

CHALCEDON *Report*

No. 380, March 1997



Aaron and Carmen Kayayan,
leading the Reformation in Africa

Shall Africa Die?

(see page 14)



Reformed Confessing Church, Ivory Coast



Reformed children performing
Bible scenes, Benin, Ivory Coast

plus...

*R. J. Rushdoony on
Total Meaning*

*Andrew Sandlin on
Holier than God*

Brian Abshire on Counter-Cultural Christianity

Lewis Napper on a Bill of No Rights

S. R. Tuuri on the Masks of Hollow Men

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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In April's *Chalcedon Report*: *The Pastor of the Christian Reconstruction Movement*

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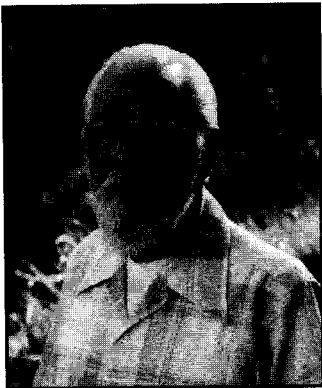
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Total Meaning

By Rev. R. J. Rushdoony



Because all things were made by God, "and without Him was not any thing made that was made" (*Jn. 1:3*), we live in a world of total meaning. As Cornelius Van Til stated it, there is no brute factuality, there are no meaningless facts in creation. All facts are God-created, God-ordained facts. We find them meaningless because we choose to ignore the fact of sin

and its distorting nature. Facts do not derive their meaning from man but from God. If we insist on being the judge of their meaning, they will indeed be inexplicable and meaningless to us.

The fallen sons of Adam, then and now, love preaching that is anthropology, i.e., the word about man, or psychology, i.e., the word about man's psyche, but not theology, the word about God.

Original sin is our desire to be our own god, to determine or know good and evil, law and morality, in terms of our will rather than God's word (*Gen. 3:5*). Men want to know and determine all things by themselves, without reference to God. Their epistemologies, or theories of knowledge, are man-centered, not God-centered. They will not have life on God's terms. I recall one man who insisted that no meaning could be acceptable to man unless it were a man-centered one, which is another way of saying that no answer is valid

unless man gives it. We must begin by recognizing that our man-centered answers are corrupt and fallen ones and that our Lord's "not my will, but thine, be done" (*Lk. 22:42*) must be our answer also.

History is a struggle to establish meaning: whose shall prevail, God's or man's? Some humanists, like Camus, were ready to deny any and all meaning in the universe in order to establish man's purely personal and existential meaning. In existentialism, the Death of God school of thought, and like currents of modern thinking, we see the extent to which humanism has gone. To escape from God, a cosmic meaning is denied in favor of a purely personal one. This is, of course, the logic of *Genesis 3:5*, every man as his own god and his own private world of meaning. In such a literary interpretation as deconstructionism, we see this retreat into a purely personal world of meaning played out to its insane end.

Because we are created in the image of God (*Gen. 1:26-28*), we cannot rest content with a purely biological view of life, *i.e.*, as simply physical and no more. In Augustine's words, "Our hearts are restless until they rest in Thee." An existential meaning is an implicit form of suicide.

The first Adam sought the wrong meaning: "to be as god" came to be the death of man, the entrance of sin and death into the world. The fallen sons of Adam, then and now, love preaching that is anthropology, *i.e.*, the word about man, or psychology, *i.e.*, the word about man's psyche, but not theology, the word about God. When did you last hear a sermon about the doctrine of God, of Christ, of atonement, and so on? For a people most interested in themselves, theological sermons are offensive. Is it any wonder the churches are weak?

A world of total meaning, God's meaning, calls for total dedication and total service. There is no past-time Christian service or living. God's world of total meaning surrounds us. We are called to an unequivocal faith and service. Our Lord tells us that the essential requirement of us is this: "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself" (*Lk. 20:27*). The word "all" seems to be replaced in current thinking! Where there is total faith and service, total meaning follows.

IMPORTANT

Please don't miss Mark Rushdoony's special article on p. 32 about our Underwriters. It is vital that all of our readers see it.

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Holier Than God

By Rev. Andrew Sandlin



The young mother, a “pillar of the church,” to whom other wives and mothers looked for guidance, lamented that the sight of her shirtless pastor playing basketball at an all-men’s game at the local YMCA reduced her to “tears.” To her, his lack of “spirituality” was evident (to her way of thinking, male shirtlessness was an instance of “carnality”). When

soon this same mother had abandoned the church and her husband, and had begun copulating with high-school boys, more than a few associates recognized the irony.

A woman wrote Chalcedon that she appreciated our favorable review of Jim West’s *Drinking With Calvin and Luther*, agreeing with the evident premise that the Bible does not forbid the consumption of all alcoholic beverages. She chided us, however, for refusing to recognize that God “holds his people to a higher standard [than the Bible (!)].”

For these Pharisees, salvation is largely defined in terms of escape—escape from the body, from the world, from godly obedience and responsibility. Escape is always easier than obedience, and they much prefer the lazy route.

A Pharisaic church member spoke condescendingly of the pastor, who showed his children the movie *The Lion King*, and refused to make ladies’ attire in the congregation a hobby horse.

An anabaptist pamphleteer was scandalized that a Christian Reconstructionist author had noted God’s blessings bestowed on those who deceived the wicked to advance God’s cause (*Ex. 1:16-20; Jos. 2:1-4; 6:17*), as well as God’s deception of the wicked himself (*2 Chr. 18:20, 21; 2 Thes. 2:6-12*). This Pharisee embraced what Reventlow identified as the left-wing reformers’ dedication to “autonomous morality . . . the binding character

of which lies in the fact that it is natural and therefore clear to all” (Henning Graf Reventlow, *The Authority of the Bible and the Rise of the Modern World*, Philadelphia, 1985, p. 71); that is, it was a denial of theocentric Biblical authority. This pamphleteer, who claims to believe the Bible “from cover to cover,” was dedicated to the secular humanist notion of a morality to which both God and man must bow down. It is no surprise that the man is an Arminian, who (ironically?) has difficulty telling the truth about others.

These are common episodes among the modern antinomian Pharisees, who abominate divorce while excusing adultery, who abhor alcohol but overlook slander, and who excoriate movies but denounce tithing.

Because man cannot exist without law, Pharisees never abandon law altogether, but rather replace Biblical law with their own extra-Biblical humanistic version of law, usually suffocating and sometimes totalitarian. Nor is the sin limited to the Roman Catholics and the fundamentalists, who are often accused (and often rightly) of such humanism. This sin pervades all sectors of the modern church, including Reformed.

These Pharisees, almost always fanatical enemies of the Old Testament (the New Testament furnishes a “higher, spiritual” morality), erect in their minds an arbitrary standard, “the moral order of the universe,” a standard they require of their fellows, and one which even God must reverence. The ultimate moral and ethical standard derives from their own depraved and guilt-ridden mind rather than from the objective, infallible word of God.

They often reek of the neo-Platonic contempt for things physical: as one noted Pharisaic Bible lecturer contended, it is evil for a husband to see his wife nude! (He himself, incidentally, was never married.)

For these Pharisees, salvation is largely defined in terms of escape—escape from the body, from the world, from godly obedience and responsibility. Escape is always easier than obedience, and they much prefer the lazy route.

By contrast, the obedient, world-conquering Christian perceives the Holy Bible as the only infallible ethical standard to which he can be held or to which he can hold others. The lust for “holiness” above and apart from the Bible is the lust of apostate man. The judgment on all such is the judgment of the Pharisees: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (*Mt. 23:33*).

Sunday Lesson Series on James

Now is the time to subscribe to Rev. R. J. Rushdoony’s “Sunday Lesson” series on James. It demonstrates the inevitable relationship between Christian belief and godly action, and that the only true faith is active faith.

The “Sunday Lesson” series has two tapes per month, \$4.50 per tape. Each tape has two lessons with questions and answers at the end. A bill is enclosed with the tapes every other month.

For California residents, there is 7/1/4% sales tax.

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Books and Things 4

By Andrew Sandlin

1. *Politics and Religion in the Early Republic: Jasper Adams and the Church-State Debate*, edited by Daniel L. Dreisbach (University Press of Kentucky) contains the cogent sermon preached in 1833 by Jasper Adams of the Protestant Episcopal Church, as well as response by luminaries of the age, including John Marshall and James Madison. The sermon and its copious notes (the text of the notes is longer than the sermon) furnish a striking parallel to the issues of today's church-state debate. Adams was deeply troubled by the secularization spawned by Jacksonian democracy and reminded his readers of the deeply Christian roots of the American Founding. His notes feature a goldmine of citations from the early state constitutions proving their dedication to Christianity. The work, beautifully printed and bound, with exquisite type, also contains a secular review published in 1835 criticizing Adams's sermon, as well as Adams's obituary and funeral sermon, and the editor's insightful introduction and epilogue. The index is quite extensive. No one after reading this work will ever be convinced the Founders were, by and large, secularists bent on undermining a Christian society; they may have been naive at some points; they were not disingenuous. Jasper Adams supported the legal disestablishment of any particular Christian church in the nation, but not the legal disestablishment of the Christian religion. This is the present reviewer's position. Other recent works expressing this general viewpoint include M. E. Bradford's *Religion and the Framers* (Plymouth Rock Foundation [P.O. Box 577, Fisk Hill on Water Street, Marlborough, NH 03455], 1991) and *A Worthy Company* (Plymouth Rock, 1982); John Eidsmoe's *Christianity and the Constitution* (Baker, 1987); and Gary Amos's *Defending the Declaration* (Providence Foundation [P.O. Box 6759, Charlottesville, VA 22906], 1994). All are worth serious attention.

2. Peter Hammond's *Faith Under Fire in Sudan* (Frontline Fellowship, P. O. Box 74, Newlands 7725, South Africa) relates the alternately informative, scintillating, horrifying—but always gripping—story of the war-torn African Sudan and of the efforts of Frontline Fellowship to take the message of comprehensive, life- and world-transforming Christianity to Africa's "frontlines" of military conflict. The paperback outlines Sudan's history, then plunges into a narrative of the war there today—the Islamic national government prosecuting genocide against the largely Christian South. The chapter "Corruption and Deception—The UN in Sudan" exposes the hypocrisy and duplicity of the United Nations and its assistance of the tyrannical Islamic North. Photographs enhance the value of the book. Please write Frontline Fellowship for a copy, and learn what is really happening to the church in Sudan and what can be done to fight for and advance the Faith there.

3. I cannot recommend highly enough the children's works generated by Inheritance Publications, P.O. Box 154, Neerlandia, Alberta, Canada T06 1R0, toll-free order and fax line 1-800-563-3594. No one can say with any truth that there are no distinctively Reformed books for covenant children; Inheritance Publications is capably filling that need. My wife

has read almost the entire book *Augustine: the Farmer's Boy of Tagaste* by P. De Zeeuw to our children, who are enthralled by the well-told biography of this church father. Inheritance has recently released two delightful musical compact disks—*Sing to the Lord: The Children of Asaph Sing the Psalms of David on the Tunes of John Calvin*, as well as *God's Truth Abideth Still: A Collection of Psalms and Hymns*. I urge all Christian parents to write or fax Inheritance Publications for a catalog. You will not be disappointed. I should mention that Inheritance publishes not merely children's books. Titles like *The Covenantal Gospel* and *Covenant and Election* whet the appetite of any thoughtful Reformed adult.

4. *The Godly Family: Essays on the Duties of Parents and Children* (Soli Deo Gloria [717 Liberty Avenue, Pittsburgh, PA 15222], 1993) contains sermons or other treatments of issues relating to the family by old-time Calvinists like George Whitefield ("The Great Duty of Family Religion"), Arthur Hildersham ("Disciplining Children"), and Philip Doddridge ("Four Sermons on the Religious Education"), plus several others. It is a valuable work for Christian parents. More modest but still useful is John Ashbrook's *Family Fundamentals* (from a fundamentalist perspective; Here I Stand Books, 8686 Hilltop Drive, Mentor, OH 44060): "*Marriage is not a human arrangement. . . . Marriage is not a temporary arrangement*" [original emphasis].

5. *The Guise of Every Graceless Heart: Human Autonomy in Puritan Thought and Practice* by Terrill Elniff (Ross House) is an unfortunately obscure work that deserves wider circulation. The author traces the conflict between Puritan ideals and Puritan practice, concluding that in the practices of church membership, church government, and establishment, the Puritans undermined their thoroughly sound (and, to be justifiably anachronistic, Van Tilian!) devotion to non-autonomy. This work can be obtained from Ross House Books (P.O. Box 67, Vallecito, CA 95251).

6. If you are interested in investigating both sides of the free-trade debate, read Henry Hazlitt's recently reissued gem *Economics in One Lesson* (Crown Publishers), and then Donald L. Bartlett and James B. Steele's *America: Who Stole the Dream?* (Andrews and McMeel). Both are enlightening and cogent works, though I can fully endorse neither. Hazlitt asserts: "*The art of economics consists in looking not merely at the immediate but at the longer effects of any act or policy; it consists in tracing the consequences of that policy not merely for one group but for all groups* [emphasis original]. . . . Nine-tenths [sic] of the economic fallacies that are working such dreadful harm in the world today are the result of ignoring this lesson."

7. Speaking of economics, Tom Rose's *Economics: Principles and Policy From a Christian Perspective* and *Economics: The American Economy From a Christian Perspective* (American Enterprise Publications, 177 N. Spring Road, Mercer, PA 16137) excellently address economic issues from a Biblical, *i.e.*, moral free-market, standpoint. Both are textbooks (with relevant chapter questions), but neither is dry or uninteresting. In fact, they are appropriate even for Christian home school or high school use. Rose denies that the core of economics is "neutral" and relates in easy-to-understand language the

fundamentals of economics and the American economy, debunking socialism and interventionism along the way.

8. R. J. O'Rourke's works are to be recommended—and read—with caution: as a former dope-smoking, conscientious-objecting, long-haired liberal-turned-libertarian, his criticisms of civil government are usually on target, though his scatological and ribald language often goes over the edge, and, more seriously, his libertarianism implies license. Nonetheless, his books are a delight. Get *Give War a Chance*, *All the Trouble in the World*, and *Holidays in Hell*.

9. Almost any of Leon Morris's works is worth owning. The conservative NT exegete and theologian produced what may be the most rigorous exegetical defense of traditional Protestant (i.e., Biblical) soteriology in his *The Apostolic Preaching of the Cross* (Eerdmans, still in print). Obtain also his *The Cross in the New Testament* and *New Testament Theology*. His work breathes a reverence for the word of God and the substitutionary atonement of Christ.

10. Those interested in great hymns in new settings and original music written and produced from a thoroughly Reconstructionist perspective and performed with a modern sound can obtain these from Frank Ullé, P.O. Box 1181, Fairport Harbor, OH 44077. Get two new cassette tapes of a double album, "On Earth as it is in Heaven." Both for a \$15 donation.

11. Eric Hoffer's *The True Believer: Thoughts on the Nature of Mass Movements* (Harper, 1951) is still in print. It should be. It details with razor-sharp and dispassionate accuracy what makes "true believers" in mass movements "tick," including self-deception, hatred, fanaticism, imitation, and suspicion. He indiscriminately classifies Christianity among mass movements like communism and fascism; but what the book reveals, despite the author's intent, is the extent to which mass movements are secular inversions (and perversions) of historic Christianity. While I cannot endorse all its conclusions, Hoffer's book, along with his *Reflections on the Human Condition*, is a treasure.

12. *Election Day Sermons*, edited by David Hall of the Covenant Foundation (190 Manhattan Ave., Oak Ridge TN 37830, <covpca@usit.net>) gathers seventeen brief but cogent sermons by both deceased (Samuel Langdon, James Thornwell, Charles Chauncy) and contemporary (George Grant, Byron Snapp, David Faulkner) ministers dedicated to the integration of the Christian Faith in the political sphere. The sermons are uncompromising (note especially Grant's [!]) in their insistence on a truly Christian civil government. This work is most helpful (foreword by D. James Kennedy).

13. An excellent critique of the popular Promise Keepers conferences is found in *The ACC Challenge*, Vol. 2, No. 2 [P. O. Box 19, Wallingford, PA 19086-0019, phone: 610-566-8154], by Ralph G. Colas. While the viewpoint is fundamentalist and therefore does not reflect the confessionally Reformed and the Reconstructionist position on certain points, in general the critique is sound—and troubling. The author documents how leading evangelicals in PK are inclined to gloss over issues like women's ordination and the farcical "laughing revival." Most vexing is the revelation that women have started

a parallel conference ("Renaissance Ministries") for the fairer sex! I imagine no sound Christian confessionalist would be seduced by Promise Keepers, but the information the ACC offers is nonetheless valuable.

14. Ken Gentry's Righteous Writing is a correspondence course teaching Christians how to write effectively—and get published! (Dr. Gentry has been published by Baker, Zondervan, Kregel, and others). Writers and students will find this course particularly useful. Write P. O. Box 328, 46 Main St., Conestee, South Carolina 29636 (864-277-5455) or contact <Compuserve: 102544,2500>.

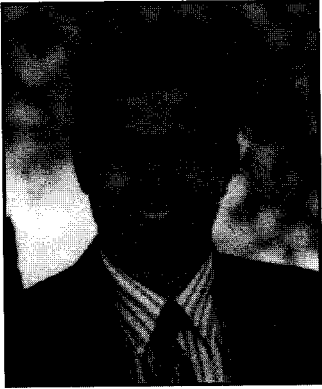
15. Credit P&R Publishing (formerly Presbyterian and Reformed, P. O. Box 817, Phillipsburg, NJ 08865-0817) with reprinting Patrick Fairbairn's classic *The Revelation of Law in Scripture* (publisher's preface by Sinclair Ferguson). This work exhibits just how seriously our Reformed forebears even as late as last century took the Old Testament law. Fairbairn, a notable Scottish theologian, is perhaps best known for his work on typology; but the present republished work is in no sense inferior to his other writings. Indeed, he presents one of the most comprehensive theological and interpretive treatments of Biblical law ever produced. The author evinces the relation of the law to man *qua* man, to the Jewish economy, and to the Christian church. Fairbairn preserves the historically Reformed distinction between the ceremonial, civil, and moral laws: the first expiring with Christ, to whom they point; the second being preserved in principle, though not always outward form; and the third remaining unchanged. Fairbairn (unlike Rushdoony in his masterly *Institutes of Biblical Law*) thus perpetuates the theological weaknesses of the traditional Reformed view which tends to impose classifications on the Biblical law rather than allow Scripture itself to tell us what particular classifications of law have been canceled in the new covenant era. Nonetheless, the work is quite valuable, and an asset to any student of the Scriptures.

16. Once in every few years a book comes along that deftly summarizes the previous works of its field; searingly penetrates to the heart of its chosen topic; and expresses its themes in such a cogent, winsome manner as to dissolve all resistance to its thesis. Thomas Sowell's writings often fit this classification, but so does Mikhail Heller's *Cogs in the Wheel: The Formation of Soviet Man* (Knopf). The thesis of this book is that the Soviet Union's society was driven by the relentless endeavor to recreate man, the New Man, refashioning him according to the ideology of Marxism-Leninism. This thesis itself is not breathtakingly unprecedented, but the calm, painstaking, nearly exhaustive manner in which the Russian author now teaching in the Sorbonne demonstrates his case from original documents from the Revolutionary period right up to the late 80s almost stuns the reader. Heller's burden is not to evince the evil of the Soviet Union so much by relating the horror stories of the suppression, torture, and mass murder of its citizens as by marking out how the supreme Soviet dedication to ideology, the Plastic Man remade in the image of secular religion, governed all the Soviet regime did. If you can find a copy, buy it and read immediately. It has special relevance to our present situation in the West.

Obedience and Sanctification

By Rev. Mark R. Ruschdoony

*Mortify therefore your members which are upon the earth.
... (Col. 3:5a)*



When we reject subjective piety as a standard of righteousness in favor of obedience to God's Word, we must be careful that our concept of obedience is not a cold legalism. Obedience is demanded by Scripture as a humble submission to God's revealed Word. When our "obedience" becomes instead a technical compliance to satisfy

mere rules, however, it becomes Phariseeism.

Our obedience to God must focus on our submission to Him as Creator and Lord. The moment we become more interested in the letter of the law than serving God with our whole being we become legalists. Now many would use the term legalist for anyone who pays the least bit of attention to God's law. But this is obviously antinomianism. I am referring, rather, to those who may feel that a technical obedience is the limit of our submission, rather than the first step. The blessings of God are not merely bestowed on men generally and collectively but also specifically and individually. Our eternal reward will also be ours individually. Likewise, our responsibilities to God must be viewed personally and individually. If we see only rules in Scripture and seek "technical obedience" alone we fail. We must begin with the technical or specific obedience by our actions and then submit ourselves to God's will in expanding our service to applications specific to ourselves, our family, our churches, and our communities. When Paul tells us to mortify our members, he is telling us that our responsibility to God includes a constant awareness of our own sinfulness. Contempt for sinful acts is not enough, but neither is obedience if its end is to do just enough to please God. To mortify our members is to seek the death of our sinful inclinations. We must view not just "the world" but ourselves as full of the iniquity we once lived in (v. 7). We must understand that our whole nature is affected by sin as long as we are on this earth. We know that we were not justified (declared righteous) by God because of what we were, are, did, or will do. We were and are accepted by God only because of Who Jesus Christ is and what He did.

Remembering that we are justified by grace alone reminds us that we need God's grace to sanctify us through the Word and His Spirit's work in our lives. For God's grace to sanctify

us we must see ourselves realistically. If we understand our sinful nature, we will not think of our subjection to God as limited to the law so much as beginning with it.

The same tendency to view ourselves as better than we are leads both to antinomian piety ("My subjective view of holiness will please God") and Phariseeism ("I can be holier than God wants me to be"). Both fail to acknowledge one's own depravity. Paul adds that "ye have put off the old man with his deeds; and have out on the new man. . ." (vs. 9-10). Calvin said that a definition of regeneration could be gathered from this verse. As the old man is known by his works so we must recognize the old man in us. We see him every time we think we are as good as we need to be. Paul tells us, moreover, that the new man "is renewed in knowledge after the image of him that created him" (v. 10). This is sanctification (learning to recognize sin and live righteously).

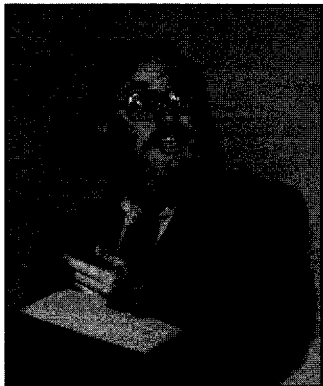
God did not create only part of us, and He does not renew only part of us. Legalistic obedience claims that externals are the essence of sanctification. Paul makes clear that it is not externals such as race (Greek or Jew), circumcision, or social status (bond or free), "but Christ is all, and in all" (v. 11). Paul then tells the new man to "put on, therefore, as the elect of God, holy and beloved, bowels of mercies. . ." (v. 12). We put Christian virtues on the new man to make them part of ourselves, not as something external but internal ("bowels"). This is not a mere matter of obedience; it means mercy must become part of our new life. This involves, among other things, kindness; humbleness; meekness; longsuffering (v. 12); forgiveness (v. 13); love (v. 14); thankfulness (v. 15); and admonition (v. 16). We put on these virtues "as the elect of God," the set apart, the chosen of God. God's purpose for His chosen is to be regenerated into a new man, a new creature in Jesus Christ who can display God's mercy to others. In a sense the pietists are right; obedience is not enough. They are wrong in not recognizing obedience as the beginning of our sanctification. God's laws involve general principles (commandments) and case laws as specific applications of the principle. The commandment thus tells us not to steal and one case law forbids withholding the wages of a day laborer (*Lev. 19:13*). But neither this or all the other case laws can cover every possible means of larcenous activity.

Mortifying our members means recognizing that save for God's grace and Spirit in our lives our larcenous old man could get the better of us. We therefore actively seek how we can be honest and just in our dealings with employees and all others. We begin with obedience to the case laws and seek to apply them to our own experience. We know others are not easy to deal with, and we do not want to be simplistically understood. We are foolish to think of God's laws so simplistically as to reduce them to externals. We begin with obedience. This teaches us the difference between our natures and the holiness of God. When we see righteousness in the Law rather than rules, we begin to write those laws on the tables of our hearts. Obedience to Biblical law is not then the goal of Christian Reconstruction; it is the beginning thereof.

Unspoiled By The Vain Philosopher, I Cause Him To Flee When I Ask Real-Life Questions About (Gasp!) God

By John Lofton

"It is different with the upper classes. They, following science, want to base justice on reason alone, but not with Christ, as before, and they have already proclaimed that there is no crime, that there is no sin. And that's consistent, for if you have no God what is the meaning of crime? . . . And Ratkin does dislike God. . . .' But what will become of men then?' I asked him, 'without God and immortal life? All things are lawful then, they can do what they like?'" — From Fyodor Dostoevsky's *Brothers Karamazov*.



One of the many sad, disgusting and despicable things that confront Christians today is the way God-haters have risen to high offices in formerly Christian centers of learning. A case in point involves Alan Ryan, Princeton University and New College at Oxford in England. Alan Ryan was in the news recently when it was reported in the *New York Times*

that he was one of several "gifted philosophers and political scientists" who met for a weekend at the Westchester County [New York] estate of the American, Hungarian-born billionaire George Soros. The purpose of this meeting: To advise Soros how to spend more of his money each year on "philanthropy." Among other things, Soros has spent tens of thousands of dollars in California and Arizona to push the cause of legalizing the use of marijuana for "medical" reasons. And he has spent hundreds of thousands of dollars funding groups that favor the legalization of all drugs. Ryan, who taught politics at Princeton, is now the Warden, or President, of New College at Oxford, in England.

Now, as Providence would have it, when I read the aforementioned *Times* story, I was working on a story about George Soros. So, I called Warden Ryan, interviewed him and here's the way it went:

For openers, Ryan says he has "no idea" why he was invited to this meeting with Soros. But, he says, he knew everyone

there since (thank God!) "the philosophy community is fairly small." What kind of a philosopher is he? Well, Ryan says he is "a political theorist" who's written large books about John Dewey, Bertrand Russell and John Stuart Mill.

When I tell Ryan I have read one book-length interview with Soros, and one biography about him, and I'm still not clear on what, exactly, Soros believes concerning his advocacy of an "open society," Ryan says that, as he understands it, Soros believes in, among other things, a society that is "highly constitutional, with rules of debate."

Me: "But, what, precisely, are the rules Soros believes in? He speaks, repeatedly, of the necessity of what he calls 'a rule of law' but does not say what this rule must be. Do you understand what Soros means here?"

Ryan (laughing): "Yeah. It's what I spend my time teaching."

Me: "Okay. So, what is this rule of law Soros believes in? What is its origin?"

Ryan (impatiently): "It's not the kind of thing one does in 30 seconds. This is getting awfully boring, honestly. I've got a lot of things to do and don't have time to be asked these kinds of elementary questions."

[Note: "Elementary," real-life questions always make philosophers *very* nervous.]

Me: "Sorry, but I'm just trying to understand what Mr. Soros believes."

Ryan: "Well, you ought to do some reading before you go any further."

Me: "I already have. In fact, I've read much more by and about Mr. Soros than you have, sir."

Ryan (snobbishly): "I'm not at all surprised since I spend my time reading people like Mill, [Immanuel] Kant and [Karl] Popper."

Me: "Do you think it's a good idea to legalize all drugs?"

Ryan: "All drugs?"

Me: "Yes."

Ryan: "Well, that's a daft [foolish, feeble-minded — J.L.] question."

Me: "But, this is what Mr. Soros seems to want to do and what many in America want to do."

Ryan: "That's absolute nonsense."

Me: "Do you believe heroin and crack and other now illegal drugs should be legalized?"

Ryan: "No, not all of them. Of course not."

Me: "What then is your view on drugs?"

Ryan: "My view on drugs?"

Me: "Yes!"

Ryan: "It's none of your business and I don't waste my time by going on about this."

Me: "You have no philosophy on the use of drugs?"

Ryan (seemingly shocked): "Why would I have a philosophy on drug use?!" (Well, as some of our youth say today, "duh!," how about because you are a philosopher!).

Me: "Do you or don't you have a philosophy regarding drug use?"

Ryan: "Why would I have a philosophy on drug use?"

Me: "Well, I don't know about your country, but in my

country the use of drugs is a big problem. And since this is a problem and, at some point, I assume (ha!) that some philosophers might actually deal with a real-life problem, I thought you might have a philosophy about this."

Ryan: "Some do, some don't."

Me: "I mean, for all I know, you may be married and have children who might be exposed to the possible use of illegal drugs. Is it really all that daft, sir, that shocking, to ask if you have a philosophy about using drugs?"

Ryan: "Well, because there's an enormously different range of drugs . . . what you'd want to say about marijuana is very unlikely what you'd want to say about heroin. Quite a lot of drugs of very small quantity poison you very, very powerfully. Whereas various other kinds of drugs don't. I mean, it's like booze. When someone is in favor of legal alcohol it doesn't mean they want people to go around drinking methylate spirits — which is why it is daft to raise the philosophical question."

Me: "No, it is not! Because your answer regarding the legalization of drugs issue will be connected to, and proceed from, your philosophy concerning what, for example, human beings are, what consciousness is, what human life is."

Ryan: "No, no. That's far too general."

Me: "What do you mean?"

"But your saying God says mostly weird things means some things He says are not weird — which means you are judging God. And this means you are acting like you are God."

Ryan: "There are some societies in which it is probably very unsafe to legalize most drugs because the inhabitants will become instantaneously addicted to them. There are some societies where, on the whole, the inhabitants don't get addicted and therefore don't seem to do much damage. It depends on what concentrations you're talking about." Hmm. Sounds like the man is beginning to philosophize, doesn't it?

Me: "What does 'addicted' mean?"

Ryan: "It has a whole range, from people who can't stop taking things because they are psychologically habituated and find it unpleasant to stop, to the extreme addict where you try to stop and suffer the most God-awful physical withdrawal symptoms. . . . [This is] a question of balancing off peoples' freedom on the one hand and their likelihood of poisoning themselves on the other. It's a question of how much you think it's worth to society to spend on particular forms of prevention."

Me: "Should marijuana be legal?"

Ryan: "It probably should be."

Me: "Because it doesn't poison people?"

Ryan: "Because you need to consume rather a lot before there's real trouble. If you legalize, you can probably draw a sharp line between soft drugs and hard drugs. You'd probably find it easier to police hard drugs as you legalize soft drugs. . . ."

Me: "Do people have the right to get drunk if they want to?"

Ryan: "Not just like that."

Me: "What does that mean? The illegal drugs I'm asking you about — marijuana, crack, heroin, others — are taken to get drunk! They are intoxicants! They are taken to get high!"

Ryan: "Yeah."

Me: "So, do you believe people have the right to get drunk on such drugs if they want to?"

Ryan: "Well, under some conditions, I don't see why they shouldn't, certainly — if they're not going to drive cars, or beat up their families, or friends, neighbors, or whatever. I mean —"

Me: "Fine. I'm just trying to learn your position. Now, a lot of people, Christians, believe God when He says it is always a sin to get drunk. Are you a Christian?"

Ryan (clearly outraged): "Absolutely not!"

Me: "But, God says drunkenness is always a sin."

Ryan: "God also says eating badgers is a sin. God says eating pork is a sin. God says all kinds of weird and wonderful things."

Me: "How do you tell the weird from the wonderful?"

Ryan (after long pause): "Well, I think they're mostly weird."

Me: "But your saying God says mostly weird things means some things He says are not weird — which means you are judging God. And this means you are acting like you are God."

Ryan: "Were it the case that God had said anything — opposed to a bunch of persons claiming He had —"

Me: "So, you are an atheist?"

Ryan: "Yeah. Certainly I am!"

Me: "Well, then what does it matter what humans do to each other? — whether they poison themselves, drive drunk, or beat up families and friends? Who cares?"

Ryan: "But, it matters to human beings what they do to each other."

Me: "But, why should it matter to me, or any other human being, what another human being wants?! As a character notes, correctly, in Dostoevsky's *Brothers Karamazov*, if there is no God then all things are permitted."

Ryan: "Well, that's rubbish!"

Me: "Oh? Then what prohibits things if there is no God?!"

Ryan: "What do you mean, what prohibits them?"

Me: "If there is no God, what prohibits me, or any other human being, from doing anything to another human being?! Where, if there is no God, do right and wrong come from?! Do you believe in right and wrong?! Of course you do! You'll now tell me that yes, that you certainly do believe in right and wrong, good and evil. Well, where, if there is no God, do these things come from?!" Click. No reply. Warden Ryan rings off, as they say across the pond. He hangs up without so much as a "cheerio." No surprise here, however, at least not to this Christian. "Resist the devil, and he will flee from you" (*James 4:7*).

Urban Nations Update: “When You Christian Me?”

By Steve M. Schlissel



Irina Morozova and Sarah Schlissel

The custom of Russian women is to take their husband's name at marriage and adjust it for gender. Thus, when Irina Arshanska married Vladimir Morozov, she became Irina Morozova.

The Morozov family is rather representative of opportunities and challenges faced by missionaries on the field around the world; it's just that in the case of Urban Nations, the world is within our field (New York City). We first met Vladimir—born in St. Petersburg and raised with the merest, nominal, unbaptized connection to the Russian Orthodox Church—when he enrolled for English as a Second Language classes in the summer of '95. His instructor was the exuberant Peter Lindstrom.

Peter seized the opportunity of meeting Vladimir and ingratiated himself (not hard to do, since everyone who meets Peter loves him) into their family. It was not long before the Morozovs began visiting Messiah's Congregation's worship services and elders' homes, where they'd be invited for dinner, along with their daughter, Ksenia.

Irina, a bright, bold and gregarious woman, born of Jewish parents in St. Petersburg, lives with several health problems, including severe consequences from polio, which condition afforded us further occasions to show practical love in the name of Christ. We were able to direct her to a clinic in New York which specializes in her ailments and also arrange for transportation to and from her appointments (Irina must use crutches).

Irina showed a keen interest in both learning English and studying the Bible. During the private studies, conducted in their home by different staff members, Irina would be the inquisitor while mild-mannered Vladimir would politely listen. The studies, and their church attendance, were erratic. We

could not tell if we were making true spiritual progress or just maintaining a friendly relationship.

After the Morozov family joined other immigrants at the Schlissel home for Thanksgiving dinner last year, they drew closer to the church. Following dinner, we sang some hymns and I led in prayer. Then a woman from Peru began giving thanks to God, sweetly and sincerely, in Spanish, which my daughter Sarah Faith and I were able, roughly, to follow. When Ursula concluded, Irina chimed in with a candid prayer of her own in Russian, which Sarah, who is studying the language, strained to understand. We were all surprised at the spontaneity of these prayers and were very grateful to have in front of us a token of Christ's universal harvest-work. Though each was not understood by all, all were understood by God. (The photo accompanying this article shows Irina sitting in the parsonage kitchen with Sarah Faith, discussing Sarah's progress in Russian.)

Vladimir has begun attending worship regularly, whether or not Irina's health permits her to venture out of the house. He listens attentively in the Adult Discipleship Group (Sunday School) and during the worship service. The language barrier on his side no longer deters him (as it once did). From our side, however, it makes it difficult for us to discern if genuine faith has been kindled in Vladimir by God.

The same problem, a common missionary challenge, exists with Irina. Do the Morozovs love only us, or do they love Christ, as well?

On one home visit she asked, “Steve, when you Christian me?” She meant, “When will you baptize me?,” but her charming and artless way of asking becomes more artful each time I think about it. For the question, “When you Christian me?” is a way of asking, “When can I change my name so as to have Christ's superimposed upon it? When can I wear *His* name, and the name of the Father and the Spirit?”

When the Ethiopian eunuch asked Philip the same question, he answered, “If thou believest with all thine heart, thou mayest [be baptized].” As soon as we're persuaded that it is Jesus whom Irina and Vladimir love, and not just His unworthy servants here in New York, we'll have a “Christian-ing” to report. In the meantime, add discernment to the list of things which you petition our heavenly Father to provide to his harvesters. We are looking only for the same, self-conscious, Spirit-prompted confession uttered by the eunuch in Acts 8:37:

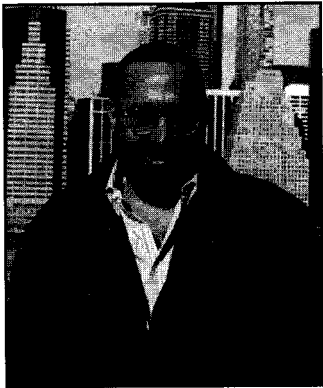
“I believe that Jesus Christ is the Son of God.”

It is that simple statement, not language or race or nationality, which divides the human race. It is to hear that statement made in faith, and to nurture that faith unto fruitfulness by His Word, that we labor and strive. For when we take Christ's name upon ourselves, we don't just “adjust it for gender”—rather, we adjust *ourselves* to His Law for life.

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Still Re-Thinking Church

By Steve M. Schlissel



Christians don't need to know everything to know something. They don't need all the solutions to the church's splintered condition to know that there's a better way. Like Rhymin' Simon sang, "I can't run but I can walk much faster than this." We may not have all the answers, but surely a humble look into the Word can help us do better, eh? ("Eh?" means, Canadian spoken here.)

Take church government, for example. The "biting and devouring" method has not only failed to yield much peaceable fruit; it has left many with two feet planted firmly in a lonely, sterile trench. Perhaps the chief difficulty encountered is the too-common conviction that the Scriptures are somehow bound to present us with a precise delineation of ecclesiastical polity. Doctrine, to be sure, is granted no wide berth or latitude. But we are inclined to follow Reformed minister J.L. Schaver in his assessment that the "Bible contains the general principles of church polity which the Church must construct into a framework, and to this it must add the details as expediency requires."

In our last piece we noted the learned Presbyterian John Macpherson's acknowledgment that codification of order in the early church was not *a priori* but rather in light of "the ever-growing need of the church." This, of course, was a neat New Testament parallel to the arising of order in Israel-on-the-way to the Promised Land. In Exodus 18, Jethro observed the patent inefficiency of Moses' "alone" administration (v. 14) and offered a better way based—it must be stressed—on expediency (vv. 17-18). He then outlined a strongly decentralized mode of administration that would furnish justice, satisfaction and relative ease (vv. 19-23).

We should perhaps point out that Arthur Pink, of blessed memory, and others have faulted Moses for heeding his father-in-law's counsel. "Moses did wrong," plainly posits Pink (who, interestingly, conducted much of his adult ministry without the benefit of membership in any church).

On the contrary, Moses did right, as his recitation of the event very clearly implies in Deuteronomy 1:9-18. The form served the function. In regard to the sanctuary, the direct prefiguring of the work of Christ, Moses was indeed warned, "See to it that you make everything according to the pattern shown you . . ." (Ex. 25:40; cf. Heb. 8:5). And the New Testament keeps up this strictness with regard to the teaching ministry of the church wherein Christ and His atonement are made known to the church and to the world. However, in regard to other arrangements, God was apparently pleased, throughout the Scriptures, to allow sundry forms to serve the

single function of administering His Word among His people, just as He, "in divers manners" (Heb. 1:1) spoke a unified message in time past unto our fathers. Arguments for a mode of church government which begin, "Christ would not have left us without exact specifications of form," both beg the question and ignore the facts and implications of what happened in Exodus 18 and the New Testament.

Of course, Christ has not left us without a form altogether: He has left us to build on the synagogue model. Yet it must be borne in mind that the synagogue itself arose out of covenantal need and circumstance, not out of express divine warrant. What is common to virtually all Biblical administrations is the presence of elders. There were elders in Israel before the Law (Ex. 3:16, *passim*); elders administering the Law (Deut. 21:19; 27:1, *passim*); elders in the Second Commonwealth (Ezra 6:7); elders addressed by the preaching Peter (Acts 4:8); and more importantly for our purposes, elders in the churches (Acts 11:30; 14:23, *passim*).

Following the regional, decentralized model of the synagogue, elders were ordained in every church (Acts 14:23; Titus 1:5; these two texts, incidentally, clearly imply that local churches truly and actually existed when the need for elders had not yet been supplied). Thus, that there ought to be a session or consistory caring for the affairs and folks in each local church seems clear.

That there must be regularly constituted wider assemblies, however, is not so clear. We do not dispute that there may be wider assemblies; on occasion it is even critical, vital for there to be such. Expediency, you see, sometimes requires them. However, to the proposition that there must be regularly stated meetings of fixed, authoritative, wider assemblies in order for there to be a true church, we do demur. Even the Westminster Confession's chapter (XXXI) on broader assemblies begins—it ought to be remembered—with these assemblies being seen as "for the better government and further edification of the church," not for its lawful existence.

Your homework, dear friend, is to read Acts 15:1-16:5, the text most commonly appealed to as somehow establishing the normativity of regular classes or presbyteries, and/or general assemblies and synods. We hope to examine the legitimacy of such an appeal, D.V., in our next article.

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

Counter-Cultural Christianity

By Brian M. Abshire



Another Fine Mess We've Gotten Ourselves Into

When Peter Hammond, missionary to the persecuted church, last visited Milwaukee, we took some time off one night to watch the movie "Gettysburg." Peter was amazed at how the film portrayed men bunched together in groups, charging fortified positions in frontal assaults. "Seems a bit suicidal," Peter remarked; "Why didn't they use fire and maneuver?" Always looking for opportunities to share my ignorance, I explained that their tactics were dictated by their technology. The average soldier during the War of Northern Aggression was armed with a single-shot, muzzle-loaded musket. The weapons were not accurate beyond a certain distance and had a very slow rate of fire. Troops had to stand close together and fire in volleys in hopes of hitting anything. Furthermore, the weapons were very awkward to reload, almost necessitating standing up to do so. And standing up is a sure way to get shot on the battlefield.

But what came through so powerfully in that movie, recreated by Civil War enthusiasts using authentic weapons and tactics, was the sheer courage, determination and integrity of the average soldier. They knew from personal experience the horror of war. They knew their chances of survival if wounded were negligible (no antibiotics, no anesthetics, with amputation being the treatment of choice); yet these men not only fought bravely, but charged cannon and enemy musket fire. While Pickett's charge now seems futile, think of the courage it took for those massed formations to walk directly into certain death. Peter's comment was that, "It'd be hard to find any Western men willing to face that today." He's right. Most men today would not and could not do what our great grandfathers did. Now there is nothing particularly wonderful about standing up and getting shot. But soldiers on both risked everything because of principle. They did what they did because they believed it had to be done, regardless of the personal cost. Such courage is hard to find today. I am reminded of news footage from the war in Vietnam; during the 1968 Tet Offensive an American soldier is seen hunkered down behind a large stone barrier, holding his M-16 over his head by the pistol grip and shooting

blindly, in the general direction of the enemy. Can you imagine this man charging a fortified position simply because his officers told him to? Possibly, but not likely. We give the Medal of Honor today for what were once routine acts.

The Loss of Biblical Masculinity

As we discussed the film, Peter compared the experience of those soldiers with the problems that he and other missionary organizations have today recruiting men who will stay the course. It appears that mission boards have a fantastically high failure rate; too many men sent to the field return before their tours are up. Peter's assessment was that they lacked self-discipline, integrity and basic Christian character. As long as such men were cocooned in a nice comfortable mission station everything was fine. But heaven forbid that such men should be inconvenienced for the Kingdom! In his own ministry, Peter said it was not the danger of being shot at while crossing a border, or forging a crocodile-infested river, or even the danger of disease that ran most people off the field. It was the simple things like lack of hot showers and different food that most Westerners couldn't handle. The point being of course, that courage, integrity and perseverance are desperately lacking in far too many modern men.

I am reminded of news footage from the war in Vietnam; during the 1968 Tet Offensive an American soldier is seen hunkered down behind a large stone barrier, holding his M-16 over his head by the pistol grip and shooting blindly, in the general direction of the enemy. Can you imagine this man charging a fortified position simply because his officers told him to? Possibly, but not likely. We give the Medal of Honor today for what were once routine acts.

Most Christians form their concept of what it means to be a man from our culture. Cultural influences are so powerful, often because they are so subtle. Scripture puts it this way, "Do not be deceived, bad company corrupts good morals" (1 Cor.

15:55). Psychologists call this "conformity behavior" or the tendency of the individual to change his behavior to fit with perceived group norms. The society in which we live exerts tremendous pressures on the individual. If Christians do not offer a consistent Biblical world view as an alternative, then our salt loses its savor and we end up adopting the same values as our culture. As long as the culture is Christian, fine, but when the culture is pre-Christian, post-Christian, or anti-Christian, then there is a serious problem.

After a hundred years of sociological changes resulting from the Industrial Revolution, and the growth of new religions, Western men no longer have a valid role model of what it means to be men. The cultural values have changed, and men have changed with it.

Most modern evangelical churches are firmly in the hands of the women since they are usually the most active, responsible members. And since women control the church, they tend to select pastors that fit with their ideal.

Christianized societies value self-control, discipline and hard, diligent work. Western men before the advent of eighteenth-century Enlightenment Humanism often lived far closer to the Biblical ideal than those of us born in the post-Enlightenment era. They too were susceptible to cultural forces, but at least those forces had been influenced by 1700 years of Christianity! The concepts of duty, honor, courage were ingrained in young men at an early age. Puritan fathers taught their sons the value of hard work, perseverance despite adversity, and that they had a calling higher than themselves to which they had to be devoted. As a result, such Christian men built the foundations for modern prosperity.

But with hard work also comes increasing prosperity, a prosperity that allows a degree of comfort and ease and takes considerable Christian character to overcome. God's people historically do well in adversity; it's prosperity we fail at. By the latter decades of the eighteenth century, New England pulpits rang with stern warnings of God's judgment on the indolence of the youth. Rather than building on the spiritual foundation of their parents and grandparents, succeeding generations of Puritans squandered their heritage by flirting with the new religions of Arminianism; Deism; Unitarianism and Pietistic, Evangelical Revivalism.

Furthermore, with the advent of new secular religions in

the ninetieth century came new religious values, values that placed the welfare of the individual as preeminent. Modern technology eliminated traditional role distinctions, allowing women to assume more and more power in the culture. Material prosperity created soft bodies, idolatry created soft spirits, and technology finished the job. The twentieth century has waged a successful war against Christianity and therefore inevitably a war against Christian men. Emasculated by a feminized religion; sundered from a consistent, Biblical world view; handicapped by a technological culture where his traditional skills were no longer needed, modern men lack the theological and sociological back bone necessary to make successful warriors for the kingdom.

Most American men, freed from their domestic responsibilities, now live in semi-permanent adolescence, consumed with pleasure, self-indulgence and personal gratification. Birth control and abortion-on-demand allowed women the same freedom to sin with impunity that men had often enjoyed in the past. The sexual revolution of the 60s turned into a bad bargain for women. After a heady decade of debauchery, these same women were left without significant relationships and the responsibility of raising a family on their own. The most common type of marriage in America today is serial monogamy: *i.e.*, only married to one person at a time, but changing partners when opportunity or inclination allows. The last three decades have seen an increasing number of men dumping their middle-aged wives for sexy young nymphets.

Most modern evangelical churches are firmly in the hands of the women since they are usually the most active, responsible members. And since women control the church, they tend to select pastors that fit with their ideal. Even in churches where women may not hold formal office, they still pull the strings; and the pastor had better be what they expect and want him to be.

Pastors cooperate in their own emasculation. Since most have no greater vision of the kingdom apart from the local church, growing the church is equated with extending the kingdom. Since the most visible measure of success is a large number of people showing up on Sunday morning, numerical growth becomes the greatest and highest good. I actually heard a specialist on church growth from a major Reformed seminary state that the greatest challenge for the PCA was how to recruit more women for positions of leadership. It seems that since the office of elder is restricted to men, upper-middle-class white professional women are hesitant about joining the church. In order for the PCA to continue growing, he argued, we have to appeal to these women. Therefore, he advocates relegating the elders to an "oversight" group that meets once a year, and turn the actual government of the church to committees. Since there is no formal provision preventing women from serving on committees, even as "chair-persons," they could therefore take their rightful place as leaders in the PCA. "Reformed" pastors across the country are actually hiring this man to teach them how to grow bigger churches. I rest my case.

The Biblical Model

If we want to know what men are supposed to be, we first

have to understand what God created them to be. Genesis 1:26ff is the classic text. Man was created in the image of God, as a viceregent, and given the responsibility to exercise dominion over His creation. Please note though that God chose to reveal Himself, not in theoretical or theological language, but in terms of His creative acts; *i.e.*, He creates something out of nothing, and then fashions and shapes that creation so that it is all very good. God's first revelation of Himself in Scripture is in terms of His work.

No analysis can adequately deal with contemporary role confusion unless it begins with this most fundamental fact; Man was created for work. God has a divine call on each man's labor to subdue the earth. While Rushdoony notes, man's original work was aesthetic and scientific, to tend the garden and classify the animals, it was still work. Man was not created to live an aimless, indolent life.

It was only after Man began his dominion work that God created a helper, suitable for him. Woman was created for Man (*cf. 1 Cor. 11:8-9*), to assist him in subduing the earth. Therefore there are unique sex roles that God Himself has determined for men and women. Those roles are not determined by relative cultural values (real men don't eat quiche, work in the garden, or do dishes) but rather by the Creation ordinances. Man was created to do a task; Woman was created from him to assist in that task. As in the nature of the Godhead itself, Man and Woman enjoy equality of honor, but have distinct functions (*cf. 1 Pet. 3:7*).

It is crucial to note that the curse in Genesis 3 does not alleviate man's responsibility to work, to be fruitful and multiply, to fill the earth and subdue it. Instead, the curse simply makes this work more difficult. The man must now work for the very substance of his life; by the sweat of his brow will he eat bread. In the same way, the woman's task in child-bearing now occurs with great pain, but immediately after being driven from the garden, the woman bears children, and is given her name of "life bearer." The responsibility of the dominion mandate continues; the process just becomes more difficult.

The Genesis account also reveals that the fundamental sin of men is an abdication of responsibility, a refusal to exercise dominion on God's terms. In the garden, Adam followed Eve's lead; he did not protect her from temptation, and where she led, he followed. When confronted with his sin, Adam immediately tried to shift the blame to his wife, and ultimately back to God. Hence as a culture becomes more consistent with its rebellion to God, men will increasingly pervert, flee or distort their dominion duties. The more irresponsible a nation's men are, the closer it is to judgment.

Building Godly Men

The foundational sphere of government is self-government. Unless a man is self-governed, he cannot exercise dominion in his home, calling, church or state. We need men, godly men, men of character, integrity and perseverance who will stand up amidst adversity, speak the truth in love, boldly proclaim God's statutes, judgments and laws, and make them work consistently in the real world.

Therefore, the first step in building godly men has to be a

commitment to personal holiness. Holiness is often seen as separation from the world, but true Biblical holiness is consecration to God, a dedication and submission to God and His Law. Rushdoony has noted that the word "sacrament" comes from a Latin military term that referred to a soldier's oath to his legion. Though the term itself was not used in the New Testament, both baptism and the Lord's Supper were seen by the early church as more than simple rituals, but rather as essential components of the covenant. Through baptism, we are brought into the visible community of the elect; through the Lord's Supper we demonstrate our allegiance to Christ as King. Yes, the sacraments are "means of grace"; but they are also visible testimonies that ought to remind men of their duties before their Lord. As important as the sacraments are, they cannot be separated from the Word. The Word of God is the spiritual meat of personal holiness. God's men need God's Word. And let me clear here: I am not talking about a bunch of theologians sitting in an ivory tower discussing esoteric aspects of arcane doctrine. Granted, I love doing that, but it's my calling. Real men of the Word are those who understand the Law and its implications to life. Deuteronomy 6:4ff is very clear here. We read the Law, we meditate on the Law, we discuss the Law, we teach the Law to our children so that we might become doers of the Law (*cf. Josh. 1:8, Jas. 1:25, Jn. 14:21*, etc.). It ought to be every man's goal to be able to sit in the city gates, dispensing wisdom and justice because his life is being conformed in every aspect to God's word. Therefore men's Bible studies are crucial, studies that focus on teaching practical obedience to the principles, statutes and commandments of our King. Rushdoony once pointed out to me why Reformed churches have a communion table in front of the pulpit; to tie the Word and Sacraments together. The Word is His command to His people, the Sacraments are our oath to God to obey Him (and His grace to us that empowers us to do so).

Secondly, each man must see his labor as worship. Everything he is and has belongs to God. Whatever he does for work, providing it is lawful, is acceptable to God and worthy, as long as it is done "unto the Lord" (*cf. Col. 3:23-24*). Rather than seeing work as a regrettable necessity, as a way to finance one's pleasures or pump up one's ego, work itself is good. Men must become diligent, conscientious in their labor. God in His sovereignty has gifted men differently and providentially placed them in various situations. Sometimes, men find themselves working at callings that are less than satisfying. Sometimes, men must sacrifice a rewarding career or more enjoyable work for the benefit of their families. Remember, we are a nation under judgment, and as a result, many men find their work "laborious." It is only the asinine influence of self-absorbed humanist propaganda that leads men to believe their labor is worthless unless it is "fulfilling."

Thirdly, as time and opportunity allow, families ought to work towards establishing family businesses. Self-employment not only frees us from the tyranny of working for others; it also fosters the kind of hard, diligent labor that God blesses. We are not there yet; most men today could not assume the responsibilities necessary when working for themselves. There

is a lot of the slave mentality rampant in Christian circles today. A slave seeks security first and foremost and so sells himself and his family into bondage (1 Cor. 7:23). Sometimes, there is no other option. But a godly man will seek freedom and the responsibility that goes with it.

Fourthly, in order for men to lead effectively at home, they must have godly women to help them. Thus before a man gets married, he ought to know his dominion calling and be working diligently at it. Furthermore, he must select a woman who will support and assist in that calling. Rushdoony notes that in ancient Israel, a man had to pay a bride price that equated to three years of his labor. This bride price not only became the woman's social security, but also demonstrated to her father that this man was responsible. It also ensured that a man valued highly the wife that God gave him. If he worked for her, he would treasure her as the gracious gift of God she is. Godly women would do well to carefully evaluate potential suitors as to their callings. The issue should not be, "Do I love him?" but rather, "Do I respect him?"

Finally, godly men must find churches where they are admonished and instructed in their roles and where the pastor teaches sound doctrine applied to life. Sadly, as the stack of letters, faxes and e-mail messages on my desk testify, there do not seem to be a lot of such churches available today. Some have opted out of the institutional church altogether, and who can blame them? Why attend a church with a mushy-headed preacher who won't take a stand, adjudicate a problem, confront sin or teach the truth?

But allow me to be really radical for a moment. If a healthy church is vital to one's spiritual growth and development, if the care of godly elders who keep watch over our souls (*Heb. 13:17*) is so crucial to building warriors for the Kingdom (something no tape ministry can do, no matter how brilliant the teacher), then why do we continue to live in areas where there is no solid witness?

It is one thing to have a vision to reach a certain area and so start a church in a spiritual wasteland. But I am always a little skeptical when a home church never seems to grow beyond the immediate family. Could it be that so many Christians lack good churches because they are not sharing the gospel and starting a new church (it takes only ten tithing families to hire a pastor)? Or could it be that they value their economic situation above their spiritual one? Our ancestors made the arduous journey to this country, giving up land, jobs and families just so they could have sound churches for their children. Maybe more of us ought to think carefully about why we are living wherever we are living. For the sake of our wives, and our children and their future, perhaps we too ought to consider moving to areas where we know there are sound churches, even if it means some career or financial sacrifices along the way.

These very basic principles are only the beginning but offer the potential of reforming our culture. Men must find their calling, work diligently to fulfill it, find wives who will support and encourage them, in churches that assist and not undercut them. The Kingdom needs men, and it is out of these kinds of families that such men will grow to change a world.

Shall Africa Die?

By A. R. Kayayan

Four years ago when I met Eric in Cotonou, Benin (West Africa), he was a young university student. A year ago he had discovered our French broadcast, *Perspectives Réformées*, and was converted to the Reformed Faith. At the end of our conversation I asked Eric what his plans were after graduating. I remember his response as if it were yesterday: "Do you remember what you have written in one of your books about that Dutch gentleman, pastor, theologian, professor of theology, founder of University, journalist, philosopher and Prime minister, Abraham Kuyper? I WANT TO BECOME THE ABRAHAM KUYPER OF AFRICA."

During my recent visit to Benin, I met him again; we had been asked to give a lecture in his University. He had started a young Christian people's movement, with the motto: "TO SAVE THE SOUL OF AFRICA." He is one of the most promising future leaders of the continent. No wonder he has been elected, a Christian, as the president of all University students of Bénin. (Some time ago, before his stepping down from his position, the "Christian" president of the country had decreed VOODOO to be the official state religion of Bénin!). Eric has now received a scholarship to attend one of the most prestigious European universities, in Louvain, Belgium.

"To Save the Soul of Africa" is inspired by the Biblical and Reformed convictions which our broadcast in Africa (as well as in Canada and Europe) has proclaimed now for more than twenty-six years.

Thanks to the untiring interest of Rousas John Rushdoony, it has been possible for me, after my "official retirement" in June 1995, to visit again "The Beloved Continent," its "crying children," a huge wound on the Heart of Humanity. My son Eric, who is attending the Potchefstroom's Theological School in South Africa, accompanied me during this trip last June and July. What he saw, observed and witnessed, what he experienced during the rather short visit to four of Western African countries (Cameroon, Ivory Coast, Benin, Togo) has confirmed him in his calling, and conviction, that he must enter such a ministry, after his graduation very soon.

Report on the Africa Trip

In Douala, Pastor Bernard M., leader of a small denomination, which seceded from one of the most "bizarre African cults," is despairing, nevertheless very confident too, for the renewal and reformation of Christianity in Africa. "*Mon Pasteur*, we can no longer be satisfied," he tells me at our very first meeting, "with clapping hands, shaking heads and with dancing and prancing, shouting endless Alleluias, to express our Faith. We urgently need solid Biblical training, and appeal to you to help in this respect." Space does not allow me to reproduce in totality his letter explaining the plight of African Christianity. Books, cassettes, correspondence courses are being sent to Douala and Yaoundé the capital, as well as to other parts of the starving-for-

reformation continent and crying to "Save our Soul." In the face of the needs we sigh because of the extremely limited resources at our disposal and the adequate help which has been denied to such a ministry.

In Yaounde, Vincent de Paul B. is one of my most faithful correspondents. For some years he has attended a theological school with some very strange Reformed doctrines, such as premilleniarism and dispensationalism. No wonder my books are "outlawed and put on the index" by the American Director. Vincent de Paul can no more stand these and several other oddities; he with some of his friends have decided, whatever the price, to start a really Reformed — by the Spirit and the Word — Church.

The first time I had met with Joseph N. in Abidjan Cotonou, he was a shy 22-year-old listener. He had traveled, almost on foot, all through his town, some 200 kilometers from the capital. For several years I had lost track of him. A couple of years ago he surfaced. He has entered the ministry. He expressed his strong conviction for a genuinely Reformed church. When I met him again in June, he reminded me what I had said during our first meeting: "Joseph, do the work of an Evangelist." As we were discussing the ecclesiastical situation in the country, I ventured the idea that something serious could be undertaken there. The reaction of Joseph was sudden and almost shocking. "Mon pere," he said, "were it not for those words you just uttered, our meeting, even your visit to Abidjan would have been useless! We are ready to undertake such an action." When I observed that the material means were not sufficient, and his health and economical condition with six children precarious, he bluntly reacted: "God will provide. This is not time to hesitate for such reasons." Joseph is dissatisfied with the church, which other correspondents tell me, has a very shallow preaching and teaching not helping grow in faith and in action. Like in Cameroon, a new Reformed denomination is being officially started, here too.

While the car, a specimen of a splendid production, probably of the forties or fifties (had the old Latins seen this vestigia of the automobile industry, they no doubt would have exclaimed: *sic transit gloria mundi*), was taking us from Man to Danané, in Ivory Coast, the two young ministers, Bernard and Patrice, were curious to know what my name — Kayayan — meant. I explained its Armenian origin. "Do you know that in our local language, Kayayan means Watcher?" I knew that when preaching to the congregation I needed to completely modify my sermon! My message would be about "Watchers" over the African Soul. The congregation had come already the previous evening. But "Air Ivoire" flight (which many call Air-Perhaps — perhaps it will take off, perhaps it will . . . land), had detained us. People had come again early the following morning. To be "Watcher" and announce the coming of the dawn: what a privilege in the heart of the suffering continent! These churches will now join Joseph and others to form the New Reformed denomination in Ivory Coast.

In Lome, Togo, after an adventurous and highly risky ride, in the hands of an uncautious young chauffeur — jumping over holes and almost flying over the curves — we landed late in the evening. My surprise was great. When we arrived on

that Friday evening, people had come from three hundred kilometers on Monday and were waiting in the lobby of the hotel. We had a rather short time to meet and discuss ecclesiastical and doctrinal matters, but time was used with great profit. Pastor Afan of Lomé and his council, many others, had one request: How to start a Church on a Biblical and Reformed basis. The denomination(s) they belonged to were the type of a moralistic type one discovers on every step, and even some very queer groups. Like in Cameroon, and Ivory Coast, those dissatisfied have decided to start a new church. They are listeners of our broadcast, readers of our literature, correspondents of many years.

When I observed that the material means were not sufficient, and his health and economical condition with six children precarious, he bluntly reacted: "God will provide. This is not time to hesitate for such reasons."

In Bénin, several churches have already been established as a Reformed denomination. The amazing alertness of teenagers, some of them scarcely between 16 or 17 with a keen interest for the Reformed Faith, has been one of the rewards while visiting Africa. Invigorating too, for the old minister that I am. Sylvestre Ciza is from Bujumbura, Burundi. He is one of the leaders of the newly established Reformed Evangelical denomination, with some ten churches in the country. Sylvestre has gone through unheard of tribulations and tortures. Twice his house has been burnt, and all the books he has received from us were stolen or destroyed. Recently he was beaten badly, his wife sexually molested, and his little child left in bad shape. His latest letter did not contain complaint; on the contrary, he expressed his determination to continue the ministry. He needs theological training. After many attempts to bring him to the States, I finally chose to direct him towards an evangelical Institute of Theology in Africa. His school fees and living expenses for the family will not exceed two thousand dollars a year. Plus his flight from Burundi to Ivory Coast. I am praying for the funds to come.

In this same Institute, the Faculty, the majority of them being highly qualified North American professors, as well as the more than fifty students, welcomed us almost triumphantly. All of them had received Calvin's *Institutes* and several of his commentaries, as well as hundreds of copies of our own literature.

In Rwanda, where I was planning to go two years ago, just before hell emptied its demons to devastate the country, we had seen the formation of a Reformed community with Donatila and her husband. It is useless to add that there is no longer a trace of them and I am without news from my friends.

A letter from the Central African Republic informs me of the events during the recent army riots. Our correspondent, a church leader, who uses our literature as a lending library, says that not only all his belongings were looted, but also all of Calvin's *Institutes* and commentaries and our publications were taken away as if they were the most precious items! Shall we lament or rejoice? The Lord may use these books and our cassettes for another purpose.

Letters from Congo and Burkina Fasso, Zambia and Tanzania, and Haiti, tell how much my broadcast, the literature, the personal correspondence, mean to hundreds of our friends, who are spiritually starving for the Word of God. They have no other Biblical and theological resources except that which we provide.

Ministry Update

Perspectives Reformees, our French-language outreach, started in 1969, for the French-speaking world — Canada, Europe, Africa, the Carribeans. From the very beginning our special concern was not only to use the radio waves but also the written material. More than 45 titles have been produced during those past years. Carmen, my wife, has helped me more than a simple "secretary." The large central-African country of Zaire alone counts more than 250 congregations (the Eglise Réformée Confessante). Two Reformed denominations, an American and a European one, are closely following the work started by our Broadcast ministry.

Regular visits to these countries, personal letters offering pastoral direction, and sending abroad more than ten students for theological training — one of them in South Africa preparing now for his Ph.D. under the guidance and the powerful intervention of the Spirit and the Word, have contributed to the Biblical and Reformed understanding of the Christian Faith. A correspondence course called Didaskalia has registered several hundreds of young students. It consists of two levels:

Level A: basics of Christian Faith, with Introduction to OT and NT, Introduction to Christian doctrine, Catechism of Heidelberg - Explanation of Christian life, and Church history — prepare in two years those who in their local churches may prove helpful in the ministry.

Level B: more advanced, with Biblical and Systematic theology, Ethics, Pastoral theology, Religions and Cults, Apologetics and Christian philosophy (Rousas J. Rushdoony's and Van Til's, translated into French, is one of the textbooks used in this last course). For lack of funds, the North American organization I served, may no more be able to assist me in this branch of the ministry. I am also trying to secure the official recognition of a French-speaking theological institute, which may deliver a diploma after the completion of the course.

One of our latest undertakings is the constitution of an African Reformed Alliance (A.R.A), among the several denominations mentioned above. The project has been received very favorably.

"Shall Africa Die?" asks Ka Mana, an African Roman Catholic priest, in one of his books. The essay is one of the most brilliant and realistic analyses on the African situation I have ever read: a serious and urgent challenge to Africans to forsake forever their "mythologies and their fantasmagories and their servile aping of the West." As a Protestant, I have to admit that I often feel frustrated considering the absence of Protestant "thinkers" with the same intellectual power the Roman Catholics have produced. Protestant missions have undoubtedly achieved some good things. Yet one must objectively recognize that we have not been able to prepare elites such as the Roman Church has achieved!

Notwithstanding this, I was also saddened by the conclusion of the Roman Ka Mann. It expresses the philosophy to which we have been accustomed for some three decades: theologies of liberation, revolution, violence (though the author does not explicitly advocate them). Yet the thinking is also an expression, the natural outcome of the perennial Roman Catholic syncretism, and natural theology, plaguing Christianity since the Middle Ages.

Shall Africa die soon? It may, unless eyes, minds, and hearts are turned to the Lord of Africa, not to African despots, nor to Western vultures.

Eric A. has launched his: "To Save the Soul of Africa." Others, more modest, with their newly acquired Reformed convictions, are actively involved in such a task. The Word of God understood as Gospel and Law, will help Africa not only to survive but become a powerful witness in the face of the degenerate Western culture and civilization. To achieve that goal my African friends are aware that the "Africanization" of Christianity is futile. We seek rather the "Christianization" of Africa.

Will Western Reformed Christians understand not only what the plight of Africa is, but also get actively involved in a task, for which, as a couple, we are deprived of adequate means, unable to respond to crying needs.

P.S. — (For some incredibly...unbelievable pretexts [excuse the redundancy] of insipid administration, our French Ministry until now called *Perspectives Reformées*, linked with my name and address, can no longer be used. Therefore this ministry will be called: "REFORMED LIFE AND FAITH."

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 to Reformed Faith and Life, 12233 S. 70th Ave., Palos Heights, IL 60463. Phone 708-361-8792. E-mail arkcar@aol.com.

Bill of No Rights

By Lewis Napper

We, the sensible of the United States, in an attempt to help everyone get along, restore some semblance of justice, avoid any more riots, keep our nation safe, promote positive behavior and secure the blessings of debt-free liberty to ourselves and our great-great-great grandchildren, hereby try one more time to ordain and establish some common-sense guidelines for the terminally whiny, guilt-ridden, delusional, and other liberal, Commie, pinko bedwetters.

We hold these truths to be self-evident, that a whole lot of people were confused by the Bill of Rights and are so dim that they require a Bill of No Rights.

You do not have the right to a new car, big-screen color TV or any other form of wealth.

More power to you if you can legally acquire them, but no one is guaranteeing anything.

You do not have the right to happiness. Being an American means that you have the right to pursue happiness.

You do not have the right to never be offended. This country is based on freedom, and that means freedom for everyone — not just you! You may leave the room, turn the channel, express a different opinion, etc., but the world is full of idiots, and probably always will be.

You do not have the right to be free from harm. If you stick a screwdriver in your eye, learn to be more careful; do not expect the tool manufacturer to make you and all of your relatives independently wealthy.

You do not have the right to free food and housing. Americans are the most charitable people to be found, and will gladly help anyone in need; but we are quickly growing weary of subsidizing generation after generation of professional couch potatoes who achieve nothing more than the creation of another generation of professional couch potatoes.

You do not have the right to free health care. That would be nice, but from the looks of public housing, we're just not interested in public health care.

You do not have the right to physically harm other people. If you kidnap, rape, intentionally maim or kill someone, don't be surprised if the rest of us get together and kill you.

You do not have the right to the possessions of others. If you rob, cheat, or coerce away the goods or services of other citizens, don't be surprised if the rest of us get together and lock you away in a place where you still won't have the right to a big-screen color TV or a life of leisure.

You do not have the right to demand that our children risk their lives in foreign wars to soothe your aching conscience. We hate oppressive governments and won't lift a finger to stop you from going to fight if you'd like. However, we do not enjoy parenting the entire world and do not want to spend so much of our time battling each and every little tyrant with a military uniform and a funny hat.

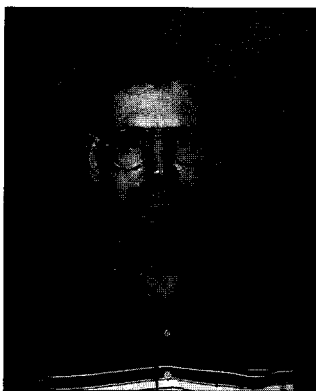
You do not have the right to a job. All of us sure want you to have one, and will gladly help you along in hard times; but we expect you to take advantage of the opportunities in education and vocational training laid before you to make yourself useful.

You do not have the right to happiness. Being an American means that you have the right to *pursue* happiness — which, by the way, is a lot easier if you are unencumbered by an overabundance of idiotic laws created by those around you who were confused by the Bill of Rights.

Lewis Napper is a 38 year-old computer programming from Mississippi.

Historical Criticism and the Bible (Part II)

By Joseph P. Braswell



In part one I argued that because Christians infortuitously conducted their apologetics in terms of the Nature / Supernature framework, science has dismissed their claims to a supernatural revelation, proposing instead naturalistic alternative explanations. Accordingly, should we endeavor to point out that naturalistic theories are inadequate accounts, this will still not justify a supernatural explanation to the minds of the scientific critics.

The Root of the Conflict

The problem goes beyond what is generally taken as the prevalence of an antisupernaturalistic bias among many in the sciences and scholarly fields. Consequently, our polemics against the unwarranted nature of this metaphysical assumption miss the basic, underlying issue. Science, when confronted with what appears to be a violation of natural law, will simply leave the matter unexplained for the present, awaiting and anticipating a future breakthrough (either additional information or a new conceptual model) that will allow it to conjecture a satisfactory

(i.e., a naturalistic) account of the phenomena. The reason for this procedure is really quite simple: If God is unknowable by science (and he, as transcendent, is inapprehensible apart from revelation, while autonomous science — the science legitimized by Nature/Grace thinking — ostensibly operates apart from revelation, by reason alone), science cannot appeal to him as an explanatory principle — a convenient, easy escape via a *deus ex machina* — every time it confronts a difficult problem, for the unknowable explains nothing (or can “explain” anything and everything). The constitutive principle of demarcation precludes appeal to mystery (understood according to the non-Christian principle of discontinuity — the *unknowable-irrational*) to explain mysterious anomalies. In its theoretical models, *to be* is to *be known*; the unknown cause cannot be conceptually posited as having reference, but is merely a limiting concept.

In dealing with the naturalist, our appeal to the extraordinary *wonder*-character of miracles as unrationalizable *anomalies* (violations of natural law) reduces them to *mysteries*. There is no empirical difference between an oddity and a miracle. Since, according to the Nature/Supernature scheme, we have granted science rights (autonomy) within nature, it can only understand the mysterious according to the non-Christian principle of discontinuity, as the irrational-unknowable *brute* fact. It cannot understand what the event means or comprehend how or why it occurred. Everything about the event is left an inexplicable mystery, involving unknown causes. Yet we do not want simply to present an oddity for *Ripley's Believe it or Not* or *Unsolved Mysteries*. We want the event in question to be understood as a *sign*, as a *revelation*-event — a special type of theistic fact. Genuine miracles are not inexplicable, and to present them as such merely adds a *paranormal* dimension to nature, presenting them as akin to Spontaneous Human Combustion and other inexplicable phenomena in our mysterious universe. But in a universe of random chance, anything is possible, and we have failed to place our wonders in their proper context. How do we move from brute fact to God-interpreted fact? How do we warrant interpreting the event as a *miracle* — a special-revelatory witness-event — if we do not insist that the event must be interpreted *Biblically* (by Word-revelation)? How then do we warrant appeal to Scripture if the appeal to the wonders was supposed to confirm supernaturalism and consequently the possibility of the theistic world-view and a supernatural revelation? The naturalist can here simply turn our argument against a “supernaturalistic bias” upon its head, for it seems that *we* are the ones who are attempting to legislate what is and is not possible in *nature* in order to meet the standard of positing the supernatural only when necessarily compelled to do so by the impossibility of naturalistic alternatives.

Why We Must Jettison “Nature/Supernature”

Unless we rid ourselves of the Nature/Supernature scheme, we will make no progress in attempting to buttress “supernaturalist” claims by appeal to empirical evidence, and since modern science feels it has a right to the empirical world (indeed, it claims that it is the only reliable method for obtaining epistemically justified truth about the empirical world), any attempt on our part to exempt specific events

from the domain of scientific inquiry is considered to be the same sort of dogmatic-authoritarian obscurantism that interfered with Galileo (at least according to the popular mythology). Science must remain autonomous from faith to engage in free inquiry, and any interference by theology impedes its progress.

Thus, we will get nowhere if we do not dispense with the framework of Nature/Supernature. It does no real good simply to challenge the supposed antisupernaturalistic bias in science if we do not challenge the autonomy of science and situate reason within the bounds of revelation. There is of course some limited value in calling into question any *a priori*, universal negative judgment about what events are and not possible, but does the possibility that event X can occur (that we are not warranted to exclude it *a priori* as impossible to occur) provide us with any information about its nature or quality, or about its causal source? Indeed, does not this line of argument *naturalize* the event? At any rate, establishing that science cannot assert dogmatically that a corpse *cannot possibly* be reanimated does not prove that such an extraordinary event is necessarily *supernatural* unless we are equivocating on our use of the term.

In any event, as mentioned previously, science has long ago amputated *supernature* as an extraneous construct that was but a vestige of the *Alte Metaphysik*, an anachronism of a bygone, prescientific age — the Age of Faith. It has sought to conceive of nature in a nonmetaphysical way as but our universal construct representing the realm of empirical phenomena that exists as but a brute fact — the *Given*. It is nothing more than the range of human experience, the empirically *knowable*. Whatever is measurable (quantifiable), whatever makes an empirical difference and produces observable phenomena, is natural (and accordingly, even the *mysterious* is natural). We may correctly insist that phenomenalism in even its most positivistic incarnation still implies a metaphysics of impersonal chance and is thus prejudicially *antitheistic*, but this objection moves us into the camp of presuppositionalists and is possible only when we quit thinking in terms of Nature/Supernature with no delusions about epistemological neutrality within the sphere of nature as supposedly common and neutral ground of the rational natural man.

The Problem in Historical Criticism

Historical criticism justifies its enterprise by appealing to the humanity of the Bible. The historical-critical scholar might ask us how it is that we could possibly object to his method, since we say we believe in this humanity. Shall we simply rail against an alleged antisupernaturalistic bias and insist on the supernatural element involved in the processes of inscripturation? But surely, following the idea of a scientific history (history as social science), he is correct in bracketing out anything that does not lend itself to historical explanation as he subjects Scripture to the historical point of view. If it is legitimate to study Scripture historically at all, can he be faulted for seeking as a historian to explain as much of the phenomena as possible according to the methods of historical research? And as a historian, believing in the autonomy of scientific

investigation, he betrays his craft and does poor history if he allows ecclesiastic articles of faith to dictate what are and are not acceptable explanations.

We have previously seen that Nature/Supernature justifies the assumption that nature is not revelational. This being the case, the historical-critical scholar is bound to historicism. History is the most ultimate context to which the historian can appeal, and man is reduced to a purely historical being: a being determined by his historical situation, nothing but the product of his history. Particularly, man cannot be understood in terms of a theological anthropology as the image of God and placed in the context of *coram Deo* existence. Without this determination by relativity to God, man is cast adrift in pure temporal flux (the ultimacy of open-ended temporal process), into historical relativism. History is not revelational of the eternal plan of God that transcends history and thus the historical process comes to be viewed as the final reference point for understanding all things human. The historical process cannot be seen as *covenant history*, as revelational of God's eternal purpose and of man's covenant response.

Accordingly, a scientific account of the Bible will inevitably miss what *we* mean by its supernaturalness, and we must "take it off the table" as not open to scientific investigation, as not a historical artifact. We must insist that applying historical criticism to it is illegitimate, because this methodology cannot treat it as revelation, only as a historical artifact. It treats of its humanity, but it conceives of this in terms of historicism because it cannot place man in his ultimate context as covenant being.

It does no real good simply to challenge the supposed antisupernaturalistic bias in science if we do not challenge the autonomy of science and situate reason within the bounds of revelation.

This view of the human element of Scripture causes investigation of the human factor to obscure the revealed content and render the divine opaque, leaving us with no other option than the Barthian indirect relation of the activist Word of God and the textual word of man. We posit *Geschichte* only because we concede to *Historie* its presumed rights as an autonomous science. Yet the Barthian category of *Geschichte* does not exempt the Bible from *Historie* or provide the historian with a criterion as to why so-called *redemptive-historical* events are not subject to historical understanding. Without a point of contact between *Historie* and *Geschichte* (or between the *general* and the *special*) we can only exempt miracles from the historical method by a dogmatism that the historian, due to his principle

of autonomy (a principle validated by Barth), *must* ignore in scientific integrity.

To subject the Bible to historical criticism is to presuppose that the Bible is not what it claims to be.

The Necessity of a Christian-Theistic Epistemology

Only if we argue for reason within the bounds of revelation — a Christian-theistic epistemology — can we exempt the Bible from historical criticism. A Christian philosophy of science limits science to the realm of general revelation as its proper field of investigation, and it orients the scientific perspective to the idea of creation as this original order continues to be worked out in providence. However, a Christian-Theistic philosophy of revelation correlates general and special revelation as interdependent. General revelation presupposes special revelation and vice-versa; neither can be understood without the other, and thus neither can be approached in abstraction as autonomously self-interpretive. The meaning of one refers to the other and can only be understood in the context provided by the other in mutual illumination. Science, however, can only predict (and retrodict) within the field of the providential regularities of the general-revelational creation-order; it cannot predict special-revelational events or explain them by recourse to general revelation. Thus, the Bible as special revelation cannot be subjected to historical method, nor can any miracle. A miracle (because a divine act that is special-revelational in character) can be interpreted only by special-revelational Word-revelation, and the Bible can only be interpreted as it witnesses to itself in self-authenticating self-attestation. Of course, since general revelation is the backdrop of special revelation (the presupposition for understanding special revelation), special revelation can take up general-revelational facts (theistic facts) as raw material in its accommodated character of communicating to man concretely within his historical context (*e.g.*, suzerainty treaties, conventional literary forms, etc.), and historical research can shed light on such phenomena (hence, grammatical-historical exegesis), but understanding of the historical contextualization (enculturation) is but prolegomenal background-research to the central exegetical aim of drawing out the revelational meaning of the Word of God — a task that cannot be reduced to a thoroughgoing historical explanation of Biblical events and stories.

The Limits of Historical Inquiry

Historical criticism can treat the Bible only as it would any other text. In terms of its principle of continuity it draws analogies from the way other texts and traditions came to be. It focuses upon immanent *processes* at work in history, seeking exhaustively to explain the composition of the literature in

terms of economic and socio-political factors. We can certainly grant the role of such factors under the providential control of the Lord of history, for history reveals and works out his sovereign purposes, but we must recognize *mystery* (and here distinguish between the Christian and non-Christian understanding of mystery) in the processes involved in the history of special revelation. Moreover, our real concern is with the *product*, not the processes *per se*. We are primarily interested in the *what*, not the *how*, with the message of the text itself, not with what lies beneath or behind the text in a reduction of the text and its message to the processes supposedly involved in its composition. While we must read the text in its context (as it speaks to specific occasions and circumstances — the *original intent*), historical criticism undermines the authority of the text, for it cannot locate *normativity* and understand the canonical *product* as more than merely another stage of development that can only be *described* alongside all earlier stages of tradition. While we must take due note of the situation into which the Word of God concretely comes, the circumstances addressed by that revelation, we must not attempt to deconstruct that Word in a reductive analysis that dissolves product into process and source.

To subject the Bible to historical criticism is to presuppose that the Bible is not what it claims to be. For this reason evangelicals have traditionally rejected the legitimacy of historical-critical exegesis for understanding the Bible. The false starting point can only distort interpretation, can only lead to erroneous conclusions. However, it takes a Christian philosophy of history and a Christian philosophy of science (including a Christian historical method) to understand why the Bible cannot be made the object of historical inquiry, why attempts to do so must fail to discern what actually occurred in the special field of (special-) revelation-history. Thus, we must expose the bankruptcy of non-Christian presuppositions and demonstrate that science cannot be autonomous. We must argue for Christian presuppositions, for the necessity of adopting of the Christian-Theistic world-view (learned from the Bible) as the only alternative to skepticism. We must demonstrate that the only reason historians can do historical research at all is that they, often despite themselves (contrary to principle), assume in large measure a Christian philosophy of history. Our taking exception to a historical-critical reading of Biblical history can only proceed from nothing less than a radical challenge of non-Christian historical method *in toto*, for only by repudiating that method as such can we assert the categories (the distinction between the general and the special) that properly limit historical interpretation in a manner that places Biblical revelation-events off limits.

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Report From Zambia

By Monte E. Wilson



Flying into Zambia I sat next to an auditor for the World Bank. After a few pleasantries, she mentioned that she was “quite concerned” about the President’s stand “against democracy.” It will, she sighed, “Bring economic aid to a halt, at a time when the nation still needs so much more.” I asked her to explain to me just how President Chilubah was resisting

democracy. “Well, he will not allow Kaunda to run for election.” When I reminded her that this was the man who raped and plundered Zambia for 27 years and left the nation with a 6.6 billion dollar debt, her only retort was, “Well, maybe he has changed . . . and maybe the people will want him as their President.” (I found out later that, as in our Constitution, a person must be a citizen of the nation to be a President: Kaunda is not a citizen. But I am sure that this too would be a minor point of no consequence to our friends at the World Bank.)

Democratic Hypocrisy

Let’s face it. The problem has little to do with who can run for office and who cannot. The crisis for the donor nations (USA, Germany, Switzerland, UK, *et al.*) is that a professed Christian is the President of the nation and he has sworn to re-build Zambia upon the Word of God. If people vote for a Socialist, fine and good. The People Have Spoken. But if they vote in a Christ-worshipping, Bible-believing advocate of a free-market economy, the system failed: The People Were Mistaken.

I was met at the airport by Pastor John Jere of Zambian Christian Action. John is a man dedicated to giving his life to discipling his nation for Christ. Every ounce of his energy is poured out in this mission. He meets with cabinet officials, prays with fellow pastors, teaches in seminars, preaches in churches and publishes newsletters that are distributed around the nation. John is not just a thinker, but is the consummate activist. When he finds pornography being sold (which is against the law in Zambia), he not only reports the infraction to the police, but often drives them in his own truck to the scene of the crime!

The Ministry

The first two stops we made were for radio interviews. In both situations, the conversations turned to economics. The concern was that, if privatization is good for Zambia, why is it causing so much pain and hardship? My answer was that it was not the retreat of the state from the marketplace that was causing the trauma, but the 27-year addiction to socialism.

In essence, I said, "Your nation is like a recovering drug addict. It will be painful to kick the habit but the nation will be far more healthy in the end. The temptation is to return to the habits that made you ill: don't do it!" It was obvious that there had been very little explanation of Biblical economics on a national scale.

In Kabwe, teaching dozens of spiritual leaders from around the nation, I found the leaders to be quite hungry and open to the message of Christian reconstruction. On the other had, given the generation of slavery to the state, the majority were clueless as to any ideas of concrete application. Socialism's parentalism leaves its citizens in a state of apathy and laziness, with an expectation for the state to solve all problems, personal and national.

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In communicating with Minister of Parliament Ngoma who sits on the President's Cabinet and is responsible for Social Services, I was struck with the magnitude of the task before this nation. Kaunda did not simply come close to destroying this nation's resources, but it's will to work, as well. Yes, entire villages have been decimated by AIDS and malnutrition. But the scourge of socialism is causing even greater damage.

While the destitute certainly need a helping hand, if it is given in the wrong way it only serves to reinforce the idea that the average citizen is incapable of making it on his own. Many who are capable of supporting themselves look to others for support, refusing to work. Any solution offered by Christians must include the Biblical ideals of work, the command to provide for one's own family, and the church's responsibility to disciple its members in Christian character and godly behavior.

My itinerary was largely directed by Grant and Lynne Schaefer, missionaries to Zambia sent out from FrontLine Ministries and Peter Hammond. This omniscient couple will be moving to Zambia next year to focus on discipling one village. This is the sort of sacrifice and vision that will change Zambia's future. Teaching and literature are important, but demonstration and application are absolutely critical.

Think about it. A generation of people has grown up with the belief that the state was to provide economic security for all. People in their thirties have experienced only the illusory security of an all-powerful state and know nothing of the joy

and freedom of self-government. When I asked a group of ministers why people would not leave the city (where there were no jobs) for the countryside where they could at least grow enough food to provide for their families I was told that, "This would not happen because such a move would require the individual to work." Clearly such people will need more than information (teaching); they will need hands-on life-formation (discipleship).

At Grant's request, we held a one-day seminar in Lusaka, the capital city. Grant did a stellar job of summing up the history of the Reformation and pointing to its fruit in Western civilization. Theory is great, but theory verified as fact via historical testimonies often serves to excite and motivate people in developing nations. (Of course, we always have to remind our audiences that Western civilization has cut itself off from the roots that brought the flowers and fruit of cultural progress.)

My two topics were the Biblical Foundations of Civil Government (as defined by Scripture) and Biblical Economics. Upon my return home, there were a number of letters from businessmen requesting books not only on economics but on how to start micro-enterprises. To grab the attention of those who are still halting between two opinions—Should the State Provide, or is this the Domain of the Family?—it is going to take a few people who were poor to work and to prosper. I have no doubt that such a demonstration will reverberate across the nation.

The Islamic Threat

The Muslims are taking great advantage of the crisis in Zambia. They frequently move into villages, build beautiful mosques and educate all the children in the village for free. One minister approached me with the argument that if Christians did not do the same thing, the nation would be lost to Christianity. I reminded him that people were saved by God's grace, not by money. Moreover, the early church experienced incredible blessings of growth and influence while constantly confessing, "Silver and gold have I none. . . ." However, we should pray that God would raise up workers to labor in Zambia. We should invest in ministries such as Chalcedon, FrontLine and Classical Christianity that are equipped to make a difference on a national scale. We should also pray that God reveals alternatives to oil for fueling automobiles. Oil is the chief source of income to the Muslim states. If there were a decreased need for oil, their ability to pour finances into their own missionary endeavors would dwindle to a slow trickle.

On To Uganda

From Zambia, I flew to Kampala, Uganda, where I hooked up with Bill Mikler to teach a pastor's seminar. Our audience was composed of priests with the Church of Uganda who oversee right at 400,000 active church members. Our topic was, Proclaiming and Living the Gospel. Bill laid the theological foundation for the Lordship of Christ and the reality of His government in the earth today; I followed with practical applications, showing that the context and framework of the appropriate and Biblical presentation of the gospel is the Cultural Mandate (*Gen. 1:26-28*) with the Great Commission (*Mt. 28:18-20*).

The level of commitment to actually taking the information we were giving and living it was so high that teaching these men and their wives was pure joy. If you could have witnessed the hunger for truth and the seriousness of purpose to reconstruct their nation in harmony with Biblical truth you would understand why I love to teach people in developing nations! They believe the Bible is the Word of God. The Bible says, Cultivate every sphere of life for God's glory. They believe, therefore, that this is not only their mission in life but one that will be successfully attained.

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Given the conditions of life for most of these people, their cultures have not had leisure time to build up great systems of thought that deny God or the authority of His Word. They are far more teachable and available for service than anything we in the United States are accustomed to encountering. Furthermore, given the desperate conditions these people are facing, they move and work with a ferocious tenacity: They are after nothing short of the Christianization of their culture and nothing short of success is acceptable.

In the not-too-distant future you will be given an opportunity to contribute toward a major mission to bring the message of Reconstruction to Zambia. Andrew Sandlin, Brian Abshire, Colonel Doner and I will be teaching a leadership training seminar where we will deal with those subjects that will help equip Zambians to extend Christ's kingdom in their nation. Please begin praying even now for all the details involved in such a mission, as well as for God to begin preparing the minds and hearts of those to whom we will be ministering.

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The Masks of Hollow Men

By S. R. Tuuri

The prisoner seated in the glass booth was not the wild-eyed, dark-visaged creature one anticipated, considering the shocking and gruesome contents of the reports. There was no sign that here, caged for its own protection, was a veritable beast. No perceivable aura of malevolence emanated from the man within the small enclosure. He appears, instead, to be quite human, a "medium-sized, slender, middle-aged" being, with "receding hair, ill-fitting teeth, and near-sighted eyes" (*Eichmann in Jerusalem*, by Hannah Arendt, 5). Except for a certain "nervous tic" at the corner of his mouth, he is indeed indistinguishable from the people that one might pass on the street any day of the week: one would not, viewing him among the general population, mark him as criminal. And yet this is Adolph Eichmann, the infamous Nazi indicted by the Israeli court for his role in Hitler's "Final Solution" to the "Jewish question." This banal individual is that "Jewish expert" responsible for the deportation of the Jews of Germany and Europe to concentration camps so that they could be mercilessly exterminated *en masse*. He is not, amazingly, the voracious, blood-thirsty, devil incarnate portrayed by the media: to the contrary, this man is "terribly and terrifyingly normal" (*ibid.*, 276).

The Easy Life

Thus was Adolph Eichmann, tried, convicted, and duly hanged in Jerusalem for crimes committed not only against one race, but also against humanity and the laws of God. As Hannah Arendt reveals in her book about the Eichmann trial, *Eichmann in Jerusalem*, he was not a rabidly anti-Semitic, sadistic pervert who derived pleasure from ruthless murder on an enormous scale. He was, in fact, an ordinary human being who wanted to live an easy life characterized by "success," a life that would present him with no challenges, controversies, or conflicts of body, mind, or spirit. Adolph Eichmann was an egocentric man, like so many others, then and now, who wanted to preserve his introverted "comfort zone" without having to think and make choices for himself. Instead of adhering to that higher standard that demands we daily make moral choices, the Law which instructs us to set God and our fellow man above ourselves, Eichmann followed the "evil instincts . . . inherent" in the fallen nature of the heart of man and sought to abdicate social and moral responsibility for the course and consequences of his actions in the iniquitous interests of the self (*ibid.*, 288).

"Joining"

Eichmann discovered during his youth that the broad, smooth, untroubled road to the success that he "fervently believed in up to the end," the easy pathway that would eventually lead to the financial, social, and political pinnacle he had trained his sights upon, was to become an inveterate "joiner" (*ibid.*, 126, 32). At the instigation of his parents,

Eichmann was exposed to the simple means of membership in various organizations, and this type of life as one of the crowd suited him perfectly. The neatly planned programs and established rules and regulations of the club, group, or organization provided the structure and focus that Eichmann had no inclination to develop for himself. Those in leadership handed down pre-fabricated philosophies and courses of endeavor for climbing the ladder of success, be it social, corporate, or otherwise, which Eichmann happily embraced. He eschewed independent thought and personal responsibility by adopting without comment or criticism the policies and provisos of the group of the moment. For Eichmann the effortless way to self-aggrandizement lay in making his heart a desert, as it were, with no propositions, predilections, or propensities of its own. With no steadfast convictions, he was a vast receptacle for the ideologies of others. He would never have to make the exertion necessary to progress through the initial thought processes, answer the questions of effectiveness and ethics, and reach conclusions himself: it was already done for him. All that was exacted of Eichmann was obedience, which, for him, was merely a matter of mechanics and not intellect.

Eichmann's capacity for unthinking obedience made him a consummate recruit of the burgeoning N.S.D.A.P. Though Eichmann stated in Jerusalem that he had been "swallowed up . . . against all expectations and without previous decision," becoming a confederate of the Nazi Party was not in the least unprecedented (*ibid.*, 33). He was a mentally lethargic follower with aspirations of political and social prominence, and the Nazis were the preponderant and powerful group of the hour with a promising "historic, grandiose, unique" scheme for the rise of Germany and its people: why not join, as his acquaintance Kaltenbrunner had suggested, and see what opportunities for individual advancement might arise (*ibid.*, 105)? Remaining true to form, Eichmann secured his membership in the Party without giving a thought to what it actually signified. He had scant knowledge of the tenets of Nazism, and had not even familiarized himself with the Party platform; he came completely "open-minded," or perhaps "empty-headed," and quite prepared to accept and abide by the principles that were masterfully disseminated by the Nazis. Lacking uncompromising beliefs of his own, and with only "an extraordinary diligence in looking out for his personal advancement" through the path of least mental resistance, Eichmann was not in the least offended by a program based upon racist, supremacist, nationalistic ideology (*ibid.*, 287). This program was made all the more palatable by the fact that his dreams of success and acclaim might well be realized through the numerous positions within the Party's many branches that were open to anyone who might avail himself of the chance.

Personal Irresponsibility

As a Nazi, Eichmann was never required to be the responsible "master of his own deeds," and it was never even within the realm of possibility for Eichmann to be placed in a position where he would have to plot strategies or conceive new designs on his own initiative (*ibid.*, 136). This was

agreeable to Eichmann, who had never wanted to enact such a role, because one who is "master" of his deeds must think and reason, and inevitably confront ideas that give rise to mental and spiritual conflict; he must encounter circumstances that force him to take a stand in opposition to the *status quo*. The socially and morally responsible person does not live a life of isolated tranquility, free to indulge in his private penchants, but instead is often driven to act not for himself but for others. It was propitious, then, that the Nazi Party desired no man to be the "master of his soul," and obligingly furnished all of their minions with comprehensive instructions which were to be carried out exactly as delineated. They sought malleable men just like Eichmann, blank slates upon which to inscribe their twisted conceptions of the destiny of Germany. The Nazis wanted men without moral foundation who would unquestioningly align themselves with the Party credo and willingly subjugate themselves to the will and whim of the Fuhrer.

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In the Fuhrer, Eichmann found a role model both to emulate and obey. This "other" Adolph was not only the charismatic and authoritative voice of direction for Eichmann's life, but also the epitome of Eichmann's concept of success. Hitler had overcome the disadvantages of a poor education, the discouragement of years of youth spent in the haphazard and futile pursuit of a career in art; had attained terrific power, unaccountably assumed the leadership of an entire nation; and had united the German people in a crusade for international glory. As Eichmann told the court in Jerusalem, "His success alone proved to me that I should subjugate myself to this man" (*ibid.*, 126). Coupled with this was the comforting knowledge that Hitler wished to relieve his subjects of the burden of personal responsibility by supplying pre-packaged thought and ideology and by making all decisions himself. With Hitler at the helm, Eichmann would never have to face a "leaderless and difficult life" devoid of "directives . . . orders and commands" and "pertinent ordinances": these would be dispensed in plenty (*ibid.*, 32). In order to fulfill his duty to the regime and his new leader, Eichmann, along with his numerous peers, was expected only to faithfully and trustfully obey.

Lust for Success

Eichmann could very well have remained one of myriad,

“innocuous” Nazis who discharged their duty of obedience by filling positions in the lower echelons. Had Eichmann not possessed, in addition to his desire to evade responsibility, the desire for success, his name would not have become part of the historic record. But Eichmann did want to attain a degree of achievement and honor that would place him on the same plane as the “good society,” the select group of influential and highly esteemed Germans that he revered. For this reason Eichmann was extremely “conscientious” in his work: he tackled and completed all of his tasks with energy, enthusiasm, and alacrity. His dedication to the Reich garnered for him the post within the Head Office of Reich Security from which he oversaw first the “emigration,” and later the deportation and concentration of the Jews in preparation for extermination. Eichmann felt self-confident in his job, as he discovered that “there were two things he could do well, better than others: he could organize and he could negotiate” (*ibid.*, 45). While Eichmann was never the integral official he was believed to be by the court in Jerusalem, he did become the acknowledged “Jewish expert,” skilled in bargaining with the Jewish functionaries and competently carrying out the machinations that robbed the Jews of their property, made them stateless, and sentenced them to certain death. Though Eichmann had hoped to climb even higher up the ladder of the Nazi hierarchy, and though he occasionally attempted to increase his standing by taking credit for the inspirations of others, still he reveled in the little bit of fame and notoriety that he had procured with little trouble to himself.

It seems amazing, at first, that a “normal” human being could be so callous and so careless, so socially and morally irresponsible that he could think only in terms of his own ease and be content in success that was purchased at the price of millions of lives. It might have been slightly more understandable had Eichmann never learned the terminus of the “Final Solution”; but, though he “had no authority to say who would die and who would live,” and “could not even know” which individual Jews would be slated for destruction at one time or another, he did know that the “Final Solution” was the grave (*ibid.*, 214). Somehow Eichmann had to still the voice of conscience that whispers within all men, and to deny the truth of the laws of God that forbid murder because it is an abomination; for Eichmann was not, to his chagrin, completely bereft of all moral compunctions. Eichmann glimpsed the Truth when he was shown around the concentration camps, when he heard the extermination process explained, and saw the lifeless bodies dumped without ceremony into vast trenches. Eichmann was initially appalled at these horrors, and had nightmares afterwards. “I had never thought of such a thing, such a solution through violence,” he told the court with dismay (*ibid.*, 83-84). Yet this spark of Knowledge, this hint of responsibility stemming from his conscience, was extinguished before it could ignite a moral crisis. Eichmann could not allow himself to search for the reason behind his response to the brutal reality of the “Final Solution”; he could not consider the matter from a perspective unconstrained by his self-imposed myopia, because in doing so he would have been confronted with the abdication of moral responsibility intrinsic to his role as a facilitator of the “Solution” and to his membership in the Nazi

Party itself. To prevent such a revelation, Eichmann was entangled in an web of deception woven in the “impenetrable, unfathomable darkness” of his selfish heart, a contrivance of lies and delusions fostered by the Nazi Party, that erected defenses in Eichmann’s mind to stand as “proof against reason and argument and information and insight of any kind,” especially the kind that might prompt feelings of culpability (*ibid.*, 231, 78).

Verbal Deception

The Nazis helped to sustain this encompassing deception through a system that was “aimed at preventing conflicts of conscience from even arising” (*Inside the Third Reich*, by Albert Speer, 65). “Remoteness from reality” was ensured by the employment of “language rules” designed to prevent their minions from “equating” the killing of the Jews “with their old ‘normal’ knowledge of murder” (*ibid.*, 288, 86). The officials of the Third Reich communicated with each other in code words, catch-words, and cliches created by those at the top of the hierarchy so that the repugnance of the extermination of the Jews was hidden behind a facade of euphemistic terminology. Eichmann adopted the formulated phraseology of “uplifting phrases with no real meaning” without consciously noting that they were ruses to embellish and expedite his self-deception (*ibid.*, 198). He and his colleagues were taught to refer to the “Final Solution” in “objective” terms, to speak of “administration” and “economy” instead of killing and death (*ibid.*, 69). The phrase “Final Solution” itself was a product of the “language rule,” depicting the murder of the Jews as the welcome resolution to some pressing problem.

“The practice of self-deception,” which had “become so common” in Germany at this time that it was “almost a moral prerequisite for survival,” was at its fullest in Eichmann’s rigid obedience to the law (*ibid.*, 52). Eichmann both assuaged his conscience and avoided personal responsibility by wearing the respectable mask of a law-abiding citizen. As an officer of the Reich, Eichmann consistently, unswervingly “did his duty . . . to obey orders” and “obeyed the law” (*ibid.*, 135). The law for Eichmann, and for the majority of Germans, was every word that proceeded from the mouth (or pen) of Hitler, for “Hitler’s orders . . . possessed the ‘force of law’ in the Third Reich” (*ibid.*, 25). Eichmann had long been dependent upon the directions and decisions of others, and had trained himself to follow without thought: this was the route both comfortable and safe, as it not only spared him the distress of intellectual activity, but also appeared to deflect responsibility away from Eichmann and onto someone else. Thus Eichmann was certain to be shielded by the law in all that he did, and he never stopped to consider the moral implications of that law. Eichmann did not ask himself whether the laws of Hitler were just and moral. Despite his purportedly Christian upbringing, Eichmann did not search for a higher standard, some greater Law by which to measure and evaluate all others, including Adolph Hitler’s. He embraced Hitler as the ultimate legal, ethical, and moral authority, and deceived himself that in giving total allegiance to this demi-god he was a responsible person, when in reality he was recklessly, detrimentally irresponsible.

Escape From Responsibility

While on trial in Jerusalem, Eichmann advanced in justification of his role in deporting the Jews the fact that “no one, no one at all . . . was against the Final Solution” (*Eichmann in Jerusalem*, 116). “Conscience as such had apparently got lost in Germany” to the extent that, from the highest Nazi officials, to the average man on the street, no one spoke out in defiance of the will of Hitler (*ibid.*, 103). Eichmann was adamant that no one, not even the clergy, ever reproached him for what he was doing, and this was probably true. But the reason that Eichmann was never upbraided for his abdication of responsibility was not because it was right, but because “the whole of respectable society,” and even the not-so-respectable, “had succumbed to Hitler” and the desires of their own dark and sinful hearts (*ibid.*, 295). They, too, did not want to be socially or morally responsible; they, too, had discovered that the easy way was not to oppose, but to sway and bend with, the prevailing wind. Eichmann said that the dearth of resistance to the “Final Solution” gave him a kind of “Pontius Pilate feeling,” making him feel “free of all guilt,” but Eichmann chose to overlook the reality that, while Pilate may have washed his hands, this abdication of *his* responsibility could not remove the “damned spot” that branded him as guilty (*ibid.*, 114). Pilate was just as answerable for the death of Christ as those who had driven in the nails. So, too, was Eichmann responsible, though he never *consciously* realized the evil that he effectuated, for the “extremity of [his] evasions,” for his ultimate moral failure, and for the death of the Jews (*Inside the Third Reich*, 163).

No Uniqueness

Eichmann’s tale and the story of the degradation of Nazi Germany are not isolated, erratic incidents. They are the evidence of what can and will happen when men heed not the Law of God but hearken instead to the selfish, seductive beat of the “heart of darkness.” When men fail to fulfill their responsibility toward God, they inevitably fail in their responsibility to His creation, man. The results are not often as awful as they were in Eichmann’s case, but this is not to say that the magnitude of destruction and devastation reached in Nazi Germany can never happen again. There were and still are “so many” men essentially like Eichmann. So many men in our own country wear the mask of the responsible, tax-paying, law-abiding citizen, and never bother to ask themselves if the taxes they pay are spent on programs that are just and moral, if the laws they follow echo the Laws of God. So many men prefer to number themselves among the “blindly believing masses” who unquestioningly accept the cliché-ridden promises and policies of contemporary politicians, to remain “comfortably numb” to their surroundings and simply drift with the dominant current so that they do not have to exert their intellectual and moral capacities (*Eichmann in Jerusalem*, 127). And in this way we ourselves, through our own refusal to be responsible, create the circumstances in which another holocaust of some nature may arise — if it is not already upon us.

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Imprecatory Prayers

By David Chilton

“Let God arise, let His enemies be scattered!” (*Ps. 68:1*). There is a class of so-called “imprecatory” (cursing) prayers in the Bible, and this fact occasionally disturbs people: it doesn’t seem to agree with what we are told elsewhere in the Bible about loving our enemies (*Mt. 5:44*). Should there be such prayers, especially in the New Testament? What should be their place in worship? To some extent, at least, it seems clear that imprecations are appropriate in worship: they are used in the Bible. Much of the Book of Psalms is concerned with them. There is not really a separate category of “Imprecatory Psalms” as such (although Psalms 10, 83 and 94 are almost completely imprecatory). Practically every Psalm has imprecatory passages, and every Psalm is implicitly imprecatory (try saying that three times fast!). To call for God’s blessing on the righteous is, by implication, asking him *not* to bless the wicked. Martin Luther observed, “I cannot pray without cursing” — every *blessing* implies a *curse*.

Getting specific, the Bible contains explicit curses against the wicked. Moses cursed Pharaoh (*Ex. 9:16*). Samuel cursed Saul (*1 Sam. 13:13-14; 15:28*). Elijah and Micaiah cursed Ahab (*1 Kin. 21:17-24; 22:19-23*). Amos cursed Israel (*Amos 9:9-10*). Jesus cursed the Pharisees (*Mt. 23*). Paul cursed Hymenaeus and Alexander (*1 Tim. 1:20; 2 Tim. 4:14*). Even the perfectly pure, righteous saints in heaven cursed their persecutors, asking for God’s vengeance against them (*Rev. 6:9-11*). There is no Biblical reason why it should not continue — keeping in mind at least five perspectives:

1. *Christological Perspective.* First, the *whole* Psalter is Jesus Christ praying to His Father: even the passages where He confesses “His” sins beautifully show how completely He “became sin for us, that we might be made the righteousness of God in Him” (*2 Cor. 5:21*). Second, the law’s curses were fulfilled upon Christ, as God’s awful covenant vengeance was unleashed on Him. The imprecatory prayers of Scripture were applied to Jesus, so that they would not be applied to His people. That should be made clear in our presentation of such prayers to a congregation. The best book I’ve read on the subject is James Adams’ *War Psalms of the Prince of Peace: Lessons from the Imprecatory Psalms*. Another fine book on the Psalms in general is Calvin Beisner’s *Psalms of Promise: Exploring the Majesty and Faithfulness of God*; this has a 20-page section called “Curses on Covenant-Breakers.”

2. *Soteriological Perspective.* In prayer, we are not simply praying for the defeat of God’s enemies, but for their salvation as well. Even terrifying enemies of the Faith (such as Saul) have been gloriously converted. The point is the glory of God and the good of the church, and we should always desire their conversion. Of course, we should not be blind to the fact that some enemies simply will not be converted, and must be removed in some other way.

3. *Ecclesiological Perspective.* We should not pray imprecatory prayers against people we simply dislike, or even against those

who hate and persecute us; we are to “bless, and curse not” (*Rom. 12:14*; cf. *Mt. 5:43-48*). Curses should be pronounced officially, under the authority of the church, and against those who seek to destroy the church. *Officially*, we may find it necessary to pronounce divine judgment against the wicked; *personally*, we must show love and compassion to all men, even our enemies. We pray for our enemies to be removed, not primarily to avoid hardship and suffering, but so that the church can accomplish her task.

The law's curses were fulfilled upon Christ, as God's awful covenant vengeance was unleashed on Him. The imprecatory prayers of Scripture were applied to Jesus, so that they would not be applied to His people.

4. *Eschatological Perspective.* All accounts will not be settled in this life. We must trust in the ultimate judgment of God on the Last Day. God did not immediately manifest his wrath against all the persecutors of the apostles, and neither will He do so in our day. We look for final vindication at the end of history.

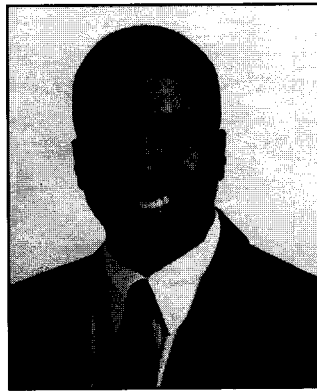
5. *Sociological Perspective.* Our primary purpose in church is to worship God. As much as possible, therefore, we should seek to edify the worshipers. Some are tempted to affect a prophetic, hell-or-high-water attitude, acting as if anyone who disagrees is a vicious enemy of God. Particularly in a day when Christianity is equated with unctuous, syrupy sentimentalism, a vigorously Biblical faith can prove too much of a culture shock for weak believers. God's people must be treated with respect and sensitivity; they must be carefully *led* (not driven) into a God-centered world view. If we have a choice, let God take care of blasting the wolves; pastors must care for the sheep.

A fair, honest presentation of imprecatory Psalms will attempt to be display the justice and holiness of God in such a way that His love and mercy will shine through as well. That can be done only by showing them as they are related to Jesus Christ, in whom “mercy and truth have met together; righteousness and peace have kissed each other” (*Ps. 85:10*).

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Real Affirmative Action

By *Theron E. Johnson*



Have the recent debates about affirmative action, racial quotas, and preferences brought us any closer to solving the problems of racism and discrimination? One side claims that an end to affirmative action will catapult us back to slavery. The other side claims ending quotas and preferential treatment is right; everything will be fair and equal; ending affirmative action is enough. Both views are wrong because they are not based on Biblical faith. Our only real hope of ending the racial divisiveness and beginning to address the problem is God's law. We must not overlook that in Christ are hid all the treasures of wisdom and knowledge (*Col. 2:3*). This leads us to God's law where we find the ability to solve any problems (*2 Tim. 3:16,17*).

What is affirmative action? Affirmative action means government-sanctioned and -enforced policies that give preferential treatment to select individuals.

Specific failures can be found on both sides. The policies of preferential treatment have failed, in short, because the basis is not Biblical (*Pr. 3:5-7*). Since supporters can't punish offenders in the past, they punish those in the present who they believe resemble past evildoers.

*Just as the slave looks to his master for provisions, so, too, too many people today look to the state to provide for them. A slave mentality will always develop in a people without faith in God (*Jn. 8:34*).*

Those who support affirmative action show a lack of faith in God. They show more faith in the laws of man than the laws of God. They do not “Trust in the Lord with all their heart; and lean not to their own understanding. . .” (*Pr. 3:1-3*).

Knowing “better than God,” they create their own concept of justice (*Gen. 3:5*). They continue to cry for security through

government programs (intervention). Just as the slave looks to his master for provisions, so, too many people today look to the state to provide for them. A slave mentality will always develop in a people without faith in God (*Jn. 8:34*). We don't have to look far in the Bible to find similar situations. During the Exodus, we see a people that have been given their freedom, but who look back longingly on their days of slavery (*Ex. 14:11, 12*). There is security in slavery. Those who want only security are willing to sacrifice their freedom, because with freedom comes responsibility, and uncertainty for covenant-breakers.

Family businesses must spend more time pleasing the civil government than customers. This makes it difficult since government doesn't buy products from small business. I call these barriers the New Jim Crow laws because they effectively bar the poor from the market.

In addition, affirmative action attacks private property. Is it not lawful for a business owner to hire or fire whomever he wishes for whatever reason (*Mt. 20:1-15*)? Granted, businessmen may make bad decisions (*i.e.*, not hiring the most qualified or turning away customers), but that is a part of a free-market economy. Those who are concerned about sanctions against businesses that discriminate must realize that for a businessman "to ignore these decisions of the consumer is economic suicide—witness the demise each year of business firms which were guilty of ignoring or misjudging the consumer."¹ Remember that all sins are not crimes. We cannot make actions we do not agree with crimes unless God has authorized us (*Rom. 12:17-19*).

People that support affirmative action don't believe in a just God, who will justly treat the just and unjust (*Rom. 12:19*). They act as if all past wrongs must be rectified in their lifetimes. Attempting this they violate God's law (*Pr. 3:5-7*). The foundation of their policies punish one man for another man's sins (*Dt. 24:16*). Affirmative action provides government-sanctioned benefits for certain individuals at the expense of others, due to past injustices. Supporters believe that past discrimination justifies present discrimination, a form of payback (*Lev. 19:18*). This policy is a contradiction, using discrimination

to combat discrimination, a thoroughly unbiblical concept (*Dt. 1:17; 2 Ch. 19:6,7; Lev. 19:15*). The lesson here is that one should judge using God's law, not man's law, which is rooted in externals, or he will become a fool (*Pr. 16:2, 25*).

This leads us to the opposition who use reverse discrimination as their point of attack. A major argument of those who oppose affirmative action is ending reverse discrimination. Although they are right to oppose discrimination, I believe they commit sins of omission, because they refuse to address the real problems. They see the elimination of quotas and preferential treatment as the "silver bullet" solution to racial problems in the country. They are partially right; but unless they deal with the real issues, they will fight a hopeless battle.

We have a poor education system that produces high school graduates who lack any moral foundation and can't read, write or compute. This lack of education makes it difficult for them to enter the job market earning a living wage. However, we shouldn't blame the education system. Today, parents are intimidated by so-called education experts (administrators, teachers, counselors, etc.), even though these experts are not providing what parents want and students need, a good education. This happened only because parents were willing to relinquish their authority to the state. God clearly tells us that parents are responsible for the education of their children (*Dt. 6:7*). Whether it be through home schooling or choosing a private school, parents are ultimately responsible for the education of their children.

Another issue that needs to be addressed is the oppressive regulations which will not allow a man to provide for himself and his family. A Biblical society would want to see as many families free and independent of state welfare as possible. Scripture states that an employer "shalt not oppress a hired servant that is poor and needy. . ." (*Dt. 24:14*). The principle here is that an employer should not hinder a man's ability to provide for himself. Although speaking to the employer, I believe this principle also applies to civil government (*Pr. 14:34*). God holds every individual and organization to the same moral standard (*Ac. 10:34-35*), *i.e.*, individuals shall not murder their neighbor, so are governments not to murder the citizens (*Pr. 16:12; Ex. 20:13*). Today civil government has effectively declared war on the small (family) businessman. It makes it difficult, if not impossible, for family businesses to survive. Businesses have to deal with increasing government-imposed costs that have nothing to do with market forces. For example, any family that considers starting a business must confront the following barriers: inheritance taxes, minimum wage, social security, sales tax, utility tax, FDIC, worker's compensation, IRS, permits, licenses, EPA, OSHA, etc. Family businesses must spend more time pleasing the civil government than customers. This makes it difficult since government doesn't buy products from small business. I call these barriers the New Jim Crow laws because they effectively bar the poor from the market.

Excessive taxation is another major issue. The government's confiscatory tax policies make it almost impossible for an average family to survive on a single income. When government does not perform its God-ordained function, it is no better than a thief (*Rom. 13*). If civil government administered in the sphere God has authorized, it would be very limited, a terror to evildoers, not all its citizens. A Biblical civil tax would be equitable. It would not punish the rich or oppress the poor. An example of such a just tax can be found in Old Testament Israel. It was a poll tax that was the same amount for every citizen (*Ex. 30:11-16*).² With civil government taking a smaller portion, men have more money to support their families or save money to start a business. If these issues are addressed, I believe a marketplace with abundant opportunities will be created for those oppressed and Biblical discipline of those who continue to discriminate.

Both sides of this issue are in error. Those who support mandated quotas and preferences stumble by supporting immoral laws. Those who oppose affirmative action appear to be blind by not addressing the real issues. How do we implement the Biblical solution (*2 Ch. 7:14*)? We must realize that a Biblical affirmative action will benefit all of society, not a chosen few. We must realize that only Jesus Christ can save us from the situation in which we find ourselves (*Jas. 1:5-6*). A people without faith in God will be foolish and aimless (*Pr. 29:18*). Acknowledging that fact, we should pursue policies that free families from the oppressive yoke of civil government. First, eliminate all the humanistic policies that are in place. Second, implement a godly affirmative action policy. Parents must assume ultimate responsibility for their children's education (*Dt. 6:7*). Third, we must fight for smaller civil government and lower taxes (*Rom. 13; Ex. 30:11-16*). Government authority versus the family is a zero-sum game. As the family government relinquishes its God-given authority, civil government will step in to fill the void. Until we have godly families exercising authority, we will have big civil government. Fourth, we must protect the private property rights of individuals (*Ex. 20:15,17*). No society can long endure when theft is tolerated by its citizens. Last, we must support an individual's right to contract (*Mt. 20:1-15*). This is just a more specific situation with respect to guarding private property.

This is a good, Christ-centered start at attacking the affirmative action problem and building a godly and just society.

¹ Curtiss, W.M. "Serving Consumers," *Free Trade: The Necessary Foundation for World Peace* (The Foundation for Economic Education, Inc., 1986), 12.

² For a more detailed study of the poll tax see Rushdoony's *The Institutes of Biblical Law*, Vol. 1, 281-284.

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The Bankruptcy of Modern Liberalism . . . and Therefore Modern Conservatism

By Andrew Sandlin

A review of Robert Bork's *Slouching Towards Gomorrah*. New York: HarperCollins Publishers, 1996, 240 pages (including index and endnotes), cloth, ISBN 0-06-039163-4

Bork's latest jeremiad (it follows his enormously successful *The Tempting of America*) eclipses the other recent neo-conservative assessments of our modern apostasy both in the courage of its critique and the extensiveness of its recommendations. Unfortunately it falls into the same trap as all the others in its refusal—rather, its *inability*—to proffer any viable solution.

Conservatism is no match for liberalism, which is simply the logical outworking of the inherent premises of conservatism.

Bork documents his chief thesis, that modern liberalism, defined as a synthesis of radical egalitarianism and radical liberalism, has undermined the moral foundation of the United States and threatens to elicit a wave of Dark-Age paganism: "The defining characteristics of modern liberalism are radical egalitarianism (the equality of outcomes rather than of opportunities) and radical individualism (the drastic reduction of limits to personal gratification)" (p. 5). The chapters furnish illustrations of the pernicious results to which this radicalism logically leads, including (not surprisingly for Bork) an activist Supreme Court; a perverse and hedonistic popular culture (Bork advocates a workable censorship to curb this cultural cesspool; escalating crime, rampant illegitimacy, and self-destructive state welfare; abortion, assisted suicide, and euthanasia; radical feminism; hypocritical racial policy; anti-intellectualism; and sentimental, pusillanimous religion.

Bork suggests, in fact, that a religious revival as illustrated by the Promise Keepers phenomenon (p. 293) is the solution to and bulwark against modern liberalism (pp. 336, 337), and for that reason is to be welcomed. He takes little stock in *theological* accuracy, however, and falls into the common trap

of supporting religious revival on utilitarian grounds: any religion tends to impede cultural hedonism and nihilism and is thus culturally useful. It is not religion's truth that is important to this line of thinking but its social function that renders it desirable. It often escapes the notice of its defenders that this notion is itself a form of relativism that trivializes religious truth claims, a trivialization which, in turn, undermines a moral culture. Bork at this juncture is really proposing nothing more than another civil religion. In the words of the late Martyn Lloyd-Jones, he wants paradise without God, at least without the God of the Bible.

This does not diminish the adeptness of Bork's razor-sharp cultural critique. He laments, for example, the easy indifference which the benefits of technology tend to create:

A culture obsessed with technology will come to value personal convenience above almost all else, and ours does. That has consequences we will explore. Among those consequences, however, is impatience with anything that interferes with personal convenience. Religion, morality, and law do that, which [sic] accounts for the tendency of modern religion to eschew prescriptions and commandments and turn to counseling and therapeutic sermons; of morality to be relativized; and of law, particularly criminal law, to become soft and uncertain. Religion tends to be strongest when life is hard, and the same may be said of morality and law. A person whose main difficulty is not crop failure but video breakdown has less need of the consolations and promises of religion. (p. 9)

He does not tell, of course, whether by this he advises a halt to technological advance, though one suspects not (after all, technology has been around as long as man, and the same criticism could have been leveled at it fifty, a hundred, or three thousand years ago; the problem is sin, not technology). Nor does Bork offer any specific solutions to combat the excesses technology produces in a population. This is the common dilemma of cultural critiques that take for granted the validity of the sort of society maintained only by adherence to Christian and Biblical norms, but which refuse to affirm the need for those norms: society is corrupt, and there's not much we can do about it except wring our hands.

Bork notwithstanding courageously confronts head-on and refutes deftly the hypocrisy of modern liberals who decry the resurgence of conservative Christian political involvement:

The fear of religion in the public arena is all too typical of Americans, and particularly the intellectual class, today. Religious conservatives cannot "impose" their ideas on society except by the usual democratic methods of trying to build majorities and passing legislation. In that they are no different from any other group of people with ideas of what morality requires. All legislation "imposes" a morality of one sort or another, and therefore, on the reasoning offered, all law would seem to be antithetical to pluralism. (p. 277)

It is surely refreshing to observe the admission of a

prominent conservative that imposition of morality as an aspect of law is, in Rushdoony's words, an inescapable concept.

Like the late Allan Bloom in his blockbuster *The Closing of the American Mind*, Bork pinpoints the Sixties as a pivotal era of liberal radicalism but, unlike Bloom, is at pains to trace the social conflagration to a slow burning that had been going on for decades below the perceptible surface. That slow burning Bork identifies as the corollary of the liberal vision: "Liberalism always had the tendency to become modern liberalism, just as individualism and equality always contained the seeds of their radical modern versions" (p. 8):

Since liberalism is a movement away from, an impulse, not a stable agenda, it continually revises the agenda it has for any particular moment. That accounts for the gradual transformation of the older or classical liberalism into the radical individualist component of today's [*i.e.*, modern] liberalism. (p. 62)

Two pages later Bork contrasts modern liberalism with conservatism, the latter of which he correctly perceives as a modern residue of *classical* liberalism: John Locke's political contractarianism, Adam's Smith's laissez-faire economics, British Whiggery, James Madison's republicanism, and so forth. Bork's panacea is the recovery of something of this classical liberal (*i.e.*, modern conservative) vision. The problem, according to Bork, is that eighteenth- and nineteenth-century classical liberalism just went too far.

I am confident Bork does not perceive the contradiction of this thesis. He as much as acknowledges that conservatism and liberalism are cut from the same Enlightenment cloth (pp. 58-65), and that conservatism is a half-way house between Enlightenment rationalism and modern liberalism. But in so doing he delivers the historical and philosophical *coup de grace* to modern conservatism, which is discovered to be nothing more than a transitional phase between a rigorous Christian Faith and therefore society, and the godless secularism that engulfs us today. It is forever the propensity of conservatism to shrink before the liberalism of the present—whatever form the latter may take: secular capitalism always paves the way for secular socialism; libertarianism always leads to anarchy which summons despotism; free-thinking always conduces to free-from-God-thinking; relentless franchise extension always ends in a lethal egalitarianism. Conservatism is no match for liberalism, *which is simply the logical outworking of the inherent premises of conservatism.*

For this reason, all the stinging, noble, clever jeremiads of the Right are in reality nothing but toothless complaints. Conservatives incessantly whine about the destructive evils of modern liberal culture, but lack the courage to propose the only effective, comprehensive solution, that for which Chalcedon stands uncompromisingly and works tirelessly: *the re-Christianization of all areas of thought and life with the Holy Scriptures as the absolute standard.*

Until they are ready to affirm such an unflinching Biblical solution, their own agendas will only aid and abet modern liberalism's slouch towards Gomorrah—and Hell.

Descartes and Rationalism

By R. J. Rushdoony

(Note: This is in a sense a continuation of Position Paper no. 209 on "Reason and Rationalism.")

Rationalism has ancient roots, but, in its modern form, it stems very clearly from Rene Descartes (1596-1650). Some would object to placing Descartes in the ranks of men whose work was damaging to the Faith, but Descartes' formal church adherence is no more conclusive than Ivan the Terrible's obvious allegiance to the Russian Orthodox Church.

J. Hillis Miller, in *The Disappearance of God* (1963) and *Poets of Reality* (1965) called attention to the importance of Descartes to the modern mind. Descartes' starting point in philosophy was *cogito, ergo sum*, I think; therefore I am. Self-consciousness was for him the primary reality. Things exist, Descartes held, simply because I think them. As God said, Let there be, and there was, *i.e.*, the universe came into being, for Descartes reality began with his thinking of things. Man is the center, the great subject, and everything else is an object—if validated by man's thinking. God then becomes one object among many, an object requiring validation by man's thinking in order to become real. Man can thus "create" God or will "the death of God." For this reason, the death of God thinkers of c. 1970 did not concern themselves with whether or not the Biblical God existed "out there." For them, the important question was for their minds the fact that He was no longer real to them, and therefore He was dead.

Immanuel Kant developed Descartes' implications fully and clearly. In the "Preface to the Second Edition" of his *Critique of Pure Reason*, Kant wrote:

Hitherto it has been assumed that all our knowledge must conform to objects. But all attempts to extend our knowledge of objects by establishing something in regard to them *a priori*, by means of concepts, have, on this assumption, ended in failure. We must therefore make trial whether we may not have more success in the task of metaphysics, if we suppose that objects must conform to our knowledge.

(Immanuel Kant: *Critique of Pure Reason*, p. 16 of the Norman Kemp Smith trans., 1934)

The logic of this leads to the Hegelian premise that the rational is the real, *i.e.*, the mind of the creator of reality. In this logic, man makes God, not God man. In Biblical terms, trying to prove the existence of God by reason is like trying to find the sun on a hot, clear summer day by lighting a match.

But, in Cartesian rationalism, man was now the creator and God the created one. In the existentialist development of this rationalism, true knowledge and true existence required the discarding of all knowledge from the past, parents, church, and society, and a pure dependence on the moment. Jean-Paul Sartre could hold, in *Being and Nothingness*, that, between a philosopher-prime minister who was an existentialist, and the town drunk, the drunkard was the better existentialist because he depended on none for his thinking.

Existentialism has stressed *the moment* because nothing else is real. It cuts itself off from the past, and by denying God, it denies consequences because the rationality of man is alone determinative, not past events, nor God. As a result, there is also no future because self-created man is severed from past and future, from consequence, and lives in the pseudo-eternity of the moment.

Cornelius Van Til often pointed out that rationalism ends in irrationality because it has ultimately nothing left other than man and his self-consciousness, man as the center and subject who decrees the existence of men and things only when he chooses to recognize and "prove" them.

It is interesting to note how many of the prominent philosophers since Descartes have not been married. Marriage is disruptive of the monotheistic isolation of the new god, man as the subject and center. (There are hints from history that Socrates was a very poor husband!)

Herbert Ernest Cushman, in *A Beginner's History of Philosophy*, Vol. II (1911), wrote of Descartes' philosophy, "It spread over Europe in a somewhat similar way to the Darwinian evolution theory in modern times" (p. 80). It was "*obvious truth*" to men, and like Darwin's theory, no proof was needed. Moreover, according to Cushman, Descartes "demanded the same return to an uncorrupted mind for understanding that Rousseau many years later demanded for the heart" (II, 70). Descartes' view of the mind or reason was of an unfallen entity whose judgments are final, and this is basic to all rationalism and exposes its non-Christian character. Moreover, Descartes changed the definition of reality: "For Descartes reality lies within the Self" (II, 72). While at times Descartes used Christian terms, described God as the only substance, and man as created, the basic direction of his thinking was to place man at the center, and reason or consciousness as the final judge.

We now live in the death throes of Cartesianism, and sadly, too much of the world, Christian and non-Christian, is Cartesian. Modernists and fundamentalists alike reflect Descartes. To make man, the self or the soul, the ultimate center of religion and religious activity is to deny our Lord's words in Matthew 6:33 and to forget the Kingdom of God.

The Cartesian influence has stripped both theology and morality of meaning to center emphasis on man's reason, or his soul, or his self, as the case may be. Cartesianism has shriveled the world, as also men's souls. By exaggerating man's powers, it has deformed and limited man.

It is important for Christians to break with Descartes and all forms of rationalism, and to follow the superb Reformation view of Cornelius Van Til.

Random Notes, 66

By R. J. Rushdoony

1. An odd fact is the ignorance of the English alphabet that leads people to believe that our forbears actually used "ye" for "the," as in "Ye Old Shoppe." There never was such a usage, but there was once another letter in the English alphabet (and also in the Anglo Saxon and Icelandic) for the *th* sound. It was called the thorn, and it was similar to the *y*, but not identical any more than *a* and *o* are. It began to disappear c.1500. Look up *thorn* in an unabridged dictionary.

2. In Congress, Rep. Bob Dornan, chairman of a House National Security subcommittee, has been holding hearings on the Nazi-like treatment of U.S. prisoners of war captured in World War II and the Korean War by the Soviet Union. Medical and other experiments were performed on them. This may have continued with the Vietnam War. This information has been known for many years and suppressed (see "Soviets Used Our POWs for Nazi-Like Experiments," by R. Cort Kirkwood, in *Insight*, October 21, 1996, p. 7f). The mainline media is not carrying this story, it seems.

In the modern world, our pagan states are at war with their own peoples. Sometimes an enemy country harms us, but it seems that people all over the world can depend on their own country to be constantly at war with them. But what else can you expect from godless states? The answer is not a futile resistance but to re-Christianize one's country. Until then, a godless state will only do evil.

Modern man believes in *political* salvation, and he is destroying civilization with this false hope. The state is not god, nor can it save man. Only when we see the state as a ministry of God (*Rom. 13:1ff*) can we make it again a useful and moral factor in our lives.

3. It will be interesting to see if the Jewish survivors of World War II whose families lost money to Swiss banks regain their funds. This is a very important if too limited a battle. At least since World War I various states, combatant and non-combatant, have used a variety of excuses to seize foreign assets in war time. I knew a man whose parents in Czarist Russia put millions in U.S. banks at the sign of a possible war in 1914, only to have it all seized on various pretexts. Turkey not only massacred perhaps two million Armenians in World War I but seized all their assets and those of others. And so on and on. The record of one country after another has been evil in this respect. But don't expect godless men and nations to behave differently; to do so is illogical and immoral. We may become victims, but we need not be fools as well.

4. All people have their strengths and their weaknesses, including ourselves. We are unfamiliar with those of foreigners and thus less tolerant. As a boy and a young man, living on a California farm, I was close to many Japanese farmers. I came to appreciate their character. With World War II, and the cynical imprisonment in camps of the California Japanese, I visited friends in them to take them supplies. I remember one friend's youngest brother who said he hated Japan (he thought he was in Japan while in the camp because all there were Japanese) and wanted to go back to America. He bore the name of an American

president, his father's hero. When moved to a desert camp in the Owens Valley, these Japanese used every available space to plant vegetables and even trees! For a few years after the war, I had occasion several times to drive by the now abandoned camp. The surviving trees were an eloquent witness to me of the character of the people who had been there.

5. As a boy, our dinner table was a place of amazing conversations. My father readily invited people to dine with us, and my mother as readily accommodated them. On top of that, we had a stream of visitors from all over the world, people who knew and respected my father. Many were missionaries, others were world travelers; one was a part of a film crew that went to Loristan and had exciting tales to report; another was a French doctor from Central Africa, and so on and on. I remember vividly the exotic tales they had to report. This was an important part of my education. I recall one man whose World War I saga included the war, imprisonment, and wanderings over two continents. At times, he lost track of the days of the week, the months, and then even the exact year. Meaning, he said, was tied to time and the calendar. The calendar listed Sundays, holy days, and more. It punctuated time with meaning, an imposed meaning which was more than ourselves.

Modern man believes in political salvation, and he is destroying civilization with this false hope. The state is not god, nor can it save man. Only when we see the state as a ministry of God can we make it again a useful and moral factor in our lives.

Think about that. We live in a world with a given meaning, given by God and by man's long pilgrimage of faith. Remove that, and we drift into meaninglessness.

Nursing homes often stress special events for their patients to give a focus to their days; without that, even with the best of care, meaninglessness soon overtakes most people. A nurse I knew in the 1950s took a very well-paying position in a mental hospital. After a few months, she quit because it was so poisonous an atmosphere: the patients were radically self-absorbed; nothing had meaning except in terms of themselves, a state of mind now taking over the world.

6. I have been a privileged man because over many years I have had the opportunity to work with some truly outstanding people, and I have had occasion to meet and visit with many more. Of course, there have been sour and hostile people as well, but they are losers.

God Uses “Underwriters” to Sustain Chalcedon

**By Mark R. Rushdoony,
Vice-President and Treasurer**

A looming financial crisis in October of 1995 precipitated a meeting in the living room of my father, R. J. Rushdoony, founder and president of Chalcedon. My father, Andrew Sandlin, and I were concerned about our mounting expenses and declining income. Obligations were accumulating with no funds to pay them.

Part of Chalcedon’s message and policy had long been an avoidance of long-term debt. Chalcedon also avoided begging for money, even when we had legitimate needs. We wanted people to give because they believed in the message Chalcedon was proclaiming. We wanted to be blessed as our ministry blessed others.

Like most charitable organizations, the majority of our contributions have traditionally arrived at year’s end, near Christmas. Little did we know as we sat in my father’s living room in October of 1995 that the year-end giving would not materialize. At the time we were really only addressing the slow months of summer and fall when expenses far exceeded income. We decided it was time to ask our readers to systematically support our work throughout the year. We decided to ask our contributors to become “Chalcedon Underwriters” and pledge to give at least \$25 a month to sustain our work. We would ask all others who received the *Chalcedon Report* to contribute as they were able.

Even such a modest plan presented problems. Many of you, no doubt, believe we are a large institution with many fancy offices full of busy secretaries and administrators. Perhaps that is because our message is as big as the kingdom of our Lord. Perhaps it is because our message has had such a huge impact. But our impact has come from the faithful proclamation of the application of God’s Word to every area of life and thought. The influence of our message, you see, is not due to our administrative abilities or organizational management. It is because God’s Word does not return unto Him void. As long as we are faithful to that Word, we will have an impact.

The reality is, however, that our administration consists of my father working out of his home, Andrew Sandlin working out of his home, and my efforts in the evenings (I teach full-time at our Christian school). In addition, we have one full-time secretary, Rebecca Rouse, in a small, crowded office. Our efforts have never been to build an organization, but rather a message. We have created ideas, not an institution.

Thus, even our efforts to send out letters required time to plan and carry out. Our computer had to be upgraded and programmed. Meanwhile, as October, November, and December passed with very meager contributions, we all realized our situation was very bad as we entered 1996. Andrew Sandlin included a brief letter insert with the *Report* which

asked for funds. Your response was to give generously and we were able to get caught up on many past obligations in January of 1996. Still, we had no reserve to carry us through the slow months of 1996, so in March we launched our “Underwriters” program and over 250 readers pledged, as they were able, to send in monthly contributions of at least \$25 for one year. Those “Underwriters” have provided us with a much-needed regular income during the slow months of summer and fall. Many gave when asked again in December. But our contributions were still on the decline, a decline that continued in 1996. **If it had not been for the efforts of the Chalcedon Underwriters, we would have had to make draconian cuts in our spending.**

I wish I could say we were expanding our ministry in many areas because of these letters. That is not the case. But what the Underwriters have done is remarkable. In a year that could have been one of crisis, this small “Gideon’s band” of 250 provided **almost one fourth of our funds!** We asked our readers for help without telling them the gravity of our situation and they responded generously.

I write this account of our grave crisis now to thank you and to let you know that your contributions have been used by God to sustain our ministry for the last year. You may think your five loaves and two fish are of little help, but our Lord can multiply your giving to help thousands. We pray that our Underwriters will continue to be an instrument of that blessing.

As we have said for years on our thank-you letter, “Your giving establishes the limits of our work, humanly speaking.”

To find out how you can become a Chalcedon Underwriter and receive a personal quarterly progress report on Reconstruction projects around the world, write:

**Chalcedon Underwriters
P.O. Box 158,
Vallecito, CA 95251
Phone: 209-736-6515
FAX: 209-736-0536**

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.

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

1. **The Lofton Letter** by John Lofton, P.O. Box 1142, Laurel, Maryland 20725, e-mail address: JLoF@AOL.com, \$100 a year, monthly (20 pages).
2. Ian Hodge of Australia's Foundation for the Advancement of Christian Studies is an affiliate, and he publishes **F.A.C.S. Report, Probe,** and **Christian Economics** monthly, on a donation basis: write to him at P.O. Box 547, Ferny Hills, QLD 4055, Australia, Tel/fax 07-851-1265.
3. For those of you who read French, Jean-Marc Berthoud publishes several periodicals. For sample copies, send a donation and write to Jean-Marc Berthoud, Trabendan 16, Lausanne, CH 1006, Switzerland.
4. For the Chalcedon tapes, write to Christian Tape Productions, P.O. Box 1804, Murphys, California 95247. The twice monthly Easy Chairs are \$4.50 each, and the weekly Bible studies (two lessons on each tape), are also \$4.50. For a sample of either, send \$5; California residents add 7¹/₄% sales tax.
5. For those of you who read German, Dr. Thomas Schirmacher (a professor of missions and ethics) and his wife Dr. Christine Schirmacher (a scholar in Islamic studies) publish **Querschnitte** (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
6. **Friends of Chalcedon** provides networking and other resources to Chalcedon and its supporters. It assists Chalcedon in producing books and video materials, hosts conferences to bring Chalcedon supporters in contact with each other, and refers Chalcedon supporters in ways to help Chalcedon. Friends of Chalcedon is at 4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866 (phone and fax).