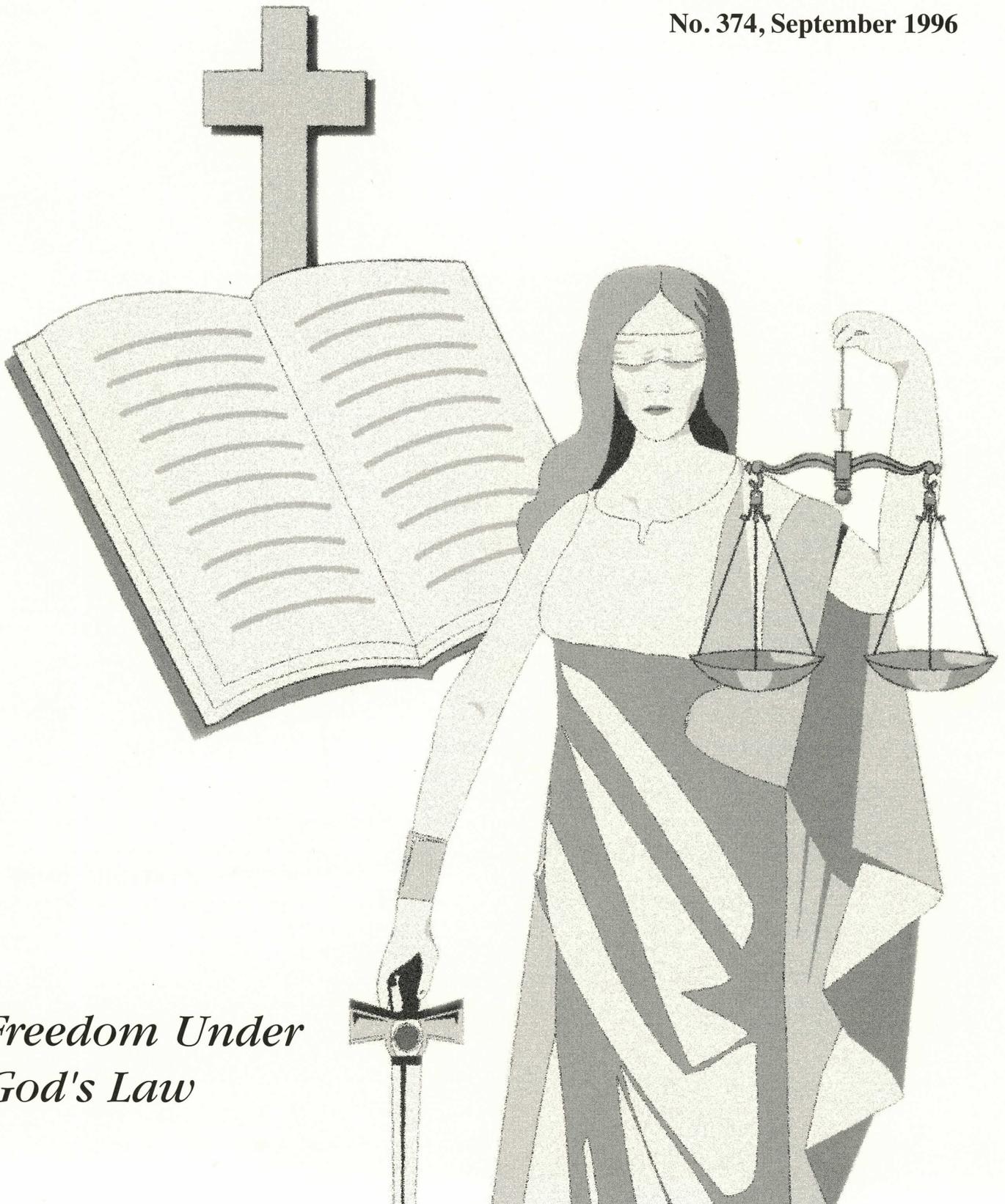


CHALCEDON *Report*

No. 374, September 1996



*Freedom Under
God's Law*

The Creed of Christian Reconstruction

Rev. Andrew Sandlin

[May be Freely Reproduced]

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

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

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

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

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

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

CHALCEDON Report

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

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October Preview:

In October's *Chalcedon Report*: "Audio Reconstruction"

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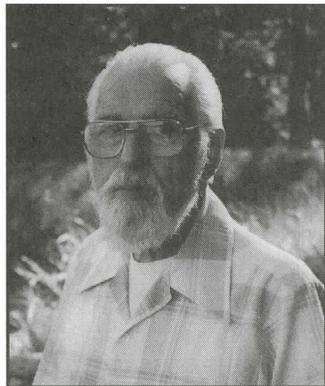
EDITORIAL OFFICES:

Chalcedon, P.O. Box 158,
Vallecito, CA 95251
Telephone Circulation (1-4 p.m., Pacific)
(209)736-4365 or Fax (209)736-0536
e-mail: chalced@goldrush.com
http://www.mother.com/~dlh/Chalcedon

Circulation: Rebecca Rouse
Printing: Calaveras Press

Freedom Under God's Law

By Rev. R. J. Rushdoony



We have forgotten in recent years that freedom is a religious fact. It is Jesus Christ who makes us free from the bondage of sin to be free men (*Jn. 8:31-36*). The greatest form of bondage and slavery is to sin. To be in Christ is freedom, and the law of God is "the perfect law of liberty" (*Jas. 1:25; 2:12*).

There are many kinds of law, Buddhist, Shinto, Islamic, humanistic and so on, but all these are prescriptions for tyranny. We see political leaders offer us solutions to our problems in the form of a legal scenario, but these answers lead only to an ever-increasing enslavement to a power state.

All laws are a description of good and evil, definitions of right and wrong in terms of a particular faith or philosophy. Can we trust National Socialism or Marxism to define good and evil for us, or can we depend on homosexuals, abortionists, and like persons for a good description of moral ultimates? More bluntly, can we allow anyone except the triune God through His word to define law and morality for us?

We have in recent generations preferred to forget that the definer of law and morality is always the God of that society, the final arbiter of law, morality, and truth. How can any Christian look to any other source than God and His enscripetered word for such an arbiter and definer?

We live in a society in which the legal powers specifically and systematically deny the validity of God's law and reject God as Savior and Law-giver. Worse yet, most churches are antinomian, and they assent to this rejection.

Now we can readily grant that the United States has often been indifferent to Christ and the Bible. It has seen much hypocrisy in high places. All the same, despite much lip service by politicians, our legal system still reflected its Biblical origin. It was only in the latter part of the nineteenth century that law schools began to undermine the Biblical foundations of law, and it was only after World War II that the U.S. Supreme Court began to dismantle the Biblical nature of U.S. law. That dismantling job is now nearly finished.

The doctrine of Christ's atonement is basic to the legal systems of what was once Christendom. This doctrine stresses the essential requirement of restitution. Christ

makes restitution to God for us, and we make restitution to one another.

Now we see a variety of alien models for law. The Marxist model sees guilt as a class matter, the attribute of the rich and the middle classes, who supposedly oppress the poor. The racist model sees guilt as pertaining to race, black or white, who are thus the source of evil. The therapeutic model sees mental sickness, created by various agencies, as responsible for crime, and crime is seen, not as requiring restitution or punishment, but as therapy. The list of alternatives to the Biblical perspective can be extended, but it is enough to say that crime increases under these false solutions.

If God does not define good and evil for us, we are under His judgment. There is no good outside God, nor any definition of it apart from His word. In fact, if we reject God's definition of law, of good and evil, we have rejected God. Have we not then made something or someone else our "angel of light" and our source or "minister of righteousness" or justice (*2 Cor. 11:14-15*)?

We are deeply in trouble, and it is a disaster of our own making.

What is Freedom?

By Rev. R. J. Rushdoony

The last two centuries have seen a radical divergence in the doctrine of freedom. The thinking of Jean-Jaques Rousseau and the Marquis de Sade departed sharply from Christian thinking. Freedom for them was in individuality, in a radical independence from God and man. It required for Sade a defiance of public opinion and morality. The free man "did his own thing" in contempt of others and in a sharp departure from accepted standards. The student rebels of the 1960s, and the writers of film and television scripts, reflect this perspective. Freedom in this sense requires rebellion. However ridiculous the rebellion, the proponents of this modern doctrine of freedom pursue it rigorously. In the process, reason is sacrificed to this ideal of lawless and rebellious freedom. The past is seen as a chain because nothing other than his anarchic freedom should necessitate the free man.

As against this, the Christian doctrine of freedom begins with the fact that sin is slavery, and Christ gives us freedom by His regenerating power. The Fall (*Gen. 3:5*) made man a sinner and a slave because of his evil delusion that he can be his own god and know or determine for himself what is good and evil, right or wrong, law and morality. Our Lord tells us that it is by knowing Him as Lord and as the truth of being that we are free (*Jn. 14:6; 8:32-36*).

Essential to this Christian doctrine of freedom is the premise that freedom is God's way, not ours, and God's law-word is the way to freedom when we are regenerated. His saving act sets us free from sin, and His law then provides the path of freedom.

*The anti-Christian
concept of freedom began
with man's assertion of
freedom from God*

The anti-Christian concept of freedom began with man's assertion of freedom from God, not freedom under God. To be free from God means then freedom from His law. Sin is antinomianism to its core. It requires a religious dedication to immoralism, which it sees as freedom when it is in fact the way of death.

The premises of Rousseau and Sade are now the premises of our courts of law, and the drift into legal positivism has been a steady departure from any religious and moral foundation for law. The technicalities of the law have replaced justice as the basis of more and more court decisions, and manufactured rights and entitlements have supplanted justice.

The foundations of our civilization are thus being destroyed, and the churches, by their modernism and antinomianism, are too often on the side of Christ's enemies.

One aspect of the revolution created by Rousseau and Sade is the worship of Nature. But this is another way of exalting the fall of man because Nature is also fallen. Before Christian man began his redemptive work, building dikes and reclaiming the sea in the Netherlands, and turning desert places into productive farm lands in France and elsewhere, Europe was a very different place.

America too was becoming a buffalo-created wasteland as the many great herds of over 100,000 bisons destroyed trees and churned the ground into blowing dust. It was Christian settlers who reclaimed the land and nursed it back to health. It took capital to settle in the West, or, earlier, in the East, because it took time to make the soil productive.

Freemen are workers, productive and future-oriented. Fallen men are slaves to sin, and, because they see themselves as gods (*Gen. 3:5*), they gravitate to political answers in preference to work. By their fiat word, they seek to legislate wealth and freedom while actually destroying them.

Thus, the question, "What is freedom?", must be faced. We cannot accept the answer of fallen men without destroying ourselves and civilization. Only if the Son of Man make us free are we free indeed (*Jn. 8:36*).

EXTENDED EDITORIALS

Christian Libertarianism

By Rev. Andrew Sandlin

I tell Thee that man is tormented by no greater anxiety than to find someone quickly to whom he can hand over that gift of freedom with which the ill-fated creature is born.

The Grand Inquisitor to Jesus Christ
In *The Brothers Karamazov* by Fyodor Dostoevsky



Western journalists chronicling the collapsing Soviet

Union were counseled not to equate the rise of free-market forces as a conservative victory, since "conservative" in today's Russian terms referred to the "old" Communist order: *i.e.*, the rise of "progressivism" in Russia could be interpreted as a victory for Western

conservatism, which had nothing to do with the conservatism of twentieth-century Russia, and which thus could not in any way be termed "conservative" in the Russian context. Different labels mean different things in different cultures and in different historical periods. Even in a particular nation and culture, labels change meanings over time. In Christian or Biblical parlance, in fact, terms like "born again," "liberation," even "Christian" itself have over the last few decades assumed denotations radically different from—in some cases the opposite of—what they have denoted historically. Labels are often misleading.

This is true with the expression "Christian libertarian," whose premise I wish to elucidate and defend in this editorial. The term *libertarian* immediately elicits images of philosopher Ayn Rand's individualistic objectivism, and the Austrian School of Economics's *laissez faire* market orientation. We Christian reconstructionists (another label that has sometimes become a libel!) agree with much of the libertarian critique of modern statist culture without endorsing its usually secular premises. If we attach the qualifier "Christian" to the expression "libertarian," though, we may create a valuable verbal tool for expressing our view that, in terms of the jurisdiction of human institutions, life should be lived in *maximum individual freedom under God's law*. This is what I mean by "Christian libertarianism."

Almost every secular (and, for that matter, allegedly Christian) assessment of Christian reconstruction I have ever read charges us with seeking to impose a heavy, top-down political bureaucracy on an unsuspecting democratic populace. Our true authoritarian colors are said to be

revealed in a desire to stone disobedient adolescents, burn witches, and bulldoze mosques. This charge is not merely false; it is slanderous. For many years, R. J. Rushdoony has ceaselessly argued that the main government in the earth is the *government of the Christian individual under God*:

The basic government is self-government, and only the Christian man is truly free and hence able properly to exercise self-government.... Second, next to self-government is another basic form of government, the family. The family is the man's first state, church, and school.... Third, the church is a government and an important one, not only in its exercise of discipline but in its religious and moral influence on the minds of men.... Fourth, the school is a government, and a very important one.... Fifth, a man's vocation, his business, work, profession, or calling is an important government.... Sixth, private associations are important forms of government.... Seventh, another area of government is civil government, or the state. The state is thus one government among many, and to make the state equivalent to government per se is destructive of liberty and of life. The governmental area of the state must be strictly limited lest all government be destroyed by the tyranny of one realm.¹

Of all of Rushdoony's books, only one is devoted exclusively to the topic of the state.² It just so happens, however, that our critics seem more interested in purveying the latest sensational gossip than in actually reading our writings. By depicting us as tyrants, they apparently wish to frighten the unwary from Biblical law and self-government. Of course, when it comes to the modern American tyranny which permits (and partly subsidizes) the butchery of millions of unborn children, which extorts nearly fifty per cent of one's wealth in various forms of tax, which requires Christian subsidy of godless education, which conscripts our children (increasingly of both sexes) into combat, which seizes a large percentage of our inheritance designed for our covenant children, and which forbids the recitation of prayer in schools or manger scenes on state-government lawns, our critics are often strangely silent. Apparently they prefer the tyranny of man's law to the freedom of God's law, and obviously God has granted their preference.

The reason statists (and the most public critics of Christian reconstruction are usually either statists or broadly socialistic, "Christian" or otherwise) so misinterpret and slander Christian reconstruction is that they cannot understand how it is possible to work for social change without first harnessing the centralized political machine. Because *they* are dedicated to the state as the prime vehicle of social change, they assume *anybody* who wants to change society must primarily execute a political agenda. This is a grievously erroneous assumption. In the Christian scheme, political change is the result, not the cause, of social change. Men are regenerated by the preaching of the gospel of the word of God and operation of the Holy Spirit, by whose power they begin to re-order their lives, their

families, their vocations, and all other areas of endeavor, by God's revealed word. This re-orientation leads, in turn, to increased godliness and obedience in society, adherence to God's law. Consequently, God's law prevails in the political sphere. In other words, by the time godly transformation reaches the political stage, *the process of Christianization is almost complete*.

The Bible is the civil magistrate's ultimate legal code

Christian reconstructionists accent individual responsibility under God and therefore individual freedom under God. In only limited and extreme cases may the state interfere in this individual government. Likewise, the church's intervention in this government is severely limited. Further, the role of parents is to nurture children into this godly self-government and then, apart from godly counsel (Pr. 1:1-9 and *passim*), maintain a "hands-off" policy. While the individual remains subject to intermediate authorities,³ the role of those authorities is, in the case of the church and state, to maintain and enforce Biblically expressed—and no other—obedience suitable to their particular spheres, and, in the case of the family, to train children into self-government leading to that obedience.

This, in summary, is the meaning of Christian libertarianism.⁴

Christian Libertarianism in the State

The state is bound to enforce the law-word of God appropriate to its sphere. It is a minister of God (*Rom. 13:1-5*);⁵ it may not transgress its divinely imposed limits.⁶ It may not enforce civil law not expressed in Holy Scripture. This is as much as to say that the state may not *legislate*. The only valid role of legislatures in a state circumscribed by Biblical limits is to establish laws deduced from Biblical revelation as applicable to the modern situation (it may *not* establish laws merely on the grounds that they are not at *variance* with Biblical revelation). That such a suggestion may occasion controversy indicates the extent to which modern society has capitulated to statism—that is, the autonomous rule of the state, and its eventual attempt to swallow up every sphere of life. The state was never intended by God to legislate in all matters on which the Bible does not speak, not even provided such legislation does not contradict Scripture itself. The state is bound to enforce only the criminal sanctions of the written law of God.

The state may not enforce what the Bible does not require in the civil sphere. For this reason the king of Israel

was enjoined to read the entire book of the law (*Dt. 17:18-20*); he was to be intimately acquainted with the text of written revelation. *The Bible is the civil magistrate's ultimate legal code*. It does not give him wide legislative latitude, for it posits relatively few criminal acts. Most sins are not crimes in the Bible. As an obvious example, covetousness, lust, tail-bearing, idolatry in the heart, and heresy are serious sins, but the civil magistrate is not empowered to punish them. His hands are tied by the limits of the explicit and implicit instructions of Scripture. Economic inequalities may tear at our hearts and elicit charitable responses, but the *state* may not attempt to enforce those responses. The ignorance of vast sectors of a nation or society may seem to clamor for the institution of schools, but the state may not be the agent of that institution. Citizens may unwisely neglect to invest their wealth for their retirement or older years, but the state may not seize (or require employers to seize) wealth from citizens' income to invest for their retirement.

It is essential to recall that the state is a ministry of justice, not of benevolence. The church is a ministry, among other things, of benevolence (*Rom. 15:26*); the family is the prime ministry of benevolence (*1 Tim. 5:16*). *But the state is not the church or the family*. Because in recent decades the family and church have lost their virility and abandoned their responsibility, an omniscient state has rushed into the vacuum to serve as the citizens's family ("Big Brother") and church. The family and church must reassume the tasks (*e.g.*, health, education, welfare, charity, discipline) today delinquently ceded to the state. Christian libertarianism posits that state government may interfere in other governments only on few, specifically delineated occasions.

It is paramount to understand, notwithstanding, that Christian libertarians do not endorse civil anarchy: the state does have a legitimate role to fill. It *must* enforce the inscripturated law appropriate to its sphere. For example, it must suppress murder, theft, rape, blasphemy, etc.⁷ It may not, however, suppress sins God has left to his own (or to some other sphere's) retribution. The state may not criminalize what the Bible does not depict as a criminal offense, nor may the state assume responsibilities beyond what the Bible enjoins.

Christian Libertarianism in the Church

Similarly, the jurisdiction of church leadership is strictly circumscribed by Scripture. Church leadership is warned that the flock constitutes God's possession: church leaders are forbidden to "overlord" the flock in their calling as its and as Christ's servants (*1 Pet. 5:1-3*; cf. *Mk. 10:42-45*). Members are required to obey the duly constituted authority of church leadership (*Heb. 13:7, 17*), but the latter may not impose requirements beyond the prescriptions of or deductions from Scripture (*1 Tim. 4:12-16*; *2 Tim. 3:16, 17*). Ministerially, church leadership is to *feed* the flock by the word of God (*Ac. 20:28*); jurisdictionally, it is to *lead* the flock by the word of God (*1 Pet. 5:2*). No more than may a minister preach other than expositional sermons in his

ministerial capacity⁸ may he and the other church leadership in their jurisdictional capacity dictate policy not anchored in Scripture.⁹ Though referring specifically to the topic of worship, Calvin expressed the Christian libertarian position in the church most cogently. While perhaps permitting excessive latitude for human legislation, he nonetheless captures the correct orientation to the issue of jurisdiction and freedom in the church:

Whatever edicts have been issued by men respecting the worship of God, independently of his word, it has been customary to call *human traditions*. Against such laws we contend, and not against the holy and useful constitutions of the Church, which contribute to the preservation of discipline, or integrity, or peace. The object for which we contend, is, to restrain that overgrown and barbarous empire, which is usurped over men's souls by those who wish to be accounted the pastors of the Church, but who in reality are its most savage butchers.... I only contend for this one point, that no necessity ought to be imposed upon consciences in things in which they [Christians] have been set at liberty in Christ.... They must acknowledge Christ their deliverer as their only King, and must be governed by one law of liberty, even the sacred word of the gospel, if they wish to retain the grace which they have obtained in Christ; they must submit to no slavery; they must be fettered by no bonds.¹⁰

There is doubtless some truth to the charge that the reformers were somewhat inconsistent in, on the one hand, decrying Rome's addition to the Scriptures while, on the other, imposing no less extra-Biblical additions in the church themselves. Nonetheless, the inner principle of Protestantism demands the conclusion of Christian libertarianism in the church.

The notion, sometimes expressed, sometime implied, that the role of church leadership is to legislate on all matters the Bible does not address is an antinomian tyrant's fairy tale. In the mid 70s I heard a fundamentalist minister in Mississippi declare, "If the pastor tells a member he can use only white-walled tires on his car, the member is under Biblical obligation to obey." Frankly, it is difficult to conceive a more contemptible, sacrilegious assertion. Likewise, a noted reconstructionist informed me of a church that excommunicated a member for committing adultery *in his heart*. To the rejoinder, "But these are extreme examples," I counter, "How *in principle* can one argue against such tyranny if he permits church leadership to legislate in the church?"

It is not given to church leadership to devise new ecclesiastical laws, whether ostensibly derived from "prophetic utterance," "nearness to the bosom of God," "common sense," "canon law," "Holy-Spirit leading," or "denominational policy." It is given to church leadership to govern the flock according to nothing other than the inscripturated word of God (*Tit. 1:9*; *1 Pet. 4:11*; cf. *Dt. 4:1, 2*). Beyond inscripturated revelation, ecclesiastical

leadership is not authorized to dictate. Ecclesiastics who wish to *legislate* rather than govern in the church sphere are no less culpable than statisticians who wish to *legislate* rather than govern in the civil sphere (it is puzzling that some support Christian libertarianism in the state but broad, extra-Scriptural legislation in the church). We don't need legislation beyond Holy Scripture (in its explications and implications); we need greater *obedience* to Holy Scripture.

Too often, ecclesiastics mimic the United States Supreme court, whose members have employed their post to legislate rather than to interpret the Constitution.¹¹ *No man may legislate for God*; he may only interpret and apply the Holy Scripture appropriate to his sphere.¹²

To those who query, "But if elders may not legislate, why are they needed at all? Does it not then suffice for each individual Christian to obey the Bible," there are two answers. First, authority and jurisdiction are not the only, nor even the prime, tasks of church leadership. Leaders are called first and preeminently to instruct their congregation in the Scriptures (*1 Tim. 4:2; Tit. 1:9; Eph. 4:11-13*). The elders' chief role is edification, not jurisdiction. Second, jurisdiction in certain matters (notably public, but non-criminal, law-breaking) not given by God to the state rests with the church. The family is not always in a position to curb visible, but non-criminal, sins like divisiveness, heresy, slander, drunkenness, etc., especially when committed by the husband or father. The church does exercise legitimate jurisdiction in such matters.

Further, it is sometimes necessary for church leadership to deal with certain members in a more comprehensive fashion than outlined above. Stunted Christian growth or carnality require a more "intrusive" role by church leadership (*1 Cor. 3:2, 3; Heb. 5:11-14*). Church members who act as children, thereby forfeiting their responsible freedom, may of necessity be treated as spiritual children in the church. It is imperative to recognize, however, that this is an abnormal and undesirable situation: church leadership dedicated to keeping the congregation in perpetual tutelage concedes the low spiritual state of their congregation. As an example, church leadership may prohibit a member formerly a drunkard from using wine in communion (though the use of wine is plainly normative in the sacrament) until the member by the Spirit of God has conquered his drunkenness. The point, however, is that this aberration should be rectified quickly.

Moreover, Scripture requires the Christian to limit his freedom if its exercise injures the conscience of his weaker brother (*Rom. 14; 1 Cor. 8*). This refers not to mere disagreement, or to subordination to the whims of Pharisees, but to the harm of the conscience of actual brothers.¹³ Nonetheless, the goal again of church leadership is to urge the weaker and immature brethren to greater maturity and thus freedom in the Faith.

In addition, it is crucial to note that Christian libertarianism in the church in no way precludes godly counsel or advice from church leadership (or other presumably responsible, mature individuals; see Pr. 20:18),

even if that advice is not expressed or implied in Scripture. Christian libertarianism does not prevent the rendering of trans-Biblical advice or counsel by church leadership, only trans-Biblical *jurisdiction, authority, and discipline*.

Again, it must be emphasized that Christian libertarians no more support anarchy in the church than they do in the state. Church leadership is compelled by God to prohibit what God's word prohibits in the ecclesiastical sphere. Churches today are replete with antinomianism, and any elder who refuses to take steps of church discipline against contumacious adulterers, slanderers, non-communicants, drunkards, liars, and other visible, unrepentant members, is betraying his calling. He may not, though, demand of the church membership what the Holy Scripture does not demand of them; he may not legislate where the Holy Spirit has not legislated in the Scriptures.

Jurisdictionally, then, the church is no less limited by the explicit and implicit injunctions of the word of God than the state.

Christian Libertarianism in the Family

The case of the family is somewhat, though not entirely, different from that of the state and church. The goal of parents is to nurture their children in the Faith with the result that their seed graduates from tutelage and becomes mature adults (*Gal. 4:1, 2; 1 Cor. 13:11*). Children's freedom is restricted because they are mentally, emotionally, and physically incapable of exercising the responsibilities of freedom. Parents impose discipline with the goal of forming in children self-discipline. Sensible parents do not wish for their children to remain forever at home; parents train children to start new marital covenants (*Gen. 2:23, 24*). Indeed, when we see adult children living for extended periods at their parents' home, we detect an abnormality: divorce, marital separation, death to a spouse, or simply overprotective parents or overdependent children. Perpetual tutelage of children is a disgrace and a concession to parental failure. Our parental goal is, by God's grace, to raise up of our covenant seed free individuals under God.

Christian libertarianism is not equivalent to anarchy

While the wife's formal freedom is limited by her submission to her husband and while her relation to her husband is not analogous to the citizen's relationship to the civil magistrate or the church member's relationship to the church leadership,¹⁴ the Christian wife nonetheless enjoys maximum freedom under God's law. Since her relation to her husband is of his bone and of his flesh (*Eph. 5:28-31*), she participates in his freedom.

Not Anarchy, but Obedience

Christian libertarianism is not equivalent to anarchy. The state, the church, and the family are legitimate, divinely ordained orders. The role of the individual is to obey duly constituted authority, not to overturn that authority. Christian libertarianism does not furnish warrant for insurrection or revolution. The tyranny of an unjust state or an unjust church (or an unjust family, for that matter) does not justify insurrection. In the state we often can work by means of legitimate channels to alter the injustice. If there are no channels (for example, in a totalitarianism or dictatorship), we must appeal directly to the sovereign God and wait patiently for his justice. In the church too we can follow valid channels of adjudication, and if they prove unfruitful, we can transfer to another congregation. Children and wives can appeal to the church and the state in clear cases of tyranny they suffer from husbands or parents, respectively. Further, the fact that the state or church implements a law or regulation beyond the explication or implication of Holy Scripture (and thus transgresses the limits of its authority) gives no warrant for Christian's disobedience. Christians are required to "submit [themselves] to every ordinance of man for the Lord's sake" (*1 Pet. 2:13*). The state's or church's disobedience does not justify the Christian's disobedience. Of course, I refer to phenomena the Bible neither requires nor forbids. No Christian may obey the state, church—or any other mediate authority—when it requires what the Bible forbids or forbids what the Bible requires (*Ac. 5:29*).¹⁵

In any sphere and situation, we must meet injustice with justice, not with another injustice; and insurrection and revolution are clearly injustices. The task of Christians under the authority of intrusive or tyrannical orders (if they cannot validly leave the jurisdiction of those orders) is to work within legitimate channels to change those orders, bringing them under the authority of Christ's law-word, thus limiting their jurisdiction to God's written revelation.

The Responsibility and Fear of Freedom

The presupposition of Christian libertarianism is that *God permits great human freedom*. To be sure, all human freedom is not only ethically but also metaphysically circumscribed by the absolute predestinating hand of God (Christian libertarians are no existentialists). Man's freedom, like every other dimension of his existence, is derivative. However, as the Westminster Confession of Faith observes, "Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently" (*Ch. 5, Sec. 2*). Men's choices are one example of "second causes," and one of man's (frequent) choices is sin. *God grants man the freedom (though never the permission) to sin*.

This infuriates Pharisaic autocrats, whether statist, ecclesiocrats, or parental tyrants. They are not content to enforce the law of God appropriate to their sphere's

jurisdiction; they must *obliterate* all sin (real or imagined). The pledge of God's direct judgment on sin in both time and eternity is not sufficient for them; they must be God's choice avenger in all things. If they are statist, they must outlaw or greatly curb smoking, jaywalking, and private property. If they are ecclesiastics, they must forbid attending amusement parks, missing Wednesday "prayer meetings," and drinking alcoholic beverages. If they are tyrannical parents, they must exact rigid, unquestioning obedience of their teenage and even adult children (violating *Eph. 6:4*). *For these avenging angels, the pure, infallible word of God is never enough*. They must supplement the written word of revelation with their own tentative but arrogant word of revelation. They are at war with God's created order and his inscripturated revelation.

The sin does not rest entirely with the authoritarians, however. God grants man great latitude and freedom under his law and jurisdiction. *But many men do not like freedom*; some actually fear it. They surrender it willingly to external human authorities, usually the state, and often the church. They deserve to be treated as slaves because they possess a slave mentality. They disobey the Scriptures and become servants of men (*1 Cor. 7:23*). God therefore permits them to suffer the tyranny of unjust men. As a pastor, I once had a very strong-willed church member tell me, "I hate you because you give too much freedom in the church." She lusted for ecclesiastical slavery. Those who lust for slavery usually get their lust fulfilled. That they subsequently complain about their slavery exhibits their double-minded hypocrisy.

By contrast, we Christian libertarians can so forcefully stress freedom under God's law because we believe so forcefully in God's operation and providence in history. We hold one main reason it is not necessary for the state and church to obliterate all sin in society is that God reserves to himself judgment for most sins. He is historically active in his work of judgment. He does not commit most judgment into the hands of man (*Rom. 12:19*). Perhaps God does not allow men to avenge most sins because he does not wish for man to be tempted to play God (sinful man already has an innate problem with that temptation; *Gen. 3:5*). One thing is certain: *most sins may not be punished by any human institution or agency*—God reserves judgment to himself. Tyrants in both state and church naturally resent this intrusion into their authoritarian agenda, but it is doubtful God will soon change his mind.

In the words of the Chalcedon ministry statement, therefore, Christian libertarianism, following Christian orthodoxy, "sets limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the true source of human freedom (*Gal. 5:1*)." No man or human institution—be it Pope, father, king, elder, president, nation, business—may arrogate the authority inhering in God alone.

The principal government in the earth is the self-government of the Christian under God's authority,

expressed and mediated in the inscripturated word. He may not surrender this government to mere man: "And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (Jn. 8:35, 36).

¹ Rousas J. Rushdoony, *Politics of Guilt and Pity* (Fairfax, VA [1970] 1978), 331, 332.

² *idem.*, *Christianity and the State* (Vallecito, CA, 1986).

³ This essay presumes the correctness of the Calvinistic notion of sphere sovereignty. See Abraham Kuyper, *Lectures on Calvinism* (Grand Rapids, 1931), 79 and *passim*. The three principal spheres are the family, church, and state, each interrelated but not equated, and each subject directly to divine jurisdiction. Sphere sovereignty forbids the union of any of these spheres, and the subordination or assimilation of one by another.

⁴ It is essential to differentiate Christian libertarianism from the liberal justification of individual freedom: "The modern or liberal idea of freedom emerges with the attribution of rights of the mere individual against those in authority over him. By the mere individual we mean the individual considered apart from any specific social role," John Plamenatz, "Liberalism," in ed., Philip P. Wiener, *Dictionary of the History of Ideas* (New York, 1973), 3:36. Christian libertarianism, like the Bible itself, is not concerned with abstract individual "rights," but with godly freedom and obedience in a covenantal context. For an explanation of the relation between covenantal theology and individual political freedom, see Charles S. McCoy and J. Wayne Baker, *Fountainhead of Federalism* (Louisville, 1991).

⁵ Greg L. Bahnsen, *Theonomy in Christian Ethics* (Phillipsburg, NJ, 1984 ed.), 317-472. Bahnsen addresses freedom under God's law in the state, but unfortunately, not in the church.

⁶ Owen Fourie, "The State Reduced to its Biblical Limits," in ed., Andrew Sandlin, *A Comprehensive Faith* (San Jose, 1996), 193-200.

⁷ See R. J. Rushdoony, *Institutes of Biblical Law* (no loc., 1973).

⁸ John Stott, "Biblical Preaching is Expository Preaching," in ed., Kenneth S. Kantzer, *Evangelical Roots* (Nashville, 1978), 159-169.

⁹ It is not in any sense implied that the ecumenical creeds and Reformation confessions may not exert subordinate authority in the church, since we consider the doctrine they posit nothing more than valid deductions from Holy Scripture. No one may employ Holy Scripture to overturn orthodoxy. See Andrew Sandlin, "Orthodoxy," *Calvinism Today*, Vol. III, No. 4 [October, 1993], 21-25, 32.

¹⁰ John Calvin, *Institutes of the Christian Religion*, trans. John Allen (Grand Rapids, 1949), Bk. 4, Ch. 10, Sec. 1, emphasis in original.

¹¹ Robert H. Bork, *The Tempting of America* (New York, 1990).

¹² Andrew Sandlin, "Hermeneutical Activism," *Chalcedon Report*, July, 1992, 9-14.

¹³ For a masterly treatment of this subject, see Calvin, *op. cit.*, Bk. 3, Ch. 19.

¹⁴ The absolute Biblical analogy is that of Christ and the church, to that of the husband and the wife (Eph. 5:25-33).

¹⁵ In addition, an individual may bind himself by a vow, e.g., to obey another individual (Ex. 21:1-6), but the making of such a vow is strictly voluntary. A woman makes such an oath when she marries: she will obey her husband in all matters not contrary to Holy Scripture. In most cases, for a free Christian man to make such an oath to the state or church leadership is harardous and contemptible.

The Province of Rebels

By Rev. Andrew Sandlin

Likewise also these filthy dreamers defile the flesh, despise dominion [or reject government], and speak evil of dignities.

Jude 8

Under the guise of opposing tyranny and endorsing freedom, many individuals reject human authority in history. They are rebels and anarchists at heart, and they appear in God's three main spheres: family, church, state. In the family, obstreperous wives justify disobedience to husbands on the grounds of husbands' sins, and rebellious children do the same on the grounds of parental errors. In the church, superpious rebels despise church authority and use the flaws of eldership to excuse their mounting ecclesiastical insurrections. In the state, seditionists at heart validate their opposition to any civil authority by branding almost any law of any kind tyranny. The alleged Christians among these groups are quick to point out the fact of God's absolute authority over all human institutions (in this they are right) and from this premise rebel against derivative human authority (in this they are wrong). The immediate authority of God does not obviate the mediate authority of man in the main spheres of the family, church, and state, even if that mediate authority is less than perfect and just (it will, in fact, always be less than perfect and just in a sinful world).

Christ confronted this province of rebels in his earthly sojourn. Jewish nationalism vehemently opposed to the Roman rule in Palestine flourished during Christ's earthly ministry. The Nationalists, or, more properly, Zealots,¹ a thoroughly political sect, pressed and battled for the overturning of Roman hegemony and interpreted the Messiah of the Old Testament to be none other than the supreme political figure whose emergence would guarantee political victory for the subjugated Jews. The Zealots wrongly assumed (as do many "dispensationalists" today²), that Messiah's kingdom is mainly a political kingdom, and their disappointment at our Lord's refusal to pander to their self-serving and provincial sedition may have precipitated his death.

Calvin was convinced that Jude 8 was especially applicable to the political insurrectionists of his day, "who . . . wish to abolish all order. . . . [T]heir chief object is to be free from every yoke."³ Though the text does seem to refer specifically to political radicals, it cannot be denied that this same attitude toward lawful human government obtains in other spheres as well.

The most noticeable instances of sedition are in the state, where fanatics, citing the sins of statist tyranny (real or perceived), threaten to overturn the social order, blow up state buildings, withhold taxes, and incite riot and anarchy. Some do this in the name of Christ and his word. They will receive no encouragement from the Scriptures,

however. Our Lord was no political revolutionary, nor were his disciples. And when Christianity conquered the Roman empire, its victory was forged not by force of arms but by faithfulness of obedience. The gospel and Christian obedience can accomplish a social transformation of which the utopian fanatics of armed, violent revolution can only dream.

They have not learned a crucial lesson: *tyranny in any sphere is no justification for revolution* (and there is scarcely the latter which does not engender a tyranny greater than that which elicited the initial rebellion). In all spheres, we must meet injustice with justice, not with greater injustice.

Rebellion in the State

The tyranny of the modern state is a grim fact. Actually, the history of the state is virtually a history of tyranny. Civil governments (of all forms, “free” democracy included) overtax, deceive, abuse, torment, and subjugate their citizens.⁴ We at Chalcedon have exposed and opposed this tyranny for three decades.⁵ There is no reluctance at Chalcedon and among other Christian reconstructionists to expose and refute this statist tyranny.

Unfortunately, not all who perceive this statist tyranny (and some tyranny they invent in their own minds) respond to it properly. They are driven by secular libertarian, and usually rebellious and anarchic, impulses. While political liberals worship the state as the supreme expression of the autonomous authority of man, libertarians worship the individual as the supreme expression of the autonomous authority of man. Both are wrong, and both are evil.

In Romans 14 Paul delivers the *locus classicus* on the Christian’s relation to the state. He is not presenting a full-orbed program of the godly state (the outline of which was revealed quite extensively in the Old Testament), merely addressing the question of how Christians should respond to civil authority in an unchristian society (see 12:17-21). He argues neither that Christians should worship the state nor that they should revolt. Rather, he requires them to submit to their civil rulers. Of course, he does not intend to contradict the Biblical injunction requiring obedience to God when divine and human authority contradict. Man must disobey the state (or any other authority) when it requires what God forbids or forbids what God requires (Ac. 5:29). However, *the mere existence of evil or tyranny in the state is no justification for disobedience*. That is, none may argue, “This is an evil state, and thus I am not obliged to obey the law.” When Christ responded to the crafty question of Pharisees and Herodians with “Render therefore unto Caesar’s the things which are Caesar’s and unto God the things which are God’s” (Mt. 22:21), he was not, as many Christians surmise, approving dualism between and God and civil government, much less the secularization of human government, but rather asserting that responsibility to divine authority does not cancel responsibility to civil authority.

God has furnished recourse for addressing tyranny in the state.

One of the great expressions of this fact occurs in the powerful movie, *The Falcon and the Snowman*. The character indicted for selling state secrets to the Soviet Union is asked by an FBI agent, “Why did you do it?”

He replies, “Did you know we are the only nation on earth to use nuclear weapons against our enemies? We destabilize other governments. The CIA assists insurgents in other countries. This country is hypocritical.”

To which the agent responds insightfully, “There are other forms of protest.”

Indeed, there are. Prayer for our civil rulers (1 Tim. 2;1, 2), imprecatory prayer (Ps. 79; Rev. 6:9-11), godly prophetic witness (Rev. 12:10, 11), including confrontation (1 Kin. 18; Mt. 14:4), and other actions are Biblically justified—and demanded. Nor is the obligation of Christians to defend their lives, families, and property from direct molestation (Ex. 22:1-4) in any way questioned. Moreover, the traditional Calvinistic view⁶ that lower territorial magistrates may forcibly protect citizens in their charge from the tyranny of higher civil magistrates (that is, as a defensive action) may be Biblically legitimate (e.g., Jud. 3:12-30). But insurrection and revolution are inappropriate and injurious.

We do not advance Christ’s kingdom by guns and bombs (2 Cor. 10:4, 5). Christ’s is not a political kingdom: it is a religious kingdom with political effects. Likewise, ours is not a political vision: it is a religious vision with political implications.

Rebellion in the Church

The church today in many quarters is in a horrid condition. Virtually every mainline Protestant denomination long ago apostatized from its historic orthodox moorings, the Roman Catholic Church (especially since Vatican II) has been unable to assuage the onslaught of modernity in its midst, and the evangelical churches are rife with existential (me-first, feel-good) reductionism.

The response by the godly to these errors, like the response to the errors in the state, is not insurrection and anarchy but faithfulness and obedience, submission to God’s absolute authority and to man’s derivative authority without in any way endorsing the sins of the latter. “We have today in the church,” Rushdoony notes, “a fearfulness to exercise godly authority as well as a prevalence of humanistic authoritarianism.”⁷ Both are evil.

Christ intentionally taught in the apostate synagogue of his day, and St. Paul always seemed to seek out the synagogue for the site of his ministry, consistently one of rebuke to Jewish apostasy. The unbelieving Jews eventually cast out both Christ and Paul (and most of the rest of the true Christians, for that matter). God’s eternal judgment rested on the apostate Jewish order (Mt. 23:37-39), and eviscerating that order by insurrection or stealth was not necessary. *It is not necessary to revolt against sinful or tyrannical authority to witness against it.*

The reformers did not press to divide the Western

church, but were perfectly willing to purge the evils from within. Only when the Pope anathematized them with thunderbolts did they reluctantly start "Reformational" churches. As firm supporters of catholic substance,⁸ they were dedicated not to schism but to faithful obedience. When schism occurred, it was in spite of—not because of—their faithfulness.

Ecclesiastical insurrectionists today who damn all churches unless they measure up to some abstract subjective standard may not derive comfort from the Scriptures. The churches of Corinth and Galatia and many others were something less than sterling examples of ecclesiastical fidelity, yet they were the objects not only of the apostles' stern reprimand (*1 Cor. 3:1-9; 5:1-6:8*), but also tender affection and concern (*2 Cor. 6:11, 12*). From the human perspective, the infallible indicia of the church, suggests Calvin, are "the word of God purely preached and heard, and the sacraments administered according to the institution of Christ [;] there, it is not to be doubted, is a Church of God."⁹ Unfortunately

there have always been persons, who, from a false notion of perfect sanctity, as if they were already become disembodied spirits, despised the society of all men in whom they could discover any remains of human infirmity. Such, in ancient times, were the Cathari, and also the Donatists, who approached to the same folly. Such, in the present day, are some of the Anabaptists, who would be thought to have made advances in piety beyond all others.¹⁰

As a prime instance, during my pastorate, one couple visiting my congregation was incensed that I did not preach against smoking and alcohol. They asserted, "In all the churches we have ever attended, the elders never listened to our correction." These Pharisees saw the sins (at least perceived sins) in everybody else's lives, but not their own. They were soon on their way to "correct" more elders! They erroneously judged the church from the standpoint of their own antinomian and subjective "piety," rather than from the objective indicia revealed in Scripture.

Christians may follow legitimate forms of protest in sinful churches just as they may in sinful states. If those protests (usually in the form of judicial process) prove unfruitful, members can always (if they have acted circumspectly) obtain transfer to another, but more sound, congregation. They may work judicially to purge the church, or they may transfer; they may not mount seditions to subvert the church. The judgment of sinful churches rests in the hands of the just, Almighty God (*Rev. 2, 3*). The solution to sinful churches is not to foment sedition, withhold giving, start rumors, and slander or otherwise torment the eldership: **"For the wrath of man worketh not the righteousness of God"** (*Jas. 1:20*).

Rebellion in the Family

What is true of church and state is equally applicable, if anything more applicable, in the Christian family, the

most important divine institution. The husband is the head of the wife (*1 Cor. 11:3*), and the parents (unitedly) are the authority of the offspring (*Eph. 6:1*). The proximity of the familial relationship renders the sins and flaws of authority even more noticeable to its subjects than the sins and flaws of authority in the church and state to their subjects. Wives readily perceive the sins of husbands; children as readily recognize the sins of parents. This recognition tends to undermine familial authority if its Biblical mandate is not maintained. Wives grasp at the husband's distemper, laziness, indecisiveness, lust, ingratitude, thoughtlessness, and a host of other sins as excuses for their own rebellion. Similarly, children almost instinctually justify their own province of insurrection by pointing to sins of parents. None, to be sure, can minimize the significance of these sins. Today's family, no less than church and state, is far from its ideal; indeed, in many cases it is positively perverse. In a recent essay exposing the flaws of the modern relation between husbands and wives, and uncharacteristically accurate and frank for a secular publication, the author notes:

The fact is that it's not easy being a guy these days. In the 1950s, family life reflected the reality that a man and woman would marry, have children, and for the rest of his days, the man would support them.... In this era, family life is under siege: Young men face a real uncertainty about being able to earn a living to support themselves, let alone their families, and lots of women want to have their children alone. There are no real fathers for those kids. And the relationship between the men and women who brought them into the world is going very poorly.¹¹

Naturally, it is "going very poorly." One cannot flout the laws of Biblical revelation and the created order with impunity: *the debt to the law, including familial law, cannot be escaped.*

The solution to these and manifold other sins and errors in the family, however, is not insurrection. The wife may not cajole, slander, and undermine a husband, much less threaten to divorce, merely because he is sinful or does not meet her expectations. Marriage is more than romantic arrangement. It is a divinely appointed covenantal sphere (*Mal. 2:14, 15*). It cannot be severed merely because one spouse "falls out of love" (as though love were something one "falls" into in the first place!), or wearies of the sins of the other. Marriage as a covenant is a judicial, not a conventional or "spiritual," arrangement. Because it is easy to end marriages in modern antinomian culture, wives (husbands too) treat the marital covenant diffidently; they act as though imperfection or sin in the spouse is justification for rebellion against the covenant oath. In this they are gravely mistaken.

Likewise, children stand under covenantal authority of parents. They may not undermine parental authority even if that authority practices drunkenness, unconcern, or tyranny. If parental authority violates civil law in mistreating children, it is the obligation of the civil magistrate (or, lacking that

exercise in a non-Christian state, the church) to intervene. It is not the prerogative of children, however, to strike their parents, slander them, or abandon their home.

Recourse to tyranny and sin in the family is no less available than in the church and state. An aspect of the blessing of what has come to be called today "extended" families is the recourse to its members in time of need (*1 Tim. 5:8*). Additionally, the church is commissioned to assist the family (*1 Tim. 5:9, 10*), to serve the covenant (this includes assistance in times of serious conflict). The state, moreover, in certain limited cases in which family authority violates civil law in harming a family subject, is authorized to deter that sinning authority. The church and state are checks, carefully limited checks, but checks nonetheless, on the tyranny of family authority.

Insurrection in the family is by far more egregious than insurrection in the church or state, since the family is the central covenantal institution. In fact, as the case of Absalom (*2 Sam. 14-18*) and others indicates, insurrection in the family readily leads to insurrection in the church and state. Wives who spurn their husbands or commit adultery will eschew church discipline and state sanctions. Teenagers who slander their parents or young adults who marry against Christian parents' wishes are no more inclined to heed church and state authority. *Rebels tend to be rebels in every sphere.*

Conclusion

In the family, as in the church and state, subjects (wives and children) must meet injustice, not with the greater injustice of sedition or anarchy, but with justice, faithfulness and obedience.

Sin on the part of authority is especially grievous (*Jas. 3:1*), but rebellion is never appropriate (*Num. 16*). The province of rebels is the province of God's judgment.

¹ Alfred Edersheim, *The Life and Times of Jesus the Messiah* (New York, 1905, eighth ed.), 1:237-242.

² See, e.g., J. Dwight Pentecost, *Things To Come* (Grand Rapids, 1958), 446, 447. For an excellent corrective, see George E. Ladd, *Crucial Questions About the Kingdom of God* (Grand Rapids, 1952), 111-117.

³ John Calvin, *Institutes of the Christian Religion*, trans. John Allen (Grand Rapids, 1949), Bk. 4, Ch. 1, Sec. 8.

⁴ See Hannah Arendt, *The Origins of Totalitarianism* (Cleveland and New York, 1958 ed.).

⁵ R. J. Rushdoony's first position paper, significantly enough, was "Conflict With the State," *Roots of Reconstruction* (Vallecito, CA, 1991), 1-5.

⁶ Calvin, *op. cit.*, Bk. 4, Ch. 20, Sec. 31. See also M. Eugene Osterhaven, *The Faith of the Church* (Grand Rapids, 1982), 184, 185.

⁷ See R. J. Rushdoony, *Systematic Theology* (Vallecito, CA, 1994), 2:725, 726.

⁸ Jaroslav Pelikan, *Obedient Rebels* (New York and Evanston, 1964).

⁹ Calvin, *op. cit.*, Bk. 4, Ch. 1, Sec. 9.

¹⁰ *ibid.*, Bk. 4, Ch. 1, Sec. 13.

¹¹ Lionel Tiger, "Nasty Turns in Family Life," *U. S. News and World Report*, July 1, 1996, 57.

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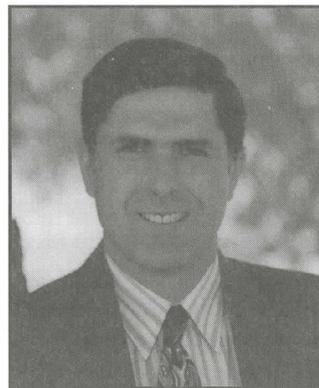
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BIBLICAL STUDY

Complete in Jesus Christ

By Rev. Mark R. Rushdoony



Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in him dwelleth all the fullness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (Col. 2:8-12)

Chalcedon is often falsely accused of just the sort of thing Paul here warns against. Many see in our writing terms they do not understand, allusions to historical trends, and calls to apply the Faith in ways they have never heard it being applied. Their immediate reaction is to accuse us of polluting the gospel with extraneous matters, of following "philosophy and vain deceit" and "traditions of men." Others are even so frightened that our theological view has a name, "Christian Reconstruction," that

they assume we must be a cult.

At least most of such critics care whether we are Scripturally sound. This is to their credit. But it is important to remember that God is the Sovereign over all creation, and Jesus Christ must be given the preeminence in all things (1:18). This is how Paul began his letter to the Colossians. It is wrong to limit the Father or the Son to the work of salvation, and as His children we must not put restrictions on the claims of the head of all "principality and power" (v. 10). Unfortunately, in the name of the "pure gospel," that is just what too many do.

If we look at what Paul is saying, however, we see that his condemnation was not of those who seek to expand the kingdom of Christ, or knowledge of it, but on those who thought there was another way than through Christ. These false teachers implied that Jesus Christ was insufficient and that their "philosophy" or "traditions of men" offered a better way. Paul is speaking harshly here of those who added rules and traditions to the gospel, not to those who were building on it as their cornerstone.

*Christ's perfection is to
be the basis of our
completeness*

"Beware lest any man spoil you" (v. 8), Paul warned. That is, beware lest any steal you from loyalty to Jesus Christ. The warning against philosophy must not be separated from vain deceit. It is a warning against the ideas of men who in their vanity seek to be wise without God. The content of these false ideas will change from generation to generation but they always carry an air of newness and persuasiveness about them. For our most modern such ideas, look at current self-help books or listen to the talk shows for the accepted human wisdom of our day. There are two reasons such so-called wisdom is "vain deceit." One is that it follows after the traditions of men, not Christ, and another is that it follows after the "rudiments" or the elements of the world.

The focus of orthodox Christianity must always be that in Jesus Christ "dwelleth all the fullness of the Godhead bodily" (v. 9). It is because Jesus our Savior was the incarnate God that there was no deficiency in His person or work. We need not add the ideas or traditions of men to make His work more efficacious. In fact, to do so implies Christ was in some way deficient. Does Christ provide our salvation, or does Christ plus something else provide our salvation? If the fullness of the Godhead dwells in Jesus Christ and we require more than Jesus Christ, then we ask for more than God. What would that be? Paul says

the Godhead dwells in Jesus Christ "bodily." That means substantially, or essentially: "Whosoever denieth the Son, the same hath not the Father" (1 Jn. 2:23).

We are "complete in Him." Christ's perfection is to be the basis of our completeness. To look for any element of salvation outside Christ detracts from His claim to all principality and power and shows ingratitude by seeking elsewhere what we already have in Christ.

The sufficiency of Jesus Christ was in opposition to those who sought to add requirements to faith. In particular, the Judaizers brought Pharisaical teachings and demands into the church. Chief among these was the requirement of circumcision. But Paul reminded the Colossians that the ultimate circumcision was of the heart (Dt. 10:16; 30:6; Rom. 3:29), not the flesh. As he told the church at Philippi, those of the true circumcision were those "which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (3:3). All he had as a circumcised Jew and Pharisee he counted as loss and dung, wishing rather to be found in "the faith of Christ, the righteousness which is of God by faith" (Pbil. 3:7-9).

If Christ alone provides our salvation and circumcises our hearts, it is at best presumption to look for more. If Christ has circumcised the foreskin of our hearts, what spiritual benefit can be claimed for the physical rite? Circumcision, we must remember, was (usually) performed on the infant. It did not involve the child's will and thus represented a covenant of grace, not race, of God's will, not man's. The Judaizers were now using circumcision not as a rite of a gracious covenant; but as an act of initiation into a "Christianized" Judaism. They thus made it a work, and as such had turned it into a Pharisaical tradition of men, completely contrary to its original purpose and antithetical to salvation by grace alone through faith in the all-sufficient atonement of Jesus Christ.

Circumcision was to illustrate man's inability and need for God's salvation. Adding it as a required initiation to that salvation perverted both circumcision and the gospel.

In the Christian church, circumcision was replaced as the sign of the covenant by baptism. Just as circumcision represented man's inability and God's grace, baptism represented covenant man's death and resurrection to life in the substitutionary work of Jesus Christ.

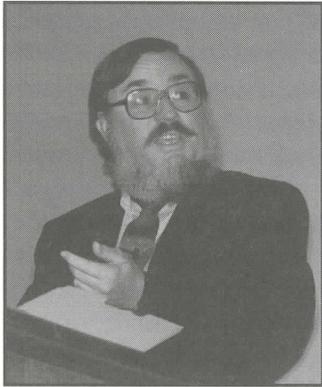
Like Moses' brass serpent and even the ark of the covenant, circumcision was misused and, as a religious rite, was dropped. Man is able to misuse and pervert anything he touches. When any object, person, institution, or rite is misused as an element of salvation, its usefulness in promoting true salvation may have been permanently compromised. Fortunately, our salvation depends solely on God, Who changeth not.

It is good to be wary of new ideas. But the dangerous additions are those which add to the gospel of salvation exclusively by the work of Jesus Christ, not those which seek to proclaim it in ever-broader ways.

Puritans and Anglicans

By John Lofton

"For I have not shunned to declare unto you all the counsel of God." (Acts 20:27)



As Christians we are to think God's thoughts after him (and, of course, obey them). And we are to put the same emphasis on God's Word that God does. To reverse God's order, or to ignore it, is to disobey God. To have a plan for life other than God's plan, is to hate God.

Now, to be sure, to differ about such things will be

seen, by some, as so-called "inside baseball," something that is utterly irrelevant to real life, something that is gratuitously quarrelsome, something that is akin to arguing about those angels and how many of them can fit on a pinhead. But, this is a serious and dangerous mistake. The difference between preaching and living God's Word — in the way and in the order God graciously gives it to us — is the difference between preaching and living the true Gospel or "another gospel" (*Gal. 1:6*).

Puritans versus Anglicans

A vital and crucial case in point is the fight between Puritans and Anglicans. In his wonderful book *The Godly Man In Stuart England: Anglicans, Puritans, And the Two Tables, 1620-1670* (Yale University Press, 1976) — meaning the Ten Commandments, the Two Tables of His Law that God gave to Moses, Commandments One through Four, and Five through 10 — J. Sears McGee who, at the time, was an assistant professor of history at the University of California at Santa Barbara, begins by quoting a sermon by Thomas Case to the House of Commons on May 26, 1647. Case, a prominent member of the Westminster Assembly of Divines, asks his audience if they had seized the moment "which God hath fashioned and prepared by His own hand, for the accomplishing of the great work of the reformation, wherewith God hath entrusted and honored you?" He asks, specifically, what they had done both as individuals and as Parliament-men in reference to the First Table of the Law? — the duties of man towards God — adding that those members who were guided by both Tables were godly men who had, like "so many Joshuas gone about the work in God's strength, God's methods and to God's ends."

Now, Thomas Case's inquiry was an excellent question then. And it remains a most relevant question for Christians

today. Noting, correctly, that Puritans saw in Anglicanism not English Protestantism but, instead, Arminianism and Roman Catholicism, McGee quotes the Puritan Richard Sibbes as saying that true doctrine and errors, "whether Popish or Arminian," could no more be mixed together "than oil with water, iron and steel with clay" and that such mixtures "cease to be religions in God's account."

A quick definition here regarding Puritans. McGee, again correctly, says that they were those whose highest priority was the dissemination of "Godly preaching," their vision being that England could, thus, move toward complete reformation, meaning the establishment of "a piety and a moral order" which was distinctive.

In the troubled times of the so-called "Glorious Revolution" in England, McGee says the question all men were asking was the crucial question: "What should we *do*?" He says they wanted concrete, practical answers as to what their conduct ought to be. For example, Sir Edward Hyde, Earl of Clarendon, an Anglican, wrote that "it is not our being in adversity, but behaving ourselves well under it, that will hasten our deliverance." Thus, the questions for the statesman and his contemporaries were: How do we act so as to gain God's favor and support? What particular acts are particularly pleasing to Him? What, specifically, is a godly man's "carriage" and "conversation" while he is in the world? And, again, these are questions that are crucial to our lives today and which are being talked about in our churches, homes, schools, by our elected officials, and in the media, daily.

The presupposition underlying the Puritan emphasis on these questions was that man was to fulfill God's plan for man by obeying God's instructions. Failures of obedience would, sooner or later, be punished in the ungodly and chastised in the godly. It was therefore of the highest importance to know about sin in a practical, concrete way.

The Root of the Disagreement

But, despite their many agreements, there was a serious and substantive disagreement between Puritans and Anglicans regarding the Two Tables of God's Law — as there is today among Christians. Indeed, McGee says it is no exaggeration to say that "the most prominent theme" in Puritan exhortations was "the fundamental necessity of scrupulous obedience to the First Table." The Anglicans, however, generally speaking, but with certain exceptions and overlapping views, tended to emphasize the Second Table since most Anglicans had what McGee calls a more optimistic — I would say un-Biblical — view of human nature and reason. For example, in a funeral sermon in 1649, the Anglican Thomas Pierce said plainly: "The Second Table is the touchstone to our obedience to the First [Table]."

But, as the Puritan Richard Sibbes succinctly put it, reversing Pierce's emphasis: The "rise of all sin against man is our sinning against God first. . . . The breach of the First Commandment is the ground of the breach of all the rest." His argument was that if God were accorded His proper place in the heart of the Christian, to the exclusion of all

false gods and improper desires, then sins of all kinds would be avoided as a consequence. And the term which summed up all those iniquities which were proscribed by the First Table was "idolatry."

Sibbes adds: "Beloved, here is the bane [or the source of evil or curse] of men's souls, that they will be their own carvers and take of the Gospel what they list [desire]." His point being that this would not do because truly converted men strove to obey God fully, that "partial obedience is indeed no obedience at all." He who hates sin hates *all* sin.

And, as the late Richard Weaver noted in that well-known saying — "ideas have consequences" — the Puritan emphasis on the First Table of God's Law resulted in their history-changing protest against the refusal of the authorities, Elizabeth and her bishops, to rid the Church of England of what they called "the dregs of popery" which the Puritans charged, correctly, remained in its liturgy and government. By emphasizing the First Table, by claiming God's priorities as their own, the Puritans insisted that God should never be worshipped except by the methods prescribed in the Scriptures, period.

The Puritan goal was freedom, a true Christian liberty, from what seemed a vast, thick, suffocating fog of superstition which had enveloped Christendom for many centuries. Whereas, as McGee notes, many Anglican/Arminians regarded themselves as engaged in a counter-reforming movement dedicated to undoing what they considered to be the Protestant damage of the Reformation.

Godly Political Heritage

And the Puritans left us a godly political heritage as well — though we have frittered it away. As even David Hume, an atheist, acknowledges in his *History Of England*: "So absolute was the authority of the Crown at that time that the precious spark of liberty had been kindled and was preserved by the Puritans alone; and it is to this sect that the English owe the whole freedom of their Constitution."

The Episcopal clergy preached the doctrine of non-resistance, and upheld the royal prerogative and the most tyrannical exercise of kingly power. As Thomas Macaulay said of the Episcopalians, they "were never weary of repeating that in no conceivable case, not even if England were cursed with a king . . . who, in defiance of law, and without the pretence of justice, would daily doom hundreds of innocent victims to torture and death, would all the estates of the realm be justified in withstanding his tyranny with physical force."

The Puritans, on the other hand, both wrote and struggled for constitutional government. They sought to have the representative principle of their own church government reproduced in the government of the state. And how this worked itself into the British Constitution is demonstrated by Dr. J. F. Bright in his book *The History of England*. He writes that when Henry Grattan said in the Irish Parliament, "The Presbyterian religion is the mother

of the free Constitution of England," he was stating a simple fact. And S. R. Gardiner, in his *History Of England*, says: "Under the watchwords of faith and duty our English liberties were won; and however much the forms of Puritanism may have fallen into decay, it is certain it is under the same watchwords alone that they will be preserved as a heritage to our children."

Speaking of Puritanism in his *Short History Of England*, J. R. Green observes: "It saved Scotland from a civil and religious despotism, and in saving the liberty of Scotland it saved England as well. . . . In the revolution of 1688 Puritanism did the work of civil liberty it had failed to do in 1642 . . . slowly but steadily it introduced its own seriousness and purity into English society, English literature, English politics. The whole history of English progress since the Restoration, on its moral and spiritual side, has been the history of Puritanism."

But, Puritanism's influence went much farther than England. The great Dutch jurist Groen Van Prinsterer, says: "In Calvinism lies the origin and guarantee of our Constitutional liberties." And our great historian of the last century, George Bancroft, declared: "He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American liberty."

In 1625, a leader of the Puritans, John Preston, said — in a statement that reminds us of many who call themselves Christians today, and even have the Christian name in the name of their organization — that the reason "that religion suffers an eclipse in any place" is that the people are not sufficiently chagrined [mortified or disappointed] and angered by dishonor falling upon "the things that belong to God." As an example to illustrate his call for a "holy anger" against those dishonoring God, Preston cited Moses whose "zeal was kindled in his breast when he saw the idolatry of his people," and he also noted the "superstition and idolatry of the people" as first among the causes for the plague which afflicted the Israelites, as mentioned in Numbers 25. Another Puritan preacher, Robert Bolton, was a little less subtle, referring to those attacked by Preston as "profane Esaus, swinish Gadarenes, senseless earthworms."

Preaching

The program of another Anglican leader, William Laud, also demonstrates this important confrontation over the Two Tables of God's Law. Laud ordered several un-Biblical innovations in worship. His reissue of the so-called "Book of Sports" which licensed Sunday recreations directly breached the Fourth Commandment regarding Sabbath observance. And his enforcement of this program led to the suspension, silencing and ejection of Puritan preachers and Puritan attempts to install "Godly preachers." Says McGee: These requirements were to the Puritans "a calculated plot to undermine their attempts to obey the first Four Commandments."

And the Puritans reacted to this plot in no uncertain terms. When the Long Parliament opened, the previously

mentioned Thomas Case preached powerfully on the text from Ezekiel 20:25 regarding God's judgment on and the hideous consequences of the actions of the sinful Israelites who disobeyed His Word. Not only did the authorities then fail to execute God's Commandments, Case pointed out, but they dishonored and despised God — and here one thinks of our Congress and Supreme Court, particularly on the so-called legalization of abortion — by defiling “God's ordinances with ingredients and mixtures of their own inventions.”

The Confrontation

Preaching *all* of God's Word, and urging obedience to *all* of God's Word, in the order in which God has graciously given it to us, was what distinguished the Puritans. They published their sermons as sermons, as treatises, and as commentaries, and also urged their parishioners to read them. The mark of even the lay Puritan was his demand for constant preaching. As John Winthrop said, in his spiritual diary in 1616 and 1617, expressing the theme which underlay all his own efforts: “Oh I see, if we leave, or slightly exercise ourselves in the Word, faith will starve and die and our hearts will embrace any dotages [senilities] of man's brain sooner than God's eternal truth, as I found by dangerous experience.”

The Contrast

McGee says that for both the clerical and lay Puritans, “the sins against the First Table of the Decalogue and the duties of worship which it required formed a consistent, coherent, incessantly reiterated theme” — that which is precisely lacking in any major Christian group today. In sharp contrast to those coalitions today who call themselves “Christian,” McGee adds that for the Puritans, “the fountain of all truth was the Bible and it provided warrants for all that men ought to do and injunctions against all that they ought not to do.” Indeed, today, in the so-called “Christian Coalition,” its leaders say that they are only “people of faith” out to change “public policy.”

And the Puritan preacher John Benbrigge addressed himself to just such individuals. In a 1646 work titled *God's Fury and England's Fire*, he denounced the “civil man” who he described as “a Second Table man” who “made it his whole religion to be just and true in all his dealings with men, *not once thinking of giving God His due*” (emphasis mine), whereas the First Table man quite reversed these priorities. And another Puritan preacher, Thomas Hooker, denounced “civil righteousness” only as one of the “false shadows of the state of grace.”

McGee writes that all of this no doubt is in agreement with Archbishop Ussher's observation, in his *Principles of the Christian Religion*, that in Scripture “breaches of the First Table are to be more severely punished, than the breaches of the Second,” and that men who believed that “the works of the Second Table, [such as] charity, alms deeds, and the like” were “the most meritorious works of all” had been duped by “the crafty practices of papists.”

The Anglican Approach

In contrast to the Puritans, McGee says that the Anglicans, among other things, believed that the mark of a good Christian was avoidance of theological controversies — we've certainly heard that one, *ad nauseam*, haven't we? — and concentration on Second Table duties. And that an acceptable measure of perfection in those Second Table duties was attainable by using Christ as an example.

Puritans and Anglicans also disagreed about how, exactly, and/or when, to disobey the civil government. All agreed there were some situations where obedience could not rightfully be demanded. But, Anglicans such as Robert Sanderson and the already mentioned Clarendon, limited men to a passive disobedience. Puritans such as Oliver Cromwell urged a more active resistance. In this view they were echoing John Calvin who had written that while obedience to higher powers must be performed, this must always be with “this exception...; that it not be incompatible with obedience to Him to whose will . . . kings should be subject, . . . [that is, God]. And indeed how preposterous were it, in pleasing men, to incur the offence of Him for whose sake you obey men!”

Citing the “lamentable example” in Scripture of the men of Ephraim who had obeyed their king's command that they worship calves in Bethel instead of Jehovah in Jerusalem, the Puritan preacher William Fenner pointed out that these men were “utterly destroyed for obeying their king rather than their God . . . Beloved, God's commandment is sovereign. . . . Whatever commandment is repugnant to God's Word, woe unto us if we do it.” McGee notes that this Puritan view was very different from the Anglican view that if the higher powers erred in some indifferent matter, God would judge only them.

Not so, said Puritan Richard Sibbes. Using the example of Meroz, who was cursed for “not helping the Lord against the mighty,” Sibbes said that this proved that the man who “suffers evil to be done which he might have opposed and hindered, brings the guilt thereof upon his own head.”

McGee says that “the whole weight of the Puritan rhetoric of obedience depended not upon an obedience to princes which issued in civil peace, *but upon the primacy of obedience to God, whatever might become of the civil peace*” [emphasis mine]. Paul Seaver, in his book *The Puritan Lectureships: The Politics Of Religious Dissent, 1560-1662*, says: “Preaching the saving Word was more important than preserving the public peace.” And the Puritan Thomas Hooker said, defending proper obedience to the first Four Commandments: “For shall it be a good plea for a traitor against the state to pretend his righteous dealing with his fellow-subjects? No more will God accept of such a service, where there is high treason against His Majesty, though there be some petty duties performed to men.”

One of Cromwell's chaplains, Nicholas Lockyer, also explicitly rejected the notion that peace with one's fellow man could be treated as an indication of true faith, observing: “Peace may be in a sinner's mouth, and wrath

in God's," and a soul given over to the devil might be as quiet as anyone could ask. A good, true peace, Lockyer believed, came from true faith and true obedience to all God's commandments against sin. And John Preston, already mentioned, defined an "unsound peace" as that of a man "secure and at rest," his mind not "occupied about sin, or about matters of salvation." This kind of peace, he said, is one that God hates.

When asked, not long before his death, what saints should be doing to demonstrate their true love for God — considering that it was time for men to be working more than ordinary — Preston replied: "Contend for the faith once delivered to the saints . . . you must be men of contention." Thomas Hooker agreed, noting that "contention implies opposition . . . when love is in most opposition, it is most violent in resolution." And John Owen declared that "great works for God will cause great troubles among men."

The Divinely Chosen

The Puritans were also very confident who were "the people of God," "honest Godly men," "the saints," "the Godly party." They were, as John Winthrop insisted, not like "our common Protestants . . . who in the depths of their devise, will be wiser than Christ and His Apostles" by trying to love both the world and Christ. Cromwell charged those who had been chosen for membership in the Parliament of the Saints with the duty of "bearing good fruits to the nation, to men as men, to the people of God, to all in their several stations."

Assisting the Saints

McGee says the first and highest charitable responsibility of the Puritan saint in this life lay in service to the spiritual estates of his fellow saints. The one central thread connecting all Puritans was the duty of each member of this earthly communion to do all he could to help his fellow saints to stay on the narrow path which leads to heaven, to persevere in the way, and not be drawn off by worldly persecutions.

Attacks on the Puritans

When John Winthrop was criticized for trying to suppress gambling by others so far as he could, McGee says he knew that, as Thomas Hooker had said, "the strongest bones need sinews, . . . so in the church, the strongest members in the same need advice." To those who objected that offering such counsel was "to play the bishop in another man's diocese and to row in another man's boat," Hooker replied that "every saint hath to do with one another, we are our brothers' keepers, except we be Cains and will have Cain's wages." The Puritan Sir Richard Baker put it this way: "Let a friend strike me, and it shall be a balm to my head. . . . The striking of a friend is out of love, and intends amendment." And Robert Coachman, a lay Independent Puritan, said "it is no small privilege for [the godly] to live in such a society, as where the eyes of

their brethren are so lovingly set upon them, that they will not suffer them to go on in sin."

McGee says that it is this advising, counselling, admonishing, proselytizing, exhorting, praying communion of individuals, with higher ends and intentions than the mere performance of Second Table duties among men, that lies at the heart of Puritan practical theology and their differences with Anglicans. And, of course, as we have seen, the Puritans were, because of their zeal in these matters, denounced as a faction who lacked charity. One Anglican preacher, Humphrey Sydenham, referring to the Puritans' "oral vehemence [which] hath more tongue than heart," calling them "brainsick" and "discontented neoterics" — phraseology the charity of which is not immediately self-evident, and odd, to put it, well, charitably, since "neoteric" meant given to modern innovations, something which does not ordinarily come to mind when one hears the word "Puritan." And the Latitudinarian Anglican, Benjamin Whichcote, assailed those men, Puritans, whose "finding fault with others, . . . backbiting, busy meddling in other men's affairs, lives and judgments, . . . [and controlling] others' liberty was reckoned by them to be reproof of sin, . . . endeavor for reformation, . . . advancement of religion, . . . [and] a care for souls." "Talk not of a visible, infallible, or a Reformed church," thundered the Anglican preacher Anthony Farindon, "God send us a compassionate church!" — as if there is no connection one with the other.

And in another often-heard refrain today, the aforementioned Anglican Mr. Sydenham gave his doctrine, in a sermon, an explicitly political application castigating those Puritans, "which turn Gospel into law" by, among other things, refusing to pay so-called ship money. In other words, as McGee puts it, charity to the prince, in this case, according to the Anglicans, required the payment of a tax not required by law.

As they painted their portraits, McGee writes, we must remember that Anglicans tended to squeeze dry the tubes labelled "obedience to crown and mitre," "material charity," and other Second Table duties, whereas, the Puritans used up tubes of "obedience to God first," "spiritual charity," and "First Table duties." For Puritans, what caused trouble was disobedience to God; for Anglicans, outward civil peace and religious unity were sacred. Loss of peace and unity were, of course, regrettable to Puritans but hardly unexpected casualties of the struggle to complete the Reformation begun so long before.

And at least one Puritan, Jeremiah Burroughs, recognized that ordinary men might have difficulty understanding what the Puritans were concerned about. He wrote: "Godliness makes men zealous in such things as others see no reason why they should. They think . . . that the ground of their zeal is vanity and turbulency of spirit."

The Puritans were deeply convinced, regarding the Anglicans — as I am deeply convinced regarding much of what passes for Christianity today — that the Anglican methods for achieving a fully Christian society were

tragically wrongheaded and that they led away from fulfillment of God's plan instead of toward it.

The Battle Lines

The Puritan/Anglican fight, in many ways, was a battle between Anglicans who stressed the necessity to be "moral" and "civil" by doing good to one's fellow man, whereas the Puritans stressed God's Law, all of it, in the order in which God has given His Law to us. This, again, is most relevant to what's going on among Christians today.

McGee notes that while Anglicans also desired godly rule and moral reformation, "they did so within a framework of essentially melioristic assumptions about the means of achieving their goals." And here, from our theological and eschatological perspective, McGee says something very significant. He writes: "Anglicans *did not expect that the world would ever be greatly different from the world they knew. Their characteristic tone is fatalistic, stoical, worldly-wise, even occasionally blasé. There is in their writings a persistent notion that human history is cyclical, and that the cycle will continue to go around and around until the world ends*" [emphasis mine].

For example, in a truly astounding assertion, in that it contradicts so many Scriptures, the Anglican John Bramhall said, in 1661, that "no sublunary thing [meaning, that is, nothing under the moon, a peculiar phrase, nothing on earth, in this case] is stable," that "the whole world is a restless whirligig, . . . a tottering quagmire, whereupon it is impossible to lay a sure foundation" — except, of course, that God tells us that such a foundation has *already* been laid, that this foundation is the Lord Jesus Christ, and He has *all* power in heaven and on earth!

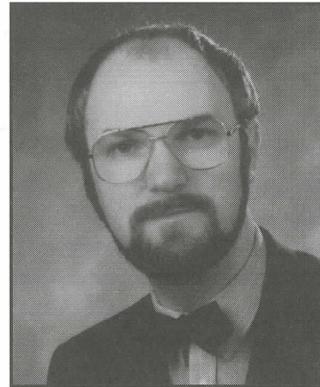
Puritan Optimism

By comparison, McGee notes, even the most moderate Puritans were visionaries with glowing hopes of the way God would be glorified by moral reformation when true godly rule was instituted. As good Calvinists, he adds, these Puritans were thinking of the beneficial results of proper godly leadership at all levels of society. McGee says the fervent hope that England could be a better place, that moral reformation was possible, that there was a way out of the tawdriness and turpitude of things was characteristic of Puritanism. And they had long been united in their conviction that obedience to the First Table of God's Law was the touchstone of the godly man's obedience to God.

And though persecution and civil war came, McGee says the Puritan saints persevered, with exhortations like this one from Richard Sibbes ringing in their ears: "Our glory tends to [Christ's] glory; shall we not glorify Him all we can here by setting forth His truth, by countenancing His children and servants . . . Let men be as unthankful as they will, we look not to them but to the honor of God." Amen.

Missions In The Book Of Joel

By Rev. Thomas Schirrmacher



The prophet Joel proclaims not only the pending judgment over Israel (*Joel 1-2*) but also the future judgment on the heathen who oppose His people. In both cases, the prophet also speaks of God's grace and salvation and of returning to the Lord. The two sections have the proclamation of the pouring out of the Holy Spirit in *Joel 3* in common.

This outpouring of the Spirit is as significant for the salvation of the Jews as for that of all nations ("all flesh," *Joel 2:28*). For Peter, this text was fulfilled on Pentecost ("but this is that which was spoken by the prophet Joel"; *Acts 2:16*). For this reason, he quotes the whole chapter¹ (*Acts 2,17-21*), beginning with the outpouring of the Spirit with miraculous signs upon "all flesh" (*Joel 2:28*) — that is, upon Jews and Gentiles, men and women, etc. (*Joel 2:28*), continuing with terrible judgments (*Joel 2:30-31*) and ending with the statement that from this time on, all can be saved by calling on the Lord, and that salvation will come out of Zion (*Joel 2:32*).

When Paul wanted to prove in Romans 10:11-12 that all people, not only the Jews, but also the Gentiles, can be saved through faith on Jesus Christ, he quotes not only Isaiah 28:16 ("he that believeth shall not make haste"), but also the same promise from Joel cited by Peter (*Joel 2:32*, "whosoever calleth on the name of the Lord shall be delivered"). In 1 Corinthians 1:2, the description, "all that in every place call upon the name of Jesus Christ" is used to define the universal church. Paul assumes in both cases that his audience knows that Joel 2 refers to "all flesh."

Paul adopts in his phrasing from Joel, not only the meaning of "calling on the name of the Lord" for the New Testament church but also the significance of the outpouring of the Holy Spirit; for God has "saved us, by the washing of regeneration, and renewing of the Holy Ghost . . . shed on us abundantly through Jesus Christ our saviour" (*Tit. 3:5-6*).

In short, the apostles understood Joel to proclaim world missions, which depend on the outpouring of the Holy Spirit as well as on God's grace, which saves all without exception, who accept and call upon Him as Lord.

Note that the sermon on Pentecost uses not only this passage out of Joel, but the whole book. Joel prophesies the destruction of Jerusalem (*Joel 1-2*), which can only be prevented by a thorough conversion of the people and the

priests (*Joel 2:12-17*), for God is "gracious and merciful" (*Joel 2:13*). Peter's Pentecostal sermon is held in the face of judgment pending over Jerusalem, which took place in 70 B.C. Peter exhorts his audience, "Save yourselves from this untoward generation" (*Acts 2:40*), that is, the generation living in the forty years between Christ's crucifixion and the destruction of Jerusalem: the last generation which had the opportunity to repent before the great catastrophe, which Jesus had also predicted ("All these things shall come upon this generation," *Mt. 23:36*. See also "generation" in *Mt. 24:34* and *17:17*).

¹ Dispensationalists see Pentecost only as a "prefulfillment" of Joel 2 and do not expect the complete fulfillment until the Millennium. This interpretation is primarily directed against the Charismatics, who expect the fulfillment of the latter rain of Joel 2 in the form of a universal outburst of charismatic activity in the last days. In my opinion, neither interpretation adequately explains the fact that Peter is preaching an immediate fulfillment of Joel's prophecy in the Pentecostal occurrence. He includes the miraculous signs of Joel 2:28-32 in his description of Pentecost—signs which, in the Old Testament, always indicated overwhelming spiritual, mental and political upheavals, such as in my opinion, sufficiently accompanied the end of the Old Covenant. No stars must literally fall from Heaven, which would destroy the earth in any case, so that there could be no more history on this earth.

A Reconstructed View of Weddings

By Rev. Brian M. Abshire



On a recent Internet discussion list, the subject came up regarding whether the church has the Biblical authority to perform weddings. As various people responded

("flaming" is the preferred term), some accused the church of tyranny, others that the state overstepped its bounds for requiring marriage licenses, etc. Howls of outrage (in one quarter) greeted my statement that in the conclusion of wedding ceremonies, I refused to say, "And now by the authority vested in me by the state of..." My reason is that I am not now, nor have I ever been, an agent of the state in my ministerial duties. Therefore, any authority I have is

ecclesiastical, not magisterial. But the question is a good one. Is there a Biblical basis for the way we conduct our marriage ceremonies? And if so, what does it mean when a minister says, "And now by the authority vested in me. . ."? These are questions Christian Reconstructionists need to examine.

A major tenet of Christian Reconstruction has been "sphere sovereignty" in relation to how God governs His creation. Each sphere has certain delegated duties, responsibilities and privileges. Tyranny, anarchy and apostasy occur when one sphere intrudes into or rules the others. Normally speaking, these spheres are said to consist of self-government, family government, church government and state government. These spheres are distinct, though mutually-affirming. God's law order requires submission in all these areas. When considering the issue of marriage, all four spheres are concerned. The issue is, what duties and responsibilities has God given to each?

The Responsibilities of the Various Governments

Obviously, self-government has paramount importance: a husband must love his wife as Christ loved the church, being her lawful head and working to present her blameless to Christ (cf. *Eph. 5:19ff*). In the same way, the wife is to submit to her husband. Thus Christian marriages function only insofar as the individuals involved understand and have the character to fulfill their roles, Biblically. Rushdoony points out that in ancient Israel, a man had to pay a purchase price for his bride, equaling approximately three years' worth of his labor. This "bride price" thus demonstrated to the father that a prospective suitor was a responsible, diligent and conscientious worker and would therefore be able to take care of his bride. The bride price then became the daughter's dowry. Character, not romantic love, is the essential component of a successful Christian marriage (cf. *Tit. 2:4*).

Family government is also central. The husband leaves his father and mother, cleaves unto his wife, becoming one flesh with her, and beginning a new household. The woman leaves her father's household, forming a new covenant relationship and ending an old one. In God's Law, it is the parents (especially the father) who determine whether the marriage is acceptable.

Church government also exercises a place, in that a marriage covenant is a lawful oath, taken before God (cf. *Mal. 2:14*). God performed the first wedding ceremony in the Garden with Adam and Eve. He administered the oath in Genesis 1:28, blessed Adam and Eve, and then told them their covenant duties: to be fruitful, to multiply, to fill the earth and subdue it, to keep His covenant law regarding the Tree of the Knowledge of Good and Evil. Today, the minister administers the oath, reminding both couples of their duties and responsibilities. He warns them of the consequences of breaking the oath, gives them the details of that oath, and then blesses the marriage.

Authority

But, “by what authority” does a minister do this? Where does God in Scripture give the church the right and authority to perform marriages? Furthermore, is this an exclusive power given to the church? If so, where does Scripture say this? What is even meant when a pastor says, “By the authority vested in me I pronounce you. . .”?

Most Reformed Christians know that marriage was (and is) considered a sacrament in the Roman Church. Therefore the church had exclusive power over it since she had the power of the keys to the Kingdom. But with the Reformation, the sacraments were reduced from seven, to two (baptism and the Lord’s Supper). Therefore if marriage is no longer a sacrament, does the church have any lawful authority here?

I would argue (and others may well want to correct me here) a person is not required to take his marriage vows before the church to be lawfully married.

I would argue that the authority the church has, is the right to announce that the marriage is lawful and acceptable in the sight of God and man (cf. WCF 25:3-4). Thus the Church of Jesus Christ is a formal witness to the covenant vows, made under both self and family government. It also blesses the marriage, as God did in the Garden. Marriage is a divine institution, created by God for human happiness and holiness. It is therefore appropriate that Christians seek His formal blessing, through His ministers in the church, as they take their covenant vows before Him. However, is a church wedding required by God’s Law?

It is significant that the Scriptures do not give us any details of a specific marriage ceremony. In Old Testament culture, when marriages occur, the ceremony is unclear. For example, when David married Abigail (*1 Sam. 25:39-44*) he simply sent a proposal, which she accepted and then moved in with him. (Since the covenant with her father ended with her marriage to Nabal, after his death, she was free to remarry whomever she chose.) From this (and other examples) we learn that marriage is primarily in Scripture between the individuals and the families (see, for example, Judges 14:2 where Samson, sinfully, demands his father “get him a wife.”)

Marriage and Covenants

Now let me see if I can hang myself publicly and be properly tarred and feathered. I tentatively conclude that though a good thing, a person is not required to take his marriage vows before the church to be lawfully married. I would argue (and others may well want to correct me here), that the very act of taking a woman into one’s home and having a physical relationship with her is implicitly an adoption of the marriage vows, duties and responsibilities.

The Old Testament case law regarding fornication is instructive here. Deuteronomy 22:28 lays out a case wherein a man lies with a virgin. He is required to marry here without divorce for the rest of his days. If acceptable to the father (cf. *Ex 22:17*), the man must now formally assume the obligations of marriage, without respite, because he took the special intimacy of marriage.

The fact that in our modern culture, fornication abounds, and people change “partners” almost as often as they change their socks, witnesses to the apostasy and wickedness of this generation. But physical intimacy with a member of the opposite sex is a *de facto* acceptance of the responsibilities of marriage, and the sanctions that occur when those vows are violated, regardless of whether the individuals involved realize the implications of their actions.

Now lest anyone think I am advocating “shacking up” as an appropriate means of marriage I should add that, all I am saying is that the physical act is a “*de facto*” marriage. That simply having sex was not an appropriate marriage is seen in that the man had to pay a fine for taking the woman’s virginity. The formal adoption of vows makes the action “*de jure*.” In other words, no matter what spurious concept a couple may have of marriage (e.g., as a contract to be severed at will) it is a divine covenant and they will come under both the blessings and sanctions of that covenant (cf. *Mt. 19:6*). The physical act of “cleaving” is seen by God as an acceptance of the duties and responsibilities of marriage. When men break those covenant stipulations by changing “partners,” adultery, etc., they bring God’s judgment upon themselves.

It is significant that modern people, antinomian to the core, often refuse to have their marriage blessed by the church. In refusing the blessing of the church, they are implicitly refusing to acknowledge their covenant responsibilities before God. They often then write their own vows, a common ending being “as long as we both shall love. . . .” Yet it is also significant that sometimes, even pagans appeal to the church to perform their weddings. This is a realization that even in evil times, when the truth is suppressed in unrighteousness, many still innately understand that God is the author of this covenant.

State

Where does the state come in? We live in a godless, lawless age where the state proclaims itself the savior of men and seeks to suppress all other forms of government. Yet in an ideal situation, wherein each of the spheres of government acts in concert under the authority of God’s

law, there is a godly role for the state in marriage. The state has the authority of the sword. When, because of sin, the marriage covenant is broken, the state has sanctions it can apply against wickedness: *i.e.*, executing adulterers, fornicators, sodomites, etc. The state could also lawfully ensure that property settlements were handled properly (*i.e.*, the wicked is disinherited, the offended party receives the children, etc.).

Though an appeal can be made to church courts that could and should adjudicate such disputes today (as per *1 Cor. 6:1-7*), the situation in Corinth is temporary. Not always will the state be in opposition to the Kingdom. Therefore there will come a day when the state has judges that are godly men and therefore Christians can lawfully appeal to them for justice when wronged. The family and the church do not have the authority to force a man, for example, to return his wife's dowry, or to care for his children (assuming of course that there was insufficient evidence to convict him of a capital crime). The state has no authority to determine what marriage is, who should be married, etc., apart from God's Law. I can see no Biblical basis for the state requiring a marriage license. Marriage is primarily between families, with the church as a witness and the godly state as an avenger.

Can the state lawfully perform a wedding? If I am correct that marriage is a solemn covenant before God, and both parties implicitly assume the duties, responsibilities and covenant obligations of marriage by the act of physical intimacy, then yes, the state can *witness* those vows. But then again, so could virtually anyone. Regardless of what the state or the parties involved think they are doing, they are under God's covenant laws regarding marriage; for when they become "one flesh," they are married. The danger in state-performed weddings, is the implicit assumption that the state has authority over the family. Once the state assumes a power, it can be remarkably reluctant to give it up. Thus state marriage ceremonies are innately dangerous to the authority of the other spheres of government. However, the fact that the state assumes authority it does not have, or that the parties do not understand the implications of what they are doing, does not excuse them from the covenant obligations. The fact that they refuse God's blessing through His church simply witnesses to their apostasy and the curses they will bring onto themselves. But man cannot escape the consequences of God's covenant and His Law. He still holds them to His criteria.

But since they assumed the responsibilities of marriage (regardless of who witnessed their vows) a couple are truly married, and therefore if they become believers, their marriage does not have to be "re-administered" by the church (though I have seen some folks request a reaffirmation of their marriage vows after becoming believers).

Thus, all four spheres of authority have a place in lawful marriage. The church must not assume to itself

powers it does not have, and the state must be restrained from swallowing up everything to itself. Young people need to be reminded of their covenantal obligations to their families and the families of their duties to God. Finally, marriage is an oath, a solemn vow, that God's law will be obeyed "to love, honor, cherish and obey, for richer or poorer, in sickness and in health, till death do us part. . . ."

Starting Reconstruction

Reconstructing weddings begins first with self- and family governments. Fathers must assume their God-given responsibility to teach their children, bringing them up in the discipline and instruction of the Lord (cf. *Eph. 6:1ff*). Children at a young age must be catechized in the true religion, and taught specifically their duties and obligations under God's Law (cf. *Dt. 6:4ff*). These kinds of children, instructed, admonished, disciplined and corrected, will, in God's grace, grow up internalizing God's Law. They will therefore become responsible, productive adults, able to make wise decisions concerning their future. More importantly, if parents do their job right, their children will automatically seek lifemates who share the same views.

Second, in this age, the myth of romantic infatuation must be demolished as a basis for marriage. Young people will often "fall in love." But they need to have the character to know that this has nothing to do with making a marriage glorifying to God or rewarding to the spouses. Parents need to pray for their children when they are very young, that God would give them grace in terms of a lifemate. And then they need to train their children what to look for, and to have the moral courage and strength to reject inappropriate partners, regardless of their attractiveness. One important way is not to allow the family to be fractured by individualistic activities. Keep the family together when they are young, and they won't separate into atomistic entities when they grow up.

Third, children, when approaching their adult years, must be prepared not only for the emotional responsibilities of marriage, but the ethical and financial as well. They must KNOW that dating is an ungodly, non-Christian and pagan innovation and replace it with courting. Young men need to learn how to save for marriage and not dissipate their youth. Young people need to stay at home, learn how to work diligently, save and demonstrate that they are ready for their future responsibilities.

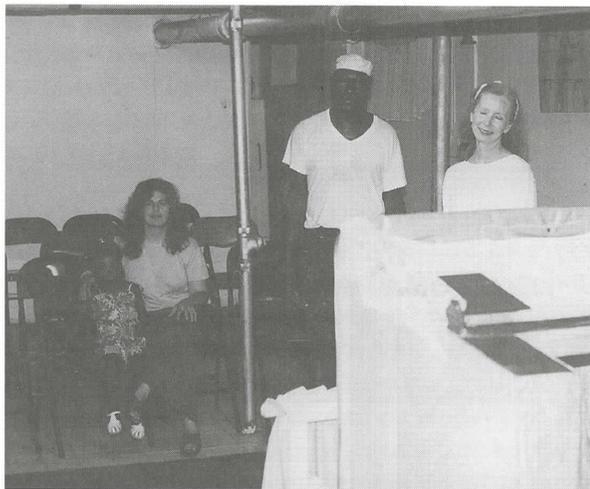
Fourth, churches need to remember that their role is not magisterial. Churches must help the family, not splinter it. Parents in general (but fathers in particular) need to be constantly admonished, instructed, encouraged to take their covenant responsibilities seriously. They are the prime educators of their children, not the state and not even the church. Family worship is essential and the church needs to free up families with young children from mindless religious activities and make them focus first, on raising godly children.

When the parents do their job, and the children do their job, and the church does its job, then we will be empowered to dismantle the messianic state.

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Urban Nations Update: Subterranean Blues

By Steve M. Schlissel



The "Apartment Sanctuary"

Shortly after Bob Dylan shocked the folk music purists of the mid-60s by going electric, his first electrified album, *Bringing It All Back Home*, was released. "Subterranean Homesick Blues," a hit from that album, was a song which virtually demanded electric (as opposed to merely acoustic) instrumentation. The song is a densely worded foray into the daily psyche of the "hip" '60s denizens of Greenwich Village. It began, "*Johnny's in the basement mixin' up the medicine. . .*"

Thirty-one years later, a little south of the Village, about a hop and a skip from the former site of Ebbett's Field in Brooklyn, someone else is in the basement, mixin' up another kind of medicine: the saving Gospel of our Lord and Savior Jesus Christ. And someone else has got the subterranean blues: Urban Nations Ambassador to the Caribbean People, Rev. Ken Brown, and the members of the budding Hope Caribbean Reformed Church.

Since Urban Nations is not able to support Rev. Brown full-time, his income is primarily derived from his service as the superintendent of an old, 60+ unit apartment building

in the neighborhood known as Crown Heights. It's a "tent-keeping," as opposed to "tent-making," kind of thing (if tents were made of bricks, that is). Ken lives inside the bricks in a second-floor apartment with his wife, Veronica, and their three children.

It's a tough neighborhood and a tough building. Visitors expecting to experience the sights, sounds and smells of a typical urban ghetto will not be disappointed as they turn the corner from Rogers Avenue and walk toward 1171 President Street. Small grocery stores on Rogers display large signs in their windows informing passersby what items are on special this week, and larger signs telling what forms of federal government payment they'll accept, including WIC & Food Stamps.

Crowds of unemployed young people, and some old, can be found in front of most buildings, and there are about a dozen buildings as large as Ken's on this one block. In the summer the heat beats down upon, then broils up from, the dirty concrete and tar, and the pounding bass of reggae and rap disorient the uninitiated even as they comfort and provide commonality of identity for many locals.

Many locals, not all. Yes, it's true: Ken Brown, like Dylan, "went electric" some time ago. His church group uses electric instruments to accompany their singing from the Psalter Hymnal. But the content and spirit of their music and song are poles apart from the sounds emanating from most of the apartments in Ken's building. And one man's comfort, it seems, is another man's poison. This has led to some disturbing conflicts on the premises.

Ken literally created a church facility in a corner of the sprawling apartment house basement. The picture accompanying this article shows a view from the pulpit Ken made.

(That's UN Program Administrator Annie Gabriel sitting in a basement "pew" with Ken's daughter, Sarah, Rev. Ken Brown in the middle and UN volunteer Barbara Glover on the right. We interrupted Ken in his maintenance duties when we dropped in to visit, survey and encourage.) On Lord's Day mornings and evenings the sounds of praise and worship rising toward heaven through the concrete and steel have provoked to wrath some tenants whom it passes on the way. Bob Marley is fine with them, but not electrified Haydn.

While Ken's in the basement mixin' up the medicine, neighbors are devising New York ways to make their displeasure known. It seems one tenant caused a flood by overflowing her sink so that it started to rain down one Lord's Day evening in the pulpit area. Others have tried drowning out any sounds of praise by pumping up the volume on their huge stereo systems. The stomping, banging, complaining and sprinkling have caused the members of Hope Caribbean Reformed to become seriously concerned that the building's owners are about to intervene and put an end to Ken's use of the basement church he built.

Chalcedon readers have enabled us to provide Ken with a small stipend and insurance. Now we need you to help

us move the church up into the light, into a storefront. Storefront churches are the common kind in Crown Heights. Rent is about \$1000 per month for a facility that would accommodate up to 100 people, as well as providing room for Sunday school classes. (Ken has built up a well-attended program where neighborhood immigrant children are learning Scripture and catechism; let me remind you that there are more than 700,000 Caribbeans in Brooklyn alone, and Ken lives in the heart of the most populous enclave.) If you'd like to help us cure this case of subterranean blues, please indicate in a letter or the memo portion of your check that it's for the Caribbean ministry.

We're not insisting on an upper room. Street level will do. Let's see what God provides.

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Sexual Fidelity Versus Sexual Apostasy

By Steve M. Schlissel

Greetings in our Messiah. "A joke's a very serious thing," Charles Churchill observed. Evidently, the Second Council of Constance (1418) thought so, too. One of its ordinances reads, "If any cleric or monk speaks jocular words, such as provoke laughter, let him be anathema." The beloved Dr. Martyn Lloyd-Jones followed in this strain by noting (really quite irrelevantly) that the Gospels record no instance of Jesus laughing. Many modern-day Puritans seem intent on maintaining this tradition of humorlessness, however odd its exegetical justification. But some things — especially, it seems, in modern ecclesiocratic circles — must lead one to laugh. Or weep. Witness the recent decision of the Christian Reformed Church, once the flagship denomination among North America Reformed bodies, to allow women in all ecclesiastical offices. The Grand Rapids synodical decision was announced while the PCA General Assembly was in session in Dallas. A PCA apologist for the CRC "progressives," Rev. Eric Perrin, seemed not to be fully cognizant of the implications of his chosen metaphor when he declared to the Presbyterian officers, "Well, the cows are out of the barn and there's no getting them back in." Delegates could be seen rushing to the hallways to bellow with laughter.

Even more humorous, though at the sardonic end of the scale, was the phrasing employed by the CRC to usher in

their "new age." Each passing year makes it more difficult to discern any substantive difference between modern churchmen and the Pharisees so trenchantly condemned by our Lord: "*You have a fine way of setting aside the commands of God in order to observe your own traditions*" (Mk. 7:9). Ignoring for the moment the utter lack of principle inherent in their decision, its testimonial to the death of CRC courage, its watershed status marking the CRC's earnest entry into the lost country of America's "mainline" churches, and ignoring the chaos-insuring manner in which God's normative and regulative Word will be permanently displaced in the CRC over the next five years (call them at 616-246-0744 for a copy of the decision), we'll note only that the majority of the delegates treated the issue as if it were merely a church order nicety. Article 3 limited office to "confessing male members." The synod has capitulated to the feminists in language which would please the most radical Lesbians: they declared the word *male* to be "inoperative." Think about that for a moment, will you? I don't recall a more fitting frame for a feminist victory. An entire denomination declares their maleness to be inoperative. At one time such confessions were kept private.

*Woman domesticates
man, makes him fit and
proper for home use*

It would be funny if a joke weren't such a serious thing. For while the decision is cast as an instance of justice *for* women, something is *for* women only as it is such for them *as* women, and not as abstracted, politicized, pseudo-independent and genderless integers. The glorious Law of the Eternal One is the *only* standard among men which is unqualifiedly *for* women. Feminism requires a reality overhaul of the first order. It starts its deconstruction with the core institution of society: marriage. Virtually every decision supposedly for women has been against them (yes, including the Nineteenth Amendment to the Constitution). Woman was created *for* man (*1 Cor. 11:9*). Recognizing women as distinct from, different from man, as the Law of God does, is the bedrock of her security as well as our collective sanity. After decades of hearing how men and women are the same, we're now being exposed to a spate of articles and documentaries that boys and girls really are different. Has there ever been a clearer example of God making foolish the wisdom of man, that man would need study-committees to discover what everyone in the world already knows? Civilization requires that societies 1) recognize women as the weaker sex (*1 Pet. 3:7*), and, as a

result, 2) regard and treat women *deferentially*.

"This is a man's world," screeched soulman James Brown, "but it would be nothing without a woman." Well, not quite. This is God's world first, yet He has given it to man (*Ps. 115:16*). But it would be brutal — far more brutal than even it is — without women *as women*. For this is also a fallen world. Throughout history women have been the single greatest *earthly* power in civilizing and taming fallen man. Men control the world; women control the men. Their discretion concerning the latter has made for a most pleasant arrangement. Disregard those lying statistics about American women being oppressed because they don't earn as much as men. The true indicator of economic power is found not in how much is *earned* by women, but rather how much is *spent*. But it's hard to generate sympathy for a gender which controls uncountable billions in consumer dollars, so don't expect to see a chart on it in the *Times*.

Woman domesticates man, makes him fit and proper for home use. She does this, not through the direct employment of her native brute force, but by harnessing his. A woman, *by being a woman* — by being nurturing (a quality which feminists one day deny, the next affirm), by being loving, caring, encouraging, soothing, comforting, stimulating, challenging, *by needing* — causes man to behave deferentially. Precisely because she is *not* his equal, man makes decisions with women's needs in view. Civilizations crumble when women fail to harness men's sinful urge to dominion through the evil use of force, or their sinful propensity to sexual straying. Men's power in the world is created by God to be direct, women's indirect (but not a whit less real). The moment women are societally accepted as equal they cease to be fit subjects for deference and their powerful constraints on men are lost. Enter the State to try to do through ludicrous legislation what only a woman as woman can do. Feminists — have you noticed? — are demanding that the state do what the CRC did: render male inoperative. The price of "equality."

Moreover, when women demand and are afforded equal treatment as per egalitarianism, really bad times for women follow. They are increasingly used, abused, abandoned and despised. Confusion reigns, *love dies*. Love's highest earthly incarnation is discovered in Christian marriage and family life. Love and marriage will share the same status in a society. The stronger the marriages, the more deeply will love pervade a culture. Blest be that God-created tie that binds. Despise marriage and look in vain for many manifestations of Biblical human love in the social arena. We once thought of human love as most splendidly described by the Doors: "*Hello, I love you, won't you tell me your name?*" Deep stuff, this. Societal love requires marital love at the core. Marriage is matrimony and that means "mother-mony." Man needs woman and woman needs marriage, but not, as Dabney wisely pointed out, marriage between "equals."

"In the correct Biblical theory of marriage it is the wife who is not made full equal in the copartnership, but is made subordinate, in a limited degree, to the affectionate

*authority of the husband. Hence, a superficial person may think that women would gain by substituting the infidel Jacobin [egalitarian] theory of marriage for the true one. But this is a huge practical mistake. It will ever be the women who will incur the chief calamities from this instability of the marriage relation. The history of six thousand years has shown the only fortress for the safe defense of the rights, dignity and happiness of women (who is practically the weaker vessel) is scriptural and life-long monogamy. The sure tendency of all lower forms of union is to corrupt the offspring, to barbarize the male sex, and reduce the 'weaker vessel' from the honored place of wife to that of a toy of man's lust, and then the slave of a superior brute force. Will our shallow, conceited age utterly refuse to learn from history? Where else has woman escaped practical enslavement, except in the lands where she is a scriptural wife. . . . The American woman who seeks this liberation . . . is clutching at a shadow, but letting slip the vital substance. . . . She has her Jacobin freedom, but she has sunk herself from the wife to the concubine" (*The Practical Philosophy*, 369).*

Don't be Ms. led. Feminism is *not* for women but is *against* the family as defined by God and, consequently, against love's birthplace. Remember the "Let's-take-the-mommies-away-from-the-baby-monkeys-and-see-what-happens" experiment we were all forced to read about in Psych 101? The same callous hand guides feminism, a hand which disdains such "trivial" occupations as rocking the cradle. Feminism is constitutionally — not just incidentally — anti-child & pro-abortion, anti-love & pro-lust. It cannot be separated from birth control and the delusive dream of consequence-less sex. Feminism *needs* abortion-on-demand or it fails. Women must control their reproduction if they are to control their marketability as pseudo-men in the workplace. Feminism needs to render maleness inoperative, instead of merely under control. It must redefine everything to redefine something, viz., woman. But you cannot successfully redefine what Almighty God has pre-defined. Like all anti-Biblical revolutionary ideologies, it will die from its own inherent frigidity and sterility. The Christian Reformed Church, for which I still carry great affection, has tragically aided and abetted an agenda intent on destroying the family, destroying the church, destroying love. "I do not permit a woman to teach or have authority over a man," God says with good reason. Now that the CRC so permits, it will not be long before those who conscientiously oppose this decision will share the fate of Bible-believing Lieut. Commander Kenneth A. Carkhuff, who was forced out of the Navy "for failing to support and carry out Pentagon policy regarding women in combat." Tolerance as clamored for by liberals is never an ideology but only a device, discarded as soon as their victory is won. In the CRC, they've won. I urge my brothers and sisters remaining within her walls to take to heart the advice of Bob Dylan: "*You must leave now, take what you need, [what] you think will last, But whatever you wish to keep, you better grab it fast. . . . It's all over now, Baby Blue.*"

The UN In Sudan: Corruption and Deception

By Peter Hammond

In April 1989 the international community launched Operation Lifeline (OLS). This initiative was to prevent a recurrence of the 250,000 deaths from war and famine that the country had experienced the previous year.

OLS is an association of the United Nations (UN) and non-governmental organizations (NGOs) pledged to supply emergency assistance to civilians in need, regardless of which conflicting party controls the area in which they live. Two of the key founding members of OLS have been the UN Children's Fund (UNICEF) and the UN World Food Program (WFP). Over 40 NGOs are now linked under OLS which, due to a tripartite agreement between the UN, the Government of Sudan and the SPLA, serve only those areas approved by Khartoum at the time. The Nuba mountains were excluded.

The OLS estimated that 7.5 million people, for example, were vulnerable to famine, 3.5 million of whom lived in the three Southern provinces of Bahr el Ghazal, Equatoria and Upper Nile. Of these, 700,000 were considered to be at greatest risk, living on the edge of survival. Another 1.3 million people of the South had fled to the so-called transitional zone, between North and South. An estimated 700,000 displaced Southerners lived in squatter camps outside Khartoum.

Sudan's infant mortality rates were calculated as 102 per 1,000, and for under 5-year olds at 169 per 1,000. Malaria, diarrhea and acute respiratory infections are common. Malnutrition rates as high as 80% among children under five have been reported in some locations.

OLS reported that by 1994 they were moving 140 metric tons of food and non-food cargo each day from Lokichoggio into Southern Sudan. More than 10 aircraft were making about 50 take-offs and landings each day.

However, despite the impressive statistics, we have repeatedly heard some serious accusations against the UN/OLS from people on the ground in South Sudan. Several NGOs and pilots have said: *"This is a racket. Most of these aid workers don't care about the people in Sudan."* One British NGO claimed: *"Loki is packed full of time-servers getting fat on 5 course meals — with 15 food choices — three times a day."* Several people commented on their shock at the **extravagance, gluttony and waste** evidenced at the OLS dining hall in Lokichoggio. As one American relief worker commented: *"This OLS compound in Loki is surreal. There they are within a few miles of serious famine, claiming to be there to feed the starving, while gorging themselves on large quantities of luxury foods and desserts!"*

Other accusations were far more serious: *"OLS is full of blood-sucking parasites squandering resources and enriching themselves whilst pretending to aid the starving!"* This English-aid worker described the **extravagant salaries, excessive living expenses allowances and fabulous fringe benefits** as the main reason why most of the relief workers were at Loki. He also gave several shocking examples of waste and corruption. (While it would be unfair to level these accusations at all aid workers — there must be many sincere and even some sacrificial workers — the incidents of waste, corruption and callous indifference abound.)

Many Sudanese Christians complained to us about the UN **bias against Christians**. The ban on Bibles being transported into Sudan was the most offensive, but they also mentioned many occasions when church-related relief flights were cancelled: *"As Christians we are lower than third-class citizens in the eyes of the UN."* Christian organizations such as New Sudan Council of Churches and ACROSS have even been banned by the UN/OLS from having any relief flights for a month — penalized simply for attempting to take Bibles into Sudan!

It is also a shocking fact that the *Nuba Mountains* — which have been the site of the worst atrocities and home to the most desperately needy people in Sudan — have been completely excluded from the OLS relief program.

Officers in the SPLA also had their own critical observations: *"Under the guise of feeding the starving and suffering Sudanese civilians, the OLS is actually sustaining the Muslim garrison towns."* As another put it: *"There is a great imbalance. Many more OLS planes — and bigger aircraft — fly to the Muslim garrison towns each day than to SPLA-held towns. This is how they are maintaining 100,000 Arab troops in the South: the UN is feeding them!"* (He also pointed out that the reported flight schedules were deceptive since flights to Christian towns were routinely cancelled.)

A civilian observer put it even more boldly: *"The UN is providing the Government of Sudan with an efficient air force. The OLS is effectively serving as the logistical support arm of the GOS troops in the South. In this way they are actually prolonging this war."*

Several pastors and NGOs confirmed that the GOS troops in Juba and Wau, for example, had complete control of all relief aid being flown in by the OLS. They maintained that refugees fleeing from these towns report mass starvation while the GOS troops requisition the relief aid. Those civilians who wanted any part of the food aid were forced to convert to Islam. We received multiple testimonies of the abuse of relief aid in Muslim-controlled areas. **Food aid has routinely been abused as a weapon for enforced Islamization and Arabization.** Not only are recipients forced to beg for the food *"in the name of Allah"* and recite the Islamic creed, but they are required to change their Christian names to Arabic names!

Those nations and organizations which are funding aspects of Operation Lifeline Sudan should institute a

thorough investigation into these accusations of corruption, waste, anti-Christian bias, mismanagement of resources and the abuse of relief aid by Government of Sudan forces.

The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no one who walks in them will know peace. (Is. 59:8)

Extended Bio — Hammond in United States

Rev. Peter Hammond is a missionary who has pioneered evangelistic outreaches in the war zones of Mozambique, Angola and Sudan. Often travelling by off-road motorbike. Peter has travelled hundreds of thousands of kilometers to deliver Bibles to persecuted churches throughout Africa and Eastern Europe. Since 1982 he has recruited Christians from a wide variety of backgrounds and trained them as missionary scouts to minister in war-torn and neglected areas, particularly in Angola and Mozambique and more recently Sudan.

Peter has personally carried out over 85 missions behind enemy lines and conducted over 1,000 outreaches among soldiers, guerrillas and resistance fighters in 21 countries. In the course of his missionary activities Peter has been ambushed, come under mortar fire, been stabbed, shot at, beaten by mobs, arrested and imprisoned.

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. As a writer he has authored numerous publications. In particular, he has written "The Mozambique Report," "The Christian at War," "Faith in Action," "Finding Freedom from the Pornography Plague," "Security and Survival in Unstable Times," "Biblical Principles for Southern Africa," the "Biblical Worldview Seminar Manual," "Discipleship Training Course Manual," "The Christian Voice of Southern Africa," "Holocaust in Rwanda," and "Faith Under Fire in Sudan." He is the editor of both Frontline Fellowship News and UCANEWS.

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

He will be on a U.S. speaking tour August 23 - October. For more information contact Brian Abshire at 414-247-8719, or brian@mail.exepc.com.

Peter will be bringing dramatic new slide presentations on the genocide in Rwanda, Bible-smuggling past the UN blockade into Southern Angola, and on the flourishing churches in war-torn Sudan.

Checks for Frontline Fellowship can be sent to Chalcedon.

New World Order: Colonial Intent Past and Present

By Brian R. Edwards

Can a man experience any greater joy than to recognize his calling under God and realize the power to achieve it? One can only imagine the meaning such a clarity of purpose must yield. Imagine the torrent of thought Abraham suppressed as he left for Moriah on God's command to sacrifice his only son, Isaac, yet imagine the joy Abraham must have felt when God rescinded the order and blessed him for his unwavering faith. Can there be any explanation but that the hand of God buoyed him up? How else could Abraham have been strong enough to suppress the humanistic reasoning bent on canceling his faith? Could one assume that this same degree of faith captured the souls of those driven to extend Christendom throughout the New World?

It is the intent of this essay to catalog the evidence affirming the singular intent of New World exploration: **to extend the boundaries of Christendom.** This fact is obfuscated by secular historians who seek to amputate God's hand from historical processes. They foul the name of Christianity by calling New World colonization Anglo or Eurocentric expansionism. This transparent race-baiting is the sort of cancerous factionalism George Washington warns about in his "Farewell Address." Forget race. Cultural relativism be damned. Let's look at Christianity. And let's judge human action by the law of God. If doing so makes Christians "ethnocentric," let's accept the moniker with relish. After all, Christians no longer find the epithet "Puritan" offensive, do we?

The Shape of Biblical Faith

Because man is basically evil, his actions must be both defined and governed by God's law. Though man's salvation lies not in law-keeping, law nonetheless acts as a vehicle to define godly behavior and protect the righteous—regardless of his social rank. Man can judge only the observable, and, even then, his judgment is subject to doubt; nevertheless, intent is known to the individual and God. Regardless of any *suspected* intent, Christians are to treat everyone equally under the law. It is this equal treatment under the law that forms the basis of Christian love. Early New World explorers exhibited this love as they sought to convert the natives to Christianity. But before we explore the groundwork implicit in the documents of this period, we must identify those beliefs which guided their efforts. Central to Christianity is the Creator-Creature relationship. Man, God's creature, is subject to the Creator's total law.¹ God rules creation absolutely, both predestinating and predetermining all that

comes to pass. Because God is omniscient, omnipresent, and omnipotent, the elect are commanded faithfully to maintain His promise of ultimate victory. Though not always easy, Puritans believe, as did their predecessors, the Israelites, that “before God supplies our wants, He shows us that His presence [has] been near, and He reveals His glory. That Presence is in itself sufficient; for no good thing shall be wanting to them that trust in Him.”² Man manifests his faith in his adherence to the cultural mandate—to be fruitful, multiply, and exercise dominion over the earth. The cultural mandate is the catalyst throughout history to teach all willing converts Christianity.

Colonial Dominion

In “The Charter to Sir Walter Ralieghe, March 25, 1584,” to cite an example randomly, Ralieghe was allowed only to “discover, search, find out, and view such remote, heathen and barbarous lands, countries, and territories, *not actually possessed of any Christian Prince, nor inhabited by Christian People* [italics mine].”³ Though the penalties for violating this order were stringent, the means by which these ends were carried out were mild and merciful.

Clouding this fact is a disparaging passage from a widely-used public school text describing Christopher Columbus’s advent on American soil:

To all appearance, the life of the whole great continent that fateful October morning in 1492 was wholly unchanged. Save on one insignificant island, there was no stir that day and no excitement. Yet the arrival of these three small ships, bobbing in the warm blue waves off San Salvador, meant that all this life of plains, mountains, lakes, and forests was now an insubstantial pageant soon to fade.⁴

What *really* happened that “fateful October morning” is quite uplifting.

When Columbus landed in the Caribbean, he found the natives initially afraid. After careful study of their language, Columbus found that the Indians had believed, and later continued to believe, that he and his crew were gods. Columbus admits, “On my arrival I took by force from the first island a few of the Indians, in order that we might become acquainted with one another’s language, and to gain a knowledge of what their country contained.”⁵ But he adds:

I have them still with me, and they continue in the belief that we have come from heaven.... The natives would come thronging to us, after having banished the fear which seized them at first, men, women, and children, old and young, crowding the roads and bringing us victuals and drink, with the utmost affection and reverence.⁶

These are hardly the reactions of a repressed people. The Indians were grateful that the Spaniards had come, and welcomed them accordingly—an all-too-familiar scene repeated as many times throughout history as it is ignored

by secular historians.

Columbus’s actions appear consistent with Biblical law. Exodus 21:15 specifically states: “And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.” Rushdoony, in commenting on this passage, notes: “The Biblical law recognizes voluntary slavery because there are men who prefer security to freedom, but it strictly forbids involuntary servitude except as a punishment.”⁷ Columbus treats the Indians with equanimity and directs his men not to take advantage of them:

I forbade my men to purchase any thing of them with such worthless articles as bits of earthenware, fragments of platters, broken glass, nails, and thongs of leather, although when they [the Indians] got possession of any such thing, they valued it as highly as the most precious jewel in the world.⁸

Where did Columbus’s intentions lie if not in greed and “Eurocentric” biases? Columbus set out to convert the savages and sought cross-cultural inroads toward that goal. He recounts the Indian vulnerability to missionary efforts:

Throughout the islands there is no diversity in the appearance of the people, their manners or language, all the inhabitants understanding one another, a very favorable circumstance in my opinion, to the design which I have no doubt is entertained by our king, namely to convert them [the Indians] to the holy Christian faith, to which, as far as I can perceive, they are well disposed.⁹

Missionary work is a delicate endeavor; it requires much patience. Compare Columbus’s actions with Edersheim’s comments on the rights of even the lowest members of society:

The Divine legislation begins, as assuredly none other ever did, not at the topmost but at the lowest rung of society. It declares in the first place the personal rights of such individuals as are in a state of dependence—male [Exodus 21:2-6] and female slaves [Exodus 21:7-11]. This is done not only with a sacred regard for the rights of the person, but with a delicacy, kindness, and strictness beyond any code ever framed on this subject.¹⁰

This same “delicacy, kindness,” and fairness was exhibited by Columbus and other such explorers, notably the shrewd La Salle.¹¹

After Columbus fulfilled the intentions outlined in “Privileges and Prerogatives Granted to Columbus, April 30, 1492,” namely “to discover and subdue some Islands and Continent in the ocean, . . . by . . . God’s assistance,” the “*Papal Bull* Inter Caetera, May 4, 1493,” sought immediately to further that enterprise:

We have indeed learned that you, who for a long time had intended to seek out and discover certain islands and mainlands remote and unknown and not hitherto

discovered by others, to the end that you might bring to the worship of our Redeemer and the profession of the Catholic faith their residents and inhabitants, having been up to the present time greatly engaged in the siege and recovery of the kingdom itself of Granada, were unable to accomplish this holy and praiseworthy purpose; but the said kingdom having at length been regained, as was pleasing to the Lord, with a wish to fulfill your desire, chose our beloved son, Christopher Columbus...whom you furnished with ships and men equipped for like designs, not without the greatest hardships, dangers, and expenses.¹²

Christian nations recognized their responsibility to fulfill the cultural mandate—even though it meant risking life and property.

Evidence of God's hand in missionary work, inexplicable to various explorers, both surprised and sustained their efforts. Pedro de Castaneda comments on an unusual sighting in "Europeans See Buffalo" from *The Journey of Coronada*:

Near the head there was another cross made of two little sticks tied with cotton thread, and dry withered flowers. It certainly seems to me that in some way they must have received some light from the cross of Our Redeemer, Christ, and it may have come by way of India, from whence they proceeded.¹³

Colonial Charters

The goal of extending Christendom is embedded in each and every colonial charter, except, possibly, the "Rhode Island Charter" of the colonial troublemaker, Roger Williams. "The First Charter of Virginia" states:

We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those Parts, to human Civility, and to a settled and quiet Government; Do, by these our Letters, Patents, graciously accept of, and agree to, their humble and well-intended Desires.¹⁴

It is important to note that the colonists worked to teach the savages those principles which would enrich their lives. This charter even warns of Roman Catholicism:

And lastly, because the principal Effect, which we can desire or except of this Action, is the Conversion and Reduction of the People in those Parts unto the true Worship of God and Christian Religion, in which Respect we should be loath, that any Person should be permitted to pass, that we suspected to affect the Superstitions of the Church of Rome.¹⁵

On the other hand, the Roman Church continued the work

Columbus had begun. "The Charter of Maryland" sought to establish churches conveniently located and accessible to all:

[The] country hitherto uncultivated, in the Parts of America, and partly occupied by Savages, having no Knowledge of the Divine Being, the Patronages, and Advowsons of all Churches which (with the increasing Worship and Religion of Christ) within the said Region, hereafter shall happen to be built, together with Licence, and Faculty of erecting and founding Churches, Chapels, and Places of Worship, in convenient and suitable Places within the Premises, and of causing the same to be dedicated and consecrated according to the Ecclesiastical Laws of our Kingdom of England.¹⁶

The "Second Charter of Virginia" obligates all colonists to live according to God's precepts which should, in turn, bring about peace:

And forasmuch, as it shall be necessary for all such our loving Subjects, as shall inhabit within the said Precincts of *Virginia* aforesaid, to determine to live together, in the Fear and true Worship of Almighty God, Christian Peace, and civil Quietness.¹⁷

The "Ordinance for Virginia" makes clear that the colonists must assist their Governor:

first and principally in the Advancement of the Honour and Service of God and the Enlargement of his Kingdom amongst the Heathen People; and next, in erecting of the said Colony in due obedience to his Majesty, and all lawful Authority from his Majesty's Directions; and lastly, in maintaining the said People in Justice and *Christian* Conversation amongst themselves, and in Strength and Ability to withstand their Enemies.¹⁸

The mission of the Virginians is clear: As they undertake God's calling, God will protect them from their enemies.

John Smith, often mistaken as a chamber-of-commerce caliber spin doctor, comments on the lure of New World colonization:

If he [any English citizen] have any grain of faith or zeal in Religion, what can he do less hurtful to any, or more agreeable to God, than to seek to convert those poor Savages to know Christ, and humanity, whose labors with discretion will triple requite thy charge and pains?¹⁹

True, Smith speaks unabashedly of the potential economic windfall connected with New World colonization—such would benefit one's family (central to Biblical government). But these blessings are incidental. The actions "*more agreeable to God [italics mine]*" involve missionary work.

"The First Charter of Massachusetts" likewise declares that the principal end of Massachusetts Bay Colony is

Christianizing the natives. The wording implies that because the natives are considerably impressionable,²⁰ the colonists were doubly responsible to live lives of exemplary Christian character:

Our said People, ...may be so religiously, peaceably, and civilly governed, as their good Life and orderly Conversation, may win and incite the Natives of the Country, to the Knowledge and Obedience of the only true God and Savior of Mankind, and the Christian Faith, which in our Royal Intencon [sic], and the Adventurers free Profession, is the principle [sic] End of this Plantacion [sic].²¹

The blessings for obedience should compel the natives to emulate the colonists' example.²²

In the same vein, "The Cambridge Agreement" states that the colonists must look first to God's glory before expecting success:

Having weighed the greatness of the work in regard of the consequence, God's glory and the churches' good....it is full and faithfully agreed amongst us, and every of us doth hereby freely and sincerely promise and bind himself in the word of a Christian and in the presence of God who is the searcher of all hearts, that we will so really endeavor the execution of this work, as by God's assistance we will be ready.²³

Finally, "The New England Confederation" sums up the intentions of the colonies in their entirety:

We all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace.²⁴

The reasons for colonial expansion are singular but no mere mantra; their purpose is simple and clear.

The Effects

Churches and other tithe agencies, according to De Toqueville in *Democracy in America* continued to convert many to Christianity; feed, clothe, and shelter the needy; and train many Indians as well as colonists to be productive citizens. The mission to spread God's kingdom, however, is currently suffering a decisive blow. As statism aggressively usurps the role of church and private charity, churches and private charities themselves languish. Still the faithful struggle to make up the difference.

Chalcedon, the flagship of twentieth-century Christian Reconstruction, leads the campaign. In the November 1994 *Chalcedon Report* Rushdoony writes:

Because we take God's word very seriously, we believe that we have a duty towards all the world in terms of the Great Commission and all God's requirements of us. We are not here to please ourselves....We believe we must train men to see the broader scope of the gospel requirements. Institutions are necessary, but the kingdom of God must have

priority. The peoples must be converted and trained to apply God's law-word to every sphere of life and thought.²⁵

Though the state oversteps its God-given authority, man's responsibility to tithe is in no way negated nor are the church's responsibilities eased. The failure of statism to make good on its promise of cradle-to-grave security while taxing its citizens roughly 50% of their income is damning proof that the hand of God is absent from their activities. Not without some difficulty, organizations like Chalcedon set out to continue the work begun by the early Puritans with the same fervor—and results.

The original New World Order exists. The persistent optimism of Christians still conscious of their responsibilities, despite moves to obliterate any vestige of their work through statist control and revisionist history, is a patent sign of their strength and success. Their joy lies far beyond the humanist's meager experience. And their hope lies in a just God.

¹ Christians mistakenly define God's law as both natural and moral. The humanism implicit in this artificial distinction is pervasive. Humanists reduce law to social science in an attempt to throw God out of the legislative process. God's word is law, period.

² Alfred Edersheim, *Old Testament Bible History*, volume II, 95.

³ "Charter to Sir Walter Ralieghe, March 25, 1584," as cited in *Documents of American History*, seventh edition, Commager, Editor, 1963, 6.

⁴ John Bakeless, *The Eyes of Discovery*, as cited in *United States in Literature*, 1989, 12.

⁵ Christopher Columbus, "A Spectacle of Great Beauty" as cited in *ibid.*, 1989, 10.

⁶ *ibid.*

⁷ Rousas John Rushdoony, *Institutes of Biblical Law*, 1973, 120; See also see Bruce Herschensohn's *Lost Trumpets*, "Conflict," 3-6.

⁸ Herschensohn, 10.

⁹ *ibid.*

¹⁰ Alfred Edersheim, *op. cit.*, 116.

¹¹ Robert de La Salle, "Making Peace with the Illinois" as cited in *United States in Literature*, 1989, 28. In his dealings with the Illinois, La Salle craftily obtains their assistance in making peace with the Iroquois. He offers to return all food-stores he had taken from them to sustain his starving men. La Salle convinces the Illinois to accept needed tools in exchange for the food, an offer they gladly accept.

¹² "Papal Bull, Inter Caetera, April 30, 1492," as cited in Commager, 2.

¹³ Pedro de Castaneda, "Europeans See Buffalo" from *The Journey of Coronado*, as cited in *United States in Literature*, 1982, 108.

¹⁴ "The First Charter of Virginia, April 10, 1606, as cited in *Documents of American History*, 8.

¹⁵ *ibid.*, 11.

¹⁶ "The Charter of Maryland, June 20, 1632," as cited in *ibid.*, 21.

¹⁷ "Second Charter of Virginia, May 23, 1609," as cited in *ibid.*, 11.

¹⁸ "Ordinance for Virginia, July 24, 1621," as cited in *ibid.*, 13.

¹⁹ John Smith "The New Land, 1616," as cited in *United States in Literature*, 33.

²⁰ William Byrd notes in his *History of the Dividing Line* that missionary work can be counterproductive as the Indians pick up the bad habits of the colonists.

²¹ "The First Charter of Massachusetts, March 4, 1629," as cited in *Documents of American History*, 16.

²²Washington had hoped that the U.S. Constitution, if sacredly maintained by Americans, could be a template for countries throughout the world that strive to emulate America's freedom and productivity.

²³"The Cambridge Agreement, August 26, 1629," as cited in *Documents of American History*, 18.

²⁴"The New England Confederation, May 19, 1643," as cited in *idem.*, 26.

²⁵Rousas John Rushdoony, *Chalcedon Report*, "The Opportunity and the Need," 2.

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Salt and Light

By David Chilton

**The Hippopotamus's day
Is passed in sleep; at night he hunts;
God works in a mysterious way —
The Church can sleep and feed at once.**
T. S. Eliot, *The Hippopotamus*

Why do Christians exist? According to Jesus' Sermon on the Mount, our central purpose is to influence our environment. He expects us to live as if we are constantly being watched (not only by God, but by the surrounding culture) and describes us as salt, light, and a city on a hill — all images which speak of having a noticeable effect on the world:

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and glorify your Father in heaven. (*Mt. 5:13-16*)

Many years later, speaking through John, Jesus addressed the culturally irrelevant church of Laodicea:

I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will spew [literally, *vomit*] you out of my mouth. (*Rev. 3:15-16*)

This statement echoes a famous Old Testament warning to Israel, in which God threatened to "spew out" the covenant people for breaking His laws (*Lev. 18:24-28*; cf.

Dt. 28). Christ's own judgment on an ineffective church is that it is "good for nothing." The Christian's calling is not to blend in with his environment, but to convert it, transform it, rebuild it in terms of the whole counsel of God as mandated in His word. Ultimately, our goal is "salvation to the ends of the earth" (*Acts 13:47*). If we are not transforming our society, if we are not "Christianizing" our culture, what good are we? Look again at those words of Jesus: we are to "shine our light" by doing "good works," so that our neighbors will notice what we have done and be inspired to follow our example — to "glorify" God themselves. How will they glorify God? Paul said it isn't a matter of some special "religious" activity, but obeying God in every area of life: "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (*1 Cor. 10:31*). In other words: If our goal is to live in such a way that all men will glorify our Father in heaven, our ultimate task can be nothing less than world conversion. But what, really, does it mean to shine our "light"? The Bible is quite specific: "God is light and in Him is no darkness at all" (*1 Jn. 1:5*). As Solomon counseled, "the commandment is a lamp, and the law is light; reproofs of instruction are the way of life" (*Prov. 6:23*). Here's how it works: *God* is light; *God's law* (the reflection of His holy character) is light; and *God's people*, created in God's image, are His lights as well (*Eph. 5:8; Phil. 2:15; 1 Thes. 5:5*).

Because God's law is the perfect, written transcript of His character, it is the model for our behavior in every area of life. It is not as if there exists a "spiritual" dimension that we should tack on to our normally "secular" way of life; rather, all aspects of everything we do are to bring glory to God by our obedience, so that "the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit" (*Rom. 8:4*). We are to act like Christians wherever we are — and we are commanded to have a noticeable effect on our environment, so that people will *see our good works* and be inspired to do good works themselves. As Paul put it, "providing honorable things, not only in the sight of the Lord, but also *in the sight of men*" (*2 Cor. 8:21*). We are to shine as God's lights *in the sight of men*.

At the same time, Christians are not supposed to draw attention to themselves in doing it! Later in the same Sermon on the Mount, Jesus warned: "Take heed that you do not do your charitable deeds before men, *to be seen by them*. Otherwise, you have no reward from your Father in heaven. . . . But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will reward you openly" (*Mt. 6:1-4*).

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The Fear of Big Business

By Hans F. Sennholz

Many Americans are highly suspicious of big business. They believe that giant corporations exploit their workers, gouge their customers, oppress small business, abuse the environment, and operate without accountability to the people they harm. Vocal politicians are quick to seize on this public perception and call for the need to rethink and reshape public policy. They are constantly drafting new legislation to raise corporate taxes and impose more controls.

In a free, unregulated economy, high business profits are generated by exceptional services rendered to customers

Big business stands condemned for making inordinate monopoly profits and thereby redistributing income shares from the workers toward the firms. But a sober analysis casts doubt on such charges. Big corporations are organizations of many thousands of stockholders who are the legal owners of the business. Most giant corporations have more stockholders than workers. Large profits are diffused among the thousands of individuals that own corporate stock. Some are retired people, widows, old men and women in nursing homes, laborers, and white-collar workers. A large share of corporate profits goes to income groups which earn less than the blue-collar workers in the plants.

In a free, unregulated economy, high business profits are generated by exceptional services rendered to customers. They are entrepreneurial profits resulting from innovative products and services or efficiencies and economies of production. The corporate managers who achieve such profits tend to receive much compensation, although their pay is limited by the profits they generate and the competition of other equally capable entrepreneurs.

In a hampered and emaciated economy plagued by government regulations and restrictions, even mediocre managers may enjoy inordinate incomes. Confiscatory estate taxation, levied repeatedly on concentrations of personal wealth, tends to deprive giant corporations of the leadership and responsibility so characteristic of family enterprises. When hundreds of thousands of stockholders are the legal owners of a firm, and no single stockholder

owns more than an insignificant percentage of the voting stock, many people believe that no one but the directors and managers themselves are in control. It is common to suppose that the managers rule their "ownerless" businesses as they see fit. But this is only true when laws and regulations block "corporate raiders" from challenging the incumbents and replacing the corrupt and inefficient managers.

The managers of such corporations usually are no friends of the free market. To them, the multitude of stockholders is merely another interest group, perhaps the least important after labor and government. They preside over the corporate distribution, allotting income first to themselves, then to labor and government, and any leftover to stockholders. If it were not for corporate mergers, acquisitions, and hostile takeovers, these managers could stay in power until the sheriff presides over the final asset distribution.

Political concern with big business is not new. It goes back at least as far as the "robber baron era" in the last quarter of the last century when government eagerly subsidized the construction of railroads and then sought to regulate the abuses. In time, the regulators became the partners, protectors, and benefactors of big business. Large corporations quickly learn to turn to the authorities for handouts and special privileges. They get city councils, state legislatures, and Congress to pass legislation that grants special favors in regulation, taxation, and public works. Regulatory commissions establish entry-blocking rules that do not protect the consumers—rather they protect the firms from consumers. Import duties and import restrictions limit the entry of foreign firms into many American markets; licensing prevents the entry of new firms. Indeed, the list of government-imposed barriers and restrictions is a rather lengthy one.

The noisy call for government action regarding corporate profits and labor layoffs is an open invitation for more corporate welfare. It is visible in new proposals for costly school and retraining programs and for preferential tax treatment of "responsible corporations." Any measure that favors corporations at the expense of both consumers and taxpayers also serves to increase the power of legislators and regulators.

In a hampered and regulated economy, large corporations are the intermediaries of political power and control. They signal the supremacy of politics over economics and stagnant standards of living.

In contrast, the existence of giant corporations in an unregulated market economy indicates the accumulation of productive capital which affords high labor productivity and rising standards of living. When the United States was the home of the largest corporations in the world, Americans enjoyed the highest standard of living.

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

Spring 1996 Macedonian Outreach Mission Trips

By Haig and Vula Rushdoony

Serbia, Yugoslavia (April 7-11)

We left Greece with two large suitcases of clothes, some of which we initially distributed in Belgrade to some former patients and to doctors and their families with whom we had dealt. Later, the largest portion of clothing was given to the Home for Children Without Parents.

We were hosted warmly and royally by the pediatric cardiologists at the University Children's Hospital, Belgrade. We visited the cardiology and cancer areas and distributed candy to the children during Holy Week.

While at the hospital we saw Vlada, the 13 year-old, who had just returned after having open-heart surgery in March, and Sonja and her parents. Sonja underwent open-heart surgery also at Pennsylvania State University Medical Center on December 14. During the time we were in Belgrade, Sonja and her parents had also come to the hospital in Belgrade from Kosovo because Sonja had some emerging rhythmic problems. Thus, she is being closely watched.

We also saw and visited Ana and her family with Dr. Goran Vukomanovic. Her mother and Dr. Goran accompanied Ana to Arkansas Children's Hospital in February 1995 because Ana had a dangerously enlarged heart. Dr. C. C. Erickson and the staff in Arkansas corrected the problem through a unique rhythmic procedure (one of three hospitals using this procedure in the United States). Ana is doing well.

The night before we left Belgrade, Dusan and his parents along with Ana and her mother visited us at our hotel. Five-year old Dusan is currently at the Cleveland Clinic undergoing open-heart surgery on May 22 (Haig's birthday) along with nine-month-old Aleksandar from Bosnia. Dusan is the most critical case we have had. He would have been sent to the United States earlier but his mother, Suzanne, who accompanied him here, underwent cancer surgery and has just recuperated. Dr. Ida Jovanovic from the Belgrade hospital accompanied the children and mothers to Cleveland.

Two more patients are scheduled for Arkansas Children's Hospital in late July, six- and thirteen-year-old boys. Two others are slated for Pennsylvania State University Medical Center at a date yet to be determined.

Many other decisions and eventful occurrences took place while we were in Serbia. Important decisions were as follows: (1) Dr. Zoran Jovanovic, Dr. Ida's husband, heads Internet for Yugoslavia. It was agreed he would e-mail all hospital correspondence through our Graphics Committee member Roland Gustaffson; (2) *The Macedonian Outreach* would underwrite air and housing expenses for the Cleveland project; (3) Dr. Slavko Simeunovic, Head of Cardiology at

University Children's Hospital in Belgrade, would first try to make all air reservations from there, hopefully saving time and money; (4) through an audience with H.R.H. Tomaslav Karageorgevic, Dr. Ida Jovanovic from the hospital and His Majesty will try to coordinate activities for placements of patients in England for treatment; (5) a medical portfolio will be designed by *The Outreach* and sent to the hospital there and to His Majesty; and (6) thanks to Dr. Goran and his wife Dr. Tanja Vukomanovic, also an M.D. and in charge of the Home for Children Without Parents, we will now ship via surface mail clothes to the five satellite orphanages there for infants through nineteen years of age.

Greece

Prior to our mission trip from our home in Greece to visit orphans and refugees in the most northern part of Greece, we prepared four big boxes of clothing for distribution among them (the Child Support Society Benjamin organization had already received 29 boxes of clothing from us). An additional box of clothing was prepared for shipment to Albania.

May God forgive our governmental leadership for so unfairly putting on these sanctions and causing the death of so many adults and children alike

Also prior to our mission trip we bought and packaged food and food supplies to distribute among 15 specific families we were stated to visit. Also clothes were packaged for those 15 families.

On April 17-18, we visited Sapes, Alexandroupolis, and Palagia to distribute food and clothing and to assess needs. We also visited other refugee camps where food and clothing were distributed.

Through Haig's ability to speak Armenian, scores of Armenians were found in these refugee camps, including a family of one young mother with three children. Her husband abandoned the family in 1989. Their needs were partially met on this trip. Plans are being made to help them more fully during our summer mission trip there.

In addition to helping this family since our return to the States we have sent six boxes of clothing to our home in Greece to be sure that other refugees, not just the orphans, will be included in the distribution of clothes.

On April 21, we went to a suburb of Athens to meet and distribute clothes to Thalia, our Albanian refugee. She was

the sixth of the seven orphans the Outreach supports that we were able to see.

Summary

Both mission trips, Serbia as well as Greece, were emotional, exhausting, exhilarating, and rewarding. For Vula, to return to the same hotel in Belgrade where she first stayed in March/April 1993 was almost an overwhelming experience. The unity of the Serbian doctors and their commitment and dedication to the children and support of one another was both reassuring and overwhelming. Neither of us had ever experienced this in our business and professional careers. Imagine these young Serbian doctors, whose apartments are extremely small and who felt so badly that they could not put us up in their homes, pooling their money to pay our hotel bill for all four nights. Just think of it! Their monthly salaries are less than \$200.

Belgrade was a city of two million. With refugees pouring into the city, it is now 2,500,000! We saw and helped beggars on the streets. We had to weave in and around swarms of refugees in the Children's Hospital, pleading with the doctors to help the children. We saw the scars that sanctions had left on the hospital and in the areas of Serbia we visited. We were drawn to tears witnessing the patients there. For example, one young mother was waiting for her child to die. Due to sanctions against Serbia, no medications were sent in time to help her baby.

On a happier note, we rejoiced when a doctor traced a young Albanian Muslim child for us that Vula met there in 1993. At that time the child was suffering from leukemia but now we were told that she was healed and was sent back home to Kosovo! We were given her address and will try to find her by mail.

There were times we could hardly speak. Even now as we write this piece our eyes are swelling with tears. May God have mercy on us! May God forgive our governmental leadership for so unfairly putting on these sanctions and causing the death of so many adults and children alike.

Our people here should know that our leadership, because of their political interests, ignored the fact and did not realize that by putting these sanctions on Serbia they were also punishing children from all parts of former Yugoslavia as well. You see, because Belgrade was not actively involved in the war, the injured and sick children were brought to the Children's Hospital in Belgrade from the war-torn areas. But because of the sanctions and because no medication was allowed in, these children alongside Serbian children were not receiving any medication. Unfairly many of these children died when they could have been helped... if they had had the proper medications and surgical supplies.

Our experience with the refugees and orphans in Greece was much of the same. The horror stories we learned through translation again overwhelmed us. Time and again we could not even complete a sentence because our emotions overwhelmed us. We left frustrated because so much more can be done and we can do only so little. We compliment the Greek government for housing these people so that the

homeless are fewer in number. We found tremendous need if not only for clothing and food (the latter we buy for them while there), but for such things as children's aspirin, vitamins, toothbrushes, and toothpaste. Because the children get such little nourishment, vitamins and aspirin are our greatest needs right now. (Friends, if you know of any pharmaceutical companies that can help us with this need, please let us know).

Since our return, friends of the Outreach have been responding with clothes and money for shipping. Also, undesignated money is being used to meet medical and spiritual needs. The work continues to expand and the needs as well. Thus far, our Lord has been faithful, supplying the needs for these unfortunates in the Balkans. We pray that those who have been blessed with material blessings will share some of their wealth with those who do not, for as Jesus said, "For if you have done it to the least of these . . . you have done it unto me."

God is truly at work, and we praise His Name! We are so blessed to be able to serve Him and can hardly wait for our next trip on July the 11th for Vula and August the 8th for Haig. We come back together on October 8th. Vula is going a month in advance to work specifically with the refugees in Greece and especially the Armenians. Please pray for health and strength for both of us.

To Him, who first loved us, be the GLORY AND HONOR FOREVER!

P. S. Dusan underwent a nine-hour open-heart surgery. He almost died in the process. A pacemaker was placed in his heart. If his heart responds to the pacemaker in the next 4-5 days, it will be removed; otherwise a permanent one will be inserted. Aleksandar survived his three-hour surgery well. In another week, he will undergo a second surgery. As you can see, these two are our most critical cases thus far. So, please continue to keep them in pray.

Haig and Vula Rushdoony are veteran missionaries. Support for Macedonian Outreach can be sent through Chalcedon.

The Mystery of the Social Order

By R. J. Rushdoony

One of the curiously interesting men of history was Napoleon. A deist, an opportunist, a man whose core ideas are sometimes hard to discern, Napoleon was often brilliant and sharply discerning as well. Unlike others of his day and since, he saw, as Robert C. Solomon noted, that religion was "the mystery of the social order." He therefore held, "The people must have a religion and that

religion must be in the hands of the government." Napoleon moved to control the church, and the result was a failure.

Since then, men have tried both the control of religion as well as its obliteration, and such efforts have not been limited to fascists and Marxists. There is "good" reason for these efforts. The modern state sees itself as the maker of civilization and culture. As a result, it replaces religious law with state-created laws. It has moved into the sphere of education, often with total control, in order to replace the religion of the churches with the religion of the state. It has worked to redefine the family on the assumption that, by separating the family from the church and from its Biblical definition, it can remake society in non-Biblical terms. Because sexuality is in theological terms, God-determined and future-oriented thereby, sexuality has been divorced by law from God and morality and is subject to state law.

*Every state has a religion,
acknowledged or not*

Religion historically has been the foundation of our social order because it has defined life, law, morality, and salvation. Now, logically, with the state's claim after Hegel to be god walking on earth, all things are being redefined by the state. This redefinition begins with the abandonment of the idea of duty. According to our Lord, the greater the responsibility, the greater the *duty*: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (*Lk. 12:48*). Our duty thus increases as our responsibilities do. Anti-Christian man, however, gives license to men in power to do as they please. In Roman faith and practice, men of power were above the law that bound "lesser men." This theory of irresponsibility has come to undergird the ideas of rights and entitlements. Wherever rights are separated from duties, the result is an anarchistic freedom, the supposition that the individual can do as he or she pleases without any sense of obligation to God and to man. Such an anarchistic "right" is in effect a denial of the rights of others to their persons and properties, because the "sovereign" individual has a unilateral claim against all others.

What Napoleon called "the mystery of social order," religion, was a mystery to him because he rejected Christianity and thus had no cohesive force to bring people together without coercion. A state cannot bind people by force, by fiat laws, nor by an enforced

education. Both Soviet Russia and Nazi Germany, among others, have tried to unite peoples through statist actions. They used also hate for capitalists and for Jews as a supposed unifying force, with ugly results.

No religion has been more a cohesive bond than Biblical faith. Its power resides in every man's faith, not in an imposed ecclesiastical or civil order. It does not focus the unifying power in a human order but a divine one. It is a "mystery" only to those who do not believe that a divine order exists, governs us all, and will judge us all.

The crisis of the modern state has developed because its own actions and its educational policies have created a cynical people. Cynicism has never bound a people. The first-century A.D. Roman writer, Petronius Gaius Arbiter was pro-consul in Bithynia, and director of entertainment for Nero. His *Satyricon* began as a criticism of Roman degeneracy and ended as an example of it. High-minded sentiments gave way to homosexual caterwauling. Degenerate humor proved more important to Petronius than reform. Cynicism is now commonplace. At election time, men try to generate some excitement over their sorry candidates, but in too many cases the candidates are cause for more cynicism.

Napoleon held, "religion must be in the hands of government," and, in most countries now, this is the premise of most political parties, although not so openly stated. It is, however, *acted on* wherever the state controls education. Education is the control of the next generation; it is the control of the future. By eliminating or downgrading religion in education, the state seeks to replace religion with itself, to replace God with man and man's fulfillment without God. Napoleon said, "The people must have a religion," and he was right, but too many since Napoleon, and in part beginning with him, have been determined that this religion must not be Christianity. They work accordingly for a separation of Christianity from education, law, and the state. This is, of course, a recipe for suicide, but, for too many, a universal ruin is better than a surrender to Jesus Christ.

Clearly, the problem of Christianity and the state is an important and currently unsettled matter. This is a very different question than the separation of church and state, an institutional matter and a necessity where the churches are plural in form. Every state has a religion, acknowledged or not. The English *Spectator* has referred to Britain as the least religious country in the world, but a state church exists there which is nominally Christian.

"The mystery of the social order" is no mystery at all. Contrary to a long line of thinkers from Aristotle on, man is *not* a political animal: he is a religious creature, made in God's image, in knowledge, holiness, righteousness (or justice), and with dominion. In his fallen estate, man perverts the application of his image and attributes, but he cannot escape them, nor their religious meaning, nor the accounting God requires.

Curzonization

By R. J. Rushdoony

More than sixty years ago, as a young man, I was very much interested in the British leader, George Curzon, a member of Parliament, Viceroy of India, Lord Privy Seal, and later Foreign Secretary, Curzon (1859-1925) First Baron and First Marquis Curzon of Kedleston, worshipped power, authority, and ritual. As a result, he thought highly of Turkey and of autocracies which stressed symbols. He saw it a duty to impress natives and common peoples with the trappings of power. The Delhi Durbar, monuments to the unknown soldier, and other symbolic events and cenotaphs showed Curzon's hand. Much of the ceremony common now to state functions shows the influence of Curzon. It has been called Curzonization.

David Cannadine, in *Aspects of Aristocracy* (1994), observed, "For him, great ceremonials were 'pages of history,' 'chapters in the ritual of the state'" (p. 83). Cannadine devotes a very long chapter to Winston Churchill, an example of this. Of Churchill, Cannadine observes, "He showed no respect for religious belief or spiritual values, and his conversation was often Rabelaisian" (p. 149). But Churchill could turn every speech and act into a momentous ritual and symbol. His lust for greatness he made into an imperial ritual and act. He saw Britain's rise to power as the work of a small segment of Britain, an aristocracy that had propelled a people into greatness. Churchill had no idea what the common people were like and imagined them still to be small cottagers. He had been attracted to Sir Oswald Mosley, Mussolini, and Fascism.

But Churchill was not alone in this. Franklin Delano Roosevelt, with less ability, also saw life as a stage whereon aristocrats managed things in the name of the people.

In World War II, Britain and the U.S. were led by men indifferent to Christianity, while Germany, the Soviet Union, and Italy were led by men (Hitler, Stalin, and Mussolini) opposed to it.

There was a logic to all this. Lord Curzon was a man who substituted forms and symbols for substance and reality. St. Paul early faced this issue. With him, and with the New Testament, *definition* now became a matter of inner reality, not external form. Paul insisted, in Romans 2:28, 29, that the true Jew is one who is a Jew inwardly, from the heart, not merely by circumcision. It is hard at this distance to recognize the religious revolution this created because the Greco-Roman world was content with external definitions. Mohammed expressed the counter-revolution to Paul and Christianity by declaring that he is a true Muslim who is one *outwardly*. Curzon and the twentieth century are in line with Mohammed and Curzon, and the political leaders now admired represent this externalism and hypocrisy.

About thirty years ago I was told of a group of leaders,

intellectually and culturally, that it was radically tolerant of any kind of immoral behavior performed discreetly but radically intolerant of any moral standards on any grounds. This rather well describes the culture of our day. Many of the televised ceremonies of our day, awards celebrations, political non-events made momentous, academic ceremonies, ecclesiastical professionals, and more, are best described as the results of Curzonization.

Critics saw in Lord Curzon an "insufferable sense of superiority: not for him the sordid policy of self-effacement" (p. 78). Much of the supposedly ancient imperial pomp of Britain has its origin in the Curzon era. Oxford too felt the effects of Curzonization when he became Chancellor.

But that is not all. Curzonization now appears even in middle-class weddings, performed with much pomp and more expense, followed by receptions at greater costs and pretentiousness. Simplicity and economy are somehow in bad taste! Curzon's premise was, impress the peasants and natives. But what about God? More than once, God through the prophets expressed contempt for the solemn assemblies of a hypocritical people. He saw these as a form of rebellion. He declared that, in all these pretentious forms, the faithful city had become a harlot.

Lord Curzon restored at great expense some magnificent mansions: Kedleston, Derbyshire; Bodiam Castle, Sussex; Montacule House, Somerset; and Tattershall Castle, Lincolnshire; two of these were bequeathed to the National Trust. He was an earnest and dedicated servant of the monarchy and empire. But he was also a prime example of the new temper of men and nations. After Darwin, men turned from a moral and a religious imperative to a man-centered one. Their concern ceased to be pleasing God but became instead impressing men.

In the American colonial era, children were deeply involved in pleasing God, and their parents in God. By the late 1950s, college and university students were telling me that the governing force on campus was peer pressure, pleasing one's classmates and meeting with their approval. Since then, the power of peer pressure has grown. Nothing is more calculated to make a people easily controlled than peer pressure, a modern term for an old fact, the fear of man. The fear of man is a condition of tyranny, and only the fear of God can counteract it and prevail.

Letter to the Editor

In reference to the topic of this letter, I would like to call your attention to Acts 15:5-11.

Quite early in the history of Christianity, there was a debate on whether converts would be required to be circumcised and expected to adhere to the entire Mosaic code of the Old Testament. The verdict of the original Church leaders was no.

Now we have organizations like yours that propose to make this ancient code the Law of the Land, and make it mandatory for everyone, even those who are not Christian. In this you are doubly wrong.

You are not consistent with the orthodox Christian position on the applicability of the Mosaic Code, and you are downright subversive of our Constitution and its provision for individual freedom and religious liberty. Your agenda is completely devoid of legitimacy. Therefore, I demand that you desist immediately, and disband your organization.

*A Constitutional American,
Name Withheld
Wet Water Ministries*

P.S. See also Romans 7:6, Galatians 3:23-25, Ephesians 2:15, and Hebrews 8:13. I hope you won't embarrass yourself by citing Matthew 5:17-18 in an attempt to counter the preceding. Finally, I think you could benefit from taking Colosians 4:5 to heart.

Editor's Response: We will respond more fully when you tell us what other kind of water there is besides wet water.

Special Announcements

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.

Important Announcement On Answering Mail and E-Mail

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

Important: Editorial Placement

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

Christianity and Government Tapes

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

Joseph R. McAuliffe Teaching Tapes

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

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"On Earth As It Is in Heaven"

New release from Frank Ulle available on two cassettes. Tapes available separately for \$10 donation or both for \$15 donation. Includes songs based on Psalms 2,3,46,94, and 18; also Daniel 4:34-35; the Apostles Creed.

Some of Frank's work was used for soundtrack of recent Chalcedon video project.

Other tapes available include: "Faith of Our Fathers," "The Seven Days of Creation."

Contact Frank Ulle, P.O. Box 1181, Fairport Harbor, OH 44077; 216-254-8015.

Mr. Humdinger Goes Fishing

Christian reconstructionist filmmaker, Kurt Snow, has released the first episode of the *Mr. Humdinger* series titled *Mr. Humdinger Goes Fishing*. Geared for children 3-8 years old, it profiles what it is like to be a commercial fisherman for a day.

Kids will learn about one of our traditional, important industries: they'll take a tour of a fishing boat, Coast Guard vessel and fire boat. They learn about the fishing equipment, marina and dry dock. The highlight of the show is a fishing trip on the ocean and delivery of the fish to the processing plant.

Mr. Humdinger Goes Fishing is also very funny. Mr. Humdinger, along with his puppet friend Mr. Fin, have all kinds of wacky adventures. Previewed by over 100 children, with hardly an exception, kids love Mr. Humdinger. They like to watch it over and over again.

Mr. Humdinger can be purchased using a credit card for \$12.95, plus \$2.50 for shipping and handling, by calling 800-608-4330. For check orders write to: Snowball Productions, P.O. Box 292504, Sacramento, CA 95829.

Blumenfeld to Speak in Western Pennsylvania

Chalcedon scholar Samuel Blumenfeld will be addressing the annual fall meeting of the National Reform Association on Friday, November 8, at 7:00 p.m. in the Skyview Lounge at Geneva College in Beaver Falls, Pennsylvania.

The *Chalcedon Report* editor is president of this august organization.

For more information, contact Bill Gould at 412-243-4471 or wwgould@aol.com.

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

1. Samuel L. Blumenfeld publishes *The Blumenfeld Educational Letter*, P.O. Box 45161, Boise, Idaho 83711, \$36 a year, a monthly.
2. *The Lofton Letter* by John Lofton, P.O. Box 1142, Laurel, Maryland 20725, e-mail address: JLoft@AOL.com, \$100 a year, monthly (20 pages).
3. Ian Hodge of Australia's Foundation for the Advancement of Christian Studies is an affiliate, and he publishes *F.A.C.S. Report, Probe*, and *Christian Economics* monthly, on a donation basis: write to him at P.O. Box 547, Ferny Hills, QLD 4055, Australia, Tel/fax 07-851-1265.
4. R.E. McMaster, Jr. publishes *The Reaper*, an economic commentary, 36 issues a year for \$195, 6 months \$110, 10 trial issues \$60; P.O. Box 84901, Phoenix, Arizona 85071.
5. 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.
6. 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 7¼% sales tax.
7. For those of you who read German, Dr. Thomas Schirmacher (a professor of missions and ethics) and his wife Dr. Christine Schirmacher (a scholar in Islamic studies) publish **Querschnitte** (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
8. **Friends of Chalcedon** (4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866) publishes two newsletters as part of its ministry. The *Kids for Life Newsletter* is a publication which consists of young people writing against abortion, euthanasia and any devaluation of life. It is available on request. Donations are welcomed. Also, about twice a year, as part of its **Emmaus Project**, there is an *Update* for the **Committees of Correspondence**, which endeavors to serve as a networking instrument for reconstructionists around the country. You may become part of the Committees of Correspondence by writing in and requesting such.

THE MINISTRY OF CHALCEDON

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

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

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

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