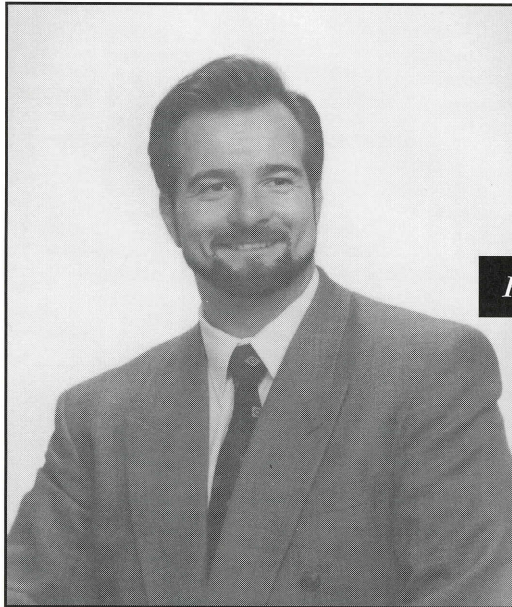


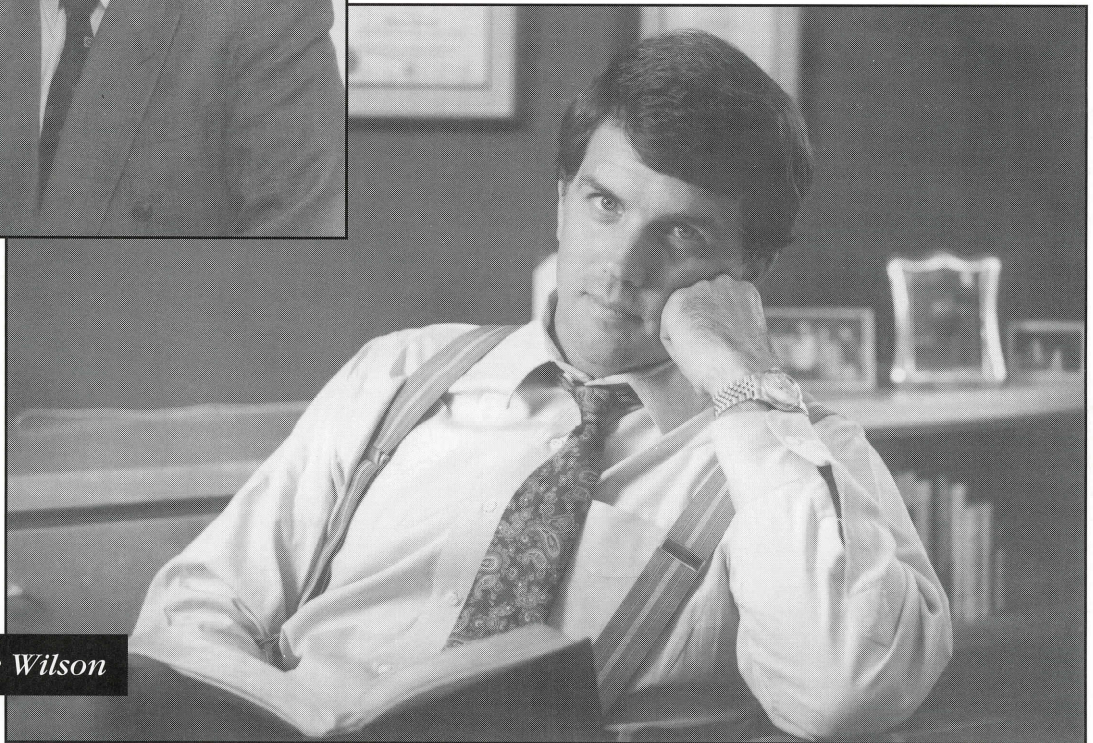
CHALCEDON *Report*

No. 379, February 1997



Rev. Jeff Ziegler

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Dr. Monte Wilson

See p. 13

Passionate Advocates of Orthodoxy and Reformation

plus...

R. J. Rushdoony on Abominations

Andrew Sandlin Against Pessimism

Steve Schlissel on Church Government

Peter Hammond on Missionaries, Malaria and Muslims

The Creed of Christian Reconstruction

Rev. Andrew Sandlin
[May be Freely Reproduced]

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

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

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

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

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

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

CHALCEDON Report

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

Chalcedon Scholars:

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

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March Preview:

In March's *Chalcedon Report*: *Shall Africa Die?*

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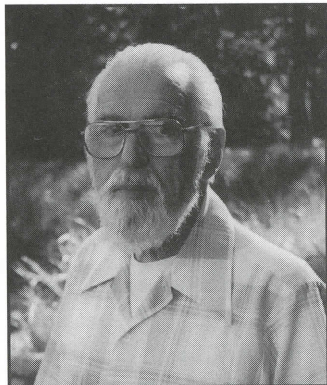
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e-mail: chalced@goldrush.com
http://www.chalcedon.edu
Circulation: Rebecca Rouse
Printing: Calaveras Press

Abominations

By Rev. R. J. Rushdoony



I no sooner learned to read than I began reading the Bible. It was for me a wonderful adventure into realms of amazing stories, awe-inspiring laws, and new words. One new word that especially caught my attention was "abomination." I once counted the various forms of the word used in the Bible, close to two hundred.

The word told me that God wants us to regard certain things with a holy dread. These included idolatry, lawlessness, unclean foods, moral irresponsibility, and more.

In some instances, as in Ezekiel 7:3 ff., God declares that the corrupt life of the nation is an *abomination* to Him, and He will bring judgment on the whole people because they have become a people without *shame*. A people without shame are a disgraced people who find virtue in their shame. A people without shame are blinded by their sin.

When I was young, the word "shameless" was commonly used to describe people who flaunted their sin as though it were a virtue. It describes much of our culture now, and too many people.

Similarly, a sense of guilt is no longer prominent in our culture because sin has been denied and guilt is seen, in Freudian terms, as simply a relic of a primordial past.

Guilt and shame have been replaced by self-esteem, a highly prized late twentieth-century virtue. Self-esteem goes hand in hand with irresponsibility and victimhood. When Adam was confronted by God with his sin, his answer was to blame God and the woman: "The woman *thou* gavest to be with me, she gave me of the tree, and I did eat" (*Gen. 3:12*). Adam saw himself as the innocent victim of a conspiracy by God and Eve! Eve's response was similar; she was a poor, innocent woman who was beguiled by the Evil One (*Gen. 3:13*). Self-esteem goes hand in hand with irresponsibility because it presupposes man's natural goodness. Given this good, or, at worst, neutral state of man's moral being, it then follows that when man does wrong something outside him is to blame.

But this moral goodness, or moral neutrality, of man is basic to humanism. As a result, sin and evil are due to things outside man, God, nature, the family, the environment, and so on and on. Humanism leads inevitably to a morally irresponsible society. We read of AIDS "victims," as though they are casualties of a war!

A sense of guilt is not longer prominent in our culture because sin has been denied and guilt is seen, in Freudian terms, as simply a relic of a primordial past.

The word *abomination* tells us that God requires us to view certain things with a holy dread because they destroy the moral fabric of men and society. But the word *abomination* has become almost obsolete outside the Bible, and the holy dread of offending God is all but gone. People who claim to be Christians can disagree casually with what God has said on a variety of things as though the Bible is only ratified and valid when a man agrees with it! This too is an *abomination*.

We need to take stock of ourselves. If what God calls an *abomination* is a matter of indifference to us, something is seriously wrong with us, not with God nor the Bible. Are we making of ourselves an *abomination* in God's sight?

We should regard every instance of the use of the word in Scripture as a warning from God.

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Murphys, CA 95247

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

Against Pessimism

By Rev. Andrew Sandlin



Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were made of iron and clay, and brake them to pieces. . . . [A]nd the stone that smote the image became a great mountain, and filled the whole earth.

(Dan. 2:34, 35)

The last two decades' spate of jeremiads lamenting modern culture or church and holding out slight hope of change reads like a bestseller's list both Christian and secular: *The Late Great Planet Earth*, *The Great Evangelical Disaster*, *The Closing of the American Mind*, *No Place for Truth*, *The Seduction of Christianity*, *Evangelicalism: The Coming Generation*, *The Tempting of America*, *The Scandal of the Evangelical Mind*, *Slouching Toward Gomorrah*, and so forth. While some of the works often courageously and astutely pinpoint the deep flaws of modern culture and Christianity, almost all uniformly and monotonously conclude with a distinct tone of pessimism: we are entering a veritable new Dark Ages, and there is little hope matters will be different any time in the foreseeable future. In his sweeping work *Culture and the Crowd: A Cultural History of the Proletarian Era*, Deric Regin, a secularist, captures the sense of pessimism the progress of democracy in the modern world has not eliminated:

The present century shows the unquestionable extension of democratic progress; it is, after all, the era of the New Freedom, of new deals and of fair deals. In most Western countries, frustrated minorities are tolerantly being incorporated into the national unity. Yet what stands out is the dread produced by the Russian Revolution, the Great Depression, the two World Wars, and the despotism of Stalin and Hitler. With this behind us, it is small wonder that the modern mind is neurotically occupied with a possible third global war, a projected conflagration exceeding all the horrors of recent history. Unwarranted and weak in faith as this attitude may seem, we must resign ourselves to the fact that the age of anxiety, as anticipated by Kierkegaard, has come to fruition as inexorably as the violence endorsed by the thinking of Babeuf, Marx, Bakunin, and Nietzsche.¹

This pessimism generated by the close historical proximity of the failures and even horrors of mankind is paralleled in the Christian church by those who hold that increasing apostasy and evil are inevitable.² In fact, they are often alarmed by the prospect that Christians are forsaking this pessimistic interpretation of the Bible and returning to the older Christian

optimism.³ Things must get worse, according to this scenario, and it is alarming to suggest they may get better.

Biblical Justification for Optimism

In bold contrast, the Scriptures depict the course of the interadvental era as one of progressive (though not necessarily uninterrupted) and relentless advance of the kingdom of God in time and history. The kingdom is likened to both a grain of mustard seed which grows to a huge tree in which numerous birds nest, as well as to yeast which slowly but progressively leavens the entire dough (*Mt. 13:31-33*). Both point to (a) the minuteness of the kingdom's inception, (b) the organic progressiveness of its growth, and (c) the immensity of its culmination.

This is precisely the lesson communicated in Nebuchadnezzar's dream which Daniel rehearsed and interpreted (*Dan. 2*). The stone cut out without hands is identified as the divinely generated kingdom established during the Roman Empire (2:39-42), God's kingdom "which shall never be destroyed; and the kingdom [in contrast to merely human kingdoms] shall not be left to other people, but it shall break in pieces and consume all these kingdoms [the four ancient world empires: Babylon, Media-Persia, Greece, Rome], and it shall stand forever" (2:44). Notably, the kingdom is not established in some far-reaching time of the future, but in the Roman Empire, *i.e.*, Christ's *first* advent.

A central effect of Christ's vicarious atonement is the vanquishing of Satan's subordinate reign and consequent advancement of God's kingdom in the earth. The atonement reverses the effects of sin not merely individually, but also socially. In this vein, Scottish exegete John Brown, commenting on John 12:31-33, observes:

[I]t is of importance to remark, that [Christ's] death merited, as its reward, that unlimited dominion, that uncontrolled power—both as to external event and inward influence—which has been conferred on Christ by his Father—in the exercise of which, he puts down the power of the devil, opposed as it is to the holy benignant purpose of his mediatorial reign ... It is in the exercise of this power, thus acquired, that he so regulates the rise and decline and fall of empires—the progress of commerce, and science, and art, and, indeed, all events—as to secure the carrying, to all nations, of that Gospel, by which, through the accompanying power of the Spirit, *the prince of this world is ultimately to be expelled from every corner of a world*, the whole of which, with scarcely an exception, had, for so many ages, lain completely under his iron yoke.⁴

The death of Christ is a *cosmic* event, creating cosmic changes (*Rom. 8:18-25*). The objective of Christ's substitutionary atonement is not merely individual salvation—crucial though it is—but cosmic salvation—progressively reversing the effects of sin wherever they are found.

At his ascension—not at his second advent—Christ receives "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that

which shall not be destroyed" (*Dan. 7:13, 14*).⁵ The first advent signaled Messiah's piercing of history and the inception of his kingdom (*Mt. 4:17, 23; 12:22-29*), while his ascension constituted the formal coronation of his reign and his session with God the Father with regal authority over the earth (*Ac. 2:30-33*), energizing his covenant body by his Spirit (*Ac. 2:16-21*) and gifts (*Eph. 4:7-16*), and waiting there until his enemies are made his footstool (*Ac. 2:34-36*).

Christians are designated the seed of Abraham (*Gal. 3: 29*), recipients of the promises of the Abrahamic covenant, including the possession of their enemies's gates (*Gen. 22:17*). The land promises have been expanded to comprehend the entire earth (*Rom. 4:13*), "and, therefore," in the words of Murray, "can hardly involve anything less than the worldwide dominion promised to Christ and to the spiritual seed of Abraham in him."⁶ We can as soon eliminate the God of the covenant as we can eliminate the promises that the seed of Abraham, the true church of Jesus Christ, will inherit the earth (*Ps. 37:11; Mt. 5:5*).

The eschatological pessimists are quite right to identify the present age as the "last days"; they fail to realize, however, that the last days constitute the *entire interadvental period* (*Heb. 1:1, 2*), during which the gospel will be preached in full efficacy (*Mt. 28:18-20*), the nations will bow to Christ's authority (*Ps. 2:7-9*), kings will protect Christ's people (*Is. 60:16*), domestic peace and harmony will pervade mankind (*Is. 65:20-25*), Biblical law will prevail in society (*Is. 2:3*), and the righteous will reign as Christ's representatives in the earth (*Rev. 2:26, 27*). The fact that we do not yet observe the fullness of Christ's reign is no proof it not to be expected (*Heb. 2:7, 8*).

We must not get the impression, of course, that the inevitability of the kingdom's advance and the optimism it inspires guarantee an easy, care-free life. All to the contrary: the Bible promises difficulties and hardship to those waging war against Satan's kingdom (*Jn. 16:33; Ac. 14:21, 22*). The blessings of surrender to Christ and obedience to his word are accompanied by trial and tribulation (*Mk. 10:29, 30*). In the war with Satan's kingdom on all fronts, *there are no victories without battles*. The covenant promise to old covenant Israel that "[e]very place that the soul of your foot shall tread upon, that have I given you," *Jos. 1:3* in no way implied exemption from laborious, hand-to-hand battle. *God pledges victory, but victory requires warfare*. The generation of saints that covets easy victory has no place in Christ's army (*Eph. 6:10-13*). The sector of the redeemed that longs for escape to heaven and an end to all of life's troubles is not merely misdirected and naive, but useless (*Mt. 5:13*). Our calling is to faith, obedience, and dominion work.⁷

The Tip of the Kingdom's Iceberg

While Christians do not vest faith in the apparent successes of the gospel and Christianity and the failures of Satan and his subordinates in modern life, they nonetheless may note with hope and satisfaction specific historical workings of the sovereign God that point with almost unmistakable certainty to the advancement of Christ's kingdom in the earth. Three phenomena in the United States alone (not to mention the

remarkable success of the gospel in many Third World countries) herald the flexing of the muscles of Christ's kingdom in this historical era.

First is **the rapid demise of Enlightenment, in both its liberal and Communistic forms**. The European Enlightenment enthroned reason at the expense of the triune God and his revelation⁸ and soon stressed the necessity of a rational political order, implying a governing intellectual elite. This propensity mainly took one of two different roads: a liberalism which supported maximum individual freedom (predominating in the West), and Communism which supported maximum social equality (predominating in the Soviet Union and Eastern Europe). Later these two roads reconverged in liberalism's willingness to sacrifice individual freedom for social equality.

Enlightenment's affair with reason suffered an attack from an equally anti-Christian Romanticism (c. 1795-1830), but survived into this century in the form of scientism, the worship of an atheistic empiricism and positivism fueled by a Darwinian Faith. "Reason" was considered the ultimate criterion of truth, the objective arbiter in all disputes, the hope and panacea of all sincere mankind. Today's liberal stepchildren, however, have awoken from their fairyland slumber of rationalism to the fact that *reason is itself a faith* that cannot be defended, an axiom one accepts rather than argues for. In its place is offered brute force of one form or another: "We can no longer appeal to objective reason; let us then convert by power." Radical feminism, Marxism, New World Order statism, eco-terrorism, racist supremacists (white, black, Oriental, or Indian) and other anti-rational ideologies, all testify to the demise of Enlightenment liberalism and its mad dream of reason.

Today Christianity competes head-on with rival faiths without the cumbersome and hypocritical claims of Enlightenment liberals that, "If all men of good will just sit down and use their objective reason, we can arrive at a mutually agreeable conclusion."⁹ Even the alert secularists now know that the future belongs to faith, not reason; and we Christians know it belongs to *our* faith, the Christian Faith, and to our King, Jesus Christ.

The second indication of impending kingdom advancement is the **explosive advent of Christian education**, especially the Christian home school and day school movements. Although a few Christian schools and home school families appeared here and there before 1960, Rushdoony's *The Messianic Character of American Education* (available again from Ross House Books) exposed the evils of secular education in this country and implicitly laid the theological foundations for today's massive Christian day school and home school movement. No accurate figures of home schoolers (most Christian) are available, but the number falls realistically in the low millions. The parents have taken the first step in Christian reconstruction: an assault against the messianic claims of a godless state to control the seed of its citizens. Their children are daily being instructed in an atmosphere of Biblical authority, Christian virtue, and godly obedience and order. Their subjects are taught from a distinctly Christian perspective: language is God's gift designed to enhance the communication of his truth; history is the sphere of God's sovereign dealings (including the Christian heritage

of North America); science is the scrutiny of God's creation; math and logic are the exhibition of God's orderliness; and so forth. These Christian children are largely immune to the enticements of godless secularism.

And let us not suppose that these children, when they are fully grown, will abandon their faith for the leeks and garlic of godless modernity. "Train up a child in the way he should go," exhorts Solomon, "and when he is old, he will not depart from it" (*Pr. 22:6*). This covenant seed will never accept the premise of godless moderns, that religion is for home and church, but that all else is the realm of "neutral, objective secularism." Everything in their being will cry out against this monstrous fallacy. They will have been trained from infancy that *there is not an iota of neutral ground in the universe*, that all of the universe belongs to Christ, and that it belongs to his people by inheritance (*Mt. 5:5*).

When this seed is fully unleashed as God's faithful stewards, his mighty covenant army, *the day of secular hegemony will be over*. That day is coming soon.

Third, and most importantly, we perceive an act of the sovereign God in **the relentless revival of world-conquering Christianity**. The paradigm of defeatist Christianity consisting of a triad of Billy Sunday revivalism, deeper-life devotionism, and escapist dispensationalism¹⁰ is slowly dying. This paradigm we today designate in general as pietism, which substitutes existential good-feeling religion for faith and obedience in bringing all things visibly under Christ's authority. In Rushdoony's description:

Pietism produced a shallow life, intellectually and vocationally. The test of faith was made an emotional experience, and, not surprisingly, women began to predominate in both Catholic and Protestant circles; religion became a woman's affair, and the men in it were full of pietism and low on manhood. Pietism exalted the nothing people, pious poops who reduced the faith to pious gush and, for almost two centuries, have bedeviled the godly clergy with their sinful, sanctimonious ways. The nothing people avoid open acts of sin, not because they love and fear God but because they are timid souls and fear people and dare not offend them. In their hands, virtue ceased to be associated with dominion and strength and came to be associated with weakness and fear.¹¹

The pietism of this century no longer holds sway, however. An entire generation has arisen, many of them, as noted above, educated at home by Christian parents or in Christian day schools, who have rediscovered in the great Reformed Faith, the continental reformers, and the Puritans the message that God's calling is not to personal gratification, even "spiritual" gratification, but to faith and obedience in all areas of life. Christ the Lord is King, and his regal authority assures the victory of his saints in time and history. As the answer to Question 26 of the Westminster Shorter Catechism states: "Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies." This revival of world-conquering faith spells an impending doom for the forces arrayed against Christ, until now largely unmolested in this century: secularism, Islam, the New Age, and so forth.

The hope of the optimistic Christian, however, does not rest in visible portents of the massive advancement of Christ's kingdom, including the three mentioned above; it rests in the unimpeachable promises of the objective word of God, the Holy Scriptures.

The Optimism of Christ's Covenant Body

Eric Hoffer, though non-Christian, recognized the truth that hope stands at the forefront of any successful movement committed to world transformation:

Those who would transform a nation of the world cannot do so by breeding and captaining discontent or by demonstrating the reasonableness and desirability of the intended changes or by coercing people into a new way of life. They must know how to kindle and fan an extravagant hope.... If the Communists win Europe and a large part of the world, it will not be because they know how to stir up discontent or how to infect people with hatred, but because they know how to preach hope.¹²

The program of "hope" by Communists and others is a cruel and perverse mimic of historic Christianity. We Christians offer the message of hope of eternal salvation by grace through faith in the blood-shedding of Jesus Christ, the eternal Son of God. We offer, in addition, the message of hope in this life: that Christ as Messiah will not be denied the fullest expanse of his earthly kingdom.

The whining of the pessimists, in many cases the faithless who long for nothing more but "rapturous" escape, will be drowned by the ecstatic cries of victory on the lips of the blood-bought army of Christ. To the pessimists who derive perverse pleasure from the perverse pleasures of modern culture, and derive embarrassment and horror from Christ's mighty dominion army reversing that perversity in the name of the King, we reply. . . .

Get used to it.

¹ Deric Regin, *Culture and the Crowd: A Cultural History of the Proletarian Era* (Philadelphia, 1968), 52.

² Dave Hunt, *The Seduction of Christianity* (Eugene, 1985).

³ *ibid.*, 215, 216. Hunt, however, omits any awareness of the deep historic roots of eschatological optimism and instead equates this optimism with a New Age humanism!

⁴ John Brown, *Discourses and Sayings of our Lord* (Edinburgh [1850], 1990), 2:264, emphasis supplied.

⁵ David Chilton, *Paradise Restored* (Tyler, TX, 1985), 68, 69.

⁶ John Murray, *Epistle to the Romans* (Grand Rapids, 1959, 1965), 1:42.

⁷ Rousas John Rushdoony, "Christian Reconstruction as a Movement," *Journal of Christian Reconstruction*, Vol. 14, No. 1 [Fall 1996], 12-21.

⁸ Robert Anchor, *The Enlightenment Tradition* (Berkeley, 1967).

⁹ Joseph P. Braswell, "No Other Foundation: Christian Epistemology in the Postmodern Age," *Journal of Christian Reconstruction*, *op. cit.*, 253 and ff.

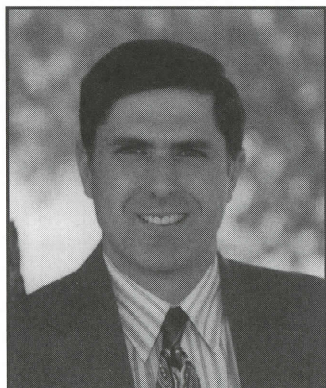
¹⁰ Douglas Frank, *Less Than Conquerors* (Grand Rapids, 1986).

¹¹ Rousas John Rushdoony, *God's Plan for Victory: The Meaning of Post Millennialism* (Fairfax, VA, 1980), 37.

¹² Eric Hoffer, *The True Believer* (New York, [1951], 1989), 9.

Focusing on Reality — Christ on the Throne

By Rev. Mark R. Rushdoony



If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

(Col. 3:1-4)

Believers are regularly accused of not living in the “real world.” This accusation assumes that the fallen world is normative and Christians should come to terms with the consequences of Adam’s sin. But Paul states that we are rather to seek and desire the things which are above where the victorious Christ sits at the right hand of God. This is not an admonition to be “other worldly” or to focus on our own reward in heaven. It is a directive to keep our priorities straight, to focus on the way things really are. In particular we must focus on Jesus Christ the Mediator worshipped in heaven with the Father until His return as Judge. We must see that event as a predestined certainty as we also must see ourselves appearing “with him in glory” (v. 4). If we see Christ as He really is right now, and if we see ourselves as not only desiring and rejoicing in His return, but being personally and eternally enveloped in His glorious presence, we will understand what is real and see all else as pretense and sham.

Paul had been speaking to the church of the “tradition of men, after the rudiments of the world” through which by “philosophy and vain deceit” false teachers had tried to manipulate them by means of false piety rather than emphasizing the person and work of Christ. In doing so he had emphasized that, as baptism signified, Christ’s death was our death, and His victorious resurrection was ours. Now Paul tells the Colossians to think after and seek Christ’s glory and exaltation here, as it is in heaven. Specifically, Paul was opposing this to the “shadows” of rules and other “commandments and doctrines of men” which are too easily equated with true piety. In general, Paul was reminding us to keep focusing on our new relationship to the Father because of Jesus Christ. If we see Jesus “at the right hand of God” our thinking will be clearer, our sense of duty will be keener, our contempt for the sinful will be sharper, and our vision of what constitutes true godliness and holiness will be separated from false, man-made piety.

Paul tells us that if we share in Christ’s death we share in His resurrection. This victory must direct our thinking and our actions to serve our Redeemer. Because Christ died, our penalty

is paid; because Christ rose, we are raised as new creatures; and because Christ sits at the throne, our thinking and action must be predicated on His victory and rule.

Christ at the right hand of God is an image used repeatedly in the New Testament. In the ancient world, and even now where it endures, royalty was not only untouchable to the masses, but unapproachable. The king issued directives to his “right-hand man” and received information from him with which to make decrees. Speaking to the king without permission meant swift punishment. The references to Christ at the right hand of the Father emphasizes the role of Christ as our Intercessor and Advocate before the Father — hence the appropriate custom of praying to our Heavenly Father “through Jesus Christ our Lord.”

When Paul urges us to think and act in terms of those things which are above as opposed to those things which are on earth, we must keep in view that the purpose of his letter was to warn us against traditions of men (2:8) which could easily become the “commandments and doctrines of men” (2:22). He is not talking so much about avoiding sins as he is avoiding false views of piety which only are a “shew of wisdom” (2:23). His point is that if we first of all focus on Whom we serve, and see Him not just in the past as the incarnate Christ, but in the present and in the future as reigning Lord, we will have a better understanding of our role. Paul was trying to get his readers to see that the Christian life was not avoiding certain things (the fallacy of Pietism) so much as it was being a part of the kingdom of God even now.

Because we have died with Christ, our life is now “hid with Christ in God” (v. 3). Our new life is the life we have because of Jesus Christ. But that life is “hid”; it is not clearly visible. We must therefore walk by faith, not by sight (2 Cor. 5:7). But because our life is with Christ and in God, it is safe. Christ and the Father are one in nature, power, and glory. This is the security of the saints (Jn. 10:28-30).

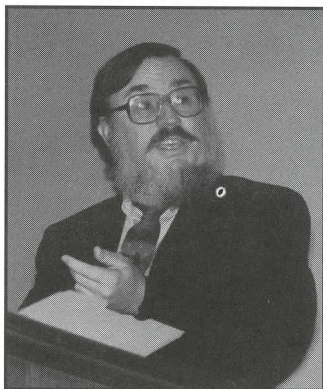
Now if we believe our eternal life is secure in Christ, and we see Christ at the throne, we should feel that our day-to-day existence on this earth is safe and secure in His eternal will. We should feel a desire to be consciously and conspicuously Christian, and to serve God in obedient confidence. After all, how hard can duty be when we know we are on the victorious side?

We may not see victory now, but Paul reminds us that we shall see it, for even the dead in Christ will be raised in the last day. Even our bodies, though long decayed, will share at the last in the victory of Christ over death. Like Christ, our real life is now hid from view. But when Christ appears, our real life will also appear. Our purpose will then be apparent to one and all. Paul thus tells us to think on our Lord in heaven so that we may see our purpose now on earth and not be distracted by the carnal things and false piety of this earth. We shall see Christ revealed from heaven. To some this will be the terror of judgment, but we will see him as ours. All men will one day see Christ as the Sovereign God — some as Lord and some as Judge. He will appear with majesty, power, and authority, to which every knee must bow. We will be with Him forever in glory, such glory that the sufferings of this present life are not worthy of comparison.

This picture of the victorious, risen Christ in heaven at the right hand of God is what is real, Paul says. Focus on it—then go out and act in terms of that reality.

The Strength of Patriarchy

By John Lofton



There may be a word other than "patriarchy" which causes more of the "usual suspects" to foam at the mouth and chew the carpet, and about which more nonsense has been spewed, but I'm not sure what that word would be.

For example, in her, alas, number one national best-seller, *A Book Of Self-Esteem: Revolution From Within* (Little,

Brown, 1993), Gloria Steinem links patriarchy to "racism and whites in power"; the "slaughter" of nine million witches; and our refusal to "honor" people by comparing them to animals, "as ancient and indigenous cultures had done." Indeed, she goes so far as to state, flatly: "In fact, patriarchy *requires* violence or the subliminal threat of violence in order to maintain itself."

We know, of course, as they say, where, religiously, Steinem is "coming from," because she tells us. Describing a trip she took down the Nile River in 1980, she says: "Before I began that trip, I hadn't thought of myself as someone whose life had been limited by religion, and so the freedom I felt while visiting those earliest [Egyptian] temples came as a complete surprise. It was the return of a self-esteem and spiritual connectedness I hadn't known was missing — or possible."

Regarding patriarchy, all this "either/or way of thinking," all this "masculine/feminine" business, Steinem tells us to, in effect, cheer up because, "fortunately, this is just a cognitive construct," that "there is nothing biological or immutable about it, and therefore it can be changed." But, is this true? No, it is not. As God tells us in Genesis 1:27: "So God created man in His own image, in the image of God created he him; male and female created He them." In fact, the male/female thing is as immutable as something can be because it is God-created. And when God says it, that settles it.

Godly Patriarchy

So, what about Steinem's patriarchy-requires-violence bit? Might this be true? Well, it's certainly true that not all, or any kind of male-rule, by any and all males, everywhere, has always been non-violent. I agree. But, when truly Christian men rule, according to Scripture, things are very different, as Harvard History Professor Steven Ozment documents in detail in his excellent book *When Fathers Ruled: Family Life In Reformation Europe* (Harvard University Press, 1983). This book, which is still in print and I can get for you, looks at Reformation

Germany and Switzerland during a time when Protestant Reformers were "the first to set the family unequivocally above the celibate ideal and to praise the husband and the housewife over the monk and nun in principle." Here's some of what Prof. Ozment tells us:

— That contrary to the impression often given by modern historians, paternal authority during this era, in these countries, did not necessarily mean a man was free to dominate his household as he pleased. Instead, "enormous moral and legal pressure was brought to bear on house fathers who flagrantly abused their mandate. Among neither Protestants nor Catholics was the ordered and disciplined home a tyrannized home." The Saxon Lutheran Justus Menius is quoted as saying: "The Holy Spirit has not inspired that insanity which believes a husband should prove his manhood by repeated grumbling, insults, curses, and blows to a poor, defenseless, weak woman; rather the Spirit wants husbands to love, care for and honor their wives as their own flesh, just as Christ does His Church." Calling husbands who abused their wives "filthy beasts," Menius notes that "Scripture has condemned such loutish behavior."

Indeed, wife-beaters in Protestant towns were hauled before marriage courts, and nowhere more speedily than in Calvin's Geneva which, at one point in the Middle Ages, was known as "the woman's Paradise." Between 1564 and 1569 in Geneva, the Consistory ex-communicated 63 spouse-beaters, sixty one of them males.

Why, men in Reformation Europe even spoke favorably of doing diapers. Martin Luther is quoted as saying, while unmarried: "When a father washes diapers or performs some other mean task for his child, and someone ridicules him as an effeminate fool . . . God with all His angels and creatures is smiling."

Prof. Ozment observes: "Never has the art of parenting been more highly praised and parental authority more wholeheartedly supported than in Reformation Europe. . . . Mother and father shared it to an unusually high degree. . . . [the mother's] household remained her first priority, a divinely ordained discipline through which women exercised their faith and worked out their salvation; neglect of the household betrayed a woman's reason for existing."

— That a husband also owed his wife fidelity. And on this subject, pamphleteers and tractarians of the time "universally rejected a double-standard of sexual behavior." Such sentiments fueled the Protestant assault on whorehouses, which the government in Lutheran territories successfully restricted in the name of sexual fidelity and family unity.

Godly Marriages

— That marriages that were considered to work best were those in which a couple shared the same religious beliefs, were of the same generation, had similar economic positions and social backgrounds, and entered marriage with the support and approval of both family and friends. Prof. Ozment says: "Here we find a distinctive feature of early modern marriage that distinguishes it from much modern practice. Physical attraction and emotional love were not viewed as essential conditions for marriage, although few doubted that they played a role; the love

that drew a husband and wife together was a mutual willingness to make sacrifices for one another, hence, a duty that developed within marriage. Such love emerged most readily between spouses who at the outset found one another worthy of respect and trust."

The first generation of Protestant Reformers died believing they had released women into the world by establishing them firmly at the center of home and family life, no longer to suffer the withdrawn, culturally circumscribed, sexually repressed, male-regulated life of a cloister.

Thus, the question was not: Do I desire and want this person?, but rather: "Do I find this person honorable and companionable? — that was the central question for a successful marriage. . . . "Unlike the modern romantic approach to marriage, in which one 'loves' another in spite of irreconcilable personal, religious, and/or social differences, the marriage counselors of Reformation Europe urged people to seek mates they believed could *learn to love* because they *first* respected their persons and shared common values."

Says Prof. Ozment: "Reversing the practice of centuries, the Reformation made it more difficult for the immature and unestablished to enter a valid marriage; at the same time those with a just and proper cause could, for the first time, divorce and remarry with the church's blessing.

Godly Feminine Liberation

"Most significantly, home and family were no longer objects of widespread ridicule, a situation that lasted until modern times. The first generation of Protestant Reformers died believing they had released women into the world by establishing them firmly at the center of home and family life, no longer to suffer the withdrawn, culturally circumscribed, sexually repressed, male-regulated life of a cloister. And they believed children would never again be consigned at an early age to involuntary celibacy but would henceforth remain in the home, objects of constant parental love and wrath, until they were all properly married."

Godly Treatment of Children

Prof. Ozment quotes several sources as reporting that the premium placed on infant life in the sixteenth century by the

Reformed is suggested by the severity of the penalties against premeditated infanticide or child murder. In Bamberg, a person convicted of this crime was buried alive and speared (a penalty perhaps designed to approximate the helplessness experienced by the slain infant) or drowned.

— That Martin Luther persistently condemned Aristotle and Aquinas as "monsters" for describing women as botched males (that is, as products of a generative act not carried to completion to produce a male offspring). And, noting that it is a great, self-serving myth of the modern world that children of former times were raised as near slaves by domineering, loveless fathers, Prof. Ozment says: "To the contrary, from prenatal care to their indoctrination in the schools, there is every evidence that children were considered special and were loved by their parents and teachers, their nurture the highest of human vocations, their proper moral and vocational training humankind's best hope. Parenthood was a conditional trust, not an absolute right, and the home was a model of benevolent and just rule for the 'state' to emulate.

"The inversion of a familial morality that has occurred in modern times may be better appreciated if the matter is addressed from the point of view of the child. In the sixteenth century children were raised and educated above all to be *social* beings; in this sense they had more duties toward their parents and society than they had rights independent of them. This did not mean that the family lacked an internal identity or that loving relationships failed to develop between spouses, between parents and children, and among siblings. Privacy and social extension were not perceived as contradictory. The great fear was not that children would be abused by adult authority but that children might grow up to place their own individual wants above society's common good. To the people of Reformation Europe no specter was more fearsome than a society in which the desires of individuals eclipsed their sense of social duty. The prevention of just that possibility became the common duty of every Christian parent, teacher, and magistrate."

A Message to Today's Women

Prof. Ozment concludes: "If the women of Reformation Europe could respond to its present day critics, I suspect they would say like the following. To be 'subject to a man' in the sixteenth and seventeenth centuries did not necessarily mean either the loss of one's identity or the absence of meaningful or rewarding work. The many chores of housewifery and motherhood may have been personally fulfilling for the vast majority of women, but they hardly prevented women who were so inclined from working in addition to their own craft or their husband's craft; women as well as men had both household and professional duties.

"In the 'patriarchal' home, authority was shared by husband and wife. A wife's subjection to the rule of her husband was not the subservience of a serf to a lord, or a maid to a master, or a child to a parent. Despite male rule an orderly equality existed between husbands and wives.

"While it cannot be claimed that Protestants were unique in achieving loving marriages, their new marriage laws, especially those that recognized for the first time a mutual right

to divorce and remarriage, became the most emphatic statement of the ideal of sharing, companionable marriage in the sixteenth century. The domestic legislation of the Reformation encouraged both spouses to be more sensitive to the other's personal needs and vocational responsibilities, thereby enhancing the status of both men and women."

Amazing. And all of this was accomplished without that Equal Rights Amendment which the goddess-worshipping Gloria Steinem and her ilk pushed so hard for (unsuccessfully, I am happy to say).

A footnote: Prof. Ozment contrasts Reformation Europe with recent studies which describe women in the Renaissance as "just wives," who were totally subordinate and subservient to their husbands, lacking any clear identity or vocation of their own, their lot in life being simply to please their husbands by conforming to every command and bearing children.

The War over Patriarchy

Make no mistake about it, friends. The fight against "patriarchy" — against the Biblically-defined family, headed by a father, who rules according to God's Law — is a fight, first, against God Himself. And nowhere has this fight been waged with a greater hate for God than during the French Revolution.

Language and Patriarchy

In his book *Burke and the Fall of Language: The French Revolution as a Linguistic Event* (University Press of New England, 1988), in a chapter titled "Burke And Patriarchy," Steven Blakemore, as Associate Professor of English at Palm Beach Atlantic College in Florida, tells how Edmund Burke understood well that the French Revolution, in part, "was a revolt against patriarchal language of the ancient regime" and the Biblical view of "the king as spouse of his people [which] mirrored Christ's marriage to the Church, and as [the] father of his people [reflecting] God's relation to humanity."

Noting that thousands of French Revolutionists admired "sentimental writers" like Rousseau, Burke deplores the fact that "the affectionate father is hardly known in his parish." The result he says is a moral revolution: "As the relations between parents and children is the first among the elements of . . . natural morality, [these Revolutionists] erect statues to a wild, ferocious, low-minded, hard-hearted father of fine general feelings — a lover of his kind, but a hater of his kindred."

Says Blakemore: "Throughout his counter-revolutionary writings Burke criticizes the revolutionaries' abstract love for humanity and their hatred for concrete, human individuals. And he locates the genesis of this moral dislocation in the perversion of family relationships. . . . Burke refers sarcastically to Enlightenment buzzwords that reduce family relationships to a popular election or abrogate familial duties because no correspondent social contract exists." This, says Burke, results in an insane France where frenzied Jacobins encourage children "to cut the throats of their parents" and "mothers are taught that tenderness is no part of their character, and, to demonstrate their attachment to their party, that they ought to make no scruple to rake with their bloody hands in the bowels of those who came from their own."

Blakemore adds: "Thus Burke sees the subversion of France through the subversion of the family; he sees France cannibalized by a murderous ideology disguised in protean forms, but in essence anti-familial — murdering poor, aristocratic, and royal families. . . . Indeed, to Burke the revolution in the family mirrors the macrocosmic revolution in the outside world. He envisions the horrors of both the Terror and the civil war destroying society's smallest platoon."

The Subversive Role of Educators

As in our times, in our public schools, "educators" during the French Revolution played a key role in attempting to destroy the traditional, preeminently patriarchal family. As Burke notes, the Revolutionaries corrupted the pedagogues, the traditional preceptors *in loco parentis* who were "next in sanctity to that of a father." These teachers corrupted them to "betray the most awful family trusts and vitiate their female students. They teach people that the debauchers of virgins, almost in the arms of their parents, may be safe inmates in their house, and even fit guardians of the honor of those husbands who succeed legally to the office which the young literators had preoccupied without asking leave of law or conscience."

Noting that Burke saw a nexus between ideological seduction and sexual seduction, Blakemore quotes him as saying: "When the fence is broken down, and your families are no longer protected by decent pride and salutary prejudice, there is but one step to frightful corruption." Exactly. And this is precisely what has happened today, in our country.

The Assault on Marriage

Blakemore imagines that Burke saw the French father as he did the imprisoned Louis XVI, and he recognized that the Revolution "is anti-paternal and hence a revolution against the patriarchal order of the traditional European world." An example: Paternal authority was "greatly diminished," Burke says, when the family court, instituted on August 16, 1790, shared disciplinary authority with the father.

*Burke saw a nexus between
ideological seduction and
sexual seduction*

Again, as in our time, changes in marriage and divorce laws by the Revolutionists "were crucial components in the attack on patriarchy." Burke attacks marriage being made a civil contract where the man and woman have the power to divorce "at a month's notice" which reduces "the matrimonial connection" to "a state of concubinage." By giving women this "license," they are given "a kind of profligate equity" and hence "the same licentious power." This is doubly destructive to the family in that it unleashes subversive sexual forces on society. Says Burke: "It is not necessary to observe upon the horrible

consequences of taking one half of the species wholly out of the guardianship and protection of the other.”

In a footnote, Blakemore observes: “Burke is implicitly contrasting the Christian concept of marriage as both a sacrament and a binding with the revolutionary concept of marriage as a revocable contract, dissolved at the will of either party, and hence he is suggesting that the revolutionary theory of society, based upon individual ‘natural rights,’ is being applied to the family.”

To those who would accuse Burke of simply trying to rationalize the enslavement of women, Blakemore says he would disagree because he believed that the “liberation” from protection and guardianship of the father/husband is a Revolutionary ruse that absolves the male of any familial responsibility — a ruse that reduces the female to an object of male sexual pleasure, distorts the sexual relationship of men and women, and destroys the institution of marriage and family. He reiterates: “Burke associates the destruction of the French family with the destruction of patriarchal power.”

Again, in another description that is most relevant today, Blakemore notes that Burke saw that the French Revolution “transformed ‘femininity’ into an aggressive, metaphorical force.” He saw sexual demarcations ignored and/or violated with perverse parodies of feminine men and masculine women. For example, in her “Vindication of the Rights of Women,” Mary Wollstonecraft actually says, regarding females: “I . . . wish . . . that they may grow every day more and more masculine.”

Blakemore quotes one source as noting that some men did disguise themselves in feminine dress: “Among the market women who marched to Versailles . . . it is very likely there were men in female garb.” In fact, from the seventeenth century on, men in France and England donned feminine garb to conceal themselves when they participated in riots — thus exonerating themselves “from full responsibility for their deeds.” But, this was the exception. Why? Because there were formidable social taboos, including the prohibitive Biblical injunction in Deuteronomy: “The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God” (22:5).

Revolutionary War on Christian Europe

Blakemore concludes by noting that Edmund Burke saw the French Revolution as an attack on the whole inherited moral, social and political order of Europe — the whole 2,000-year-old inheritance of Western civilization, which was Christianity. He saw the war against patriarchy as simultaneously a war against, among other things, families and the traditional roles of men and women (all extensions of patriarchal ideology). In the end, he says, Burke saw this wretched Revolution as conceived in an illegitimate language, engendering all the rampant, bastard ideologies at war with nature and reality. All true. And this war goes on in our country today.

We hope and pray that you will help us here at Chalcedon fight this battle, with your prayers and regular, generous financial support.

On Church Government

By Steve M. Schlissel

Christendom

Christianity is the world’s largest religion with 34% of its inhabitants claiming Jesus as Lord and Savior. Of these 2 billion self-described Christians, roughly half are Roman Catholic. Then there are the 218 million “Orthodox,” the 70 million Anglicans, and the 276 million “others” (including non-Roman Catholics, marginal Protestants, crypto-Christians and adherents of African, Asian, black and Latin-American indigenous churches). This leaves about 400 million Protestants.

Protestant denominations (including Lutheran, Methodist, Presbyterian, Reformed, Baptist, Evangelical, Mennonite, Moravian, Pentecostal and scads of others) generally justify their particular existence by pointing out differences with other denominations which may generally be subsumed under one or more of the following three headings: Doctrine, Worship, Government (there goes that Prophet, Priest and King motif again!).

*Our tolerance should be
narrowest concerning doctrine,
a bit wider at worship, and
widest in form of government.*

Presbyterian and Reformed churches, which have elevated division to the level of an art, if not a science, have roughly 400 denominations constituting their small slice of Christendom’s pie. Reformed Churches which confess essential revelational truth can put forth a good Biblical argument for insistence on maintaining that truth through confessional union of some sort. Churches which seek to preserve or advance a particular sort of worship may also do so successfully if they properly sort through all of Scripture’s instruction regarding worship. Arguing for a particular kind of worship, however, necessarily involves broader consideration of history and culture than does argument for a propositional truth of Scripture. Truth, as such, does not evolve.

Cautions

Those who argue for the superiority of their form of government, however, ought to do so with the most humility. That is to say, they may do so if they justify their form of government because of its *general* conformity to the Word of God, or because of its utility, or its qualities of expediency. But to insist that allegiance to a particular form of church

government is the will of God, so much so that to fail to pledge such allegiance is equivalent to heresy, is not only to go too far, it is to sound very much like a fool, and an ignorant one at that. Our tolerance should be narrowest concerning doctrine, a bit wider at worship, and widest in form of government.

This point can be illustrated by switching the subject for a moment to civil administration. When the people of Israel opted out of a decentralized judge-rule to a centralized monarchy, they rejected the better for the lesser. Nevertheless, Samuel told them that despite their sin, they should be resolute in fearing the Lord and serving Him faithfully. God was less concerned with the form of administration than with which law was being administered and which God was being served (read 1 Samuel 8-12). So also with church government. One may be best, another may be less than best but better than others, still another worse. (Prelacy, incidentally, is far and away the dominant form of church government in Christendom.) The overriding concern under any form must be: Is it Christ's Word and Law that the church government is seeking to advance?

*God was less concerned with
the form of administration
than with which law was
being administered and which
God was being served*

Certain features of presbyterian church government can be Biblically justified with ease. Yet it is perhaps telling that most modern defenses of the system root themselves not in Scripture, but in the Reformation. When appeal is made to Scripture, however, those making the appeal sometimes ask God to say more than He actually has on the subject. As Christian Reformed minister, J.L. Schaver, wrote in a 1947 defense of Reformed polity, "The study of New Testament church polity reveals that it is characterized by simplicity and is opposed to precise delineation . . . [Many] either underestimate or overestimate the importance of Scripture in determining church polity [bold words!-sms]. [For] the Scriptures do not contain a polity in any sense approaching a complete scientific treatment . . . And as to the making of laws touching on church polity there is a remarkable self-restraint that characterizes the apostles, which their followers, also today, do well to imitate."

Rev. John Macpherson, in a thoughtful and concise defense of presbyterian polity (1898), pointed out that "In the very earliest Christian times, when believers were few, all the [adult male] members of the church were called on to preach, and to exercise generally what came afterwards to be regarded as strictly clerical functions."

This is a huge statement (concession?), especially coupled with Macpherson's acknowledgment that codification of order in the early church was not *a priori* but rather in light of "the ever-growing need of the church." Doctrine comes *before* the

church, and defines her. Worship is the primary spiritual *activity* of the church, growing out of doctrine. But government comes *after* the church, and it grows out of *need*.

Conclusion

Macpherson (properly, I believe) sees the church developing out of the synagogue model (the first churches in Israel were called Christian synagogues) and so suggests that "we may reasonably look to the arrangements of the synagogue for enlightenment," especially when customs in worship or office are spoken of in the New Testament without explanation. This is the smart move. Beginning an argument about polity from the church *circa* 1645 can only establish an argument from tradition. This is not necessarily bad, so long as it does not pretend to be more.

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

Urban Nations Update: Seeing Red

By Steve M. Schlissel



Steve Schlissel, Oleg Belyushin and James Bordwine

"Greetings." That is the way draft notices used to begin, and you, dear reader, are hereby being drafted to pray for Oleg Belyushin.

People from the former Soviet Republics are the most numerous and noticeable of the immigrant groups in southern Brooklyn where Urban Nations has its main location. While at any given time we find ourselves bringing the gospel to souls from dozens of non-Soviet nations, nearly half of our Bible-based English Language students are from the Land of the Failed Experiment. We have been reaching out to Russians since the late 70s when the first major influx arrived. The numbers in the recent waves, however, are now far more dramatic. And as the numbers continue to increase so does our deep desire to see the Lord Jesus Christ exercise His dominion among them in such a way that their hearts and lives would become self-consciously, submissively and joyously His.

But just as children generally arrive one at a time, so also souls are generally welcomed one at a time into God's Kingdom. Among the burdens of ministry will be found the question of whether this or that soul has been granted the seed of life from God, whether we are attending upon a "pregnancy" that will issue in new birth, or one that will "spontaneously abort." Such a concern is ours in the case of Oleg Belyushin.

Oleg was born in 1938 in Orel, Russia. His father, a historian and archivist, was a member of the Communist Party. Thus Oleg, like most of the Russians to whom we minister (both Jew and Gentile), was given no religious education. Growing up with a thoroughly secularized worldview, Oleg pursued a vocation in law and, like his father, joined the Party to facilitate his career. One had to be covered by the Red banner if one was to advance. Oleg obtained his degree from a law school in Tashkent, Uzbekistan, went on to postgraduate studies in Moscow, then returned to Tashkent to teach business law at the university there.

*The stumbling blocks of Babel
are the building blocks of
Urban Nations.*

Oleg married a Jewish woman in a civil ceremony and was, in time, granted a daughter and a son. Perceiving the failure of the Soviet system, he decided to seek a new start in America. He arrived, alone, in August of 1993 and soon brought over the rest of his family, by this time including a grandson.

Opportunities in America, however, did not easily unfold for Oleg. He found his legal training of no use here, primarily because of his poor English: there is a demand here for people knowledgeable in Russian business law, but they need to be bilingual.

Oleg enrolled in a vocational institute and studied to be an optician, but again his lack of English limited him. So he came to Urban Nations for help and joined our English as a Second Language program. The stumbling blocks of Babel are the building blocks of Urban Nations.

The fact that we use the Bible as our textbook did not bother or deter him. He was quite comfortable in his unbelief. "I have read the Bible," Oleg told me during one class session. "I do not believe it. I do not believe in God." He was polite, gentle and emphatic. Of course, this did not deter us from politely, gently and emphatically pressing Christ's claims.

Oleg continued to attend our classes, studying and participating, but demonstrating no change in his spiritual condition. Then one day Oleg showed up at our Simple English Worship Service. Then Oleg came out a second time. Even more encouraging, he asked me after the service if he might please be given, in advance, the Scripture readings for the following week's service so that he might study them in Russian and English at home, thus being better able to follow the message. He has been attending the service rather regularly.

There has been a marked softening in Oleg's countenance toward things Christian. He has gladly accepted many Russian tracts and Christian books from me, thanking me for them. Last week he accepted my invitation to join us for worship service at Messiah's Congregation, to be followed afterward by dinner at our home. He arrived promptly, with flowers for my wife, a bottle of sweet vermouth for me (I still don't know what to do with it, but it's the thought that counts) and a chocolate cake from a Russian bakery for the family. (The accompanying photo of Oleg, flanked by moi and our dear friend, PCA minister Dr. James E. Bordwine, was taken after dinner.)

Oleg admitted that the English at Messiah's service was extremely difficult for him to follow. It is more than difficult, however, to follow Christ: it is impossible, apart from God's grace.

Is God slowly and graciously granting Oleg the unspeakably great gift of salvation? Is he being drafted by God to be among the number who serve Him "self-consciously, submissively and joyously"? We do not know. Yet we labor and strive until we have an answer. In the meantime, dear reader, we are respectfully drafting you to pray for Oleg, to pray that our great God might unite him to the "Party" awash with red — not the red of Communism and death, but of the life-giving blood of Christ our Lord. Amen.

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Editor to Speak in South Central California, April 5, 6:

**"Applications of God's Law in Today's World:
A Vital Theme for the Next Millennium"**

The Church at Kaweah
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Kaweah, CA 93237
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Conference begins April 5, 9:00 a.m.

The Bushel of Anti-Intellectualism

By Monte E. Wilson

Intellect needs to be understood not as some kind of claim against the other human excellences for which a fatally high price has to be paid, but rather as a compliment to them without which they cannot be fully consummated.

Richard Hofstadter, *Anti-Intellectualism in American Life*

The Great Commission must be wed to the Cultural Mandate. Yet this is exactly where the church in America is failing. It refuses to be a city set on a hill. It has placed all its emphasis on converting individuals but ignores the commandment to disciple these converts and then, by extension, to disciple their nations.

Today, the typical American evangelical is known for his subjectiveness and emotionalism, not his intellectual achievements.

The church in America is called to be a light, which implies that she is to be a leader in society. Because of our failure to adequately understand our call to make disciples and to subdue the earth for God's glory, we have actually become odious to the world. Even the pagans see the inconsistency of our claims of knowing the Creator on an intimate basis and yet failing to have any concrete answers for what plagues His creation. Rather than suffering for righteousness' sake, we are being ridiculed for our ignorance.

While the world is crying out for leaders, the church is hiding its light under a bushel. We are barely able to defend orthodoxy, much less give intelligent answers to the world's questions. We don't even try. At best, all we do is seek to save a few brands from the file.

Our duty is to show the world how every aspect of life is summed up in Christ. To do this we must be educated. We are called to be ambassadors to America; this requires that we are able to communicate intelligently with our nation's leaders. And it does not wash, when we hide our willful ignorance behind the excuse of avoiding intellectualism.

Anti-Intellectualism

One of the greatest weapons in the enemy's arsenal is the fear of the intellect. When one thinks of Augustine, Martin

Luther, John Calvin, and Jonathan Edwards, he quickly sees that such a fear has not always been with us. These men were highly educated. It is no coincidence that they were used to lead their respective nations into spiritual reformation.

Of course, Paul is a wonderful example of the power of the redeemed intellect. He clearly understood the foundations of the classical world. He quoted the poets, manipulated the political and legal system and debated the philosophers of his day. It is certainly no coincidence that God chose this man to have the most expansive ministry and to write the most New Testament books.

In the beginning of our nation's history, the majority of our forefathers did not fall into the trap of "either/or." They understood the necessity of education and saw a sound mind as a character quality required by God. In fact, because of their "soundness," it was the Christians who had the major influence in society. The Puritans placed a very high value on education and were typically the leading educators. This meant they were educating the nation's future leaders. As Richard Hofstadter writes,

Among the first generation of American Puritans, men of learning were both numerous and honored. There was about one university-trained scholar, usually from Cambridge or Oxford, to every forty or fifty families. Puritans expected their clergy to be distinguished for scholarship, and during the entire colonial period all but five percent of the clergymen of New England Congregational churches had college degrees. These Puritan emigrants, with their reliance upon the Book and their wealth of scholarly leadership, founded that intellectual and scholarly tradition which for three centuries enabled New England to lead the country in educational and scholarly achievements.¹

Today, the typical American evangelical is known for his subjectiveness and emotionalism, not his intellectual achievements. Hofstadter traces the change in attitude toward intellectuals in America to seeds of destruction planted during the Great Awakening. Because so many of the leaders of the "dead" churches were not "truly converted," a polarization took place between men of the "Spirit" and men of "intelligence." *It became a badge of honor to be ignorant! To be educated could well call one's conversion—or at least his sanctification—into question.*

The foundation for such an evaluation is found in the historical problem of pitting knowledge against character. *Either* one is moral *or* he is intelligent. A minister has either been taught "by the Spirit" or has "gone to seminary":

The case against intellect is founded upon a set of fictional and wholly abstract antagonisms. Intellect is pitted against feeling, on the ground that it somehow is inconsistent with warm emotion. It is pitted against character, because it is widely believed that intellect stands for mere cleverness, which transmutes easily into the sly or diabolical. It is pitted against practicality, since theory is held to be opposed to practice, and the "purely" theoretical mind is so much disesteemed. It is pitted against democracy, since intellect is felt to be a form of distinction that defies egalitarianism. Once the validity

of these antagonisms is accepted, then the case for intellect, and by extension for the intellectual, is lost. Who cares to risk sacrificing warmth of emotion, solidity of character, practical capacity, or democratic sentiment in order to pay deference to a type of man who at best is deemed to be merely clever and at worse may even be dangerous?²

This distrust of the intellect, and, consequently, for education took on a quality of fervency with the great revivalists D.L. Moody and Billy Sunday. Both of these men openly held education in disdain. To them, the chief end of man was to make converts. Moody actually reveled in the fact that he had no theology. "My theology! I didn't know I had any."³ To him, learning was an impediment to the man of the Spirit. During Billy Sunday's examination for ordination, he repeatedly evaded the questions by saying they were too deep for him and summed up his feelings on the importance of theology by saying, "I don't know any more about theology than a jack-rabbit knows about ping-pong, but I'm on my way to glory."⁴ With the victory of rationalism following the Civil War, the enemy succeeded in convincing the church to hide its brains under a bushel. While there were some outstanding Christian intellectuals like B.B. Warfield and Charles and Alexander Hodge, to the more famous revivalist at the turn of the century, theology, like education, was of little concern. What was important was converting sinners. If one's theology contributed toward the conversion of sinners, it was "good." If it didn't, it was "bad." With this kind of pragmatic standard, do we even need to guess what happened to serious scholarship in large portions of the evangelical church? And what of the call to be a light to the nations?

As the evangelical impulse became more widespread and more dominant, the selection and training of ministers was increasingly shaped by the revivalist criterion of ministerial merit. The Puritan ideal of the minister as an intellectual and educational leader was steadily weakened in the face of the evangelical ideal of the minister as a popular crusader and exhorter. Theological education itself became less instrumental. Simple dogmatic formulations were considered sufficient. In considerable measure the churches withdrew from intellectual encounters with the secular world, gave up the idea that religion is a part of the whole life of intellectual experience, and often abandoned the field of rational studies on the assumption that they were the natural province of science alone. By 1853 an outstanding clergyman complained that there was an "impression, somewhat general, that an intellectual clergyman is deficient in piety, and that an eminently pious minister is deficient in intellect."⁵

The results of anti-intellectualism are staggering. To put it bluntly, we are culturally irrelevant. We have not disciplined ourselves to a degree where we are qualified to speak into the crises that face our society. We have so narrowed the concept of spiritual warfare to "matters of the heart" and "religious concerns" that we have surrendered the battles over every other area of human endeavor to the enemy. We have not

taken Paul's words seriously when he commanded us to pull down every false philosophy and idea that exalts itself against the knowledge of Christ.

Moody actually reveled in the fact that he had no theology. "My theology! I didn't know I had any."

While John Walvoord teaches that "Christians have no immediate solution to the problems of our day,"⁶ Jesus said to *disciple the nations*. This says that He expects us to work toward applying His Lordship to the nations He has planted us in. Now, Mr. Walvoord, how can He command us to do something and then not supply the basic answers?

Certainly it is not the church's responsibility to teach lawyers how to be judges or physicians how to perform surgery. However, they are in need of sound theological training to spiritually equip them for their tasks. Moreover, there are Biblical laws in which they must be grounded that relate to their professions. These professionals are also in need of being disciplined so that their character upholds them in the battles they face every day.

Another fruit of anti-intellectualism is that the church becomes a perpetual kindergarten. We can never get away from the ABCs of the Faith. Anything that might cause the mind to sweat a little is seen as suspect. If a minister uses a word that is above a senior-high-school level of comprehension, he is being pretentious. If he discusses theology, he is being divisive.

How can we disciple the nations if we fail to *intellectually* equip ourselves? If we never graduate from theological kindergarten, how can the church ever become a city set on a hill whose light is a beacon to the nations concerning the Way of Life? Certainly, we need the power and love of God. However, we will never be as effective as He intends until we also have sound minds.

The Beginning of the Problem

I would like to suggest another possible cause of our neglect of the proper emphasis upon intellect and wisdom. For the most part, we Christians approach the Bible as the story of God's plan of redemption. One could easily say that this is the paradigm from which we interpret all of Scripture. However, what if our paradigm is incomplete? What if we have left something out of the equation? *What if our "key" to understanding Scriptures has left some doors unlocked?*

I believe that for most of us, when we read the Bible, we see Divine Interventions erupting on every page. There is the calling of Abraham, the Great Exodus, the giving of the Ten Commandments and many miraculous interventions to save the children of Israel while they were in the desert. There is the

coming of the Messiah, His death, resurrection and ascension. Of course, there are also those interventions where Christians were rescued from peril in the book of *Acts*. What does this tell us? How does this *read* to us?

How it reads is this: *Life is a litany of miraculously orchestrated divine escapes*. Not just those we read of in Scripture but those which occurred throughout history: The Reformation, the Great Awakenings and other such supernatural out-pourings of God's Spirit. These are The Norm. But can we define supernatural interventions and rescues as "norms"?

Think about it. What if the Bible is strictly all-about-redemption (which we translate to mean "divine intervention")? If such intervention is the normal stuff of life, what about my life? Do I experience Abraham-like callings? Do I cross over a Red Sea watching my enemies drown? Am I slapped on the side by an angel and led out of prison? Hardly. And how, then, do I evaluate my life?

"Well, at least there will be the Great Rescue when Jesus Christ snatches me away into the sky." But what if we are not living when He returns? "Oh, that won't happen. " Really? What about the Jews who lived and died as slaves in Egypt? What about the prophets and apostles who were martyred? What about Christians who lived during the one-thousand-years-plus between Augustine and Luther? What about the centuries of oppression before the Puritans and Pilgrims? What about those times when there will be no divine intervention? When God does not speak or move or rescue?

A Truncated Paradigm

Because of our limited paradigm, we have a faulty understanding of the Christian life and, consequently, a low view of our minds and the need for wisdom. Where we wish to live from intervention-to-intervention, with supernatural direction and deliverance being the *normal Christian life*, the Bible reveals a much more "human" existence for us.

Look at the life of Paul. He was knocked off his donkey and told to go see Annanias. Here at this brother's house Paul was told he was to go to the Gentiles. In Acts 13, Paul is prophetically commissioned as an apostle. Later he had a dream calling him to Macedonia. Toward the end of his life he was prophetically warned not to go to Jerusalem where death awaited him. (He went anyway.) Now, forgetting the supernatural experiences involved in penning his Epistles, what we have here is only a handful of interventions. What was Paul doing in the mean time? How did he live? How did he make decisions? How did he know where to go and when?

Consider the experience of Adam in the Garden of Eden. God shows him the Garden, defines his responsibilities and notes the prohibition concerning the fruit of the Tree of the Knowledge of Good and Evil. He then leaves Adam to carry on. He does not "prophecy" to Adam, "Behold, call this animal an Elephant." He does not tell Adam what part of the Garden to tend to first. No, Adam is left to his considerable endowments. In brief, Adam was expected to take his best shot, increasing in wisdom and maturity each day of his life. This is exactly what Paul did in considering how he should live, move and make his way through life. He utilized his mind, under the

tutelage of Scripture, and increased in wisdom.

When we consider our redemption we think about God's divine intervention on our behalf. He seeks us out, convicts us, grants us repentance and faith in Christ and fills us with His Holy Spirit. But why? Is it so that we can sit around and experience daily interventions? Is it so that we can merely wait for the biggest intervention of all, "The Rapture"? Or is He after something else?

Those whom God "saves" He immediately places in the process of restoration. Believers are expected to mature in the use of all of their God-given faculties. This includes their minds and the need for intelligence and wisdom. Any doctrine or paradigm which calls on people to forfeit their reason and the need for sound decision-making systems is counterproductive to the believers' process of transformation.

Read the book of *Proverbs*. This wonderful book is all about how to live. These maxims tell us how life usually works out. I say "usually" because these words of wisdom are not magical. For example, just because we raise our children in a godly manner doesn't mean they will *always* turn out to be Christ-like. Yet, because so many of us approach Scripture with a limited paradigm, we think these maxims will tell us how to escape this life with no harm, no failures and no sicknesses. However, this book tells us how to get through life—how it is to be lived—not how to escape it. It is a book of wisdom, not magic. It is a book that implicitly tells us that our minds are to be used, not ignored.

As I travel through modern evangelical church-ville, what I see is men and women who are rejecting wisdom (maturity) for special revelation (escape via gnosis). Rather than obeying Scriptural commands to work for the support of family, they have "heard from God to live by faith" (read: "Depend on the benevolence of others"). Rather than studying Scriptures, these men and women—"having been filled with the Holy Spirit"—have the truth within and need not be inconvenienced with such mundane matters as studying the Word of God. Having rejected the proper place of the sanctified or Biblically informed intellect, is it any wonder these people have nothing to say to the world God called them to serve?

¹ Richard Hoftadter, *Anti-Intellectualism in American Life*, (New York, 1979), 60.

² *Ibid.*, 45,46.

³ *Ibid.*, 108.

⁴ William G. McLoughlin, *Billy Sunday Was His Real Name* (Chicago, 1955), 123.

⁵ Hofstadter, *op. cit.*, 86, 87.

⁶ John Walvoord in Charles Lee Feinbeag's, *Prophecy & The Seventies* (Chicago, 1971), 212.

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The Ecumenical Creeds, Orthodoxy and Culture

By Jeffrey A. Ziegler

Introduction

Much has been written and discussed pertaining to the first four ecumenical creeds of the church (The Apostles, Nicene, Athanasian and Chalcedon) as they relate to the development of godly social order. In this article, I intend to cultivate the notion of creedal orthodoxy in a breadth much wider than the parts and mechanistic nature of specific societal structures, concentrating instead on the vital impact that fidelity to orthodoxy holds in the development of culture.

What are the chief differences between the ideas of culture and society? Society is comprised of organized patterns, relationships and interactions within its particular institutions. Those institutions would include but are not limited to economics, science, education, politics, family structure and religion. Each of these institutions has its own composition, disciplines and manners. A Christian social theory seeks to reconstruct those same structures under and according to the Lordship of Jesus Christ, whereas the idea of culture denotes a particular state of growth and enlightenment in a given civilization and thus is a far larger and overarching nomenclature. Taken from its Latin root of *cultura* or *cultus*, culture is composed of an act or acts of adoration and worship. Thus a nation's culture will ultimately reflect the god it worships.

The world is to be subject to the elect or godly dominion. Culture is to have its genesis and order from the orthodox expression of Christianity.

The Biblical ideal or sum of God's will is the transformation of the world, every part of it, into a place of *cultus* or worship and adoration for Christ. Thus the idea of Christian civilization or culture is larger than any specific societal discipline or institution. Our subject focuses on the two dominant cultural themes which over time have battled for supremacy within the church. When faithfulness to creedal orthodoxy is in ascendancy the idea of "*Christ the originator and transformer of culture*" reigns supreme and when orthodoxy is at a low ebb "*Christ as separate and against culture*" becomes the dominant theme.

The Creeds and the Transformation of Culture

What do the ecumenical creeds actually confirm? The

Apostles Creed establishes God as the Father-Creator-God, his transcendence and immanence being authenticated, and is a refutation of all dualistic and Gnostic thought. In other words the Apostles Creed elevates Christianity above and against paganism. The Nicene Creed establishes the same themes as the Apostles, as well as portraying Christ in his divinity with all of the same attributes as God the Father. Thus no Gnostic-dualistic wedge can be driven between the Father and Son, or the Old and New Testaments. The Athanasian Creed thoroughly defines and defends the doctrine of the Holy Trinity and expresses Christ as both fully God and fully man, diminished in neither aspect. This is also the main theme of the Chalcedon Creed which also depicts the full plenipotentiary authority vested in Christ.

With the foundational truths of creedal orthodoxy established, we may deduce that Christ is now Lord of heaven, Lord of earth, Lord of the visible and the invisible, and Lord of the living and the dead. Thus all human claims of divinity in any of its institutions is thrown down by the affirmation of orthodoxy. Orthodoxy depicts all human power and institutions stemming from the authority of the exalted Christ. The Creeds also establish the supremacy of the Faith catholic, and of the authority of the church in time and history.

Moreover, six concrete principles derived from orthodox thinking characterize Christ as the author and transformer of culture. These six principles comprise a Biblical world view sufficient to enforce Christ's Crown and Covenant over all men and all nations and to establish Christian culture coextensive with the whole of the world.

Six Orthodox Principles Depicting Christ the Transformer of Culture:

1. The elect are a people older than the created world. The saints are to have a sense of heritage, destiny and purpose. They are not disconnected from the catholic Faith but are part of an advancing continuum which will end in Christian civilization.
2. The world was created for God's own pleasure and for our benefit, or as the great hymn declares, "This is my Father's World"; it does not belong to Satan nor the unregenerate.
3. The world is carried on for the sake of the elect and for God's purposes to be manifest in time and history.
4. The world is to be subject to the elect or godly dominion. Culture is to have its genesis and order from the orthodox expression of Christianity.
5. History is clear and transparent. The beginning, course and end of history is known to us through our common Faith and is not a mystery, nor is controlled by man.
6. Finally, we shall take part in the judgment of the world and enjoy eternal bliss.

Heterodoxy: Radicalism and the Rejection of the Cultural Mandate

The rejection of creedal orthodoxy eventually leads to the perversion and eventual rejection of culture. This so-called "radical Christianity" is always marked by mystical expressions

and Spiritism which lead to an abandonment of Scripture and Christ's enthronement as man's supreme authority and instead emphasize "spirit" and "private conscience" as a mercurial standard of godliness. This pietistic-dualistic anthem privatizes and internalizes the Faith and is a denial of Christ's earthly cultural mandate. The following are three examples of such thinking.

*A church with a little creed is
a church with a little life. The
more divine doctrines a church
can agree on, the greater its
power, and the wider its
usefulness.*

1-Gnostic Dualism and Manichaeism

All Gnostic thought sees great divisions between the spiritual which in the Gnostic's mind is "good," and the material which is "evil." The Creator God who gave the Law is perceived as evil, and Christ (his eternal Sonship and physical nature being denied or minimized) is perceived as "spirit" and thus good. All religion is contorted inward and is "spiritual" while the material world and all things concerning it become evil. Touching man, the Manichean sees him as both spiritual and physical. The material-physical aspect of man is of course evil. Thus notions of material possessions and wealth, marital sexual relations, procreation, children, and the concept of family itself are viewed as less spiritual or altogether evil. Thus monastic, self-abasing acts of ritual to sully, mock and destroy the flesh are perceived as a means to release man's "spirit" which is "god" dwelling in him. *Gnostic dualism is a denial of all four of the ecumenical creeds in that God's transcendence, Christ's incarnation and the mission and purpose of the church along with the kingdom of God, are all undermined or rejected. However, many churchmen, while being affected by such perversity, often make a pretense of fidelity to orthodoxy.*

2-Montanism

Montanism (named after Montanus, a second-century heretic) is an ancient heresy which stresses so-called "extrabiblical revelation" reveling in the "spiritual" and denying the concrete ethical requirements of the Creator God of Scripture. Montanism is a natural consequence of dualistic thinking. In these ranks "spiritual," extrabiblical revelation leads to antinomianism or the rejection of God's law.

While Montanism as an official movement no longer exists, its presuppositions are alive and well throughout American Evangelicalism. Ethics are based on revelatory whims and thus are subjective and quite arbitrary. In extreme, behavior among these arrogant religionists runs a course from free-will licentiousness, to guilt-manipulating legalism, both outside the emancipating, inscripturated will of God. *Again, the scope and depth of the ecumenical creeds are either ignored or rejected in favor of "new, superior revelation." God is seen as volatile and*

unpredictable, frequently changing and "evolving" and thus any fixed, immutable creedal foundation is depicted as obsolescent. Those holding to these positions are at minimum imperious and see themselves as an "elite," at war with culture and all things material.

3-Modalism

Modalism is a virulent frontal assault against orthodoxy and specifically repudiates the Nicene, Athanasian and Chalcedon creeds. Modalism is a denial of the orthodox depiction of the Holy Trinity. To the Modalist, God changes modes of existence from the Father, to the Son and finally to the Spirit and thus the distinctions and eternal nature of the Persons are denied. The belief here is that God is evolutionary, manifesting himself as the harsh material, law-based Father in the Old Testament; followed by the loving, grace-filled Son, and finally as the unpredictable Spirit. No real, concrete, immutable standard of ethics is possible with Modalists, for their understanding of God emphasizes ethical transition and is thus blasphemous. *From a cultural perspective the Modalist displaces God's law with moral relativism and thus is in league with humanistic situational ethics. Modalism has been on the increase especially in Pentecostal and Charismatic churches; however, many fundamentalist groups have also marked a rise in antitrinitarianism. Again, Modalists have no concrete base from which to transform culture. Their world view is akin to the Montanists and thus is at war with the material world and culture.*

The Defense and Promulgation of Orthodoxy is the Great Means to Cultural Transformation

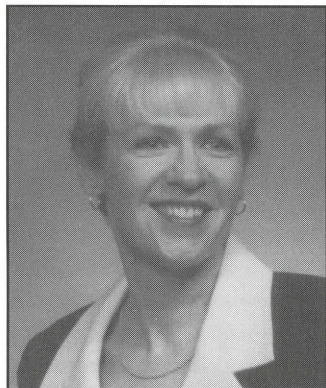
It is no coincidence that modern American Christianity which is inherently anti-creedal is also anti-cultural. It is also no coincidence that our culture's hatred for absolutes and authority has permeated the church. Fidelity to creedal orthodoxy leads to Christian civilization and culture. Heterodoxy hates, abandons and eviscerates culture. The apostate is at war with Christian culture for he is at war with God. Apostates are revolutionaries bent on destroying the image of God in man, the church and culture. Thus, the codification of evil throughout our land is directly linked to the destruction of orthodoxy within the church.

A church with a little creed is a church with a little life. The more divine doctrines a church can agree on, the greater its power, and the wider its usefulness. The fewer its articles of faith, the fewer its bonds of union and compactness. The modern cry, "less creed and more liberty," is a degeneration from the vertebrate to the jellyfish and means less unity, less morality and more heresy. Definitive truth does not create heresy—it only exposes and corrects. Shut off the creeds and the Christian world would fill up with heresy unsuspected and uncorrected, but none the less deadly.

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The Just Shall Live By Faith: A Review of R. J. Rushdoony's Romans and Galatians

By Abby Oberst



It is not unheard of in the publishing world to re-title an existing work, add a different dust jacket, and draw new audiences in the process. Occasionally, target-marketing gurus will even distribute a new book under multiple titles simultaneously — thereby extending its reach. Would that R. J. Rushdoony and Ross House Books could accomplish this feat. *Romans and Galatians*

is a must-read book, and it should not be “limited” to those who recognize the Rushdoony name and genius.

The “popular” title of this soon-to-be released book should be *The Just Shall Live By Faith*, and it should be read by non-Reformed Christians as well as Rushdoony readers. With this more-inviting imprimatur (bound to appeal to pietist, evangelical, Word-Faithers and Calvinist alike), the unsuspecting reader will never consider the words “just,” “live” and “faith” the same again; that is, after reading Rushdoony on the subjects. Even the most seasoned student of the Word will be surprised by the fresh insights into these two Pauline epistles to the church.

Those who have cut their teeth on the *Chalcedon Report*, Rushdoony's *Institutes* or *Systematic Theology* will no doubt eagerly devour the book *Romans and Galatians*. There will be countless others, however, who will pass it by with the assumption that it is a scholarly work (among other scholarly works) for the ivory-tower set of theologians and wannabe preachers. Scholarly it is, in that it is well-researched and annotated. But it is so much more. *Romans and Galatians* ministers to the ordinary reader in a pastoral manner that only amplifying the Word of God can do.

Penned in the mid 1980s and awaiting publication until recently, it is prophetic both in its timeliness and timelessness. This book may well stand as the definitive exegesis on these two “difficult” pastoral letters. If a case is to be made for aggressively assisting with financial support the work of Chalcedon and Ross House Books, it is to read this book and realize that others of Rushdoony's completed books are awaiting publication. Pity that they are not in distribution already.

In *Romans and Galatians*, Rushdoony covers much theological ground and uses an astonishing number of sources. He cites Jewish, Greco-Roman, Protestant, Roman Catholic

and secular sources spanning history and geography. Although, as in the epistles he is examining, there are many “themes” addressed, the preeminent message of the book is that the believer is not “saved” by his faith, but shall *live* by faith. It is Rushdoony's patient explanations of just how this works that provide the rich rewards of the reading.

If a case is to be made for aggressively assisting with financial support the work of Chalcedon and Ross House Books, it is to read this book and realize that others of Rushdoony's completed books are awaiting publication. Pity that they are not in distribution already.

The author proves the unequivocal unity of Scripture and of the church with Israel. He unearths autonomy and antinomianism in likely and unlikely places. He relates the anti-law link with legalists in provocative new ways. He is, correctly, harsh with the enemies of orthodoxy. He makes us think about where we place our faith and in what. For example, in his explication of Paul's teaching on the efficacy of baptism and circumcision, Rushdoony takes our eyes off what we do, and directs them properly:

The fallacy of ecclesiasticism is that it gives priority to what man does rather than to what God does. It associates salvation with circumcision, or baptism, or going forward in a revival meeting, and so on. In brief, the church or man binds God by an act, whereas the true order is that our rites acknowledge either what God has done or what God requires. It is God's act and order which gives efficacy, not what man does.... There is a faith foundation to all things rather than a ritual foundation. That faith foundation means that man's strength comes from God, not from rites performed in the name of God. The moral and religious power at work in a society is God's act of grace and blessing, not the church's creation. The faithfulness of the church is an aspect of God's grace, power, and mercy at work.

With his two-edged talent for kind edification and piercing conviction, Rushdoony — by his sheer honesty — challenges the reader to consider personal sins of presumption as he exposes principles that have been abused for centuries. It doesn't take the proverbial rocket scientist (or Bible scholar) to see, as we read, that we are often guilty of the Phariseism of Rome and Galatia, or that we nurse our precious dialecticism with the

best of the Hellenists, in spite of our protestations. Rushdoony has a way of demolishing our foolish pride — even as we think we are reading him for “enrichment.”

Only very rarely does the author insert himself into his treatise, keeping our eyes fixed — or rather, transfixed — on the glory, majesty, genius and grace of God. We can say with Isaiah that we are “undone,” as the character and purposes of the Living God are revealed. The utter presumption that any of us has made the slightest contribution to the providence of God in our lives is rendered absurd. Rushdoony absents himself from the conversation, and instead shines a light on the Word and lets it do its work.

Presuppositions about the covenant are turned upside down as we are led to see that “the promises of God are not primarily to Israel nor to the church but to Jesus Christ.” Intrigued? Your viewpoint on this and a number of other comfortable ideas are likely to be readjusted with *Romans and Galatians*. Your understanding of the Persons and work of the Godhead will certainly be reinforced.

One aspect of Rushdoony’s gift is in presenting his theses in manageable, bite-sized pieces. The chapters are short, and encourage absorption one precept at a time. Except for the eureka moments when one might be overcome with brand-new insights to once-familiar passages of Scripture, the book does not overwhelm. Risking disrespect with the use of a homely metaphor, Rushdoony’s exposition is like a choice artichoke. Each bite has its own merit, and then the heart of the matter is exposed — deliciously.

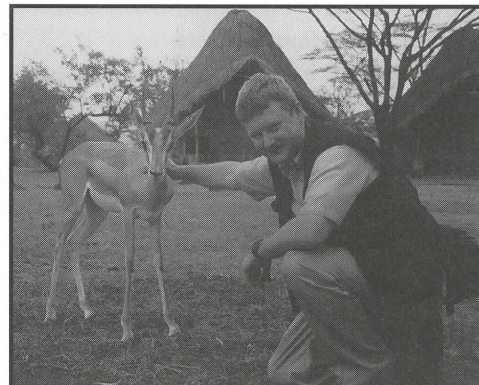
Romans and Galatians would be an excellent introduction to Rushdoony, especially for those who — through ignorance or prejudicial second-hand information — assume that his brand of theonomy would bring us the Spanish Inquisition revisited. His constant emphasis is on the abundant grace found in the law and in the irrefutable presence of the law in “grace.” He explodes the dichotomy between these two principles — a dichotomy that continues to plague the church today.

For serious Bible scholars, pastors and pedagogues, *Romans and Galatians* will not disappoint. Rushdoony has seamlessly integrated his sources and has documented them so thoroughly as to encourage further line-by-line study of both epistles. More importantly, this readable book will clear the fog for the rank and file — perhaps once and for all — on themes that have needled the church for eons. Make *Romans and Galatians* your required reading in the coming weeks. And when you finish, find some slick paper and write *The Just Shall Live by Faith* on it with a wide-tipped marker. Cover the book. Give it as a gift to the person you most want to rescue from pietistic or antinomian gridlock, and tell him that this is the best present you could think of. That is, if you’re willing to relinquish your copy.

Abby Oberst is a member of Shiloh Christian Church, and serves as its bulletin editor. She currently teaches high school English and history at a Christian day school.

Missionaries, Malaria and Muslims

By Peter Hammond



Diseases and Discouragements

My November field trip to Southern Sudan had been planned for many months. As I was involved in final preparations with almost a week before departure an ominous fax came through to our office. Our trainee field worker, Scott, had been flown out of Sudan. He was suffering from a severe case of malaria and, according to the doctors, would have died had he not been medevaced and hospitalized. Rob, a Frontline team member, had also come out shortly thereafter and informed us that he would drive Scott all the way back to South Africa. Rob later came down with malaria himself.

The Frontline team that I was going to join up with would therefore not be in the field in November. This posed a logistical problem since I would not have the mission’s vehicle available. Without other Fellowship workers in Sudan I could not take Miriam, our registered nurse, in to train the medical staff of the hospital we are establishing.

The situation report from the returning field team was also discouraging. They reported that the towns were deserted following the aerial bombardments; travel was difficult, a key bridge was down, the roads were bad, there was a lot of military activity and no opportunities for church or chaplaincy services. They had managed to deliver a large shipment of medicines and a fair quantity of Bibles and set up two field hospitals for war wounded near the battlefield, but they had not managed to hold any meetings.

The situation was not helped by the fact that our host, Rev. Kenneth Baringwa, was stranded in strife-torn Zaire for several weeks (the relief column he was leading lost 5 out of the 12 trucks in the unbelievably bad terrain and took 48 days instead of the expected 2 weeks)! The Mundri Diocese (ECS) office in Nairobi had also been forced to move, so we were unable to contact them by either phone or fax. Then our own Frontline Fellowship office in Cape Town was broken into and (among other things) our fax machine was stolen. This further hampered our communications at this critical stage. Without having received any word from our contacts in Sudan for almost

two months, and being unable to communicate with them, several people recommended that I postpone this field trip. In effect that would mean cancelling it, because my program is booked solid months in advance. My next window of opportunity to minister in Sudan, would be March.

Complications and Confrontations

The prospects for a productive field outreach in Sudan during November frankly looked bleak. I would be on my own, without a vehicle in an unstable situation where the previous team had just experienced many frustrations and had found minimal opportunities for ministry.

The great distances and heavy expenses involved in any trip to Sudan made me seriously question the wisdom of the planned trip. At the same time word came through that two other missionary friends of ours in Sudan, had come down with Malaria and Typhoid.

After earnestly seeking the Lord in prayer, I was convinced that it was the Lord's will that I persevere with the planned mission trip to Sudan. Our Christian friends in Equatoria had been bombed, and some of their churches had been rocketed by helicopter gunships. Some pastors had been abducted and many people had lost their homes and had been forced to flee by the recent offensive. Even if it was not possible to conduct the planned leadership training programs, I had to go and encourage our friends and deliver as many Bibles as possible. Few others were convinced that I had made the right choice but I was resolved. The worst situations so often provide the best opportunities for ministry. In fact this proved to be one of our most spiritually successful mission trips ever.

The final days in Cape Town before my departure were predictably hectic. On the eve of the Parliamentary debate on the abortion bill I joined our office staff in a prayer vigil outside Parliament. I burnt the midnight oil, completed the latest *Frontline Fellowship News* and UCANEWS editions, sorted out all the literature, lecture notes and equipment I would need to take and rushed to the airport. It was only 3 weeks before that I had returned from a seven week speaking tour throughout the USA. I had barely caught up with the backlog of correspondence and the administrative and personnel problems that had accumulated in my absence. I was sad not to be able to spend more time with the children. Our one-year-old son had just undergone surgery the previous week. As Lenora drove me to the airport she informed me that a complication had developed and Christopher would have to go back to the hospital. My mind spun. How could I leave my family at a time like this?

It was with a heavy heart, a racing mind and an exhausted body that I flew out of Cape Town. All I could do was pour out my soul in prayer to the Lord for His healing hand upon Christopher, His strength for Lenora and for His grace and wisdom to somehow overcome all the obstacles and turn this unpromising trip into one that would glorify God and bless His suffering people in Sudan.

Literature and Logistics

As soon as I reached Nairobi, I hit the ground running. Four

days later I had accumulated one of the largest supplies of Bibles and Gospel literature for Southern Sudan. Because friends in America had designated a large amount of money for Bibles, Christian books and charter flights into Sudan, I was able to have the long out-of-print Catechisms in Moru reprinted (2,000 copies) and the newly translated Lay Readers Manual printed. I was also able to purchase 1,000 copies of the hot-off-the-press new Moru translation of Genesis and 1,700 copies of the new Moru book *24 Bible Stories*.

The previous Frontline team had pre-positioned a large consignment of Bibles in Moru, Zande, Bari, Dinka Padang and English near the border of Sudan and to this I now added a further 1,800 Bibles in Madi, Lotuka and Dinka, Bor. In addition I purchased hundreds of hymn books and leadership training manuals. We now had enough spiritual ammunition to launch a major offensive, but the biggest obstacles lay ahead. The logistical complications of transporting Bibles into the officially Islamic Sudan would be daunting at the best of times. With the war escalating, the infrastructure deteriorating and the hostility of the United Nations to missionary work in general and Bibles in particular, several local missionaries said that it was impossible at this time. I had a wonderful opportunity to trust the Lord!

It would take 3 charter planes to fly in all the Christian contraband. Timing was critical and the co-ordinating of the various people and transports (road and air) needed to obtain the right materials from the different stockpiles of Bibles and books for the successive flights would take more than good planning. There were so many variables and risks involved it would take several major answers to prayer!

By the grace of God each stage of the operation went ahead successfully. On several occasions I could only praise God for the many faithful and concerned friends who I knew were praying for this mission. Your prayers were mightily answered: **3,000 Bibles in 7 languages and 5,500 Christians books in 6 languages were safely delivered to over 100 pastors in Western and Eastern Equatoria!**

Serving the Suffering

The welcome in Maridi was enthusiastic. The Governor of Equatoria expressed his appreciation for the medicines delivered by the previous Frontline team. I was asked to present the sermon at a special joint service in the Cathedral in Maridi. Over 30 pastors and the District Commissioner gathered with the large crowd to pack the Cathedral for this event. The Commissioner also hosted a special public meeting in the Council Chambers where I was invited to address a hundred of the town's elders and intellectuals and to answer their questions. A similar public meeting was arranged in the Kotobi town hall.

Everywhere I received positive feedback on the *Frontline Fellowship News* reports on Sudan and particularly on the *Faith Under Fire in Sudan* book. Although hundreds had been distributed, they were not enough. Everyone who could read English was most eager to obtain his own copy. All were clearly encouraged that their sufferings and desperate plight was at last being written about and published in the "outside

world." To see photographs of their own people and situations created quite a sensation.

On a number of occasions I asked assembled pastors and civic leaders to please let me know of any mistakes, inaccuracies or omissions in my book and news reports. On each occasion they assured me that the Frontline publications were the most fair and accurate reports they had ever seen. I implored them for any corrections or improvements. Some protested that the *Frontline Fellowship News* and Sudan book could not be improved! Their endorsement was encouraging, but I'm still convinced that there's a lot more of their story that needs to be told. On several occasions I was told that they were depending on me to be their ambassador or spokesman to make their persecution known. Since the District Commissioner in Maridi put it: "Peter is an African. His skin may be white, but his heart is black. He is one of us. He speaks for us as one of us!" It certainly is a serious responsibility to represent the cause of the Christians in Southern Sudan.

Soon after arriving in Moruland (Mundri Diocese) I was taken on a long hike (we walked approximately 20 km) through the bush near Niau to minister to Moru refugees fleeing from the advancing Arabs. The scene at the Yei river was heart wrenching. The crowds of malnourished refugees had pitifully few possessions. Many didn't even have clothes left. Across the river I could see large crowds desperately waiting their turn to be transported by dugout canoe. Since it was the end of the rainy season the river was full and fast flowing. Only two people could be ferried across at a time in the small hollowed-out tree trunks that served as canoes. The fear and desperation was tangible. For many this was the fourth or fifth time they had lost their homes to a Muslim offensive. Chief Yunamo Iningwa informed me that for six years in a row his people had been unable to harvest the crops they had planted and cultivated. The Muslims chose to attack just before the harvest each year.

The people told me of the systematic burning down of villages and the looting of cattle by Government of Sudan (GOS) forces. The administrator of Jambo, Peter Khamis, was publicly tortured by the Arab soldiers. They cut off his ears and broke each finger in both hands. (This happened in September 1996).

Several refugees confirmed that all the Christian civilians, men, women and children who had been captured by the Muslims, were made to dig large pits in the ground. They were then forced into these holes which were covered with thorn bushes. This had happened in Jambo, Buagui and Lanyi. The prisoners were then selected at random to be brought out. Those who refused to convert to Islam and/or join the GOS army were tortured by amputations of hands or feet by bayonets. Some reported that the GOS had used chemical weapons to conquer the strategic town of Lui. At 8:15 am on the seventh July 1996 the GOS dropped three bombs on the centre of Lui. There was an intense fire that burned for six days. Several men died, two pregnant women miscarried and all the cattle, chickens and goats in the area died. They reported that the area still looked wet long after the bombing.

On 25 October GOS troops arrested Pastor Bennet in Yadi. They reportedly tortured him for two days and then took him

to Lui. One lady who was captured at that time and managed to escape reported that the Arabs said they were going to continue targeting pastors because the churches were sending chaplains to the SPLA rebels. All the churches near Lui had been burnt down and in August helicopter gunships had rocketed two churches in Kotobi.

As one of the pastors commented, it is not true that the ordination of military chaplains had caused the wave of attacks on the churches: "The Muslims have been destroying our churches from the very beginning. Anyway the SPLA have never targeted Muslim religious leaders even though they incite the Arab soldiers to attack us."

Rev. Kenneth Baringwa, the Bishop's Commissar for Mundri Diocese, and I conducted a church service for the refugees near the river. We distributed New Testaments and Psalms in Moru and the new Moru translation of Genesis and sought to encourage the refugees. Kenneth later returned with two truck loads of food for these destitute people.

Working with War Wounded

The next day I walked to a field hospital that had been set up by Rob and Scott. Seventeen military nurses and medics from various units on the battlefield had assembled for a Medical Training Workshop. This course was meant to have been run by Miriam. In her absence the task fell upon me! It was a daunting task and certainly the first time I have ever attempted to present any medical lectures. However, I had intensively read up on battlefield first aid and took along some excellent illustrated manuals. The medics were highly motivated and responded well to my presentations on dealing with the 4 B's: Breathing, Bleeding, Burns and Breakages.

Most of the men had previous first-aid experience, some had even received medic training in Ethiopia in the 1980s. However, they had almost no equipment or medicines. It was a joy to provide the men with some of the medicines, bandages, dressings, drips and equipment that Christian friends had donated in South Africa. The basic training and materials provided would definitely save many lives and limbs.

However, there is still the need for medic bags or backpacks for these field nurses to carry their materials in, and more surgical knives, scissors, dressing forceps, dental forceps, iodine, pain killers, local anesthetics, and antibiotics. They also need lightweight field stretchers and medical manuals.

After stretching all my first-aid knowledge to previously unknown limits, it was a relief to go on to Bible teaching on health and field hygiene and to provide guidelines for counselling patients to salvation in Christ. Those medics who could recite a Bible verse by heart were awarded the compact chaplaincy Bibles. The men expressed great interest in attending the next Medical Training Workshop in March (when I'm sure Miriam will do a far more effective job!).

The next day I inspected the work in progress at the Hospital for War Wounded being restored in Maridi. I was impressed with the progress made: clearly much work had been done to clean up the derelict buildings and the operating theater and pharmacy were already repaired and freshly painted.

On Monday 11 November, we hoisted the Christian flag and

held a dedication service for the hospital. I read Psalm 127. Gunnar Wiebalck, from Christian Solidarity International in Switzerland, had flown in especially to see the hospital and he also spoke at the service. Rev Kenneth Baringwa then dedicated the hospital to the Lord in prayer. All present rejoiced to see the progress and looked forward to the hospital being fully restored and effective in healing the war-wounded body, mind and spirit.

Churches, Colleges and Chaplains

On Sunday 10 November the Episcopal church kept me busy from 8 a.m. to 10 p.m. Many pastors had gathered to talk with me before and after the combined service in the Cathedral. Then the youth kept me answering questions until late at night.

The next day I walked up to the military barracks to conduct the chaplaincy service for the SPLA's 7th Division. It was encouraging to see the beginnings of a Christian library in the new chaplain's office at the base. Thereafter I conducted a Pastors' Seminar for over 70 pastors and theological students. The question-and-answer session went on till late that night. The Pastors' seminar continued the next morning. Then at midday I addressed one hundred of the town's elders and intellectuals in the Council Chambers. This was followed by the handing over of compact chaplaincy Bibles to police officers at the Maridi police station. We then drove up to Kotobi. That evening I led the evening worship with a message from the Bible. Again the question-and-answer session went on until late. The scene under the stars was spectacular with lightning in the distance silhouetting the trees around us with the brilliant flashes of illumination.

Bibles and Bombs at the Battlefield

The next day we drove up to Mundri. This town has been abandoned because of repeated bombings. (It was bombed again while we were in the area). Since it is close to the battlefield only SPLA soldiers inhabit this now otherwise deserted town. A military escort took us on a guided tour of what once was apparently a beautiful town and a thriving community. The bridge across the Yei River had been blown up in several places. The shops and homes were overgrown with vegetation. The Bishop Gwynne College (named after the first Church Missionary Society CMS missionary to Sudan) still looked impressive despite having been abandoned long ago. The jungle had taken over the classrooms; in chapel and residences we encountered a green mamba snake in one room but the structures are solid and could be restored.

I saw lots of shot-up and burnt-out vehicles, shrapnel-scarred walls and bomb craters throughout the town. I was also shown some unexploded cluster bomblets.

I was welcomed by 2 military chaplains and a platoon of joyful Christians singing hymns. The local SPLA commander Jackson Garangwa expressed appreciation for the work of Frontline Fellowship. "At the beginning of our movement we made a terrible mistake," he said. "We forgot something most important. We forgot God. But now we realize that God must be honored if we are ever to achieve freedom."

As soldiers gathered for a chaplaincy service under the trees,

Rev. Kenneth Baringwa expressed his gratitude that the SPLA commander-in-chief Dr. John Garang had now ordered that there be prayer parades before any military mobilization and that every SPLM meeting be opened with Scripture and prayer. The hymn singing in Moru, Arabic and Dinka reflected the diverse backgrounds of the soldiers. They responded enthusiastically to my message from the Bible and received the Bibles and Christian books with joy and awe.

After completing our ministry amongst the frontline troops in Mundri we set out, into the dark with minimal moonlight for a rapid 20 km walk (with packs) back to Kotobi. We covered the distance in a brisk 3 hours with not too much stumbling and falling into potholes.

Productivity Amid Persecution

The next morning my hosts took me to the burnt-out Roman Catholic church building. The people there told of how their church had been rocketed and burnt to the ground by a helicopter gunship. Their school which used to meet in the building was now being held under the trees.

We toured the town and visited the market and some local shops and businesses. Despite the war and extreme poverty of the people, the spirit of free enterprise is alive and flourishing in parts of Southern Sudan. I saw tailors busy sewing shirts and trousers (generally out of used material or sacking materials) and shoe makers crafting sandals out of used car tires. Farmers were bringing livestock or crops to sell at the market. Builders were constructing huts out of wood, clay and thatch. Teachers were busy instructing their students. Mothers were cooking, washing or cleaning. Some men were digging bomb shelters. The people I saw there had lost their homes and were displaced, yet there was an infectious joy in this flourishing community and a determination to adapt and improvise.

In the afternoon, I was invited to address a special meeting with the elders and officials in the town hall. They kept me busy with probing questions for a long time after my message. In the evening I presented a sermon in the Episcopal church compound and answered more ethical, doctrinal, historical and social questions.

Early the next morning 45 pastors from every part of Moruland assembled for the Pastors Seminar. The District Commissioner of Mundri country officially opened the course in prayer. He also reassured all of us of the steadfast support of his administration for the pastors and of the commitment of his officials to be true to Christian principles. The pastors were expectant and highly motivated. There was good interaction and they were very responsive to questions. Many won books for accurately reciting key Bible verses by memory. Late that afternoon we officially presented the first copies of Genesis translated into Moru. There was much rejoicing. In the evening I was asked many questions, most about Genesis!

Ministering to Muslims

On Saturday I conducted a Muslim Evangelism Workshop for the pastors. It was probably the first such course ever run in Western Equatoria. In the afternoon, shortly after 2 p.m., I was busy demonstrating how one could counsel a Muslim to

salvation in Christ. Suddenly the sound of bombs exploding in the distance made everyone freeze. Then the distinctive sound of a Soviet Antonov bomber made pastors scramble for cover. The blackboards and bicycles were quickly concealed under trees. The bomber flew overhead in a wide arc as it circled and flew back in the direction of Juba.

It was a dramatic illustration of how radical Islam evangelizes. Their preferred method of reaching out to those who adhere to different religions is through bombings. However, **the Bibles we manage to smuggle into Islamic Sudan will prove to be more explosive: Not destroying lives but rescuing precious people from the destructive deception of Islam.**

When one compares the Quran and the Bible, it's no contest. The Bible is 66 books written by 40 different prophets and apostles, in 3 languages (Hebrew, Aramaic and Greek), on 3 continents (Africa, Asia and Europe), over 1,500 years. The Quran is one book, written by one author, in one language, in one geographic area, over 23 years.

Even the Quran acknowledges that Jesus Christ was miraculously born of a virgin, was holy and faultless, performed miracles, healed the sick and raised the dead. Muhammad, however, was a trader who transported and sold slaves. He was also a slave owner. This we learn from the Muslim's own holy writings, the Hadith. One of Muhammad's 14 wives, Aisha, was only nine years old when he married her. (According to the laws of most countries in the world that constitutes child abuse.) Muhammad was a bandit who attacked caravans for loot and a violent man who had over 600 Jewish men in Medina dig their own mass graves before having them all slaughtered. Their wives and children were then sold as slaves. All these facts are recorded in the Hadith.

The authenticity of the Bible as God's revealed Word is attested to by many witnesses, by miracles such as the parting of the Red Sea, the fire that came down on Mount Carmel, our Lord feeding thousands with a handful of food, walking on the water, calming the storm, raising Lazarus from the grave and countless other events. The Bible contains hundreds of detailed prophecies. Our Lord Jesus fulfilled 300 Old Testament prophecies in his life on earth. The Messiah was to be born of a virgin (*Isa. 7:14*), in Bethlehem (*Micha 5:2*), a descendant of David (*Is. 9:7*), 483 years after the decree to build Jerusalem 445 B.C. (*Dan. 9:24-26*). He would be betrayed for 30 pieces of silver (*Zech. 11:12-13*), by a friend (*Ps. 41:9*), His hands and feet pierced crucified (*Ps. 22:16*), His robe gambled for (*Ps. 22:18*). He would be buried with the rich (*Isa. 53:9*). Yet He would rise from the dead (*Ps. 16:10*) and ascend to Heaven (*Ps. 68:18*).

Unlike the Quran, the Bible is convincingly attested to by countless miracles and detailed prophecies. If you visit Medina you can see the tomb where Muhammad is buried. But if you visit Jerusalem you will find an empty tomb. The Lord Jesus Christ has risen. He is the way, the truth and the life. No one comes to the Father except by Him.

Islam is a religion of hatred and slavery based upon a lie. Christianity is a relationship of love with God based upon the truth.

Article 1 of Sudan's Constitutional Decree (October 16, 1993) states: "Islam is the guiding religion . . . it is a binding code that directs the laws, regulations and policies of the State . . ."

Any Muslim who repudiates his faith in Islam is declared apostate. Under the 1991 Criminal Act, apostasy from Islam is punishable by death.

The preamble to the National Islamist Front (NIF) Constitution declares that its aim is to group together "all the children of Sudan, men and women, regardless of their historical allegiances, their class situation or their regions into one comprehensive organization working for a Muslim Sudan."

The government of Sudan provides Islamic religious training to military conscripts and Popular Defense Force (PDF) militia. Near GOS and PDF military bases one can hear the recruits singing of Jihad, and the victorious spread of Shari'a law.

GOS officials regularly speak in public of the need to transform Sudan into an Islamic state with one language, Arabic, and one religion, Islam. The South needs to be "brought to the light," they declare through conversion, assimilation and abandonment of Southern cultures, their African languages and of their Christian religion. The war against the Black South is characterized as a Holy War (Jihad). The GOS refers to Muslims who die in battle against the South as holy warriors (Mujahedeen) and martyrs (Shu'hada) and they celebrate their deaths not by funerals but by "weddings" as promised in the Quran.

On the 40th anniversary of the independence of Sudan (1 Jan. 1996), President Lt. Gen. al Bashir declared that Sudan was entering a renaissance so that Sudan could perform its Arab, Islamic and international roles. He celebrated the spirit of Jihad which has engulfed the people of Sudan.

In public speeches and in his writings the head of the ruling NIF party, and speaker of the House, Dr. al Turabi has often declared his goal of an Islamic empire controlling initially the horn of Africa (Eritrea, Ethiopia, Somalia and Sudan) and later all of East and Central Africa (including Kenya and Uganda). This he refers to as the Grand Islamic Project.

That evening the discussion time with the pastors around the camp fire was intense and interesting. They had no illusions that they were involved in a momentous fight for survival. The end of the rainy season always meant a sharp escalation of the fighting. The dry season meant that the Arab armies could move their tanks and trucks. As the water level would drop in the Yei River they were expecting a major offensive from the GOS forces. The bombing was just the beginning.

Christians Celebrate

On Sunday morning the military chaplains, who were also attending the Pastors Seminar and Muslim Evangelism Workshop, gathered early for a further session to discuss the unique needs and problems they have to deal with in the army. Then at 10:30 a.m. people converged for the Episcopal church service. Since their building had been destroyed by the helicopter gunship attack they had been meeting in the forest. It was a bright day bathed in sunshine, hot even in the shade. The colorfully dressed congregation was joined by pastors and

guests from all over the district. All the ECS pastors and military chaplains in the district were present for the celebration of the Lord's supper and for worship and the Word.

My heart was deeply touched by the evident love and devotion to Christ evidenced by these faithful brothers and sisters in the Lord. I could only pray that the Lord would mobilize the prayer and support these precious people need in order to achieve peace with justice and freedom to worship Christ.

The afternoon was spend dividing up the thousands of New Testaments and Psalms, books of Genesis, Catechisms and Bible Story books in Moru amongst the various pastors. They rejoiced to receive so much good literature in their own languages. The next day they set out on foot to carry their precious loads of Moru Scriptures and books to their various congregations throughout Moruland.

The evening question-and-answer session was overwhelmingly concerned with the book of Genesis. When last did you study Genesis? The first time any Moru people could study Genesis in their own language was November 1996.

The next day was taken up with visits to various compounds, discussions with the District Commissioner, the handing over of the special compact chaplaincy Bible to the Kotobi Police chief and a farewell party hosted by the Episcopal church for me. There were speeches and gifts, prayers and songs. Then with many handshakes, hugs and good-byes we were driving off, back to Maridi with a sick man who needed urgent medical attention. We arrived in the dark and got the patient as comfortable as possible in the hospital.

The following day involved research interviews and plans with the local chaplain, the senior medical assistant for the hospital we are rehabilitating and local church leaders.

When the aircraft finally arrived to fly me out of Sudan, the Governor and many others came to see me off. The aircraft also brought in more new Moru books which Frontline Fellowship had sponsored for printing.

It had been a full and productive field trip: 41 meetings addressed and a total of 3,000 Bibles and 5,500 Christian books in 7 languages had been delivered to and distributed through over 100 pastors and chaplains in 3 diocese. I had also taken in the 16 mm Jesus film in 3 languages (Dinka, Nuer and Arabic). Much valuable research, including extensive video footage had been added to the growing bank of photographic and written research accumulated by Frontline Fellowship on Sudan.

There had been many firsts:

The first copies of Genesis in Moru delivered.

The first copies of the *Lay Readers Manual* in Moru delivered.

The first Medical Training Course for military nurses held in Equatoria.

The dedication of the Hospital for War Wounded in Maridi.
The largest shipment of Bibles and Christian books ever

smuggled into officially Islamic Sudan.
The best attended Pastors Seminars.

The first Muslim Evangelism Workshop held in Equatoria.

Another highlight of this trip for me was a close encounter with a lioness. During one of my travels I was on foot watching a big lion in the distance through my binoculars. Suddenly I heard the distinctive sound of a half growl, half purr to my right. There, barely 10 meters away, was a magnificent lioness walking slowly towards me. Then she lay down and kept a watchful eye on me. It was an exhilarating experience to see one of God's mighty creatures so close in the wild.

I can only praise God for His matchless grace and protection throughout this long and potentially dangerous mission trip. And I commend for your prayers: Rev. Kenneth Baringwa, Bishops Commissar, Mundri Diocese, and his assistants, Rev. Jeffrey Kayanga and Church Army officer Victoria who remain behind to continue the work. They are some of the finest, most dedicated and effective Christian workers I have ever met.

I would also urge you to remember in your prayers the military chaplains: Rev. Lt. John Sherif, Rev. Sgt. Major Peter Beria, Rev. Sgt. David Gash and Rev. Cpl. Moses Sokou.

We have been officially asked by the leaders of the Mundri Diocese to find sponsorship for theological, Bible College and teacher training for selected students of theirs.

Frontline has also undertaken to raise sufficient sponsorship, to reprint the Moru Hymn Book and Prayer Book. Almost all the Moru Hymn and Prayer books I saw were disintegrated. Considering the vital role singing plays in their worship, instruction and Bible memorization, this project deserves major support (to print 1,000 copies of the Moru Hymn book would cost \$4,000).

Please pray for our next mission trip to Sudan which will be in February.

"Cush will submit herself to God" (Ps. 68:31).

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

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

Donations for Peter Hammond should be made through:

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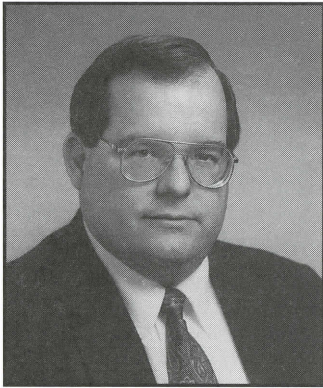
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The Politics of Party Patience (and Without Compromise)

By John Stoos



Can anything good come from California? As you read this issue of the *Chalcedon Report*, political history could be taking place in the State of California. The State Republican Party meets in convention the third week of February and the political power will shift to conservatives, who now control over two thirds of the seventeen hundred delegates.

How can this be, in the state that is home to both San Francisco and Hollywood? In large part, it is due to a small group of Christians, who have worked to be relevant, effective, and *uncompromising* in their service to the Lord in the field of political activism. The vehicle was an organization called The California Republican Assembly, and it may well be a good model to facilitate the same type of successes across the country.

In recent issues, Chalcedon writers have considered how those who believe in the Lordship of Christ and the dominion mandate should involve themselves in American politics. We covered the necessity of dealing with the entrenched two-party system and how very frustrating it is working in a Republican Party so full of compromises. We agreed that Christians should not approach politics as "wanting a seat at the table" as if the Creator of the Universe, or his viceregents, need to ask permission to be involved. God owns the cattle on a thousand hills and will accomplish whatever He pleases with, or without, us or the political parties.

Christians should be concerned about being obedient. Christians are commanded to pray for peace in the land so that we have the freedom to preach the gospel and further God's Kingdom. Political involvement in a constitutional republic is a natural obligation for those who take these prayers seriously, whether it is full-time service or just being an informed voter. Christians who choose to volunteer or work in political endeavors want to know that their work will be effective, and that they will not be called upon to compromise Biblical principles. This is where the California model may be helpful.

The Course of the California Republican Assembly

The California Republican Assembly was begun in 1934 to assist the Republican Party and has wandered from liberal to conservative throughout the years. CRA has been relevant because of its ability to endorse Republican candidates in primaries. In early 1988, supporters of Pat Robertson wanted to work for the CRA endorsement. They found that it did not

take many people to dominate the process. In Sacramento one church provided over two hundred new members for a CRA local group where average attendance was running about twenty-five. Pat Robertson's presidential aspirations were over long before he reached the California primary, but new conservatives in the CRA went on to make history.

That same group of conservatives meeting in 1988 could have decided to start a "third party." If they had, they would be in total control, write the greatest party platforms since the Declaration of Independence and hold fun conventions. Alas, all would be for naught as they would be totally irrelevant to the actual work of politics, and often counter-productive like the Libertarian Party has been for years.

Many Christians had labored for years with groups like Eagle Forum and Women's Lobby to pass good legislation. However, there was a growing concern that more direct political action was needed for the long run. After the 1988 elections, these activists and the new "Robertson troops" met with concerned conservative legislators, who were very few in number at that time in California. It was decided that the CRA could be an effective vehicle to use in influencing the Republican Party and give principled activists a place to serve. By 1992, the California Republican Assembly had become the "conservative conscience" of the California Republican Party. Today the CRA has over seven thousand members working in over one hundred chapters throughout the state. The primary purpose of the CRA is to elect principled conservative candidates; this is accomplished by working hard in the primaries. Our political sophistication has grown over the years to the point that we now recruit candidates in areas we determine are strategically important. We have begun to raise significant amounts of campaign cash as well. The CRA political action committee contributed over \$75,000 in the last cycle alone.

The other important area of influence came at the state party

level. Having control of the oldest and largest volunteer organization in the party meant increased ability to effect what happens within the party. By focusing on key county committees, electing more conservative office-holders and in some cases just paying attention to what was going on, CRA began to control more and more of the state party appointments. In 1991 CRA helped elect the first conservative party chairman in years, and by 1993, the CRA was able to elect conservatives to a majority of the board positions for the state party. Unfortunately, the man next in line for party chairman was not a strong conservative. It would have caused quite a stir to run someone against him and the decision was made to wait because there was no sense in taking over the party just for the sake of showing we could! We had seen the problem in other states, or at the local level, of party donors just picking up their marbles and going home. We knew the time would come to elect another conservative party chairman and that it should be someone who could relate well with the major donors. We began to select those who were qualified and elected them to lower offices, in some cases winning by as few as eight votes! The Christians who were major donors began to network together and sought others to help them. Everyone understood that we needed a party that had a principled vision, a strong volunteer base, and the financial resources to do the practical work of politics.

In 1995, a strong conservative was elected to the position of vice chairman and is running unopposed for chairman this year. It is likely that every other position on the state board will be held by conservatives as well. All of this was accomplished while liberal Republican Pete Wilson served as governor and did everything he could to minimize the impact of conservatives in the Republican Party!

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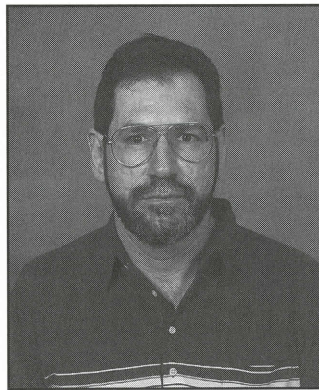
As Reformed Christians we know that the new leadership of the California Republican Party will not be perfect and there will be many new battles to fight. However, it is exciting to have an organization where we can exert a strong and effective influence on one of the major parties. Arizona has begun a Republican Assembly and they are experiencing similar successes. Other states have now expressed an interest as well. Those who might be interested in starting a Republican Assembly in their state should feel free to contact me for more information. You can also visit the CRA web site at <http://www.he.tdl.com/~cra>.

John E. Stoos currently serves as a Senior Consultant to the California State Assembly and works for the election of conservative Christian candidates to local, state and federal offices. John and his wife Linda have six children and attend Sacramento Covenant Reformed Church. You may reach John at 4246 2nd Avenue, Sacramento, CA 95817: (916) 451-5660, fax 456-3279, e-mail Stoos@msn.com.

Historical Criticism and the Bible

(Part 1)

By Joseph P. Braswell



Evangelicals have traditionally rejected the historical-critical method. Why? After all, it would be difficult to argue that Biblical studies have not benefited significantly from many discoveries and insights resulting from the work of historical-critical scholarship. Evangelical exegetes make — excuse the pun — liberal (if cautious and discriminating) use of the fruits of historical-

critical studies. Our understanding of the Bible has clearly been deepened and expanded by such research.

Nevertheless, we are frequently told that historical-critical exegetes display an *antisupernaturalistic bias* in their reconstructions of Biblical history. Is this a valid and sufficient reason to warrant a repudiation of the historical-critical method *in toto*? There are two problems with attempting to explain and justify the traditional evangelical attitude towards historical criticism by recourse to this perceived bias. First, one could maintain that this bias is separable from the method; it is matter of the practice (and philosophical assumptions held by the practitioner), not of principle. Second, we must question whether Christianity is truly a *supernaturalistic* religion.

We are *not* "Supernaturalists"

Let us deal with the second consideration first, for this procedure will actually shed light on the nature of the bias and the question of whether the so-called bias, properly understood, is in fact separable from the method. Are we as Christians *really* supernaturalists? We are not, and the reason why we are not is quite simple: Christian-Theism knows nothing of a Nature/Supernature metaphysical scheme. Indeed, were we to maintain that revelation is supernatural, we would be conceding as a corollary that nature is nonrevelational, and this proposition is incompatible with the doctrines of creation and the immanence of God.

What we as Christians mean when *we* speak of the "supernaturalness" of revelation is that it is the *transcendent* God who reveals himself in his immanence. We are setting the Christian-Theistic view of divine transcendence in absolute antithesis to the nonchristian view of immanence. However, in opposing this nonchristian, antitheistic view of immanence, we are not adopting the nonchristian, antitheistic view of transcendence whereby we would conceive of God in essentially *deistic* terms. The Nature/Supernature scheme rests upon

nonchristian presuppositions about transcendence and immanence that we must repudiate.

It is the Nature/Supernature scheme that has legitimized historical criticism by granting the validity of autonomous science wherein natural reason, unaided by revelation, can operate neutrally within the field of nature. So given its charter of independence as competent to investigate and explain the realm of nature, science had to bracket out the dogmas of faith as limitations on free and open-minded inquiry. Such *prescientific* models could only impede science, as in the conflict between Galileo and the church. Science must not be placed under outside authority and have dictated to it an *extrascientific* (or *supratheoretical*) *a priori* concerning what is and is not an acceptable theory of nature. The knowledge of nature was given over exclusively to natural philosophy in that progressive disenchantment and rationalization of the world wherein, fueled by the philosophical optimism of the Age of Reason and the manifest successes of Newtonian science, nature devoured supernatural. To exempt from scientific investigation certain extraordinary or anomalous phenomena that were alleged to have occurred in nature (the special pleading of dogmatically pronouncing certain events as supernatural and thus *privileged*) was considered illegitimate by Enlightenment man. Supernatural explanations were simply a case of *deus ex machina* appeals that attempted to end further investigation of the not-yet explained, and such desperate measures were considered to foster superstition and ignorance by preventing science from attempting to explain nature solely in terms of nature. It might be granted that discontinuities (violations of natural law) were *possible*, but explanations in terms of the principle of continuity (immanent laws) were to be given preference and precedence as more probable. Miracles were guilty until proven innocent, until demonstrated to be absolutely necessary (the impossibility of alternative explanations); and this led first to Deism and later (after Darwin) to the discarding of a metaphysics of supernatural altogether, as Ockham's Razor excised a useless and extraneous vestige of a prescientific age.

The Destructiveness of Rationalism

This rationalistic perspective ought not to surprise us. God is transcendent and, as such, is utterly inapprehensible apart from his voluntary initiative of self-revelation. If nature is assumed to be nonrevelational and science is assumed to know nature by reason apart from revelation, it cannot appeal to God to explain anything. One cannot explain a mystery by appeal to an unknown cause; one does not explain by recourse to the inexplicable-unknowable. When it was believed that something of God could be known by reason, as in the rational religion of Enlightenment Deism and its appeal to the teleological argument, God could be utilized as a principle of explanation (though Deism, because it viewed the order and design of nature under natural law to be the supreme miracle that evidenced the perfect wisdom and foresight of God as Creator, had no place for miracles, which were viewed as *ad hoc*, remedial violations of natural law). However, once teleology was thoroughly vanquished, autonomous science was left in theological agnosticism.

Science restricts itself to a specific *type* of explanation, an explanation that has certain necessary characteristics. It seeks to explain the particular in terms of the universal. That is, a given event is considered explicable when it can be classified as an instance of a defined event-type and its behavior can be understood as following general patterns of behavior of similar events (other events in the same class). The explanation must be retrodictive in nature; the event is theoretically explained only when the occurrence of the event can be "predicted" in retrospect (and hence, in principle *could* have been predicted), given the set of antecedent conditions that provide *sufficient* conditions of the event. A theoretical model must be able to make definite and specific predictions about what phenomena we are warranted to expect under certain clearly stipulated conditions, and any phenomenon is only explained when it accords with those expectations, when such phenomena are anticipated consequences of a coherent and systematic account of how the world functions.

It should be obvious that miracles are unpredictable and therefore are inexplicable by the type of explanations that science can generate when it takes nature as a *given*. Miracles can appear only as anomalies, due to their extraordinary character. There is no empirical difference between a miracle and a mere anomaly, and science can only treat a genuine miracle as a *mystery* because it defies rationalization according to the current theories. Indeed, according to the conventions of scientific method, science is likely to apply extreme skepticism to the reports of such anomalies, seeking confirmation that can come only if the phenomena can be repeated. Since miracles are generally *unique* events (and certainly beyond our control to set up a repetition), the reports must be unassailable if it is to be granted that the inexplicable event actually occurred. If the factual character of the reported anomaly is well-established, the problematic event is usually "backburnered" pending a new paradigm that can solve the puzzle and explain how it occurred in terms of formulated laws.

To say that miracles are not historical events is not necessarily to say that an extraordinary event did not occur. History is not the past; it is a science (what historians do), and a historical event is an event that can be explained by historical causes. We can study and understand the historical causes of World War II; we cannot do this for the Resurrection of Jesus. There would clearly be an antisupernaturalistic bias involved were one to say that the miracles cannot have occurred, but there need be no such bias at work in asserting that historians *qua* historians cannot deal with miracles. The latter is a limitation of historical method, a limitation of historical knowledge that results from what constitutes a historical explanation.

The Nature of Scientific Methodology

Is the "antisupernaturalist" bias separable from historical method? The cautious skepticism applied to anomalies (*i.e.*, events that are unique, that possess no historical analogies) and the presumption that a historical explanation (in terms of historical causes) is more likely than is a genuine discontinuity are integral to scientific history. Such methodological principles are considered to be generally reliable guides to discovering the truth. Following such rules tends to maximize truth and

minimize error in our investigation of past events, and so-called miracles are so admittedly *rare* that we should not jettison the rule for the exception. That is, if we must suffer a few anomalies to have a method which provides us with a generally accurate knowledge and coherent interpretation of the past, we should not sacrifice the method for the sake of the exceptional occurrences that defy historical understanding.

At what point does skepticism become too extreme, become *closedmindedness*? How much evidence and attestation do we need to be justified in admitting that a given event cannot be explained in terms of historical processes? These questions do not lend themselves to hard and fast rules, but metaphysical presuppositions will certainly make their influence felt at this point, affecting how one makes this determination. Still, granting that an extraordinary and mysterious event occurred is not the same as believing that a genuine miracle — a special act of God — took place. The interpretation of what the wonder means depends upon the interpretative framework we bring with us to the event, the meaning-context into which we situate it. That the historian, if he is *a priori* not permitted to take any cue from special revelation or dogmatic ecclesiastical pronouncements (due to the principle of autonomy), will first attempt to understand the event as thoroughly historical in nature should not at all be surprising to us. He lacks any criterion by which he might determine that this event is of such a nature that it cannot be treated in this manner.

Were we to concede the propriety of historical method as set forth thus far (history as autonomous science) and then seek to limit science to make room for faith, we would arrive at the Barthian distinction between *Historie* and *Geschichte*. However, this neoorthodox framework works only if it is assumed that there is a distinction between the words of men in Scripture (the Bible as human witness to revelation) and the Word of God and that the two words can only be indirectly related.

To understand why this is so we must realize that the Nature/Supernature paradigm fosters the conception of a *unity of type* between divine and human causality: a univocal conception of causality within a monistic and unipersonal (and ultimately impersonalist) reality in which God and man are both equally ultimate, independent, and original causal agents of the same ontological order (the nonchristian principle of continuity). With such an *either/or* conception of mutual delimitation of causes operating on the same level, the manifest fact of the humanity of the Bible is reductionistically thought to weigh against the claim of divine authorship. Given the unipersonal conception of such univocal reasoning, that the Bible was composed in history by human authors makes its origin purely a product of history, its authorship *merely* human.

Though evangelicals do not hesitate to speak of the human element, a supernatural theory of divine inspiration translates into mechanical dictation (humans as mere stenographers) — a divine discontinuity or interruption of ordinary processes — as the assertion of divine authorship is filtered through the grid of a Nature/Supernature schema. To speak of plenary inspiration and the creative activity of human authors (writing in their own distinctive style, expressing their distinctive personalities, etc.) is to speak nonsense according to the *either/or* way of thinking. Given this disjunctive perspective, we would

note the change of authorship — stylistic differences — wherever God speaks his Word amid the words of Paul and others, or else (on a theory of plenary inspiration) we would note the uniformity of the singular divine authorship throughout and thus should find no evidence of authorial diversity. Thus, the humanity of the Bible can only be viewed as evidence for a thoroughly naturalistic origin that can be explained by the social sciences. In Nature/Supernature thinking the natural cannot reveal the supernatural, and the divine displaces the human (and vice-versa).

Historie is given full rights to study the Bible; historical criticism is legitimate and its insights in principle are valid as far as they go. Yet, its perspective is limited, and its results are but prolegomenal. Only faith can discern the transcendent dimension of *Geschichte*, allowing us to see the divine meaning of these suprahistorical events that is altogether missed by the restricted approach of *Historie*, a level of meaning that is imperfectly witnessed to by purely human words (purely human interpretations of the *Geschichtlich* revelation-events). In this view the Bible is not in itself the Word of God, but this historical artifact — this ancient text — can become the Word of God to us as God chooses to disclose to us by present existential encounter a suprahistorical depth-dimension of the historical events it narrates.

In this Barthian approach there is no point of contact between *Historie* and *Geschichte*. Accordingly, because historical criticism is accorded warrant to study the Bible historically, after the analogy of its study of any other ancient human document, there is nothing to preclude a reductionistic and thoroughgoing reconstruction by historical criticism, that would force upon the critic the asserted limitation of historical method by the rights of faith and so require him to confess the insufficiency — the prolegomenal nature — of this autonomous approach of *Historie*. Yet the Bible, as human document, is given over to the historian as a historical object because the Barthian consents to the idea of autonomous science within the phenomenal realm of empirical knowledge. The Barthian wishes to immunize the events of *Geschichte* from criticism, exempting them as specially privileged events, but he cannot justify this dogmatism — this *fideism* — to the historian *qua* historian, for nature remains nonrevelational.

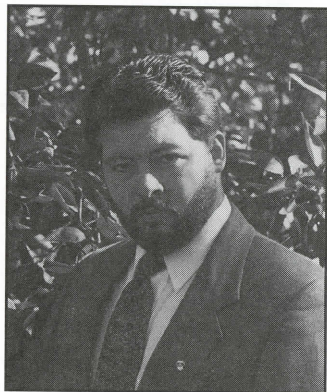
The Solution

It is the assumption of autonomous science that must be challenged. Only if it is demonstrated that the science of history — and every science — is possible only on Christian-Theistic presuppositions will we make any headway. The principle of autonomy must give way to the idea of reason within the bounds of revelation, the absolute dependence of science upon Christian-Theistic metaphysics and epistemology.

John Braswell has done undergraduate and graduate work in philosophy at the University of South Florida, but his real interest is in theology and Biblical studies. He has published several articles in various journals (including the Westminster Theological Journal, the Journal of Christian Reconstruction, and the Chalcedon Report). He currently resides in Palatka, Florida and is engaged in research and writing.

Reconstructionist Society of Florida Holds First Meeting

By Jay Rogers



NAPLES, Florida—On December 2, 1995, I had the privilege of being able to attend the first Reconstructionist Society of Florida meeting held in Naples at Grace Community School and hosted by Pastor Ellsworth McIntyre, pastor of Grace Covenant Church. The steering committee of the Reconstructionist Society of Florida consists of Colonel V.

Doner, Joseph McAuliffe, and Ellsworth McIntyre.

The meeting was attended by about 30 people representing cities throughout central and southern Florida. Moderator Andrew Sandlin emphasized the purposes of Reconstructionist societies—to apply the Reformed Faith in all spheres of life. Members of Recon societies must be confessionally orthodox, Reformed in their theology (while allowing for some latitude on non-orthodox issues); must hold to the authority of Scripture; they must also be both thinkers and activists. Reconstructionist societies are not made up primarily of pastors and full-time ministers; there is a need to mobilize the “listening laity”—the true priests of Christ. In fact, says Sandlin, all true reformation movements effectively change society from the bottom up not the top down. Therefore, a grassroots strategy is needed!

Sandlin's goal is to found Recon societies in all 50 states and release them fully to local leadership. In 1999 or 2000, there will be a national Reconstructionist society conference: “Proclaiming a Vision for Reformation for the New Millennium.” This conference will likely be set in contrast to a time when “pessimillennial rapture fever” will be at an all-time high pitch.

Andrew Sandlin spoke at the Naples, Florida meeting on the pre-indications on Satan's doom seen in our current societal crisis—(1) the failure of the Great Liberal Experiment, (2) the demise of Protestant Pietism, (3) the resurgence of Reformed orthodoxy, (4) and the inroads of Christian Reconstruction in the last twenty years. Ellsworth McIntyre spoke on his model for reconstructing society—the founding of Christian day-care centers. Pastor “Mac” pointed out that the victims of today's anemic, socialist educational system can be conquered by people who will reconstruct the society from the ground up. Grace Community School begins with pre-schoolers because Pastor Mac has seen that values and moral standards are formed before age five. Instead of a man-centered plan of salvation, children

are taught that they know that they are saved if Jesus is helping them to obey the covenant better and better each day. Children are taught: “Good things happen when I obey the covenant; bad things happen when I disobey.”

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The next Reconstructionist Society of Florida meeting was hosted by Joseph McAuliffe in Tampa, Florida on April 19, 1996. Colonel V. Doner, Andrew Sandlin, R. J. Rushdoony, and Joseph McAuliffe were the featured speakers.

For more information about the Florida Reconstruction Society, contact Ellsworth MacIntyre at 941-566-2748.

Jay Rogers is the founder of the Russian language newspaper, Predvestnik, The Forerunner. This newspaper is a publication for and by local (i.e., Ukrainian and Russian) Christian activists, pastors, and scholars. We strive to publish articles that dig deep. We have translated articles excerpted from Chalcedon Report, and excerpts from works such as Charles Hodge's Systematic Theology. Predvestnik is read by young Christians who are struggling to become leaders in the church and society. Our goal is to influence these young leaders, so they, in turn, will influence thousands.

To receive a monthly newsletter which describes the progress of Predvestnik, write:

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Reason and Rationalism

By R. J. Rushdoony

One of the common errors in modern thought is the confusion between reason and rationalism. If one is opposed to rationalism, it is mainly assumed that one is irrational, which is similar to saying that, if one is opposed to Romanticism, one is against emotions or feelings. Such an attitude would mean that Shakespeare's works are devoid of emotions.

The simplest definition of rationalism sees it as the foundation and basis of establishing religious truth, that reason is the essential source of religious knowledge rather than revelation and/or sense perception, and that our main source of religious knowledge is reason. On the other hand, reason is simply a sufficient ground of explanation to enable a conclusion or explain a fact. It is the power of comprehending, inferring, or thinking in an orderly way.

To illustrate, we can by faith accept the doctrine of the atonement and then by *reason* understand its implications. From a *rationalistic* perspective, we would subject the doctrine to the test of satisfying the requirements of rationality before we accept it.

From the perspective of the rationalist, John Calvin and Cornelius Van Til were irrationalists because they upheld the primacy of revelation and held God to be understandable and coherent while incomprehensible because the mind of man can never encompass nor comprehend the infinite and eternal being and mind of God.

Another problem in rationalism has been very ably cited by Joseph Braswell:

The Enlightenment's view of Reason was at bottom *impersonalistic*, positing an absolute rationality of the universe that was person-independent. Human concepts were supposed to conform to the things themselves; the object to be known was itself the norm of truth in a correspondence of propositions to objective states of affairs, of mind to thing or subject to object. This proved to be a dead end, as the postmodernists have demonstrated. Correspondence is now seen to be a correspondence of my judgments with the judgments of others within the social context of accredited research communities (or other appropriate groups of potential objectors and critics) who share my research tradition (our paradigm) and sit in peer review of my assertions. (Joseph Braswell, "Christian Epistemology in the Postmodern Age," in *The Journal of Christian Reconstruction*, Fall, 1996, Vol. XIV, No. 1, p. 258f. Braswell's entire article is exceptionally telling.)

This impersonalism goes back at least to Aristotle, for whom God was simply a limiting concept to avoid an infinite regress. His impersonalism was anti-theistic in all its implications.

The rationalist seeks to prove the existence of God, failing to recognize that God is the source of all created beings and

the ground, not the object, of proof. The arrogance of rationalism is its insistence that man's own reason is the ground of proof! One bumptious churchman who traveled widely after World War II would tell people that he could prove to them that God exists if they would only give him a little time. But St. Paul in Romans 1:17-23 makes clear that the lack of the knowledge of God is not an epistemological question but a moral one. All men know that God is, for the things visible and invisible "from the creation of the world are clearly seen, being understood by things that are made, even this eternal power and Godhead; so that they are without excuse" (*Rom. 1:20*). Ungodly men hold (or, hold back) the truth in unrighteousness or injustice (*Rom. 1:18*). Because of their moral rebellion, they rebel also at the knowledge of God, the author of the law they hate.

We can by faith accept the doctrine of the atonement and then by reason understand its implications. From a rationalistic perspective, we would subject the doctrine to the test of satisfying the requirements of rationality before we accept it.

In other words, rationalism substitutes for the *moral* problem that faces all men an *intellectual* problem. This Calvin denied, as did Van Til. Man's problem is his rebellion against God, his war against his Maker. Rationalism thus falsifies the most basic aspect of the Faith, namely, that sin, not a failure of knowledge, has created the great divide between man and God. In Psalm 14:1, we are told that "The *fool* hath said in his heart, There is no God." We are then told that these fools are corrupt, and "there is none that doeth good." The fool is *nabal*, a stupid, impious, wicked, and vile man. His problem is moral, not intellectual.

One of the great evils of rationalism has been to falsify man's religious problem, to try to make it intellectual rather than moral. Theological rationalism opens the door to apostasy. Rationalism is thus hardly a reasonable faith!

It is significant that today rationalism is virtually dead outside theological circles, where too often eighteenth-century rationalism is alive and well, and also deadly to the Faith. Too often those who claim to uphold the Faith and its fundamentals are thoroughly wedded to Enlightenment premises. It is not surprising then that colleges and seminaries they found to preserve the Faith end up by undermining it.

Random Notes, 65

By R. J. Rushdoony

1. It was in 1946, fifty years ago, that Cornelius Van Til's first book, *The New Modernism*, was published. The reaction in many areas was one of outrage. Van Til demonstrated how neo-orthodoxy had reduced God to a facade for autonomous man. I heard the reaction of one prominent theologian: it was in unprintable language. Van Til's critics, who were many, are now all but forgotten, but Van Til's influence grows.

In one sentence, Van Til set forth the premise of Christian Reconstruction. "The choice," he wrote "is between autonomy [self-law] and theonomy [God's law]."

2. I was able, through Ken Higgins, to get a copy of Dorothy Seldorf, M.D., *Instant Creation — Not Evolution* (1978), an important work that deserves reprinting. She takes up various aspects of the human body to show that any of the stages of change imagined by evolution could only have meant instant death. The body can function only as it is presently constituted. Evolution assumes impossible changes and variations, but these are all untenable assumptions.

3. Carsten Peter Thiede and Matthew D'Incona, in *Eyewitness to Jesus* (1996), present telling evidence that Matthew's Gospel was written very early by Matthew, an eyewitness to the evidence. While not orthodox, the authors present a strong case for the historic position of the church.

But don't expect it to change the modernists. Only God can do that! In 1978, David Estrada and William White, Jr. wrote *The First New Testament* and presented equally important evidence concerning Mark's Gospel and more.

The attitude of the ungodly in both cases is similar: Don't confuse me with evidence! If I believe it is not true, it cannot be true!

4. To hear some people talk, Christians invented book burning. (But think of all the good books Leftists have banned from libraries, most especially in Marxist states!) In Rome, under Augustus Caesar, 20,000 volumes were destroyed. Diocletian burned Bibles. Yes, some churchmen have been book-burners, but, on the whole, Christians have done more than any other group to preserve books, including those they have not liked.

5. We tend to read modern motives into the past. The goal of nineteenth-century man was freedom, and this has lingered on in popular thinking but not in action. In the nineteenth century, Sir Richard Burton tried to tell his contemporaries that, in the non-Christian world, the goal of slaves was to be a slave-owner.

In the preliminary account in Burton's translation of the *Arabian Nights*, a king says, "Only in utter solitude can man be safe from the doings of this vile world." This statement expressed a sentiment common also to the Roman world which led to the pagan flight into the desert, away from civilization and other peoples to find peace and purity; this movement in time led to a like impulse in the early church, a false one. In terms of Scripture, our basic problem is ourselves, not other

people, so the flight to avoid corruption was a foolish one. Men carry the basic premise of corruption in their hearts.

6. A twelfth-century Christian thinker who deserves more attention than he now receives was Hugh of St. Victor. He held, "It is not of ourselves to will, but it is rather God who works this in man. For the grace of God goes before and stirs our will to desire its healing, when of itself it could only make us more infirm. This then, is what is happening to God's chosen ones in this present life as a preparation for their future happiness."

Hugh of St. Victor spoke of the mind or reason as fallen also. He believed in election and reprobation. He held, "If we study the Scriptures, we shall find that God hardly ever speaks to a crowd of people." He speaks, rather, to a chosen few.

7. There is a strange story about the conversion of Denmark to Christ c. 965 A.D. The Danes regarded Christ as one God among many, but a Danish priest, Poppo, held firmly to the Christian doctrine of the Trinity. King Harold Bluetooth asked the priest to prove the validity of his faith by an ordeal of red-hot iron. Poppo consented cheerfully and full of confident faith. He took the burning metal in his hand until the king, convinced, ordered him to drop it. King Harold at once ordered Christ to be worshipped in Denmark. (Eleanor Shipley Duckett: *Death and Life in Tenth Century*, p. 97., 1967)

Some of you might find this comforting, a statement by Huebald, monk of St. Amand in Flanders (c. 840-930): "To become bald, indeed, Huebald believes, is a sign of glory for him who thus wins a crown of dedication from the hand of Christ Himself. It is a baldheaded man who chants the liturgy, who inscribes canon law, who as monk builds his call, who as priest gives to Christ's guests the Host at the altar, who as bishop blesses the holy oils" (p. 232).

In the late tenth and early eleventh centuries, the monk Berno was an appealing figure. When William, Duke of Aquitaine and Count of Auvergne, troubled by the poverty of the monks, asked Berno what to do, Berno said, "Give me your land of Cluny." This William did not like to hear, Cluny being his favorite hunting lodge. But Berno said, "Monks are better than dogs; they can pray for your soul." That settled the matter (p. 197).

Where are you, Duke William, when we need you!

8. The term "carpetbagger" was apparently first used of Philogathos ("this foul carpetbagger") in the days of Pope Gregory V.

9. One of our serious problems today is the failure to teach geography properly in our schools. As a result, our students are ignorant of elementary facts. For example, as of c. 1975, in Africa one percent of the total area had 30 percent of the population. Despite a richness in natural resources, lands suitable for farming are not always available. This creates problems that both blacks and whites have not always faced up to. Another problem has been the disease factor; Africans are good workers, but their ability is seriously limited by disease and climate.

Environmentalists here and abroad are another problem because they are not concerned about the production of food but only preserving "Nature." Much of our ignorance today

about geography has fed the various environmental illusions.

Despite the great abundance of rain in some areas, three fifths of Africa is semi-arid, and almost half of the Republic of South Africa is. Its great productivity has been due to the religious concern of the early settlers, the Boers. When they settled South Africa, it was mostly unpopulated, although some areas had a few wandering Bushmen and Hottentots. The Kalahari Desert, home of the Bushmen, has an abundance of underground water which the Bushmen know is there but do not use.

Many parts of the world have untapped resources which men, for various reasons, do not use.

Special Announcements

Important Announcement On Answering Mail and E-Mail

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

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.

NOTE: For Editorial Placement in the *Chalcedon Report*

When sending articles to be placed in the *Chalcedon Report*, please save the file on computer disks in **TEXT ONLY** files. This will help us download the files into the document. Thank you for your cooperation.

CD-ROMS: Calvin, Luther, Bunyan, Owen, Edwards, Owen, Spurgeon, Webster's 1828 "Dictionary," Bancroft's American History, Much More

John Lofton is offering the following CD-ROMs: CD Rom #1: Includes: All 4 volumes of "Calvin's Institutes," his "The Christian Life," Martin Luther's "95 Theses" and "Larger Catechism;" "Matthew Henry's Concise Commentary;" Charles Hodge's commentaries on Romans, both Corinthians, Ephesians; John Bunyan's "Pilgrims Progress;" all 10 volumes of "The Ante-Nicene Fathers;" John Owen's "Christologia, The Trinity, Evidences Of Faith, Justification By Faith, The Worship Of God;" "Fox's Book Of Martyrs;" C.H. Spurgeon's "All Of Grace, Faith Checkbook;" Jonathan Edwards sermons; 4 volumes of Marvin Vincent's "Word Studies In The New Testament;" D.L. Moody's "Bible Characters, Prevailing Prayer, The Home Work" and 12 select sermons; 14 volumes complete works of John Wesley; Charles Finney's "Lectures On Theology, Revival, To Professing Christians;" Adam Clarke's "Clavis Biblica;" St. Augustine's "Enchiridion;" thousands of Christian quotations; Christian biographies, graphics, Bible studies; The King James, American Standard and Darby's Bible Translation; sermon illustrations; 24 Bible maps. And, as they say, much, much more. Complete searching capabilities, including multi-volume searching; copy, paste and print text; and a new "Touch-And-Go Librarian" feature. No files to unlock. Reader software included. For Macintosh/DOS/Windows 3.1/Windows 95. Price: \$35 each for up to 19 CD-ROMs; \$30 each for 20 or more. — CD Rom #2: IBM compatible and Windows only. Noah Webster's 1828 "American Dictionary Of The English Language." Contains 70,000 words, including 12,000 new words and 40,000 new definitions never before printed. High Christian/Biblical standards. No slang or vulgarisms. Price: \$30 each. — CD Rom #3: For Macintosh and Windows. "CD Sourcebook Of American History." Nearly 20,000 pages of American history, including George Bancroft's history, 700 plus original source documents and first-hand accounts, 100 plus images: paintings, photos, political cartoons, posters and more. Send check/money order to: John Lofton, 313 Montgomery St., Laurel, Maryland 20707; phone: (301) 490-7266; fax: (301) 953-3423; e-mail: JLoft@aol.com. Price: \$35 each.

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. ***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).
2. 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.
3. 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.
4. 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.
5. For those of you who read German, Dr. Thomas Schirrmacher (a professor of missions and ethics) and his wife Dr. Christine Schirrmacher (a scholar in Islamic studies) publish **Querschnitte** (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
6. **Friends of Chalcedon** provides networking and other resources to Chalcedon and its supporters. It assists Chalcedon in producing books and video materials, hosts conferences to bring Chalcedon supporters in contact with each other, and refers Chalcedon supporters in ways to help Chalcedon. Friends of Chalcedon is at 4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866 (phone and fax).

THE MINISTRY OF CHALCEDON

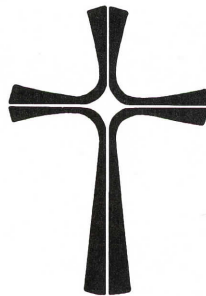
CHALCEDON (kal•see•don) is a Christian educational organization devoted exclusively to research, publishing, and to cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, all geared to the needs of interested ministers,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

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

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

Your donation in support of this ministry is appreciated.

All gifts to Chalcedon are tax deductible.



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