’s meaning, having striven to be as God and himself the source of meaning and definition (*Gen. 3:5*), man now submits to God’s meaning and finds life therein. For the humanist, the dynamics of history are in titanic man, as he imposes his will and idea on the world. For the orthodox Christian, the dynamics of history are in God the Creator, and man accepts those dynamics and rejoices in the blessings thereof when man accepts Christ as Savior and then follows the leadings of the sanctifying Holy Spirit. For him, the Bible is the authoritative and infallible word of the triune God.”

Dr. Rushdoony adds: “Thus, the consequence of *every* philosophy of history which denies the God of Scripture, His infallible word and His creative act, is to open the way for

the terror of man under nature and under the divine and messianic state. . . . Biblical doctrine is not formulated in abstraction. . . . It is revealed in history and, in writing, woven into the context of the history of God's covenant with man. The Old Testament is a long record of such history, and the New Testament also. The doctrines expounded in the Epistles are not stated in abstraction but in terms of the realities of heresies, church problems, the revelation of Jesus Christ, and the destiny of God's elect people. History is important precisely because it is totally meaningful because of God's eternal decree and act of creation.

"The Council of Jerusalem declared, 'Known unto God are all his works from the beginning of the world' (*Acts 15:18*). History is in the hands neither of chaos nor of the social scientist but in the hands of a sovereign and triune God. Any adherence to chance, monism and dualism, and dialecticism as well, reduces history to frustration and gives no hope except the hopelessly totalitarian answer of social science. The eternal decree of the triune God alone assures meaning and victory for life and history . . . there neither can be nor is there law, society, justice, structure, design or meaning apart from God."

Dr. Rushdoony says, as if replying directly to Windschuttle: "Agnostic and atheistic historiography begins with a fundamental act of faith, the faith that God has nothing to do with history. This assumption has nothing to do with science or history: it is a pre-theoretical axiom with which all factuality is approached. Lucretius stated it openly and clearly: 'The basic principle that we shall assume as our standing point is that nothing has ever been created by a divine power.' By this act of faith, history is declared to be man's area of operation exclusive of any divine determination or operation.

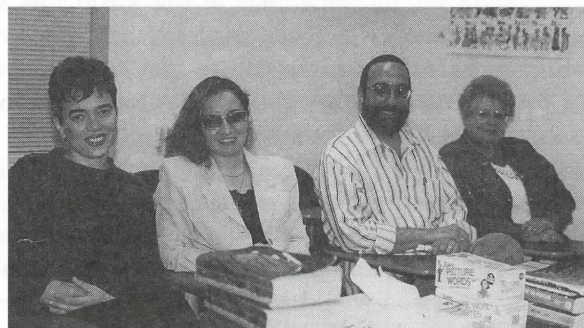
"Having made this assumption, these scholars then proceed to apply it to history. History becomes simply men's development and struggling in a mindless universe. This application is then taken as 'proof' or the assumption which produced this view! Clearly, this is circular reasoning: it is reasoning from faith to faith, and it is guilty of the very process of which it accuses the Christian."

Dr. Rushdoony says: "Because all things are made by God, nothing is understandable in terms of itself but only in terms of God the Creator. No fact, nor man, can be understood in reference to itself alone, or to any created combination, but only in terms of God. Remove God, and, eventually, you remove meaning . . . every attempt to do without God leads also to an elimination of values. . . . The issue is clear: no God, no meaning."

Amen.

Messiah's Ministries: Of Pounds and Chips and Lines

By Steve M. Schlissel



2 Ukrainians, an Egyptian and an unusual person



2 Jewish Elders, 2 Dutch Elders and their families

Our middle child of five (four svelte girls and a gezunteh boy), Leah Love, recently told us at dinner that she had gotten on the scale.

"How much do you weigh," we all asked, practically in unison.

"I don't know," Leah answered. "I covered my eyes. I was afraid to look."

A perfect 13-year-old.

Ministries ought to be more mature and less fearful to take a look at where they are at. Messiah's Ministries in New York City generally assesses itself, however, not in terms of weight, but rather in terms of fidelity. Dr. Oren Holtrop, a local, nonagenarian Christian Reformed minister and a former classmate of Cornelius Van Til at Princeton, has occasionally graced our pulpit. He has told us emphatically to "just be faithful, and let the chips fall where they may!"

Looking at the scale at the end of seventeen years of ministry here in the Big Apple, we are led to conclude with the Psalmist that "the lines [or "chips"] have fallen to [us] in pleasant places" (16:6). In this modern era of "church-growth" mania, where success is often measured in terms of raw numbers, such a conclusion might seem to some to be unwarranted. After all,

we have only about 90 members (including many children). We still rent space for worship in an Episcopal church, and considering NYC real estate prices, may never, apart from Divine intervention, own our own facility.

Not much “weight” there. In the modern scheme of things, we might be easily overlooked. And when we consider our severe unworthiness, we’re inclined to think we ought to be. But God, it appears, has been pleased once again to choose the foolish things of the world, the weak things, the base things which are despised, the things which are not, to bring honor to Himself, so that what is written may be proved true: He that glorieth, let him glory in the Lord (1 Cor. 2:26-31).

What follows is a report on what the Lord has been pleased to accomplish through us, and it is offered with a twofold hope: 1) that you would continue your support of our ministries to enable us to continue to serve God via His truth, and 2) that you would be encouraged not to regard your own local church as “lightweight,” if only you share in the precious heritage and Faith of our fathers.

Meantime Ministries

Meantime is an outreach devoted exclusively to a particular population: women who were sexually abused as children. The ministry began not as a result of brainstorming and planning, but out of a compulsion produced by God’s Word and Providence: He commands us to be His healing ministry and we just kept encountering women who had been seriously abused.

In one instance, we learned that a 17-year-old member of our church, a Jewish girl who was the lone Christian in her family, was being raped repeatedly and terrorized into silence by her stepfather, who would videotape the “sessions” and show them to his friends. We were able to deliver her, by God’s grace, out of that situation. She is now a pastor’s wife and the happy mother of four.

In another instance, a woman came to us for help with her marital difficulties. In the course of helping her learn God’s will for her life, it came out that she had been sexually abused by her father from age five to fifteen. The first time was after he had beaten her and swung her around like a rag doll, flinging her against a wall. When he went to her later “to apologize,” he ended up taking her sexually. Beatings and rapes and humiliation were her nightmarish lot for the following decade. This particular woman became “the last straw” for us: we knew we had to do something.

We decided to seek financing to hire a staff member and rent an office for women thus scarred. We arranged to speak to a group of people to explain the proposed ministry and ask for their help. A fleece was put out on the way to the meeting: if we got \$10,000, we believed we could responsibly proceed to implement our plans. At the meeting, everyone was moved but no one moved to his pockets. Accepting God’s will, we left. The host walked us to our car. On the way, he put his arm around my shoulder and said, “Steve, I like what you’re planning to do. I’ll give you \$10,000 to get started.” Try telling us God is not real!

Since that day about five years ago, Meantime has quietly ministered to hundreds of women. Our philosophy is distinct: Psychobabble is *not* spoken here. The Word of God *alone* provides the help and healing, through faith in Christ, that can bring about the changes necessary for true healing. We follow a simple pattern in counseling: Knowing, Feeling, Doing. First, the clients are brought to understand that God’s Law alone provides a justification for calling what they’ve experienced “abuse.” Only after the objective Word is established as the norm do we proceed to discuss the subjective feelings resulting from the abuse. We then lead our clients to a plan of action to implement God’s Word in their respective circumstances. Many have been the testimonies to the power of God’s Word, compassionately ministered by Meantime’s female counselors, two of whom are themselves survivors who have triumphed in Christ over their own histories of abuse.

Urban Nations

Again, a ministry born out of God’s Word and Providence. The Lord left us a standing order to bring the Gospel to all nations. As we began to see God gathering the entire world, representatively, in New York City, we believed that to do nothing to seize this moment would be sin.

Messiah’s consistory (session) approved a plan to begin a ministry called *Urban Nations*. Because of the scope of the task (there are more than 2,000,000 immigrants in New York City, from nearly 200 nations, speaking more than 125 different languages), a board—made up of men from various Reformed and Presbyterian bodies—was formed to guide and advise Messiah’s on how to proceed with and oversee this outreach.

In just a few years, Urban Nations has brought the Good News about Jesus to thousands of immigrants representing more than 60 different nations. Through radio broadcasts, literature distribution, and Bible-based English as a Second Language classes, the Word has gone—and continues to go—out to the whole world, now within the confines of a single city. Muslims, Jews, Hindus, Atheists, cultists and others have been clearly instructed in the truth of God’s holy Word.

Urban Nations now has five ESL instructors, a growing ministry to the 700,000 Caribbeans in Brooklyn, a ground-breaking work among the Polish in Greenpoint, Brooklyn, a branch ministry to Hindus in Queens, NY, a Spanish-language correspondence course in the Reformed Faith, a weekly Simple English Worship Service for immigrants, and a weekly Russian language Bible study led by Reformed Christian men.

The English classes generally revolve around talk about God and Christ and the Christian world view. Every class opens with prayer. Recently, a 31-year-old Jewish Ukrainian woman sat stone-faced through the prayer. I asked her if she knew how to pray. “No,” she said. “I think God looks at my family and laughs. He doesn’t want to hear my prayers.” Her eyes began to moisten. “Is something wrong in your family? Are you having difficulties?” “Yes,” she admitted. “What is it?” I asked. “My father died three weeks ago.” “From a heart attack?” I queried. “No.” “From cancer?” “No.” “Then what?”

"He killed himself. He threw himself in front of a subway train." She began sobbing. Silence fell over the room. "I am so sorry, Marina." And I tried to comfort her. I tried to help her see that she should seek to draw closer to God in the wake of such tragedy, not run further away. I gave her three pieces of Gospel literature in Russian, including John Blanchard's *Ultimate Questions*.

Poignant moments like these are not uncommon in this ministry. Immigrants seem to open up in the loving atmosphere of Urban Nations. One woman said, "Why do you do? Why you give us, always give us? Everyone American hates us, but you love us." The love of Christ compels us.

Preparing Men for Ministry

In our adult Sunday School we have studied the Westminster Standards in their entirety, the Second Helvetic Confession, the Belgic Confession, the Canons of Dordt and the Heidelberg Catechism. Our emphasis on the Reformed Faith has kindled a passion in several men to go into ministry.

Messiah's was the first church-home of Paul Murphy, who eventually became an elder. He then attended Westminster Theological Seminary and Calvin Seminary, and now pastors a 700-member Independent Reformed church in Grand Rapids. He's one of the finest pastors in America.

Another Elder, Brian Penney, used to travel 150 miles round-trip each Lord's Day to attend services here in Brooklyn. He has since gone on to become an ordained minister in the Federation of Reformed Churches, serving the Lord in Virginia.

Randy Jackson, a gifted young black man, got hooked on the Reformed Faith at Messiah's and went on to train for ministry at Mid-America Reformed Seminary. He is now working at Steve Wilkins' church (PCA) in Monroe, Louisiana, bringing the Reformed Faith to the black community there.

Patrick Edouard, a Haitian man with the bearing of a prince, was a member of our church, then a staff member with Urban Nations. He married another staff member (Greetje Huisman), and went off to Mid-America Reformed Seminary. Patrick completed his first year of marriage and study around the same time, and shortly afterward, God gave the Edouards their first child, Jeremy Jakob. Patrick will be, D.V., a Reformed pastor in just a couple of years hence.

Two current members (who live in New Jersey—our catchment area is about 100 miles end-to-end) are enrolled in Whitefield Theological Seminary, preparing for the ministry of the Word.

In addition, Messiah's sponsors the Van Til Study Center for Men. At the last meeting, eighteen men (including five blacks, two Puerto Ricans, and several Jews) gathered to study Bavinck's *Doctrine of God* and Rushdoony's *Systematic Theology*.

Diverse and Sundry

Our monthly *Messiah's Newsletter* reaches thousands of people around the world with reports on our ministries embedded in a Reformed perspective on contemporary matters.

The response to our newsletter has been gratifying beyond words: it has been reprinted often, in periodicals on several continents, and is photocopied and distributed by many.

Messiah's Tape Rack has supplied hundreds with Reformed expositions and applications of the Word that have been so warmly received, we cannot keep up with the demand. A few churches have been started (in America, Canada and Asia) using Messiah's tapes as their sermons; several tapes have been transcribed and used as Reading Sermons in churches in America and New Zealand. Messiah's Tapes are now available through Covenant Media Foundation (call 1-800-553-3938 for a catalog).

A few sermons can also be found at Messiah's Home Page on the Internet: <http://www.MessiahNYC.org>. In addition, you will find confessional statements on Hermeneutics and Creation, the fruit of the Confessional Conferences for Reformed Unity, which were sponsored by Messiah's. You will also be able to hear sermon samples, and download position papers on Christian Education and Women in Military Service.

The Courtship Ring is an on-line ministry of Messiah's Congregation where subscribers—including pastors, parents and teens—discuss issues relating to Biblical courtship as opposed to dating. This ministry has "taken off" and has yielded good fruit and encouragement in the lives of many. You can sign on (free, of course), by a simple request sent to SFSchliss@aol.com. The Ring is administered by our firstborn daughter, Sarah Faith, 18, a college senior.

Another aspect of ministry at Messiah's is our ongoing effort to be of service to ministers, elders and churches from diverse backgrounds. We are frequently called upon to counsel and advise church leaders from near and far, by phone, e-mail, letter and in person. One happy example: When we became Reformed in 1983, many diehard dispensationalists left our church. Several joined a local fundamentalistic, Baptist church. That entire church has now, by grace, and partly through the influence of Messiah's and the *Chalcedon Report*, become thoroughly Reformed, adopting and teaching the Westminster Standards. Nowhere to run!

Conclusion

Look inside our church on a Lord's Day and you'll see some interesting faces, faces of people who trace their roots to Puerto Rico, Russia, Antigua, Africa, Japan, Ireland, Lebanon, Holland, Peru, Italy: many natural sons of Abraham, and many ingrafted.

What you won't see is a mega-church, pomp or untoward ceremony. For all our variety, we're a pretty plain, even earthy, group of folks. Victims and perpetrators of sexual violence and perversion, healed by grace; drug users, pornographers, revolutionaries, dolts, and many ordinary vanilla sinners, all straightened out by the Gospel of God. We are, in the eyes of the world (and much of the church!), lightweight. But by the grace of our Sovereign, loving God, and through your generous support, we can glory in the Lord, giving thanks for having used us. We, indeed, may be light, but His Word is heavy.

The pounds, the chips, the lines, have fallen to us in pleasant places. May God keep us from sin, and continue to use us and you to bring glory and honor to His Name. Amen.

Please write to us:

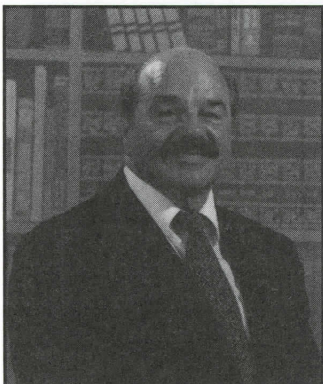
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Gifts can be designated to any particular ministry in the memo portion of your check.

Steve M. Schlissel, a native New Yorker, has served as the pastor of Messiah's Congregation in Brooklyn since 1979. Steve is the author of the popular booklet, Television or Dominion, and co-author of Hal Lindsey and the Restoration of the Jews, both published by Still Waters Revival Books. A featured columnist in the Canadian newspaper, Christian Renewal, Steve has had writings appearing in numerous journals and periodicals around the world. Steve currently serves as the Overseer of Urban Nations and as the Administrative Director of Meantime, a ministry to women who were sexually abused as children. He is much sought-after as a conference speaker and ministry consultant. Steve lives with his wife of 21 years, Jeannie, in Brooklyn. They have one daughter in college and continue to homeschool her four younger siblings.

Reconstructionist Educational Reform in Florida: Financial But Not Doctrinal Independence

By Ellsworth McIntyre



Nicene Covenant Church was founded in March, 1985. From the beginning the church was founded to provide a framework for Christian reconstruction. The church's primary means of advancing the dominion of Christ is through the pre-school. Churches using day-care is not a new idea, but this day care has developed a new and

unique system. This system is being used as a financial engine to drive Christian reconstruction. This innovative plan makes the reconstructionist church independent of the need to pander to lukewarm church members for support. This system justly makes the beneficiary of the pre-school pay for the spread of sound healing doctrine to his own family and the community at large.

Keep-the-Church-Poor Churchmen will be shocked to learn that the pastor of the church is not paid for pastoring nor are any church officers paid salaries. The churchmen's shock may cement into anger when they learn the church cannot own or control any property. The church's exclusive domain is doctrine. The church is charged with doctrinal oversight of the school officials who must be ordained missionaries of the church. The day-care/schools (presently six in southwest Florida) are privately owned and leased to the schools. Their business operations are independent of church control. The schools cannot receive tithe money from the church, but must operate at a profit or die. The missionaries are dependent on the sale of their educational services to parents as their only source of income. If missionaries beg or receive gifts, they are subject to immediate dismissal.

It is the opinion of Nicene Covenant that almost all church fights grow out of property and power struggles between churchmen using doctrine as a front to hide their real motives. Their solution to church fights is simple—keep the church poor if you want to keep it whole, or shall we say, “holy”?

*Keep-the-Church-Poor
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church is not paid for
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officers paid salaries.*

Give the Pastor Double Pay!

The pastor or missionary manager of the schools is not kept poor, but instead well paid. Compensation packages average over \$50,000 per couple per year. For those who found and own their own schools, a much higher income is possible. All this is possible without selling magazines, seeds, candles, raffles, or fundraising of any kind.

Such fundraising programs are strictly forbidden at Grace Community Schools, the name used by Nicene Covenant Church for its educational institutions. R. J. Rushdoony has pointed out the better understanding of 1 Tim. 5:17 is “Let the elders that rule well be counted worthy of double honor [double pay].” Grace Community Schools are established to reach the Bible's standard of paying the worthy elder instead of the unworthy church.

All Tithes and Offerings for Reconstructionists

This new system does not use tithe money to build buildings (the church meets in a school on Sundays), nor does tithe money pay salaries. What does the tithe and offerings finance? Well, so far, Nicene Covenant Church has financed the publication of Dr. Rushdoony's *Systematic Theology* in two volumes and also a commentary of Romans and Galatians due out this fall. All funds are used to finance projects that cannot support themselves as Grace Community's system does. This method maximizes the efficient use of the Lord's money. Angry sinners can't choke the work by cutting off funds and the work proceeds without endless bickering over church government and church property.

A New and Different Denominational Umbrella

Such a radical departure from the modern church requires also a different approach to denomination organization. Nicene Covenant has founded the Nicene Covenant Fellowship of Churches and Schools. Like its parent, the fellowship can never own property. The fellowship provides a legal and doctrinal umbrella for the schools and churches, but in the words of one of their church pastors, "Our elders can sleep soundly at night knowing the holy hierarchy can't pick their pockets." It also is the belief of these educational pioneers that denominations go into heresy led most often by their lust for power and greed for property.

A New and Different Accreditation for Schools

This new concept flies also in the face of two popular errors of our day. The first error is that schools are made better by excluding children of non-church families from attending.

Grace Community uses the Bible's standard instead. Any child is admitted from any family without discrimination. The child is taught the Bible's gospel instead of popular superstition. The child is taught that his prayer for salvation is heard when the Lord gives him supernatural power to keep the Commandments better and better. If the child, after a reasonable trial, cannot respond to the gospel but continues to violate the law-word, he is asked to leave. No exceptions are made; pastor's children and missionary children must obey the rules or out they go. As one parent wide-eyed remarked, "You people take the Bible more seriously than you do your church." The second error of our day is that Christian education should begin at five or six but not younger. This popular heresy has allowed huge national humanist corporations to gobble up millions of our nation's children in anti-God warehouses called day cares. One national chain recently was building 100 new buildings per month using junk bonds to finance their grab for the hearts and minds of the next generation. Both of these errors make necessary a new accrediting legal umbrella to shield Christian reconstructionist schools from hostile church or humanist accreditation. A new organization is going through the steps at this writing and is scheduled for approval next year.

Free Help for Reconstructionists

The church has adopted a program to teach any interested

and qualified person our system free of charge as a service to the dominion of Christ. We have a three-year apprenticeship program in which we provide a very adequate compensation package that allows opportunity, in the words of Rev. McIntyre to "steal all of our trade secrets while earning a salary." So far many have taken advantage of this generous offer. Ex-employees have founded similar schools in several states nationwide. Most recently a new school has opened in New Hampshire under Rev. Paul Edgar, and several apprentices are presently in training—two from California, one from Illinois, one from Oregon to start in the fall, and presently an international candidate from Wales.

At Last: A Teaching Degree with Economic Value!

The church has also made available a program for recent high school graduates to take their college training on an external degree program and work full-time in the schools at a salary, ending in four years with an elementary education degree. The hands-on experience is of practical economic value, a solid business education worth infinitely more than the theoretical nonsense that passes for business education in today's colleges.

So far seven teachers have completed their degrees and have begun master's degree work while continuing their career. Five more are pursuing degrees at this time. Although these are not state-accredited degrees, the graduates will be fully able to found businesses that can support them handsomely for the rest of their lives. This program makes them financially able to stand against the Arminian compromise that eats at the heart of today's church. We invite any interested career aspirants to write to us for information concerning this valuable program.

New Publications

The system under which Grace Community Schools operates has been reduced to an operational manual that will become available for sale in the spring of 1997. There is also a 175-page book describing the McIntyre family's spiritual pilgrimage to found Grace Community Schools, which will be published late this fall or early spring.

Fellowship for Reconstructionists

Recently Grace Community Schools help to found and organize the Reconstruction Society of Florida in the hopes of extending fellowship and support to other men of like faith in Florida. Tapes of the first meeting are available through Chalcedon. The one tape of particular interest is by Dr. Ellsworth McIntyre, "Financial Engine of Christian Reconstruction."

Robust Evangelism

The school provides about 1000 seats in six locations throughout southwest Florida. Most of the seats are used for day care, although the upper elementary grades are rapidly being filled by satisfied customers who have experienced firsthand what Christian education can do for their children. Because day care has a high turnover of working parents,

sometimes 20% to 30% more than the 1000 capacity are reached with a purer gospel than possible in ordinary schools. All of the above are important necessary steps on the road of Christian reconstruction, but the most important is the opportunity to present the Bible's gospel stripped of decay and error caused by hundreds of years of battles with Arminianism. Grace Community Schools boast that they are able to teach "Wisdom" to their students. The Bible declares plainly that the fear of the Lord is the beginning of wisdom. At Grace Community Schools, children as young as two years old are introduced to the fear of the Lord in this manner. The children are told that the Lord can give them a new heart. This new heart will cause them to want to obey the Bible's Commandments. This new heart they are told can only be given by the Lord's choice and the Lord's choice can only be known by an increase in ability to obey the Commandments better and better. In other words, assurance of salvation is founded on the bedrock of Scripture that the love of God is the keeping of the Commandments and finding those Commandments are not grievous, but instead a delight (1 Jn. 5:1,2). Some unmarried parents have been amazed to find their children growing strangely obedient, responsible and polite. It is not unusual for our missionaries to marry several couples per year. The testimony of a little child in the hands of the Holy Spirit is an extraordinarily powerful tool for Christian reconstruction.

The children are told that the Lord can give them a new heart.

To sum up, we invite interested reconstructionists to investigate this new plan as a career choice. Attending Arminian services or studying in corrupt institutions of higher education cannot rebuild our society or provide a career for our children. Churches built on this sand of error cannot provide opportunity to teach sound doctrine. It is possible, however, to build new churches using the Nicene model as seed corn. This new approach makes the Christian teacher and/or pastor a private business owner. This economic freedom brings liberty to teach the truth and lay up an inheritance for the family of a good man: "A good man leaveth an inheritance to his children's children" (Pr. 13:22).

Write to us. We will pay you a salary to steal all of our secrets. Please send donations to Chalcedon to support the man who made the theological foundation for this new system — Dr. R. J. Rushdoony.

Dr. Ellsworth McIntyre is founder of Grace Community Schools and one of America's leading Christian educators.

Raising A Reconstructionist Army

By Rev. Brian M. Abshire



The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest.
Mt. 9:37

The State of the War

The problem is not a new one. There is a world to be rebuilt, but few Christians are willing to do anything more than hold hands for Jesus. Oh, there are reasons, good reasons: luke-warm churches filled with spiritually dead wood, insipid preaching tailored for jaded ears, entertainment-oriented worship keeping people so busy playing at church they have little enough time left for real ministry. But the sad fact is that in the Great War Against Humanism, most Christians are simply AWOL. And the few Christians who do show up for the battle are so often so badly trained, they are either quickly overwhelmed by the enemy or subverted to suit his agenda. One has only to look at the so-called "Christian" Coalition to see how easily sincere, motivated and dedicated believers can be used, abused and taken advantage of.

"Reconstructionists" talk a better line, and make plenty of witty and acerbic comments about the failure of American evangelicalism. Yet when it comes to actually doing something, too many are also on the sidelines. Some are too "holy" to dirty their hands with actual work. Others just don't know how to put into practice what we so eloquently preach.

Faithfulness in Small Battles

If the church is advanced training, basic training takes place in the home.

Part of the problem is that we are fighting a war on multiple fronts with all the attendant confusion, anxiety and downright panic characteristic of an army on the verge of disaster (trusted old military maxim: when in danger or in doubt, run in circles, scream and shout). The simple fact is that Christians are not ready for dominion in the "big things"

yet. We are not ready because we have not demonstrated faithfulness in the "little things." The Kingdom is like leaven, small, innocuous, almost unnoticeable until it permeates and affects the entire loaf. And that is one of the keys to raising a victorious Christian army; start slow, exercise faithful dominion in the areas God has already given us and watch the leaven work its power.

God is sovereign! We are not forced to compromise God's law now for short-term gains (or make ungodly alliances with pagans). Victory will come in the war against humanism, idolatry, paganism and apostasy. But an untrained army is an armed mob. We need trained troops, quality troops, dedicated troops that will take time to raise, train and equip. Granted, there are some battles that must be fought now! Praise God, we have some highly motivated people fighting a holding action against the worst effects of humanism. They are buying the rest of us precious time to gather the resources necessary for the great counterattack. Therefore we need to use that time wisely in the unglamorous task of recruiting and training our army. This is not a war that will be won in a single generation, and therefore we need to plan and work toward a greater future. For the sake of illustration, I'd like to offer my church as one example (neither the only nor necessarily the best) of how Christians can begin preparing troops for our eventual victory.

Reformed, therefore Reconstructionist

First, we do not use the terms "reconstructionism" or "theonomy" to describe either our church or her ministries. Sadly, the words have been so misunderstood by so many that they just carry too much extra baggage. Much as one might object, most people think "Reconstruction" is about power politics and "taking over" the country, executing homosexuals, adulterers and rebellious teenagers while ramming Christianity down everyone's throat (sort of a Christian version of Iran). Such people almost cannot help but think that way. Humanism is so pervasive that few people think in Biblical categories anymore. They cannot imagine how a nation could be Christianized without a top-down tyrannical dictatorship. It just seems incredulous to them that the grace of God manifested through the preaching of the Word and the faithful obedience of God's people could rebuild a civilization from the ground up.

Lakeside Church simply identifies itself as a Reformed church, with Presbyterian polity that seeks to love and obey God. We unapologetically call for Christians to submit every area of life to the Lordship of Christ; personal, familial, social and political. In other words, for Christians to be faithful to that Reformed heritage. Is it my fault that the historic Reformed Faith looks more like "Reconstruction" than contemporary broad evangelicalism? (True story: the most controversial sermon series I ever preached was on the Ten Commandments. A small segment of the church reacted virulently to all this "reconstructionist" nonsense. It was only after the series was over that I revealed the source of my material: the Larger Catechism of the Westminster Confession!)

Biblical Application

Secondly, my job as a pastor is to teach God's people, God's law, commandments, statutes and judgments (as in the Westminster Confession 19:5-7, LC Q&A 94, 95, 97, 99, etc., *Mt. 5:17-20, Jn. 14:21*, etc.). That in itself is life-changing. Too many Reformed Christians have impeccable doctrine, but are woefully deficient in making practical application. It is almost as if some pastors have adopted essentially neo-platonic theology, *i.e.*, right thoughts = right actions. But the Scriptures require pastors to preach so that God's people will obey (*2 Tim. 4:2*). We are to meditate on the Law so that we might be careful to do "according to all that is written in it" (*Josh. 1:8*). If there is no application from a sermon, if it does not instruct us in how to grow in grace and obedience, then the pastor has wasted his time, and ours (*Jn. 14:21*).

Advanced Infantry Training

Thirdly, though the pastor's role is important, it is not magisterial. Pastors are not popes and the institutional church is not the army. To the contrary, the church is better viewed as Advanced Infantry Training. The institutional church preaches the word and administers the sacraments (vital and central ministries). But most of the real work of dominion will occur through the whole body as Christians exercise their individual callings. Therefore, at Lakeside, we exhort each individual household to apply God's law in the spheres He has entrusted to them. We have no big programs, no session mandated-ministries (apart from our deacons), no grandiose plans. But our people take God's word seriously and consistently act upon it. The session does not try to run people's lives. We just try to give people the opportunity and support to identify and fulfill their own individual callings. We tell them what God expects and then let them get on with it.

Primacy of Family Government

Fourthly, if the church is advanced training, basic training takes place in the home. Dominion begins with the family. As Rushdoony notes, the family is a man's first school, church and state. If Christians fail here, then we can expect little success in the greater war. It is significant that God requires elders to manage their own households first, before they are to be entrusted with the household of God (cf. *1 Tim. 3:4-5*).

Therefore as a church, we have tried to reestablish the primacy of the family as the foundational sphere of government. Since men are held accountable by God for the welfare of their families, we teach, exhort, admonish, encourage and equip them to take responsibility for leading in their homes. Daily family worship is taught, emphasized, encouraged and expected. The Directory for Family Worship (published by the Church of Scotland in 1647, reprinted by Greenville Seminary), has been of enormous benefit, as well as Rushdoony's *Toward A Christian Marriage* and Doug Wilson's *Reforming Marriage*. All three have been read and discussed in our Monthly Smoke-Blowing, Calorie-Consuming, Men's Breakfast and Kibitzing Society. Fathers are held accountable to catechize their children, teach their wives and be responsible, self-sacrificial, godly heads of their households.

Our men meet separately on Sunday evenings for intensive training in theology, hermeneutics and exegesis. Christians need a sound theological basis and a consistent, Biblical world view if they are to exercise dominion in their callings. The men meet to encourage each other, admonish each other and help each other to be the men God wants them to be. No touchy, feelie nonsense here, just iron sharpening iron (with the occasional spark!). We rigorously train our men in the Reformed Faith: the same Faith that saw our spiritual ancestors harassed, imprisoned, tortured, and martyred because they proclaimed the Crown Rights of King Jesus. The same Faith that transformed the medieval world as Calvin turned Geneva into a "city on a hill and a light to the nations." The same Faith that motivated the Scottish Presbyterians to reform one nation, and the New England Puritans to build another.

However, it is crucial that we do not just study doctrine, but rather emphasize its meaning and application in every area of life. Instead of a bunch of ivory-towered intellectuals useless in the real world, we need to develop men who are both principled and pragmatic; men who can sit in the city gate dispensing God's wisdom; men committed to the truth, articulate in the truth, but humble and gentle toward one another (cf. *1 Cor. 8:1ff*). Leaders, lovingly and gently serving their wives and children at home is the first step in exercising dominion in the world.

Some people are surprised Lakeside does not have couple's Bible studies. The reason is partially pragmatic, partially principle. If Scripture requires husbands to teach their families (cf. *Deut. 6:4ff*), then where do couples studies fit in? If women are to remain silent in the church and ask their husbands at home to explain the Law (*1 Cor. 14:34-35*), why encourage open discussion groups where women are often more vocal than the men? (The pragmatic reason is that I have never found a gracious way to tell a woman she's dead wrong without offending her grievously. And once you offend the wife, the husband is honor bound to come to her defense.) Men and women think differently. Men usually like the rough-and-tumble challenge of swapping ideas, heated discussion and pointed remarks. Women often find the same setting unruly and uncomfortable and so we separate them.

Training Women

Therefore, sixthly, godly women need to be encouraged, strengthened and supported in their countercultural role. Women today are bombarded by the most intensive propaganda campaign in history. They are often torn, frustrated, confused and anxious because of the conflicting messages from popular culture, schools, husbands, employers, friends and the church.

At Lakeside, we try to help women develop a clear, unambiguous vision of their role and calling. For example, in their studies, the older women teach the younger ones how to love their husbands and children, be workers at home, sensible, pure, etc. (cf. *Titus 2:4-5*). On their own, the woman decided not to study theological issues because they felt that this usurped their husbands' role. Instead, they meet for prayer and fellowship, to encourage each other to be help-meets to their husbands' calling. Some of our women are brilliant, well-

educated individuals with advanced training in computer programming, engineering, sociology, nursing, etc. Yet they cherish above all their role as wives and mothers.

Almost all of our mothers are home schooling right now, sacrificing their careers for the higher goal of raising dominion-oriented children (sadly, there are no Reformed Christian schools available, but we're working on it!). Home schooling offers a godly woman one of the most challenging and fulfilling opportunities imaginable to utilize her gifts and skills. The Industrial Revolution, urbanization and specialization destroyed traditional women's work, leaving many feeling useless and unfulfilled. But what technology took away with one hand, it has now given back with the other. Women can now educate their children at home right through high school. Home schooling provides children with one of the best educational opportunities available while giving godly women vital and meaningful work.

These same women are also developing economic strategies for using their skills and education for when their children are older (one very young grandmother went back to work as a public school teacher just to make sure her grandchildren could afford the tuition of a Christian school!). The Biblical model of a godly woman is neither the sanctimonious saccharine Mom of the 1950s nor the liberated androgynous creature of the 90s. A godly woman is a business manager, real-estate agent, crafts-woman, social worker, counselor, as well as a mother and wife (cf. *Pr. 31:10ff*).

Houses as Ministries

Since the family is the center of the Christian life, Lakeside emphasizes each household taking responsibility to use their homes as vehicles of ministry. How, is up to them, depending on their calling. We don't try to get everyone to sing the same note, but rather trust in the sovereignty of God, to make harmony out of the notes He gives each one to sing. Each family has its own, unique call from God. For example, some of our families picket local abortuaries (one man gets quality time with his two adult sons by meeting in front on an abortionist's house every Sunday morning before worship; ironically, the abortionist is an elder in the "other" Presbyterian church! One of the signs reads, "Real Presbyterians Don't Kill Babies"), others keep a legislative watch on our local politicians or work in political campaigns, some have a ministry helping old folks in their neighborhood, others have a vision for reaching the inner city, some are involved with home school organizations, others have a heart for personal evangelism.

Every household tries to practice Biblical hospitality, ministering to the saints and adorning the gospel with personal acts of charity. Our deacons are trained to assist each family in discovering God's call on their time and resources. Sometimes one family recruits another family and the two households work together. And all this without the least bit of micro-management by the session.

No Short-Cuts

There is no short-cut to dominion. An army takes time to recruit, train and equip for battle. But time is something

postmillennialists have plenty of! To build that army, we need churches dedicated to preaching the truth in power, congregations committed to loving and serving King Jesus in the places He has put them, learning the basic principle that dominion comes through service (*Mk. 10:45*). Men need to be men, working at their calling, leading their families, loving them, training them, giving themselves up for them. Women need to be encouraged to rediscover their God-given roles in an age that gives them conflicting values. Children need to be disciplined, educated and catechized to see life from a consistent, Biblical world view. Individual by individual, covenant household by household, each family must work at extending the Kingdom one small step at a time. Like a little bit of leaven, slowly but surely, life by life, family by family, church by church, community by community, we can infiltrate, affect and eventually reconstruct the world around us.

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Reconstruction in the Far East: A Letter from Japan

By Takeshi Tomii

I became a Christian when I was nine years old (1966) and baptized by an American Baptist missionary a year or two later than my father and mother in a northern city of Japan, Sapporo. But I did not realize the true meaning of the Gospel then. A new pastor came to our church and forced us to use so old style Bible that a child and uneducated people could not understand because the grammar of old Japanese is quite different from the present one, though the passages in such style sound solemn when read aloud. Our family decided to leave the church, so we wound up to be a churchless Christian family. So I did not attend churches during my high school days. But through many hard experiences including my father's illness I came to think of the meaning of the life and religion. When I went to Tokyo to take the entrance exams, I happened to read a Bible written in a plain style. The words in it shocked me because they were the very ones that I had sought for long time. Especially, the words of Jesus impressed me very much, so I found them to be the ones that only God can utter. I was filled with joy and a sense of happiness.

When I became a university student, I would not like to attend a church though I thought myself to be a Christian. But I happened to attend a meeting of a club of Christians' Bible study without any intention to be a member of it, because all I had wanted to do is to form a rock group, of which I would be the lead guitarist. The Christians belonging to the club were

totally different kind of people than I had ever met. They were energetic, kind and sincere in everything. I gradually came to be fascinated by them. A few months later, I was invited to attend an evangelical church and became a member of it. During the first and second years I was not a serious member of the club, because my wish was still to become of a rock star. But when I was a junior, I was compelled to become the chief of the club, because there was no other member besides me to lead that club. Through this experience I was forced to think about how to lead the God's people's congregation. I studied the Bible intensely with these members every Wednesday (OT) and Saturday (NT). Our senior members graduated from the university and became seminary students and they are now the young teachers of a leading seminary and a university. I experienced in the club the tremendous works of the Holy Spirit. Many non-Christian members converted to become serious workers in their churches. When I graduated, all that I was interested in was to know how to evangelize the Japanese and to make them disciples of the Lord Jesus Christ.

The subject of my graduation thesis was about the epistemology of C. Van Til. My teacher of the seminar on the philosophy in the university said, "Now we don't have any answer to the problems of the human thinkings after the unsuccessful experiments of modern philosophy, including the failures of the communism of the Soviet Union and China, and of the Islamic fundamentalism. Where is the exit from this stalemate? We face the death of modern philosophy." At that time I happened to be introduced a book about the philosophy of Cornelius Van Til by a friend and realized that the cause of such stalemate lies in the autonomy of the human reason. To get over this crisis of the civilization, we must go back to the wrong basis on which the present world stands. So I began to look into the Biblical laws, because the alternatives of the humanistic government over every area of life cannot be found within the inventions of the humanistic origin. But there were no good books written on this theme. The commentaries of the Biblical law presented me nothing but the word-to-word explication. What I wanted to know was the general principles that penetrate these various laws, that is, the world view presented by the Biblical law. In the meantime, I had to graduate from the university and to enter a trading company to earn money. So I had to stop this research. But I was sent to the Soviet Union in 1982 to study Russian, where I had a chance to see the various things that the humanistic regime had done to establish the godless society.

After several years I quit the company to study the theology at a seminary. I had a chance to go to the United States to attend a Christian college students' summer camp held in Florida, Panama City Beach in 1986. When I went to a Presbyterian church near the camp site, I came across two fat books at the book store. They were *The Institutes of the Biblical Law* and *Law and Society* by R. J. Rushdoony. I did not realize that these are the major books of Christian Reconstruction. I did not read them until I began to write my seminary thesis. When I set out to write about the covenant of God, I happened to read them and found that they were the ones that I had sought for. Surprisingly enough, when I entered the seminary,

I had been presented another book by my co-worker in the church, which was *Theonomy in Christian Ethics* by Greg Bahnsen. The co-worker had not known that it is another major book of Christian Reconstruction. I happened to read it and noticed that this book says similar things to those two books. And I finished my thesis on theonomy with these three books.

After I became a pastor of a branch of the church, I read intensely these three books and formed the Reconstruction world view. Meanwhile, when I met another pastor (Mr. Ryoichi Tokota) at the pastor meeting who became a Christian when I was a leader of the student group in the church and a graduate of the same seminary as mine, I said to him, "I am now interested in the theonomy and reading the works of Rushdoony." He said, "I am reading them, too." We were surprised to know that we had the same opinion about the theonomy and the Christian world view. After that, when we met again, he said, "I became acquainted with an American pastor who is a Reconstructionist. He began a ministry to teach the Christian world view to the Japanese, founding a research center in Mitaka-city of Tokyo. He wants to meet you." So I met him in 1988, who is Rev. Ralph Smith. Three of us started to meet once a month to read the *Institutes*.

We are feeling that God has started this work and wants to do a great thing in this country and the whole world. I think this movement will become greater than even that of the Reformation.

Two years later, when Mr. Tokota threatened to be dismissed by his branch's members because of his Reconstructionist belief, I was also about to resign the pastorate due to the same reason. When we met the senior pastor, he said, "We are not bound by the laws of God. It is a stupid dream that the Japanese as a nation are to be the disciples of Jesus." I realized that if I would stay in this church as a pastor, the church would be in a great turmoil because he would not allow me to hold the Reconstruction belief. So I decided to ask him to let me resign as a pastor. Then he told me to come to the elder meeting which would be held a few days later. I was summoned to it on the evening of the memorial day of the Lord's crucifixion, so there was a service in the evening. Some elders came to the service, so I said to them, "As you know, today we will have the elder meeting to discuss my theology." The two elders were surprised to hear this. "Ah? We did not hear this. But we will attend it anyway." At the meeting there were only five pastors out of thirteen and two elders out of twenty present. The senior pastor said to me, "Please demonstrate your thinking about the

Reconstructionism." I explained what the Reconstruction was like, and what belief I had. He said, "We understood. Please get out of this room. We will discuss this matter." After thirty minutes or so, I was told to come back. He said, "We will notify you of our decision on Sunday, after I phoned to the other pastors and elders, asking their opinions." Because of the oppositions by some pastors and elders who said that I had not done anything wrong, they could not dismiss me, so the senior pastor said to me on Sunday, "Actually, you have done the wrong things enough for you to be dismissed, but this time you were forgiven, so we let you resign as you wish. But if you work on the other church members from now on, you will be treated as dismissed."

After this, he published at the Sunday service before the church members that I resigned because of my theology being different from theirs and that Reconstruction is a dangerous theology if not a heresy. Right after this, a few weeks later, the church got involved in a serious problem caused by one of the senior elders who claimed to deal with the problem of the son of the senior pastor, who is also the pastor of that church. The church was split into two groups and the majority of the church members left it.

Since I had been invited by Rev. Smith, I began to go to his church and became the member. It was 1990. Two years ago, in 1994, I was called to start my own ministry to proclaim this thinking broadly to Japanese, so now I am a pastor of the church supported spiritually by several other churches. I have some men who became Reconstructionists and want to start to publish many books on this cause. I am working on the PC network nationwide and on the Internet, publishing the translated theses of Rushdoony and other Reconstructionist writers. We are feeling that God has started this work and wants to do a great thing in this country and the whole world. I think this movement will become greater than even that of the Reformation.

Thank you and God bless you!

If Righteous Exalts A Nation, Is America Still Exalted?

By Stacie Sprague

According to Webster's dictionary, the word *exalt* means to raise in rank, power, or character; to elevate by praise or in estimation. If we accept this definition, America is still exalted among the nations. Our American dollars (and gold) set the monetary standard around the world. We have the highest GNP of any nation. We are the most powerful military might. Our government is stable and we are the richest nation on

earth. These factors enable us to remain exalted.

God has allowed America to remain in this exalted position. Our forefathers covenanted with God in 1620 with the signing of the Mayflower Compact to bring forth godliness in America. There are many praying Christians in America and God attends to those prayers. We have a rich, godly heritage that has been passed down to us in the forms of our Constitution, government structure, civil law, strong family unit, work ethics and so on. These are all manifestations of the character of the godly men whom God used to found this nation.

Unfortunately, the church in America has relinquished much of its authority and power to affect the character of our nation. Much of the church clings to antinomianism (doctrine which denies the necessity of moral law in view of the fact that salvation is bestowed by grace) which renders us lawless. In some aspects, teachings of Plato guide Christians more than Christ. Plato taught us that the world is divided into a spiritual and secular realm and that Scripture cannot be applied to the secular. The Bible says, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein (Psalm 24:1). Therefore every sphere of activity is spiritual and should be subject to the Word of God. Most of the church willingly accepts the humanistic (therefore antithetical to God) shackles of government (public) education, exorbitant taxes, an existential view of God, and lust which ultimately becomes death.

*We need to know that the God
of the Old Testament is the
same as the God of the New
Testament and He has
answers for the whole of life.*

Should we then be surprised at the increase of sin in our nation? Man is desperately wicked apart from God — modern man presently lacks honor for or fear of God. He is ignorant of God's role in the whole of history. Most of the church is guilty of the same ignorance and lack of respect for God.

Despite the church's failings, is God a liar? James 5:16b says, "The effectual fervent prayer of a righteous man availeth much." No! God is not a liar. God is staying His hand against much of the evil arrayed against us. Most of us have not been destroyed. Most are healthy and have food, clothing and shelter. Christian education has grown exponentially since the mid-1960s and more families are having more children and have committed to raising them in godliness. We are still free and God still exposes sin in the church. He hears our prayers and has not left us to ourselves.

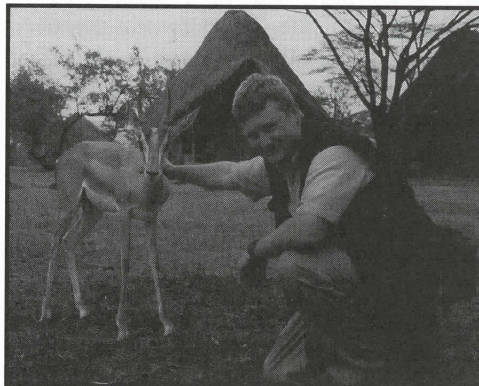
By His grace we need to employ self-government in our own lives, thereby making the church a more honored authority in America. We need to know that the God of the Old Testament

is the same as the God of the New Testament and He has answers for the whole of life. Most importantly, we need to truly love God with our whole being. He is the King and *will always* rule and reign. He loves us and will do *whatever* it takes to draw our hearts completely to Him.

Stacie Sprague is the mother of five children and is in her tenth year of home-schooling.

Working For Reformation In Africa

By Peter Hammond



In 1652 the founding father of South Africa, Jan van Riebeeck, landed in Table Bay and knelt on the shore of what was to become Cape Town, the mother city of South Africa.

His prayer was that the settlement he was about to establish would be for the glory of God and for the "spreading of the light of the Reformed Faith" throughout "the dark continent" of Africa.

This missionary vision was shared by the Dutch Reformed settlers that accompanied him and by the Huguenot refugees who fled to the Cape to escape renewed persecution in France. German Calvinists and Scottish Presbyterians later joined the growing community of Reformed Christians who made up the expanding civilization on the southern tip of the vast continent of Africa.

The missionary influence of the Afrikaners (the first people ever to call themselves Africans were these Calvinist settlers and their descendants) spread rapidly from 1836 as the pilgrims migrated away from what they saw as the decadent British Colonial influence. (The British had seized the Cape during the Napoleonic wars.) This great migration became known as the Great Trek as thousands of families loaded their belongings into covered wagons and set off to establish their own Boer (or farmers) Republics.

The Transvaal Republic under President Paul Kruger limited citizenship to Christians in fellowship with a Reformed church which subscribed to the Synod of Dort. With the Reformation Faith as their firm foundation the Boer Republics of Transvaal

and the Orange Free State flourished.

However, the discovery of gold in the mineral-rich republics attracted the attention of the British Empire and after the vicious Anglo-Boer War (1899-1902) the whole of South Africa fell under the might of the greatest World Power of that time. In a parallel to the war it would fight against another world power — the Soviet Union — in the latter part of the twentieth century, the Boer commandos won the battles — but lost the war.

When the mighty British army failed to defeat the Boers militarily it resorted to taking the war to the population. The British destroyed all the Boer farms, dynamiting their homes, burning their crops, slaughtering their cattle and imprisoning the Boer women and children in concentration camps. Thus the twentieth century began with innovations which were to dominate the rest of the century: scorched-earth tactics and concentration camps. So many Boer women and children died in the unhygienic, overcrowded concentration camps that the Afrikaans population is today less than half the number of what it would have been had this atrocity not been forced upon them.

Unbeaten on the battlefield the Boer forces came to surrender because of the threat to all their families. In effect terrorism and intimidation won the war. As one monument declares the Boers were: "Beaten but not defeated."

Yet even in the dark days of concentration camps and conquest, Bible studies and prayer meetings flourished. And a great missionary movement followed the war with Afrikaans Reformed missionaries going back to the lands they had been exiled to and imprisoned in — Ceylon, Madagascar, Bermuda, St. Helena, and throughout Africa.

Time For a New Reformation

In recent years South Africa has sent thousands of missionaries to Asia, Africa, Europe and South America. In some years South Africa has produced more Bibles in more languages than any other country in the world. The gospel is broadcast by radio in many languages throughout the African continent.

For decades, state schools in South Africa have begun each day with Bible reading and prayer. Evangelical religious instruction with the stated aim of: "bringing every child to a personal knowledge of Jesus Christ as his Lord and Savior" has been and, at the time of writing still is, part of the syllabus of public schools. And Creation has been taught in the classrooms. Laws have previously protected South Africa from the evils of pornography, homosexuality, and abortion. On Sundays, trading was curtailed and cinemas were closed in honor of the Lord's Day.

Yet during the last few years all these things have been under attack. As a missionary sending base South Africa is being seriously undermined. South Africa today is being flooded with imported filth at an alarming rate. Seemingly from every side, especially from the mass media, pornography, and abortion are being glamorized, promoted and forced upon us.

Since the death penalty for murderers was suspended on February 2, 1990 and 100,000 criminals released, over 120,000 people have been murdered in the biggest crime

wave in SA history. Since "softcore" pornography was allowed in February 1990, child abuse (which was virtually unknown before) has escalated. Now, for the first time cinemas have been allowed to operate on Sundays and sex education is being introduced into many government schools. Over the last six years pro-abortion advocates have been relentlessly bombarding South Africans with pro-choice rhetoric and one-sided propaganda for abortion. The spiritual results of these and many similar trends have been painfully obvious: the moral and spiritual foundations of SA are being eroded and corrupted.

When considered along with the thirty years of terrorist attacks, international sanctions, boycotts and economic sabotage, these assaults represent an overwhelming threat to the future of Christian civilization in Southern Africa.

Clearly South Africa needs a new reformation.

The Task of Frontline Fellowship

In recent years the Lord has raised up a new movement that is working for reformation and revival in Southern Africa.

Frontline Fellowship is a unique mission primarily made up of Christians from a military background who have pioneered missionary work in the war zones of Africa. Since 1982 FF has recruited soldiers from a wide variety of special forces, airborne and infantry backgrounds and trained them as missionary scouts to infiltrate communist and Muslim lands with the Gospel of Christ.

From an initially short-term evangelistic mission which distributed New Testaments rather than full Bibles so as "not to confuse people with the Old Testament," Frontline Fellowship developed into a thoroughly Reformed mission committed to teaching "the whole counsel of God." As we discovered that there was more truth per square inch in the writings of the sixteenth-century reformers than we had found in any other theological work, every aspect of our lives and work was challenged and transformed.

Over the years, sixteen people involved in Frontline Fellowship outreaches have been imprisoned in Marxist countries. Yet, by the grace of God, every one was freed in response to persistent prayer and pressure.

Our literature ministry grew from just distributing Gospel tracts to importing, or producing, transporting and distributing tens of thousands of Reformed books. Leadership training courses became the most important part of our mission trips.

We developed and conducted hundreds of leadership training seminars such as the Discipleship Training Course, Triumph Amidst Tribulation Seminars, Reformation and Revival Seminars, Biblical Worldview Seminars, God and Government Seminars and Great Commission Workshops.

Frontline Fellowship conducts an average of fifty such seminars, workshops or conferences each year. These courses have been held in Angola, Mozambique, Zambia, Namibia, South Africa and Sudan.

Frontline Fellowship has been in the forefront of:

Pioneering missionary work into war-ravaged Mozambique, Angola and Sudan; Scouting and researching neglected areas; Opening up "closed areas" and forbidden territories; Assisting persecuted Christians and prisoners with emergency relief aid (including tons of medicines, food and clothes), encouragement, Bibles and Bible teaching; Developing a network of couriers and evangelists to deliver tons of Bibles, Gospel records and Christian literature in 100 languages, to suffering Christians; Providing in-depth leadership training for thousands of pastors, evangelists and other Christian leaders in neglected areas; Speaking up for the persecuted, publishing the sufferings and testimonies of believers in print, on radio and TV and in hundreds of international meetings every year.

Since 1982 Frontline missionaries have travelled millions of miles by foot, by motorbikes, by dugout canoes, trucks and aircraft to boldly proclaim the Gospel of repentance and faith in Christ to soldiers, guerrillas, resistance fighters and civilians on all sides of many conflicts in Africa.

I have personally carried out over 85 missions behind enemy lines and conducted over 1,000 outreaches among soldiers in twenty-one countries. In the course of my missionary activities I have been ambushed, come under mortar fire, been stabbed, shot at, beaten by mobs, arrested and imprisoned. Over the years, sixteen people involved in Frontline Fellowship outreaches have been imprisoned in Marxist countries. Yet, by the grace of God, every one was freed in response to persistent prayer and pressure.

Frontline Fellowship has also been in the forefront of working for revival and reformation in Southern Africa: As a founder member of United Christian Action (a coalition of fifteen Bible believing organizations); and the founder of Cape Christian Action (a network of twenty Bible-based groups), and a co-founder of the Christian Voice (a coalition of concerned churches and ministries which have mobilized tens of thousands of Christians in marches to Parliament, prayer vigils and rallies for righteousness). Frontline Fellowship is a leading force in leadership training, networking and co-ordinating a united Christian stand for righteousness and truth.

Frontline Fellowship and its sister ministries, Africa Christian Action, United Christian Action, Zambia Christian Action and Christian Liberty Books, publish an average of sixty items a year and distribute well over a million copies of Gospel tracts, leaflets, booklets, books and Bibles in 100 languages, throughout Africa each year. Through literature and leadership training, Frontline Fellowship is educating and enlisting tens of thousands of Christians to "disciple the nations . . . teaching obedience." Through Project Nehemiah hundreds of Bible study

and prayer groups have been mobilized to study, proclaim and obey the Word of God in all areas of life.

Basis of Faith

Frontline Fellowship submits to the Bible as the only complete, inspired, inerrant and authoritative Word of God. Frontline Fellowship calls on all people and institutions to submit to the Lordship of Christ in all areas of life.

The mission accepts and proclaims the Sovereignty of God, the total depravity of man, unconditional election by the grace of God alone, limited atonement, the irresistible grace of Almighty God and the perseverance of the saints.

The ultimate purpose of Frontline Fellowship is to glorify God. Therefore leadership training and discipleship teaching on the nature of God and the Law of God, repentance and faith, obedience and holiness, reformation principles and revival are priorities in the mission.

Rev. Peter Hammond, Frontline Fellowship, P.O. Box 74, Newlands 7725, Cape Town, South Africa; (From USA) Tel:(011-27-21) 689-4481 Fax: (011-27-21) 685-5884 e-mail frontfel@gem.co.za.

Peter Hammond is the Founder and Director of Frontline Fellowship and the Director of United Christian Action (a network of 20 Bible-based groups working for revival and reformation in Southern Africa). He is an international speaker, presenting about 400 lectures or sermons each year throughout Africa, Eastern Europe and America.

Peter is married to Lenora and they have been blessed with three children — Andrea, Daniela and Christopher.

Checks for Frontline Fellowship can be sent to the address above.

Let's Keep Christmas Commercialized

By David Chilton

Every year about this time, there rises a hue and cry about the "commercialization" of Christmas, accompanied by impassioned pleas to get back to the "real meaning" of the celebration. Too much time and money, we hear, is spent on the public side of the holiday — the hustle and bustle of shopping, the lavish decorations, and the often insincere displays of seasonal piety. Meanwhile, the true spirit of Christmas gets left behind. Some even argue that all public displays of Christmas are inappropriate. Every Christmas season seems to spawn a new series of lawsuits charging that the First Amendment is imperilled by the appearance of manger scenes on civic property, or by the singing of carols by the local high school choir. I recall hearing a spokesman for the American Civil Liberties Union claim that the very message

of Christmas itself was being violated by any public recognition of its existence. What we need, he said, is to remove Christmas from public life completely, and allow it to become once again a private, personal expression of religious sentiment and family values. To him, apparently, the essence of Christmas was like something out of a Norman Rockwell painting — a household gathered around a piano drinking hot spiced cider and singing “Here we go a-wassailing,” while an apple-cheeked matron, her eyes sparkling with reflected light from the roaring fire in the hearth, loads the festal board with heaping platters of roast beef, steamed vegetables, and candied fruit. Nothing wrong with that, of course, so far as it goes. It just doesn’t go far enough. While it would surely be a mistake to claim that commercialization is the essence of Christmas, such a statement is rather close to the truth. From the very beginning, Christmas was regarded as a public event. It was never regarded as a private matter, still less as the sentimental remembrance of childhood it has become. In its origins, Christmas was not only public, not only commercial — it was downright political.

One of the most well-known scenes of Christmas, commemorated in countless greeting cards and church pageants, is the coming of the Wise Men to honor the baby Jesus. We should note at least in passing the public nature of the occasion. The Wise Men were public figures, and the arrival of their caravan into the capital city of Judea caused a considerable uproar. Far from treating their mission as an issue of private sentiment, they announced that the Child whom they came to worship was none other than the rightful ruler. (A popular rumor held that a coming world emperor would arise in Judea; one Caesar took it so seriously he actually made plans to move his capital from Rome to Jerusalem.)

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As for the issue of commercialization: it should be obvious that the Wise Men went Christmas shopping. Gold doesn’t grow on trees, and frankincense and myrrh require human labor to produce. Merchants have been capitalizing on the holiday since the very first Christmas. But there’s more. For the story

of the Wise Men’s visit doesn’t end with their presentation of gifts. St. Matthew’s account goes on to tell of King Herod’s jealous rage at this threat to his tyrannical rule (Herod had several family members murdered, including his own sons, when he perceived them as rivals of his power). Herod realized the political implications of Jesus’ birth, and ordered the massacre of all male babies in the vicinity of Bethlehem. As we all know, Herod missed the One he was after; and the story ends instead with the death of Herod and John the Baptist’s proclamation of Jesus as King.

The early Christians were much concerned with the public aspects of the Incarnation. Indeed, they were martyred in droves because they refused to privatize their Faith. Even their creeds, proclaiming Jesus Christ as the one and only link between heaven and earth, were far from being abstract theological treatises. That proclamation had a political impact that shattered forever the old pagan pretension that merely human rulers were “divine.” Christians and non-Christians alike have benefited immeasurably from the resulting restraint on governmental tyranny that is unique to Western civilization.

I rejoice in the commercialization of Christmas. It signals the one time in the year when our world approaches sanity. The brightly lit houses, the evergreens garlanded with bulbs, the carols that provide the musical background for even our most hectic shopping — all creation comes alive with the message that the shift from B.C. to A.D. changed the world forever. So the heathen shall fear the name of the LORD, and all the kings of the earth Thy glory! (*Ps. 102:15*).

They shall not hurt nor destroy in all My Holy Mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea! (*Is. 11:9*).

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Christian Reconstruction in America’s Heartland

By Abby Oberst

Shiloh Christian Church, a small Reformed church in Lake County, Ohio, is leaving big footprints. Some would say that its effect is “disproportional” to its size. How does a little congregation in northeast Ohio manage to affect so many people in so many places?

Same Boat, Needing a Compass

The ultimate response must include God’s providence. He has gathered at Shiloh a burgeoning group of people committed to living out their Faith, and who happen to be teachable and

open to adjusting their course according to His will. Spawned from a nearby mother church, New Testament Fellowship, Shiloh began eight years ago to attract Christian activists with more zeal than doctrine, and gained a reputation for being uncompromisingly pro-life. With the leadership example of Pastor Phillip Vollman, Shiloh members were often found in the frays of what the timid would call "controversy." To the folks at Shiloh, outspokenness and activism were merely work-a-day Christianity.

To his credit, Vollman opened his pulpit to the likes of then-pastor of another local church, Andrew Sandlin. The alliances made between Vollman, Sandlin, and Puritan apologist Jeffrey Ziegler quickly converted Vollman to the need for articulating the Faith which was being lived out by his flock. An amalgam of charismatic, evangelical, fundamentalist and former-Roman-Catholic backgrounds, the hodge-podge group's epistemology had been founded, roughly, in: "The Word is true. Be doers of the Word." It would soon launch into an epistemological self-consciousness from which there would be no turning back.

The pulpit ministry at Shiloh Christian Church has been systematically and carefully building precept upon precept toward a fully articulated Reformed Faith. Beginning with the principles of covenant, and moving through the principles of theonomy, Vollman and Ziegler unblinkingly promoted Calvinism, the Puritan world view and Knoxian social theory. Vollman spent two years on the Ten Commandments alone, mining nuggets of truth about the law of God and the continuity of Scripture along the way. Ziegler led the group through the systematic theology and hermeneutics he teaches in evening and correspondence courses at Reformation Bible Institute, which he co-founded in Cleveland. Meanwhile, sails full of a fresh wind of understanding of the Biblical basis for what they had been doing all along, church members moved quite adroitly into the teachings of Rushdoony, Bahnsen, *et al.* Jeff Ziegler was named associate pastor, and casualties in the transition to Reformed Christianity were notably few. The church has remained intact.

Calling a Spade a Spade

In the mold of Puritan political sermons, the taped messages of Vollman and Ziegler are replete with name calling, warnings to civil magistrates, condemnation of apostate clergy, and clear instruction about duties in the covenant institutions of family, church and state. It is not uncommon for imprecatory psalms and prayers to be offered up corporately on the Lord's Day for a current crisis in the land. The communion table is a place of articulated separation between the elect of God and His enemies. It is only in the absence of such Biblical practices in the majority of American churches that these are seen as remarkable.

In a froth over the "nerve" of Shiloh members' outspoken habits on the editorial pages of local newspapers and in public forums, others often subject the church and its leadership to vicious attack. The fact that sacred evangelical cows and popular (albeit antinomian) icons are routinely exposed by *those people* from Shiloh tends to invite boiling hostility from the religious establishment here. Members have been accused—with the full

vocabulary of the 90s—of all manner of conspiracy, cultism, brain washing, arrogance, elitism, and worse. It is interesting how Biblical Christianity offends, and also how God will use the abuse for His purposes. Church members have learned to grow thicker skins. Attendance and membership are growing steadily, thanks (in part) to the downright silly attacks on Vollman, Ziegler, and other church members who have dared to speak the truth.

There is no skittishness whatsoever among the Shiloh faithful in robust political activism. Many are the same folks who spent jail time together to shut down abortion mills before they knew they were Calvinists. The difference is that there is a new clarity on the roles of the church and the state, and a new maturity concerning political messiahs. Member Ron Young is in a high-profile race for a State House seat, after running a respectable independent race for U.S. Congress in 1994. As a Republican, Young astonished everyone except his workers in unseating a popular incumbent in the 1996 primary. All manner of sabotage has been tried to defeat him for the November election. The indefatigable army at Shiloh is not about to let that happen.

Many Members, One Body

The providence of God has been seen over and over in bringing together a per-capita pool of callings that is, on the surface, somewhat remarkable. The truth is, every local church has similar latent talent. Shiloh has made its mark in its courage to practice what it preaches. Leaders who do what they preach, and members who do what they learn, are the only "distinctives" at Shiloh. Getting grounded in sound, Reformed orthodoxy has had immeasurable impact on this group of sincere believers who, a few years earlier, would have been hard pressed to identify themselves other than "non-denominational."

Frank Ulle, for example, is a postman by profession and a musician by vocation. He has led worship at Shiloh since her first service. His original compositions are so much a part of the worship, it would be difficult for members to distinguish them from classic hymns or praise songs. Recently, Ulle set to music such doctrinal staples as the Apostles Creed and the Athanasian Creed so that trinitarian orthodoxy can be confessed and regularly reconfessed in worship. In addition, he has studied the psalms, and has added back the "hard" imprecations which have been removed from popular praise songs for the sake of misplaced pietism or "seeker sensitivity." Typical worship at Shiloh includes an eclectic mix of praise songs and psalms, Reformation classics, old standard hymns, and original music by Frank Ulle based on Scripture and doctrine. Frank extends his ministry with in-concert visits to other churches.

Member Dona Setzer has been uniquely trained and suited for administration and was given a calling to spare throwaway children. She founded an adoption agency called NewStart Foundation. Distinctly pro-life and Christian in its approach, NewStart counsels birthmothers, trains adoptive and foster parents, and places infants in Christian homes. Because of the disposable mentality rampant in our institutions, NewStart

has earned its reputation for placing special-needs children successfully. Many are infants with serious health problems. "Hopeless cases" often prompt the calls to Dona. True to the premise of leading by example, Shiloh's pastoral couple, the Vollmans, are the parents of two adopted youngsters from NewStart in addition to their three grown children. A natural extension of its love for babies, born and pre-born, the people of Shiloh take a very personal and intimate interest in the NewStart babies and their families.

Rejecting the view that "full-time Christian Ministry" is limited to clerical vocations, members of the church have adopted the salt-and-light notion that they are to be agents of reformation wherever they are. Small business owners in the group frequently testify to making impressions in the marketplace with their transparent determination to honor the Lord.

Jim O'Leary, a hospital administrator, recently completed law school and passed the bar exam. Shiloh members understand the dominion principle of advancing God's kingdom through righteous leadership, and that reconstruction comes one community at a time — by means of the high ground taken in every aspect of society. All agree that they have "started late," and are diligently training the next generation to live covenantally — and without the erroneous sacred/secular, spiritual/material, dichotomies so prevalent in the church today.

Two church members, Abby Oberst and Maggie Tuscano, are currently teaching at a local, evangelical, Christian high school and have added some Reformation saltiness to its savor. Karen Ziegler and Debby Ulle are also certified teachers. Debby has developed a comprehensive, toddler-through-elementary Sunday school curriculum for Shiloh children along with Bernadette Bileci. Long-range church plans include opening a distinctly Reformed day school. Most families with school-aged children are now involved in home schooling. A clear understanding of parental responsibility, and not mere preference, drives this determination to educate the next generation. (Shiloh families tend to be large. The ratio of children to adults is very high.) The long view of dominion through succession, and of "making disciples" in the family and community, have also rekindled an evangelistic flame in the church. A door-to-door evangelism effort and visitor follow-up, headed by Ron Auvil, includes unapologetic Calvinistic soteriology, and the hard truth of the Gospel.

Feeding the Sheep

Doctrine, doctrine, and more doctrine has been the fuel driving this machine. To hold the view that Reformed churches are "dead," and only the feel-good churches are "alive" is to be ignorant of the Word, of church history, and of what God is doing in His church today. No one could observe this newly Reformed church and legitimately accuse it of being all "head knowledge" and no heart. This has had much to do with the informed and inspired instruction of its leaders. Members are encouraged to attend classes at Reformation Bible Institute (RBI), and to apply all that they

have learned in the practicalities of daily life.

Using the weekly bulletin as a teaching tool, rather than merely an announcement hand-out, bulletin editor Abby Oberst has reinforced the pulpit ministry with essays, lessons and assorted readings to equip the saints. Citing liberally from such sources as theonomist William Einwechter, colonial pastors, and a host of historic documents, the bulletin has served as a timely and topical doctrinal aid. Reprints of the bulletins have often assisted members in saying to others, "Here is what we believe."

Revs. Vollman and Ziegler have formed important alliances with pastors all over the country who are seeing — or seek — similar conversions to Reformed orthodoxy in their churches; they are charter members of The Association of Free Reformed Churches. The two devote much of their time assisting other pastors in the often-difficult molting process of shedding the error, antinomianism, and pietism which are choking their churches. Christian Evangelistic Endeavors is the linchpin organization, headed by Jeff Ziegler, which is now reaching three continents with what is known as The Puritan Storm. Ziegler patiently guides churchmen and their churches through the irrefutable facts of historic revivals, Biblical reformation, and the Puritan world view that we have lost. He establishes long-term relations with these congregations to ease them through the process of reclaiming orthodox, historic, trinitarian, creedal Christianity. For many, this is a painstaking process.

Ziegler has discovered a new way to reach thousands of pagans and pietists: by preaching "Calvinistically" at Civil War reenactments. He was recently invited to assume the role of Stonewall Jackson's chief of staff and chaplain, the great R. L. Dabney, at a reenactment in Ohio. In full military regalia, Ziegler delivered a Dabney-style address at the Sunday service. He is now "on call" to portray Dabney at the countless reenactments being held throughout the country, year 'round. Hearers never fail to be struck by the thunder of Biblical preaching in this generation of ear ticklers and pulpit therapeutics.

Principles of Covenant Realized

God has encouraged and blessed this small-but-mighty congregation. With covenant-member families currently numbering only forty, He continues to transfuse new blood into the body with strong new families who are committed to the cause of Christ. After seven years meeting in a public school gymnasium, Shiloh recently acquired thirty-one acres and a building in a strategic location — for an only-God-could-do-it price. Blessed with other member vocations such as excavators, carpenters and building contractors, Shiloh now meets in a comfortable at-capacity sanctuary. The church family shares the joyous prospect of erecting a larger building, a school, and a center for Reformed communications in due time.

Don't bother trying to discourage their aspirations. These folks are a lean, "mean," orthodox fightin' machine. Someone put them on to Calvin, Knox, the Scottish Covenanters, the Puritan divines and Reformed theonomy.

Katie, bar the door.

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Living Lab

By Andrea Schwartz

Our family has always been a home schooling family. We have had the advantage of not having to undo the mind set imparted to children in government schools. Just this past June, my son finished the home schooling segment of his education and now has begun to take classes at the local college. Often in life one has to accept what is available, rather than one's ideal circumstance.

Christian Meets Pagan

My son has found himself in politically correct, relativistic, anti-Christian, anti-human, anti-responsibility classes whereby everything we have attempted to impart is challenged and ridiculed. Rather than embrace the "Babylonian perspective," he has had the kind of insights and responses I prayed he would have. He returned one morning from his required English class with the comment, "Without the Bible, everything is allowed." He is taking this class as a summer student so what would normally take a number of months is being accomplished in six weeks of eight hours of instruction each week.

His first oral report was to be on the welfare system, for which report he spent the previous evening preparing. This particular assignment was to be graded by another student in the class. He had sat through others' presentations and most were given a "B" or higher by fellow students. Right before he got up to give his presentation, the teacher informed him that she was changing his topic. He was to give his opinion as to whether or not homosexual couples should be allowed to adopt children.

He composed himself, thought a bit, and began his presentation from the standpoint that since homosexual marriages were not legal, they should not be allowed to adopt. Little did he know that the individual who was to grade him was a homosexual. Immediately my son was attacked for his views and was told by this practicing homosexual that they were offensive. As he continued on with his presentation, the rest of the class fell totally silent. He found himself with the opportunity to speak in terms of the Bible's standards. The student grader gave him an "F" despite the fact that he backed

up his positions and was articulate in his presentation. The teacher allowed the grade to stick.

Animal Wrongs

The following day the topic went to "animal rights." The teacher had the class read an article which stated that Christians were among the worst offenders in violating the rights of animals, due to the fact that they practice animal sacrifice. When my son told the class that he was a Christian and knew that animal sacrifice wasn't part of Christian practice, the entire discussion resulted in an open attack on Christianity. The homosexual made the comment that, "The Bible has some good stuff in it but is responsible for the 'gay bashing' that goes on today."

The Educated Cannibals

The next day the teacher handed out a sheet with a proposition for ending world hunger. The article posited that eating the flesh of dead human beings (because it is so plentiful) was the answer. She asked the class to move into groups as to whether or not they "strongly agreed" or "strongly disagreed" with the idea proposed. Half the class joined the "strongly agree" section. When my son (who had placed himself in the "strongly disagree" section) spoke up on the fact that many diseases are prevalent in societies that make a practice of cannibalism, the teacher told him that he was speaking up too much and to give others a chance. Even when no one else wanted to speak and he offered up a perspective she "shut him up."

That night, he wrote an essay discussing the ethics involved in using animals in laboratory experimentation. He did some research via the Internet and discovered that vegetarians and others adamantly opposed to hunting animals and their use in laboratory experimentation, classified themselves in favor of abortion and the use of fetal tissue. As was the custom, the next day he was to give his paper to another student to do grammatical and style corrections. The girl who was given his paper got to the part about abortion and stood up and loudly cursed at him and told him that she had had an abortion when she was fifteen years old and what did he know about anything. She went up to the teacher and told her, in a very loud voice, that she absolutely refused to have anything to do with going over his paper because he was so offensive to her. The teacher told her she didn't have to deal with him. The next day, the girl apologized to my son and gave him her paper to read. It dealt with her opinion that any man who opposes abortion should have a vasectomy!

The Grace of God

I write this soberly and realize that without God's sustaining mercy, none of us could survive in the climate we now face. However, those of us who find ourselves without tremendous options can rejoice in the fact that our God never leaves us or forsakes us or ever lets us go. My son is getting a first-hand "education" in knowing how presuppositions are coming through loud and clear. The effect of their philosophies and perspectives are evident and speak to their depravity. In short, they are making the case that we have attempted to teach him and prayed that his home schooling would prepare him for.

To those who have younger children and who will eventually face the situations I have just described, my advice to you is to find and support those Christians who are working to reclaim higher education for the Lord Jesus Christ and assist them by your prayers and finances in achieving this very necessary goal. In the meantime, pray for us and others like us that God would empower our youthful Christian soldiers.

Note by R. J. Rushdoony:

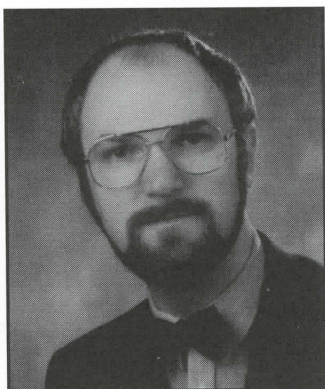
When I asked Andrea Schwartz to jot down Anthony's experiences at a state college, I did so because such reports to me from parents were increasingly common. Many have come from church-related colleges. Those who refuse to believe such reports are often friends and relatives, alumni, who insist that the college or university was a fine school when they were there. Some faculty members have been fired for protesting the current anti-Christian trend, or for teachings that run counter to it.

But what can you expect from the godless? Even more, and worse, what can you expect from schools that claim to be Christian but feel free to define Christianity, not by a total commitment to God's Christ and His Law word, but by their own standards? Our Lord asks, "Do men gather grapes of thorns, or figs of thistles?" (Mt. 7:16). Are we not fools, and damned fools, if we expect to do so? —R.J.R.

Andrea Schwartz and her husband Ford head Friends of Chalcedon. More information about their work on the inside back cover.

The Credibility of Genesis 1-11 in the Light of the Old and New Testaments

By Thomas Schirrmacher¹



The fact that God created the world plays such an important role in the Bible, that we should investigate to what extent the rest of the Bible deals with the first eleven chapters of Genesis — the descriptions of the Creation, of the Fall of Man, the Flood, the Tower of Babel and the ancestors of Abraham. A short review of relevant Scriptures will demonstrate that the

theory of evolution cannot be considered Biblical, even without using the first chapters of the Bible as evidence. *The theological questions cannot be separated from those of history and science.*

One example out of the book of Romans makes this clear. According to Romans 5:12-21, all men live under original sin, for all are descended from Adam, the first sinner. What if Adam were not the first man after all? What if the Fall of Man were not an historical event? What if Man were not descended from Adam? Paul's arguments are so closely bound with the historical truth of the first chapters of the Bible, that his theological dogma depends on them.

The following sketch will first demonstrate that both Testaments assume the historical reliability of these reports, and then point out the aspects of these chapters which contradict the theory of evolution.

A. God's creation of the world is used continually in both Testaments as arguments for various teachings:

In the Old Testament: Gen. 4:11, Deut. 4:32, Job 12:1-9+15, 32:22, 35:10, 36:3, Ps. 29:10, 33:6+9, 89:11+47, 90:2, 102:25-27, 104:1-11, 148:5, Prov. 4:31, 8:22, 17:5, Eccles. 12:1, Isa. 22:11, 40:26+28, 41:20, 42:5, 43:1+5, 45:7+9+12+18, 54:9, 65:17, Amos 4:13, Mal. 2:10. (Further references are given below.)

Psalms 33:9 teaches, just as does Genesis, that the world was created instantly by God's word: "For He spoke, and it was done; He commanded, and it stood fast." The message of Hebrews 11:3 is similar: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible." The question is, therefore, not how God created the world in only six days, but why he let a whole day go by between the individual events. The actual creative act lasted only as long as the speaking of a few words, not several days.

In the New Testament: Mk. 13:19 (refers to Gen. 2:4), John 1:1-4, Acts 4:24 (Gen. 2:2), Acts 14:15, 17:24+26 (Gen. 10:32), Rom. 1:20ff, 1 Cor. 15:45+47 (Gen. 2:7, 3:23), Eph. 3:9 (Gen. 2:3), Col. 1:16, 1 Tim. 4:4, Heb. 1:10, 2:10, 3:4, 4:10, 9:11, 11:3, James 3:9, 1 Pet. 4:19, Jude 14-15 (Gen. 5:21-24), Rev. 3:14, 4:11 (Gen. 2:3), 10:6 (Gen. 2:1), 14:7 (Gen. 2:4). (Further references given below.)

B. All New Testament writers refer to Genesis 1-11.

All books of the New Testament, except 1 and 2 Thessalonians, 2 Timothy, Titus, Philemon, 2 John and 3 John, contain references to the first eleven chapters of Genesis.

Every one of the first eleven chapters of Genesis is mentioned in the New Testament. Jesus mentions each of the first seven.

C. We must ask ourselves, what the consequences for our beliefs on the following subjects would be, if the events of Genesis 1-11 were not historical fact:

1. Noah and the Flood: Matt. 24:37, Luke 17:26, 1 Pet. 3:20, 2 Pet. 2:4-5, Heb. 11:7 (Gen. 6-8).

2. The creation of the species: 1 Cor. 15:39-40, (Gen. 1:11+21+24).
3. The creation of light: 2 Cor. 4:6 (Gen. 1:3-5).
4. Man the image of God: Col. 3:10.
5. The serpent's deception of Eve: 2 Cor. 11:3 (Gen. 3:16), 1 Tim. 2:13-15 (Gen. 2:23-24), Rev. 20:2+3+7.
6. The tree of life: Rev. 2:7, 22:2-3.
7. The rules for the Sabbath: Ex. 20:11, 31:17, Heb. 4:3b-4+10 (Gen. 2:2-3).
8. Creation of the sexes and the institution of marriage: Matt. 19:4-8, Mk. 10:7-9, Acts 17-26, 1 Cor. 6:16, 11:7-9, Eph. 5:31. 1 Tim. 2:13 (Gen. 2:22-24, 5:2).
9. Death as punishment for sin: Rom. 5:12-21, 6:23, 1 Cor. 15:21-22+45 (Compare Rom. 8:19) (Gen. 2:17, 3:19).
10. Cain: 1 John 3:12 (Gen. 4:8+24), Jude 10-11 (Gen. 4:16).
11. Abel: Matt. 23:35, Luke 11:51, Heb. 11:4, 12:24 (Gen. 4:3-5).
12. Enoch: Heb. 11:5, Jude 14-15 (Gen. 5:21-24).
13. The ancestry of Jesus: Matt. 1, Luke 3, Heb. 1:4-7 (Gen. 5:3-29, 11:10-24).
14. Descent of all mankind from Adam: Acts 17:26, Rom. 5:12-21.
15. The Last Judgment: Matt. 24:37-41, Luke 17:36-36, 2 Pet. 3:3-8 (Gen. 6-8).
16. The religions: Rom. 1:20-28, Acts 14:11-18, 17:16-34 (Gen. 4:3+26)

C. Statements from Genesis 1-11 which disagree with the theory of evolution (in the order they appear).

- 1:1 Creation of time and matter.
- 1:3 Light created before the existence of the sun.
- 1:5 Evening and morning first day of the Creation.
- 1:6-8 Belt of water above the atmosphere (Compare 2:5, 9:12-17).
- 1:9-10 Geological processes in historical time.
- 1:11 Species created in their final form.
- 1:14-17 Sun, moon and stars younger than the earth.
- 2:1-3 The seventh day as day of rest not instituted by Man.
- 2:18-25 Monogamy not gradually developed, but as old as Man.
- 3 Death did not exist until Fall of Man.
- 3:21 Clothing a sudden break with the past, not a gradual development.
- 4:2 Sheep-herding and farming began with the second generation of mankind.
- 4:3-4 Monotheism original religion; polytheism developed later.
- 4:17 Cities existed at a very early period in history.
- 4:20 Early existence of herds of livestock.
- 4:21 Music an early part of culture.
- 4:22 Iron tools existed from the very beginning.

- 4:26 Worship of Yahweh existed from the very beginning.²
- 5:1 Existence of a book as old as humanity.
- 5:1 Man could write from the very beginning.
- 5+11 Man recorded genealogies from the very beginning.
- 5+11 The existence of genealogies from the creation of mankind up to the birth of Christ, proves that the earth is only hundreds of generations old, not thousands.
- 6:3-4 Giants existed in historical times.
- 6:14ff Noah's ark.
- 6:19ff There is a fixed number of animal species.
- 7:11 Exact date for the beginning of the Flood.
- 7:21 All species became extinct, except those on the Ark.
- 8:2 The belt of water above the atmosphere rained out.
- 8:22 Seasons did not exist until after the Flood.
- 9:12-17 The rainbow did not exist until after the Flood.
- 10:1 The separation of mankind into nations is only a few thousand years old.
- 10:8ff Founding of the city of Nineveh.
- 10:25 The fissure of the earth (continental drift?).
- 11:1-9 Division of human speech into different languages only a few thousand years old.
- 11:9+31 Early founding of the cities of Babel and Ur.

¹ Translated out of the author's German book *Galilei-Legenden* (Bonn: 1996) by Cambron Teupe

² The historical-critical view teaches that Israel's worship of Yahweh had developed out of the worship of other gods.

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The Meaning of Sin in the Koran and the Bible

By Christine Schirrmacher

The Koran

When the Bible speaks of sin, it means the breaking of the covenant between God and Man, or, in other words, man's disloyalty towards God. The Koran, however, emphasizes that one sins not against God, but against himself: "They said [Adam and Eve, that is]: 'Our Lord we have wronged our own souls'" (*Surat* 7:23). *Surat* 2:57 describes Israel's sin of ingratitude with the following words: "And We gave you the

shade of clouds and sent down to you Manna and quails, saying: 'Eat of the good things We have provided for you:' (But they rebelled); To Us they did no harm, but they harmed their own selves."

The Bible

In the Bible, all sin is against God. The Scriptures compare the Old Testament relationship between God and Israel with marriage, and Israel's rebellion against Him with adultery. The Lord is angry over human sin, but at the same time grieved.¹ "But they rebelled and grieved His Holy Spirit (*Is. 63:10*. Compare *Eph. 4:30*). In his well-known prayer of repentance (*Ps. 51*), David recognizes, "Against You, You only have I sinned" (vs. 6. Compare *1 Kings 8:50*).

The Koran

In the whole Koran text there is no mention of original sin. Rather, the book teaches that every human being can choose between Good and Evil in every action. According to Islam, God permits Satan to tempt men to disobedience, so that Evil does not come out of man's inner being—which is what Scripture teaches—but from external temptation, from the whispering of the Devil. If one resists and does not wish to do Evil, then he is able to achieve Good.

In the whole Koran text there is no mention of original sin. Rather, the book teaches that every human being can choose between Good and Evil in every action.

As we see, the Koran has a thoroughly positive view of Man in terms of his moral capabilities. He is not unable to do the Good, as the Bible describes the unredeemed, but suffers from weaknesses which originate in his unbelief. Tilmann Nagel concludes, "The Koran's view of human nature, which seems to be marked by weaknesses of character, is still completely optimistic and positive, for these weaknesses are considered to be the fruits of unbelief."²

The Bible

The main idea of Romans 7:19, "For the good that I will to do, I do not do; but the evil I will not to do, that I practice." is not to be found in Islam, for man is believed to be able to achieve the Good. Just as in the Bible, the Koran describes sin as transgression against God's law and disobedience of all His commands, but not as the rebellion of the inner man against God Himself and His Law. Jesus, describing the origin of Evil, says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness,

wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man" (*Mk. 7:21-23*).

The Koran

Man is basically able not to sin. If he listens to Evil and does wrong, God is merciful and willing to forgive offenses, as long as the individual is sorry and wishes to improve. If he performs his prayers regularly, observes the month of fasting, gives alms and perhaps carries out the pilgrimage to Mecca, he may hope that Allah will graciously permit him to enter Paradise when he dies.

On the other hand, Man has the possibility of choosing to do Evil. The Koran speaks clearly of those who do not listen to God's warnings, but never leaves the impression that all men would ever be prepared to obey the teachings of His messenger. This becomes clear in the so-called "Legends of Punishment," which describe the destruction of whole nations who ignored God's warnings, even though they should have believed the Prophet. In the same way, Mohammed addresses his warnings of the coming judgment to his contemporaries, and must still experience their rejection of his message.

The Bible

Man is essentially incapable of not sinning, for he is "sold under sin" (*Rom. 7:14-15*). He is under its curse and continues to commit Evil until he accepts God's forgiveness. Only by accepting the fact that he is a sinner, that he cannot improve himself, and that Jesus died on the Cross because of his sin, can he be reconciled with God and receive new life through repentance and prayer. Only then, does the Holy Spirit dwell in him and enable him to resist sin through the power of God. Should he then sin—which will occur repeatedly in the life of the Christian—but ask for forgiveness for his transgression, he will receive forgiveness and new fellowship with his Creator (*1 Jn. 1:9*). Whoever becomes a child of God in this way, has the confidence that he will inherit eternal life.

"Greater" and "Lesser" sins

The Koran distinguishes between greater and lesser sins, that is, more or less serious offenses. There is, however, no clear indication which are which. Surat 4:31, for example, speaks of grave sin, but does not explain which offenses are meant. "If ye [but] eschew the most heinous of the things which ye are forbidden to do, we shall remit your evil deeds, and admit you to a Gate of great honor [Paradise]." Moslem theologians disagree on the subject, but the following distinction is used frequently:

1. **Unbelief (Arabic-'kufr')**: Unbelief is the greatest sin of all. It can be expressed

- a. in the denial of the existence and the activity of God.
- b. in the repudiation of Islam
- c. in the worship of gods other than Allah. For this reason, Jews and Christians are considered to be guilty of polytheism; the Jews, because they are believed to worship Esra as the son of God (*Surat 9:30*), the

Christians, because they have declared Jesus to be divine (*Surat 5:72*).

Whoever commits these sins and fails to repent before death, cannot, according to probably all Moslem theologians, enter Paradise. Such a person will be cast by God into the fires of Hell for all eternity.

2. Greater (or graver) sins: This includes offenses such as the rebellion and disobedience of children against their parents, murder, perjury, doubting God's forgiveness, incessant sin, calculation of God's grace, false testimony, magic, slander about indecency, drinking alcohol, misuse of the orphan's possessions, usury, adultery, homosexuality, theft and desertion from the army.³

All grave sins, including murder and adultery, can be forgiven to a pious Moslem, for he can expect the mediation of the Prophet Mohammed at the Last Judgement.

3. Lesser (or lighter) sins: The Koran mentions not only "greater sins and indecencies" (*Surat 42:37*), but also lighter offenses (*Surat 53:32*). Little sins, popular Islam assumes, can be expiated by good deeds such as giving alms, additional fasting or prayers. God would never refuse Paradise to a Moslem who had committed only lesser offenses.

As a result of this differentiation between greater and lesser sins, the question arises, whether a Moslem who commits grave sins can still be considered a believer or if he has proven himself to be a renegade damned to the punishments of Hell.

Here again, the opinions of Moslem theologians vary. Some assume that a Moslem can lose his salvation by committing grave sin. The Harijites, for example, teach that one who commits serious transgressions must be an unbeliever (Arabic-'*kâfir*'). The Wa'idites, a splinter group of the Hârijites, also doubted whether such a sinner could still be counted as a believer. The Zaidites, a sub-group of the Shiites and the Ibâdites (another sub-group of the Hârijites) assumed that such a great sinner would remain in the fire eternally.

The Mu'tazilites, however, taught that Moslems who commit grave sins constitute a third class between the believers and the unbelievers, the class of the wicked (Arabic-'*al-fâsiqûn*'), those who confess Islam but have become bound in serious sin. If he ceases to transgress, he then becomes a believer again. Should the wicked man die before repenting, he will be considered by God to be an unbeliever.⁴

The opinions above do not, however, represent the views of the majority of Moslem theologians. Most assume that each Moslem will enter Paradise, even if he has committed seriousness, but could not repent of them before death. God will perhaps condemn him to a period of time in Hell, but then, because of Mohammed's mediation, receive him into Paradise for eternity. Should the unbeliever ask for forgiveness before his death, then God is sure to forgive him and receive him into Paradise without prior punishment.

¹ Compare Jesus' simultaneous grief and anger in Mk. 3:5 and John 11:33.

² Tilmann Nagel. *Der Koran. Einführung-Texte-Erläuterungen*, Verlag C. H. Beck (Munich, 1983), 253.

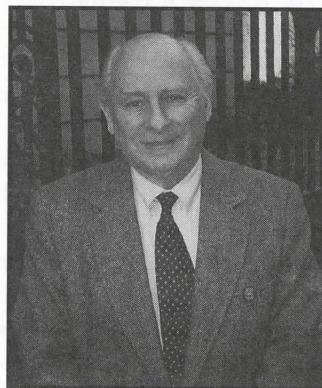
³ Hermann Stieglecker. *Die Glaubenslehren des Islam*, Ferdinand Schöningh (Paderborn, 1963), 625-626.

⁴ E. E. Elder. "The Development of the Muslim Doctrine of Sins and their Forgiveness," *The Moslem World*, 29/1939, 178-183. See also Stieglecker, *Ibid.*, 634.

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How Home Schooling is Transforming America

By Samuel L. Blumenfeld



The Freedom Movement

The home school movement is in reality a freedom movement. In other words, it has more to do with recapturing freedom than improving education. That home schooling has improved academics for the youngsters being so educated has been clearly demonstrated by the superior test scores that home schoolers invariably get as compared to the scores of public schoolers. But if you hang around homeschoolers long enough, the distinct impression you come away with is the overriding notion that parents want the freedom to take charge of their children's education, the freedom to choose teaching methods, books, academic programs, and the freedom to decide how their family's TIME is to be spent.

Last spring I spoke at large home schooling conventions in Florida, Ohio, Maine and Massachusetts. The words that drew the strongest applause pertained to freedom, getting government out of education, getting educational bureaucrats off the backs of home schoolers. By asserting their desire to free themselves from our statist, humanist government educational institutions, home schoolers are proving that these government institutions are not only unnecessary but that they have seriously undermined and harmed family life.

The government schools have not only tried to create generation gaps between children and parents, but they have also deliberately embarked on a program to alter children's values so that they are in conflict with the values of their parents. Prof. Benjamin Bloom, in his famous *Taxonomy of Educational Goals*, wrote:

The evidence points out convincingly to the fact that age is a factor operating against attempts to effect a

complete or thorough-going reorganization of attitudes and values....

The evidence collected thus far suggests that a single hour of classroom activity under certain conditions may bring about a major reorganization in cognitive as well as affective behaviors.

And so, behavioral scientists like Bloom and his colleagues have been hard at work devising the techniques to be used in classrooms to thoroughly reorganize the attitudes and values of a child regardless of whether or not the child's parents approve of what the educators are doing. The implication is that the educators believe they have a preordained right to reorganize a child's values and attitudes without the parent's consent. And that "right" is derived from the belief that the state owns the child. In fact, the new education reform program passed by Congress—Goals 2000 and the School-to-Work law—is referred to as a Human Resources Development System, in which the individual is regarded as an economic resource to be developed by the state for the state's purposes.

Dr. R. J. Rushdoony writes in *The Roots of Reconstruction*:

The first and basic premise of paganism, socialism, and Molech worship is the claim that the state owns the child. The basic premise of the public schools is this claim of ownership, a fact some parents are encountering in the courts. It is the essence of paganism to claim first the lives of the children, then the properties of the people.

And so, by reclaiming their freedom from the state's educational institutions, Christian home schoolers are also reclaiming their children's lives for God. Their children belong to God as do each one of us, and God has given parents the responsibility to educate these children in the knowledge and love of God.

Transformational Impact

It goes without saying that, in time, the home school movement will transform America. In the first place, it is already creating among Christians a growing awareness of the family as the most important cultural and social unit of the nation, an awareness that the family shares equal status with church and civil government under God's sovereignty. It is only when God's sovereignty is denied by humanists, pagans and neo-Christians that Christian freedom is lost. In fact, it is only under Biblical Christianity that true political freedom under limited government has been possible. That's what we had in the early days of our nation before the forces of liberalism, socialism and atheism created the almighty, overpowering state.

It is thanks to the enduring power of the U.S. Constitution as a spiritual and legal force, that parents have been able to reassert their rights as parents. While courts and bureaucrats have contested that right, the idea of freedom is still so fundamental to the meaning and existence of America that even the worst of the statist finds it difficult, if not uncomfortable, to argue their case of ownership of the children in the court of public opinion. This is particularly so when the state schools have produced such high levels of functional illiteracy, thereby demonstrating an incompetency of incredible magnitude.

It is not surprising that Michael New, the twenty-four-year-old U.S. Army Specialist who refused to wear a U.N. uniform in Macedonia when ordered to do so by his superior, is the product of a Christian home schooling family. He wrote:

The Army had taught me that the wearing of a uniform, or the accoutrements of a uniform, was a sign of allegiance and faithfulness to the authority or power so signified. As an American fighting man, how could I wear the badges and insignia of another government? I had taken an oath to the United States of America and no other. I had sworn to support and defend the Constitution against all enemies foreign and domestic, to obey the orders of the President and those in authority over me. But the Army oath I swore upon enlistment doesn't bind me to blind obedience, but specifies that obedience must be "according to regulations and the Uniform Code of Military Justice, so help me, God."

Congress makes all regulations governing the land and naval forces, and the experts in the military on the wearing of the regulation uniform are the sergeants. So I asked my sergeant how we as American soldiers could wear a "UN uniform" and still be American soldiers? The response I got was not what I expected: I was threatened with court-martial, imprisonment, or a less-than-honorable discharge, if I did not wear the "UN uniform."...

My stand was not merely a matter of conscience, but was a result of my understanding that an objective standard doesn't make allowances for what I think or feel about it. I firmly believe that our Constitution is the final word, and I had sworn to uphold this objective external standard. (*The New American*, 9/2/96)

Christian home schoolers are doing the same thing when they uphold parents rights and responsibilities pertaining to the education of their children. They must rely on God's word as the source of their parental authority and the Constitution as the objective protector of those unalienable rights.

*It is only under Biblical
Christianity that true political
freedom under limited
government has been possible.*

It should also be noted that Howard Phillips, founder of the U.S. Taxpayers Party, is a home schooling parent. Howard is an uncompromising, unequivocal defender of the U.S. Constitution, and the platform of the party calls for a federal government that strictly adheres to that Constitution. It should therefore surprise no one to know that Dr. Rushdoony, who addressed the U.S.T.P. at its convention in August, strongly endorses the philosophy of government espoused by the Party.

Dialectical Compromise

Recently, on a TV interview program, Richard Darman,

President Bush's budget director who persuaded the President to compromise with the Democratic Congress and approve a tax hike, described his philosophy of governing as a process by which the two parties in Congress compromise on all substantive issues in order to move the government forward. What he described was the dialectical process whereby the country is moved steadily leftward in a socialist direction. The idea that someone might be uncompromising and unequivocal in defense of a position has no place in the Darman philosophy of government, and that is why he could not understand the Christian conservatives who had expected Bush to keep his promise not to raise taxes. And so, it can be said that it was the Darman dialectic that lost Bush his re-election.

Because homeschoolers have had to take an uncompromising and unequivocal stand on their rights to educate their children as they see fit, they are in direct conflict with those who believe in the dialectical approach to government. The idea that the government must "move forward" regardless of where it is taking us is totally contrary to the letter and spirit of the Constitution, which places strict limits on what the government can do and should do, particularly when it concerns the basic rights of the citizens.

The home schooling movement is indeed transforming America, one family at a time, creating a grassroots leavening that will gradually make itself felt culturally, academically, spiritually, and politically. A whole generation of young people educated at home without the brainwashing of the state is bound to be more independent and entrepreneurial in its pursuit of careers, be more aware of individual and parental rights, and have greater understanding of the American form of government. Many of these home schoolers will feel obliged to enter politics so that they can become the legislators who will restore Constitutional government to this country. Just as Michael New felt a deep obligation to do what his conscience said he must do, so will thousands of other home schoolers understand the necessity of upholding the Judeo-Christian values of the founding fathers if we are to preserve freedom and justice in America.

Samuel L. Blumenfeld is the leader in U.S. home schooling and phonics, and he has lectured on these subjects from coast to coast and abroad. State school authorities once called him statist education's "public enemy number 1."

The Freedom to Sin

By R. J. Rushdoony

Something rarely acknowledged but which is basic to a Biblical understanding is the fact that God gives man the *freedom to sin*. This is something the modern state increasingly

denies to us. In one area after another, we are being denied the freedom to do whatever the state sees as sin. At one time, the U.S. by a constitutional amendment denied people the right to drink intoxicating liquors, and we are now nearing a like view of tobacco.

Now I have never tried smoking (or chewing) tobacco; even when I was an infant, it was well known that its effects on health were bad. Those who now go to court against tobacco firms for damages to their health could never have been in ignorance as to its consequences.

The point is this, do we want a nanny-state to protect us from whatever it defines as sin? God did no such thing. In the very center of the Garden of Eden, He gave to man an option of sinning or obeying. He gave His law because He had not closed the door to sinning but left it as an option for man.

By giving man the freedom to sin, God gave to man the privilege of growth, or the refusal to grow. He gave to man the options of heaven and hell, something many dislike.

The nanny-state *and the nanny church*, by trying to deny man the freedom to sin, are denying him the privilege of manhood and maturity. Where man is denied the freedom to sin the result is not heaven on earth but hell, because man becomes less a man.

Do we want a nanny-state to protect us from whatever it defines as sin? God did no such thing.

The modern state's road to paradise is by way of prohibitions, by the denial of freedom to man in one sphere after another. The modern state tries to do what God will not do, force men to be good. The nanny state (and church) can only produce permanent children, warped and retarded beings.

The more the nanny state (and church) work to create an enforced goodness with no freedom to sin, the less moral the people are. As the state has increased its controls over the people, the people have become less moral and less responsible. This process is leading to the obliteration of man and of manhood.

Am I saying that people should be encouraged to sin? Only a fool (and there are too many of them today) would conclude so. I am saying that freedom to grow morally and to exercise moral self-discipline is more productive of godly morality than all the rules and regulations of the nanny-state and the nanny-church.

We need to challenge these oppressors. Very plainly, God did not see Paradise, the Garden of Eden, as complete without the possibility of temptation, sin, and the fall. Think about the implications of that. It is a basic fact of godly theology.

The State as the Embodiment of Morality?

By R. J. Rushdoony

To neglect history is a dangerous thing because for modern man history and time have replaced eternity as the arena of full determination. This has meant that predestination has been transferred from God to the state. The state gained primarily in the minds of men in the nineteenth century, and Hegel's idea of the state as the embodiment of morality began to command man's mind (Georg G. Iggers, "The Dissolution of German Historicism," Richard Herr and Harold T. Parker, eds., *Ideas in History*, p. 292 f., 1965). However much confusion this concept may spawn in intellectual circles, it has not been really displaced, and it still commands politics. For Hegel, the state embodies the current status of the *Geist*, or the developing Spirit of the world, and, as such, it expresses the truth for the time and embodies the moral imperatives for the day. Modern politics seeks to use the state as the moral voice of humanity and to bring about humanity's advancement by the state's moral action.

In Biblical religion, the prophets of God confronted the kings and priests with God's law; God defined morality, and God judged kings and priests for their departure from His law-word. In the new perspective, the politician discreetly challenges the people and the clergy to match its vision for humanity's progress. The locale of Sinai has shifted, and also the lawgiver.

In his *Social Contract*, Jean-Jaques Rousseau had written, "It would take gods to give laws to men." He said gods, not God, and the new gods were soon vocal enough in the French Revolution. The voice of God was now the voice of the people. Morality thus was beginning to be a statist, not a theological, product.

The state's goals are by definition rational, whereas, it is held, Christianity is irrational and thus the great enemy of the modern moral state.

At the same time, another strand of Enlightenment thought was moving towards a related goal. Concordet's hope was in science and in rationality. For him, measurement is our best source of knowledge, and the scientist the most

qualified of men. Karl Marx wanted scientific socialism, which meant expert men ruling for the workers of the world. The power to rule was being transferred from God to the state's experts, logically, vast bureaucracies have arisen to supplant the elected rulers.

The medieval era was not interested in utopias, but, for the Renaissance, not the City of God, but a man-made City of Man, a utopia, offered the greatest hope. At the heart of the utopian dream was the will of a self-styled elite minority to impose its ideal commonwealths on the majority.

In the process, a major shift in thinking occurred. For Christianity, man's problem is sin, his willful want of conformity to the law of God. It is *anomia*, lawlessness, or, an anti-law mentality. For the utopian, instead of sin, ignorance is the problem, to be remedied by statist education, so that man might reach his human potential. For the utopian, for the humanist, man's ignorance is heightened by the ostensibly false teachings of orthodox Christianity. This has meant removing education from the hands of the Christians into the hands of the state, where supposedly true education and true morality will flourish.

Even back in the seventeenth century, there were humanistic thinkers calling for a society dedicated to liberty, equality, and fraternity. History was to demonstrate that this liberty was to be from God and the church, not from the state. As for fraternity, it had to be on humanistic, not Christian terms. Equality meant an equal status as slaves of the state.

But because the state is the embodiment of morality, what the state does is therefore held to be inescapably good. To oppose the state is to oppose the *Geist*, the Spirit of the age, in its inevitable march to the Great Society.

Fraternity in some societies has come to mean living in communal housing under the most wretched circumstances. Because the state's purpose is by definition moral, the failure of collective housing is due to the failure and rebellion of the individuals in such units. The state's goals are by definition rational, whereas, it is held, Christianity is irrational and thus the great enemy of the modern moral state.

We thus have a major battle before us, with the rational, scientific socialist (or fascist) state confronting Christianity as the implicit roadblock to the triumph of man. Those who fail to recognize this conflict will be the victims of it.

Random Notes, 63

By R. J. Rushdoony

1. In the mountains about sixteen miles above us, in the Blue Lake Springs area, a couple of intelligent bears have been raiding houses when their owners are out. They rip open screens, climb into open windows, raid the refrigerator and freezer for ice cream and meats especially, and leave a mess behind wherever or in whatever room they choose to eat their stolen goods. One bear chose a gallon of fat-free yogurt over

Dreyer's ice cream, perhaps because she was on a diet. According to one authority, bears can smell things even inside a freezer. One woman's reaction was that the bear had more right to be there than she did! Environmental teachings are sinking in!

2. One of the most decisive facts of our time is the growth of a radically amoral capitalism, ready at every turn to conform to the pressure tactics of any group, *i.e.*, homosexual, humanist, etc. When Unitarianism began to capture the churches of New England, their steeples reflected the change. They were topped, not with a cross but a weather-vane. This had a practical purpose: it enables everyone to see which way the wind was blowing. In time, the people followed the winds of doctrinal change and heresy. Perhaps corporations should fly a weather-vane flag, and modern churches as well.

3. In this century, with help from Hollywood, belief in reincarnation has grown from next to nothing to considerable numbers. However, our European and American believers are cheaters. The belief in reincarnation, *i.e.*, the soul being reborn in other persons, has as a logical corollary belief in the transmigration of souls. This doctrine of transmigration means a rebirth, or past births, as a rat, a flea, a donkey, or any other animal. Our reincarnationists like a noble scenario: they were great somebodies in a previous life! They are certainly fools in their present form.

4. An interesting comment in Harry Truman's diary in the 1930s, just before going to the U.S. Senate, and, later to the presidency, as reported in A.L. Hamby's *Man of the People, A Life of Harry S. Truman*: "Some day we'll awake, have a reformation of the heart, teach our kids honor and kill a few sex psychologists, put boys in high schools to themselves with men teachers (not sissies), close all girls' finishing schools, shoot all the efficiency experts and become a nation of God's people once more." Even for the 1930s this was a reactionary viewpoint! Perhaps it would be better to say it reflected Missouri's spirit of independence to an extreme degree.

5. When Daniel Harris was here, he shared a delightful story with us, about a man's questions of God. "What is a million dollars worth to you, God?", he asked. God answered, "About a penny." "And a thousand years?" "About a second." "Then why not give me a million dollars?" "In a second!"

6. Last August Otto Scott was rushed to a hospital with a heart attack. The doctor was impressed by his calm demeanor, and, on discharging him a few days later, asked, "Are you always this composed when you are having a heart attack?" Otto Scott's reaction: "Better composed than decomposed."

7. Our Calaveras County Historical Society has a Quarterly Bulletin, *Las Calaveras*. In the October, 1996, number, there is an article about John McSorley, a prominent man of earlier years. During the Depression of the 1930s, some forty people lived in shacks around John and Nettie McSorley's house because they were otherwise homeless. They were allowed also to pan for gold and to garden. When F.D. Roosevelt closed all the banks by federal edict, the lack of change and cash was wiping out many stores and also their customers. Oliver Adams said that McSorley asked him to drive him to the U.S. Mint, where he converted a gold bar into bills and change. He then

stopped at Jackson, Mokelumne Hill, and San Andreas, and he went into several stores to leave \$200 to \$500 in each. After about six stores, Adams asked McSorley if he wanted him to record the amounts since he might forget. McSorley said, "I probably will but they won't." The thousands of dollars so distributed put both counties back into business.

I remember a similar incident in my home town. The widow of a once prosperous farmer had her power disconnected. Word got around quickly as to what had happened. In those days, a nickel was big money to us, and farm workers made 9¢ and 10¢ an hour if they got a job. Farmers stopped by with small sums (big then to them) to say, I owed your late husband \$1.26, or 10¢, or a quarter, and so on and on, until she had more than enough to have electricity again.

Perhaps in California we were more "backward" and still Christian in those days, but I would be surprised if such incidents did not occur from coast to coast.

8. In *Credenda Agenda*, vol 8, number 8, p. 10, Douglas Jones has a brief and excellent article on "Scientists as Welfare Bums." In the name of scientific research, scientists are receiving astronomical sums to carry on research in every kind of area, and yet they still whine for more.

The science establishment is a bloated bureaucracy living off the American people, and it is time that others joined Douglas Jones in a critique of this vast pilfering of our pockets.

9. In 1955, Maurice Chevalier commented in passing on a significant change in the world of Paris shows. "Big name" singers and entertainers were being supplanted by nude show girls. The world was changing rapidly, and for the worse, although Chevalier refrained from saying so. In the U.S., the Playboy era was about to begin.

10. A favorite comic strip of mine is Dik Brown's "Hagar the Horrible," about a Viking raider. In one occasion, Hagar climbs a snow-capped mountain to ask a holy hermit what the key to happiness is, and he is told, "Abstinence, poverty, fasting and celibacy." Hagar asks, "Is there someone else up here I could talk to?"

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**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, \$25 U.S. per copy postpaid. After August 15, \$40. All profits go to Chalcedon.

Send name and address with check made out to: "Hugh Martin" to Hugh Martin & Co., P.O. Box 1248, Sonoma, CA 95476. Questions: 707-939-0400.

Instead of college, why not your own business?

Why give the humanists your money for a worthless diploma? Grace Community Schools has openings for qualified Christian Reconstruction career aspirants. Learn how to grow your own day-care, pre-school, school, and/or church from scratch. Contact: Ellsworth McIntyre, % Grace Community Schools, 6075 Pelican Bay Blvd., Naples, FL 34108.

If You Can Help

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

Christian Reconstruction and the Arts

In March of this year, I started an email/internet newsletter called Christian Reconstruction and the Arts. Here is a short description of it:

A newsletter Christian Reconstruction and the Arts has been started for artists who wish to advance the Kingdom of God through their works of art. Its purpose is to provide inspiration, resources, and networking opportunities for Christians in the Arts. Discussions topics may include (but will certainly not be limited to) the following: Architecture, Cinema, Dance, Graphic arts, Music, Photography, Sculpture, Theatre.

For more information, see the World Wide Web page <http://www.wp.com/bynumm/cra.html> or send an email request to bynumm@icsi.net. Those without email may call Matt Bynum at (210) 822-2854 to request that information be sent to them by postal mail.

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. 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.
5. For the Chalcedon tapes, write to Christian Tape Productions, P.O. Box 1804, Murphys, California 95247. The twice monthly Easy Chairs are \$4.50 each, and the weekly Bible studies (two lessons on each tape), are also \$4.50. For a sample of either, send \$5; California residents add 7 $\frac{1}{4}$ % sales tax.
6. For those of you who read German, Dr. Thomas Schirrmacher (a professor of missions and ethics) and his wife Dr. Christine Schirrmacher (a scholar in Islamic studies) publish ***Querschnitte*** (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
7. ***Friends of Chalcedon*** provides networking and other resources to Chalcedon and its supporters. It assists Chalcedon in producing books and video materials, hosts conferences to bring Chalcedon supporters in contact with each other, and refers Chalcedon supporters in ways to help Chalcedon. Friends of Chalcedon is at 4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866 (phone and fax).

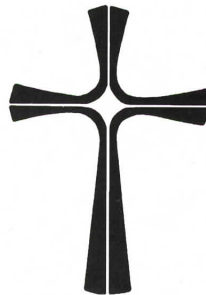
THE MINISTRY OF CHALCEDON

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

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

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

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



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