

CHALCEDON *Report*

*R. J. Rushdoony on the
New Barbarians*

No. 378, January 1997

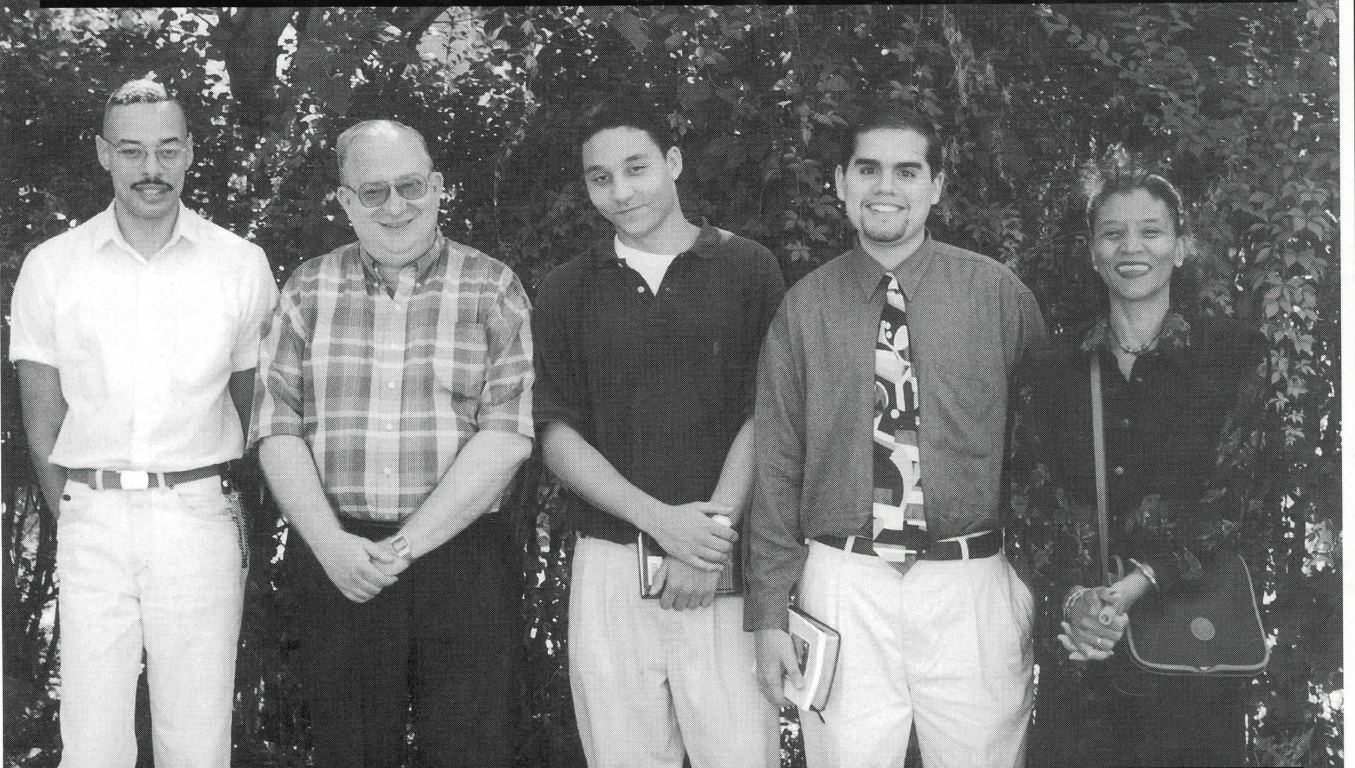
*Andrew Sandlin on Modern
Fundamentalism's Truncated Vision*

Steve Schlissel on Re-Thinking "Church"

Colonel V. Doner on the Late Great GOP (Part 2)

*David Chilton on What Makes
Western Civilization Tick*

The Royal Race of the Redeemed



Black, Jewish, Caribbean, Puerto Rican at Urban Nations

The Creed of Christian Reconstruction

Rev. Andrew Sandlin
[May be Freely Reproduced]

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

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

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

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

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

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

CHALCEDON Report

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

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February Preview:

In February's *Chalcedon Report: Counter-Cultural Christianity*

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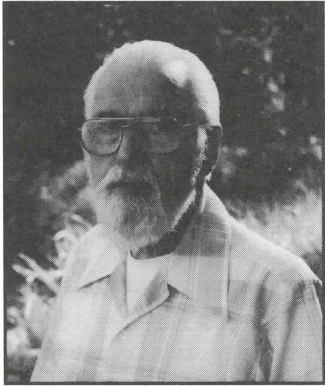
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The New Barbarians

By Rev. R. J. Rushdoony



A barbarian can be defined as a man who has no history because he rejects history. The new barbarians are self-consciously so. They are products of the existentialism of Kierkegaard, Nietzsche, Sartre, and others. An existentialist lives in and for the moment only, without reference to the past, to family, religion, education, or consequences. He is a self-

willed barbarian in that his is by choice, unlike the barbarians of centuries ago.

Everywhere now statist education is the mass producer of barbarians, people who are ignorant of their past, who live rootless lives, and who feed their irresponsible goals with liquor and drugs. They live for the moment and its sensations.

The new barbarians do have their mythology. They believe that once happy natives populated the islands and continents, living happily guilt-free lives of sexual "freedom" until "corrupted" by Christianity. This myth has been repeatedly exploded, but it will not die because our new barbarians see it as their holy myth.

But when people deny their past, or cut their roots, they also deny their future, because life is a development, not a choice. We have today the insanity of people who insist that an evil establishment makes it impossible for them to realize their ambitions when the truth is that they lack the application and endurance to achieve anything.

The new barbarians see themselves as victims, victims of racism, sexism, capitalism, and so on and on. Their mentality is one of entitlement. They assume that they should be heirs to their imagined goals because they want them.

One of the marks of ancient paganism, whether in ancient Viet Nam or Greece, was the belief that not causality but an evil fate governs the world. The Greek tragedies are examples of such thinking. For the "hero," the deck is always stacked against him. However innocent they are, the gods conspire to subject him to every kind of evil and to punish him relentlessly.

Whether the Greek tragedies, or the Viet Nam Tale of Thiers, we see in these documents an unrelenting destruction of the good man. Not causality but perversity marks life and events.

As we look at popular television and film fare today, we see too much of this same mindless perversity, causeless evil, and general meaninglessness. This is important for the new barbarians as well as the old. Why be good when life is evil? Why strive to be virtuous when life and whatever gods may be are radically perverse?

We see in the new barbarians the same basic belief in the ultimacy of perversity as was the case with the old. The Venerable Bede reported that an important aspect of the conversion of England to Christianity was the contrast between the bleakness of their paganism and the remarkable light of Christianity.

*When people deny their past,
or cut their roots, they also
deny their future, because life
is a development, not a choice.*

What is startling about the new barbarians is their preference for evil and darkness. They want to be terrified even in their entertainment! The love of evil has become a fascinating and enticing thing to many. This should not surprise us. It is closely related to the love of death. As Proverbs 8:36 tells us, "But he that sinneth against me wrongeth his own soul: all they that hate me love death." The love of death strongly marks the new barbarians. They are suicidal, and their future is a bleak one.

Christians who stand unequivocally in terms of Jesus Christ as Lord and Savior, and God's law as the way of sanctification, are the future of the world. They are the people of life, not death (*Jn. 14:6*).

The new barbarians flirt constantly with death. Their "life style" can better be called a death style. "Can a man take fire in his bosom, and his clothes not be burned?" (*Prov. 6:27*). The world around us is suicidal. We have a duty to build for life. We were not converted by the Lord to sit back then and wait for heaven but to conquer a world for Him. Judgment awaits those who called and will not serve.

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The Royal Race of the Redeemed

By Rev. Andrew Sandlin



A thorough understanding of the nature of God's design for man's salvation is impossible apart from a grasp of the teaching of Rom. 5:12 f.: the comparison of and contrast between the First Adam, the created man, and the Second Adam, the Creator Man, the Lord Jesus Christ. St. Paul teaches us that the First Adam and the Second Adam are

federal representatives: "The Old Testament type not only corresponds to the new age reality but also stands in antithesis to it. Like Adam Jesus is the representative headman of the race; but unlike Adam, who brought death, Jesus brings forgiveness and life."¹ The offspring of the First Adam, that is, all human posterity, is plunged into sin, both implied and actual, by the imputed actions of their federal head; the offspring of the Second Adam, that is, all united to Christ by faith, receive divine righteousness, both implied and actual, by the imputed actions of *their* federal head. The union of both the unconverted and the regenerate to federal heads and the depiction of each head as father of the respective offspring highlight the fact that *the ultimate racial issue of mankind is the issue of covenant headship*—one is united to the race of the depraved (Adam's seed), or the race of the redeemed (Christ's seed).

God's Covenant Seed

The chief theme of the Old Testament is God's election of and dealings with a particular ethnic race: the Jews, the seed of Abraham. The divine promises graciously given to Abraham applied no less to his seed than to him (*Gen. 17:7-14*). God would be a God to him and his seed, and would bestow on his seed the land of Canaan (*Gen. 13:14-17; 17:8*), and all the domestic amenities that land inheritance implied (*Ex. 3:6-8; Dt. 31:1-8*). From almost the beginning, however, God made it clear that the posterity of Abraham to whom the promises were given was not defined exclusively in terms of his physical seed—the covenant promises are not merely a physical birthright (*Gen. 17:18-21*).² God was not interested in making and maintaining his covenant with a physical seed *per se*, but with a physical seed *faithful to his covenant* (*Gen. 26:4, 5; Lev. 26*). For this reason, God made provision for Gentile believers to join the covenant community (*Ex. 12:48*). In the New Testament, the covenant, and, therefore, soteric, promises are extended to include the elect among the entire human race. The

New Testament writers, mainly Jesus Christ and St. Paul, assert the suspension of God's dealings with ethnic Israel (*Mt. 21:33-22:14; Rom. 9:22-29*), and the initiation of his dealings with the multiracial body of Christ (*Rom. 2:28, 29; Eph. 2:11-22*), the true seed of Abraham (*Gal. 3:27-29*), the New Israel of God (*Gal. 6:16*). The emphasis thus shifts and expands from ethnic Israel to all the nations of the earth.

Two Principal Interpretive Errors

Two main misinterpretations of God's multiracial covenant plan plague the current Christian scene. The first repeats certain aspects of the error of the Pharisees and other Jews during Jesus's earthly ministry. It recognizes that the Jews as a nation and race have been demoted in God's covenant plan, but then incorrectly concludes that with the transfer of covenant privilege to the new covenant church,³ God has selected the White-Anglo-Saxon race as the *racial* replacement of covenant ethnic Israel: a new physical race supersedes an old physical race. Groups espousing this grave and dangerous error often posit the inherent superiority of the Aryan and Anglo-Saxon race and inherent inferiority of the Black, Jewish, Southern and Eastern European, Indian, and Asian races. This notion turns on its head the Biblical teaching of the expansion of God's covenant and soteric purposes to all races (*Ac. 15:19-29*).

Equally erroneous is the radical reformers' conclusion (shared by many modern evangelicals) that God's new covenant plan cancels the Old Testament's special consideration given to the offspring of God's elect (of any race and ethnic group). This error focuses attention chiefly or exclusively on enticing proselytes into the Faith. This conclusion overlooks the promises of *Ac. 2:38, 39; 1 Cor. 7:14; Eph. 6:1-3* and other Scriptures, thus depriving Christian parents of the encouragement and solace of God's covenant pledges and rupturing the covenantal continuity of the Scriptures.⁴ According to the most consistent expression of this misguided view, Christian parents are instructed to treat their offspring no differently than they would treat pagans—for in effect that is what the children are considered to be.

The New Racial Community

By contrast, the authentically Christian, and more specifically Reformed, conception of God's racial and familial dealings posits both the expansion of God's redemptive and covenant purposes to include a large number from all races, on an equal footing with the elect from ethnic Israel (*Is. 19:24, 25*), as well as the promises that the physical seed of the elect constitute a prime object of God's salvific designs.

The Bible stresses covenantal inclusion as based not on birth (*Jn. 1:12, 13*), but on *re-birth* (*Jn. 3:5*), without in any way negating the glorious promises to the elect, that their physical seed stands in a special relation to God, and that they may presume their seed to be elect (*Gen. 17:7*), and therefore should train that seed in the gospel and the Faith (*1 Tim. 3:15*).

God has graciously called to himself not only a covenant seed, but a new race, a race not of "ethnicity," but of covenantal redemption and obedience. This race shares in the divine royalty, "heirs of God, and joint-heirs with Christ" (*Rom. 8:17*).

As the new Israel, it is a race of princes with God (*Gen. 32:28*). It is a race intimately, even physically (*Jn. 6:53-58*), united to the humanity of its Elder Brother (*Heb. 2:9-14*), a race engendered not by blood, but by the supernatural efficacy of the redemptive work of Christ, the second Adam (*Jn. 1:12, 13; 1 Pet. 1:18, 19*).

The Task of the New Race in the Earth

This race shares in the reign of its royal representative, Christ (*Eph. 1:20-23; Rev. 2:26, 27*), and is itself his representative in the earth, calling all sinful men to repent and submit to the King, the Lord Jesus Christ (*2 Cor. 5:18-21*). Naturally, the race of the second Adam intently trains its own *physical* seed in the Faith, eschewing all forms of education (public or private) which threaten to undermine the claims of the King of the earth, the Lord Jesus Christ, and historic Christianity (*Pr. 22:6*).

This royal race of the redeemed comprehends the church, the visible covenant community (*Eph. 4:4-16*), purchased with Christ's blood (*Ac. 20:28*), congregating formally (*Heb. 10:25*) on the first day of the week (*Ac. 20:7*), to worship the sovereign, Triune God (*Ac. 2:46, 47*); hear the clear exposition of the Scriptures (*Ac. 2:42; 2 Tim. 4:2*); partake of communion, the new covenant meal (*Lk. 22:19, 20*); and prepare to advance Christ's kingdom in the earth (*Ac. 4:23-31*). Thereby the church is energized to press the claims of Christ in every aspect of life, to subdue the earth for the glory of God (*Gen. 1:27, 28; Mt. 28:19, 20*).

The royal race of the redeemed, elected from all nations, of all colors and languages and dialects (*Rev. 5:9*), operates redemptively, pressing the claims of the Christian Faith in all spheres of life and existence. The royal race sees the world as the jurisdiction of the sovereign King (*Ps. 47; 1 Cor. 10:26, 28*), and therefore *their* jurisdiction (*Ps. 8:4-6; Heb. 2:6-8*), as Christ's vicegerents, to steward the earth by God's law-word as his righteous domain.

This is indeed a racial aristocracy, constituting even racial superiority, but it has nothing to do with earthly nation, color, or language. It is the aristocracy of the righteous, God's mighty dominion army in the earth (*Ps. 44:1-8; Eph. 6:10-20*), pressing forward in love for God and his cause, with the infallible word as its guide.

The royal race of the redeemed is Christ's posterity, and it cannot fail (*Dan. 7:18*).

¹ E. Earle Ellis, "How the New Testament Uses the Old," in ed., I. Howard Marshall, *New Testament Interpretation: Essays on Principles and Methods* (Grand Rapids, 1977), 211.

² Daniel Fuller, *Gospel and Law* (Grand Rapids, 1980), 123-130.

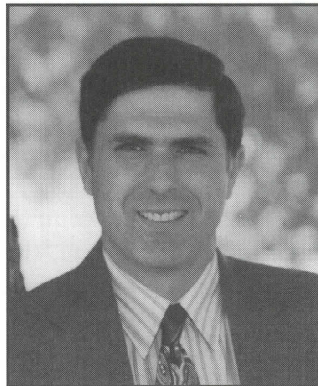
³ Charles Provan, *The Church Is Israel Now: The Transfer of Covenant Privilege* (Vallecito, CA, 1987).

⁴ Louis Berkhof, *Systematic Theology* (Grand Rapids, 1939, 1941), 262-301.

BIBLICAL STUDY

Commandments and Doctrines of Men

By Rev. Mark R. Rushdoony



Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?

Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

(*Col. 2: 20-23*)

Christ died the death we deserved. We stood guilty before God and yet Christ paid our death penalty to restore us to fellowship with our Creator. Paul had just reminded his readers (vs. 12-13) that Christ's death and resurrection was theirs, as baptism signified. He then reminded his readers, then and now, that they are not to let men judge them in matters of diet or holy days.

Paul now goes further. He asks us a question. "If you believe Christ died to restore you to God, why do you allow yourself to be manipulated by mundane rules devised by men?" The problem is a lack of understanding of the atonement and the doctrine of justification. If we do not understand that Christ's blood atoned for our sins and made us righteous (justified) in God's sight, we will look for ways to be righteous by our own devices. We will wrongly still feel guilt for the sins from which Christ has freed us and will let others use that false guilt to teach us any number of systems of human-devised piety. Whether sincere or Pharisaical, such self-devised piety depreciates faith in Christ's finished work and obedience to God's Word.

Paul's point here has nothing to do with Biblical law. It only uses the fact that Christ set us free from the curse or condemnation of the law (*Eph. 2:15, Col. 2:14*) as a basis for saying we should not be so easily enslaved by a false piety invented by men. Such things are "rudiments," or elements. Elsewhere Paul describes them as weak and beggarly elements (*Gal. 4:3, 9*). They are earthly things which will one day be consumed in judgment. They should not be the basis of our life, much less our piety.

Paul then characterizes the false piety he speaks of. Calvin felt "touch not" would be better translated as "eat not," thereby describing a progression of restrictions — "don't eat it, don't taste it, don't even touch it!" Paul would thus be warning of the many ways such false Pharisaical piety could create a maze of human tradition. He did specifically warn Timothy that the

teachings of celibacy and vegetarianism would characterize those who departed from the Faith in favor of seducing spirits, doctrines of devils, and lies (1 Tim. 4:1-3).

Paul offers two arguments against being subjected to false piety. First, such rules deal in outward, earthly things which will perish one day in judgment. "For the kingdom of God is not meat and drink," Paul told the Romans (14:17). Christ had warned the Pharisees that "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Mt. 15:11). When the disciples told Jesus the Pharisees were offended at this harsh rebuff, Christ told them to ignore them as blind leaders of the blind heading for a fall. Paul elsewhere characterized preoccupation with such "rudiments" by declaring, "Meat for the belly and the belly for meats: God will destroy both it and them" (1 Cor. 6:13).

A second argument against such false piety is that it originated with men and not God. It could therefore not be binding, since men cannot make their own morality. Such a silly pretense is echoed in the oxymorons "commandments of men" and "doctrines of men." Recognizing such piety as of human origin ought to give us sufficient reason to be wary of it and those who demand it. Christ specifically condemned those who replaced the commandments of God with the "traditions of the elders" or the "commandments of men" (Mt. 15:2-3, Mk. 7:5-7, 9, 13). Paul had once been "more exceedingly zealous" to abide by those very traditions (Gal. 1:14). Now, he warns of them and elsewhere told Titus that they turn men from the truth (1:14). False piety is not piety at all.

False piety does *look* good, however. Paul says it makes a good "show of wisdom." But this show consists of "will [self-devised, invented] worship," humility, and neglect of the body.

Self-devised "will worship" primarily pleases the pietist himself. Like the Pharisees, such men are so impressed with their piety that they vainly assume God must be also.

False piety also consists of a show of humility. Yet Paul had just warned us (v. 18) not to let men beguile us, or cheat us out of, our reward by a false humility in matters they know nothing about. Believers who understand the extent both of God's grace and man's depravity will not so easily fall for the affected humility of false teachers.

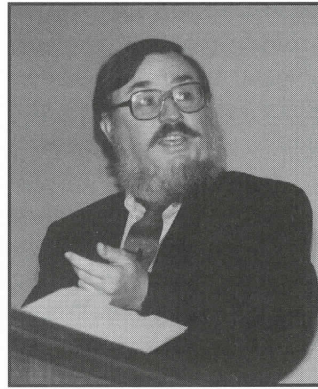
Paul also condemns the show of neglecting the body. Christ suffered and died for our sins; in this we do not have to imitate Him. Our bodies are temples of the Holy Spirit which act as tools in God's service. Neither their overestimation nor their neglect is of any consequence in service to God. We worship God in spirit and in truth, not with a show of ascetic severity.

Only God is the Lawgiver; only He determines the proper boundaries of piety. The fact that our actions impress us or others does not make them true piety before a righteous God. There is no end to the ways that can be devised to make a show of piety. None can replace obedience to God's Law-Word.

OUR MAN IN WASHINGTON

We Must Thank God For His Blessings and Mercies Which Are New To Us Every Day

By John Lofton



When, not too long before we were to leave for a beach in Delaware to spend a few days this past summer, an extra family member was added to our party, it was said that the place we would be staying was not really big enough for all of us (my wife, myself, my daughter-in-law, our three grandsons), that it would be too crowded, etc. But, the

person was added. We all went.

The place we stayed was one, big, two-story room. Downstairs it had a small kitchen with a small eating table, a living room with two couches (one of which made into a double bed) and another eating table, a remote control color TV (with cable). We also had, of course, indoor plumbing (a bathroom tub and shower) with a washer-dryer in the bathroom. Upstairs was one large room with a double bed and a couch where a small child could sleep. The place was super-clean, brightly-lit and nicely furnished.

Once settled, early the next morning, I went out on the town to look for (what else?) a good used book store. I found one. One of the books I bought was *How The Other Half Lives: Studies Among the Tenements Of New York* (Dover, 1971), featuring 100 photographs by Jacob A. Riis, one of the few men who took pictures of these slums at the turn of this century when as many as 300,000 people per square mile were crowded into the Big Apple's Lower East Side. A summary on the back of this book says of these tenements, where rents were substantially higher than in the better sections of the city: "The filth and degradation made the area a hell for the immigrants forced to live there." And this is no exaggeration.

The book begins with a photo of a place called "Bottle Alley, Mulberry Bend," which looks like a garbage dump. We then see a 1910 tenement where a man, his wife and four children all live, obviously, in one room, the wood stove just a few feet from a bed. Next, we see a wooden shack on a Bleecker Street back lot. This shack is right on the edge of a huge excavation and looks as if it could slide into it at any moment.

Another photo, like every other, in stark black-and-white, shows a filthy man holding a metal hammer resting on the heel

of a shoe across his lap. His left hand is almost totally black. Two of the knuckles on his right hand are enlarged. His long underwear, sleeves rolled above the elbow, is filthy. He looks like a zombie. Nearby is a bunk bed with filthy pillows on it. The picture is captioned: "Shoemaker, Broome Street, early 1890s." Another photo ("Greek children in Gotham Court") shows a young boy and girl. The front of the boy's right shoe is split wide open with his sock-clad toes touching the ground. Next, we see "Baxter Street alley, Rag-Picker's Row." It shows two young girls in the foreground who look as if they might be about 9 or 10 years old. A few men are in the background with huge bags of rags.

On "Jersey Street" we see a forlorn, extremely-tired, worn-out looking woman holding a heavily-wrapped baby in her arms. Perhaps it is winter, or just cold in there all the time. Her apron is filthy. Large washtubs and buckets are in the room. A folded mattress is on top of a barrel to her left and behind her. A short ladder to her right leads up to somewhere. We cannot see. We are told that this is the "home" of this "Italian rag-picker."

Another place we see is called "Bandits Roost" where, I guess, toughs and criminals openly hung out. One man looking into the camera is carrying what looks like a shotgun. We see "lodgers" in a crowded Bayard Street tenement where they pay "five cents a spot." On a top bunk, two men sleep, one laying all the way back, his visible bare feet black as coal. The man beside him sleeps sitting up. Two more men sleep below in this two-story bed which looks about five feet wide. On the floor, to the right, two more men sleep on the floor, sitting upright, leaning against the wall.

We see a dark, dingy low-ceiling room full of men drunk at "an all-night two-cent restaurant" in a place called "the Bend." We see a "tramp" living somewhere on a roof. We see some men known as "police station lodgers" (on Madison Street) lying, awake and asleep, on wide flat boards on a concrete floor. Standing up, in the background, is a man, smoking a corn cob pipe. His feet are wrapped in rags. A photo of empty "bunks" in another "lodging house" (this one seven cents a night, on Pell Street) shows that these "bunks" are nothing more than strips of cloth hung between 4x4 wooden beams. The strips look to be about two feet wide.

On a bare wooden floor we see more "police station lodgers" (on West 47th Street, in the early 1890s). There are five women gathered around a pot-belly wood stove. One is curled up on the floor, her right arm her pillow. Wash is hung out on indoor lines. In China Town, we see men passed out after using drugs. We see ice hanging on a burned-out tenement after firemen douse it in the dead of winter. In what looks like a home, we see what may be a family cutting out "knee-pants" at 45 cents a dozen. Another photo shows a 12-year-old boy (who had sworn he was 16) pulling threads in a "sweat shop," about 1889.

One of the most haunting pictures is captioned "Sabbath Eve in a coal cellar, Ludlow Street, early 1890s." The man is dressed all in black. His hands are filthy. He has a full, bushy black beard. His eyes are glazed over. On the table in front of him is what appears to be a large loaf of home-made bread — which is filthy.

We see another family, a Bohemian man, his wife and two young sons, making cigars in their tenement. Their monthly rent is \$12.25. For making a thousand cigars they receive \$3.75. Together, they can make 3,000 cigars a week. We see a smiling, beautiful young woman, outside, sitting under a small tent. Snow is all around her. This picture is captioned: "Fighting tuberculosis on the roof."

A young man is shown half sitting up, his eyes bleary, staring, vacantly, into the camera. He's wrapped tightly in a black blanket. He's lying on a straw mattress, folded almost double, the mattress resting on a wide board held up by two big barrels. It is said that this man, about 1890, slept in this cellar for four years.

Black, filth, black, filth, black, filth.

Almost everything in most of these photos is black, filthy, dark, dingy, gloomy. In "Poverty Gap" on West 28th Street, we see the "home" of an "English coal-heaver." The father's hat, shirt, pants, beard, face and boots are black. The young daughter on his lap is filthy. The mattress on the floor is filthy. The floor is filthy. We see a line-up of fourteen young boy "waifs of the city's slums" in a "Foundling Asylum." Three of them have no shoes, only bare feet. In another photo, we see almost twenty young children (maybe five years old), on their knees, in white sleeping gowns, hands together, praying, ready to go to bed. And they are clean! — hands and faces. The caption: "Prayer-time in the nursery — Five Points House Of Industry" — run by Christian missionaries.

Not all children are so blessed, however. The next picture shows "Street Arabs in sleeping quarters," a church corner on Mulberry Street. We see three young boys, sleeping on a cement sidewalk. Their feet are bare. One sleeps propped up in a corner. Another sleeps with his head in a second boy's lap. Two more young boys, also barefoot, are, literally, dressed in rags. Their shirts and pants ripped, torn. Again, the vacant stares. The caption: "Didn't live nowhere." Three more young boys, all barefoot, are asleep on a grating. One is hugging another, his head on his shoulder. Black and white men and women are shown drinking and drunk in "rum houses."

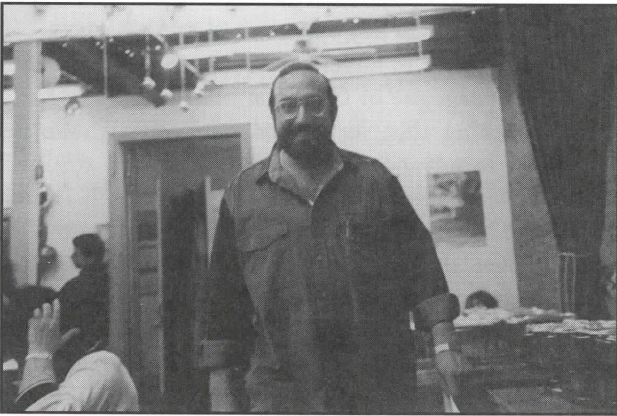
The "Short Tail Gang," about 1889, are shown, under a pier, getting drunk, on Jackson Street, later Corlears Hook Park. Even though poor, and under a pier, all are wearing black derby hats. Members of another gang are shown re-enacting, proudly, how they "did the trick" and robbed a drunk. A young woman and an old woman are seen "sewing and starving" in an attic on Elizabeth Street. Two old sisters, on Vandam Street, sit, in torn, filthy dresses, their hands gnarled by extreme arthritis. The woman on the right looks shell-shocked, her eyes wide open but expressionless. She looks dead, embalmed, stuffed. The face of the woman on the left is blurred, the photo here fuzzy, making the picture even more bizarre looking. We see a blind beggar, his right hand holding an open cigar box for money; in his left hand a bunch of pencils, I think, or maybe cigars. Ironically, he's one of the most dignified-looking people in this book. He wears a black derby, a long coat to the knees. His shirt is clean, the top button buttoned. He's standing ramrod-straight. We see a man in the worse, filthiest picture of all, living "under the dump," about 1890, on Rivington

Street. The next photo, almost as bad, shows an elderly woman, maybe in her 70s, eyes closed, severely twisted arthritic hands, standing, slumped, an “Ancient lodger” at the Eldridge Street police station, about 1890.

Needless to say, when the place we are all staying at the beach is compared and contrasted with what I see in these hideous, heart-breaking photographs, it is as if we were all staying in Heaven. At the earliest possible moment, I sit down with my three grandsons —John D. Lofton IV (“Bud”) who is 11, Matthew Daniel (8) and Calvin Michael (6). We go through this book page-by-page, as I explain it. The boys are horrified. They cannot believe what they see, particularly the kids they see, their ages, with no homes, no place to live. Among the things I tell them is how blessed we are to have what we have. I try to impress on them how, every day, God gives us new blessings and mercies. And we must never, ever take these for granted. They listen intently. I hope they believe me. Because what I tell them is true.

Re-Thinking “Church”

By Steve M. Schlissel



What’s the first thing Reformed people do after meeting other Reformed people?

Try to find something about which they can disagree. A five-gallon bowl of alphabet soup would hardly be enough to contain the initials of all the Reformed and Presbyterian denominations in the world (rumor has it as just under 400). And each year, even as liberal denominations merge, more acronyms are added because conservatives split. But of all the things which abrade the thin skin of some modern Reformed, the most abrasive seems to be those who come close to them but who refuse to cross their final “t” or dot their proverbial “i.”

The Divisiveness of Ecclesiology

We have written before of the sublimely ludicrous criteria we’ve heard used by some erstwhile Reformed folk to reject

otherwise sound ministers: from the way they waved hello on the road to the “offensive” manner in which they held their Bible when preaching. Sometimes the same spirit ascends to the loftier plane of dogmatic disagreement, as in the matters of lapsarianism, “common grace,” the regulative principle of worship, exclusive psalmody (a subset of the RPW), and matters of ecclesiology. In fact, we’d have a hard time coming up with a topic that creates more bitterness and strife in the church than the doctrine of the church. Isn’t that cozy?

What do you get when you put three Dutch Reformed men in a room? Two new denominations.

No, it isn’t. In song, we’ll pledge to sacrifice to His blood “all the vain things that charm me most”; but in practice, we reserve quite a bit to ourselves. Among the “orthodox,” this often includes pet—and less than fully Scriptural—notions about the church.

The church, to be sure, is the pillar and ground of the truth, but today it seems that what particular “truth” must be regarded as essential is a matter to be determined by anyone with these qualifications: a narrow tunnel vision which encompasses only their own ecclesiastical tradition, and access to the Internet. Some Reformed folk today are calling others heretical with a speed rivaling Bob Dole’s changes of convictions. If we are to progress beyond this debilitating tendency characteristic of many Reformed, several things are necessary. Allow me to suggest the following as a good start.

True/False Distinction

1) Be slow to use the “true church/false church” metaphor.

The true/false measure, found in Article XXIX of the Belgic Confession, may indeed have been helpful in 1561, but it ceased to be as helpful very shortly thereafter. In 1561, the true church and the false church were said to be “easily known and distinguished from each other.” But as Reformed churches found themselves disagreeing among themselves about this or that matter, the Belgic’s limited conception needed to be expanded. Eighty years later, the Westminster Confession made a vast improvement by noting that “particular churches, which are members (of the universal church), are more or less pure . . . (Chapter XXV, 4).

Probably owing largely to the relationship of the church to the state, particularly on the Continent, believers who found fault with the state church thought it necessary to declare that church “false” in order to justify the existence of a new confessing body. And when, in a generation or a few, other believers found fault with their parent body, they, too, followed the same route: the parent must be called a “false church” in order to justify a new confessional entity. This practice,

especially among the Dutch Reformed, has resulted in a state of affairs so bizarre as to make less than funny this old joke: What do you get when you put three Dutch Reformed men in a room? Two new denominations.

If Christ's claims are truly as wide as the Reformed claim (and they are), then the church must regard herself as an "in-order-to" institution.

Seeing the church only in "true/false" terms has yielded denominations which make the very ridiculous claim of being "the only true church," and has also hindered many from leaving sinking denominations, such as the Christian Reformed Church. But it is not necessary to declare the CRC false in order to justify departure; it is only necessary to see that it is other than Reformed.

On a day-to-day basis, when assessing this or that church, we should learn to think first in terms of "healthy/unhealthy," then "more or less pure," and only finally in terms of true or false. By employing the healthy/unhealthy metaphor we do fuller justice to the Scripture. The church—a church—is an organism, a living entity in relation to Christ, her head. Now just as a human being may be more or less gifted, more or less healthy, more or less active, so, too, may be a church. We do not regard sick people as non-people. On the contrary, we regard them as being all the more in need of loving care.

Consider the change in attitude such a metaphor-shift would engender if applied to churches. We'd likely be quicker to care and slower to bury.

Of course, there may come a time when a particular body not only embraces impurity, but becomes committed to spreading it to its constituent parts. Believers are under no obligation to expose themselves and their children to infection. But their departure from the host need not be accompanied by a declaration that the former host is dead, or false.

Church/Covenant Distinction

2) Understand that the covenant is more comprehensive than the church.

In a particular locale, the church must see herself as servant to God and covenant (not a provincial covenant, but Christ's own covenant, His entire Word).

By regarding Christ's claims as no broader than the church it becomes easy to develop a "circle-the-wagons!" mentality. But if Christ's claims are truly as wide as the Reformed claim (and they are), then the church must regard herself as an "in-order-to" institution.

In regard to worship, people come to (or are brought to) Christ and thereby enter the church. Church is a place where

Christ's own come to worship. But what about when they leave the Lord's Day assembly?

Ah, that is when their calling as Levites kicks into gear. Our High Priest in heaven has charged us with fulfilling the twin Levitical functions of teaching and healing. People come to Christ and thus enter the church. They come to church in order to be made more fit to serve God outside the church.

She is an equipper. She is not Lord, but servant; not husband, but bride. She has unique—even awe-inspiring—privileges and attributes; she is the special beneficiary of Christ's Headship (*Eph. 1:22-23*), but her sphere is not the sole subject of Christ's concerns. There is the family, the school, the state, the arts and more. He is Lord of all, not the church, even though our destiny is to reign with Him. The Proverbs 31 wife brings honor to her husband by what she does and what she enables others to do. So should we.

Thus there is room for a multitude of ministries and agencies and entities to serve Christ, both through and apart from the local church. Yes, all ought to be solidly rooted in Scripture, even in confessional Reformed truth. But we ought to be slow to snidely dismiss entities other than the church as "para-church," by which we often mean pariah, if they are truly subordinated to Christ's covenant claims. Christ's dear ones can learn the what, why and how of Christian philanthropy, for example, in the church (and must practice such at home and church); but they ought to be encouraged, not discouraged, to bring what they've learned to bear in wider covenant spheres outside the local church.

Church as Christ's Synagogue

3) We should labor to understand more fully the idea of the church as the synagogue of Christ.

Before attacking this, let's do a quick review. We need, Numero Uno, to advance beyond the unbiblical straitjacket wherein we feel compelled to decide whether each church is true or false. That ought to be a last resort coming way after more or less pure, then more or less healthy. Numero Dos, we must bear in mind that the covenant is more comprehensive than the church. The covenant serves the church in many respects, it is true; but the covenant regulates all areas wherein God is to be served through Christ, while the church, however influential, is always a servant of the covenant.

We now come to Numero Tres: the proposition that the church is the synagogue of Christ.

We concede that the New Testament idea of the church is not exhausted by the synagogue model. Still, the confessing church so obviously grows out of the synagogue pattern that it behooves us at least to be familiar with its history. Though its origins are often said to be obscure, we suggest that they are to be discovered in the Law of the Lord at Leviticus 23:3. There God commanded, "There are six days when you may work, but the seventh day is a Sabbath of solemn rest, a day of sacred assembly [holy convocation]. . . . Wherever you live [in all your dwellings], it is a Sabbath to the LORD."

After the settlement of the promised land, three times a year all males were required to appear before the Lord in Jerusalem. Every Sabbath Day, however, all Israelite males were

commanded to meet in sacred assemblies wherever they lived. What positive Scripture regulation is there to govern those assemblies? Well, if we discount the notion of the authority of the so-called Oral Law (which purportedly came to be written, in part, in the Talmud, and which the Jews hold to be equally necessary with the Torah), we are left to conclude that these weekly gatherings were virtually unregulated by divine precept. The sacrificial worship in Jerusalem, on the other hand, was meticulously regulated.

It should appear obvious at this point that if the so-called regulative principle of worship (viz., that it is unlawful to do in worship anything which God has not expressly commanded: if it is not commanded, it is forbidden) was to be applied to the synagogue wherein our Lord Himself worshiped, there could be no worship at all!

It is generally acknowledged that the organization of the synagogue progressed greatly at the time of the Babylonian Captivity. A most significant aspect of that development was that dispersed Jews would, of necessity, meet for worship without and apart from the Temple, *i.e.*, they met for “pure” worship, without sacrifice (sacrifice not being possible with the Temple destroyed and the Jews being largely scattered far away from Jerusalem). This was an anticipation of the church’s worship, after Christ would enter the true Holy of Holies in the heavens (see the Book of Hebrews).

The synagogue established itself forever as an integral part of the covenant community in the Diaspora, but by the time of Ezra/Nehemiah it was also established in Judea, even in Jerusalem, and even after the Temple was rebuilt. Therefore, in both Zion and among the widely scattered sons of Abraham, it became a fixed institution which paved the way for the establishment and organization of the Synagogue of Christ. “It has been estimated that approximately four million Jews of the Diaspora had more than a thousand synagogues by the time the Second Temple was destroyed in the year 70. . . . During the Second Commonwealth there were hundreds of synagogues in Jerusalem and the rural towns of Eretz Yisrael” (Dr. Philip Birnbaum).

Our Lord Jesus the Messiah “always taught in synagogues and in the temple, where all the Jews come together” (*Jn.*

18:20). Luke records the pregnant fact that Jesus, “on the Sabbath Day . . . went into the synagogue, as was His custom” (4:16). He announced His Messiahship under the declaration of the true Year of Jubilee, in the synagogue (4:16-21). He taught in the synagogue, cast demons out of victims in the synagogue, and “kept on preaching in the synagogues” (4:31ff; 44). It should be kept in mind that Jesus fully participated in an institution which had the most vague of all possible links with the express command of God. The institution itself could discover only implicit warrant in the Law (though that is no small bananas); and the elements and order of service were without Torah explication altogether. Yet, Jesus seemed “at home” there (the unbelief of the worshipers aside!).

It should appear obvious at this point that if the so-called regulative principle of worship (*viz.*, that it is unlawful to do in worship anything which God has not expressly commanded: if it is not commanded, it is forbidden) was to be applied to the synagogue wherein our Lord Himself worshiped, there could be no worship at all! since the Law contains no liturgical injunctions or guidance for the weekly sacred assemblies outside the Temple. The true regulative principle, then, was Temple-centric. Hence, it guarded, not worship *per se*, but that sacrificial and “ceremonial” worship which was the revealed truth concerning the Person and Saving Work of Jesus Christ, *i.e.*, the Gospel. And it is to that truth (that is, the Gospel), and not to worship *per se*, that the regulative principle is to be applied in the New administration of the covenant. You therefore find Paul “cursing” distorters of the message (*Gal. 1*, etc), but “arguing and reasoning” about matters of worship.

Now the critical moments wherein Christ is discovered establishing the church as His synagogue come in John 9 and Matthew 16ff. In the Johannine passage the parents of the healed blind man are exceedingly reluctant to testify before the unbelieving Jewish leaders because “the Jews had already agreed that if anyone confessed that [Jesus] was the Messiah, he would be put out of the synagogue” (v. 22). In Matthew, Jesus had made that very criterion the basis for admission into His synagogue, which is, for the first time in the New Testament, called “the church” (*Mt. 16:16-18*). Here the two synagogues diverge, with the synagogue of unbelief eventually being accorded the title “the synagogue of Satan” in Revelation 2:9 and 3:9. What must be stressed at this point is that Christ Himself, and the confession of Him as Lord and Messiah (the confession traceable to the Father and the Spirit) is the fundamental dividing point between the two synagogues: not church government, not the regulative principle, not a proper apprehension of covenant, important as these all may be in their place. It is the Spirit-prompted acknowledgment and confession of Him as Lord which marks the separation. To place anything else in this position is functional idolatry, for it removes our Lord Jesus Himself from the position of Cornerstone (cf. *Rom. 10:9; 1 Cor. 12:3; Eph. 2:16; 1 Pet. 2:4-10*).

Conclusions

Of course, there is much more to be said, but for now we will simply note the following:

- 1) The synagogue, an institution designed to glorify God,

aid His people, and serve the covenant community, has particular functions within that community. This is suggested by the various titles by which it has been known: house of prayer, house of study, assembly house, people's house, little sanctuary (the last traced by many to Ezekiel 11:16—see KJV, NKJV; not NIV). The synagogue of Christ, therefore, to understand itself, must think in terms of Christian confession and covenant function.

2) The functions of the synagogue are, a: worship; b: instruction; c: adjudication (within limits—the Beth Din [House of Judgment], of which there were different forms at the time of our Lord, generally exercised an authority wider in scope than particular congregations; this fact should hearten some Presbyterians!).

3) The link between the functions of the synagogue and the functions of various other covenant institutions is the Law of God. A glory belonging to the church, therefore, is its primacy in providing instruction in the Law as it is in Christ (cf. 1 Tim. 3:15-16).

4) The synagogue is, in origin and development, inescapably a decentralized institution. If it is not local, it is not.

5) The local synagogue is not a pure democracy: it is ruled by elders. On the other hand, it is congregational rather than hierarchical—e.g., no “higher” assembly or prelate authenticates its officers (this should hearten Independents and historic Congregationalists!).

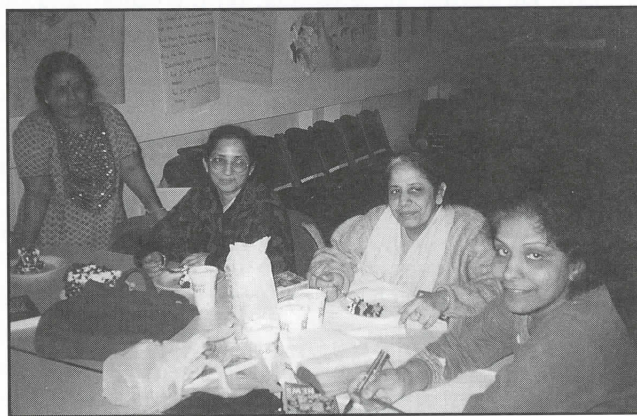
Why not chew on the above for awhile? And if you'd like a tape in which these and related ideas are discussed, send a huge donation to Messiah's Congregation and ask for the sermon, “In the Synagogues.”

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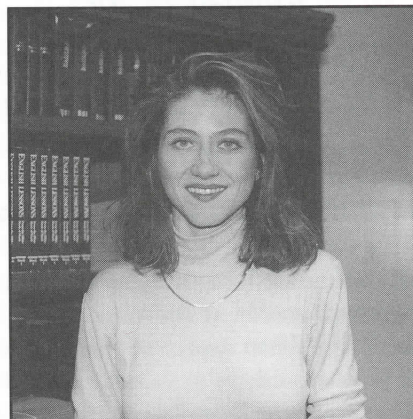
Steve M. Schlissel, a native New Yorker, has served as the pastor of Messiah's Congregation in Brooklyn since 1979. Steve is the author of the popular booklet, Television or Dominion, and co-author of Hal Lindsey and the Restoration of the Jews, both published by Still Waters Revival Books. A featured 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 home school her four younger siblings

Urban Nations Update: Immigrant to Immigrant

By Steve M. Schlissel



Some of Elena's students take a break.



Elena Pertgen

Urban Nations' mission is to reach the immigrants in New York City so that the church might move with urgency toward its goal of bringing the Gospel of Jesus Christ, representatively, to every nation on earth. One happy evidence of God's guiding hand in this endeavor is His use of immigrants to reach immigrants.

In the past we've had staff members who originated from Canada, Haiti and Holland. The latter two got married and moved to Illinois, where hubby is in his second year of seminary; the former is now doing a fruitful work in Toronto. Yet God seems intent on seeing to it that we always have at least one immigrant bringing the Gospel to others.

Elena Pertgen was born into a Jewish home in Obninsk, Russia (about an hour's drive from Moscow), in 1973. She came to the United States in 1991 and was soon converted by the Word of God delivered to her by a Christian friend. Her life was dramatically changed and she began translation work with

a missionary organization. Elena's English is impeccable and very nearly accent-free.

Since we use mostly Biblical material to teach English, it is UN's policy that women may not teach men's or mixed classes.

She married police officer David Pertgen in November, 1994. They are an adorable Christian couple (I'm old enough now to say that). Elena began our Queens branch of Urban Nations last year, using the facilities of the Queens Christian Reformed Church where Dr. Paul Szto is pastor.

Since we use mostly Biblical material to teach English, it is UN's policy that women may not teach men's or mixed classes. Therefore, a special women-only class was established for Elena (we have another in Brooklyn for Latino women). She now fervently brings the word of God to the following women two times per week:

Sampurna, Chandra and Ratnamma, Hindu women from India; Monica and Erica from Central America; Galina from St. Petersburg, Russia; and Susan from Hungary. Many of her classes are spent exclusively in Bible reading and prayer. Elena is a natural people-person and has developed strong relationships with her students. Sampurna, who has been reading the Telegu Bible we gave her, has even indicated that she no longer believes in many gods, but only in Jesus. Four of Elena's Hindu contacts have attended worship at Messiah's.

We thank God for providing such a talented immigrant to reach immigrants with His own Good News. Please continue to pray that God blesses the Word to the hearts of these dear women, even unto eternal life.

Please send your gifts c/o Chalcedon, or directly to:

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

Exploitive Free Trade

By Al Cronkrite

The mystique of free trade has seduced and hypnotized legions of American educators and politicians for the last several decades. For some murky reason they are sure that competition is good and that free trade benefits us by creating jobs and contributing to general economic prosperity. Their reasoning is similar to one who because a single vitamin tablet is beneficial ingests the whole bottle thinking that is even better.

What has passed for free trade in America has involved the unilateral opening of American markets without regard to parity. The thinking behind this lunacy was aptly described by Cal Thomas, "Secularists falsely believe — that if they do something nice for evil people, then evil people will reciprocate and either stop being evil or stop doing evil things. This the ultimate in wishful thinking and denial. And it plays into the hands of evil."

The malignant policy of redistributing wealth that liberals through welfare and social programs have perpetrated on America, they are now trying to perpetrate on the world. If continued the result will be the leveling of the economies of the world. This is a Socialist goal and will bring the United States to Third World status. For several decades our annual trade deficit with Japan has been billions of dollars — fifty billion comes to mind. Our annual trade deficit with China is now in the thirty billion range. We also run deficits with Korea and other countries. Americans need to understand that those multi-billion dollar figures are direct drains on the wealth of our nation.

It appears to make little difference whether we elect Republican or Democratic Presidents: the Free Trade policy continues. This policy which so severely affects all Americans has never been voted on. It is a policy that panders to intellectual Socialists in our universities and contributes heavily to the profits of international corporations and the multi-million dollar salaries paid to their captains. Part of the problem is that the \$75.00 pair of shoes that was formerly made in New Hampshire at a cost of \$35.00 is now made in Indonesia at a cost of \$5.00. Not only is the additional profit of \$30.00 not passed on to the consumer, but it may not even be reinvested in the American economy at all. It might go to build a new plant in China! The results of this transaction are that American workers in New Hampshire lose their \$10.00 per hour jobs to workers in Indonesia making \$.25 per hour and our country loses both wealth and business capital.

Sharing American wealth with poorer nations is a beneficial altruism. However, we can no longer give away milk if we give away the cow and that is precisely what appears to be happening. White-collar middle management workers are putting in 70 or more hours per week on tenuous jobs to the detriment of their health and families. The millions of new jobs the free traders crow about are in the plethora of restaurants that define a society that cooks hamburgers for each other. We have college graduates that are living at home, underemployed

at menial jobs. For the first time since the 1930s we have homelessness; men, women, and yes, children, that have no homes. Families with both husband and wife working at \$4.50 to \$6.00 per hour are unable to afford the rent on housing. Our nation has lost entire industries — shoes, television sets, radios, and clothing — and our standard of living has fallen from first in the world to below tenth.

Competition between individuals, teams, or nations that are equally matched improves performance and under proper control can be beneficial.

The mentality behind free trade is not concerned for the American people or the American economy. Our rich heritage of Christianity, freedom, and economic affluence is of little worth in the new multicultural, global village. There is a man-made, state-controlled, economic and social order in which freedom is subservient to peace, and wealth and power are a privilege of only a few. They are steadily sacrificing the sovereignty, freedom, and wealth of our nation to fulfill this Socialist dream.

It is folly to maintain that Free Trade is a panacea because the phenomenal rise in imports since 1950 has not thrown most Americans out of work. Or that those of us that seriously question government trade policies would take a complete isolationist stance. Neither is true.

Competition between individuals, teams, or nations that are equally matched improves performance and under proper control can be beneficial. But only exploitation results from competition between unequals.

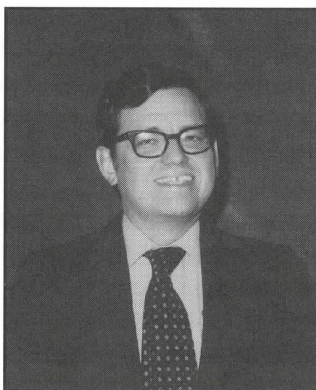
America was once by far the world's most powerful and wealthiest nation. Its economy is resilient and has withstood great hardships. The New Deal of the 1930s instituted a Socialist format in which the government began to redistribute our wealth. The effects of the New Deal as well as the effects of Free Trade have been slow but steady. However, the effects are there and for corporate presidents who have a vested interest, politicians who spend their donations, and academia who love theory, to present theory as fact is highly questionable.

"There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up," Proverbs 20:20.

For the past six years, Albert Cronkrite has been President of Fidelity Marketing Services, Inc., a Manufacturers Representative firm headquartered in Florida and covering the southeastern United States. It is a growing organization offering personal and telemarketing contact with industrial users of a large variety of fabricated metal and plastic items.

Pluralism and the Lordship of Christ

By Byron Snapp



Although many Americans are familiar with the term *pluralism*, it was not a word used in colonial times. I checked. Noah Webster gave it no mention in his dictionary published in 1828.

A study of colonial history reveals a society that was established on and undergirded by Christian ethics. The ethics of Scripture formed the foundation for our

legal system. Our Constitution contains numerous checks and balances because our forefathers knew something of man's sinfulness and the need for watchfulness and accountability toward one another.

Today we are taught that the Christian ethical system is but one among many ethical structures. We are told that each is equally valid and thus equal in importance. However, I cannot help but wonder if those teaching this equality do not believe anti-Christian ethical systems to be "more equal" than the Christian view of ethics (*Ps. 2*). Thus, Christians do not have any right to speak out and seek to have their ethical system be pre-eminent in society. We are to accept a pluralistic society. We are to be comfortable with a society that views a multitude of ethical systems as being equal. I am most dismayed at Christians who support this false idea.

Denial of Christ's Lordship

Pluralism strikes at a fundamental tenet of Christianity—the Lordship of Christ. Is Christ Lord over all of life or not? Scripture clearly teaches that Christ is Lord of all. In the Great Commission, Christ stated, "All authority has been given to me in heaven and on earth" (*Mt. 28:18*). The disciples were then commanded to "go therefore and make disciples of all the nations . . . teaching them to observe all things that I have commanded you . . ." (*v. 19a*). Throughout Scripture we read of the fall of civil governments that did not honor God. Sodom and Gomorrah (*Gen. 19:12ff*) quickly come to mind as does the whole human race (*Gen. 6:5ff*). In the New Testament, Paul wrote the Christians at Rome and told them of the imminent fall of their civil rulers (*Rom. 16:20*). Thus, there is no Scriptural evidence to support the view that God looks favorably on religions and ethical systems derived by man, not by Him.

The Impossibility of Neutrality

While we are seeing many within the church speak out against Christian ethics forming the basis of our legal system,

I believe this is but the fruit of what has been occurring within churches for some time.

Let me explain. For too long, many within the church have redefined Christ's Lordship. Certain areas of life have been declared neutral. Long ago people failed to see any need of relating God-centeredness to various academic subjects (with the exception of science). In recent years education itself has been defined as a neutral area that has no place for and no need for Christianity. People readily forgot or ignored the fact that God created all facts and to understand any subject, its relationship to other subjects, and its meaning in life one had to see the relationship of God to that subject. Christ has authority over all things and all things exist by Him (*Col. 1:17*).

The Christian Legal Society recently reported that one out of every six women who have an abortion state that they are evangelicals. Of the abortions, the large majority did not involve a situation in which the mother's life was in danger, or even a case of conception resulting from a rape (reported in *Intercrossors for America* newsletter, February, 1995, P.O. Box 4477 Leesburg, VA 22075, p. 4). In cases in which a pastor learns that a member has recently had an abortion or is planning to have one, does the pastor confront the family or the individual and explain what abortion is in Scriptural terms, or is the incident silenced to prevent disruption in the church or dissension among family members?

The *National and International Religion Report* recently pointed out that Protestants give on the average 2.5 percent of their income to charities (p. 4). What would happen if all Christians tithed, giving ten percent of their income to the local church? What advances could be made with the Gospel if giving was increased by 400 percent ($2.5\% \times 4 = 108$).

Sadly, many pastors are careful not to preach on controversial, yet Biblical, subjects. In many churches it would be strange to hear a sermon on infant baptism, predestination, or abortion. Such messages, although grounded in Scripture, would be upsetting to some within the congregation. They might leave the church. The ensuing controversy might be such that the pastor would be asked to resign. In such situations it is easy to live as if man is lord of our lives, not God.

Finally, we could mention the use of the Lord's Day. My purpose is not to say how it should or should not be used. Clearly, God commands one day in seven to be set apart for worship, rest, and deeds of necessity and mercy. An examination of the practice of many Christians is that the Lord's Day has been redefined to the Lord's Two Hours or the Lord's One Hour. If one has gone to church for services that day, then the rest of the day can be used as one desires. It is little wonder that we seldom hear the term *Lord's Day*; Sunday has replaced it in general use.

Pluralism in the Church

While Christians are dismayed at plurality in society, we should be even more dismayed by its acceptance within churches. We must not only say that we believe in Christ's Lordship; we must also practice it. Before we see a society bow under the Lordship of Christ, we must see the church do it as a witness to society. This means individuals within the

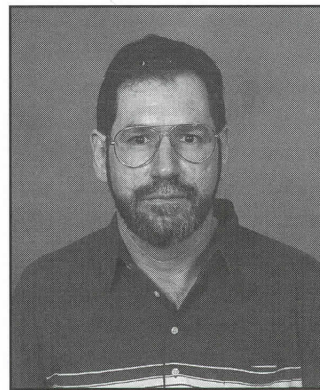
Church must be desirous of acknowledging and practicing Christ's Lordship.

To do this requires accountability to one another and a humble spirit. We must be willing to help others when correction, teaching and rebuke is needed. We must also be willing to receive such help. How such would aid our sanctification and also influence society! Thus, while we continue to work against pluralism in society, let's not forget that we must work against it in our churches, our families, and in our personal lives. By working in these most local of realms we are laying the groundwork for that day when pluralism will no longer be acceptable in society as a whole.

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Christianity and Liberalism

By Joseph P. Braswell



Christian-Theism, rightly so-called, appeals to Jesus Christ as the capstone of God's special revelation in history, viewing the redemptive-historical Christ-event as the consummate revelation-act of God in history for the establishment of that new covenant which definitively addresses the problem of sin. It makes the scandalous assertion that the Word was made flesh

and assumed this enfleshed state of being in a particular historical personage, in Jesus of Nazareth. Theological liberalism demonstrates its non-Christian character by denying this particularism.

Repudiation of Uniqueness

Liberalism denies the absolute *uniqueness* of Jesus as the Christ in whom God, with definitive finality, revealed himself. It denies that this divine revelation in Jesus is the eschatological fullness of the Son-Word and that in this *sui generis* revelation-event God *hapaxically* acted to reconcile the world to himself. Liberalism instead opts for an *adoptionist* Christology in which

Jesus is exclusively human and is but a *teacher* or *sage* who achieved the “Christ-consciousness” — an apprehension of divine sonship — that is in principle open to any and all (nonunique). Liberalism’s Jesus stands on par with other religious leaders (*e.g.*, Buddha and Mohammed) in witnessing through diverse human religious traditions to the essential ethical kernel of transcendent truth. Thus, for liberalism, Christianity merely differs in degree from other religious traditions, and the Christ-event is neither uniquely revelational nor the last word, but is simply one more datum of universal human religious experience that can guide us in our personal spiritual quest if we but “demythologize” (read: allegorize) its texts and concern ourselves with the phenomenology of religion. Christianity, according to liberalism, has no privileged position, no corner on the truth; it is but a partial witness to the truth, one tradition of human interpretation among many of the ineffable first-order experience of the divine.

Opposition to Historic Christianity

It is clear that liberalism does not literally accept the historic creeds of the orthodox catholic church as *true* dogmatic statements, as *enduring* normative interpretations of divine revelation. In this sense liberalism does not stand in, as identified with, any meaningful apostolic succession as what can appropriately be called *historic* Christian Faith. Its radical reinterpretations of traditional terms express no substantive historical continuity of confessing and existentially dwelling in the apostolic tradition as its own living tradition, its own self-understanding and self-definition. It is not the self-identical church as the church that expressed its faith in the ancient creeds and councils as a Faith once for all delivered to the saints. It thus has no basis for calling itself *Christian*, having abandoned the normativity of anything but subjective experience — experience that cannot be judged by a canon which would discern between spirits and prove all things. It can make no end-run around a supposedly Hellenized catholicism (rationalistically concerned with dogma) to a more authentic New Testament faith, for it is not simply out of accord with later *creeds*. It is incompatible with the New Testament conception of the church as well, having no grounding in the *koinonia* in apostolic tradition that defined the church from its very inception.

Community and Exclusion

We may pursue this New Testament concern with *koinonia* by focusing on its function in Johannine theology. The Elder of the Johannine community is concerned with the *koinonia* of his children with one another in *koinonia* with him (and those who, with him, have personally heard, seen, and handled the Word of Life as firsthand, apostolic witnesses who have beheld the glory of the One and Only Son) in his *koinonia* with the Father and the Son (1 Jn. 1:1-7). Thus, if the children walk in the light and practice truth according to the commandment they have received, confessing that “Jesus Christ has come in the flesh,” they have *koinonia* one with another in the *koinonia* of the Father and the Son, abiding in Christ and indwelt by the Spirit. This *koinonia* is expressed in love, for it is this love

— *agape* — that is the commandment (1 Jn. 2:311; 3:11, 23-24; 4:21; cf. Jn. 13:34-35; 14:21, 23-24; 15:1-17), realized in that oneness described in Christ’s prayer of John 17.

Flesh must be at the root of any authentic understanding of the Christ and of the revelation of the Father and the enjoyment of the Spirit, for one approaches the Father only through this Jesus of flesh, and it is this Jesus who bestows the Spirit, whose witness is to the Jesus-history.

It is clear that the Elder thinks in terms of inclusion and exclusion, of identity and boundaries that define the in-group and a heretical out-group. There are those who “went out from us” who are not “of us” because they did not “*continue with us*.” It is these departing *schismatics*, those no longer in *koinonia*, who “lie and do not the truth,” who are in darkness and do not walk according to the truth, who are false prophets who speak and live according to the spirit of antichrist — the spirit of error — in unrighteousness and hatred of the true brethren, who deny the Son and the Father as well by denying that Jesus Christ has come in the flesh. The children must be *discerning* and test the spirits; they must responsibly abide in truth *and be not deceived* by the false prophets; they must hold fast that which they have received from the beginning as the saving truth out of which flows their *koinonia*. They must understand their identity and the boundaries, understanding *koinonia* accordingly. The community must speak in one, united voice of confession and live according to one rule, consistent with that which was delivered from the beginning: to use the language of Jude 3, “the faith that was once-for-all delivered to the saints.”

The Gnostic Heresy

The false brethren are *gnostics* who speak of the *darkness of God*. By this they probably intend the deeper, esoteric *mysteries* of a hidden wisdom, a special *gnosis* intended only for a select few *pneumatic* adepts who have been initiated into the mysteries and who are now guardians of these new doctrines which radically relativize and disparage the apostolic faith-tradition. These “spiritual truths” take us beyond the historical revelation of God in the Christ-event as ostensibly a fuller revelation of truth. The Elder denies this darkness, asserting that God is *light*. The revelation of God in Jesus Christ is a full and final word, the fullness of truth, *the* Word of Life itself in complete

self-expression. The true Light has shown forth; the revelation of glory, of Spirit and Truth, has occurred in *the flesh* of the historically particular life of Jesus in the days of his tabernacling in the world among us and is sealed by the witness to his words and deeds by those who from the beginning beheld his glory, saw, heard, and handled him. Because of the definitiveness of this revelation-event, there can be nothing more, nothing beyond; nothing is left in darkness by this revelation in the historical Christ-event of the Word-made-flesh who dwelt among us. God has been made known — revealed and exegeted — by him who is himself the True Light, the *Word*, and it is exclusively to that God-speech-act in the flesh-tabernacling of the Son-Word to which we may have recourse for all wisdom and knowledge of the truth, for it is *only that* which the Spirit of Truth discloses.

We need not dwell further upon the specific details of the gnostic doctrine the Elder confronts. He has provided us with far-ranging principles that we can extend and apply beyond his particular problem-context. *Koinonia* is integrally bound up with the flesh of Jesus, with the proclamation that narrates this Jesus-history as gospel, as saving truth. The Johannine corpus, more perhaps even emphatically than any other New Testament document, allows for no divorce of the Christ of faith/Spirit-Lord and the Jesus of history; it locates the Spirit exclusively in that existential dwelling in the Jesus-tradition — the historical event of flesh-tabernacling — as the necessary ground of all authentic experience of eternal life. Flesh must be at the root of any authentic understanding of the Christ and of the revelation of the Father and the enjoyment of the Spirit, for one approaches the Father only through this Jesus of flesh, and it is this Jesus who bestows the Spirit, whose witness is to the Jesus-history.

This story must be, in the most intimately internalized and appropriated way of *collective* existential self-consciousness and subjectivity, the *community's* story: the basis of its self-understanding, its self-definition, its identity. It is the living tradition that is *constitutive* for *koinonia* as its center and ground, around which the confessing community is gathered and upon which it is built and in which it abides. This tradition is its very *raison d'être*. The church stands in the apostolic *kerygma*; the communion of the Holy Spirit — *koinonia* — issues from this common confession of faith-remembrance, this etiological narrative.

Again, we need not be overconcerned about the specific details of the gnostic heresy. The Elder makes the same point as does the Apostle Paul in Colossians (*Col. 2:2-10*) in calling the community to the touchstone of apostolic tradition against the pernicious spirit of error. Speculative theology and philosophical systems (the traditions of men) are to be avoided, for all truth flows out of the divinely revealed wisdom of the *theologia crucis*, the *Deus Revelatus* made known in the Christ-event of the Word-made-flesh. Those who do not confess that Jesus Christ has come in the flesh and do not live accordingly (*i.e.*, in the righteousness defined by the commandment) are not part of the community and cannot partake in *koinonia*; they fall outside the boundaries of the covenant community as those who are not of us. We cannot recognize them and their communities

as one with us; we cannot identify them as *Christian*. Their confession, their story, is not our confession and story, and so we do not share in common with them that which is *vital* and *absolutely basic* to *our* Christian self-understanding: *viz.*, that which rests upon the witness of the Father and the Son in the Spirit. “What think ye of Christ?” is the litmus-test, the touchstone of genuine faith that is the identity-marker of the community of the Spirit and any true spirituality.

The Historic Christ Central to Christianity

It is clear that it must be regarded as absolutely *basic* to a *Christian-Theistic* understanding of revelation that the Christ-event is the centrally significant event of revelation, that all other special-redemptive revelation is to be understood as anticipating it, preparing for it, and progressing to it as *telos*. Jesus authenticates the Hebrew Scriptures by expecting his contemporaries to understand and interpret him in terms of those sacred writings of Israel. He claimed these Scriptures as witness to him, purporting to be the fulfillment of the Law and the Prophets. He understood himself and his revelational significance as part of Israel's story, as the culmination of the history of salvation that defined Israel as people of God (the covenant people). He spoke in the universe of discourse of Israel's sacred traditions, employing this symbolic universe — this *mythos* — as the meaning-context for understanding his coming and mission. This means of presentation was no mere enculturated contextualization that simply utilized for purposes of communication that which just happened to be at hand according to the pure accidents of circumstance, for he understood that symbolic system to have been given by God in *preparation* for his coming, to be the normative context for interpreting his person and mission. The meaning of his life and work were to be interpreted according to the Scriptures; he belonged to a story that must be understood as the Spirit speaking by the Prophets. Accordingly, as true *theism* presupposes the immanent *Deus Revelatus*, and no philosophy of revelation can be *Christian-Theistic* in character that is not firmly rooted and grounded in the apostolic tradition, so a truly *Christian-Theistic* philosophy of revelation must affirm the special-revelational character of the Bible as covenant canon for the people of God. Here, liberalism utterly fails to represent authentic Christianity and proves itself but a variation on the gnostic heresy.

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.

Give Thanks For Western Civilization

By David Chilton

In the South Sea islands there is an interesting religious movement known as the Cargo Cult. It arose as a native response to the arrival of Europeans laden with the rich fruits of their culture — tools, furniture, clothing, a dazzling cornucopia of goods. The islanders, seeing the lavish beneficence of the Western “gods,” abandoned their own religious rituals and began imitating what they thought were those of the newcomers. A frenzy of building ensued: warehouses, docks, and airstrips were constructed in the jungles, accompanied with fervent prayers beseeching the gods of the West to shower them with “Cargo.”

There are two explanations for this behavior. One is the racist interpretation that non-Westerners are just plain stupid. This was, of course, the theory of Adolf Hitler, that champion of evolutionary anthropology, who declared that some races are lower on the biological chain — closer to the monkeys — than others, and hence less intelligent. Hard evidence does not support this theory, however, and aside from an occasional Harvard professor, few today would be willing to espouse it in public.

The only other explanation for Cargo-Cult behavior might be called the World View Theory. According to this view, the South Sea islanders are not stupid at all. Rather, their activity is quite logical and intelligent, revealing a remarkable capacity to adapt to fresh challenges. It is consistent with their worldview — the paradigm that orders and explains the phenomena of the world around them. The islanders believe in magic, the manipulation of cosmic powers through religious ritual. Unfortunately for its practitioners, the Cargo-Cult world view is mistaken. It's out of touch with the real world. Goods don't just appear out of nowhere. There's no such thing as magic.

Where do goods come from? Why does the West have so much “cargo”? Is it, perhaps, an accident of nature? Is the Western difference primarily one of resources?

While Western Civilization isn't magic, it may well be a Miracle.

Not at all, argues P. T. Bauer of the London School of Economics, author of numerous important studies on less-developed countries. He points out the significant ideological factors that have inhibited growth in many non-Western countries: lack of interest in material advance, combined with resignation in the face of poverty; lack of initiative, self-reliance

and a sense of personal responsibility for the economic fortune of oneself and one's family; high leisure preference, together with a lassitude often found in tropical climates; relatively high prestige of passive or contemplative life compared to active life; the prestige of mysticism and of renunciation of the world compared to acquisition and achievement; acceptance of a preordained, unchanging and unchangeable universe; emphasis on performance of duties and acceptance of obligation, rather than on achievement of results, or assertion or even a recognition of personal rights; lack of sustained curiosity, experimentation and interest in change; belief in the efficacy of supernatural and occult forces and of their influence over one's destiny; insistence in the unity of the organic universe, and on the need to live with nature rather than conquer it or harness it to man's needs, an attitude of which reluctance to take animal life is a corollary; belief in perpetual reincarnation, which reduces the significance of effort in the course of the present life; recognized status of beggary, together with a lack of stigma in the acceptance of charity. . . .

The civilization of the West was born out of a vastly different perspective, an outlook that owes much to the Biblical world view of the ancient Hebrews and early Christians. This heritage sets forth a particular theory of our relation to the environment. Western Civilization insists that while we are not absolute masters of our environment, we are not slaves to it or immersed in it, either. Instead, we were placed here by our Creator with a mandate to investigate the world, to shape its future, to transform our environment. Another way of putting all this is to say that Western Civilization insists on the right, and even the necessity, of civilization.

The fact is, the West used to be “non-Western” in outlook, until Europe was transformed by adopting the Christian heritage as its own. As renowned mathematician and philosopher A.N. Whitehead observed, it was “the medieval insistence on the rationality of God” — and therefore of the world as well — that created modern science.

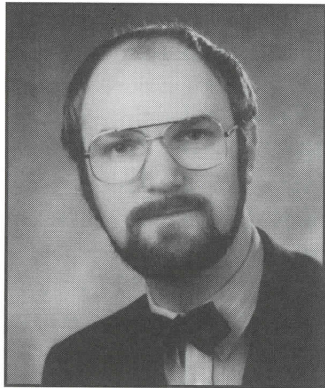
Our civilization has indeed been blessed with a world view that produces an astounding abundance of “cargo” — a belief in causality and linear history, so that the earth can be investigated and developed; and a commitment to the rule of law in a free society, so that men and women may realize their highest potential through free-market exchanges of goods and services, without fear of tyranny or oppression.

In light of what this world view has produced, the South Sea islanders' mistake is understandable. For, while Western Civilization isn't magic, it may well be a Miracle.

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Missions in the Gospel of Matthew

By Thomas Schirrmacher



The Great Commission (*Mt. 28,16-20*) is not only the end of the Gospel of Matthew; it is also its climax and its goal. For this reason, Matthew emphasizes from the first chapter on, that the Good News is also for the heathen. That this particular Gospel, written for Jewish Christians — as the book itself demonstrates, and as the Early Church unanimously

reports — should so emphasize missions, demonstrates that, beginning with his birth, the earthly Jesus was already the Salvation of the Gentiles.

According to *Mt. 5:14*, the Christ's disciples are "the salt of the world," that is of the cosmos, not only of the Jewish homeland, as in the case of "the salt of the land [or of the earth]" in *Mt. 4:13*. Similarly, the "field" which God sows in *Mt. 13:38* is the whole "world." "This gospel shall be preached in the whole world" (*Mt. 26:13*).

The harvest in *Mt. 9:37-38* is great, so that the disciples must ask God for more laborers, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (*Mt. 24:14*).

In *Mt. 25:31-46*, when the heathen nations appear before the throne of the Son of Man, some are lost and others saved (the "blessed of My Father," vs. 34). For this reason, the disciples will "be hated of all nations" (*Mt. 24:9*).

In *Mt. 12:18-21*, Matthew quotes a prophecy from Isaiah (*Is. 4:1-4*) that the Messiah will "shew judgement to the Gentiles" and that "in his name shall the Gentiles trust." (Compare a similar quote *Isa. 8:23* and *9:1* in *Mt. 4:13-17*.) The "nations," whom *Mt. 28:18* describes as recipients of the proclamation of the Gospel, have therefore already been mentioned in the whole book (approximately half of the examples of the word *Gentiles* or *nations* in Matthew have been mentioned).

Matthew's genealogy of Jesus (*Mt. 1:1-7*) mentions women only when they were Gentiles! The Canaanite Tamar (*Mt. 1:3. Gen 38*) and the Hittite Bathseba (in *Mt. 1:6*, he calls her merely "the wife of Uriah" rather than naming her, because she was a Hittite only by marriage) were cases of adultery. Two of the women, however, were Gentiles who had come to believe in the living God of Israel. The former prostitute, Rahab (*Mt. 1:5*) had made a covenant with the Israelite spies and was saved from the destruction of Jericho (*Josh. 2*). Because she had taken the God of Israel to be her own God, she could be married to Salma (*Mt. 1:5*). Ruth (*Mt. 1:4*) had been born a Moabitess

(*Ruth 1:4*), and had thus been cut off from the fellowship with the people of God (*Deut. 23:4*). Because, however, of her vow, "thy people shall be my people and thy God my God" (*Ruth 1:16*), she was able to marry Boaz and become the best-known ancestress of David and of Jesus.

What an affront to Matthew's Jewish contemporaries, to find heathen women in Jesus' genealogical table! He must have mentioned them on purpose, in order to show that the very purpose of Israel's history was to bring salvation and blessing to the Gentiles! (Compare *Gen. 12:3; 18:18*).

While Luke, a Gentile, mentions the Jewish shepherds in the Christmas story as the first visitors to the newborn Savior of the world (*Lk. 2*), Matthew ignores them and reports the journey of the heathen Wise Men of the East, who believed, unlike the educated Jewish scribes, and travelled to Bethlehem and worshipped (*Mt. 2:1-12*).

That Gentiles were often more likely to believe than were the Jews, is an unbroken thread in the Gospel of Matthew. The following examples must have been insulting to his Jewish readers as Jesus' own statements were to his hearers:

— Jesus had to flee his homeland and seek refuge in Egypt of all places (*Mt. 2:13-15*)!

— In *Mt. 4:13-17* the writer reports that Jesus began his call to repentance in heathen Galilee, in order to fulfill the prophecy in *Isa. 28:23. 9:2*, that "the people that walked in great darkness" that is, in the above-mentioned Gentile territory, "have seen a great light" — namely Jesus (*Mt. 4:15-16*).

— *Mt. 8:5-13* describes a heathen centurion, who has come to believe in Jesus, who says: "I have not found so great faith, no, not in Israel" (vs 10) and adds, that many people from all the corners of the earth will feast with the patriarchs in Heaven, while many Jews ("children of the kingdom") will be cast out (vs 12-13).

— Shortly after, Matthew reports that Jesus said of the Jewish cities that rejected His messengers (*Mt. 10:15*), "Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city."

— A similar statement may be found in the following chapter (*Mt. 11:20-24*) for Tyre and Sidon, symbols of paganism as were Sodom and Gomorrha. They would have repented, had Jesus done such miracles there as He had done in Jewish cities.

— In *Mt. 15:21-28*, Jesus is on Gentile territory again and meets a believing Canaanite woman, who is willing to be satisfied with Israel's leftovers and with the Messiah.

— In *Mt. 16:4*, He reminds the Pharisees of the "sign of Jonah" that had been understood by the Gentiles.

— In the parable of the laborers in the vineyard (*Mt. 20:1-16*), the Jews would seem to be the first who are last and the Gentiles to be the last who are first.

— This idea is repeated more strongly in the parable of the wicked husbandmen (*Mt. 21:33-46*), in which the vineyard is taken from the original tenants, the Jews, and given to others, the Gentiles (*Mt. 21:41-43*), as the chief priests had to realize, to their own condemnation.

— This message recurs in the parable of the wedding guests (*Mt. 22:1-4*), for here again, the original guests, the Jews, are rejected in favor of the people from the highways, the Gentiles, who certainly did not belong there.

The message that the Gentiles could be grafted onto the olive tree of Israel's salvation history through the cutting off of the Jews (*Rom. 11:11-24*) — which does not contradict the doctrine of the repentance of Israel in the future — had, therefore, been preached by Jesus again and again, and Matthew, demonstrating that faith is the essential factor, not nationality, held up the mirror to his Jewish contemporaries.

The Late Great GOP and the Coming Realignment (Part 2)

By Colonel V. Doner



Not a few activists will eschew my former argument (in the November 1996 issue) against the national GOP as our preferred political vehicle, clinging to their indefatigable hope of gaining ascendancy and remedying the litany of indictments we issued against the old dame. So now is as good a time as any to analyze the viability of the Christian Right's sixteen-year-old quest

to exercise dominion over the GOP. Currently it seems Christian activists within the party fall broadly into two categories: those like the ubiquitous Ralph Reed who hope to "gain a place at the table," *i.e.*, an opportunity to influence GOP policy and policy makers; and those who are motivated by the powerful but quixotic allure of a complete GOP takeover. Of course, many if not most activists combine, to varying degrees, these two suppositions. Since the latter expectation clearly has the least chance of success, let's dispense with it first:

Premise: "The GOP should remake itself into the party of moral virtue — preferably Biblical virtues."

"He who chases fantasies lacks wisdom."

(*Prov. 12:11*; N.I.V.)

The first question we should ask ourselves, if we can gain a moment's objectivity by viewing the question from the GOP's vantage point, is, why should they? Why should the real power players, the likes of Bob Dole, Phil Gramm, Pete Wilson, Alphonse D'Amato, Steve Forbes, George Bush, Jr., William Weld, Christine Todd Whitman, Gerald Ford, hatchet men like Haley Barbour (against Reagan in 1976), Jim Baker, Donald Rumsfeld, and Dick Cheney (as well as a legion of lesser known imitators and protégés) rush to the anxious bench for a political born-again experience? Why should we expect them to? Why should they betray their humanism, libertarianism, or political pragmatism and sell out their friends in the process? Why should they depart from their historical stance? Nevertheless, we can dream for a moment. Let us suppose we were to drive the Philistines from their lofty perches. Where would they go? The answer is quite clear — they would leave the party, just as GOP establishment strongholds deserted Reagan and Goldwater in droves (a little-known political factoid is that both Reagan [in 1980] and Goldwater ran 30-40 points behind normal GOP voter trends in traditionalist GOP enclaves). What gave Reagan the edge not enjoyed by Goldwater was the so-called Populist vote — the Christian Right, Southern Democrats and conservative Roman Catholics switching to Reagan. Ironically, this is the precise voter profile most disdained by the GOP hierarchy. So, good riddance, you say! But not so fast! When the establishment walks, the framework (the campaign managers, pollsters, state organizers, fund-raisers and assorted technicians) goes with them. They also take the foundation, the "mother milk of politics" — money. The key to the party's power is the hundreds of millions of corporate dollars funneled through the Republican National Committee, the Senate and House campaign committees, and a multitude of various "independent" business PAC's or "educational" campaigns. Without this funding source, it's doubtful we would be able to afford to mail the Party's fund-raising lists, let alone marshal sufficient resources into hundreds of races.

Over the past decade, activists have taken great encouragement from their hard-fought victories in taking over numerous county GOP committees and a handful of state parties. While these actions do represent important victories on a local level, they also demonstrate the inapplicability of this approach to the national level. The assumption is that if we controlled enough states we could elect the national chairman and thus control the party apparatus. There are, however two slight flaws. Usually the chairman of the RNC is hand-picked by the sitting President (if, of course, he's a Republican). Secondly, even if a coalition of state chairs and national committee members prevailed, the big money would simply redirect their funds to campaign coffers not controlled by us. In multiple instances when we gained control of a local party structure, the Big Money Boys simply withdrew their resources and redirected them through alternative channels. So, without the establishment framework or foundation, what are we left

with? An impressive neon sign that flashes “Republican Party” and a few truck loads of pachyderm novelties. But by then, even the GOP name will have lost its efficacy. In their withdrawal from the party, the establishment (with the connivance of the media) will surely blow enough holes through our billboard (warning the nation of the take-over of the party by Right-Wing religious zealots) to render it virtually useless in attracting voters to its standard.

Conclusion: With the same effort we would need to first take over and then defend our position in such a scenario, it would seem a more prudent employment of our resources to concentrate on local party building, where we can exercise control — or build our own party. Both options could be pursued without the negative, energy-draining, morale-crunching warfare and attendant media distortion that would accompany a battle for the levers of power. Particularly when we discover the hydraulics connecting those levers to their power source have been sabotaged.

But What About a “Seat At The Table”?

At first blush, this next scenario — the unchanging dream of all Christian Right activists from myself ten years ago to Ralph Reed today — to hold a place of influence within the smoke-filled back rooms of the GOP decision-making process, seems to hold a more realistic chance of materializing. But here too we find significant obstacles. First of all, we have to realize that the GOP is, and will remain a “Big Tent,” and for its part, the GOP is happy to have us under its “Big Top” where our activities can be safely monitored and channeled. Christians even have their own section in the GOP — assigned on the basis of our willingness to moderate our perceived zealotry. The Christian Coalition’s relatively tame “Contract with the Family” earns it a place closer to center ring than enjoyed by Reconstructionists, “true believers,” pro-lifers, and other “hard-core” types who may be exiled to the freak show area. Yet, no matter how enthusiastically the crowd applauds when it’s our turn to perform, we must remember that we are just one act in the Big Tent — along with many other equally popular performing teams, none of whom share our peculiar religious world view or our paradigm for issues prioritization. Libertarians, defense hawks, economic conservatives, pragmatic populists, Country Club Republicans, neo-conservatives, and establishment conservatives take up the majority of the tent — as well they should . . . it is their tent — bought and paid for. The fact of the matter is that although the various camps co-exist under one umbrella of short-term political advantage, we are worlds apart. The GOP has never seen itself as a vehicle for Biblical solutions to the country’s problems. On the contrary, the Republican Party (within which I labored for two decades) takes seriously its commitment to the vision expressed within our nation’s Constitution (largely crafted by men very much like themselves — heavily influenced by the “right wing” of the Humanist Enlightenment): the preservation of life, liberty, and the pursuit of happiness. Through the decades, the GOP has interpreted the Founders’ dreams primarily in terms of freedom for the individual from “big government” interference. There is much here to be applauded: freedom to

make (and keep) the fruits of your labors, freedom from government over-regulation and intrusiveness, etc. *But freedom for man to enjoy his liberty and pursue happiness as he defines it presents us with a double-edged sword, connoting for many a widely drawn freedom of choice* — regarding sexual preferences, religious views (or enforcement thereof), and especially abortion. Thus one of the most articulate voices for Republican majoritarians, libertarian P. J. O’Rourke, in issuing a major apologetic for the GOP in the nation’s leading conservative journal, *The American Spectator*, enthusiastically declared what attraction the GOP holds for a large part of its core: “We leave you alone.” To underscore the reasons for his personal affinity for the party, and to recruit those like-minded free spirits, he adds: “I still detest authority . . . I spit on dominion and control.” His point is the GOP is the party most likely to dismantle “big government,” which he defines as morally superior types “telling you what to do.” If, as I suspect, P. J. O’Rourke represents at least the same market share of the GOP soul as the Christian Coalition, how successful can our attempt to woo the heart of the GOP be?

And Then There’s The Real World!

Besides the fact that our Biblical world view is, in fact, metaphysically antithetical to true-blue Republican individualism, there remains the profoundly simple but normally ignored (by us) equation that political parties stay in business by winning elections — not by publicly posturing on potentially alienating issues. Herein lies the paradox of our love-hate relationship with the GOP. It pays off handsomely for the moderates, libertarians, businessmen, and political technicians that control the party to be accommodating to the Christian Right by dropping a few applause lines into well-timed speeches, by manipulating symbols (as in occasionally sharing the platform), and by sincerely wishing to work together to defeat a common enemy that each faction agrees is at least somewhat more dangerous to its well-being than the other faction. We get a crack at playing power politics, and the GOP enhances its ability to employ “wedge issues” in marginal races — and it gets lots of energetic volunteers (political cannon fodder). This tightrope act would come quickly apart, however, if the GOP were to publicly identify in a substantial way with anything that smacks of a Biblical agenda. For the GOP to rhetorically decry liberal excess and out-of-control big government stopping little kids from praying or even to insert a pro-life plank into a largely meaningless and traditionally ignored platform statement is (note how both Dole and Kemp unashamedly abandoned the Christian Right-influenced platform whenever convenient) one thing. Actually waging a concerted, high-profile campaign against “freedom of choice,” aggressively advocating constraints on the pursuit of liberty and self-fulfillment, or risking being perceived as diminishing the sovereignty of the individual is quite another. The unvarnished truth is that since 1980 our dream of a permanent seat at the Bargaining Table has been just that — a dream, an illusion — encouraged in the past by people like me and Chuck Colson (who candidly admits how he and other White House operators manipulated special interest groups by showing them a little

attention and dangling a few “photo opportunities”). But the fact is that when we rewrite the party platform, it’s ignored. When we elect a Ronald Reagan we (and our agenda) are locked out (except for a few photo opportunities) by the Don Regans, Jim Bakers (a Ford/Bush operator who relentlessly opposed Reagan in 1976 and 1980, then was awarded the Whitehouse’s top spot [Chief of Staff] where he systematically undercut Reagan’s conservative aides, Nofziger, Meese, etc. and eviscerated Reagan’s agenda), Mike Deavers and Dick Darmans as Kevin Philips notes: “From the start (1981) Reagan aides were quick to downplay the difference that the Religious Right had made on election day” (*Post Conservative America*, page 191). When we elect a Bush or a Dole, we are banished by them personally — no middle man required. Dole enthusiast, Ralph Reed was still in school in the early 1980’s, safely cocooned from the real world of power politics. Consequently his school-boy-like optimism hasn’t yet been tempered by the disillusionment of false hope and betrayal. He hasn’t yet experience the joy of having sacrificed everything, of “having delivered” only to be relegated to the cycle of White House face-saving meetings with “liaison deputies,” marionettes lacking any real power who in turn were cynically manipulated by the real players — the senior staff, to keep us pacified (of course, if his candidate had won, he would have learned this lesson in less time than it would have taken Sheila Burke to erase his phone number from President Dole’s rolodex). If one has spent any time with the GOP regulars, it doesn’t take long to realize the enmity runs deep — we are seen as zealots, nuts, backwater buffoons, Rednecks, Ayatollahs, hicks — and worst of all — as “party crashers.” Our value is calibrated in terms of our usefulness as cannon fodder. The further one ascends the GOP power ladder, the more intense these feelings become. It is clear we are tolerated but not wanted. Which leads to the next question, *what keeps us in this “Not So Grand” Party anyway?*

Five Bad Reasons For Going Down With A Ship That’s Not Even Ours

1) **We’ll lose our place at the table.** As previously noted, our place setting is manipulated at will by party plutocrats — mysteriously disappearing during back-room policy discussions and reappearing when a few sacrificial lambs or scape goats are required (usually around election time). Let’s apply the “reality test.” After 12 years of Reagan/Bush, how has our agenda fared? How many Christian scholar/thinkers or leaders were recruited into key positions? With minor exceptions, it’s been all show and no go. Smoke and mirrors.

2) **We can take control.** Look what we’ve done in county/state parties and with the platform! This particularly deceptive illusion has been, I believe, adequately demystified.

3) **It’s the only ship in port.** What else would we do? This unseemly “plantation mentality” rests on a number of faulty assumptions: A) We lack the adequate vision and resources to strike out on our own. B) We can’t do better than the self-possessed political half-wits who have almost self-destructed the party. C) If we will just go along with the Big Boys, obsequiously

standing by in true “step ‘n fetchit” fashion, we will be tossed a few scraps from the table.

David Barron writes: “... if the evangelicals should lose their foothold within the Republican party or if the abortion battle should swing against them with an aura of irreversible finality, a larger number of conservative Christians will begin to think more seriously about overt forms of social protest and resistance. If that should occur, the Reconstructionists will be waiting for them with open arms.”

4) **We don’t have time to build our own party** (and it would be doomed anyway) because our dispensationally driven eschatology dictates the Devil cleaning up — and soon! Not only are we not going to win the culture wars — we’re not even supposed to — ‘cause the earth is not the Lord’s — it’s the Devil’s! While this dispensational model of “The End Times” has been largely abandoned by most evangelical churches in terms of teaching, defending or even strict adherence, its residue after a century of permeating almost every denomination, continues to (at the very least) subconsciously inform our world view timeline. The practical consequences of this particularly abominable and destructive heresy have discouraged long-term planning, comprehensively thinking or even forming a “Christian world view.” Investing massive resources in the scholarly “heavy-lifting” necessary to develop a full-orbed world view that comprehensively applies Biblical truth to all areas of life (as the Protestant Reformers and Puritans did) is nonsensical when viewed from the currently dominant Evangelical Pietist dispensational paradigm. For those who haven’t caught on yet, in this novel scheme cooked up by layman John Nelson Darby and institutionalized by lawyer-turned-Bible-commentator C. I. Scofield, 1800 years of church theology, history and Biblical scholarship is disregarded, the church doomed to defeat, and the Devil inherits God’s earth, making a lie of Matthew 28:19-20. For the last century, evangelicals under the sway of the dispensational *Zeitgeist*, particularly students and businessmen, were mandated to devote

all their resources to “soul-winning strategies.” In practice this meant obtaining a degree in “Bible” at a backwoods “Bible College” or joining a plethora of parachurch campus organizations committed to an inwardly privatistic scheme of personal piety, spiritual perfectionism and more soul-winning — as opposed to Biblically carrying out Christ’s mandate to engage and disciple the culture, restoring mercy and justice in the process (*Mt. 23:23, Mt. 25, Mt. 28:19-20, Is. 1 and 58*), a process which begins, but does not end, with personal piety and evangelism. Businessmen’s roles were limited to financing all the above, feeling guilty they weren’t doing something “more spiritual,” and joining Bible studies or “Christian businessmen’s groups” where the theme seemed to be “meet, eat and retreat.” Christians bereft of their own coherent world view were forced to cobble together an eclectic series of contradicting notions, and suffering a breakdown from the consequential cognitive dissonance, simply fell back on the GOP to provide a “world-view,” at least when it came to cultural engagement or defending “family values.” We looked to the GOP to provide political salvation rather than to God’s Word to discover His plan for redeeming the world, including the world’s cultures.

5) A multiple party system, or the disappearance of the GOP is simply not feasible. Wrong! Ever hear of the Whigs? They were replaced by a group of upstarts who referred to themselves as Republicans when they failed to adequately address the “culture war” issue of their day — slavery! Guess who is not addressing cultural survival issues today (hint: the Democrats are addressing these issues — and quite boldly, in their discredited Enlightenment, modernist, Neo-Marxian fashion). Not only are third parties inevitable (as Chuck Colson recently noted, “The split is coming”) if anyone hasn’t noticed, they are already here — a total of eight or more the last time I checked. Of course, the real question is, will they mature into “real parties” that exercise significant power? To answer this question we need to pose the larger question — how will our antiquated two-party system fare in a new world of powerful and irreconcilable competing interest groups, rapidly shifting political realignments, culture wars *and* a collapsing economy (to say nothing of the rapid disintegration of social order)? Not very well accordingly to one of the GOP’s preeminent political demographers and social scientist Kevin Phillips (no relation to Howard) who prophesied the “Emergency Republican Majority” back in 1968. According to Phillips, the two-party system is “decreasingly viable” since the “old coalitions appear to encompass unbridgeable sociological disparities.” Sound familiar? Think about Christian Right “zealots,” secular Neo-conservatives, Libertine Libertarians, old-line establishment types, and superficial but fashionable (and irreligious) country clubbers! Phillips in fact doesn’t leave room for any doubt about this unlikely marriage of convenience lasting: “fundamentalist tilted forces of the New Right, and the GOP’s . . . social progressives are as hostile and incompatible as the McGovern/New Class and George Wallace Democrats were in the late 1960’s and 1970’s.” A condition which Phillips suggests could lead to a powerful “third force” effort: “If the Religious Counter Reformation is as massive and as in depth as partisans suggest, it could seek a vehicle of its own.”

I think it is significant that Phillips is not the only objective “outside observer” to reach this conclusion. In what I believe will turn out to be a prophetic statement, Christian historian and author David Barron writes: “. . . if the evangelicals should lose their foothold within the Republican party or if the abortion battle should swing against them with an aura of irreversible finality, a larger number of conservative Christians will begin to think more seriously about overt forms of social protest and resistance. If that should occur, the Reconstructionists will be waiting for them with open arms.” In our third article, we’ll examine how these dynamics might take place, and suggest several options for optimizing an effective response.

Editor’s Note: This article is the second in a series. If you missed the first installment wherein Mr. Doner, a former senior GOP strategist, and architect of the “Old Christian Right” (1978-1988) demolished the party as “visionless, morally bankrupt and unfaithful to its agenda and its allies” and “terminally stupid” to boot, simply contact us for our November 1996 issue. In 1997 the entire series (Part III will appear in our February 1997 issue of *Chalcedon Report*) will be offered in booklet form. If you’re interested in its availability please feel free to contact Mr. Doner at:

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In his third installment Mr. Doner makes a critical distinction between the *two* Republican Parties — local and national-and appropriately outlines a two-pronged strategy. He investigates the populist phenomenon that has cost the GOP three of the last six presidential elections, and predicts Christians have a unique window of opportunity to guide (on a national level) a new realignment of the nation’s electoral power blocs.

Colonel Doner spent three decades in Republican and Christian politics as a professional fundraiser, media strategist organizational consultant, and architect of the Christian Right. In the ‘70’s his clients spanned the range from The American Conservative Union to Ronald Reagan. In the late ‘70’s he co-founded the first wave of Christian Right organizations — The Christian Voice Lobby which pioneered issuing report cards on how members of Congress voted on “values” issues and the American Christian Voice Foundation, publisher of the renowned Presidential Biblical Scoreboard magazine. Considered one of the preeminent political strategists for the Christian Right, his work was featured in hundreds of print articles and books as well as on “60 Minutes,” “Donahue,” “20/20,” ABC, CBS and NBC news, and was credited for being the decisive factor in defeating over three dozen members of Congress. In 1980, his work as founder of Christians for Reagan, which aired TV spots tying the Democratic National Committee to the gay rights

movement, drew forth a direct attack from an irate Jimmy Carter.

In 1984, he served as chairman of the national Reagan/Bush Christian voter registration campaign raising and spending millions of dollars to mobilize the evangelical community in 50 states. In the process, he co-founded the American Coalition for Traditional Values, the broadest-based coalition of major evangelical leaders ever to unite behind a political objective. His ferocious televised attacks on Geraldine Ferraro and his distribution of over 5 million Presidential Biblical Scoreboard magazines highlighting Mondale's anti-family positions earned him a televised assault from Walter Mondale. After serving as a senior strategist for what the media termed two or the "big three" Christian Right organizations, (i.e. Christian Voice, ACTV, and the Moral Majority) he left Washington to write several books including the widely acclaimed *The Samaritan Strategy — A New Agenda for Christian Activism*. He is currently working on two new books and serves as president of an international consulting company specializing in organizational, media and fundraising strategies. He resides in Orlando with his wife Miriam and son Brant.

From Under The Rubble: The Impact of the Church on Russian Society

By Jay Rogers

Evangelical Protestants have impacted the society of the former USSR in the twentieth century on a spiritual and moral level, and more recently, on a social and political level. This impact is acknowledged more and more as Russian Christians, both Orthodox and Protestant, realize that they must influence the society or otherwise be persecuted for their faith — as was the case during the era of Stalinist communism.

In recent years, Protestants (mainly Baptists, Charismatics and Pentecostals) have been able to develop abilities within the church community that are very helpful to their every daily work, thus helping them rise economically. In general, their permanent presence is accepted. Evangelicals, like the Russian Orthodox, may soon obtain a legitimate status as a religion in terms of belief and life-style in the general society.

Russia itself is a land rich in Christian heritage. Here we find a historic emphasis on Christianization of culture, especially the influence on art, education, government, music, philosophy and science. Although Protestants disagree with much of the theology of the Russian Orthodox Church, we can admire its positive influence and great contributions to Russian life and culture. There are ample testimonies to the work of the Holy Spirit through this form of Christianity and its survival through most bitter persecution. Despite the communist mandate to sweep aside the principles of Christianity, the

strength of the Orthodox Church survived.

Soviet dissident, Aleksandr Ogorodnikov, predicted "the second Christianization of Russia" shortly before the downfall of the Soviet Union. Said Ogorodnikov, "Our first priority is fighting communism, and Christianity is the only force that can do this."

A book published in English edited by Alexander Solzhenitsyn, *From Under The Rubble*, contains writings of Russian Orthodox dissident writers whose works were never published in the Russian language. Solzhenitsyn, author of *The Gulag Archipelago*, a narrative which describes his imprisonment under Stalin, later compiled this collection of essays written by some of the Soviet Union's most brilliant dissidents, the majority of whom also happen to be Christians who survived the persecution.

In *From Under the Rubble*

From Under the Rubble contains some remarkable insights. We get a picture of twentieth-century Russian Christians under great persecution throwing off their notorious temperament of melancholy in order to grasp their glorious future as a destiny ordained of Almighty God. Since the nineteenth century, Orthodox philosophers were persecuted by the Czarist regime.

This led some to adopt a pessimistic outlook. P.Y. Chaadayev (1793-1856), a pro-Roman Catholic political thinker circulated his *Philosophical Letters*, in which he prophesied that Russia would become "nothing but a yawning void, an object lesson to other nations." The Russian monk, Konstantin Leonatyev (1831-1891), pictured Russia as an accursed and corrupt people created by God only for the purpose of bringing forth the Antichrist.

A Note of Optimism

Yet in the darkest hour of the twentieth-century Stalinist purges, a new light of hope appeared. Here we find Christians speaking optimistically, even with postmillennial hope, of Russia's future. They recalled the eleventh-century Kievan monk, Nestor the chronicler, who compared the Russian people to the eleventh-hour laborers:

"If instead of standing around in the market place we answer the call of the Vineyard Owner, we shall not be too late at the end of the day to receive the same wage as the rest."

One dissident, Vadim Borisov (b. 1945) noted that the rationalist humanism which took hold in Russia in the early nineteenth century inevitably led to a destructive nihilism.

We discover with astonishment that so-called rationalist humanism actually lacks an adequate rational basis for its defense of the dignity and inalienable rights of the human personality—for which it has often risked both life and limb. The American Founding Fathers who many years ago first propounded the "eternal rights of man and the citizen" postulated that every human being bears the form and likeness of God; he therefore has an absolute value, and consequently also the right to be respected by his fellows. Rationalism, positivism and materialism successively destroyed the memory of this absolute source of human rights. The unconditional

equality of persons before God was replaced by the conditional equality of individuals before the law...

In breaking the link between the human personality and the absolute source of its rights, and yet affirming them as something to be taken for granted, rationalist humanism has from the outset been inherently inconsistent, as its more logical successors very quickly understood. Darwin, Marx, Nietzsche and Freud (and many others) resolved the inconsistency each in his own way, leaving not one stone upon another in the edifice of blind faith in man's dignity. These men represented the theoretical, logical culmination of mankind's humanist rebellion against God. They declared "our innate moral consciousness" to be self-deception, noxious illusion, fiction — as demanded by a rationally ordered consciousness. This century's totalitarianism, trampling the human personality and all its rights, rhinoceros like, underfoot, is only the application of this theory to life, or humanism put into practice.

Yet Borisov concluded that the nation of Russia would prove indestructible and autonomous even through the ravages of militant communism. He reasoned that Revelation 21:24-26, "And the nations which are saved shall walk in the light of it [the City of God] and they shall bring the glory and honor of the nations into it," guaranteed that Russia, being a Christian nation, would continue to exist as a personality after the first heaven and the first earth had passed away:

We have already said that personality in its original sense is a specifically Christian concept. It was unknown to the ancient world, whose consciousness was totally individualistic. The Greeks, for instance, despised all barbarians, and the citizens of Rome despised all non-Romans.... Christianity does not ask mankind to deny the variety of personalities composing it, nor to become an amorphous mass. It urges mankind to transform itself entirely, "unto the measure of the stature of the fullness of Christ" (*Eph. 4:13*). Every people, every individual person must achieve his fulfillment in the Church. When this comes to pass, when all nations have achieved this goal, this will be the perfect fulfillment of the corporate personality of mankind — Christ's Church, in which the nations' spiritual experience — their glory and honor — will be laid at Christ's feet.

Thus Christianity does not teach individualism or nationalism as a source of personality, but it elevates the innate individuality of the person and the national awareness of a culture as divine facets to reflect the glory of God's kingdom. Borisov goes on to describe the great responsibility of reconstruction which rests with Christians in Russia:

The humiliated and deafened Russian people needs as never before to become aware of itself as a personality, freely choosing its historical path. Christians today are called upon to assist it to recall its spiritual roots in history, but before doing so they need to recall it to themselves.

Another dissident, writing anonymously, echoes this hope:

Mysteriously and unsuspected by the busy multitudes,

Christian consciousness, once almost defunct, is stealing back. It is as if a door had opened while nobody was looking. Why is this rebirth taking place in our country, where Christianity is attacked particularly systematically and with great brutality, while the rest of the world suffers a decline of faith and religious feeling?... [B]acksliding and denials notwithstanding, we live in a Christian culture in a Christian age, and it is Christianity that is the fermenting agent, the "yeast of the world," causing history to rise like dough in a trough, not only in the past but in the future as well. We are profoundly convinced that Christianity alone possesses enough motive force gradually to inspire and transform our world.

Defects of Russian Theology

The religious and philosophic thought of Soviet era dissidents was, of course, very influenced by Fyodor Dostoyevsky — a consistent proponent of Eastern Orthodoxy and an enemy of nineteenth-century socialism. It is no wonder that Solzhenitsyn has consciously imitated Dostoyevsky in style and literary content. There are constant parallels, such as both writers' early adherence to socialism followed by imprisonment, and a mystical, supernatural conversion experience while imprisoned in the gulag. Dostoyevsky constantly mentioned that he absolutely detested the idea of salvation as a judicial or forensic act — but stressed instead the mystical conversion experience.

Russian Orthodox philosophers of the past two centuries did not accept many of the Western Protestant concepts of salvation, *sola gratia* and *sola fide*. More than that, they did not accept any shade of covenantal (federal) theology — especially the applicability Old Covenant Law in Christianity. They make a very strong contrast between the Old and New Covenants in their writings.

The Russian Orthodox writers of the past several centuries stand in stark contrast to Augustine, Luther and Calvin who advocated predestination of the individual believer; justification by grace through faith alone as the means for obtaining salvation; and biblical law as the basis for governing society. Thus we have in Russia an anomalous form of Christianity separated from Western Roman Catholicism and Reformed Protestantism in its teachings of a mystical experiential soteriology.

Eschatological Optimism

Yet many Orthodox theologians and dissidents have been optimistic in their eschatology and believed in the Christian's duty to transform the society — in contrast to the modern pessimism of many western Evangelical Protestants. Like Reformed Protestants, Russian Orthodox thinkers rejected Old Covenant Law as the basis for justifying the individual. But unlike Protestants, they rejected the notion of a judicial salvation (by grace and faith alone) and stressed instead the spiritual or mystical experience of the believer.

Hopefully, the many new young Christian intellectuals in Russia and post-USSR countries will continue to develop their own system of Christian theology, not becoming wholly dependent on the mind set of the East nor the West, but recognizing that Russian thought has its own role in advancing of the kingdom of God.

As Alexander Solzhenitsyn has said: "Nations are the wealth of mankind, its collective personalities. The very least of them wears its own special colors and bears within itself a special facet of divine intention."

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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The Internet Revolution

By Matthew R. Estabrook

Johann Gutenberg's invention of movable type printing enabled ideas to be circulated widely and cheaply for the first time. This free flow of ideas was a critical catalyst for the Protestant Reformation. In the 1980s the desktop computer and fax machine played an important role in the process that led to the breakup of the Soviet Union.

Today, thanks to the Internet, technology may be bringing on another information revolution. In 1995, *Time* magazine reported that some Iranian scholars have gained access to the Internet, exposing them for the first time to the ideas of Shakespeare, Mill, and other Westerners. Iran's government may find it increasingly difficult to contain this information flow.

Today, what we call the Internet is a vast "meta-network" of 50,000 computer networks in 90 different countries. Thirty million people access the Internet through telephone lines and personal computers, send electronic mail, download computer software, buy products, and gather news and information. The number has been increasing about 10 percent each month.

The Internet provides not only access to information and ideas, but the power to distribute them as well. Gutenberg's printing press reduced the costs of sharing information a thousandfold. Innovations such as the photocopier and more desktop publishing have further reduced these costs, enabling even individuals to produce professional documents inexpensively. The Internet takes this information revolution

even further; now, one doesn't even need paper to publish his ideas widely. Empowering people in this way has reduced the influence of the traditional media. For years, information on world affairs came from a limited array of sources: the Big Three networks, a few national radio syndicates, and several large newspapers and news services. That has begun to change. Cable brought with it CNN and C-SPAN, and a host of other stations that cater to the varied tastes and needs of segments of the population. Talk radio has emerged as a new forum through which people can express their views. And now the Internet, with its host of real-time chat conversations, E-mail lists, and news groups, offers new ways for people to share information

The Internet also allows each individual to choose his own community. Typically, when we think of community, we think of the people who live in our apartment building or neighborhood, but the Internet allows us to converse with whomever we please. Technology makes it almost as easy to communicate with someone in Japan as someone around the block. The Internet has therefore fostered the growth of new, virtual communities that are not bound by arbitrary physical borders, but by common interests, goals, and values. For example, the Internet proved the only effective channel of communication between survivors of Kobe earthquake in Japan and their friends and families around the world. In the United States; several pages emerged on the World Wide Web hours after the Oklahoma City bombing, documenting the destruction, and offering help and support to those in need.

Perhaps most important, the Internet is providing the means for ordinary citizens to subvert long-existing power structures, especially the taxes, tariffs, and regulations imposed by governments. As businesses rely increasingly on human capital (knowledge and information) and less on physical capital, tariffs become increasingly irrelevant. Likewise, entrepreneurs may establish banks and investment firms wherever the tax and regulatory burdens are least oppressive, and continue to serve customers anywhere in the world.

Lofty purposes? Not always, but the Internet, by facilitating the spread of information, is restoring power to individuals to make choices that affect their own lives and undermining outside interference in the process. How will governments respond to this rapid decentralization of knowledge and power? Perhaps they will be forced to compete with one another to create friendlier environments for trade. The result could be governments with simpler, less burdensome regulations and taxes.

This may not be far-fetched. After all, government regulation is likely to run at least a step behind an adaptive order that taps the knowledge of all its participants. That would be another information-based revolution.

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Good Intentions Are Not Enough

By Sheldon Richman

In his new book *The Choice*, Bob Woodward reports on a meeting among President Clinton, First Lady Hillary Rodham Clinton, and several self-help gurus. During the meeting, Clinton was asked to list his best qualities. "I have a good heart," replied the president. "I really do." We don't know whether Hillary Rodham Clinton was asked to describe her virtues, but she was apparently comforted by the gurus in her belief that her setbacks are purely the result of her being an assertive woman.

The President and the First Lady are illustrative cases of a Washington failing: the inability to distinguish thinking from wishful thinking.

Your gurus may tell you that you are bearing the burden of 5,000 years of female oppression and that you are a victim of crucifixion. But if you believe that, you are fleeing reality and exceeding the speed limit to boot. This was not gender politics. It was bad politics. And bad economics. And bad everything else.

Let's start with Mr. Clinton. To paraphrase the Tina Turner hit of a few years ago, what's heart got to do with? It is nice to have good intentions. But are they a substitute for wisdom and intelligence? Can they take the place of an understanding of the logic of economic and social processes? Those processes will mock blind good intentions every time. Why? Because facts are facts; they can't be wished away whenever they are inconvenient.

Despite the best of intentions, the minimum-wage law won't lift the incomes of low-skilled workers. It will put them out of work. The best intentions won't fix a welfare system rotted at its core. Nor will they make censorship of free speech on the Internet anything but censorship.

One is naturally suspicious of someone who waves aside objections to his proposals by saying, "I mean well." It is well known where the road paved with good intentions leads.

We have no reason to doubt Mr. Clinton's professions of good faith. But we might hope that someone so concerned with his intentions would apply reason and logic with a bit more rigor to determine whether his intentions will actually be transformed into reality. It's a mark of maturity to be able to look beyond one's own intentions. Mr. Clinton seems somewhat underdeveloped in that area of life.

As to Mrs. Clinton's sense that only male chauvinism can account for her troubles, let's get real. Does she seriously think that her mad plan to nationalize medical care would not have met the same fate had she stayed in the background and let her husband and Ira Magaziner carry the ball? Please, Mrs. Clinton. The good sense of the American people was offended by your plan to turn the medical industry into the post office. It had nothing to do with your sex. Your gurus may tell you that you are bearing the burden of 5,000 years of female oppression and that you are a victim of crucifixion. But if you believe that, you are fleeing reality and exceeding the speed limit to boot. This was not gender politics. It was *bad* politics. And bad economics. And bad everything else.

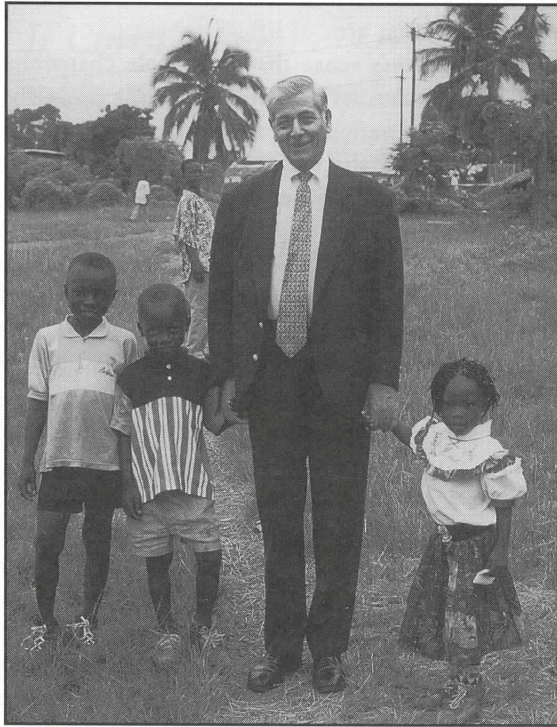
Mrs. Clinton has missed the whole point of the late twentieth century. She is oblivious of the widespread and rational disillusionment with politics. The twentieth century has been, till now, the century of government. It has been a crashing failure, not to mention the hundreds of millions killed for their own good. Nearly everywhere people are less eager to look to the state for salvation. When she proposed what can only be called the sovietization of medical care, most people's response was, "Been there, done that." Leave aside the arrogance of closed meetings and the patronizing attitude toward the benighted masses. What the American people were objecting to was her bid to have the state seize control of 14 percent of the American economy, which really means, of their lives.

It would be a tragedy for her to have gone through all that and to have learned nothing. Let her talk to Eleanor Roosevelt if she wishes, but she should stop looking for scapegoats for her failures. And she should stop the condescension. In Woodward's book she is reported to have said, "You know, it's amazing to me that people actually stop at stop signs, that they do feed their children." She also likes to say, "There's no such thing as other people's children." That's chilling thought.

The century of government and politics is indeed coming to a close. Mr. and Mrs. Clinton are anachronisms. They plead that they are not understood. The truth, however, is that they are understood too well.

Sheldon Richman is vice president of policy affairs at The Future of Freedom Foundation in Fairfax, Virginia.

African Reformed Alliance Report (A.R.A)



A.R. Kayayan with Reformed Children in Africa

Following A.R. Kayayan's recent trip to several French-speaking African countries, and the constitution of new Reformed Confessing Churches, upon his suggestion, an African Reformed Alliance has been established.

Members of the Alliance are Reformed Confessing Churches of Benin, Burundi, Cameroon, Ivory Coast, Togo, Zaire (soon to be followed by other countries), as well as various non-ecclesiastical organizations, and individual Reformed Christians.

The Alliance has adopted as its doctrinal basis *The Confession of Faith of the Reformed Churches (Gallicana)* of 1559. Only Africans will be its members; if a non-French-speaking church, or organization of African origin, wishes to become a partner, there will be a provision for their inclusion.

The aim of A.R.A is to establish:

- a Christian fellowship between several Reformed Churches and individuals.
- a mutual encouragement.
- exchange of information.
- the promotion of a Reformed Faith and world-view.
- the elaboration, wherever and whenever possible, of a common strategy for the realization of the above goals, based on a strong and consequent Reformed doctrinal, ecclesiastical and socio-cultural thinking.

The idea has been enthusiastically greeted by all the churches

of Reformed persuasion in French-speaking Africa. An Executive Committee will coordinate both the desired fellowship and meetings and common action. A news exchange, to appear biannually, will be issued by **Reformed Faith and Action**, c/o A.R. Kayayan, in Palos Heights, IL.

The idea has been enthusiastically greeted by all the churches of Reformed persuasion in French-speaking Africa.

To promote and strengthen A.R.A., a correspondence course called **DIDASKALIA**, is being prepared; in two or three years, subjects such as Dogmatics, Ethics, Pastoral Theology, Reformed Philosophy, Cults and Religions, will be taught. Several candidates have already been registered. They will be acquainted with Reformed thinking and action, in order to, in their turn, train church members for the mission.

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A.R. Kayayan is director of Perspectives Reformers, with headquarters in Palos Heights, Illinois. He is one of the great missionaries of our time. His writings and sermons are communicated to French-speaking countries throughout the world. Send gifts for his ministry (properly designated for him) to Chalcedon.

The Truncated Vision of Modern Fundamentalism: A Review Essay

By Andrew Sandlin

A Review of David Beale's *In Pursuit of Purity: American Fundamentalism Since 1850*. Greenville, SC: Unusual Productions, 1986. 457 pp., including appendices, bibliography, and index. ISBN 0-89084-350-3

This narrative account of American fundamentalism from the "militant" fundamentalist perspective is valuable less for the insights into the theological, historical, and sociological factors giving rise to and sustaining the movement (there are few such insights) than for the recounting of the exploits of the leading individuals, churches, and organizations in the movement. The book consists of vignettes of the exploits of men like A. C. Dixon, A. J. Gordon, C. I. Scofield, William Bell Riley, J. Gresham Machen, J. Frank Norris, and Robert T. Ketcham, and their churches and organizations. While one fully expects the author to establish both continuity and also differences between fundamentalism's predecessors and its contemporaries, he may be excused for surprise at the author's admission that "[h]istoric fundamentalism has changed" (5)¹ and that the early non-conformist (as opposed to the modern separatist) fundamentalists were in error to remain within their time-honored denominations in the attempt to purge Protestant liberalism and the consequent apostasy from the orthodox Faith (295). Beale asserts that holiness is the index of fundamentalism, but that its contemporaries practice it "in yet another way" than their forebears (9).

This constitutes one dimension of both historic and contemporary fundamentalism that puzzles us advocates of the Reformed Faith and Christian Reconstructionists, and leads us to an ambivalent relationship with the movement. On the one hand, we endorse heartily the affirmation of "*unqualified acceptance of and obedience to the Scriptures*" (3, emphasis in original) as fundamentalism's definition. If indeed this is the base-line denotation of fundamentalism, we Christian Reconstructionists are ready to sign up. As we examine the interpretation of this definition in Beale's work, however, particular features give us pause.

The Subjectivity of Purity

For instance, "the doctrine of holiness" which has become a distinctive of fundamentalism (5, 7) seems to spring from an amorphous, subjective ideal. Throughout the book Beale recounts the struggles of early fundamentalists against the encroachments of theological modernism, as well as leniency with non-fundamentalist Christians who do not take separation from modernism seriously enough. Aside, though, from a

treatment of the Subscriptionist Controversy among the Old and New School Presbyterians (119-126) (about whom there is serious dispute whether they should be classified as predecessors of fundamentalism at all), Beale neglects expressing a coherent theological and confessional basis on which fundamentalism offers a principled opposition to theological defections. According to Beale, the movement originated in America's Third Great Awakening in 1857, and one gets the impression from his account that fundamentalism began as a reactionary movement, maintaining no observable theological continuity with classical orthodoxy. He accents the fundamentalist distinctive of both individual and ecclesiastical purity, but apparently concludes that whatever constitutes such purity is self-evident; he does not tie it to any particular theological persuasion.

The Predicament of "The Fundamentals"

The lack of continuity with a particular theological persuasion underscores another perplexing and objectionable aspect of fundamentalism: the so-called "fundamentals of the Faith." One may be forgiven puzzlement in discovering that almost all professed fundamentalists follow Beale (7) in refusing to limit the identity of their movement to an affirmation of the fundamentals, that is, doctrines like the infallibility of the Bible, the virgin birth of Christ, the substitutionary atonement, the bodily resurrection, and so forth. One reason for this reluctance is that too many Christians who affirm these doctrines no less heartily than the fundamentalists refuse to be identified with fundamentalism, or act in ways fundamentalists oppose. Thus, the name "fundamentalist" is somewhat misleading. When fundamentalists stress Beale's definition of their movement as "unqualified acceptance of and obedience to the Scriptures," or George Dollar's "the literal exposition of all the affirmations and attitudes of the Bible and the militant exposure of all non-Biblical affirmations and attitudes,"² they require a great deal *more* than acceptance of the fundamentals. For fundamentalists, the fundamentals are never sufficient. This would have posed no problem had fundamentalism early this century remained nothing more than an *ad hoc* coalition battling theological liberalism; but when it developed into a "movement" it required theological identity, much more than the mere fundamentals can offer.

A deeper puzzle and contradiction emerge, though, when one discovers that fundamentalism is intentionally interdenominational (6). For this reason, fundamentalists are required, despite their assertions about the necessity of affirming the teachings of the entire Bible, to diminish the importance of certain Biblical teachings on which fundamentalists cannot agree. In this vein, Bob Jones asserts that questions of baptism, eschatology, and perseverance of the saints, while concerns of individual fundamentalists, are not matters on which fundamentalism as a movement should take a firm position.³ Likewise, fundamentalist Chester Tulga asserts, "Fundamentalism [as an 'interdenominational movement'] was not a full[-]fledged affirmation of the entire range of orthodoxy as the Scriptures require, but a defense of those doctrines deemed necessary to the integrity of the

Christian faith. It was a form of essentialism.”⁴ Fundamentalists seem to assert, on the one hand, that fundamentalism is defined as “the literal exposition of all the affirmations and attitudes of the Bible,” and, on the other hand, that certain Biblical doctrines are not of sufficient importance to defend as fundamentals. This distinction resembles seventeenth-century Reformation debates over how much belief is required to guarantee orthodoxy. Set in this context, it is almost always the “liberal” approach which pushes to *limit* the range of orthodoxy to “the fundamentals.”⁵ The historic confessional approach is dedicated to defending the Faith expressed in the Bible, not merely “the fundamentals.” In this sense, fundamentalism is itself a form of “liberalism,” a reductionist faith.

Merely to re-affirm the infallibility of Scripture is futile; required is a view of Christian history which defends classical orthodoxy and God's oversight of his church's interpretive decisions in history, that is, a recognition of the providential preservation of sound theology in the church.

The most problematic inconsistencies of fundamentalism, however, transcend merely that of a distinction between Biblical Faith and “the fundamentals.” The fundamentalist approach grants latitude beyond, in Jones’s words, “those fundamentals which are so clear in the word of God as to admit to no differences of interpretation.”⁶ The difficulty is that certain individuals may interpret clear passages in ways that undermine “the fundamentals.”⁷ It perhaps does not occur to fundamentalists like Jones that some may endorse, in Beale’s definition, “unqualified acceptance of and obedience to the Scriptures” *while denying the fundamentals*. This was the dilemma of the orthodox versus the Arians in the patristic church, and the orthodox versus many cults today: how to deal with professed Christians who affirm the infallibility of Scripture but who deny Christian orthodoxy. Merely to re-affirm the infallibility of Scripture is futile; required is a view of Christian history which defends classical orthodoxy and God’s oversight of his church’s interpretive decisions in history, that is, a recognition of the providential preservation of sound theology in the church. The fundamentalist interpretation of the use of Scripture is not inclined to accept

this approach, though, and the movement is thus vulnerable to inherent clashes between its view of Scripture and its view of “the fundamentals.”

Put in another way, the real problem with the “fundamentalism” (“essentialism,” in Tulga’s words) of fundamentalism is that it leads us only to affirmations about Biblical authority, *not to what the Bible actually teaches*. This in turn leads to the implicit assumption that belief *in* the Bible validates beliefs *about* the Bible. This assumption furnishes one reason why there is little emphasis in fundamentalism on the creeds and confessions of the church; fundamentalists seem to presume that adherence to formal Biblical authority secures correct belief. It fails to realize that the Christian creeds and confessions were necessary precisely *because* heretics held so firmly to formal Biblical authority. This inability to acknowledge the binding authority of doctrinal formulations is a special blind spot of modern fundamentalists. It reduces much of their program to cheerleading about Biblical authority and to separation from narrowly-defined theological deviants and from brethren who associate with them. The dedication to formal Biblical authority and separatism (creditable and essential though they are) is undermined by fundamentalists’ refusal to define and express a comprehensive Biblical and theological position. They seemingly do not grasp that formal Biblical authority and Biblical separation are almost meaningless concepts and practices unless one can express and defend a comprehensive range of Biblical teaching.

The Omission of History

The fundamentalists commonly and simplistically differentiate themselves from those who do not embrace their view in the following way: “Separatists [fundamentalists] give *priority* to the holiness of the church; inclusivists, such as Augustine, give *priority* to the unity of the church.”⁸ Since the fundamentalist movement is largely ahistorical, however (Beale hastily posits “[f]undamentalism as the lengthened shadow of Moses and the prophets, of Christ and the apostles, of Augustine and Calvin, of the English Separatists and Puritans, of Wesley and Whitefield, of the German Pietists and the English Brethren, of London’s Spurgeon and Princeton’s Warfield” [3]—and never again discusses continuity with the church historic), it lacks contact with the august creedal and confessional traditions that furnish the boundaries both of unity and of holiness. The corollary is the invention of a *new* orthodoxy, including *new* boundaries of fellowship and dissociation. We should not be surprised, thus, when the author suggests that the overriding concern for purity reveals a recent development in the movement: the inclusion of Biblical fellowship, separation from evil, and from every evil practice as “fundamentals of the Faith” (6). A Christian movement sequestered from classical orthodoxy thus finds it necessary to create new distinctives that delimit its theological and sociological boundaries. “American Fundamentalists,” observes Dollar, “have never felt that they had a special obligation to continue the truths and the traditions of the Reformation, but have put foremost their purpose to restore every truth and discipline of the apostles.”⁹ This trait is sometimes called

primitivism: the attempt to restore “New Testament Christianity” without recourse to the insights of the history of the church.

The Susceptibility to Worldliness

A pernicious and ironic effect of this ahistorical approach is that it renders the movement especially susceptible to ideational (and other) fads of history. Marsden has shown how early fundamentalism purchased ideational stock in the inductivist-scientific approach of the nineteenth century, and how this approach buttressed its dispensationalist views. In other words, theirs was largely a religious version of the prevailing ethos.¹⁰ It is not surprising that an ahistorical movement would necessarily neglect or dismiss classical orthodoxy and this neglect or dismissal would prevent recourse to the theological molds and traditions which resist capitulation to the present cultural norms—philosophical or otherwise. Fundamentalists lack the capacity to judge the present by the past.

The notion that Christ intends to use his Spirit and church to press his claims in all spheres is no aspect of the fundamentalist vision, which is essentially individualistic and ecclesiastical at best.

Because, nonetheless, the movement by and large is dispensational premillennial (“the single most influential publication in Fundamentalism’s history [is] the Scofield Reference Bible [37]”¹¹), one is *not* surprised to note the omission of any discussion of the extent to which Biblical law furnishes the index of sanctification and holiness. Consequently, just as there is no anchor in classical orthodoxy for delimiting fundamentalism’s theological parameters, so there is no anchor in Holy Scripture for delimiting its ethical parameters. We are left with odd, existential advice for the fundamentalist faithful to “pay the price for revival,” restore the “holy art of worship,” and preserve the “pursuit of purity” (356-359)—without recourse either to an objective, comprehensive system of Biblical revelation or to the confessional boundaries of classical orthodoxy.

The Gospel of Ineptitude

While fundamentalism is generally ahistorical, it does maintain an emphatic interest in the future: the course of history is one of apostasy, with but sporadic revivals of religion that temporarily impede the predestined apostasy (10, 11). The majority of fundamentalists share with their evangelical counterparts the confidence that the interadvental era is

marked by increasing apostasy in the church and society, and ineptitude in Christian efforts to stem apostasy’s tide; it is a retreatist tack. In any case, the design of Christianity is not to apply the Faith to all areas of life and society. It is not clear which comes first in the fundamentalist scheme: the conviction that the Faith should not apply to all of life, or the conviction that any attempts to advance the Christian message in all spheres is doomed to failure. Regardless, the purity and holiness fundamentalists stress is not extended to *all* his moral creatures. It is the purity and holiness merely of the individual and the church.

The notion that Christ intends to use his Spirit and church to press his claims in all spheres is no aspect of the fundamentalist vision, which is essentially individualistic and ecclesiastical at best. That vision is inbred—keeping fundamentalism “purer and purer,” rather than dominionist—advancing the purity of the Faith in the world.

The Duplication of Humanism

While in the Reformation tradition, the chief end of man is the glory of God, among the fundamentalists it is personal and ecclesiastical holiness. This leads to another flaw in fundamentalism—an anthropocentric orientation that further dilutes its commitment to Biblical infallibility. There is no discussion in Beale’s book of the severe error of religious humanism, though his cursory (68-71) treatment of Enlightenment as the precursor of liberalism summarizes Kant’s man-centered approach: “Instead of transferring the seat of authority back to the Bible, Kant placed it in man’s inner sense of moral obligation, the ‘categorical imperative’” (71). Beale apparently does not recognize that a similar charge could be leveled against fundamentalism: because his dispensational premillennialism prohibits recourse to the comprehensive Biblical revelation, and because his ahistorical primitivism prohibits recourse to classical confessional orthodoxy, the typical fundamentalist is left with nothing but an “inner sense of moral obligation” in establishing theological and ethical regulations and boundaries. Naturally, therefore, the fundamentalists have never taken a decisive position favoring soteriological predestination and election (“From its earliest history Fundamentalism has not taken any position on the Five Points [of Calvinism] or on any of the points”¹²); they are usually synergistic, holding that God and man cooperate in regeneration: God does not save the unconverted; he helps them save themselves. The Augustinian-Calvinist position, on the other hand, issues from an intentionally theocentric approach to the Faith lacking in modern fundamentalism, whose main distinctive is man’s holiness and purity. Beale seemingly does not perceive how this latter anthropocentric orientation flowers from the same theological branch as liberalism: the religion of man. In this soteriological sense (if not in other senses) fundamentalism joins its arch-foe liberalism (69) as an expression of religious humanism.

The Evaluation of Christian Reconstruction

When we Reformed orthodox and Christian Reconstructionists assess fundamentalism, we tend to think, “If

only they took many of their foundational assertions seriously!" Although we join our fundamentalist brothers in affirming the full authority of our inerrant Bible, and the necessity of absolute obedience to it, we are convinced our brothers' practice does not measure up to their profession: not merely that their actions belie their words, but that their actions *must perforce* belie their words. We do not in any sense accuse our fundamentalist brothers of insincerity; we are convinced, rather, that certain inherent theological presuppositions (like dispensationalism) undermine their formal commitment to obedience to the full authority of the infallible Bible. A prime instance is their inclination to dismiss the claims of Biblical law—for this reason they are maneuvered into positing "spiritual," subjective, pietistic indices of purity and holiness (Beale's discussion of the Old Princeton Seminary completely skirts its rigorous theological character and stresses only the devotional warmth and fervor of its faculty [135-141]!). We Reformed orthodox and Christian Reconstructionists would urge our fundamentalist brethren to affirm the *full* authority of the Bible, not merely an arbitrarily selected subset of it, embracing the eternal authority of the inscripturated revelation as expressed in Rushdoony's *Institutes of Biblical Law*. When fundamentalists profess "*unqualified acceptance of and obedience to the Scriptures,*" we encourage an unqualified acceptance of and obedience to *all* the Scriptures. "All the Scriptures" includes taking the full range of the Biblical revelation seriously, and this entails deference to (or at least careful consideration of) theological formulations like the Reformation confessions. Fundamentalists, like all Christians, are called to defend, not "the fundamentals," but the entire range of the Biblical Faith.

This recovery of contact with the history of the church, specifically with its great ecumenical creeds and Reformation confessions, will furnish a benchmark in deciding questions about fellowship and separation. The creeds were hammered out to distinguish the Faith from heresy and other deviations, while the Reformation confessions were devised to explicate the teaching of Scripture in its fullness. Questions of theological and individual purity cannot be decisively answered apart from the sort of serious theological reflection undergirding these doctrinal symbols.

Moreover, we advise our fundamentalist brethren to stand decisively with a fully God-centered Faith as represented in the Augustinian-Calvinist vision. We encourage a return to a vigorous God-centered Faith, which perceives holiness and purity not as abstract indicium of a movement but as the effect of a vital Biblical Faith whose objective is the glory of God in salvation and in all of life. Otherwise, fundamentalism will simply perpetuate a sort of diluted religious humanism in which the will, reason, and instinct of man impose alien meanings on Scripture and impoverish Biblical religion.

Finally, we would stress to our fundamentalist brothers the necessity of applying the holiness and purity which the Scripture requires far beyond the confines of fundamentalism and the institutional church. Holiness and purity are indeed crucial dimensions of Biblical Faith, but we dare not limit that Faith to the individual and church. Rather, it must press

outward to all of life and society—education, arts, technology, and politics no less than to church, prayer, and family life.

"All the Scriptures" includes taking the full range of the Biblical revelation seriously, and this entails deference to (or at least careful consideration of) theological formulations like the Reformation confessions. Fundamentalists, like all Christians, are called to defend, not "the fundamentals," but the entire range of the Biblical Faith.

The Christian Reconstructionist reservations about fundamentalism are perhaps most succinctly expressed by labeling it a *truncated vision*. Its dispensationalism truncates its view of Holy Scripture; its primitivism truncates its view of history; its retreatism truncates its view of the Christian message; and its synergism truncates its view of God Himself.

We Christian Reconstructionists are confident that were fundamentalism to address these defects, it would become a virile force in modern life and society, bolstered by a full-orbed message applying to all areas of thought and life.

¹ All parenthetical numbers refer to pages in Beale's work.

² George Dollar, *A History of Fundamentalism in America* (Orlando, FL [1973], 1983), vi.

³ Bob Jones, *Fundamentals of Faith* (Greenville, SC, 1964), 55, 56.

⁴ Chester Tulga, *The Fundamentalism of Yesterday, The Evangelicalism of Today, and The Fundamentalism of Tomorrow* (Bingham Lake, MN, n.d.), 1.

⁵ Harold O. J. Brown, *Heresies: The Image of Christ in the Mirror of Heresy and Orthodoxy From the Apostles to the Present* (Garden City, NY, 1984), 369, 370.

⁶ Jones, *op. cit.*, 55.

⁷ James Barr, certainly no fundamentalist, makes this point in *Beyond Fundamentalism* (Philadelphia, 198), 66.

⁸ Ernest Pickering, *Biblical Separation: The Struggle For a Pure Church* (Schaumburg, IL, 1979), 20, emphasis in original.

⁹ Dollar, *op. cit.*, 4.

¹⁰ George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism 1870-1925* (Grand Rapids, 1980), 55-62.

¹¹ Note also Dollar, *loc. cit.*, and 265.

¹² *ibid.*, 276.

The Family

By R. J. Rushdoony

Boswell, in his biography of Samuel Johnson, tells us that he observed to Johnson “of the little attachment which subsisted between near relations in London.” Johnson answered, “Sir, in a country so commercial as ours where every man can do for himself, there is not so much occasion for that attachment. No man is thought worse of here, whose brother was hanged.”

Owen Chadwick, in *The Popes and European Revolution* (1981), called attention to the use, at one time, of papal nephews as cardinals to assist the Pope. This was common at one time and approved of, because a Pope needed a close associate who would be loyal. The moral duty of family loyalty was very important, and it was held that a Pope needed a loyal associate. This system at times led to problems, but it was also very often the best solution to problems.

At a later date, opinion turned against such officers in church, state, or business, and it was called *nepotism* to employ relatives. The culture of institutions had shifted to a bureaucratic one.

Now there is no question that every system ever employed has led to problems, both the use of relatives and non-relatives being subject to the same temptations of sin. Some powers, such as Byzantium, tried to keep the bureaucracy pure by employing only eunuchs to avoid the temptation to self-aggrandizement.

But no system has been immune to sin, and the family system has worked better than is today admitted. True enough, over the years congressmen have at times padded their rolls with non-working relatives, but also with non-relatives! The real issue is whether or not the present hostility to nepotism is valid.

Today, of course, preferring your “own kind” is viewed adversely, but people of all nations and races tend to do this. Evil begins when they treat other groups with hostility and resentment.

But loyalty is important. Too often we hear of employee problems caused by a total lack of loyalty. For example, a young man not unlike many others, with a pregnant wife, stole from his employer routinely, was caught, and fired. He felt no obligation to be honest with a stranger; what he had never done to friends and family, he did casually with his employer. Samuel Johnson was right. In modern culture, there is an erosion of loyalty, in some areas even within the family.

The state and modern culture have eroded the family in many strata of society, and the erosion is now devastating to communities. In some families, there is a distrust for one’s own children.

As against this, home schooling and Christian schooling are strengthening the family greatly. A familiar street sign in small towns in my childhood read, John Doe and Son, or The Johnson Brothers. Family enterprises were highly regarded in business and in the professions.

Christian faith was then still sufficiently strong that to honor

father and mother was not only commonplace but highly regarded. Parents commonly regarded a high standard of performance as necessary, and the children were expected to maintain the family’s honor when working for others.

In most cases, what is now called “nepotism” was then seen as the most exacting kind of work. I can recall many comments by sons working for their fathers about the strictness of the requirements made of them. This was true of Protestants, Roman Catholics, and Jews. If a young man went to work for someone else, the admonition was, “Now don’t disgrace!”

The family was a strict and efficient teacher. It has now, in many quarters, become indulgent and careless, with sad results.

The family is God’s basic institution for us. We are now seeing a return to the centrality of the family, only a beginning, true, but a real one. But anything other than the family leads to a culture of death, to social demoralization such as we see all around us. With some, it means a down-grading of their own future. At times, young men will abandon the opportunity to continue their father’s line of work, even though they like it, under the mistaken notion that they need to strike out on their own!

But to defend and uphold the family is to defend the future of civilization.

Random Notes, 64

By R. J. Rushdoony

1. Much has been said and written about the loss of civility in recent decades, but it has not altered the situation. Prior to World War II, there was no lack of strong dissent and debate, but with it some decency prevailed. When then-famous columnist Westbrook Pegler overstepped the bounds, he soon lost his audience.

In those years, it was commonplace for me to share a meal with friends who were Marxists and argue extensively without nastiness or loss of respect for one another. We did not see one another as evil, only mistaken. Now all who disagree with the Left or Right are all part of an evil conspiracy, it seems.

Why is this so? I believe that the origins of this attitude go back to the early years of Unitarianism and Transcendentalism, and, though them, to Hegel. The Christian belief in the harmony of interests (because of God’s overriding Providence) had given way to the conflict of interests. As a result, instead of solutions to slavery, these people worked for conflict with the South. Prior to this time, much of the North, being more prosperous, had a higher percentage of slaves, as Shane White showed in *Somewhat More Independent, The End of Slavery in New York City, 1770-1810* (1991). But the new ideology of conflict was then absent. As Otto Scott has often pointed out, many countries had more slaves than did the U.S., but only the U.S. went to war over the matter because too many in the North and South wanted conflict.

Since then, we have been a conflict society. Insults and attacks are the "solution." But they only intensify the problem. No man has ever changed his views, I often tell people, by having someone spit in his face. Disagreement, yes, but not offensiveness and conflict.

2. The Poet Alexander Pope (1688-1744) is not as well known now as he once was, although he is still recognized as one of England's greatest poets. In "An Essay on Man" (1733), Pope cited charity as basic to man's life; all mankind's concern is charity: All must be false that thwart this one great end. Pope went on to praise some of the benevolent noblemen of his day, and to cite their charities. A generation later, Oliver Goldsmith also honored charitable men, as did William Cowper (1731-1800), and others.

3. The world seems to be determined to go mad. Here in California, we have another environmental problem. "The Delhi sands flower-loving fly" has been placed on the endangered species list by the U.S. Fish and Wildlife Service. And here we foolish Californians thought it was an annoying fly to be slapped out of existence! But some cities in Southern California are in trouble because costly studies of this fly's needs are at the least postponing developments for two years. Fontana may be forced into defaulting on bond payments. The case is now before a judge. Of course, we all know that judges are experts on flies.

4. I commented recently on the lack of morality in the business and corporate world. *World* magazine, September 14, 1996, p. 12 *ff.*, has an account of how a major corporation is providing Red China with a technology with a single purpose, to locate women who want more than one child, to find home churches, and priests performing mass. The excuse is that they are not responsible for the use made of their technology.

Meanwhile, here in the States, corporations often require staff, salesmen, etc., to attend weekly seminars to promote better management and sales. Those attending are told to shed "negative" thinking such as marked Jesus, "a loser."

All hell would break loose if any company held even a voluntary program of Christian Bible study and fellowship.

5. Peter Hammond, in *Faith Under Fire in the Sudan*, reports not only on the persecution and enslavement of Christian women and children (black) but on the crucifixions of Christian men (black) by the Islamic Arabs of the North. But the media will not carry this story.

6. Some have documented the prevalence of Gnostic thinking in our present culture, most notably Peter Jones in *The Gnostic Empire Strikes Back* (1992). (He has a second and larger study of current Gnosticism in the press.) Here is a revealing comment by a scholar, not a Christian, Ioan P. Couliano: *The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism* (1990). He writes on "the resemblance between Gnostic myth and the myth of Neo-Darwinian biology as emphasized by Hans Jonas" (p. 262). It is time someone developed this fact fully.

Conliano ties the Paulicean sect of the seventh century to Marcionism and cites their alliance with the Moslems (p. 38f).

7. One of the major events of the twentieth century was the amazing rise and fall of Margaret Thatcher. She had revived

English prosperity and made Britain again a world of power. Her own party ousted her, a startling fact, to resume Britain's decline. Some day we may know more about this era in history.

8. I like the statement by E. Calvin Beisner in *God in Three Persons* (1984) that the Nicene Creed "is an exercise in systematic theology" (p. 145). Churches that use the Creed in worship are thereby teaching their people basic theology.

9. Enough for now. Don't step on any sand flies or maybe some federal officer will come after you! Abort as many babies as you want, but steer clear of the sand flies!

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.

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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.

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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.

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

1. Samuel L. Blumenfeld publishes *The Blumenfeld Educational Letter*, P.O. Box 45161, Boise, Idaho 83711, \$36 a year, a monthly.
2. *The Lofton Letter* by John Lofton, P.O. Box 1142, Laurel, Maryland 20725, e-mail address: JLoft@AOL.com, \$100 a year, monthly (20 pages).
3. Ian Hodge of Australia's Foundation for the Advancement of Christian Studies is an affiliate, and he publishes *F.A.C.S. Report, Probe*, and *Christian Economics* monthly, on a donation basis: write to him at P.O. Box 547, Ferny Hills, QLD 4055, Australia, Tel/fax 07-851-1265.
4. For those of you who read French, Jean-Marc Berthoud publishes several periodicals. For sample copies, send a donation and write to Jean-Marc Berthoud, Trabendan 16, Lausanne, CH 1006, Switzerland.
5. For the Chalcedon tapes, write to Christian Tape Productions, P.O. Box 1804, Murphys, California 95247. The twice monthly Easy Chairs are \$4.50 each, and the weekly Bible studies (two lessons on each tape), are also \$4.50. For a sample of either, send \$5; California residents add 7¼% sales tax.
6. For those of you who read German, Dr. Thomas Schirrmacher (a professor of missions and ethics) and his wife Dr. Christine Schirrmacher (a scholar in Islamic studies) publish *Querschnitte* (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
7. **Friends of Chalcedon** provides networking and other resources to Chalcedon and its supporters. It assists Chalcedon in producing books and video materials, hosts conferences to bring Chalcedon supporters in contact with each other, and refers Chalcedon supporters in ways to help Chalcedon. Friends of Chalcedon is at 4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866 (phone and fax).

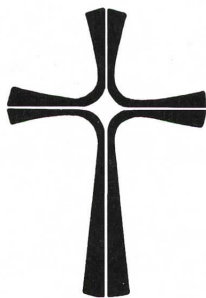
THE MINISTRY OF CHALCEDON

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

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

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

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