CHALCEDON *Report*

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Feminism in Family, Church and Culture

Andrew Sandlin on A Feminized Faith

Brian Abshire on Girlie-Men in the Pulpit

Forrest Schultz on Men Also Should Be at Home

Plus...

Peter Hammond's latest update, page 30

Walter Lindsay's Advice on the Computer 2000 Problem, page 26

Man is a creature that in the long run has got to believe in order to know, and to know in order to do. –Allen Tate

The Creed of Christian Reconstruction

Rev. Andrew Sandlin

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

Contents:

Chalcedon Scholars:

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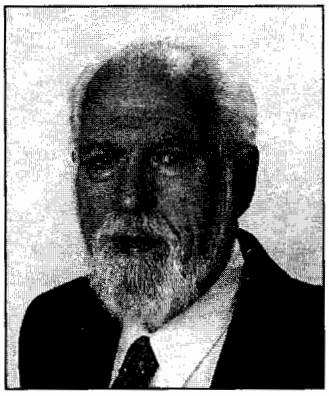
The Process God

By Rev. R. J. Rushdoony



The origins of modernism go back to the early attacks on Genesis 1-11, and on the Mosaic law. These were seen as evidence of primitive myths and primitive law. The nineteenth century saw much interest in ancient legal codes; these supposedly showed common elements with Mosaic law, and thus it was held that Mosaic law was derivative, not original. Similarly, world-wide myths of creation, of a universal flood and the like, supposedly proved the mythological nature of the Biblical account; it apparently did not occur to these scholars that the Biblical account was true, and these others derivative.

We see today a similar development in evangelical and Reformed circles. Earlier, God's law was dropped as pertinent only to the Hebrew tribes and therefore "primitive" and rural in orientation. But law is the sovereign's will for his people, and to abandon God's law is to deny him sovereignty. It is thus no surprise that many circles within fundamentalism, having denied God's law, have denied any present Lordship to Jesus Christ. If he has now no law, he cannot be Lord. The logic of God's world has thus led many antinomians, if not virtually all, to deny Lordship to Jesus Christ.

In some evangelical and Reformed circles, as well as in other theological traditions, there is today a militant antimomianism and a hostility to the historicity of Genesis 1-11. Some churchmen express openly their contempt for those who defend Genesis chapters 1-11. Supposedly, they who accept the Scripture have naively read symbolic material as though it were history. Of course, the Biblical text speaks clearly as history, and it stresses the days of creation as actual 24-hour days.

Such an approach has great implications for theology and Biblical interpretation. If Genesis chapters 1-11 are not literal history, why not read the resurrection accounts as symbolic also? Certainly the virgin birth accounts read at times like poetry, so why not call them symbolism too?

The champions of the symbolic view are contemptuous of those who affirm the historicity of Genesis 1-11. Their arguments against Genesis 1-11 are vague and specious, but their scorn is very real. Having in effect adopted a non-Biblical view of God, they cannot concede veracity to his word. Their god is process, not the Creator.

God as process is basic to those who want evolution together with a religious faith that somehow retains the god-concept. Evolution is a process whose god is time. The alternative to the Biblical God is chance, and, very early, it was held that, *given enough time,* chance could accomplish anything. Julian Huxley and others have held this view; given enough time, anything can happen in a world of chance. If a great number of monkeys type on typewriters for an endless time, they would eventually reproduce all the works of Shakespeare. But this famous illustration is a farce. It presupposed numerous monkeys, typewriters, and warehouses full of paper which somehow are fed into the typewriters. Where did all these things come from? And what keeps the monkeys at the typewriters for ages, and from wrecking them?! This absurd illustration gives the lie to chance and to evolution. Of such ridiculous assumptions is the myth of evolution made.

The god of evolution is process; process requires billions of years, and it assumes much. Somehow, an original atom came into being, possessing in itself all the potentiality of this cosmos and yet unconscious, a god as great as the Biblical God but conveniently without consciousness or a court! What a convenient God for sinners!

Make no mistake about it. These pious churchmen who want us to take their more "intelligent" view of Genesis 1-11 are busy shifting gods on us! Not surprisingly, one influential Eastern Orthodox theologian who promoted such views was outspoken in his contempt for "Biblicism" and "Bibliolatry," but he promoted another god and a properly aesthetic church! He regarded Protestantism with its faith in Scripture as "primitive."

While these learned fools are busy damning us, we have the interesting fact in view that their outlook is one of loss, as people desert a faith that denies its own articles of religion and its charter, the Bible.

Remember too that many of the early church "fathers," being Greco-Roman in their outlook, found the Bible painfully "naive" for such intellectuals as themselves. The church grew in spite of them because there were enough "simple" people who took the word of God seriously and literally. The future does not belong to men who hate the living God, because their process-god can neither create nor save. Of course, the god the sinners want is one who lets them be creators, the architects of a new world order. The capitols of the world are full of such gods, and so too are the cities and towns. But must the churches be full of them also?

A Feminized Faith

By Rev. Andrew Sandlin

Feminism is essentially a false religion warring against historical Christianity. By a feminized faith, however, I refer not merely to the organized goddess religion of allegedly Protestant churches: this expression of feminist religion is obvious. I refer mainly to the feminized religion practiced by sissy evangelicals, curling-iron conservatives, and the blandly (but not truly) Reformed, among many others. These suffer from syncretism; they attempt to reconcile Biblical Christianity with an alien faith. There are several indelible marks of this feminized faith.

Relational Rather Than Theological

First, feminized faith stresses the relational rather than the theological. The very essence of womanhood is relationalism. God's great design in creating a woman was to relate her to man (*Gen. 2:18f.*). While this creation ordinance dictates subordination of woman to man in relationship, it in no way implies subordination in personhood (*1 Cor. 11:3*). In theological terms, woman is economically, but not ontologically, subordinate to man. She finds her life's joy and satisfaction in assisting man in his life's work—and principally her husband.

The Christian Faith is anchored in particular historical events which constitute particular revelation, including the inspired and infallible revelation of the Bible. God created man and all things out of nothing in the space of six days. God called out a particular family and nation as his covenant people. God incarnated his eternal Son, Jesus Christ, who willingly offered himself as a sacrifice on the cross of Calvary in time and history and rose again from the dead bodily three days later. The covenant people of God constitute an actual, discrete work of God in time and history. It is imperative to recognize that these elemental facts of Christianity are objective truth whose validity does not rest on human perceptions, intuition, or reason.

A feminized faith substitutes man's relationship with man not merely for man's relationship to God, but also for the very objectivity of the Faith. What becomes important in the church, therefore, is not its fidelity to the teachings of Scripture (which, to be sure, includes the proper relationship between our brethren), but the camaraderie among the members. In its most grievous case, doctrine is virtually set aside, and one's relationship to another—in particular, to an authoritarian minister—is made the criterion of genuine Christianity. One minister was scandalized that I criticized another minister who held clearly heretical beliefs. For the first minister who was scandalized, the important thing was "getting on" with our brothers, despite the fact that there was every indication the second minister in question was no brother. For a feminized faith, it is camaraderie and friendship, and not theological fidelity, that anchors the church.

Domestic Rather Than Dominant

Second, feminized faith stresses the domestic rather than the dominant. The woman's principal calling is her home—and any other calling must be subordinate to that calling (*Tit. 2:5*). But man's calling is primarily external to the home—active dominion (and, of course, woman assists the man in his dominion task by exerting dominion in the domestic realm). Because of this calling, man is inherently conquest-oriented while woman is inherently nurture-oriented. This is an aspect of the creation order that all of the finely spun theories of frenzied feminism cannot obliterate. It is imperative to recognize that the religion of feminism works not merely to transform woman to the image of man, but to transform man into the image of woman. Feminism is therefore a religious perversion. Its goal is not "equality" with men, but the transformation of Biblical manhood and womanhood. It strikes at the heart

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of God's creation order. It seeks therefore to masculinize women and feminize (or at least emasculate) men.

A feminized faith is therefore a domesticated faith. It is not interested in a world-conquering vision in the name of King Jesus, but in a severe navel contemplation within the four walls of the institutional church. If evangelical, it frames "seeker-sensitive" churches; glib and emotional "praise" music; and tepid, baby-sitting pastors. If it is Reformed, Lutheran, or Presbyterian, it obsesses itself with the procedures of the church, synods and general assemblies, and neglects the virile dominionist task of taking back from Satan the territory he has expropriated from Christ and his church. Feminized religion is always ecclesiocentric religion, perceiving the church as suffering for the nations, "and bearing in its body the marks" of a masochistic, introspective organism, operating under the guise of "deep devotion and spirituality."

The true church of Jesus Christ, by contrast, is more interested in advancing the kingdom of God in the earth, recognizing that the earth is the Lord's and the fullness thereof and that the task of man in the earth is to exercise godly dominion in the name of the King, first in the individual life, second in the family, third in the church, and fourth in the wider society, including the state. In contrast, a feminized faith stresses hot-flash counseling sessions, conferences on getting in touch with one's "inner child," and huge men's meetings at which the participants can laugh and cry and share gossip—a real stadium-glutting Tupperware party.

Subordination Rather Than Leadership

Third, feminized religion stresses passive subordination rather than active leadership. Man is called to lead; woman is called to follow man (*Eph. 5:22f.*). Female ministers and women's leadership of men in the church is not merely a mistaken interpretation of the Bible; it is an affront to the explicit revelation of a sovereign God and attempt to replace Biblical religion with the new feminist goddess religion. A leading Reformed denomination announced a couple of years ago that it would permit churches and classes to decide whether to permit women in leadership roles. In some quarters, this was hailed as progressiveness. We quite agree—progression to apostasy, damnation, and hell.

While feminists aspire to the leadership limited Biblically to men, the leadership they envision is the leadership of the transformed woman—but since no man or woman can abandon the created order entirely, masculinized woman necessarily retains many characteristics of her divinely ingrained womanhood (just as the feminized man retains some characteristics of his divinely ingrained manhood); therefore, the woman who aspires to leadership manifests a sort of schizophrenia. And when this schizophrenia becomes pervasive in the church, we detect a church rudderless in its relation to the surrounding culture. The church, like the family and the state, depends on strong, unwavering male leadership. The feminized faith renders the church subordinate to society rather than a leader of society. Within the church, there is no firm decisive leadership since the pastor (of either sex) works for servitude, camaraderie, and consensus rather than bold, daring, advancing objectives. This generally reduces to the proposition of making the congregation happy at all costs.

Feminism is therefore a religious perversion. Its goal is not "equality" with men, but the transformation of Biblical manhood and womanhood.

The feminized faith in its broader implications stifles any impetus to cultural leadership. The Christians and church are no longer a city set on a hill, a beacon of righteousness in the community, but rather a little po' folk toddle-along nursery conforming to the cultural mores, and slapping on a Christian label for good measure. We thus suffer from "Christian" psychology, and "Christian" divorce recovery, "Christian" feminists, "Christian" support groups and other nonsensical drivel.

A genuine, that is, a masculine church intrepidly challenges the reigning cultural mores and works relentlessly to supplant them with Biblical Faith. In the modern culture, this means vibrant, vocal opposition to feminism, abortion, homosexuality, Hollywood, pornography, apostasy, modernism, neo-orthodoxy, neo-evangelicalism, socialism, libertarianism, wife- and child-beating, secularism, political correctness, affirmative action, and any of a host of other rival religions warring against the Biblical Faith. For feminist faith, the quiet little church on the quiet little corner with the quiet little sermonette every quiet little Sunday suffices; for the genuine church, nothing suffices until every last enemy at war with Christ is subordinated to him and his infallible law-word.

For this reason, the church must decimate root and branch the feminized faith that presently characterizes her. And men—not women—must take the lead in this venture.

Adding to God's Law

By Rev. Mark R. Rushdoony

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

(*1 Timothy 4:1-5*)

The church has never lacked would-be editors of God's word. Though they always profess the best of intentions, Paul characterizes them in a most unfavorable way. They have, he says, departed from the Faith, given credence to seducing spirits, surrendered to doctrines of devils, and characterized themselves by lies and hypocrisy. They have so given themselves over to false religion that their consciences are seared as a branding iron scars flesh.

Such are those who seek to add to God's law. Pharisees and pietists seek to create their own laws and equate them with God's. Statists seek to replace God's law with man's. Dispensationalists seek to replace God's law with subjective leadings of the Spirit (as though they might be different than the written word of the Father!). Paul specifies two of the false doctrines which characterize false religion. One is celibacy and the other is religious vegetarianism.

Paul's brief reference to "forbidding to marry" had in view a long tradition of Greek asceticism. To the Greek mind the flesh was opposed to the spirit. The two could not co-exist in harmony. Man's most noble goal was to escape from the physical to the spiritual. To these heretics, the gods were deified humans no longer limited by the flesh of mortals. This Greek philosophical prejudice was perpetuated by Alexander the Great, his successors, and the Romans.

When the Christian idea of sin nature was interpreted in Greek ascetic terms, it was flesh that was identified as man's problem, not sins of the heart. Denying the flesh was then equated with "spirituality" and thus asceticism had a very strong influence on early concepts of holiness. Monastic traditions were given over to this Greek perspective in varying degrees. As it came to be applied to the clergy, celibacy was seen as a higher way that would prevent men from preoccupation with the needs of the flesh. The Greek ascetic philosophy was well established long before Paul's day. Monasticism and sacerdotal celibacy were not, of course, but Paul knew the prevalent philosophy of the day would result in its introduction into the church.

A second example of false religious teaching was religious vegetarianism. Paul is not talking about the health merits of any particular diet, and that is not our concern here. The teaching he condemned was vegetarianism as a religious necessity. God gave man permission to kill animals after the Fall (*Gen. 3:21*) and herding was practiced from the beginning (*Gen. 4:2, 20*). Noah understood the concept of clean and unclean animals (*Gen. 7:2; 8:20*). Limitations on the eating of meat were likely understood in terms of this distinction but most certainly with the Mosaic law (primarily *Lev. 11*). The eating of meat was thus regulated but not forbidden. God's provision for our needs is to be received with thanksgiving. Meat is part of that provision. We may choose to avoid meat, or brussel sprouts, or persimmons, but we may not impose such a preference on others or pretend we are more spiritual in doing so. Thanksgiving is an all-pervasive attitude that God has provided for us. A proper concept of thanksgiving would keep us from injecting our ideas into God's providence.

Paul was referring to God's benediction on the creation week when he said every creature of God is good (*Gen. 1:31*). Just as we are to be thankful for all God's creation, we are to recognize all creatures as good. This is not to say they are all good for food. Many of God's creatures are good for their intended purpose, though they may, in fact, be harmful or toxic as food. Again, when Paul said these creatures were "nothing to be refused," we must take this in context. He was not suggesting it was good to eat poisonous toads or other foods that were not in compliance with the dietary laws. He was specifically talking about non-Biblical restrictions on eating meat. These meats wrongly rejected by false teachers were not to be refused on unscriptural grounds. Richard Francis Weymouth said they were "nothing to be cast aside."

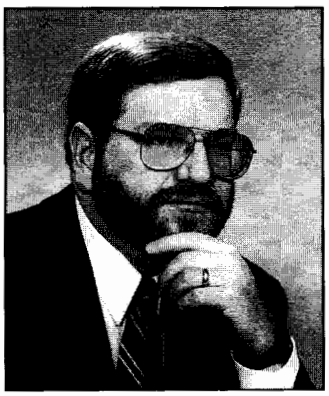
There is an inevitable tendency to impose on others.

Thus, Paul declared authoritatively that certain things, including diet, were no longer a matter of corporate concern or discipline (*Col. 2: 16*). One legitimate requirement to diet we must urge on all believers is that it be received with thanksgiving. It is made holy by the word and prayer, and we understand it and our personal gift of God's bounty.

COUNTER-CULTURAL CHRISTIANITY

Girlie-Men in the Pulpit Or, The Feminization of the American Clergy

By Rev. Brian M. Abshire



Now I can already hear the PC crowd screaming for my head for saying this, but, hey guys, someone, somewhere has got to take a stand on this controversial issue and let the chips fall where they may: *men and women are different.*

There, I said it. Furthermore, the differences go beyond plumbing fixtures. They extend to the very center of their beings. Hollywood, that bastion of political correctness, understands and capitalizes on the differences, even while they decry them. They intentionally make "men's" movies and "women's" movies. Men's movies are action flicks where every problem demands a clear-cut answer (usually involving explosions, automatic weapons and a large body count). Women's movies focus on, yuck, "relationships." I did my husbandly duty this year and watched the new version of Jane Austen's *Sense and Sensibility* with my wife. She loved it, was enthralled by the historical costumes, entranced by middle-class nineteenth century morals and consumed by the plight of three sisters looking for love in all the wrong places (I may have the plot wrong here; I slept through most of it). However, Elaine certainly did not appreciate my comments that the movie could have been improved greatly with a few light saber duels or maybe a car chase or two.

I am NOT an insensitive cad! Hey, I still get misty-eyed when Sergeant Striker takes a sniper bullet in "Sands of Iwo Jima" as they raise Old Glory in the background (not to mention the tightening in the throat as he wins the loyalty of his men by breaking that guy's jaw during bayonet practice! Ah, what memories of boot camp that brings back, sniff-sniff!). The point is, if even Hollywood can capitalize on the fundamental differences between men and women, and create entirely different genres of films to suit them (not to mention spending 100 million dollars hiring Arnold to thwart the bad guys), maybe Christians need to take a hard look at what those differences mean in the church.

Though the evidence is often suppressed, sociological and psychological studies done over the past fifty years repeatedly demonstrate differences in how men and women not only react to the world, but how they even perceive it. For example, men tend to think with one hemisphere of the brain at a time. Women tend to think cross-laterally, using both hemispheres at the same time (thus resulting in what used to be called "woman's intuition," *i.e.*, gestalt thinking). Men's emotions are most significantly influenced by the hormone testosterone, which leads to certain kinds of reactions, both emotionally and physically. Women's emotions are colored by estrogen (and women body builders must ingest testosterone in the form of steroids to get those huge muscles. "See son, one day you can grow up big and strong, just like Mummy").

Men and women think differently, act differently, perceive the world differently *because God has created them for distinct roles.* Man is to exercise dominion, to fill the earth and subdue it. The woman is to assist in that role as a helpmeet. Both are important, for neither can fulfill his God given duties without the other.

The First Sin

Accordingly, the first sin was a revolutionary act based on both the man and woman's failing to fulfill their distinct roles. Paradoxically, Adam's attempt to usurp dominion by eating the forbidden fruit began with an

abandonment of dominion within his own home. Rather than protect his wife from the serpent, or rebuke her for her actions, he instead allowed her to eat the fruit and then followed her example. Yet Eve was not blameless. When confronted by the serpent, Eve did not go to her covenant head and seek his wisdom, counsel or advice. She acted like a modern, independent, "liberated" woman, choosing for herself whether she would obey God. And not being satisfied with sinning herself, she then became the medium by which Adam sinned.

Instead of men's proclaiming the law and statutes of our God and King, we have spiritual eunuchs, playing silly word games while an entire civilization sinks into decay. Conservative churches rightly insist on having only men in the pulpit. But what good does it do the church if the men in the pulpit have no intestinal fortitude?

Eve's desire for "liberation" is reflected in the curse. While the Hebrew may be problematical here, personally speaking, I think when God says, "your desire shall be for your husband, and he will rule over you," he has made Eve's independent spirit a part of the curse on women throughout time.

Hence from the very beginning, there has been a "war" between the sexes, with men tempted to abandon their covenant responsibilities, and women seeking to usurp them. As with all other things, Christ redeemed the family and brings peace, yet there is still a critical need for reconstruction. It is a crucial part of the church's ministry to preach, teach, admonish and instruct the family. But, sadly, those entrusted to reconstruct the family are often little better off than the people they are supposed to shepherd.

Ruling One's Home

It has been noted so many times that it is almost a cliché: the worst kids in the church are often the pastor's. In the same way, the most acrimonious woman is the pastor's wife. Yet one of the primary requirements for an elder in the church is that "he must be one who manages his own household well" (*1 Tim. 3:2ff*). The church can function only if it has godly men at the helm. And godliness starts within the home. However, being much wiser than the Apostle Paul, we have today substituted a seminary education for Biblical character qualities and ordained whole generations of "girlie-men" into the ministry: men who do not act like men, do not think like men, but instead have adopted an essentially feminine view of life and ministry with disastrous effects on the church. I will not say that girlie-men in the pulpit is the greatest problem facing the church, but it certainly is a large one. A wimpy man in the pulpit means a weak faith in the church and an emasculated witness in the world.

One of the first signs of God's judgment on a culture is gender-role confusion (*Rom. 1:22ff*). Men no longer act like men. As they become self-conscious in their rebellion, the image of God within them becomes more twisted and distorted. Therefore, the more that a church is accommodated to cultural norms, the less likely that the men in that church will be able to resist the pressure to conform to cultural pressures (*e.g., Rom. 12:2*). As a result, instead of men's proclaiming the law and statutes of our God and King, we have spiritual eunuchs playing silly word games while an entire civilization sinks into decay. Conservative churches rightly insist on having only men in the pulpit. But what good does it do the church if the men in the pulpit have intestinal fortitude?

Refusing to Confront Sin

A feminized clergy means that the church does not function Biblically. A crucial part of man's dominion duties is adjudication. A godly man is a problem solver, focusing his attention on the issues at hand. Women on the other hand, created for a relational role, often want to talk about problems. A common complaint from wives is that "he doesn't talk to me" when in reality she means that he does not want to talk about problems; he wants to fix them. But she does not necessarily want a problem fixed; she probably already knows the solution anyway. She wants to "relate," and that means talking, and talking and talking. When the clergy is feminized, the men tend to treat problems in the church in the way women treat problems in the home, something to talk about (dare I say, "whine" about?) but not something to be fixed. As a result, problems tend to grow and fester, because no one will confront sin.

Folding Under Pressure

Second, feminized men can't stand pressure. Instead of taking a stand for what is right and then doing what is right, a feminized pastor wants peace, peace at any price. A couple of nasty phone calls, a few complaints about his preaching and he folds like a busted flush. Over the years I have counseled more than a few young men

desirous of entering the ministry. For me, the acid test of whether or not they are truly called by God is whether they can stand the heat that even the most healthy churches generate on a regular basis. The pastor rightly or wrongly is often the focus of the most inane criticisms. A godly MAN knows how to take the heat and do what is right, regardless of what others may think or say. A feminized one responds to the criticisms and drives himself crazy trying to placate everyone.

Preaching Fluff

Third, feminized pastors preach fluff. They preach fluff because modern Americans have lost their taste for classic Calvinism and have been seduced by a sensual Arminianism that appeals to the emotions. Women tend to find Arminianism more emotionally appealing than the "cold" precision of classic Reformed orthodoxy. Consequently, since "girlie-men" pastors want to appeal to women, the most vocal and influential members of the church, they preach sermons with all the spiritual nourishment of a pixie stix (remember that colored sugar candy in a straw?).

Some "men," however, manage to avoid the heat of taking a stand by preaching interesting but ultimately irrelevant sermons aimed at keeping people happy. Sadly, many examples abound in Reformed circles where sound theology is still somewhat in demand. Pastors avoid the problem by preaching purely theoretical sermons focusing on obscure doctrinal issues which, while true, are never specifically applied. You see, it's the application that's dangerous. Much, much safer to keep it theoretical. If you get practical, people might actually get challenged to do something. And if they don't want to do that something, well, then, the phone calls begin!

Solving the Problem

How do we solve the problem? There is no short-cut to dominion. It has to begin with husbands taking responsibility in the home. And they cannot and will not do that unless they have a full-orbed Biblical world view. It is a man's task to take dominion, and therefore, we need men who can think and act Biblically. But to be a leader you have to know where you are going, and what is necessary to get there. If you are not a man of the word, then you will not be the man of your household.

Second, fathers need to train their sons for dominion. This requires at least spending time with sons and not leaving all child-rearing to Mom. Children need to see a strong father solving problems, taking responsibility, leading the family. Dads need to conduct family worship, catechize their children, work with them on projects. They need to get their *gluteus maximi* off the couch and get involved with their kids. If you are not a tiger at home, then you are just a paper tiger in the world.

Third, what the kids see modeled in their parents will tend to be reproduced in their own lives. Therefore Dad has got to learn how to love his wife, nurture her, but most importantly, LEAD her. If Mom runs the household, you'd better believe that children of both sexes will see the model and follow it. Little girls will grow up into big girls, believing that bossing the man is the normal, natural thing to do. And little boys will grow into permanent adolescents, thinking life is about irresponsibility and playing games rather than dominion, leadership and service.

Biblical Christianity is neither masculine nor feminine. But within the church, as in the family, God has called men and women to mutually affirming, though distinct, roles. And those roles require men to be men: taking a stand, speaking the truth, solving problems and making a difference in the world for Christ. And if we want men in the church, we have to have real men in the pulpit.

Let the "girlie-men" go play with their platitudes, while the real men sit down to some real spiritual meat.

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Please note: this policy is **not** designed to endorse long-term debt, but simply to provide ease of finanical transaction, especially for our foreign donors.

Zambia Conference Messages in Audiocassette Album

Audio tapes of the messages delivered at the Chalcedon Conference on Christian Culture held in Zambia last June are now available, set in an attractive album. The cost is $35.00 per album, plus postage and handling: domestic $3.75 per set, foreign $5.00 per set. California residents please add 7.25% sales tax.

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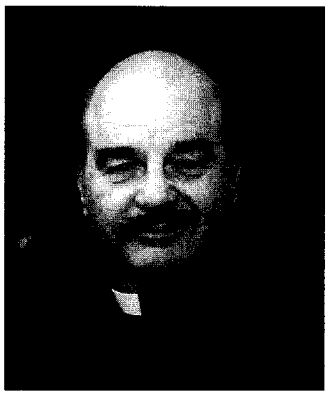
Beware Of Those Who Gush

By Rev. Ellsworth McIntyre



The difference between a teacher using covenant theology and a teacher using Arminian theology can be a very complicated and mystifying thing to the ordinary Christian. I have had experience with both of these theologies, and what follows is an illustration that will be easy to understand, but also painful for an unrepentant heart to accept.

At Grace Community Schools, we have hired teachers claiming to be Reformed but whose teaching methods were decidedly Arminian. One of the best examples was a returned African missionary of 26 years' service. For a woman in her fifties, she seemed in good health, slender, with a smile so broad that one could pass a salad plate into her mouth with room to spare. She had the remarkable ability to smile and talk simultaneously, while her eyes remained constantly dilated and expressionless. Her voice was also very sweet, sort of a breathy sound like someone holding a microphone too close to one's mouth. She just radiated love for everybody and everything with about the same level of sincerity as a waitress. During the interview, the former missionary cooed and gushed constantly about how much she loved children. I explained to her that the rules and regulations in America's schools, particularly pre-schools, had changed drastically while she was away 26 years in Africa. Negative punishment such as paddling, a loud voice, or even a quiet voice telling children about their faults was now considered child abuse. Twenty years ago, a teacher could say, "You are a bad girl or a bad boy," or merely, "Shut up!" without so much as seeing a raised eyebrow from anyone, but in the present climate just calling a child "bad" would be considered destroying a child's self-esteem. To say "shut up" is considered by many to be a cuss word. Therefore, at Grace Community, our teachers use a technique called "soft talk." Basically this method is to reward good behavior and ignore the bad, instead of the usual approach to recognize bad behavior and ignore the good. With very young children, the technique works like a charm; with children above the third-grade level, however, it is less effective.

We send teachers into the classroom with trinkets, prizes, and a procedure to use the soft-talk technique. It takes time to master this approach, but a teacher can exercise control just as well using this technique as the old-fashioned, all-negative approach. Soft talk is Scriptural, because the word of God says to use "the rod *and* reproof." The old-fashioned teacher went overboard on the rod with very little reproof. We are just going overboard on the reproof instead of the rod. The negative aspect of discipline is actually still included, because, as we explained to our empty-eyed, smiling missionary, to withhold a reward or take back a reward already earned is an extremely powerful negative technique if done on a consistent Biblical basis.

The key ingredient of discipline is not whether you use the rod or reward, but that it is applied consistently according to rules known and understood by both the pupil and the teacher. What makes discipline Biblical is that the rules are drawn from God's law-word and that the teacher has goals designed by God's law-word.

Christian Socialism

We gave a video tape explaining this method to the missionary, and she showed up the next day claiming to have really loved the tape and that she really liked the system because it was so "loving." She was so happy to be associated with a school that used such a "loving" technique. She had with her a bag of marshmallows that she intended to use as rewards. Still smiling in vacant bliss, she went into the classroom.

Now, in all of our pre-school classrooms, the teacher is never in the classroom by himself, but always with another adult. So the following report was given to me by the teacher's aide. The smiling missionary presented her first lesson completely self-absorbed. She gushed praise and love all over the children. If emotion was rain, the children would have been drenched. The classroom remained under control (somewhat) at first, because the children, I suppose, were fascinated by the smiling spectacle before them. Soon, however, the students became restless, and the missionary stopped her lesson abruptly. She announced to the class, "You are all such beautiful, wonderful, good, little children, and you are all paying such great attention, that I just can't decide who is the best; and so to be fair and loving, I am going to give everybody in the classroom a marshmallow." So she bestowed her gifts and dismissed the class to the playground floating on a sea of artificial good feelings and emotion. The notion that she had just taught Christian socialism could not disturb the peace of a fool.

Well, needless to say, our missionary-teacher was a flop. Within two weeks, her class was a zoo unfit even for wild animals. She just couldn't understand why the children didn't respond to her love. "It must be because you take children from non-church homes," she sniffed, with a typical judgmental attitude. We knew her attitude was not likely to win souls. Her deeds cried to the Lord, "Where's the love?" and the Lord said back, "Where's the evangelism of a missionary?"

We decided to give her an office job, because after her 26 years of dead Reformed theology, we despaired of teaching her anything. After a few weeks of gushing on the parents, she announced that her church had need of her services. In spite of the fact that she loved us very much, she was going to leave, and with her wide smile still intact and her eyes as empty as ever, she floated out of our lives.

On further analysis, I have determined that such people as this missionary believe that all children are basically good; that all children, if you appeal to their better natures, will respond in love; and that if you give them all the same reward equally, you can eliminate competition and envy in the classroom, and allow self-esteem to reign supreme.

Inequality

That is the theory, but the problem is that it doesn't fit the design of the Creator. Children are not all the same, except if you consider that all are born with a tendency to break the commandments in thought, word, and deed. If you reward them for breaking the commandments, they will sin with renewed enthusiasm; and if you fail to give them an incentive to stop sinning, they just won't try to change. The wonderful thing, however, is that teachers such as our empty-headed, smiling one are fired every day from schools all over the world, because children just won't pay heed to such a person. Teachers who survive in the classroom do so by molding the child toward the teacher's standard of good behavior.

I recall a ninety-pound teacher whom I had in the seventh grade. She was terribly homely, never smiled and walked with a limp, a disability that no one dared to make fun of to her face, but was a source of endless delight behind her back. Her class was quiet as a tomb. We all knew something terrible would happen if she singled us out. We were not quite sure what it was, but we feared it nonetheless.

In the afternoons, we went to the classroom next door for social studies (called history in those days) to be taught by a Navy World War II veteran. He was tall and well-formed and smiled like a football coach, but the Navy veteran had drunk deeply of modern educational ideas. He strived for fairness. Every classroom incident called for endless investigation. He loved to spout long speeches about equality and brotherhood. His grading was extremely liberal. All students passed, and no one had to worry about grades or anything terrible happening to him in his class. He lasted two grading periods, or about twelve weeks, and then went back to graduate school. The last I heard, he was a superintendent of schools of a large district in western Pennsylvania. The students fired him, you see, and now he is a supervisor of education. Isn't the government wonderful? The government promotes the fools and persecutes the righteous. Covenant theology, on the other hand, recognizes that all men are not the same. Some belong to the brotherhood of God; others to the brotherhood of Satan, and the division between the two is known by obedience to the Ten Commandments (*Mt. 7:20*).

Children blessed by the Lord are able to obey God's law. Obedience will help children earn higher status in this world and in the world to come. Those children who will not obey will become poor, habitual failures and progenitors of dysfunctional families. No teacher can transform a student from one brotherhood to the other; only Christ can do that, but a godly teacher can help a student to live a long life (*Ex. 20*: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee"); to be wealthier here on earth (*Psalm 1*: " . . . whatsoever he doeth shall prosper"); and to be wealthier in heaven (*2 Tim. 4:7,8*: "I have kept the faith; henceforth there is laid up for me a crown of righteousness").

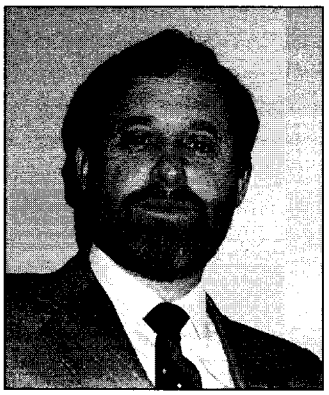
Inequality is the rule in this life, and inequality will be the rule in heaven. Some will be wealthier than others, and even in hell some will be beaten with many stripes, some few. The teachers who want or have respect for the treasure of the Lord should study Rushdoony's *Institutes of Biblical Law* and learn to govern their teaching techniques by God's law. There are a lot of little children dependent for their well being on such a teacher. Beware! Our children will praise or accuse their parents and teachers at the judgment bar of God.

Ellsworth McIntyre, one of America's leading Christian educators, is pastor of Nicene Covenant Church and founder of Grace Community Schools, and author of How to Become a Millionaire in Christian Education. *He is available for speaking engagements, often without charge. For further information contact him at 4405 Outer Drive, Naples, Florida 34112.*

The Feminization of the Family

By William Einwechter

Feminism Is Radical



Feminism is a radical movement. As such, it goes to the very root of the relationship between men and women and seeks to alter the societal and institutional structures that are perceived to be in conflict with the ideas and goals of feminism. Janet Richards declares that "Feminism is in its nature radical . . . . It is the social institutions of which we complain primarily . . . . If you consider the past there is no doubt at all that the whole structure of society was designed to keep women entirely in the power of men."[1] As a radical ideology, feminism's goal is revolution. Gloria Steinman speaks for feminists when she says: "We're talking about a revolution, not just reform. It's the deepest possible change there is."[2]

Feminists want to create a "new society" where the restrictive social conditions of the past have been forever removed.[3] How successful have feminists been in promoting their agenda of social revolution? Davidson says: "Today, feminism is the gender ideology of our society. From the universities to the public schools to the media to the military, feminism decides the issues, sets the terms of debate, and intimidates potential opponents into abashed silence."[4]

Feminism Against the Family

The social institution that feminists have targeted as one of the most repressive to women is the traditional family. By "traditional family" we mean the family structure that developed in Western society under the influence of Christianity and the Bible. In the traditional family, the man is the head of the home and the one responsible for providing those things necessary for the sustenance of life. The woman is a keeper at home and the one primarily responsible for the care of the children. The traditional family thus defined is in line with the Biblical plan for the home.

Feminists hate the family that is patterned after the word of God because it is contrary to all that they accept as true. Thus, their goal is the total destruction of the traditional family. Feminist Roxanne Dunbar said it plainly: "Ultimately, we want to destroy the three pillars of class and caste [*i.e.*, sexist] society—the family, private property, and the state."[5]

Feminists seek the overthrow of the traditional family, and in its place they look for a radically different social institution that is shaped by feminist dogma.

The Success of the Feminist Agenda

When we consider the radical nature of feminism and its agenda to overthrow the family that is structured after the Biblical model, we would be wise to pause and ponder how successful the feminists have been in remaking the family according to their own design. The fact is, that in Western society, feminism has been enormously successful in destroying the traditional family.

> *Nothing seems to have terrified men more than the angry glare and words of feminist ideologues.*

The feminization of the family has already taken place! By the "feminization of the family" we mean the remaking of the family according to the beliefs and goals of feminism. This feminization has taken place in the last thirty years and with little opposition from men. As cowards wither before the charge of a determined enemy on the battlefield, men have fallen away in fear at feminist charges of sexism, repression, tyranny, and exploitation. Nothing seems to have terrified men more than the angry glare and words of feminist ideologues.

When we say that the feminization of the family has already taken place, we do not intend to imply that the feminists have fully reached their goals in regard to the family. We mean, rather, that a revolution in family life that is due to feminist influence and in accord with feminist ideology has already come to pass. As we approach the year 2000, the social institution of the family is far more in line with the vision of Betty Friedan than with the teaching of the Apostle Paul. This represents a triumph (at least a partial one) for the feminist's radical vision of social revolution. The feminization of the family can be observed in at least six areas.

Divorce

First, marriage has been destabilized and divorce is rampant. Feminism's "diabolization of marriage" has made divorce "socially and psychologically more acceptable by the idea that it is a reasonable response to a defective and dying institution."[6] The Biblical teaching that marriage is a divine and sacred institution that binds a man and woman together for life by covenant (*Gen. 2:18-24; Matt. 19:3-9*) has been repudiated by modern society. The Biblical concept has been replaced with the notion that marriage is a mere human institution, an imperfect one at that, and that divorce is a reasonable way to deal with the misery associated with it.

Egalitarianism

Second, male headship in the family has been replaced by a "egalitarian" arrangement where the husband and wife "share" in the leadership responsibilities in the family. The Scriptural idea that the man is head of the family (*1 Cor. 11:3-12; Eph. 5:22-23*) and lord of his household (*1 Pet. 3:5-6*) is considered by feminists to be both tyrannical and barbaric, a vestige of primitive man and his ability to physically dominate his spouse.

The notion that the wife should submit to her husband is scoffed at by the overwhelming majority of men and women today.

Feminists want men to relate to other men, as women relate to other women.

Joint Economic Responsibility

Third, the man as provider has been rejected for the new model of joint economic responsibility. The view of our time is that the man is no more responsible than the woman to provide for the financial needs of the family. Feminists believe that the teaching of Scripture that the man is the family provider (*1 Tim. 5:9*) is part of a male conspiracy to hold women down by making them economically dependent on men.

The "Working Woman"

Fourth, the woman as a full-time homemaker is scorned and the working woman finding fulfillment in employment outside of her home is now the cultural norm. The Biblical mandate that a woman be a "keeper at home" (*Tit. 2:4-5*) is either unknown or unheeded. Feminists consider it to be a demeaning thing for a woman to stay at home and confine her work to the sphere of her house and her family. A career is "the way to go" for today's wife and mother.

Liberation from Maternalism

Fifth, the woman as a nurturer of children has been replaced by the model of the working mother who hurries her children off to "daycare" while she pursues more important matters. The responsibility of motherhood is seen in far different terms now than it was in the past. The Biblical call to the mother to be with her children, to love, train, teach, and protect (*1 Tim. 2:15; 5:14*) is rejected for the feminist vision of the woman who is freed from such constraints on her individuality and own fulfillment.

The "Ideal" (*i.e.*, Small) Family

Sixth, the idea that a large family is a "blessing" is rejected for the ideal family of one or two children (and for some, no children at all). The advocacy of "family planning" geared at reducing the number of children in the home is followed by nearly all. The Biblical teaching that a large family is due to God's blessing and sovereignty (*Ps. 127; 128*) is despised by modern families. The feminist view that we determine the number of children we will have, that we are sovereign over such matters, is accepted with hardly a question. Of course, this supposed sovereignty over life and birth readily leads to the justification of abortion, the ultimate birth control.

The traditional family built upon the teaching of Scripture is not the cultural norm for the West as it once was. This is due largely to the influence of feminism and its radical notions concerning the family. The Christian concept of the family based on the teaching of Scripture has been replaced by the feminist concept of the family—easy divorce has replaced the covenantal view of marriage; egalitarianism has replaced male headship; "joint providers" has replaced man as provider; the wife and mother's working outside the home has replaced the woman as a keeper at home; the mother in the workforce has replaced the mother as nurturer of her children; "family planning" and "birth control" have replaced the large family.

Men's Retreat

Two factors have greatly contributed to the success of feminists in overthrowing the traditional family. The first factor is the cowardice of men, yes, even Christian men. To a degree it is understandable (though still shameful) that non-Christian men have cowered before the feminists and their attacks on them and the traditional family. But that Christian men who have the truth of the word of God should have likewise capitulated is a sorry fact indeed. God has called men to defend his truth in the world and to live out its precepts. Yet a look at the average evangelical Christian home will reveal that it too has been feminized to a very large degree. Radical, Christ-hating feminists have transformed our homes, and Christian men have raised nary a peep and have contested little for the possession of the holy ground of a Biblically patterned family. Furthermore, men have shown cowardice in their

failure to lead and take up the responsibilities that God has given to them. They have been more than willing to shuck the full burden of leading and providing for their families, and have been more than happy to share that load with their wife. The family has been feminized because men retreated from their duty.

The Silence of the Church

The second factor is the silence of the church. The feminization of the family has taken place in large measure because the church has mostly been silent. The church has not met the assault of feminism head-on with the sword of the word of God. Rather, and shamefully, the church has retreated and has actually brought into her bosom many of the alien ideas of feminism. The church has been guilty of teaching such things as egalitarian marriage and "family planning," and of supporting the ideas of a career woman and "working mother."

Much of the blame must be laid at the feet of weak, effeminate preachers who have been afraid to preach the truth concerning the family as God has revealed it in his Holy Word. The feminists have been successful in altering the family because the church failed to expose, denounce, and answer the lies of the feminists.

The Right Response

What should our response be to the feminization of the family? Our response begins with the recognition that it has happened. Denial will do us and others no good. Then we must take up the task of the de-feminization of the family and the re-Christianization of the family. This task is the work of every individual Christian family but is primarily the work of husbands and fathers who have been appointed by God as leaders in the home. Men must lead by precept and example in eradicating all aspects of feminist influence from the life and structure of their family and restore it to a Biblical pattern.

Men must prove themselves men and shoulder the full load of responsibility given to them by God. Men must stop being intimidated by feminist rhetoric and radicals and fearlessly promote God's order for the family. The task of reconstructing the family according to God's law-word will also require the church to faithfully teach what the Bible says concerning the family. It will require preachers of the courage and conviction of John Knox and John Calvin to expose the lies of feminist dogma and preach the Biblical pattern for the family.

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[1] As cited by Michael Levin in *Feminism and Freedom* (New Brunswick, 1988), 19.
[2] *ibid.*
[3] *ibid.*
[4] Nicholas Davidson, "Preface," in *Gender Sanity*, ed., Nicholas Davidson (New York, 1989), vi.
[5] As cited by Rita Kramer in "The Establishment of Feminism," *Gender Sanity*, 12, emphasis added.
[6] Levin, *Feminism and Freedom*, 277.

William O. Einwechter (Th.M.) is an ordained minister and the Pastor of Covenant Christian Church. He currently serves as the Vice-Moderator of the Association of Free Reformed Churches and Vice-President of the National Reform Association. He is also the author of the book Ethics and God's Law: An Introduction to Theonomy, English Bible Translations: By What Standard? *and editor of the newly released* Explicitly Christian Politics. *He can be contacted at RR1 Box 228A Birdsboro, PA 19508; or by e-mail at WEinwechte@aol.com.*

Administrative Assistant Named

As Chalcedon rapidly expands, we have found a critical need for administrative assistance. We are therefore pleased to announce the addition of Susan Burns to our staff as administrative assistant. She graduated from Virginia Polytechnic and State University with a B. A. in English, and minors in science, history and education. In addition, she holds a Masters in Christian Education from Reformed Theological Seminary.

Her articles have appeared in the *Washington Newsletter*, *Impact*, *Encounter*, *Council of Chalcedon*, the *Youth Leader*, the *Freeman*, and a number of other publications.

Her tasks will include executive support, editorial assistance, handling correspondence, and public relations.

See her article on page 15.

Urban Nations Update: Passage from India (and the West Indies, Too)

By Steve M. Schlissel

Okay, so Columbus was slightly off. We can fix that by calling the area where he landed the West Indies. But East or West, Indians are now coming to New York City, and thanks to you, we are here to greet them in the Name of Christ, Lord of *all* nations.

Natives of India settle, for the most part, in Queens, geographically the largest of New York City's five boroughs. Queens lays claim, hands down, to the most diverse zip code in the nation: people born in 120 different nations live in Elmhurst. In adjacent Flushing, virtually all the signs on Northern Boulevard are in "tongues."

Urban Nations has just completed arrangements for the part-time rental of a Chinese Christian center in the heart of this incredibly diverse neighborhood. Staff member Elena Pertgen will be moving out of the basement of the Queens Christian Reformed Church, which graciously housed the ministry for several years. Relocating from the residential to the commercial area will mean a vast new opportunity to reach immigrants with the Gospel. We will be, to use the New York expression, *in their faces*. The accompanying photo shows the faces of several of Elena's students, along with a couple of their relatives, gathered for "tea." Seven of the women are from India, two from Central America.

Also moving out of a basement—praise the Lord!—is the Rev. Ken Brown, Urban Nations' Ambassador to the West Indian community. In answer to your prayers, and in faith tinged with trepidation, we have rented a storefront on Nostrand Avenue, an important strip in what some call Brooklyn's "inner city." Lord willing, by the time you read this, Hope Caribbean Reformed Church will have begun worshiping the Lord and preaching the Reformed Faith in an area which, up until now, has been characterized by unbelief and/or theological chaos. We are desparately anxious to bring the truth to many of Brooklyn's 700,000 West Indians. (Ken and his wife, Veronica, are from Jamaica. The largest city in Jamaica [Kingston], has a population of 100,000. New York City is home to 400,000 Jamaicans.)

As we move up and out with these branches of Urban Nations, we beseech you to hold us before God's gracious throne, asking that he would empower and bless us in his service, and that he would make the truth which alone sets free, efficacious in the hearts of many who hear. The passage to New York City made by people from India, the West Indies, from all nations, is not a proper end, in our eyes. It's passage into his Kingdom that we long to see the immigrants make. In him there is no East or West.

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Feminist Flops

By Susan Burns

Those zany girls of NOW: Betty Friedan, Patricia Ireland, Eleanor Smeal, Schlamzao, Pots and Bets Incorporated. They are always good for a belly-holding, tear-wiping guffaw. When I zoom over a piece about them in the newspapers, I roll with laughter. The most recent piece I saw was the one where the five cronies stood up pointing bony fingers warning us of the deep dangers we would get into if men started praying, being better husbands and taking responsibility for their families. Gasp! Horror of horrors! Terrors of terror! I am shaking in my pumps!

Feminist Hysteria

Unfortunately the feminists' agenda always becomes more palatable when they entrance us with their harpy songs of sound bites. And agenda they do have, as always, waging a fear campaign against the godly while trying to get more and more Big Brother into our homes. It is no surprise that their current goal is a national campaign to "expose" Promise Keepers. Eleanor Smeal, President of the Feminist Majority Foundation, recently warned, "Speaking about spiritual warfare and using a military model of organizing, the Promise Keepers are establishing thousands of small, all-male groups and task forces in Congressional districts around the nation."[1] Smeal, with the help of NOW, various other women's organizations (including anti-domestic violence organizations) and gay/lesbian groups, is going to expose PK's "hidden agenda": men's taking control of the civil government, the churches and their families, plunging women back into their "traditional" roles as wives and stay-at-home moms. Wait and see: soon the PKs will be vilified as gun-toting, wife-beating, child-abusing, homophobic, anal-retentive Nazis! The feminists will soon try to replace in our minds the pictures of those tear-stained, hugging teddy bears bonding in the Beltway with something frightening, horrible and wicked.

What the feminists must think of the wives encouraging their husbands to attend PK meetings and the women who converged on D.C. to hand out Bibles, encourage and pray for those attending the rally! What they must think of the Women of Faith movement which hopes to keep flames of the PK movement burning! What they must think of the millions of stay-at-home, home schooling moms! I guess that makes godly women traitors to the feminist cause, doesn't it? Oh well! Get used to it. It is the same old story: you have on the one hand the daughters of Hagar, and on the other hand the daughters of Sarah. The feminist movement is obviously the spawn of the slave. The daughters of the free woman will have nothing to do with it.

It is amazing (but not surprising) that so many women who bought the myth of the feminist mystique are turning to the occult, psychics, witchcraft and pagan goddess worship to find their spiritual selves.

Early Feminism

One of the early bibles of this generation's feminist movement was Betty Friedan's *The Feminine Mystique.* It has been called the most important book of the twentieth century and is touted with starting the women's movement of my generation. Because this book "birthed" a movement and is one of its foundational documents, it is valuable to briefly review some of its major tenets. The premise of the book is simple: Friedan believed women were unhappy; she wanted to find out why and offer a solution. After much research, she concluded that many women were living unhappy, unfufilled lives because they were stay-at-home wives and mothers. (Now, girlfriends, that sounds like a spiritual problem to me, for which there is only one cure, and shame on the church for not applying sound, Biblical teaching to the hearts of those women.)

Friedan's solution was to get women out of the house and into the workplace, so they could duke it out with

the guys. Her cry took on ear-piercing intensity as she degraded women who are housewives, in one instance likening them to schizophrenics and patients with part of their brain shot away,[2] and claiming that such women are pathological sub-humans who are a threat to their children.[3] For Betty, the only cure was for women to achieve full human potential ". . . by participating in the mainstream of society, by exercising their own votes in all the decisions shaping that society." The first step in the battle was for women to prove to their male-dominated culture that they were indeed human.[4] The second step (where the battle is being waged today) is achieving equality which will "involve a sex-role revolution for men and women which will restructure all our institutions: child rearing, education, marriage, the family, the architecture of the home, the practice of medicine, work, politics, the economy, religion, psychological theory, human sexuality, morality, and the very evolution of the race."[5]

The most telling aspects of Friedan's book are the philosophies and sciences which undergird her work. As recons know, "Nothing is neutral"; and it is embarrassingly obvious that as Friedan gathered research, interviewed women, studied history and culture, she analyzed it according to the false "ologies" and "isms" of her day (created by wicked unregenerate men, by the way).[6] For someone who has made a career out of teaching others to buck the system, be independent, be your own woman, she was (and is today) in step with the foolishness of our culture! Politically, she embraces big government socialist liberalism. For all of her talk of women's independence, she continually looks to the civil government, scientists and "experts" for the solutions to the problems she defines.[7] Historically, she embraces the Hegelian paradigm of "thesis, antithesis, synthesis" that forces conflict within a society, making it necessary to be a "revolutionary" to have an impact on culture. She, of course, believes in evolution and sees the women's movement (revolution) as the next stage in the development of the species.[8] In fact, whereas men are "human," women are less-thans until they fling themselves into the male-dominated culture. For years, Friedan studied psychology, so you can be sure her work abounds with psychobabble—although she doesn't think much of Freud. She saw her sisters suffering under the weight of their culture and rushed to apply that culture as a balm to their woes. Burning bras for that was clearly a waste of money!

"Traditional" Religion

Of course, for Friedan, as for most feminists, "traditional" religion is one of the weapons used by the male-dominated, patristic society to keep women in their place.[9] So she substitutes for it her own brand of mystical, Jungian, primal woman consciousness that is becoming very common in feminist circles.[10] (Those feminists who want to remain within the veil of traditional religion insist on rewriting sacred texts and reinterpreting the faith so that at best it is watered down and at its worse a better-dressed, uptown paganism. These writers are as bold in their efforts as the Pharisees and Sadducees of old, and their efforts are equally worthless and damnable.) As a matter of fact, it is amazing (but not surprising) that so many women who bought the myth of the feminist mystique are turning to the occult, psychics, witchcraft and pagan goddess worship to find their spiritual selves.

Feminist Paganism

There are many examples of this paganism, but I will point out two that are new on the market: Layne Redmond's *When the Drummers Were Women* and Clarissa Pinkola Estes' *Women Who Run With the Wolves.* Redmond is an authority on handheld frame drums which for centuries have been used in pagan religions to assist in the worship of pagan goddesses. Redmond says, "By banning her drum, the patriarchal religions that suppressed the goddess cut off our access to significant parts of our own psyches. They destroyed psychological and spiritual techniques that had been used for many thousands of years."[11] Thus, she is doing her part by teaching and encouraging the use of these drums.

It is the same old story: you have on the one hand the daughters of Hagar, and on the other hand the daughters of Sarah. The feminist movement is obviously the spawn of the slave. The daughters of the free woman will have nothing to do with it.

Estes' paganism runs the same course, but with a different technique, that of storytelling. She says, "My life and work as a Jungian psychoanalyst, poet and cantadora, keeper of the old stories, have taught me that women's flagging vitality can be restored by extensive 'psychic-archeological' digs into the ruins of the female underworld. By these methods we are able to recover the ways of the natural instinctive psyche, and through its personification in the Wild Woman archetype we are able to discern the ways and means of woman's deepest nature."[12]

The recurring language with these and others is "archetype," "psyche," "psychic," "cycles," "rhythm," and so on. The problem commonly expressed is that women have been denied access to a crucial part of their humanity because of male "domination" in its various forms. The only way to recover what has been lost is to go back—if possible, to the very beginning—and experience anew what has been lost. In pursuit of this, women are encouraged to dance naked down the path of pagan goddess worship, get back to natural primitive instincts, go down dark, mysterious pathways where wise ancient sister crones and old hags await to speak the secret language to them. This is the faith of the slave woman.

The Godly Woman

The true ancient path stretches from the Garden of Eden, goes through the cross of Jesus Christ and his empty tomb and stretches all the way to his throne in heaven. All other paths—ancient or not—begin and end in hell. The daughters of the free woman take the first path. With it comes the clear knowledge not only that we are equally human with our brothers, but that we are created in the image of God. We do not have to dance and writhe and beat drums for hours to hear the ancient voice. The Ancient of Days, he who walked with us in the Garden, now speaks to us clearly in his word into which he has breathed the words of life. He fills us with his Holy Spirit so that we can know and understand what he says. His Son has saved our souls from hell and promised us an eternity in his presence. He teaches us how to work for true, lasting, eternal peace in our hearts, families and world. Where wrongs are committed, he teaches us how to repent, forgive and restore our sisters and our brothers.

Leave this for feminism? I don't think so. As the Psalmist sings, "I run in the paths of your commands, for you have set my heart free." True freedom, true life and a true future! This is the faith of the free woman. And the next generation of the slave woman will have to face the warrior children the free woman has raised.

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[1] *Feminist Majority Newsletter*, Summer 1997.

[2] "But one could apply to millions of women, adjusted to the housewife's role, the insights of neurologists and psychiatrists who have studied male patients with portions of their brain shot away and schizophrenics who have for other reasons forfeited their ability to relate to the real world. Such patients are seen now to have lost the unique mark of the human being: the capacity to transcend the present and to act in the light of the possible, the mysterious capacity to shape the future," *Feminine Mystique*, 312.

[3] See the chapter "Progressive Dehumanization," *ibid.*, 282-309.

[4] *ibid.*, 81.

[5] *ibid.*, 384.

[6] The following are listed in the acknowledgments of the book: Institute of Motivational Research, behavioral scientists, theoreticians and therapists such as William Menaker and John Dollard of Yale, William J. Goodwin of Columbia, Margaret Mede, psychoanalysts such as Dr. Andras Angyal, mental health workers, the Guidance Center of New Rochelle, Fred Jaffe of Planned Parenthood Association and the Commonwealth Fund, among many others, *ibid.*, 13.

[7] For more on this, see Friedan's book *Beyond Gender: The New Politics of Work and Family* (Washington, D.C., 1997).

[8] "I got a curious insight into all this during my year as a fellow at Harvard. I immersed myself in the study of evolution, for I became increasingly convinced that the whole process—breaking through the feminine mystique; and the women's movement for equality; and the transition to this second stage, as female values begin to be shared by the male—is not really a revolution at all, but simply a stage in human evolution, necessary for survival," Betty Friedan, *The Feminine Mystique* (New York, 1984), xxiv.

[9] "Even the traditional resistance of religious orthodoxy is masked today with the manipulative techniques of psychotherapy. Women of orthodox Catholic or Jewish origin do not easily break through the housewife image; it is enshrined in the canons of their religion, in the assumptions of their own and their husbands' childhoods, and in their church's dogmatic definitions of marriage and motherhood," *ibid.*, 351.

[10] "I have never experienced anything as powerful, truly mystical, as the forces that seemed to take me over when I was writing *The Feminine Mystique*. The book came from some where within me and all my experiences came together in it: my mother's discontent, my own training in Gestalt and Freudian psychology. . . ," *ibid.*, 8.

[11] Redmond, Layne, *When The Drummers Were Women* (New York, 1997), 169.

[12] Clarissa Pinkola Estes, *Women Who Run With the Wolves* (New York, 1997), 1.

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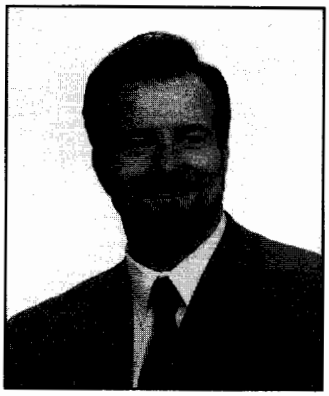
Covenant Versus Matriarchy

By Rev. Jeffrey A. Ziegler

He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.
Psalm 105:8-10



The sovereign Lord and Creator of all things visible and invisible advances his rule throughout time and history by means of the covenant, denoting that the God who created the universe reveals himself in history by laying down immutable ethical requirements, or law. In relationship to the law, God effects visible, concrete sanctions, which include blessings for obedience and curses for disobedience. Hence over time God's covenant-keeping seed is blessed and exerts dominion over the tribes and kindreds of the earth, even while the covenant breakers are accursed, diminished and eventually disinherited. Thus, the covenant is the great pivot around which history revolves.

In Genesis 12:1-3, 13:16, 17:1-13 and 22:17-18, the Abrahamic covenant is depicted. Promised to Abraham is greatness, honor, material wealth, increase, and a godly offspring, in order to bless and govern the nations according to the rule of God. It is instructive to note that God does not make covenant with Abraham alone, but also with his children. Turning to the New Testament and Galatians 3:14-29, we find that through the finished work of Jesus Christ, all that are elect in God are now counted as Abraham's seed and are heirs according to the same covenant promises and world-changing mission. Hence, a sacred trust has been passed to the generations of the saints.

According to our theme verses in Psalm 105, the Abrahamic covenant will be enforced for at least a thousand generations. Practically speaking, Christians must plan for the perpetuation of the Faith for many generations to come. The sacred trust of the covenant must not be passed only to the next generation, but that generation must be given the advantage of standing on our shoulders and advancing the Faith even further than we.

The Abrahamic covenant must be fulfilled comprehensively in time and history. Even the language of the Great Commission is draped over the structure of the Abrahamic covenant and renders the nations of the earth subdued to Christ's imperial throne. The task for the Christian parent is to transmit the covenant to his children and thus further the great engine of divine conquest.

Obstacles

There are myriad strongholds of indolence, ignorance and iniquity to be mastered as Christian Reconstruction progresses in time and history. Chiefly, the lack of confessional orthodoxy and the penchant for heresy in evangelical circles, the deleterious effects of dualistic and escapist thinking, and the rampant moral cowardice and compromise exhibited by American Christianity are all hellish fortifications that must be vanquished.

Nonetheless, while these issues are critical, I am far more concerned with the major impediments to godly patriarchal families transmitting the covenant to their offspring. Notice the covenant is made with Abraham and his seed or children. Abraham is the federal head of his family and consequently patriarchal authority is established for the objective of covenantal succession. Covenantalism practically applied places on godly fathers the great weight, authority and responsibility for the covenant and its application.

Therefore, the great threat in our time to the perpetuation of the covenant is an anti-Biblical matriarchal perversion of Christianity and its resultant feminized culture. The prophet Isaiah warns of horrific results when women are ruling and ordering a nation (*Is. 3:12*). Traditionally, these verses have been interpreted in terms of women governing in civil polity. This was the dominant theme and backbone of Knox's arguments against Mary Queen of Scots. But the scope of Isaiah's warnings take in more than civil polity. In a larger sense, they address culture or a nation's state of being. A feminized, matriarchal culture strikes at the very core of covenantal succession for it decapitates patriarchal authority.

Feminized Ministers

Prior to the rampant Romanticism of the nineteenth century, Christian ministers were valued and esteemed for doctrinal precision and explicit dogmatics. The man of God was noted for his theological prowess, depth of education and skills in declaring and applying the truth of God's inscripturated will. In the twentieth century, his role has been feminized. Now, theology, doctrinal

integrity, knowledge, and expository preaching are regarded as obsolescent. In other words, rigid beliefs are not conducive to warm spirituality. Instead, the modern cleric is esteemed for "motherly-nurturing skills." His religion is sentimentalized and ethics have become whimsical and based on "feeling God."

Matriarchal pulpits breed men who, rather than acting as the federal head of the family, take on womanly traits and call this "holiness." Notions of having a sweet and tender demeanor, domestication, sensitivity, and pietistic selfish introspection are highly regarded over leadership, courage, strength and law based ethics. Hence, families lack patriarchal leadership. Morality at best is subjective and what morals there may be are cultivated for the appearance of civility and not for honoring God. Accordingly, the immutable tenets of covenantal thought are circumvented in favor of an evolving ethic of feeling and emotionalism.

Ultimately the matriarchal-feminized religious paradigm attempts to change the nature of God from an august, all-powerful, transcendent being, to a sentimental, "seeker-sensitive" deity, who pines away for man "because he [God] is lonely." Hence, this feminized aberration of truth is actually a rival of orthodox Christianity and is an overt devilish attempt to abort covenantal succession through the destruction of fatherhood.

Conclusion

The Fifth Commandment requires the honoring of father and mother. Connected with the command is the promise of long days and inheritance. This command is much more than good manners and gentility shown to one's elders.

Rendering honor to father and mother means proper care, respect and diligence concerning the sacred trust of the covenant. Jacob was loved by God and thus esteemed the covenant, whereas Esau was hated by God, and consequently, sold out the covenant for a mess of pottage.

Fathers, we are compelled to throw off all extra-Biblical feminized ideas of "holiness" and are required to take the spiritual helm of the family. Fathers must catechize their children in the most holy Faith! Rise to the calling of you patriarchal covenantal responsibilities! Teach your children to rally to the covenant! Impart the indomitable spirit of the reformation to steel their minds! Raise their eyes to glimpse the radiant glory of the covenant and let the vision of Christ returning to a world made righteous salve their souls. Teach them to honor their fathers and mothers, not only in a direct familial sense, but also in an historical sense: their fathers in the Faith. Introduce them to Luther, Calvin, Beza, Knox, Owen, Cromwell, Charnock, Edwards, Whitefield, Hodge, Warfield and more. Let the fires of heritage forge their vision of destiny and kingdom conquest!

This covenant will be "commanded for a thousand generations."

Rev. Jeffrey A. Ziegler is founder and president of Christian Endeavors and Reformation Bible Institute. Christian Endeavors was founded in 1983 as a Christian educational organization providing theological lectures and materials to help churches across the denominational spectrum develop a comprehensive Biblical world-life-view and to reconstruct an explicitly Christian civilization. Rev. Jeff Ziegler has lectured in over 600 churches and pastors' conferences comprising 18 denominations and spanning the North American continent, Great Britain and Germany.

Reformation Bible Institute was founded in 1985 as a means to train pastors and laymen in the theological pinions of the historic Reformed Faith and Christian Reconstruction. Specifically RBI focuses on Calvinism, Theonomic Ethics (Biblical Law), Presuppositional Apologetics, Knoxian Activism, Christian History and the disciplines of Protestant political-economic social theory. Since 1985 over 500 students have passed through the halls of RBI in northeast Ohio and many others have taken courses through correspondence.

Rev. Ziegler is also co-founder and moderator of the Association of Free Reformed Churches and the Ohio Reconstruction Society. He is an author with articles appearing on a regular basis in Christian periodicals such as The Christian Statesman, The Forerunner *and* Chalcedon Report. *He is the editor of both the "Revival Flame" newsletter and "The Puritan Storm" homepage and is a board member of the 135-year-old National Reform Association.*

In addition to ministry duties, Jeff Ziegler is president of The Continental Group, a think tank for political activism and the culmination of over twenty years of political involvement. In this capacity Ziegler has been a campaign advisor and strategist, press secretary, campaign manager and has authored numerous position papers and legislation at the local and state level. He can be contacted at 216-289-2553 or ceejazieg@aol.com.

Call for Papers

In late 1998 or early 1999 we intend to publish a *Journal of Christian Reconstruction* with the theme "Symposium on the Covenant." We are now inviting submissions on this vital topic. Bear in mind that the intended audience for the *JCR* is pastors, college and seminary professors and students, and educated laymen. The *JCR* constitutes something of a reference library of seminal issues on how the Christian Faith applies in modern life (*e.g.*, education, Biblical law, the Reformation, evangelism, Satanism, arts and culture, economics, creation, and so forth; please contact Chalcedon about obtaining back issues). Prospective writers should obtain our style guide. We firmly encourage electronic submissions (preferably Microsoft Word or WordPerfect, and text only).

The Father *Also* Needs to Return to the Home

By Forrest W. Schultz

Today's typical Christian critique of feminism with respect to the family rightly insists that the mother belongs in the home but it fails to insist that the father also belongs in the home doing his work there with his wife as his helper. This probably sounds strange to most of you, but prior to the early nineteenth century the typical work situation was a family business in which the man worked at or right next to his home with his wife as his helper. This fact, well known to historians but little known to the general public, is discussed with great intelligence in an excellent scholarly work by Robert Bellah, *et. al.*, entitled *Habits of the Heart: Individualism and Commitment in American Life* (Univ. of California Press, 1985). This is an extremely unusual work, because, unlike most sociological studies, this book (1) discusses important matters rather than trivia, and (2) actually advocates the right thing (!), namely, a return to the older American values (which the authors refer to as "Biblical and republican traditions") which constitute what sociologists call a *Gemeinschaft* type of society as opposed to today's *Gesellschaft* type.

The authors' lucid and poignant discussions get to the root of the *Gemeinschaft* to *Gesellschaft* degeneration. In the *Gemeinschaft* stage the economic and political facets of life are under the control of the family and church. Businesses are family businesses, churches function like families, political decisions are mainly made at the local level by communities which are themselves networks of families and churches, and the church attempts to apply Biblical principles to all of life, including the economic and political matters of the community. *Gesellschaft* begins when work is split off from the family so that the man has to leave home to "go to work" and the wife stays home to run the family. The result is a split between the man's sphere, regarded as rational and selfish, and the woman's sphere, emotional and self-giving: women have callings as homemakers, but men have jobs or careers. Love rules the family, and money rules the world. The family, instead of being the determinative social force, becomes a mere haven from a heartless world (pp. 86-90). And the resulting clash of conflicting interests in the world leads to an end of the "politics of community" and its replacement by a "politics of interest" (pp. 200ff).

With the breakdown of the community and the loss of authority of Christianity over all of life, the church becomes part of the segmentation and is restricted to individual self-control and family life. Sermons become more emotional and sentimental. The church, instead of upholding and directing the entirety of a unified community life, becomes, like the family, a haven of love in an overall segmented, loveless society. With the family regarded as the woman's sphere and love being seen as a feminine quality and with the church being removed from the public sphere and restricted to private and family concerns, the result is what Ann Douglas refers to as the "feminization" of American religion in the nineteenth century. In the resulting compartmentalized *Gesellschaftic* society religion can no longer challenge the dominance of selfish utilitarianism in the world. It can care for the casualties of the world but it can no longer challenge the assumptions running the world but has to operate within them. This kind of religion became a precursor of the psychotherapeutic enterprise of today (pp. 222-224).

This complex of trends—work being separated from the home, the home and church being havens from a heartless society, and religion being pushed out of its formerly dominant social role to become a private, subjective, emotional, and mainly feminine affair—began in the early nineteenth century (and was noted already by Tocqueville) and became complete by the late nineteenth century. This complex of trends constitutes the essence of the *Gemeinschaft* to *Gesellschaft* degeneration. And since this degeneration is the most important sociological factor and is the basis for the rest of the sociological changes, the authors are quite correct in regarding it as by far the most marked change in American history, even more so than the changes occurring today (p. 42). We are constantly being bombarded today with claims that we are living in an age of "rapid social change." While this is, of course, true, we must recognize that these contemporary changes are—sociologically speaking—superficial changes. The really radical, significant sociological changes were those involved in that complex of changes which occurred in the *Gemeinschaft* to *Gesellschaft* degeneration during the nineteenth century.

First, we need to recognize that the *Gemeinschaft* to *Gesellschaft* degeneration involved a perversion of the meanings of the terms that we have been using to discuss

that degeneration, namely work, family, masculinity, femininity, church, public, rationality, and love. The new meanings of these terms created by the rise of *Gesellschaft* are perverted meanings of these terms, not their true meanings. Love means a keeping of God's commandments—all of God's commandments (including those pertaining to economic and political matters), not just those pertaining to the family and to the so-called "private" life. Therefore it is more than sentiment. It involves clear, logical thinking, because it requires a knowledge of exactly what God's laws are and how to apply them. Rationality does not mean a cold calculation of self-interest and monetary profit. True reason is God's reason, and this reason includes an understanding of God's values and their implementation, centered upon the glory of God and the true benefit of his creatures. Work is a calling from God and involves all that men and women do, child-rearing as well as business. And business is to be done by the family under the headship of the man with the woman as his helper. The Christian church is to be the spiritual force forming the society in all its aspects into what God intends. It is not supposed to restrict itself to "private" life and to Heaven. And masculinity and femininity are to be defined Biblically, not as per the *Gesellschaft* mentality.

We need to keep all this in mind lest a misunderstanding occur when we speak of such things as work being "masculine" and the family and church becoming "feminized" under the aegis of *Gesellschaft.* This kind of femininity and masculinity is not the genuine article, but is a perverted conception. Consequently before we encourage so-called "working" women to return to the "home"; we need first to establish the right kind of work and the right kind of homes, namely homes where the man is present doing his work and the wife is helping him and where both man and wife rule the children under the headship of the man. It is not enough just to get the mother back into the home. The father also needs to get back into the home, and do his work there with his wife helping him. That is, his wife is to be his "secretary" or "administrative assistant." In contrast to this, in the *Gesellschaft* society a man has one woman as his helper (his secretary at work) and another woman (his wife) as his sexual partner and child-rearer. Because that in the divine design a man's wife is intended to be his helper (*Gen. 2:20*), his secretary at work is relating to him in a way which only his wife should. This is probably why there have been so many problems with adultery between men and their secretaries—the woman who helps you is the one you wish to unite with.

It is not just enough to get the mother back into the home. The father and his work also need to return there or the problem really won't be solved.

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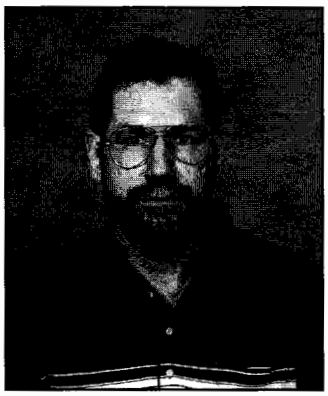
The Book of Revelation: An Interpretive Suggestion

By Joseph P. Braswell

A Series of Questions



What if the book of Revelation ought not to be interpreted as a history written in advance? What if, contrary to popular opinion, it is not concerned to provide its intended readers (regardless of whether these be ancient or modern) with detailed and specific predictions about the course of (relatively) future events? What if it is not intended as an account of the future (proximate or remote), if it does not refer to future-historical persons and happenings, if it is not meant to be read and understood as a detailed roadmap of things to come?

Preterists, of course, pose questions to futurist interpreters that are quite similar to some of those I have posed above. They question whether we ought to read the book as history in advance, whether the reader—*i.e.*, the *modern* reader—is to read it as providing predictions about the future. My questions, despite appearances of similarity, are quite different, calling into question the approaches of both preterism and futurism to the interpretation of this book.

The Strength of Preterism

Preterists do not think that futurism does justice to the occasion of the book. Futurism seems to neglect the situation of the original readers (those whom the book immediately addresses as the *primary* recipients/readers) and thus fails to read the book *historically*, as intending specifically to address their concrete historical circumstances, to deal directly and primarily with their immediate problem with a hostile culture. Futurism treats the book as though the modern reader is the primary addressee, the originally intended recipient to whom the message directly speaks and whose situation is envisaged (or is at least close enough in time to the situation envisaged as to shed light upon the meaning of the visions). The preterist criticisms of futurist interpretation are, in my estimation, the strong suit of the preterist position and surely merit heeding, but, as stated above, my questions are posed to both futurists and preterists, questioning the correctness of certain assumptions that preterists and futurists share in common about the nature of this book and its truth-claims.

Preterists, in common with futurists, believe that the book of Revelation predicts the future (albeit, in the case of preterism, the *relative* future—what was yet future from the author's historically situated point of view). The *then* of John's time becomes the indexical reference-point for preterism's own brand of futurist interpretation that assumes that John himself was not a preterist. Like futurism, preterism believes that the Apocalypse prognosticates in a reportorial fashion of describing specific historical events in advance, of referring to things beyond the time of the writing and original reading of the book. Futurists refer the alleged predictions to a remote—*i.e.*, *distant*—future (the end of the age), while preterists refer them to a proximate—*i.e.*, *imminent*—future (and thus to a time that, from *our* late-twentieth-century perspective, is now *past*), but both assume that the book intends to prognosticate, to inform the readers of what specific things they should expect to happen, providing the readers with a detailed prophetic newspaper. Thus, for all their significant differences as to what historical events fulfilled (or will fulfill) the predictions and to what events (whether past or future for us) they refer, they both share the assumption that Revelation is a "crystal ball" that tells us either about ancient Rome (preterism) or about a future world-empire (futurism). This common assumption is what I would question as perhaps mistaken.

Preterists are correct in emphasizing the importance of the *occasion* (again, their strong suit). The book is primarily addressed to latter-first-century churches, and their historical situation must be taken seriously in any understanding of the book's message. These churches are beginning to undergo persecution, and the book certainly predicts[1] that this will continue for the foreseeable future (and will even intensify in the near future). It predicts that the churches are on a trajectory of suffering and tribulation, that a clear tendency—a pattern evinced by forces of hostility and opposition presently at work in the latter first century—can be projected onto the proximate horizon as a "growth trend," such that those churches in Asia Minor that have not yet suffered deadly persecution (the shedding of blood) should expect that level of tribulation to be reached imminently and prepare themselves accordingly. What is beginning to occur in the

first century already portends (providing that one interprets trends in terms of the correct model) the shape of things to come in the short run.

Given this forecast of increasing socio-political opposition, the book is intended to function as a word of comfort and encouragement to those who face this prospect of martyrdom for their Faith. Christians must not be surprised and unprepared or lose heart in the face of the growing trend of public hostility. They must, in the words of the Olivet discourse (*Mt. 24:13*), "endure to the end"—persevere (and so *overcome*) in the time of trial that is coming. They must gird up their loins and faithfully make a stand, holding fast their confidence in the truth of the Gospel that has announced the ultimate triumph of God in Christ.

Explanation, Not Prediction

The purpose of the book is to explain this persecution in terms of "the big picture." It seeks to provide the original readers with a theological understanding of their situation, opening a dimension of meaning to them that is vital to their existential comportment and their response to coming events. It does this, not by unveiling in clear and precise detail the future of history (specific predictions about particulars), but by unveiling the *meaning* of history and current events. The book of Revelation is something of an analysis of, or commentary on, the "news" of the first century, interpreting what were for John and his contemporaries recent and current events and trends "in the headlines." Put another way, Revelation may in fact be first-century "newspaper exegesis" rather than prophetic prognostication. It refers the readers not to the course of future events, but illumines the meaning of this *kairos* and, through this, illumines the general and ultimate *Tendenz* of history—the "megatrends." Specifically, it sheds retrospective light upon the recent and contemporary scene by referring the readers to *the past*: to the Spirit-interpreted Gospel-narrative (the Christ-event). It explicates the gospel and applies it to their situation as the proper context of understanding the troubled times. It unveils the *first advent* as God's "behind the scenes" holy war with the hostile world, explaining the latter-first-century *Sitz im Leben Kirche* in terms of Christ's redemptive-historical struggle with the Dragon. Thus, what preterists and futurists alike thought were predictions of a conflict that was future to the original readers is in actuality the dramatized exposition, conveyed in the genre-conventions of vivid and symbol-laden apocalyptic language, of a spiritual conflict in their past: the victory of the Lamb in his first Advent is narrated in the message of the Gospel that announces the triumph of the Kingdom of God through the accomplishment of redemption.

In many of the visions of Revelation, therefore, we deal with *review* more than *preview*. It is the recent past—not the future—that is theologically interpreted so that the meaning of events the first-century readers have witnessed in their lifetimes can be understood in a manner that will strengthen their faith and hope unto overcoming in the present or imminent time of trial. The veil of history is pulled back to reveal that God is in control; that the victory has been decisively won and the hope is certain; that the present sufferings merely signify the last, desperate acts of a definitively defeated enemy whose time is short and whose doom is sure; that even now historical events of the quite-recent past demonstrate that the Lamb is mopping up and executing judgment on his enemies, making his power known in the vindication of his people. The present sufferings are the result of hostilities which are to be understood as the maddened viciousness and blind wrath of the mortally wounded in their frightened, frantic, and frenzied death-throes. In view of what Christians have witnessed (if the meaning of what has occurred is understood correctly), Christians are reinforced in their belief that the Lord is in control, is working all things after the counsel of his will and therefore is working together all things for the good of his called ones. The coming of the Kingdom on earth and in history is most assuredly on track.

Revelation seeks to provide the original readers with a theological understanding of their situation. It does this, not by unveiling in clear and precise detail the future of history (specific predictions about particulars), but by unveiling the meaning *of history and current events.*

Solving the Problem of Dating

This view of Revelation solves the otherwise vexing problems over the dating of this writing. The situation of the churches in Asia Minor—in which the popular emperor-cult of this region is surely involved—accords better with a dating to the reign of Domitian than to the time of Nero. However, internal evidence provided by the actual message-content of the book seems to indicate some reference to Nero (perhaps even to the earlier Caligula!), but, even if this reference is not altogether clear and unambiguous, the book almost surely refers quite extensively to the fall of Jerusalem (A. D. 66-70). If the truth-claim of the book is to be interpreted

predictively, as purporting to be a foretelling of the proximate future (preterism), then either we must date it—despite the problems with so historically situating it—in the reign of Nero and before the fall of Jerusalem, or else we must date it in the reign of Domitian (well after the destruction of the second temple) and consider its predictive form—its truth-claim of allegedly foretelling the future—to be a pious fraud: a sham "predicting" of the destruction of Jerusalem and other events and personages *vaticanium ex eventu*.

If we reject the notion that it was intended to be read as reportorially predictive prophecy, however, we avoid these problems. The book, written after the fall of Jerusalem and various other catastrophes and tumults—both natural and socio-political—within the Empire (including the violent death of four emperors within the span of one year), intends to interpret and explain the theological meaning of what has been happening—the numerous calamities of the first century—in light of the gospel and the Olivet Discourse of Jesus. What we have is explanation, not prediction, so we can situate the churches in the period when persecutions were more common and widespread without having either to deny that it makes references to the Jewish Wars (which it clearly *seems* to do) or to regard it as not genuinely predictive, while nevertheless *claiming* to be so according to the fraud of a *vaticanium ex eventu* prophecy.

The Real Function of Revelation

The visions revealed to John on Patmos are the *apokalypsis* of Jesus Christ. *Apokalypsis* means *revelation* (and is so translated in *Rev. 1:1*), *unveiling*, or *disclosure*. It involves an *opening up* to plain sight in order to make known, to lay bare and make visible. It is the pulling back of the curtain or veil that has heretofore concealed things from our view, in order to expose and bring into the light of day that which had formerly been cloaked and hidden. Ironically, the Apocalyse (or Revelation) is one of the most veiled, cryptic, and esoteric of the canonical New Testament books, but this (I believe) is due to our attempt to interpret it as primarily predictive prophecy.

The book deals with the revelation of Jesus Christ (*Rev. 1:1*). The genitive in this construction is clearly *possessive*. It is the revelation that *belongs to* Jesus Christ, that has been given to Jesus as a special grant of divine favor and is now in his possession. It is something that God has revealed to Jesus, and Jesus in turn then shares it with his church, showing it to his servants through his prophet John. This immediately centers our attention on the action by which God made this revelation to Christ: the scene of God's giving to the Lamb the sealed scroll (a scroll no one else could unseal and open), so that he could open it and disclose its heretofore hidden contents, revealing what will shortly come to pass.

What is this sealed scroll? The allusion is to the series of visions that comprises the second part of the canonical book of Daniel. The book of Daniel was so sealed, and its words were shut up until the time of the end (*Dan. 12:4, 9*). It was not to be known until the determined seventy weeks were accomplished, when an end of sins and a reconciliation for iniquity had been made and everlasting righteousness had been instituted (*Dan. 9:24*). The Lamb's taking of this closed book and opening its seals signals that the time of the end has commenced and that what Daniel had seen in his visions was about to be fulfilled. John's book is about the *apokalypsis*—the opening up and revealing—of Daniel's book.

The description of the heavenly scene of Revelation 5 is based on the heavenly scene of Dan. 7:9-14[2] and thus identifies the time of this unsealing as the time of Christ's ascension into heaven (A. D. 30). That is, the time of the unsealing of the scroll that signals that the last days have begun is set at the conclusion of the first Advent, when Christ returned to heaven to be exalted at the right hand of the Father. The significance of this point is that the futurists are plainly wrong in thinking that the sequence of end-time events that begins with the opening of the seven seals is something that has not yet occurred, that awaits a future moment shortly before the *second* Advent. For John, the time is close at hand; these things will shortly come to pass relative to his own day (as preterists insist). John's book of visions, unlike Daniel's, is *not* to be sealed up for a future age (*Rev. 22:10*), for it immediately speaks to (and *of*) John's own time, not to events lying millennia in the remote future. Indeed, that Jesus could make known these things (the contents of the visions) to John is possible only because the revelation had already been given to Christ! The Lamb had already broken the seals and unfurled the scroll to make known the words that had been shut up. If the events accompanying the breaking of the seven seals are future to us today (immediately preceding the second Advent), then the revelation cannot be said to have been given to Christ by God, and Christ could not have given it in turn to John; the book of Revelation could not have been written, for John would have had no visions of these things if the scroll was not already unsealed by Christ. The events to which the breaking of the seals refer must be events already witnessed in history before John set quill to papyrus, and John writes of them as a preterist.

Sequence in Revelation

We must recognize then that, while there are obviously things disclosed by Jesus unto John that will shortly come to pass (relative to the time of John),[3] the events accompanying the opening of the seven seals (chap. 6) are not future to John (even as a proximate or imminent future relative to his writing). They have already occurred by the time John is given his visions and are thus *past events* from his late-first-century perspective (having occurred sometime between the time of Christ's ascension into heaven and the time of John's Patmos visions). The events accompanying the unsealing of the scroll are likely intended to be understood as the rather general signs[4]—

"the beginning of sorrows"—mentioned in the first portion of the Olivet Discourse (cf. *Mt 24:6-8*), including the famine during the reign of Claudius that is mentioned in Acts 11:28.

If the opening of the seals is past for John (as seems obvious), then the blowing of the trumpets and pouring out of the vials may be past as well. If some of the events associated with the trumpets and seals deal with the judgment of Jerusalem (as seems likely exegetically), this identification of the reference of the visions to Jerusalem's fall does not then warrant an early date (in the 60s, during Nero's reign) on the argument that we must preserve the integrity of genuine prophecy (foretelling of the future) consonant with our high view of Scripture as divinely inspired revelation (*i.e.*, the argument from *internal evidence* for a Neronian dating). A later date (after Jerusalem's fall) does not place us in the dilemma of having either to choose a false truth-claim (alleged prophetic foretelling that is really *vaticanium ex eventu*) or intended references to something other than the fall of Jerusalem (*i.e.*, to something else yet future for John). Clearly, John wants his readers to understand that a hostile Empire, as an enemy of Christ, will suffer a similar fate as apostate Jerusalem (its judgment is inevitable and will follow the same pattern; the judgment of one enemy—the wicked Jews—portends the judgment of *all* who similarly oppose God's reign), but the references to Jerusalem's fall are simply too clear to be gainsaid and transferred to some other historical referent beyond John's time, and we need not attempt such an interpretation in the interests of accepting a dating within the reign of Domitian (a dating which I believe has far more to commend it than a Neronean date).

Thus, this view of what Revelation is intended to be gives us the best of both worlds.

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[1] These short-term predictions are more like projections from a model (*e.g.*, economic forecasts, social scientists' projection of megatrends, etc.). They are made on the basis of understanding the present correctly, of having a keen and profound insight into the meaning, significance, and consequences of current events—into what is really going on *now*. In some ways this procedure can be likened to what *futurists* —not the Hal Lindsey brand of futurists, but the Alvin Tofler variety of futurists—attempt to do.

[2] Obviously, Revelation 4-5 draws on details from other OT sources (*Is. 6; Ez. 1*) in furnishing this scene. However, the *movement* is clearly drawn from Daniel 7. Christ, the Lion of the Tribe of Judah and Root of David/slain Lamb, has already been identified as "the one like a son of man" in Rev. 1:13 (where he is depicted as bearing the very glory-likeness of the Ancient of Days) and, like the figure so designated in Daniel's vision, appears before the one on the throne, having come out of tribulation (Daniel's "one like a son of man" is the same figure as the Messiah-Prince who was cut off in 9:25-26 and Michael the Prince who stands up for the children of the people during the time of trouble in 12:1). The slain Lamb is designated as the Lion of the Tribe of Judah and Root of David as a token of his royal investiture (having received the Kingdom) and gives to the saints to be a kingdom of priests and to reign over the earth.

[3] John's point is that everything in Daniel's eschatological visions must either have already occurred or be on the verge of occurring *very soon*. The unsealing of the scroll means that the time of the end (the time to which Daniel's visions refer) has arrived, that the fulfillment has commenced in earnest, as can be seen from those signs that have already come to pass. Thus, whatever in Daniel's prophecy has not already taken place will take place shortly.

[4] These signs are rather indefinite in character. They signal the beginning of the messianic woes (birthpangs of the messianic age, the collapsing of the old order), but they do not signal the imminence of the end of the age. The wars and rumors of war, the earthquakes, and the famines and pestilence of Mt. 24:6-7 (corresponding to seals 2-6) precede the fall of Jerusalem and the destruction of the Temple as general portents of the shaking of the foundations that especially culminates in the divine judgment upon an apostate Israel, but the sign of the preaching of the Gospel of the Kingdom throughout the world (*Mt. 24:14*; the first seal) stretches beyond the events preceding and portending the holocaust of A. D. 66-70 to cover the whole interadvental age. The concern of John, however, is that this sign has already been initiated, that world-evangelization has begun and is well underway. Christ rides forth conquering and turning the world upside down.

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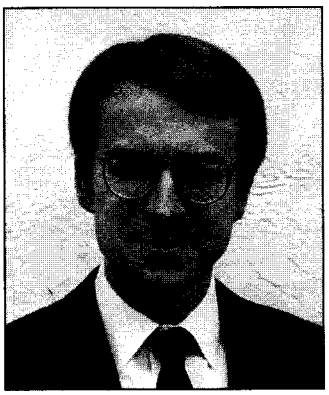
Swatting the Millennium Bug

By Walter Lindsay

Editor's Introduction: Below is a sane, responsible, balanced treatment of the so-called Year-2000 computer bug problem. Men with Lindsay's combination of natural ability and Christian insight are rare.

Abstract



The so-called "year-2000" software bugs provide an extraordinary opportunity for Christian Reconstruction. Few problems are both clearly visible ahead of time and inexorably threaten the lifestyles of a billion people. Obedience to Biblical law and a healthy dose of postmillennialism equip Christian Reconstructionists to add sanity before the crisis. The fullness of the Faith will allow Christian Reconstructionists to survive and minister through the consequences. God has given us the Spirit and the tools of godly life and thought. Year-2000 software problems will create opportunities for us to use them. The upcoming crisis will reveal many heroes of the Faith, and this author's prayer is that those who have been given much will shine brightly.

The Fear

Many computer programs and pieces of electronic equipment around the globe have problems handling dates after December 31, 1999. It is as if they assume that every year begins with "19" so that they treat January 1, 2000 as if it were January 1, 1900. Let it suffice to say that bizarre behaviors can result and that rooting out these problems can be exceedingly difficult. The year-2000 software and hardware bugs do have the potential to bring the modern world around you to its knees for hours to years. What would happen if your city's telephones failed for a month? What if your city's power supply failed for January and February 2000? These are just some of the complications the year-2000 bugs might create.

This author has observed several responses to these frightening possibilities. First is disbelief. And yet, these are possible and realistic outcomes—if the underlying problems are not addressed. Second, many hearers feel they can't do anything about the problem, so thinking about other things for now is a more profitable use of time. Third, some decide that moving to the country and preparing to grow one's own food is best. But a fourth response, and one highly consistent with the spirit of reconstructing society in the name of Christ, is almost universally missing: What can our families, churches and businesses do to reduce the year-2000 problems in our communities? If the consequences are harsh, how can we prepare to minister in the name of Christ? What are the works of practical Christian Reconstruction we can perform?

The issue has become for some a great sucking sound, a drain and a mental black hole. Fear, uncertainty and doubt pervade the topic and destroy clear thought. In the computer industry, the general term for this is "FUD"—fear, uncertainty and doubt. IBM a decade or two ago was accused of sowing FUD in customers against competitors (why buy that other little company's product when you could get the reliability of IBM products, services and business might?). Some today accuse Microsoft of announcing planned products early in order to create an almost magnetic force causing business to swerve aside from competitors and wait in limbo for Microsoft to (eventually) release its product. FUD is highly effective. It delays action. It creates a "wait and see" attitude. Unfortunately, on the year-2000 issue, the clock is ticking. Waiting and seeing for too long kills the effectiveness of any response.

We can assume that the unregenerate will respond inappropriately to the year-2000 issues. Some ignore the issue. Some will seek only personal profit. Many will clamor for relief from their problems. Others will address those problems with the power of the state. God will prepare his covenant people to provide viable answers. Part of our preparation now is to learn about our options. Another part is to recognize that FUD tends to draw our attention to one issue and make us ignore everything else. One thing we cannot ignore is obedience to what we are already called to do. Another is looking at the world and movements around us in the clear light of Scripture. This author cannot tell you what the consequences of the year-2000 problems will be (nor can anybody else). I also cannot tell you what your response must be. All I can do is suggest ways to think about the issue, prevent problems, and reduce the consequences.

A Taxonomy of Problems

Edward and Jennifer Yourdon's new book *Time Bomb 2000: What the Year 2000 Computer Crisis Means to You!* provides a taxonomy for thinking about the personal consequences of year-2000 software problems. From the Preface: "We personally believe that a majority of the Y2000 problems will be of the minor variety, though there could well be some 'minor' problems that render such critical systems as banking, telecommunications, and utilities inoperable for a few days.

"Second, We also believe that a significant minority of the Y2000 problems—perhaps as great as 25-35%—will be of the 'moderate' variety, causing failures that take a month to solve; invoicing and billing systems within business organizations are a prime example of this category.

"Third, unfortunately, we also think a small percentage—perhaps in the range of 5-10%—of the Y2000 problems could be of the 'serious' variety, *i.e.*, requiring a year to repair. . . . A hurricane usually lasts for only a day, but the hurricane recovery can easily take a year if the damage is extensive. . . .

"And fourth, we think that a very small percentage of Y2000 problems could be sufficiently devastating that it could take a decade to recover. . . . Our primary concern in this area, by the way, is the massive government agencies and systems that are in shaky condition already. The two that come to mind are the Internal Revenue Service (IRS) and the Social Security Agency (SSA). . . . [W]e think it's possible the political fallout of the Y2000 problem could lead to both the IRS and SSA being abolished in their present form, and being replaced by something fundamentally different."[1]

Preparing for Disruption

Your preparation for the year-2000 problems depends on the level of disruption you expect in your occupation and area. For example, in a particular town, some families may experience the consequences of many minor and some moderate problems, but the breadwinner of one of the families may be out of work due to a severe year-2000 problem. That one family would experience a severe disruption.

Preparing for minor year-2000 disruptions, those lasting up to two or three days, is relatively straightforward. For example, you might have non-perishable food, water, and blankets handy, as if a severe winter storm were coming. For those of us living in California, this is similar to basic earthquake preparedness. In addition, avoid such things as scheduling major surgery around January 1, 2000 in case a hospital instrument has a year-2000 malfunction or the power fails, and avoid driving during the hours when the clocks roll over in case a computer in a car in front of you fails. And for those living in urban areas where power outages might lead to riots, consider scheduling a vacation with out of town relatives or friends.

Preparing for moderate disruptions, those lasting up to a month, is more difficult. If a critical service, such as the telephone system, fails for a month, the consequences may be long-lasting. Businesses without cash reserves may fail. Workplaces may temporarily shut down and people may need to access their savings. Diabetics may run short of insulin. Food may be temporarily unavailable. Church communities may have to help each other when serious problems affect some individuals and areas and not others. In short, "Godliness is great gain." Saving instead of incurring debt, tithing so that the church can help those in need, building up a local community of the Faith that ministers to its members and those around them, and high levels of self-discipline and personal conduct so that families can live in close quarters all help in times like these. "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation" (*Pr. 10:25*).

Anyone expecting severe disruptions, those lasting up to a year, should take strong action. If your employer or occupation will likely have severe problems, you may want to find a new line of work. If major employers in your area depend on critical suppliers that will have severe year-2000 problems, your area may suffer severe consequences. You might choose to relocate your family. If you rely on social security income, you may experience severe disruption. Families and churches should prepare to care for their own.

Those who can explain why their lives will be crippled by devastating year-2000 disruptions, which might last a decade, may consider moving to a farm in a Third World country. No one has yet suggested that year-2000 glitches will disrupt the weather.

A Biblical Mindset

Scripture contains many general statements about the righteous overcoming problems. For example:

The wicked flee when no man pursueth: but the righteous are bold as a lion (*Pr. 28:1*).

And running from problems can be slothful:

The slothful man saith, There is a lion without, I shall be slain in the streets (*Pr. 22:13*).

The slothful man saith, There is a lion in the way; a lion is in the streets (*Pr. 26:13*).

Scripture contains a general bias that Christian Reconstructionists self-consciously adopt: The righteous will overcome problems. In general, fleeing is a sign of God's judgment (*e.g., Dt. 28:25*). At the same time, Scripture indicates that God does bring times of destructive judgment when he expects the righteous to flee (*e.g., Gen. 19:15; 2 Sam. 15:14; Jer. 6:1; Mt. 24:15, 16*). Some situations such as famine caused Israelites to justifiably move temporarily (*Ruth 1:1; 2 Kings 8:1, 2; Mt. 2:13, 14; 10:23*). But the general tenor in Scripture is more like Jeremiah's instruction to Israelites in Babylon:

> Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace. (*Jer. 29:5-7*)

Assuming that year-2000 software problems require a defensive move to the country is contrary to the spirit of Christian Reconstruction. Relocating has serious downsides. Families must disrupt established relationships. They must incur considerable expense. Fathers with less marketable skills may have lower incomes, reducing church tithe income and increasing the strain on large families. Christian groups that flee because of potential year-2000 problems might find themselves targets of persecution. And in all cases, moving removes Christian witness. If all Christian Reconstructionists leave cities, important Christian witness in major centers of power has been removed. While God will almost certainly call a few Christian Reconstructionists to relocate because of year-2000 issues, advocating a Christian Reconstructionist migration requires a high burden of proof.

Working to reduce or eliminate local year-2000 problems is more consistent with the spirit of Christian Reconstruction. Perhaps your church can distribute copies of the Yourdons' book to local newspapers, civil magistrates, and critical local businesses. Perhaps churches will train home schoolers who have technical aptitude in order to start a ministry solving PC year-2000 problems. Several families could band together to market year-2000 services to local businesses. The service might include identifying a local business's vulnerability by contacting its suppliers, vehicle manufacturers, cellular phone suppliers, bank, etc. for year-2000 compliance. It might also include using test tools and test systems to verify the business's software.[2] Year-2000 compliance is likely to become a major competitive advantage as Dec. 31, 1999 approaches, and compliant businesses will avoid devastating lawsuits. Moving forward boldly in the name of Christ to eliminate problems in your local area is a valid and powerful Reformed witness. There is a lion in the street.

Perhaps you can tame it.

Some Things to Watch

At the time of writing, the Yourdons' book *Time Bomb 2000: What the Year 2000 Computer Crisis Means to You!* is being printed and only the manuscript Preface is available. By all indications, however, it is excellent and FUD-less, and will earn the authors enough money to purchase their own small country should they need to relocate and ride out year-2000 woes. If you decide to read a book to learn how year-2000 issues will affect you, it is probably an excellent choice.

Governments and corporations will spend an estimated $300 to $600 billion to address year-2000 software bugs.[3] Problems in electronic chips, such as in cellular phones, railroad control systems and water supply flow meters might cause great additional cost and create the same sorts of disruptions as their software cousins. Since year-2000 problems can affect most parts of life, identify the services critical to you. Do not settle for general statements that a critical service will not have problems, since programmers are notoriously incapable of delivering working systems on time. Ask for evidence such as a report that your phone company ran large-scale tests on systems with clocks set to dates in 2000 changes.

In 1999 twenty-five European countries will begin uniting their currencies. European monetary union (EMU) will affect 370 million people in an area with a gross national product ten percent higher than the U. S. This requires that banks, employers, and other organizations modify software similar to the year-2000 changes. This increases competition for many of the same people needed to solve the year-2000 software bugs. In one sense, it provides a "dry run." If EMU creates many serious or disastrous consequences, take note.

The "big bang" of Japanese banking deregulation in 2001 creates even more demand for programmers. Recent currency bailouts in Asia are creating international pressure for national governments to give up some power while at the same time those governments are buying arms because they fear the U. S. will not protect them from China. North Korea is desperate with famine and recent reports suggest it may invade South Korea this winter. China has devastated its land with industrial pollution, its people and government crave profit, and its civil government shows little respect for law or human life. Japanese and other Asian bad debt may cause major bank failures in the near future. Local strongmen may become desperate when they realize their country and military are not year-2000 compliant. Any war or major economic disturbance may make the world less capable of preparing for year-2000 problems.

Possible Iraqi biological weapons are news at the time of writing. Influenza experts anticipate that another pandemic will strike soon (the 1918 pandemic killed tens of millions of people, but the '57 and '68 pandemics were less severe).[4] Ebola Reston spreads by aerosol—a sick monkey's exhalation can infect a healthy monkey.[5] Antibiotic-resistant tuberculosis is on the rise: "In the early nineteenth century tuberculosis was probably the biggest single killer. . . . In the United States, up to the Civil War, it was the commonest cause of death, especially among young people and the middle-aged."[6] While a serious pandemic might overshadow the year-2000 issues, any pandemic will probably detract from year-2000 preparedness.

A nuclear detonation in the upper atmosphere creates a ferocious electromagnetic pulse (EMP) that can produce electric arcs of thousands of volts inside "nearby" computers and electronic equipment. A single detonation 300 miles above Kansas would permanently destroy almost every computer and electronic circuit in the continental United States. China supposedly has nuclear capability and missiles that can reach the West Coast of the U. S. Large-scale information warfare would make the year-2000 issues academic, but more realistically, EMP and other weapons exist that would let terrorists, for example, hurt the computers around Wall Street.[7] Any information warfare would hurt the ability of organizations to prepare for the year-2000, especially an attack in late 1999.

Conclusion

We know that year-2000 software and hardware glitches will cripple our technological base unless we address the problem beforehand. We are not the first people to face this challenge. Long ago, the ruler of a sensuous and decadent world power with a state-controlled economy realized that his nation's technology base would dry up in a few years. It had taken a while for the ruler to locate a man able to identify the upcoming catastrophe. The ruler created a prime ministerial role for the man, and titled him, "Man of food during famine." You know the story. The man's name was Joseph (*Gen. 41*). A large region of the earth faced drought, and this drought crippled Egyptian irrigation and farming technology.

Christian Reconstruction is as much a way of life as it is a theological position. Repent of any fear, uncertainty and doubt about the year-2000 bugs you have indulged or spread and recognize that in the challenges are God-given opportunities. Living a godly life is the first step towards preparing for year-2000 issues. Educate yourself on the consequences of year-2000 and other issues in the world around you. Look for the opportunities God places within your reach for evangelism and practical reconstruction. You may be required to move your family. But whether or not you move, seek out opportunities to minister.

This author cannot tell you what the year-2000 bug consequences will be—and no one can predict that. He can only provide ways to think and learn more. What you do is up to you. Therein lies the great burden of the Faith, and the great strength that flows from a self-motivated people eagerly serving the King they love.

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[1] Edward Yourdon and Jennifer Yourdon, *Time Bomb 2000: What the Year 2000 Computer Crisis Means to You!*, estimated to be published January 1, 1998. This quote is from the preface as available under http://www.yourdon.com/index.htm as of 26 Nov. 1997. Jennifer is Edward's daughter. Note that each level is an increase of an order of magnitude.

[2] Alternatively, replacing the software may be easier. This may explain the current great demand for applications from SAP, Oracle and other vendors that, incidentally, sell year-2000 compliant software that can replace "legacy" systems that are difficult to make compliant.

[3] Christopher Simon, "Lawyers See Dollars in Computer 2000 Ills," *Wall Street Journal* (Nov. 6, 1997), B6, quoting the Gartner Group, a highly respected information technology consulting group. Also note that software tools that help automate the conversion process are becoming more powerful and may alter the costs of conversion.

[4] Frank Ryan, *Virus X: Tracking the New Killer Plagues—Out of the Present And into the Future* (New York, 1997), 379, 381.

[5] *ibid.*, 373.

[6] Paul Johnson, *The Birth of the Modern: World Society 1815-1830* (New York, 1991), 741.

[7] Winn Schwartau, *Information Warfare: Cyberterrorism: Protecting Your Personal Security in the Electronic Age* (New York, 1996, 2nd ed.), 292.

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The Success of the Gospel: Sudan Trip Update

Largest Bible Shipments Distributed In Sudan

By Peter Hammond

During 1997, Frontline Fellowship conducted over 500 church and chaplaincy services and leadership training lectures inside Sudan.

Two Frontline Fellowship mission teams have succeeded in delivering and distributing the largest shipments of Bibles and Christian books ever smuggled into an officially Islamic country. They also conducted the first training course for Secondary School Teachers in Equatoria Province since the war began.

From September to November, 1997, Frontline Fellowship delivered six shipments of Bibles to seven different regions of Sudan. The number of Bibles and New Testaments delivered during these trips came to 13,326. In addition, 8,769 hymn and prayer books, Bible study, Sunday school and other Christian books were distributed inside Sudan. This made up a total of 22,086 Bibles and Christian books in ten languages.

The logistics involved in loading and off-loading and carrying over 400 boxes, a total of eight tons, across innumerable flooded rivers, over mountains and through swamps in a war zone like Sudan was extremely difficult. These shipments brought the total number of Bibles delivered to Sudan by Frontline Fellowship in 1997 alone to 36,450. The total number of hymn and prayer books delivered comes to 9,765 and other Christian books 13,790. The overall total of Bibles and Christian books in 17 languages distributed inside Sudan by Frontline Fellowship in 1997 has now exceeded 60,000!

SPLA soldiers march past the decomposing corpses and skeletons of the defeated Arab army near Juba.

Return to the Nuba

Over 5,000 of these Bibles, hymn books and other Christian books have been smuggled behind enemy lines to the beleaguered Christians in the Nuba Mountains. In March 1997 a Frontline Mission team was bombed by helicopter gunships as it delivered Arabic Bibles to this island of Christianity besieged in a sea of Islam. In September the same Frontline missionaries returned to the Nuba, walking over 250 kilometers to conduct 30 services and personally delivered thousands of Bibles and books to 26 different congregations.

Kotobi Church Restored

In November the Director of Frontline Fellowship, Rev. Peter Hammond, conducted the first ever service in the newly restored Episcopal Church in Kotobi. This church building had been destroyed by a helicopter gunship rocket attack in August 1996. Over 500 people packed out the rebuilt church building for a joyous three and a half hour celebration that Jesus Christ is building his church and the gates of Hell shall not prevail against it!

Teacher Training Course

Rev. Peter Hammond and Dr. Monte Wilson also conducted the first training

A Frontline Missionary shares the Word of God with SPLA soldiers at the battlefront near Juba.

course for secondary school teachers in Western Equatoria since the war began. There are many primary schools in the province, but only three secondary schools (in Yambio, Maridi and Kotobi). Forty-seven teachers (from each of those three schools) attended this two-week Biblical World View Seminar for secondary school teachers. Frontline Fellowship also provided 1,500 Moru New Testaments and Psalms to 100 primary schools in Mundri County. These Scriptures will be used as textbooks.

Jesus Film in Sudan

Thousands of Sudanese people gathered for each of the first screenings of the JESUS film in their areas. Evangelists were equipped with gospel recordings, "Messengers" (tough tape recorders with solar panels), Gospel tapes and flip charts. Chaplains were provided with bicycles. Repairs on the Bishop Gqynne Bible College were also begun.

Lui Liberated and Restored

In his sermon at a special memorial service at Lui, the birthplace of Christianity in Moruland, the Director of Frontline Fellowship paid tribute to pioneer missionary Kenneth Frazer. Dr. Frazer, a CMS missionary from Scotland, brought the Gospel to Moruland in 1920. He established the first hospital, school and church in the area. Twice these buildings at Lui were destroyed by the Muslim government, first in 1965, and then in the 1990s. Yet on the fifteenth of November, 1997, over 1,500 people packed the Frazer Memorial Church in Lui. Despite this repeated destruction, the threefold ministry started by Dr. Frazer has once again been resurrected. The Lui Hospital is fully operational again: almost 8,000 patients had been treated and 200 major operations done in the first two months since re-opening. Since Lui was liberated from the occupying Arab force by the SPLA resistance movement, thousands of people have come back to Lui and the primary school already has 200 students enrolled. The resilience of the church founded by Dr. Frazer has defied all attempts to destroy it. Jesus is the Resurrection and the Life!

Bibles to the Battlefront

Thousands of Bibles were distributed to SPLA soldiers, including at the battlefront. Frontline Fellowship missionaries traveled by vehicle, motorbikes, boat and by foot to deliver Bibles to some of the most inaccessible areas, mostly in the newly liberated territories. On occasion, they literally walked among the decomposing corpses, skulls and skeletons of the defeated Arab forces on the battlefield to minister to soldiers in the trenches. Bibles and Gospel booklets were also delivered to hundreds of Muslim prisoners of war.

Ministering to Body, Mind and Soul

All in all, Frontline missionaries have presented over 500 church services and other meetings in Sudan this year, including two medical workshops, the teacher training course and a pastors course.

"Cush will submit herself to God," *Psalm 68:31.*

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

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

Donations for Peter Hammond should be made through:

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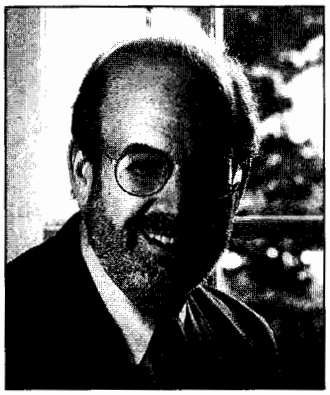
Thousands of Bibles were distributed to SPLA soldiers, including at the battlefront.

War-of-the-Month Club

By Llewellyn H. Rockwell, Jr.



Another month, another foreign enemy. No sooner had Washington's war party completed its hysterical attempt to demonize China—calling its burgeoning prosperity a threat to world peace—than it featured another country in the bulletin of the War-of-the-Month club.

This month's selection is Iraq. It seems that Saddam Hussein is more than a little resistant to U. S. demands, among them that U2 spy planes should be able to fly around his country at the whim of the State Department. Hussein, you see, has the temerity to object to this, even threatening to toss a few of his dated missiles at these planes.

And talk about paranoid. Hussein also objects to having U. S. officials snooping around his country for evidence of nuclear capacity. How unreasonable. To hear Hussein talk, you would think the U. S. had it in for Iraq.

It was six years ago that the U. S. went to war with Iraq over its border dispute with Kuwait, and pounded Iraq into submission. It was the last hurrah of the Cold War mode, as George Bush tried, and failed, to ride his victory to a second term. Did former U. S. ally Hussein resent the U. S. attack? Of course, since he had been given official assurance that the U. S. would wink at his move against Kuwait.

The Gulf War was a gruesome conflict that the U. S. won handily and expensively. But the world's only superpower is not the most gracious of victors. Instead of allowing normalcy to be restored, the U. S. has retained wartime embargoes, forbidding the export of oil and the import of medicine and food, while pressuring countries around the world to do the same.

This has amounted to an attempt to starve out Iraq, and it has resulted in massive malnutrition, disease, and poverty, with some reports indicating that hundreds of thousands of children have died. Not all is fair in war, and a six-year-old policy to destroy an entire people because we don't like their leader is not the way civilized nations conduct their business.

When faced with this approach to post-Gulf War diplomacy, Iraq has been remarkably compliant. It allows UN inspectors to roam its country searching anywhere they please for nuclear weapons. Earlier this year, UN inspectors even invaded a convent of Catholic nuns, breaking down walls and digging up graves to discover Iraq's elusive nuclear weapons.

Even so, Iraq is not demanding that all inspectors leave its country. It is not forbidding planes with aerial cameras from looking around the place. What Hussein wants is that the foreign government that buried Iraqi soldiers alive in mountains of sand, and favors a policy of starvation over peaceful engagement, not fly *its* spy planes and not make *its* bureaucrats part of the inspection teams.

Saddam Hussein is, in other words, demanding what every American who cares about freedom should also be demanding: that the U. S. get out of Iraq.

Why has Iraq put up with the invasions of its sovereignty at all? The short answer is that it wants to sell oil, buy food, and have a chance to rebuild after the devastation of the Gulf War. Yet the U. S. will not allow that, no matter what kinds of concessions Hussein makes.

Jude Wanniski, the irascible supply-side economist, has another theory: "In a world with at least 40 years of proven oil reserves," he writes, "it is in the interest of the oil-producing countries and the oil companies who try to manage scarcity to keep Iraq and its oil bottled up."

No doubt economic motivations play a part. But there's a deeper explanation to U. S. belligerence. It goes to the heart of a fateful decision Washington's foreign policy elite made earlier in this decade: that no corner of the earth can be allowed to escape the ministrations of the U. S. empire. We proclaimed ourselves, in messianic terms, "the world's indispensable nation."

How must that sound to others? William Drozdiak, writing for the *Washington Post* from Berlin, provides an understated account. "Across Europe, Asia, Latin America, and Africa," the "United States finds itself increasingly accused of bullying the rest of the world." And much of the criticism comes "from friendly nations that no longer feel prevented by Cold War loyalties from expressing their disagreements with Washington."

Disagree with Washington? That's a trend at home as well. It appears that, in this instance, the American people have more in common with the rest of the world than they do with their own government.

Llewellyn H. Rockwell, Jr., is president of the Ludwig von Mises Institute in Auburn, Alabama.

Faith and Understanding

By R. J. Rushdoony

St. Anselm is one of the great but neglected men in the history of philosophy. Anselm (1033-1109), born of a noble family in Aosta, Lombardy, made his mark in the culture of monasteries, and he later became Archbishop of Canterbury. In his day the monasteries, long central to thinking, were shortly to give way to the universities, and the result was also seen in a shift in presuppositions, to an Aristotelian foundation. Thus the work of a great theologian and philosopher did not receive the attention it deserved. Anselm was profoundly Pauline in his theology, and he has been called the last of the church fathers, and "the second Augustine."

In various areas, notably the doctrine of the atonement, he is the key orthodox theologian. In philosophy, his premise was, *credo ut intelligam,* I believe in order that I might understand.

As against this, Abelard, an Aristotelian, sought to understand in order to believe. Whereas for Anselm faith precedes understanding, for Abelard (1079-1142) understanding must precede faith; rationalism must establish what we can believe. For Abelard, all things must be brought to the bar of reason for verification, whereas Anselm began with the Christian Faith; for him a basic faith, premise, or presupposition must undergird all reason. For Abelard, because of his rationalism, free will was basic because reason gave to man a sovereign autonomy of judgment. Every teaching of the church should be doubted until its truth is ascertained.

But Abelard had begun with faith, although he did not quite say so. Abelard's faith was in rationalism rather than in God and his enscriptured word. Now Abelard held that he could prove the dogmas of the church by means of rationalism, but, in so doing, he shifted the center of authority from God to man's rationality. Anselm was the more profound philosopher and reasoner; but, by opposing rationalism, he came to be viewed by some as simply a confuser of issues. For rationalism, knowledge is obtained by reason, which has a higher authority than sense perception and especially more than revelation. The empiricist will use rationalistic means to accompany his sense perception; like the rationalist, he is independent of external authority, God in particular.

For Anselm, no more than a blind man can see the light can a man without faith know God. Anselm was not always consistent in his presuppositionalism, but his basic premise bore fruit later in John Calvin, and in his followers. In the U. S., Cornelius Van Til has been the great figure in this presuppositionalist school of thought.

For presuppositionalists, no more than the Bible tries to "prove" God does the theologian or the philosopher try to do so. God is the foundation of all reasoning and proof. The scientist Harold Clayton Wrey (b. 1893), a chemist, once noted, "Not one of the existing theories about the origin of the world does work without the presupposition of a miracle." The evolutionist must presuppose, with the rationalist, billions and trillions of miracles.

Dmitri Kessel and Henri Peyre, in *Splendors of Christendom* (1961) (a book given to me by my associate, Andrew Sandlin), carry this quotation from the American writer, Allen Tate: "Man is a creature that in the long run has got to believe in order to know, and to know in order to do." Tate's comment echoes Anselm, Calvin, and the Puritans. It is commonplace to characterize the culture of the United States as pragmatism. This is a truncated observation. The Puritan theology echoed Anselm and Calvin. It gave faith the priority, and its intense practicality came from its abandonment on the popular level of all rationalism in favor of action. Paul, in Romans 2:13 declares, "For not the hearers of the law are just before God, but the doers of the law shall be justified" (see also *James 1:23-27; 2:20-26*). The basic premise of Christian reconstruction is this emphasis on faith with works, "to know in order to do," in Tate's words.

The sterility of rationalism is that its goal is debate and more debate, contentiousness as a way of life. It produces monumental works of reasoning, and little more. Men cannot be reasoned into heaven, although they can be put to sleep.

Rationalism shifts the center from God and his law-word, his summons to believe and obey, to man as rationalist, sitting in judgment upon God and man. The arrogance of rationalism is its assumption that man the philosopher can sit in judgment over God and man, and all things else. We cannot be Christians on our terms, only on God's terms. Our conversion is not the result of a bargain with God but rather our total submission on his terms only. Man is a creature, God's creature, and he must use his reason to think God's thoughts after him, not to attempt to establish what God has already ordained, not to seek to provide independent premises for knowledge.

For Calvin, man's conscience has a noetic function; it is an aspect of God's witness in man's being whereby man, even in his depravity, knows the judgment of God. Sin and conscience both have their noetic effect; they shape man's knowledge and his relationship to God. Rationalism creates an artificial man, one in whose being neither sin nor conscience have any part. *Such a man does not exist.*

Random Notes, 76

By R. J. Rushdoony

1. Over the centuries, and by no means any less in our time, errors and heresies have occurred in the church. I am not referring to outright pagan developments, but to erroneous Christian ones, *i.e.*, false doctrine, warped emphases, partial truths and the like. We must call attention to these errors, and Christians have usually been clear and able in so doing. But this is only half our duty. We must raise the question, why has God in his sovereign wisdom decreed that this happen? Only then can we understand the ways of God and his warnings to us. Very commonly, errors, heresies, warped and partial teachings arise because churchmen have neglected a necessary kind of thinking and action. It is our duty to call attention to error, but it is also our duty to ask, why this development, and does it mean we have something to learn?

In my university years, a movement which attracted international attention was Moral Re-Armament, led by the Rev. Frank Buckman, an American and a Lutheran. The movement began in Britain, spread to Europe, and then to much of the world. Its weaknesses were at once pointed out by many able thinkers. But what was its strength?

Only those who were living in the years before and during World War II can appreciate the intensity of feelings of anger and hatred that marked the Allies. France had a history of antagonism to Germany, the France-Prussian War, the loss of Alsace-Lorraine, World Wars I and II, and more.

All the same, one of the remarkable events of early post-World War II was the remarkable Franco-German reconciliation. This was the work of Moral Re-Armament and Buckman. The MRA men, led by Buckman, quietly brought together large numbers of French and German leaders in a Swiss hotel. Robert Schuman of France and Konrad Adenauer headed their groups. Quietly and patiently, their differences were confronted and ironed out. The scholar Edwin Luttwak has given an account of this in "Franco-German Reconciliation: The Overlooked Role of the Moral Re-Armament Movement," in Douglas Johnson and Cynthia Sampson, editors, *Religion: The Missing Dimension of Statecraft* (Oxford University Press, 1994), pp. 47-63. In that great post-war crisis, no church did anything. Moral Re-Armament did something remarkable. Christians have a duty to call attention to error, but also to see the good such groups often do. We need to ask, why did God raise up this group, and what must we learn from it? What sins of omission on our part led to its rise? Until then, we will not accomplish much and our churches will continue to drift.

2. Andrew Sandlin urged me to write about this. The dinner table conversation of five of us included my comments on a certain type of sheep common to old Armenia. In the spring, my father, like other young pre-school boys, would be given a half a dozen or so sheep to graze in the mountains. This was on the mountain next to Ararat. In the spring, the sheep had no tail, only a fleshly button where the tail should be. As they grazed, they stored fat in that tail until, by summer's end, a wheel had to be attached to the tail to keep it from being torn by rocks and bushes. In the winter, less feed was needed because the sheep, in part, lived off their fat tails. In the winters there, a second-story door was used to leave the house because of the deep snows. During those long months, the people's main activity was going to church (during Christmas and Easter, services were 24 hours daily for eight days, and you went at your choice to a given part of the liturgy, conducted by my grandfather and great-grandfather). Dinners were from 4:00 p.m. until midnight, with storytelling and singing. Apart from feeding the sheep a little hay, men had no other task.

Now, the telling part of this story to me is the sheep, called *dulmak* in Armenian. Only sheep with such tails and the capacity to store food could have been used in that high mountain country. For me, the idea that such sheep had evolved was silly, and no Darwinian nonsense could account for them, no more than for the human eye. These sheep were created by God in terms of his foreknowledge.

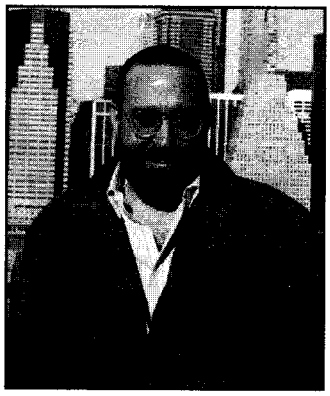
3. All parents of children in state schools should listen to what Federal District Judge Melinda Harmon said when she ruled against parents in a Texas school district in their suit filed because of an arbitrary strip search of their son to look for any signs of paddling: "Parents give up their rights when they drop the children off at public school" (*The Education Liberator*, February/March, 1997, p. 1).

4. I was moved, in listening to the video tape of the visit in 1989 of the two leaders of the Church of Armenia, the catholicori of Etchmiadzin and of Cilicia. The latter said that our purpose must not be to remember history but to remake it.

5. In December, 1887, Christmas Eve, Charles Dickens was in Boston, Massachusetts to read his *A Christmas Carol.* Among those present were Henry Wadsworth Longfellow, Oliver Wendell Holmes, James Russell Lowell and Richard Henry Dana. Some Bostonians came with mattresses and lined up all night in the cold to be sure to get tickets. In those years, the average American read four hours a day, whereas now the same amount of time is given to television, not reading.

Hopelessly Patriarchal

By Steve M. Schlissel



That's how feminists have often described the Bible. And they're right. It is patriarchal at the core and through and through. Like love and marriage, the Christian Bible and patriarchy go together: any attempt to dismiss the rule of men must begin by dismissing the Rule of God, *i.e.*, the Holy Bible.

For the Scriptures themselves are, in the main, addressed to men. Every thoughtful Christian—man, woman and child—knows quite well that in addressing men, God addresses all. For the male functions as the head in the various covenant spheres, and in addressing them God makes plain his idea of "inclusive language."

For example, in the Ten Words, God commands, "You shall not covet your neighbor's wife." He does not need to repeat the respective command, customized for women, and that not because women are believed by him to be beyond such temptations, but rather because, having addressed the male, the command applies to all, each in accordance with his ("his," being Biblical inclusive language) position.

In Deuteronomy 16:16, the males were required to appear thrice annually before the Lord (though women and children were permitted to, and often did, make the pilgrimage: *1 Samuel 1; Luke 2:39ff*). In Deuteronomy 29, the covenant is explicitly entered into with Israel's males: "You stand today, all of you, before Jehovah your God: your chiefs, your tribes, your elders and officers, even all the males of Israel, your little ones, your wives, etc."

In the New Testament, Matthew (14:21) records the number of men at the "feeding of the 5,000" (which was probably closer to 20,000), and restricts the numbering to males again at the feeding of the "4,000" (15:38).

On the Day of Pentecost in Acts 2, Peter is quite explicit (as the Greek reveals) in addressing *men devout* (v. 5), *men Jews* (v. 14), *men Israelites* (v.22), *men brothers* (vv. 29, 37). Stephen directs his remarks to *men brothers and fathers* (7:2), as does Paul (22:1). In fact, Paul, in Romans 11:4, significantly *adds* the word "men" to his quotation of 1 Kings 19:18: "I have reserved for Myself seven thousand *men* who have not bowed the knee to Baal." And when the Apostle John writes to the churches, he specifies young men and fathers in his audience. Once again, this is all Biblical inclusive language.

Yes, the feminists well regard the Bible as "hopelessly patriarchal," for in it we find that males are appointed elders (without exception), judges (with one interesting exception), prophets (with few exceptions), priests and apostles (without exception). In fact, you'll search in vain for any visitant angel appearing as female.

All this, of course, is irksome in the extreme to those who find God's word and ways out of step with their desires. The response of professors who like to be called "evangelical feminists" has generally been to try to find a hermeneutical or exegetical way around the obvious.

Some, for example, have advanced what they term an "eschatological hermeneutic" (calling it a "scatological hermeneutic" would be more accurate), as opposed to a "protological hermeneutic." Basically, this vain invention postulates that Genesis does not provide the ethical norm for the church; rather, heaven does, for there is our citizenship. Thus, while Eve *may have* had some sort of subordinate role after the Fall (getting this much of a concession from feminists is no mean feat!), our ethic flows not from the past but from the future. Since, in heaven, there is neither male nor female (don't ask about the 24 *elders* around the throne; just amuse the innovators for a moment), we should be working out the implications of that "truth" now, in the church and all spheres, obliterating role distinctions based on gender. It does not seem to have occurred to these clever folk that to be consistent, they should, among other things, ask the church to promote the end of marriage altogether in this world, not to mention sex!

As Bavinck, Dabney and others have observed, only the radicals will be left to duke it out in the end, for all attempts to compromise must fail for weakness. Thus, it behooves us to recognize that there are really only two positions worthy of a serious student's attention: consistent feminism, on the one hand, and a consistent, whole-Bible covenantalism, on the other. And *both* of these parties fully recognize that the Bible *cannot* be made to teach what compromising "evangelical feminists" wish it taught.

It has been more than one hundred years since Elizabeth Cady Stanton produced "The Women's Bible," in which she attempted to demonstrate that Judaism and orthodox Christianity *had to be eliminated* if (what would

later be called) feminist ideals were to triumph. It was not her intention to make the Bible less "sexist," for in her view, this was impossible. Rather, she set out to undermine Biblical authority altogether, focusing on what she regarded as absurdities and contradictions.

Contemporary feminist Naomi Goldenberg picks up Stanton's premises and pitches them to a new generation in her book, *The Changing of the Gods.* "Many of today's feminists are not yet willing to reject Jewish and Christian tradition at such a basic level. Instead they turn to exegesis to preserve Jewish and Christian religious systems. They," she complains, "prefer revision to revolution." She warns her sisters-in-arms that this is a self-deceptive enterprise: "Jesus Christ cannot symbolize the liberation of women. A culture that maintains a masculine image for its highest divinity [note the implicit polytheism here—*sms*] cannot allow its women to experience themselves as the equals of its men." Feminists, she insists, must leave Christ and the Bible behind them.

Philosophical feminist Mary Daley, using more violent language, calls for the castration of God: "I have already suggested that if God is male then male is God. The divine patriarch castrates women as long as he is allowed to live on in the collective imagination."

Theodore Letis properly indicts evangelical and Reformed compromisers: "It is evident that all well-intended attempts by evangelicals to cloud over [Scriptural] male imagery with reference to the Godhead in order to appease feminists, far from winning them over, results in their becoming co-conspirators in this cosmic castration."

The push for "gender-neutral" liturgical language has resulted in revised lectionaries, Psalters (the Christian Reformed Church changed Psalm 1's "That man is blessed who, fearing God . . ." to "How blessed are they who . . ."), hymnals ("Time, like an ever-rolling stream," no longer bears all its *sons* away; it "bears all of *us* away"), and even Bible translations. This is to be expected. All fundamental principles, right or wrong, seek to bring everything which flows from them into conformity with the "givens."

God has created *men* to be covenant heads. The rejection of patriarchy requires the rejection of the Bible and the Bible's God. Acceptance of the Bible's God requires an acceptance of patriarchy; it cannot be interpreted away.

The bad news is that egalitarian feminism will get worse before it gets better, and this means things will first get much worse for women and children, for Biblical patriarchy is their surest defense. The good news is that feminism will utterly fail, for it is out of accord with God's word and God's world. You can run from the truth, but you cannot hide. And when the reckoning comes, mountains falling will not suffice for cover.

One of the amusing manifestations of anti-patriarchalism is the trend in which women hyphenate their last names at marriage. "I'll have no man defining me!", they whine. But in retaining their original last names, they are only reminded that it was their fathers who so named their mothers. And should a feminist seek to get around this by adopting her mother's maiden name, she will have succeeded only in pushing the manifest patriarchy back one generation, to her maternal grandfather. Should she chafe still, she'll have to go all the way back to Eve for a name that did not come from a daddy. But, alas for the eve-olutionist, Eve was named, both generically and particularly, by Adam. There is no escape. Revolution is tough, ain't it? Submission to Jehovah, on the other hand, is life and peace.

Thank God: Father, Son and Holy Spirit! Amen.

Steve Schlissel has been pastor of Messiah's Congregation in Brooklyn, NY since 1979. He serves as the Overseer of Urban Nations (a mission to the world in a single city), and is the Director of Meantime Ministries (an outreach to women who were sexually abused as children). Steve lives with his wife of 23 years, Jeanne, and their five children.

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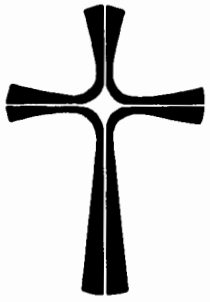

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