

CHALCEDON

No. 396, July 1998

Report

THE
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UNDER

GOD

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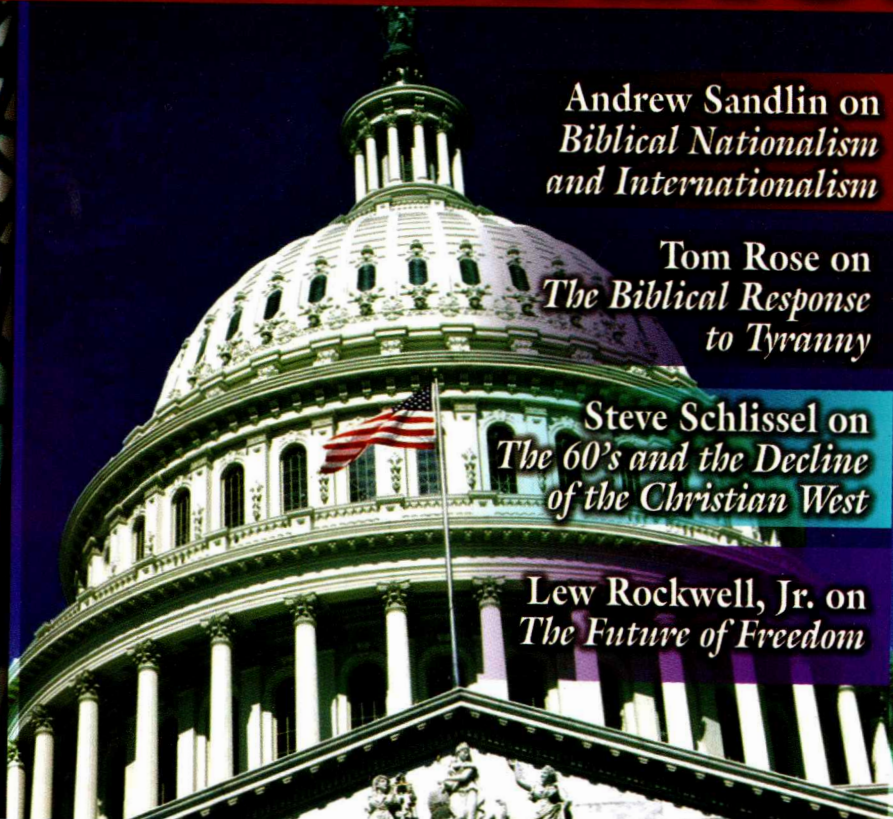
REFORMATION

Andrew Sandlin on
*Biblical Nationalism
and Internationalism*

Tom Rose on
*The Biblical Response
to Tyranny*

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of the Christian West*

Lew Rockwell, Jr. on
The Future of Freedom



The Creed of Christian Reconstruction

Rev. Andrew Sandlin

[May be Freely Reproduced]

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

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

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

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

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

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

CHALCEDON Report

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

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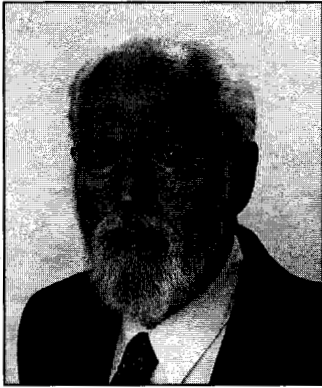
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Is America a Christian Nation?

By Rev. R. J. Rushdoony



Friedrich Nietzsche wrote that Jesus Christ was the first and last Christian, and it was pseudo-wise comments like this that made him popular with many pseudo-wise people. Unhappily, some church-related scholars have often imitated Nietzsche in like statements, denying the facts of church history. For

example, some decry that America has ever been a Christian country.

As a son of immigrants to whom America was a promised land, and Americans a Christian people who sent missionaries and relief to the needy everywhere, I cannot but regard such "scholars" with anything but disgust. But a question does remain: After 1917, Woodrow Wilson completed a shift of the U. S. from a missions-minded country to one dedicated to saving the world by military and political interventionism. The facts on that are clear. Since the 1960s, we have seen a shift also whereby the intellectual elite regard as the only valid morality the freedom to do as one pleases, especially in the sexual sphere. The sexual revolution has replaced the War of Independence as the fundamental event in American life for many. Only a few years ago, an Oregon senator was forced out of office for what is now common in Washington, D. C.

But is the truth about America summed up in our humanist establishment in church and state? Certainly I am a strong critic of present-day Christianity and its antinomian hostility to God's law, and I am uncompromisingly Calvinistic. Theonomists and Calvinists are increasing, but they still are not many. How then can I call Americans still a Christian people?

In the valley below us, many churches still practice a form of gleaning. All summer and early fall, the church's lobby will be full of boxes of fruits and vegetables brought by farmers for the elderly, needy and others to take freely. North of us, numbers of young people and adults glean the apple orchards after harvest to pick and sell for use by the needy and aged the proceeds of hundreds of tons of fruits. A few days ago, a dairyman in the valley lost much of his herd in a freakish accident. When this was reported on the television news, other dairymen and listeners stepped in with donations of cows and money to enable the dairyman to survive. These are not unusual incidents. Such things occur all around us but are rarely reported. These countless events witness to the Christian character of millions of Americans.

Like evidence can be found in the area of doctrine. I learned yesterday of a layman's resignation of his church office and membership because the church took a compromising view of the historicity of Genesis 1-11; he will now go weekly to another church some 75 miles away: the Faith matters to him. Unusual? No. Everyday people are making stands refusing to compromise their Faith. True, many denominations, seminaries and colleges are compromising the Faith, but untold numbers are standing firm and are advancing the Faith.

True, we have a humanistic establishment, but consider the Christian school and home school movements: they witness to a Christian America of growing power. In California, there are several regional associations of home schoolers and I spoke to three of them in 1997; one of them alone had c. 10,000 parents in attendance. To me, this is Christian America, alive and on the march.

But what scholar apart from Chalcedon pays attention to such things? Not many. The *Chalcedon Report* does tell you of men in all the world who are capturing men and nations for Christ.

The compromisers are many, as are the humanists, but the men of action are the men of faith. The scholars are remote from reality. They have not see the realities of a Christ-hating state that hates and kills Christians. They do not realize how much we Christians alter and hold in restraint evil forces, and impact society. Their world is the realm of respectable humanism and its scholarship, and they cannot see the sun because they bury themselves in their unreal and limited communities of cloudy doubt and unbelief.

But this is God's world, and, for the present, a battlefield. More Christians have died for their faith in this century than in any before us, in Armenia, Russia, China, Africa and elsewhere. Some have estimated that 300 are killed *daily*, but 600 converted *daily*. Get into the battle if you want a part in the victory!

The way some scholars want to define a Christian country would make only heaven qualify, and no doubt they would find fault with that. I hear constantly of incidents small and great that tell me this is a Christian people. Though surrounded with ungodliness and the ungodly, and also by the fearful and the lukewarm, we see countless numbers living the Faith and rejoicing in it. Both my grandfathers, and many other relatives, died for their Christian faith, brutally murdered because they were Christians. Of course, I have faced much hostility, and many gross insults for my faith, but I have also been blessed, thanked, and, yes, rewarded for it because I live, unlike my grandfathers, in what is still, despite serious problems, in and among a Christian people. For that I thank God and his mercy. As for those who deny our American Christian past and present, I can only regard them with amazement and bewilderment.

Christian Nationalism and Internationalism

By Rev. Andrew Sandlin



Biblical Christians must be both nationalists and internationalists. Let me explain. When placed on what his critics thought were the horns of a dilemma about potential conflict between loyalty to God and loyalty to the state, Jesus Christ responded with infinite divine wisdom: "Render therefore unto Caesar the

things which are Caesar's; and unto God the things that are God's" (*Mt. 22:21*). This is the basis for both Christian nationalism and Christian internationalism. We as Christians should never espouse or practice the one without the other. Nazis and fascists are nationalists and Communists and liberals are internationalists. But Christians are nationalists *and* internationalists in a distinctively Christian sense.

Christian Nationalism

The Bible requires that we render unto Caesar what is his. Caesar was the emperor. The Roman Republic had given way to the Empire. When Christianity entered the historical picture, the Empire was not favorable to it. Later it persecuted Christianity mercilessly. Yet, Jesus Christ required his disciples to pay tribute even to this pagan state and, by implication, he demanded that they maintain loyalty to that state. This was the attitude of the early Christians.¹ Though much of the time they were viciously persecuted, they were the best citizens of the empire. They were the most faithful soldiers and taxpayers. They did not lift a finger to violently overthrow the empire (today's "patriots" and tax protesters could learn a lesson from them). And when the empire finally fell to Christianity in the Constantinian Settlement, it was the faithfulness of the saints and the testimony of the martyrs that finally finished it off. There was no bloody revolution; there was no revolution of any kind. There was obedience, witness, prayer, faithfulness and martyrdom, all of which gradually overwhelmed the exhausted and collapsing Roman civilization. It was only when the Emperor required worship that the early Christians drew the line.² They could worship one God, the Triune God revealed in Holy Scripture.

Nationalism in much of the West and particularly in the United States comes more naturally in the form of patriotism. Nationalism has about it the pride of land and

lineage, blood and soil. But the United States was founded on ideas, not on ethnicity.³ The Founders wished to establish a new order for the ages. They looked especially to ancient Roman jurisprudence for their pattern but were free to experiment in line with the lessons they had learned in their relationship with England and from their own recent European history. While the politics of many of the states was committedly Christian, that of the federal government was less visibly so, though the Founders were by no means trying to set up a secular order.⁴ For a Christian in America to be a nationalist at the verge of the twenty-first century means an appreciation for and dedication to the founding principles of freedom under God, immortalized in Jefferson's language of life, liberty and the pursuit of happiness (or property). While the Founders were not trying to establish an explicitly Christian order, their views were certainly shaped by a Christian ethos. Therefore, Christians today have every reason to be proud of their heritage. It is far from perfect, but it is much closer to perfection than today's rampant secular state. To be a nationalist or patriot means not merely to pay taxes to Caesar, serve in the military, and pledge one's allegiance to his country; it also means an appreciation for the relative freedom and the rule of law that even the egregious recent apostasy has not fully erased. To be sure, our nation and its civil governments face a moral crisis. The butchering of innocent children, the homosexualization and demasculinization of culture, the erosion of the family, the redistributivism of the state, the liberalism in the churches and much, much more indicate the tragic condition of this once great nation. We dare not overlook this fact.

On the other hand, we dare not deny the vestiges of godly virtue and their evident blessings on this nation. Unlike our forbears in the Roman Empire, we Christians can still have a voice, even a large voice, in public life. Although we must denounce sin in our nation as the Old Testament prophets did the sin in Israel, we need not allow that prophetic calling to blind our eyes to the blessings of the nation. In this manner, we can be Christian nationalists.

What does it mean to be a Christian nationalist in a state with much less freedom than in the United States? What did it mean to be a Christian nationalist in Nazi Germany or the Soviet Union? Of course, it was precisely nationalism, an ungodly nationalism, that created much of the tyranny in Nazi Germany. To be a Christian nationalist there meant to appreciate the heritage and people of that great nation; but it equally meant standing against those political leaders whose ungodly policies were

detrimental to the nation and leading it into degradation, apostasy and judgment. This did not justify Christians' revolution. It meant that, as in all states, Christians were required to obey the law of the state unless it conflicted with God's law in the Bible. But this itself meant that Christian nationalists were called to oppose the unbiblical nationalism of the Nazis. *Christian nationalism requires opposition to anti-Christian nationalism.* In Nazi Germany, it meant denying the notion that the state was somehow Christian or that God's blessings were on the Nazi program. It meant protecting the weak and oppressed, and not only the Christians, but also the Jews and others persecuted by the Nazi regime. It meant remaining loyal to Christ and his word and resisting the seduction to compromise. All of this is to say that Christian nationalism requires Christians to desire for their nation fidelity to Christ and his word.

The most faithful nationalist is the Christian nationalist, because nothing could be better for a nation than the affirmation and practice of historic, Biblical Christianity (*Ps. 33:12*).

Christian Internationalism

But the Bible demands not only Christian nationalism; it also requires Christian *internationalism*. While liberals and "progressives" oppose a Christian nationalism, some conservatives tend to oppose a Christian internationalism (it seems often as though they are more dedicated to the nation than to Jesus Christ). But we cannot be true to the Bible unless we are Christian internationalists. Christian internationalism is anchored in the fact that all of the people of God presently living (and, indeed, those that have gone on to heaven before us) are organically joined to one another and to Christ, their head (*1 Cor. 12:13-27; Eph. 5:24-30; Heb. 12:22-23*). The solidarity between believers throughout the earth is infinitely greater than the solidarity between merely blood brothers. This organic solidarity of the people of God transcends all national boundaries. It even transcends time and space; therefore, its loyalties transcend those boundaries. We are called to care for one another's needs, and not only for the needs of those we see every Sunday, though our concern for our brethren nearby should be paramount (*1 Cor. 12:25; Rom. 15:25-26; Jas. 2:14-16*). Sometimes Christian internationalism conflicts with false nationalism. When, for example, our nation defends the borders of an Islamic state that persecutes our brothers in Christ, and if that same state as our ally intentionally bombs Christian churches in another nation, Christians here must not allow our loyalty to our nation to mute our criticism of The True Nation—our brethren (*1 Pet. 2:7-9*).

The same is true in the issue of trade. We must not allow the benefits we receive from trade with a country that persecutes our brothers to tone down our criticism of and opposition to that country. Our obligation is not first of all to cheap imports, but to our brothers who are suffering for the Faith. This has nothing to do with the issue of free trade as an economic policy. The most adamant Christian free traders have a moral obligation—no, a Biblical

obligation—to support their oppressed brethren and to stand against all civil governments that persecute our beloved brethren. We do not need Big Brother to slap still import tariffs on Chinese products to do this. We need Christians who firmly oppose the persecution of believers and others to simply quit buying products from these countries if they feel that their conscience requires this. We need to pressure those civil governments and expose their moral cowardice and hatred of Christ. One thing is certain: whatever may be the method of solidarity with our Christian brothers, we need a method of some sort, for where one member suffers, all the members suffer (*1 Cor. 12:26*).

I hasten to add that the same is true about God's blessings on our brothers throughout the earth. When there are great revivals of virile Christianity in, for instance, Latin America or South Korea, we need to rejoice with our brothers and do what we can to enhance that revival. Our job is not to work for reformation and revival only in the United States. The Bible commands that we go into all the world and make disciples of the nations (*Mt. 28:18-20*). We are called to be dominionists in all the earth, not just in the United States. This does not mean that we do not recognize the great need in our own nation; this is a part of Christian nationalism. May God give us many more "God Save America" rallies, but may he, in addition, give us more "God Save the World" rallies! This is Christian internationalism.

Conclusion

As Rushdoony, following Van Til, has indicated, the age-old problem of the one and the many is solved in the Christian Trinity: God is both one and three, one and many.⁵ This assures that neither singularity nor plurality is equally ultimate. God, who is both singular and plural, is equally ultimate. Christian nationalism is the "one." God's people are required to render to Caesar what is his and should love and remain loyal to their own nation. But the world includes the "many." We are Christian internationalists and are united to our brothers throughout the world across national boundaries. Every particular nation, and all nations, without distinction, belong to God and are subject to his predestinating hand and his infallible law-word (*Ps. 110*). Each in its own place and in its own way is subject to his jurisdiction.

We must be faithful both to our nation and to our brothers in Christ throughout the world. But fundamentally we must be faithful to our Lord and Savior Jesus Christ.

¹ Ethelbert Stauffer, *Christ and the Caesars* (London, 1955), 212-213.

² *ibid.*, 215-219.

³ Allan Bloom, *The Closing of the American Mind* (New York, 1987), 27.

⁴ Daniel L. Dreisbach, "In Search of a Christian Commonwealth: An Examination of Selected Nineteenth-Century Commentaries on References to God and the Christian Religion in the United States Constitution," *Baylor Law Review*, Vol. 48, No. 4 [Fall 1996], , 928-1000.

⁵ Rousas John Rushdoony, *The One and the Many* (Fairfax [1971], 1978).

“Use a Little Wine”

By Rev. Mark R. Rushdoony

“Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”

(1 Tim. 5:23)



The issue of alcohol remains a charged issue in the church. There is a large element which holds so strongly to total abstinence that it looks with contempt on those who enjoy alcohol as unspiritual and even sinful. Granted, in an immoral age the ideas of moderation and tem-

perance do not appear to be a strong limiting factor in any area of the church, much less society.

As a volunteer firefighter in my community, I have seen the common thread of intoxication in injuries and deaths on highways and in domestic abuse. These local cases, when multiplied by the size of our county, state, and nation, do represent tragic numbers. I therefore see the simplicity of total abstinence. But part of this stems from my personal preference (I dislike the taste of alcohol and always have). Subjective opinions and “simplifying” morality by means of man-made rules, however, are two key elements in pietism. From a Scriptural standpoint, total abstinence has no ground to stand on. Scripture condemns drunkenness but not alcohol itself. I feel I can thus disagree with the proponents of total abstinence without fear of being accused of defending a personal taste for alcohol. The fact remains that personal preferences and tastes carry no weight morally when God has spoken on an issue.

Paul tended to jump from topic to topic. This was because he knew the issues, needs, and questions of his epistles’ recipients. He most likely just inserted this as an exhortation, though he may have felt the idea of purity

as a moral inward concern (*v.* 22) rather than an external one (wine) was a logical lead-in to his point.

Paul could have just recommended that Timothy drink wine. Some may have shown contempt for such advice out of a false sense of piety. Timothy apparently had health problems. He may have been too austere, overdoing his moderation to the detriment of his own health. Paul warns him against a false view of moderation, so he phrases it more as an exhortation than as a suggestion. In other words, Paul is telling Timothy, “No more such austerity! Stop restricting yourself to water—use a little wine for your own good.”

Our health is a necessary concern. Modern pronouncements of the health benefits of wine are of interest but need not be our focus. Paul was speaking under the inspiration of the Spirit in telling Timothy he personally needed to drink wine for his ailments. Promoting our health should be of concern to us. Negative laws have positive implications for our own conduct. If we are commanded not to steal, then we must, as the Westminster Shorter Catechism states, “lawfully acquire and increase our own and others’ money and possessions” (Q. 74). Likewise, if we are commanded not to murder we are required to make “every lawful effort to preserve one’s own life and the lives of others” (Q. 68). Preserving our own life must begin with our own diets. The reference here is to a medicinal use of wine. Timothy was apparently not interested in it as a mere beverage (perhaps like me). Nor did Paul urge it as such. But morally, the moderate use of wine for its health benefits cannot be separated from its moderate use as a beverage. If one is acceptable, so is the other (as the rest of Scripture indicates).

To ignore good diet and nutrition is to be a poor steward of God’s gift of life and health. But likewise, to deny ourselves the simple and modest pleasures of life is to deny ourselves legitimate sources of joy and gladheartedness in the service of God. To deny them to others through false piety is to rob our neighbors of those pleasures God has allowed.

Chalcedon Report, published monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the editor-in-chief, 1385 Roaring Camp Drive, Murphys, CA 95247. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Editor’s e-mail: chalced@goldrush.com. The editors are not responsible for the return of unsolicited manuscripts. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©1998 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Dr. R. J. Rushdoony, Chairman of the Board and Publisher; Rev. Mark R. Rushdoony, President; Rev. Andrew Sandlin, Executive Director and Editor; Walter Lindsay, Assistant Editor; Brian Abshire, Conference Director; Susan Burns, Managing Editor and Administrative Assistant. Circulation: Chalcedon, P. O. Box 158, Vallecito, CA 95251. Telephone Circulation (8 a.m.-4 p.m., Pacific) (209)736-4365 or Fax (209)736-0536; e-mail: chaloffi@goldrush.com; <http://www.chalcedon.edu>; Circulation: Rebecca Rouse. Printing: W. W. Hobbs Printing, Ltd.

Our Reformed Heritage: Introducing Reformed Heritage Church

By Rev. Brian M. Abshire

A Church at the Crossroads



For the most part, the church today refuses to behave consistently with her confessed allegiance to King Jesus. She has become so compromised, so acculturated, so fearful of men, that she will not take the steps necessary to bring about the greater reformation. When the world needs a prophetic

word from the Lord, the church too often gives the mealy-mouthed words of men. When Christians should be proclaiming the crown rights of King Jesus over every area of life, we instead eat, meet, and retreat. We fear men more than God and bend over backwards to make our churches acceptable to the unregenerate. Let's face it: most Christians today have allowed their light to grow dim, and their salt to lose its savor. No wonder the world is in such a mess.

The Church and Christian Civilization

The family, of course, is the most fundamental sphere of government, and true reformation will *begin* with men taking dominion over their own households. But though reformation may begin with the family, it must never *stop* there. The church is the Bride of Christ, the divine organization given authority to disciple the nations. Before we can expect revival and reconstruction in the nation, the church most desperately needs to be reformed. It is time to re-think what we do and how we do it, and then begin creating churches that are able to stand together against the onslaught of an aggressive humanism and a collapsing social order.

Under R. J. Rushdoony's intellectual leadership, Chalcedon has laid the theological and philosophical foundations for restoring Christian civilization (foundations that men like Andrew Sandlin are committed to extending). Rush has provided the broad principles; now it is time for the technicians to take those principles and develop practical applications from them. When I moved from Wisconsin to California at the beginning of this year, I left behind a solid church,

governed by godly and committed men, with strong families and sound relationships so that I could work more closely with Chalcedon. I love the folks at Lakeside Church and would never have left them unless I was certain that God was calling me to a new work.

This new work is not just to pastor another church (though Reformed Heritage is a bonny group of people), but rather to work out in detail (using the principles Rush has taught us) how to build churches that can reform the nation. We began that work at Lakeside Church in Milwaukee. Now at Reformed Heritage in Modesto, California, we are trying to build a prototype that can be used as a model for other churches across the nation. Not for a minute do I think I have all the answers (I am arrogant, but not *that* arrogant). Instead, by God's grace we are trying to take the best ideas that have come out of Reconstructionist thinking for the past 25 years and work to build a truly Chalcedon-type church. It is with that in mind that I offer the following description of our new ministry in Modesto.

A Chalcedon Church

Reformed Heritage began as a fundamentalist Baptist church, dispensational and pietist to the core. Under the leadership of my good friend and predecessor, Pastor "Smoky" Stover, College Avenue Baptist Church slowly came to Reformed convictions. As is not unusual, the more consistently Reformed the church became, the lower the attendance became. Most people do not want to be governed by God's law; and as Pastor Smoky taught them the historic, Reformed Faith, many people left to find churches that would tickle their ears. By the time Smoky was ready for "retirement" (*i.e.*, that position in life where he was free to work on exactly what he wanted to!), the church had changed her name to Reformed Heritage Baptist Church and was manned by a dedicated band.

When I was asked to come on board as Smoky's hand-picked successor, there was an immediate problem. I am not and have not been a Baptist for many years. Yet the church and the constitution were clearly Baptist documents. I met with the leadership and explained the problem; they asked me to come anyway. I reminded them that as a Presbyterian and a committed paedobaptist, I would have to have the freedom to teach my convictions. They agreed. Hence I was able to move within commuting distance of Rush, Mark and Andrew

at Chalcedon, while at the same time working to build on the great work Smoky had already done in Modesto.

Constitutional Basis

The first challenge was to re-write the constitutional documents that formed our church covenant. Here I took a step that will undoubtedly get me into trouble with some of the brethren. We have a mixed bag in our church. All love the Reformed Faith, and all want to see our nation reformed; but not all share the same convictions on the sacraments, especially baptism. After prayer and consultation with other men whose wisdom I respect, Reformed Heritage dropped the word "Baptist" from its name, but adopted a dual sacrament approach: we would allow both professor's baptism and covenant baptism. My convictions have not changed, and my preaching on the issue has not changed. But for the sake of unity in the church, we allow the head of the household to decide which mode to use.

Interestingly enough, this is not so far off from normal practice in both the Orthodox Presbyterian Church and the Presbyterian Church in America. Neither church requires MEMBERS to affirm covenant baptism in order to be under the discipline and government of the church. The only difference is that we will allow such people to hold church office whereas historically Presbyterian churches will not. Perhaps in a time when the church has greater unity, such accommodation will not be necessary; but in this case I saw no other alternative. It took me years to come to my convictions regarding infant baptism, a doctrine I now hold to be precious and central to the covenant and the family. Can I not give my brothers the same grace God extended to me? And whether we Presbyterians like it or not, there are millions of Baptists (of every flavor) out there. It is not good to put up a barrier to reaching our Baptist brothers. The real enemies are Arminianism, antinomianism and pietism. I believe we should focus on those enemies first. As time goes on, and God gives grace, and as we win these brothers to a Reformed perspective, I believe eventually they will come to see that covenant baptism is the necessary consequence of their Faith. But they need time to make this transition. And I am a whole lot more sympathetic with a Reformed Baptist who catechizes his children, loves and serves his wife, conducts consistent family worship, etc., than with a Presbyterian who baptizes his children and then neglects them.

Doctrinal Standards

The second step in constitutional reformation concerned doctrinal standards. It is not enough simply to say that "we believe the Bible." Cults say they believe the Bible. The question, of course, is "What do you believe the Bible teaches?" Creeds are inescapable. While no creed can ever replace Scripture, it can accurately and succinctly summarize its message. Such creeds help us define orthodoxy in a heterodox age. I urged the church

to become more consistent and adopt the Westminster Standards with exceptions being allowed for the issue of baptism. This allows us to form a direct link with the great English and Scottish Reformers. We adopted the original Confession, not the American revision of 1787.

Confessional Responsibility

Third, we wanted to deal with the problem of Confessional responsibility. We had two problems to face: (1) how to ensure that office holders maintained their orthodoxy while (2) allowing those who do not yet have a good understanding of the confession to be under the discipline and government of the church. We eventually decided to develop a two-tiered membership: regular members who are admitted to the Lord's Table based on their profession of faith in Christ, and voting members who subscribe to our church's confession.

In other words, when it comes to choosing church officers, affirming church policies, etc., only those who put themselves under the authority of the church's doctrine are given the right to vote on church business. It is a forgotten part of American history wherein the franchise in the community was restricted to those who were deemed responsible to use it, *i.e.*, only those who owned property, were professional people, etc. Unrestricted democracy is a modern heresy.

It causes a real problem when people who do not understand or necessarily believe in the church's doctrinal standards are allowed to vote in church business. Presbyterians have lost their churches repeatedly over the years because they compromised on this issue (note my recent review of Gary North's excellent book *Crossed Fingers*). Good churches get weaker over time because of new members who do not hold to the same standards. Eventually the liberals capture the powerful bureaucracy and drive the Christians out. Reformed Heritage is going to be different. If a member wants to vote in church affairs, then he must subscribe to our confession. If he cannot in good conscience do so, he may still be a member; he just won't vote on church affairs.

Covenantal Voting

Fourth, we have further restricted voting to heads of households (normally men but also godly widows). Covenant theology is federal theology and the head of the household IS the family's representative. In Presbyterian churches, women and children admitted to the Lord's table are entitled to vote. This always struck me as more of a product of the Enlightenment than of historic Reformed theology. (And it keeps children away from the Lord's Table for an unreasonable time. If you admit a child to the Table, you also defacto make him a voting member in the church). Now, when there is church business to be resolved, the head of the household takes the issue to his family. They discuss it among themselves and the head of the household votes for the family. In other words, families, not individuals, vote.

Associate Members

Next, we adopted a new classification of membership for people who love the Lord Jesus and are committed to his sovereign care over their lives, but who are not in a position to join a local church. Associate members are those of God's people who do not live close enough to fellowship with us every Lord's Day, but who still want to be under the care of our church. Sadly, there are too many good people without a good church nearby. They either compromise by going to a broad evangelical church (and risk ungodly influences on their children), or stay home. At Reformed Heritage, we want such people to find a good church, but recognize that it may not always be possible to do so. With modern technology, we can now offer them oversight. They listen to our sermon tapes, read our church newsletter, and the elders call them on a regular basis to encourage and support them.

It is our desire that such individual households will eventually form core groups so that as God allows, new churches will grow up around them. Our goal is to get ten families together in every community to start their own church. We will help them get established, find a pastor, get through the difficult stages, and then step back and let them get at the ministry in their area. Until then, we provide oversight, accountability, teaching and discipline.

Church Courts

Finally, Reformed Heritage had to deal with the problem of church courts. The church at present has no desire to formally join with a traditional Presbyterian denomination for a number of reasons. But there is still the necessity of being accountable to someone other than just the local elders. Without a court of appeals, even the best intentioned elders can turn into ecclesiastical tyrants. While we do not expect any problems to come up anytime soon, we also realize that sinful men sin, and that we had better have a mechanism to deal with it.

Therefore we took a page from our beloved brother, Steve Schlissel, and adopted his decentralized Presbyterian model of church government. We are asking a group of godly, Reformed men from a variety of churches to serve as an *ad hoc* presbytery to help us adjudicate disputes, ordain elders, resolve conflicts, etc. The church voted to voluntarily submit ourselves to their judgment as needed. As Steve so rightly points out, this is NOT a denomination to be joined, but a mechanism to be employed. We created no heavy-handed bureaucracy to meddle in our affairs or unaccountable committees that would mismanage our finances; instead, we have courts above the local church when we need them. We can cooperate with other like-minded churches without the temptation to give up our own responsibilities.

Not for Everybody

As at Lakeside Church in Milwaukee, we changed the format of how we do business internally. If someone wants a church with lots of programs to keep him busy; entertaining worshipping services to amuse him; bland, tasteless sermons that would never offend but make him feel good about himself, then Reformed Heritage is NOT the place for him to be. We preach Christ crucified, risen, and ascended and that every area of life must be submitted to him. We start with the Christian family as fundamental to every other sphere of life. We place our time and emphasis on training husbands to be loving heads of their households, serving their wives and children by being the men God calls them to be. We build strong Christian families by requiring fathers to teach their children sound doctrine and lead in daily family worship. You won't find subsidized baby-sitting at Reformed Heritage Church. Our children are raised in disciplined homes and so learn to worship with us from a very young age.

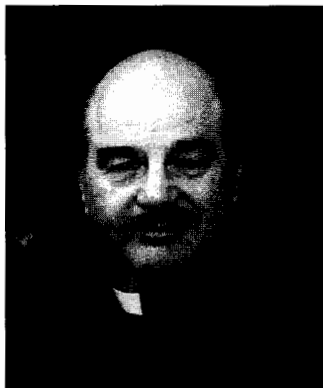
Discover the Difference

Yet, as uncompromising as we are on fundamental Christian truths, we also believe firmly that, "by this will all men know you are my disciples, if you have love one for another." Therefore, Reformed Heritage seeks to be a caring and supportive community of like-minded families, united in proclaiming the crown rights of Jesus. As Monte Wilson said, "A church committed to both the truth and love! What a concept!" We are striving to build a covenant community where free men, self-governed under God, do not need oppressive bureaucracies neither in the state nor the church to run their lives. We expect each household to develop its own callings and ministries to neighbors, friends and family without being micromanaged by the session. This, I think, is what makes us a true Chalcedon church. We love the family, we believe in dominion, we are committed to advancing the Kingdom. But we allow no institution to claim our ultimate allegiance. Family, church and state all have their respective spheres of proper government under God's law and we recognize, encourage and support all three. This, in my humble opinion, is our Reformed heritage.

Reformed Heritage Church meets at Dena Boer School, on the corner of Murphy's Road and Poppy Glenn, just off Highway 99 in Salida, north of Modesto. Chalcedon readers in the Central Valley, the Sierra Foothills, and the Bay Area are especially invited to join us for a special service every month where the entire Lord's Day is spent together in worship, fellowship and instruction. Mark these dates on your calendar June 21, July 26, August 30, for more information call 209-544-1572. Don't miss the series on Restoring Christian Civilization, featuring lectures from Andrew Sandlin and Brian Abshire's forthcoming book.

How America Will Return to Its Christian Heritage

By Rev. Ellsworth McIntyre



About eighteen years ago at the winter Olympics, the entire country awakened to patriotism with the glorious victory of the amateur American hockey team over the professional Russian team. The entire nation cheered while the captain of the team wrapped

himself in the American flag and skated around the rink in a victory lap, heralding America's restoration.

The Patriotism of Flag-Flying

Some of our readers are too young to remember the days of my youth. During World War II, almost everyone flew a flag on his front porch. Some families displayed gold stars for the sons given freely in death to protect our country.

After World War II, while I was attending the University of Pittsburgh, liberals openly mocked the flag and Christianity. For example, my history professor at Pitt boasted that he had fought on the side of the Communists in the Spanish Civil War. He was the first professor I ever knew who gave every student an "A" or a "B," but no grades lower. He opposed all standards. Other professors advocated free love, promoted evolution, and taught Marxist economics and class warfare.

Flying the flag became less and less common until the John Birch Society began to stimulate opposition to Marxism. One of their publications, *None Dare Call It Treason*, inspired my mother to erect a 25 foot flagpole on the front lawn of her rural home and fly the American flag. Smiling, I remarked that if she did so, people would think her home a post office. To her amazement, the flag was not flying longer than a few hours before we heard a knock at the door, and a fellow asked to buy some stamps. He looked at her like she was a little batty when she said she was flying the flag just because she loved her country. He crawled back into his pickup truck, shaking his head, and drove off.

Those who have eyes that see and ears that hear (*Mt. 13:16*) can sense the movement of the Holy Ghost. In the winter Olympics of February, 1980 our nation gave

new birth to patriotism, shouting "USA, USA" with the same enthusiasm as a woman is told to "push, push" to bring a new baby into the world. The liberal intellectuals paid no particular attention, but the common folk who react to the signals such as the winter Olympics voted Ronald Reagan into the White House the following November. These voters followed a tide of passion that was not guided by intellectuals. Intellectuals, I suspect, are like the rooster perched on top of the dungpile taking credit for the sunrise. I heard a campaign advisor once in a burst of modesty say, "Campaign advisers are like fleas riding a saw log downstream taking credit for every bend in the river."

People First Have a Vision

The Lord moves his people first, I believe, by supernatural means, and not by the media or intellectuals. For example, it is very common for the most sensitive among us to have born-again experiences or supernatural communication with God. We often ponder these in our heart as did the Virgin Mary (*Lk. 2:19*), but these visions affect us more than we can know. Later, we say to ourselves or to others as did Mary, "Whatsoever He saith unto you, do it" (*Jn. 2:5*). A vision from God leads the believer to see and know the will of God, provided the experience leads the Christian to obey the Scripture. Such vision is often denied to the intellectual but freely given to the poor who are "rich in faith" (*Jas. 2:5*). Father Andrew Greeley, a Ph.D. in sociology from the University of Chicago, in his autobiography, *Confessions of a Parish Priest*, cites some research done under strict scientific methods. He discovers "[t]he highest correlation ever recorded with that scale [a mental health test for sanity]" (359). Who were these mental health giants? People who experience religious ecstasy experiences, ESP and clairvoyant-type experiences scored *nine times more sane* than those with no visions. I roared out loud with laughter when I read this, because it is common even in the church to regard those who claim religious experience as "kooks" or worse. It seems the very opposite is the case.

Not Only Saner, But Happier as Well

Dr. Greeley also observed the following, "We were told to distinguish between several different religious styles—optimism, pessimism, resignation, and hope. Those who were committed to the last worldview—those who saw both good and evil in the world and good marginally

stronger than evil—were the most likely to be politically and socially enlightened and to have the happiest family relationships. Moreover, the roots of their hope could be found in patterns of early family relationships when they were children” (357). This research should give hope to all parents and teachers that faith taught to the very young is not in vain. The Lord’s word does not return void, but accomplishes all that he wishes (*Is. 55:11*).

A Hint of the Spirit’s Movement

Such visions precede events such as the Olympics and America’s patriotic rebirth. In the years after the Olympics, every Christian school that I administered held a patriotic program that was really a rally. We had the children sing patriotic songs; and at the grand finale, all the children would take from behind their backs a little flag and wave it to the tear-stained delight of the parents. We learned as Christian school proprietors that our parents had no common Christian heritage; therefore, they had a stronger commitment to patriotism than to religion. This unity of patriotism has ended, however, with the collapse of communism and the rise of the morally corrupt Clinton administration. Patriotic rallies now do not move parents to tears. They just stare quietly . . . the spirit is gone.

I have noticed something new, however, rising in its place. I witnessed it at a recent Christmas program. In the weeks of practice before the Christmas program, many of the parents would show up at our office asking for the lyrics to the Christmas carols. We have learned to print up extra copies of the lyrics for this reason. When we pass them on to the parents, they clutch the lyric sheets to their breasts and self-consciously say, “We were not allowed to sing Christmas songs at our school. This is the first time that I can learn the words. I like to sing them with my children.” This is a new phenomenon and a hint of where the Holy Spirit may be leading our nation. I suspect that after the nation is thoroughly disgusted with the moral filth of the White House, a spark such as the winter Olympics of 1980 will unite the country around its Christian heritage.

Graham’s Day Is Past

Dr. Billy Graham, with a dotting old man’s laugh, gave the President dispensation with these words: “Ha, ha, the President is such a young, vigorous, strong, attractive man. The ladies sort of go crazy over him. I forgive him.” Billy is the high priest of easy-believism and lawless fundamentalism. His day is past and a new day will arise soon.

How will the Holy Spirit ignite the bonfire of Christianity in the bosom of our nation? I don’t know, but I can guess that it will be as unexpected as a group of amateurs defeating the world’s strongest professional hockey team. The triumph of spirit over impossible odds—the battle is not to the swift or the strong, at least not always. The Lord leads by means difficult for humanists to accept. When it happens, historians will cite the O. J. Simpson trial, the riots in Los Angeles over the Rodney King affair, and the adulteries of the President of the United States as key events that distressed the great Christian population and caused the backlash. It will seem inevitable and predictable as these humanist historians look back, but to those Christians within the reconstructionist camp, there is nothing mechanical or inevitable about such things. They are personal. They are the handiwork of a personal God—our God, the God of new beginnings, the Lord Jesus Christ. At Grace Community Schools, we are praying that America will return to its glorious Christian heritage. We are doing more than prayer. We are converting one little child after another. He who has nothing left to learn watches the sparrow, and he watches over our work. Every parent and teacher should patiently work and pray that we will not be discouraged by the foul spirit of our times. Better days are coming!

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. E-mail EMin24158@aol.com.

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God's Law or Chaos

By Rev. William Einwechter

Where there is no vision, the people perish: but he that keepeth the law, happy is he. (Pr. 29:18)



In this text, the stability, order, and prosperity of nations are specifically tied to obedience to divine revelation. It sets before us the alternatives of God's word and peace or man's word and anarchy—God's law or chaos.

Interpretation of Proverbs 29:18

Proverbs 29:18 is in the form of Hebrew poetry. Hebrew poetry is not based on rhyme or meter but on parallelism of thought. The parallelism of Proverbs 29:18 is antithetical, meaning that the idea or statement of the first line is paralleled by its opposite in the second line. Antithetical parallelism is the most common form used in Proverbs because it is especially adapted to the purpose of the book, which is to contrast the way of the wise with the way of fools. Proper interpretation of Proverbs 29:18 begins with a recognition of its antithetical structure.

The proverb begins by declaring, "Where there is no vision, the people perish. . . ." The Hebrew word translated "vision" refers to prophetic vision, *i.e.*, the communication of divine revelation to the prophets by means of a vision, oracle, or prophecy (*Is. 29:7; Mic. 3:6; Dan. 8:1; 1 Sam. 3:1; 1 Chr. 17:15; Is. 1:1; Ob. 1; Nah. 1:1*). Thus, "vision" refers to the word of God as revealed to his prophets. "Vision" is paralleled in the second part of the proverb with "law" (*torah*). Both terms refer to God's revealed word and function as synonyms in this text. The contrast that is set up in the proverb is between the presence and absence of the instruction in righteousness that God gives to men in his law-word. Where there is no vision (no word from God) the people perish, but when the law is known and obeyed, the people are blessed. The word "perish" (*parah*) indicates the consequences that befall those who are devoid of the word of God. The Hebrew word means, literally, to let go or to let loose. It is used in Exodus 32:25 (where it is translated "naked" in the KJV¹) to refer to the shameful conduct of the people of Israel in their worship of the golden calf. At that time, they cast off restraint and "let

loose" in a religious festival patterned after pagan practices. The word is also used in 2 Chronicles 28:19 (again translated "naked") of how King Ahaz had caused the people to transgress against the Lord by establishing the worship of Baal. Baal worship is characterized by the most despicable and immoral practices imaginable. The worship of Baal caused the people to let loose, and give free reign to their sensual desires. Gesenius states that *parah* ". . . refers in Proverbs 29:18 to . . ." lawless, unbridled behavior.² The context supports this meaning, and we fully concur. When there is no vision from God, the people become unbridled and lawless; they let loose, casting off all restraint. The word "people" in this text is singular, and refers to a unit of people, *i.e.*, a city, or a nation.

Therefore, the first part of Proverbs 29:18 teaches that when a nation is without the law-word of God, the people become unbridled and give free expression to their sinful desires. They become lawless, and rush towards anarchy and destruction. God's law-word is designed to restrain man so that he does not give free reign to the lusts of his flesh. The law of God bridles man by teaching him his duty and by threat of punishment (both by God-ordained authority and by God himself). When there is no "vision" to guide and restrain the people, the culture in which they live is characterized by the expression of the unbridled sinful passions of men; it is a culture distinguished by violence, sexual promiscuity and perversion, abandonment of responsibility, drunkenness, inner strife, loss of liberty, lawlessness, etc. A society that is devoid of the counsel of God's word is a lawless society. This does not mean that it does not have laws; it may have many laws, but its laws promote unrighteousness, and to promote unrighteousness is to promote lawlessness. "If there is no revelation from God, people can expect spiritual and political anarchy."³

The contrast to an unbridled people without "vision" is the happy man who both has and keeps God's law. The antithesis of a vision-less people who cast off restraint is, "[H]e that keepeth the law, happy is he." The verb "keepeth" expresses not only obedience to God's law but a love and respect for it that causes one to learn it, and preserve it. The action of keeping the law obviously presumes the presence of God's law. The import of "keepeth" helps us to better understand the meaning of "where there is no vision." The lack of a "vision" from God is due primarily to a hostility towards God, and a deliberate rejection of his law-word. In Scripture, the

absence of the word of God is often due to God's judgment for apostasy and a refusal to hear God's word (*Is. 29:10-11; Am. 8:11-12*). There is no revelation from God because the people would rather listen to false prophets (cf. *Jer. 5:31*). In other words, the people without a vision are not victims, but rebels. In contrast, the people⁴ who keep God's law do so by the mercy and grace of God.

The word "happy" expresses the converse of "perish." We should keep this in mind as we interpret its usage. The Hebrew term that is translated "happy" is the same word that is rendered in other places as "blessed" (*Ps. 1:1; 2:12; 32:1*). The people who keep God's law are blessed. But what does it mean to be blessed? The noun "blessed" is based on a Hebrew verb that means to be straight, to go straight, or to go on, to advance. To be blessed in the Biblical sense means to prosper and be successful because one is walking a straight path of obedience to God's law (cf. *Ps. 1*). God prospers those who walk in the way of his commandments. Those who obey God's word are successful in life according to God's purpose, and enjoy the life of liberty, peace, and prosperity that comes from living in accord with the Creator's design. The antithesis between "perish" and "happy" is striking. To "perish" is to "let loose," and live a life of lawlessness that gives free reign to sinful passions. To be "happy" is to walk a straight path of obedience to God's law.

The contrast presented in Proverbs 28:19 is emphatic. The first line presents a rebellious people without care or concern for God's word who have cast off all restraint, and who move toward chaos and destruction. The second line presents an obedient people who love and keep God's law, who govern themselves by the teaching of Scripture, and who prosper in all things.

Application of Proverbs 29:18

Proverbs is a book of international wisdom literature that calls on the nations to walk in the fear of God. It applies the righteous standard of the law of Moses to all the nations of the earth.⁵ Accordingly, Proverbs 29:18 speaks with power to all nations today. We are taught by it that there are two kinds of people, two kinds of cultures, two kinds of societies. There is the people where there is no vision; and there is the people where the law of God is known and obeyed. There is the culture of death where the people have cast off restraint and are governed by their passions; and there is the culture of life where people are governed by the word of God. There is the society that is characterized by lawlessness and chaos; and there is the society that is characterized by law and godly order.

The fearful thing is that today the nations of the earth are best represented by the people "where there is no vision," including the nations of the once-Christian West. As the word of God is increasingly excluded from all spheres of life, we find ourselves as a people who increasingly cast off all restraint, and thus descending into

chaos and destruction. The United States was once known as a people who governed themselves in accord with the word of God. There was unprecedented liberty, prosperity, and justice in America; but this is no longer the case. We are a people who have rejected the word of the Lord, and there is little or no "vision" in family, church, and state. We are governed by our passions; we are marked by violence, sexual perversion, and social chaos. We promote lawlessness by our laws. We have cast off the restraint of God's law, so we legalize the killing of our unborn children, and call it choice; we condone homosexual perversion, and call it an alternative lifestyle; we glorify violence, and call it entertainment. We are rapidly losing our liberty, and stand on the verge of anarchy or tyranny.⁶ The truth of Proverbs 29:18 is inescapable: where there is no vision, the people "let loose" and give reign to unbridled passions. It is God's law, or moral and social chaos.

It is also important that we pause to consider the failure of the church in the light of Proverbs 29:18. It is true that a people who have no "vision" are in that state by their own desire. However, it is by the power of the preached word that a foolish and rebellious people are brought to repentance to and a love for God and his word. The church in the West has failed to preach that word. In fact, in many cases, the church itself has become a place "where there is no vision." Many churches have become apostate, and deny the foundational doctrines of the Faith. Many churches have retained a confession that is in line with orthodoxy, but the preaching is pietistic and antinomian—they deny the authority of Biblical law, and accordingly, promote autonomy and not theonomy in ethics.

Proverbs 29:18 not only explains the reason for our fall into lawlessness; it also points to the solution to our crisis: repentance towards God, faith in Jesus Christ, and a full return to the law of God as revealed in the Scriptures of the Old and New Testaments. A people are blessed when they love the Lord, and walk in obedience to his law-word. "A nation's well-being depends on obedience to divine revelation."⁷

The choice is ours: God's law or chaos would have to change.

¹ The KJV translators give "is made naked" as an alternative translation to "perish" in Proverbs 29:18. The reason why they chose "naked" as a translation of *parah* is uncertain. *Parah* means to loose, and can include the meaning of "naked" from the idea of loosening and casting off one's garments. Perhaps the KJV translators used the word "naked" to signify shameful behavior.

² Gesenius' *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, trans. Samuel P. Tregelles (Grand Rapids, 1949), 690.

³ Allen P. Ross, "Proverbs," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids, 1991), 5:1116.

⁴ The Hebrew pronoun "he" follows the collective noun "people" in the first part of the verse, and should be

understood in the same collective sense. The contrast is between the people who reject God's law, and the people who keep God's law.

⁵ See William O. Einwechter, "Proverbs and Politics," *Chalcedon Report* 376 (November 1996), 16-18.

⁶ Tyranny and anarchy are often seen as opposites, but in reality they are similar. Both are the result of the rejection of God's law; both are based on violence and force. When there is anarchy, we are governed by a thousand tyrants; when there is a dictatorship, we are governed by a single (or a few) tyrants.

⁷ Ross, "Proverbs," 5:1116.

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Rebuilding the Crumbling Foundations: The Biblical and Constitutional Response To Growing Tyranny

A Speech Delivered at the Spring, 1998 Meeting of the Pennsylvania Reconstructionist Society

By Tom Rose ©1998

A Warning and Hypothesis:



Let me start first by giving you a warning, and then presenting a hypothesis for you to consider.

First the warning: The people of America are much closer to losing their Republic than they realize. In fact, if positive steps are not soon taken to peacefully rebuild our Consti-

tutional foundations and restore the fabric of our American Republic, it will be too late! I realize that these are alarming words to share with you; but, sadly, they are true, as I will soon show you.

The information I am about to present—the current socio/political/economic status of our country, the problems we face, and the solutions I propose—is all based on a simple and straightforward hypothesis:

It is possible, as well as instructive, to gain an insight into the moral fiber or quality of a nation by observing and measuring the trend and degree of the growth of centralized political/economic power in a country.

To state my proposition somewhat differently:

A Biblically oriented people will conduct their personal

and public affairs in such a way that they will be blessed by God with a decentralized political/economic system, while a society that is a stranger to, or antagonistic to, Biblical principles will, contrariwise, be cursed through being enslaved by tyrannical rulers. Historically, the United States are a good example of the former, while Red China and the former USSR are good examples of the latter. See Deuteronomy 28:1-14 for a list of God's blessings to be bestowed on an obedient people, and Deuteronomy 28:15-68 for a list of God's cursings on a rebellious people.

Did God have a reason to make his list of curses on those who stray from his law much longer and more extensive than his list of blessings on those who faithfully adhere to his law-word? Could this have something to do with fallen man's inherent nature to seek enslavement and death rather than liberty and life? If so, we have strong reason to be fearful and to tremble.

Examples of Tyranny in America:

First, we need a working definition of tyranny. By tyranny I mean any form of oppressive power¹ exerted over man—that is, over man himself or over his property. Let us note that man's property, broadly defined, includes man's God-given freedom and ability to hold his own opinions, to act on those opinions in his own and his family's self-interest. In short, man has a property right to conduct his affairs without interference from other entities in society—even from the various levels of civil authority—as long as his actions do not unjustly harm another person or another person's property.² The

assumption which underlies all this, of course, is that we are always to be guided by the parameters of the Bible in both our private and public lives.

We are about to lose our constitutional form of government and we are ripe to be “melded” into a tyrannical form of one-world government. Let me at this point once again raise a patriotic cry of warning: High-placed leaders in our country are *right now* pursuing long-held secret plans to undermine and destroy the inherent, God-given freedoms which our Founding Fathers so carefully attempted to protect in our Declaration of Independence, the Articles of Confederation, the Constitution of 1787 (our present Constitution), and other founding documents like the Northwest Ordinance of 1787. The present administration in Washington, D. C., is notorious for its devious undermining of our constitutional rights; but previous administrations, both Democratic and Republican, have also worked insidiously to hand our country over to the godless United Nations. One accomplishment I hope to achieve in this article is to help awaken a sleeping populace to this impending danger which threatens us, our children, and our grandchildren.

I. The Arrogation of Power Through Executive Orders:

President Abraham Lincoln was the first President to use an Executive Order as a means of gaining unconstitutional power. In doing so he destroyed the U. S. Constitution under the guise of “saving” the Union. He issued Executive Order #1 on April 21, 1861, to call forth 75,000 militia to invade the Southern states that had legally seceded from the Union. He did this while Congress was not in session. Since he had no constitutional authority to issue such an Executive Order, he did so under the “authority” of martial law which he imposed. The U. S. Constitution gives only *Congress* the power to declare war and to raise armies, but Congress subsequently endorsed his action. (Most of the opposing votes, of course, had already left with the seceded States.)

Succeeding Presidents followed Lincoln’s lead in issuing Executive Orders, but mostly only for the internal governing of the Executive Department of the federal government. Between Lincoln and Franklin D. Roosevelt, fewer than 2,000 Executive Orders were issued; but from F. D. R. to the present, more than 17,000 have been issued.³

This brings us to a crucial turning point in America’s history. Congress passed the “Trading With the Enemy Act” in 1917 during World War I.⁴ This act defined “enemy” as foreigners and countries who were at war with the United States. It specifically *excluded* American citizens as enemies with these words “. . . other than citizens of the United States, wherever resident or wherever doing business. . . .”⁵ It is important to recognize that this Act was not terminated after World War I, but

that it remained in force like a ticking time bomb ready to go off.

When Franklin D. Roosevelt was inaugurated on March 4, 1933, Congress was not yet in session. In his inaugural address Roosevelt said:

I am prepared under my constitutional duty to recommend the measures that a stricken nation in the midst of a stricken world may require.

These measures, or such other measures as the Congress may build out of its experience and wisdom, I shall seek, within my constitutional authority, to bring to speedy adoption.

But in the event that the Congress shall fail to take one of these two courses, and in the event that the national emergency is still critical, I shall not evade the clear course of duty that will then confront me.

I shall ask the Congress for the one remaining instrument to meet the crisis—*broad executive power to wage a war against the emergency as great as the power that would be given me if we were in fact invaded by a foreign foe.*

... The people of the United States have not failed. In their need they have registered a mandate that they want direct, vigorous action.

They have asked for discipline and direction under leadership. They have made me the present instrument of their wishes. In the spirit of the gift I take it.⁶

The very next day, March 5, Roosevelt issued a proclamation calling Congress to a special session to begin March 9, 1933. On March 6 Roosevelt issued a proclamation declaring a “Bank Holiday” from March 6 to March 9, 1933. He had no constitutional authority to do this. Three days later, on March 9, Congress was presented with a bill “to provide relief in the existing national emergency in banking, and *for other purposes*” [italics added]. A compliant Congress was pressured to pass this bill *without congressional members even having time to read the bill!*

This resulting act of Congress amended the “Trading With the Enemy Act” of 1917 so that it would apply to American citizens instead of foreign enemies. It reads:

During time of war or during any other period of national emergency declared by the President, the President may, through any agency that he may designate, or otherwise, investigate, regulate, or prohibit, under such rules and regulations as he may prescribe, by means of licenses or otherwise, any transactions in foreign exchange, transfers of credit between or payments by banking institutions as defined by the President, and export, hoarding, melting, or earmarking of gold or silver coin or bullion or currency, *by any person within the United States or any place subject to the jurisdiction thereof.*⁷

In summary, a compliant Congress was very hurriedly pressured into passing into law, a bill which had been

quietly and carefully prepared by the Roosevelt administration *before* Congress was ever in session. The resulting act extended to American citizens the controls that the 1917 Act had imposed only on America's enemies! It gave open-ended, dictatorial power to President Roosevelt to declare a national emergency at his sole discretion and then to act in any way he saw fit to solve whatever "national crisis" he seemed capable of conjuring in his mind. The President used this congressionally-bestowed power to arrogate unconstitutional powers to the Executive Department, which severely disrupted the previous balance of power between the Legislative, the Executive, and the Judicial Departments of our federal government.

Now comes the especially threatening aspect of this "War Powers Act" from a constitutional standpoint: This so-called "temporary" Emergency War Powers Act which was carried forward in 1933 from World War I in 1917 is *still in force!* It has never been rescinded by any subsequent Congress, so any President at any time and for any reason can still declare a national emergency and instantly declare martial law that will throw American citizens under a totalitarian dictatorship! This situation is, in itself, a true national emergency of the greatest proportion! It threatens the very existence of our American Republic!

II. Collusion Between Our Political Leaders and the United Nations:

A. Department of State Publications 7277:

In September, 1961, the U. S. Department of State published a nineteen-page pamphlet entitled *FREEDOM FROM WAR, The United States Program for General Disarmament and Complete Disarmament in a Peaceful World*. This document outlined a three-step program under which our country would be unilaterally disarmed while, at the same time, the military power of the United Nations would be gradually increased until no nation on earth, including our own country, would have enough military capability to withstand the power of the United Nations. In short, the plan was to establish the United Nations, a godless, morally and politically corrupt organization as a one-world dictatorship which would answer to no higher power, not even to God.

I first became aware of Document 7277 in 1962. I ordered multiple copies from the Government Printing Office for distribution as a means of awakening a sleeping and unsuspecting populace to what our political leaders were doing. I ordered more copies as I needed them. At that time they were priced at 15 cents each. In late 1962 the Government Printing Office returned my order stating "Out of Print." Over the years I continued to warn my students and others who would listen about the impending danger.

Even though Document 7277 is still officially "out of print," the plan is still in effect. Right now American servicemen are serving in many foreign countries under

the banner of the United Nations, and an estimated 400,000 to 800,000 foreign troops are stationed here in the United States.⁸ We might ask "Why?" Over 200 years ago American patriots went to war because King George III stationed foreign troops on American soil and tried to disarm American citizens. Our forefathers recognized the clear danger that armed foreign troops presented at that time, but an increasingly disarmed citizenry seems to be strangely complacent about this serious threat to American freedom today.

B. Treaties Between the UN and The United States:

During recent years, our country has become ensnared in various treaties with the UN. These treaties threaten the constitutionally protected rights of Americans. They do so by thrusting us under the authority of the UN World Court, by exposing Americans to international environmental "agreements," by handing over to UN control various parcels of American real estate through so-called "World Heritage Sites" and "Biosphere Reserves,"⁹ as well as by a planned UN tax on U. S. citizens. Another insidious plan being worked on is to disarm American citizens by having our Second Amendment rights taken away via UN treaties with various countries to disarm citizens all over the world. Citizens in Canada and Australia have recently been disarmed. Why should political leaders be so intent on disarming their own citizens? I will be happy to point inquiring minds to sources of documentation.

C. Government Control Agencies:

Many Americans are gradually waking up to the threat that militant government agencies such as the BATF, DEA, FBI, IRS, FEMA and others pose to their safety. The first three agencies are becoming increasingly notorious for their violent "swat team" tactics; and, indeed, they are to be feared. A complacent citizenry has, up to now, tolerated such unconstitutional shows of force on fellow citizens because the federal government has mentally and psychologically conditioned them to believe that such tactics are needed to "protect" us from drug runners, etc. But our own CIA, another federal agency, has been accused (correctly so) of flying tons and tons of illegal drugs into our country as a means of generating "off budget" operating funds.¹⁰ During the governorship of President Clinton, the Mena, Arkansas, airport was a notorious landing spot for such illicit trade. Videos and literature abound on this subject.

Income-tax time is recently passed. Is there anyone here who does not have a gnawing fear of that notorious agency, the IRS, and its power? Are you aware of the following facts?

1) The IRS can order a printout at any time of every bank transaction you have engaged in going back eight years. They can do this without even notifying you. I suggest that you read the Fourth Amendment to the United States Constitution, which guarantees American

citizens the right “to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures.”

2) All of the above-mentioned federal agencies can use drug-related RICO (Racketeering Influenced and Corrupt Organizations Act of 1970) and forfeiture laws to actually rob citizens of their property on even the alleged *suspicion* of drug trafficking or so-called “money laundering.”

3) The IRS has been accused (again, correctly) of using its power to intimidate citizens, through the threat of tax audits and other harassing tactics, who cross them or cross the incumbent administration.¹¹ I won't weary you by needlessly continuing. What I have said so far is frightening enough.

III. Biological/Chemical Tests on Citizens:

Now we come to a facet of federal government operations that I found difficult to believe, even after encountering the information. But it is all well documented.¹²

Beginning in 1949 and continuing until the late 1960s the Department of Defense conducted a number of tests on American citizens without their knowledge or consent. Biological simulants *Serratia marcescens* and *Bacillus globigii*, and others, were used. Here is a sampling of sites where these involuntary tests were conducted:

1949-1950	Washington, DC	SM, BG
1950	San Francisco, CA	SM
1953	Panama City, FL	SM, BG
1955	State Highway, #16, PA PA Turnpike (Tunnels: Kittakinny and Tuscarora)	BG BG
1957-1958	East of Rocky Mountains	FP
1963-1964	Ft. Greeley area, AK	BG, FP
1965	Washington, DC National Airport and Greyhound Bus Terminal	BG
1965	Victoria, TX	LP, FP
1966	San Diego, CA, off California Coast	BG
1966	New York City subway	BG

Note: BG = *Bacillus globigii*
SM = *Serratia marcescens*
FP = Florescent zinc cadmium sulfide
LP = *Lycopodium Spores*

In the 1950 San Francisco test, a navy ship released SM along the coast to determine how far inland the *Serratia marcescens* biological simulant would travel. The SM traveled 50 miles inland. In 1951 there were 11 cases of SM infection; one person died. The 1966 New York subway experiment was done by the CIA to determine if the subway system would be vulnerable to biological attack. In the 1955 Pennsylvania Turnpike tunnels

experiments, *Bacillus globigii* biological simulants were sprayed into the air so it would be breathed by citizens driving through the tunnels. The hospital records were checked to see how far away the infectious biologicals were carried.

It is important to realize that these experiments in the public domain were done *without* either the knowledge or consent of the “subjects” being experimented on. At first, the Congressional Report from which this information is derived indicates that the federal officials involved believed that the simulants used were rather harmless. Even after it was discovered that they were harmful, the experiments continued for *17 years* before being terminated. Question: Are American citizens to be treated like guinea pigs at the will of their political “masters?” Question: Are similar tests still being conducted on unwilling citizens?

The military personnel testifying at the Senate Hearing came as close to admitting wrongdoing as we might expect under the circumstances. They assured the Senate Committee that such testing has been stopped. But something new has recently raised its ugly head: Retired Air Force Captain Joyce Riley, R. N., has been working with thousands of very sick Gulf War veterans who have—along with their wives, children, and the nurses and doctors who have been treating them—succumbed to the dreaded “Gulf War Syndrome.” The Veteran’s Administration has been telling these sick Gulf War veterans that their “alleged sickness” is only something they are imagining! Yet, the American Gulf War Veterans Association has documentation, dated September 9, 1993, that proves the federal government knew of chemical and biological exposure of U. S. troops in the Gulf War.¹³

The important questions to ask are these: Have biological experiments indeed been going on in spite of the civil government’s statements that they have stopped? Is this yet another indication of a tyrannical governmental system that has gotten out of control?

IV. Monetary Manipulation and International Monetary Collusion:

The Federal Reserve System was foisted on the American public in 1913 under false colors after a secret “duck hunting” expedition on Jekyll Island, Georgia, in 1910. The secret meeting was sponsored by the Eastern money-elite and Congressional leaders. The Federal Reserve System has faithfully served this money-elite ever since. Without the Federal Reserve, it is doubtful whether we would have gotten involved in World Wars I and II the way we did. Rather than protect the value of the U. S. dollar, Federal Reserve “protection” against inflation has steadily reduced the real value of the dollar. For instance, the purchasing value of the 1940 dollar, adjusted for inflation, is now less than seven cents! Somehow, we must find a way to abolish this unconstitutional monster of monetary tyranny. It has the

ability to insidiously inflate and deflate the money supply at will, and thus manipulate interest rates and the dollar-value of capital wealth. This process works to the gain of those citizens' whose wealth thereby increases but does so at the expense of other citizens whose wealth somehow seems mysteriously to melt away. And it is always the ordinary, hard-working, monetarily unsophisticated American citizen who is shorn like a lamb in the process. America has many hidden tyrannies that have been built into our politico/economic system, and the misnamed Federal Reserve System—with its close connections with the leaders of large international banks in our country and others—is one of the most hurtful. This in spite of the constant educational propaganda program that has built a false esteem of America's central-bank monster in the eyes of the unsuspecting American public.

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The chief of Japan's central bank, capital markets division, is being prosecuted for accepting gifts in exchange for leaking information about the Bank of Japan's open-market operations to the Industrial Bank of Japan and Sanwa Bank. The Bank of Japan is to Japan what the Federal Reserve Bank is to our country. How much of this same type of advance leaking of planned open-market operations goes on in the United States is anyone's guess. Less than a year ago, a small news item appeared about some suspected leaking of information from a source in the Federal Reserve Bank. Further information was apparently effectively squelched because nothing more was heard of the matter. Biblically, we know that man's heart is deceitful above all things and, therefore, cannot be trusted (*Jer. 17:9*). Yet, the American public has been conditioned to blindly trust the money manipulators in the Federal Reserve System who have the very same kind of buddy-buddy relationships with leading banks in this country that monetary officials in the Bank of Japan have with banks in their country.

The American public has been strangely complacent to our country's quick lending of billions and billions of dollars, through the combined clandestine efforts of the Federal Reserve Bank, the International Monetary Fund, the World Bank, and the central banks of the "Asian

meltdown countries."¹⁴ Question: Who are the primary beneficiaries of this international collusion in so-called "international monetary cooperation"? Answer: Mainly the large American banks that made risky loans to the so-called "Asian Tiger nations" which were growing so rapidly, largely as the result of the kind of international monetary collusion that the leaders of the Federal Reserve Bank and the leaders of those Asian nations' central banks have been engaging in for years. The result of the "international monetary cooperation" (which is just a sweet-sounding euphemism for what is more accurately called international monetary *collusion*) has been massive deficit spending in our country which has been thus "exported" to the Asian nations that now cry that they need to be bailed out.

The "false-whiskers" story that was sold to the American public by the Federal Reserve and the big American banks, that otherwise stood to lose billions of dollars in loans gone bad, is that we had to come to the aid of the Asian nations to prevent a financial meltdown that would then hurt the average American. The same false story was spread through the news media to pave the way for our coming to Mexico's aid not long ago, and also to the financial aid of Brazil and other countries in South America before the Mexico meltdown. In every instance, the main beneficiaries have been the large banks with billions of dollars of risky international loans that were going sour. In each instance it was the American taxpayer—seduced by false propaganda generated by our government leaders, by the leaders of the Federal Reserve Bank, and by the large banks saddled with high-interest-rate loans that were going sour—who stood in the gap and unknowingly accepted the financial risks involved in the bailouts.

President Andrew Jackson excised the financial "monster" that was called the Second Bank of the United States in his day. If Jackson were alive today he would once again pick up the cudgel to perform the same good service to American citizens. We should pray that the Lord will once again raise up political leaders like Jackson for us today.

V. Licensing Laws:

There is a special-interest coalition between our state governments and the federal government. It has resulted in an oppressive tyranny that costs American taxpayers billions of dollars in extra expenditures every year as well as an important loss of freedom. I don't believe that the coalition that exists today was planned to be as it is, but rather that it has been the natural outworking of forces that were put in place long ago, and which have been naively accepted by the people. What am I referring to?

Many years ago special interest groups in various occupations sought to increase their own incomes and public esteem by petitioning state legislatures to license the practitioners of their profession. (The process continues today.) I think of my father-in-law, a man of

high integrity, whom I loved dearly. He worked as an engineer. The State of Missouri passed a bill to license engineers and, as is often the case, the bill included a “grandfather clause” which would automatically license those persons who were already practicing in the profession. To his own financial detriment, but to my everlasting admiration, my father-in-law stood on principle and refused the bait of government-created higher income and increased esteem. He refused to be licensed by the state!

Now, the coalition of which I speak today is not the licensing of engineers, electricians, bricklayers, plumbers, or the many other licensed professions. The licensing of any profession by the civil authority is just as evil in practice as the profession I am about to zero in on. Let me state clearly that *any* government licensing of professions is contrary to God’s law and an act of tyranny against the public.¹⁵ The one profession that has carried this ungodly practice to the greatest extreme is the medical profession, because it has combined the power wielded at the state level with the power wielded by the federal government.¹⁶ In zeroing in on the medical profession, I do not mean to personally attack the integrity of the many fine persons who sincerely dedicate their lives to improving the health and physical well-being of sick people. Let me emphasize that I am focusing on the economically hurtful and freedom-robbing system that has evolved as a result of licensing. I am not focusing on individual practitioners, though they, of course, do indeed benefit personally from the system that has been put into place.

By 1900 most states had already licensed various professions. In 1910 the Carnegie Foundation commissioned Abraham Flexner, historian whose brother was the medical dean at Johns Hopkins University, to investigate the medical schools that then existed in the United States. Flexner’s recommendations resulted in the licensing of medical schools and thereby led to the demise of half of the existing schools of medicine. This drastically restricted the number of incoming medical students and thereby severely reduced the future number of medical practitioners. In 1928 the former head of the American Medical Association’s Council on Medical Education stated that:

[T]he reduction of the number of medical schools from 160 to 80 [resulted in] a marked reduction in number of medical students and medical graduates. We had anticipated this and felt that this was a desirable thing...¹⁷

Certainly the leaders of the AMA would regard a reduction of practicing physicians as a desirable thing, because it would powerfully boost the incomes of the reduced number of practitioners who survived the legal purge. Question: Why not have the states license *every* line of work and *every* school that trains *everybody*? Then

everybody can earn a higher income as a result of keeping out the so-called quacks! The answer is obvious: Such immoral systems cannot be extended to all workers because there must remain a large segment of the population to pay the tab. Since the incomes of all citizens cannot be raised by such schemes, the schemes have to be reserved to a relatively small elite. This explains why more and more professions today are following the lead of the medical and the legal professions. They want elitist status too! But eventually the system must either break down or end up with an unworkable middle-age guild system that strangles in its own bureaucracy.

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But the immoral system I am speaking about did not just stop with the licensing of medical doctors and of medical schools by various states as a result of the devious work of the AMA. During the “progressive era” of American history, Congress passed a bill which established the Food and Drug Administration (FDA). The FDA has grown into an enormous government bureaucracy that wields frightful power. The large food and drug companies the FDA was established to regulate now effectively run it. This has been a common happening in all government-regulated industries, and it can be roughly measured by the “musical chair” transfer of executives between the controlling agencies and the supposedly “controlled” companies. In actuality, the large companies in each industry *welcome* costly restrictions because such restrictions hurt small entrepreneurial companies more than the already-established large companies. The FDA also now has its own armed “swat teams” that make raids on medical practitioners who refuse to “toe the line,” as well as on health food stores that sell “unapproved” safe non-toxic herbs, natural foods, and non-prescription supplements. All of this vicious government activity is done under the guise of eliminating the supposed “threat to health” generated by unlicensed practitioners. And the moving force behind this vicious activity is professional greed to enhance one’s own income and professional esteem in the community.

Are There Solutions?

I have spent some time in describing and discussing many problems of tyranny that exist in American society. I could go on and on, but now we need to ask, "Are there solutions to these problems?" The answer is yes, BUT! . . .

While there are solutions, the ones I offer definitely will not be politically correct because they go against the mainstream of public opinion, and public opinion has been thoroughly manipulated and massaged by hidden forces and special interests for decades and decades. How many people whom you know, for instance, would readily agree with doing away with all licensing laws or the Federal Reserve System? Your answer shows the great need we have to remove the many "false whiskers" that now hide the truth behind the various issues I have raised. Every single solution I am about to suggest is truly workable in theory, but none is actually workable in practice in the absence of the mental, spiritual, and moral enlightenment that is needed to get each accepted and implemented. Thus, we are confronted with a challenging educational task.

God Is Sovereign

First, and most basic, we must recognize that God is still in control and that all of the problems I have mentioned are indeed part of his developing plan in bringing about the establishment of his kingdom on earth. This does not mean that we can "sit back and enjoy the ride," so to speak, and be content with the status quo, but rather that we should contemplate these problems in light of God's word and be much in prayer while seeking his guidance. God never said we wouldn't be faced with challenges. God works through his people. Our job, as I see it, is first to conform our personal lives to the dictates of God's word and then to reform and reconstruct our society and all of its institutions according to Biblical precepts. Every Bible-directed Christian is at heart a Christian Reconstructionist!

Education Is Essential

Next, we should study each of these issues—as well as many issues I have not had time to touch on—not only in accordance to God's word, but also in light of the Constitution of the United States. Generally, I believe we will find that the two are harmonious, but, where they are not, we should work to conform our man-made document to God's spoken document, the Holy Bible. I realize that these are general statements, but they are necessary starting points to the work at hand. Our first and major challenge is to conform ourselves spiritually to God's heart and mind, to "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Only then can we face the daunting need to reconstruct all of our societal institutions, including the institution of civil government.

Leadership Is Required

Then, we need a widespread educational movement to help people relate God's word and the United States Constitution to the issues at hand. This calls for action on various fronts: We need the pastors and elders of our churches to speak out forthrightly in sermons and Sunday School classes on the burning issues about which we are concerned so they can instruct their flocks about how God's word bears on the issues at hand. And, yes, this *will* mean that they must speak on issues that many church leaders wrongly perceive as "political" or as "politically incorrect." After all, who was it that was called the "Black Brigade" in the years leading up to and during the War for Independence? Why, it was the *pastors* of our churches who so faithfully instructed the people on Biblical principles concerning civil governmental tyranny and other matters of state. It was common for them to instruct their congregations on important political issues in annual election-day sermons. If I might paraphrase Admiral David G. Farragut in 1864 when he cried, "Damn the torpedoes! Full speed ahead!" Today's cry of Bible-believing, patriotic pastors should be, "Damn government tax-exemption! Let's tell it like it really is!"

Part of this widespread educational program should also include the formation of home study groups for studying the Bible to become Biblically oriented in our personal lives and public affairs, plus the formation of home study groups to study our various state constitutions and the Constitution of the United States. Too many people, Christians and non-Christians alike, have little or no ability to apply God's word to God's institution of civil government. Few people have even the vaguest understanding of the Constitution. Nor have they any perception at all when their elected representatives so often fail to perform the task that each elected official took to uphold the Constitution and to protect it from enemies, both foreign and *domestic*. (Please note that very important last word.) For many years I told my students that I did not fear foreign enemies as much as I fear the civil rulers of our own country. It is because of these domestic enemies, who have failed to live true to their oath to uphold the Constitution—be it either the result of their ignorance of the Constitution, or of their intentional efforts to subvert its clear provisions—that we must be always on our guard if we are to preserve our liberty and self-responsibility before God.

¹ In short, any law, edict, or action by the civil authority, or by any other private or public entity, which breaks God's law or which runs contrary to our state or national constitutions amounts to an act of tyranny. Thus the saying about laws that extend governmental power beyond the limits of the Constitution: "an unconstitutional law is no law at all and has never been lawful from its conception."

² Of course, this necessary constraint on human action—the absence of which would produce unrestrained license devoid of self-responsibility before God—is what creates the "rub" in human affairs. It is the proper balancing of man's freedom to

act versus his need to be self-responsible before God that makes the formation of, and adherence to, a constitutional framework so very important to the happiness and weal of a nation.

³ John William, Randy Lee, and John Joseph, *The Book of the Hundreds for edifying and preserving His church and state*, Rev. 3.2, 2d ed. (n.p., 1996), 25.

⁴ House Bill #4960 which became law on October 6, 1917.

⁵ Congress, House, *Trading with the Enemy Act*, 65th Cong., 1st sess., H.R. 4960, Chap. 106 (6 October 1917), 411; quoted in Gene Schroder and others, *War and Emergency Powers*, (Campo, CO, n.d.), 60.

⁶ Henry Steele Commager, ed., *Documents of American History*, 7th ed. (New York, 1963), 242.

⁷ Congress, House, *National Banking System*, 73d Cong., 1st sess., H.R. 1491, Chap. 1.

⁸ Brig. General Ben Partin, U. S. Air Force, Colonel James Ammerman, Ret. U. S. Army, and Lt. Colonel Joseph Arrigo, Ret. U. S. Army, "What's Happening to the United States of America," interview by George Douglas (7 February 1997), *Blueprint for Survival*.

⁹ Tom Rose, "The Many Faces of Tyranny and How to Establish Godly Rule (Part 1)," *The Christian Statesman* 141, No. 1 (January-February 1998): 28, n.8.

¹⁰ Monika Jensen-Stevenson and William Stevenson, *Kiss The Boys Goodbye* (n. p., 1991). See also Jonathan Kwitny, *The Crimes of Patriots: A True Tale of Dope, Dirty Money, and the CIA* (New York, 1987).

¹¹ Right now there is a court case in progress as a result of the IRS's revoking a church's tax-exempt status because the church's pastor, Dan Little, addressed contemporary issues from a Biblical viewpoint. The docket name of the case is *Church at Pierce Creek v. IRS*, U. S. District Court. The ACLJ has come to the defense of the church, and it has documents which show that the IRS conducted undercover photography, secret surveillance, and extensive background checks on church leaders and church members. This is intimidating tyranny in action!

¹² Congress, Senate, Subcommittee on Health and Scientific Research of the Committee on Human Resources, *Biological Testing Involving Human Subjects by the Department of Defense*, 1977, 95th Cong., 1st sess., 8 March 1977 and 23 May 1977.

¹³ For those of you that are interested in further information on the Gulf War Syndrome and Biological Testing, contact A.G.W.VA., 3506 Highway 6, South #117, Sugarland, TX 77478-4401 for copies of official government documents, books, videos, and audio cassettes. They are also available by calling (800) 201-7892, ext. 40.

¹⁴ The total amount of money that our political/financial leaders

"coughed up" to rescue three of the "Asian Tiger nations," by monetary credit supplied at the ultimate risk of American taxpayers is stupendous. Here is a summary of the total credit supplied by the International Monetary Fund (IMF), the World Bank (WB), the Asian Development Bank (ADB), and other agencies who get a large portion of their funding from the United States: South Korea = \$57 billion, Indonesia = \$40 billion, Thailand = \$17.2 billion; Total = \$114.2 billion. International Monetary Fund, quoted in Fred Blahut, "You Bankroll 'Lender of Last Resort,'" *The Spotlight*, 23 March 1998, 21.

¹⁵ It is God who bestows spiritual and other gifts on men. See Exodus 31:1-6, I Corinthians 12:1-3, Ephesians 4:1. Since it is God who bestows the gifts, where do civil rulers get any legitimate right to license what God calls men to do?

¹⁶ Some people might argue that the licensing of the legal profession is even worse, and they may well be correct, especially when we consider the number of attorneys who end up in the legislative halls of our state and national governments as well as in our state and federal supreme courts!

¹⁷ Douglass C. North and Roger LeRoy Miller, *The Economics of Public Issues*, 5th ed. (New York, 1980), 69.

Tom Rose is retired professor of economics, Grove City College, Pennsylvania. He is author of seven books and hundreds of articles dealing with economic and political issues. His articles have regularly appeared in The Freeman, published by Foundation for Economic Education, Irvington-on-Hudson, NY; Christian Economics, published by Christian Freedom Foundation, Buena Park, CA; The Christian Statesman, published by National Reform Association, Pittsburgh, PA; and in many other publications. For ten years he wrote a weekly syndicated column published by newspapers such as The Santa Ana Register (CA), The Indianapolis Morning News (IN), The Manchester Union Leader (NH), The Gazette-Telegraph (CO), The Odessa American (TX), and others. He and his wife, Ruth, raise registered Barzona cattle on a farm near Mercer, PA, where they also write and publish economic textbooks for use by Christian colleges, high schools and home educators. Rose's latest book is Reclaiming the American Dream by Reconstructing the American Republic, published by American Enterprise Publications, 177 N. Spring Rd., Mercer, PA, 16137. Phone: 412-748-3726; Fax: 412-748-5373; Website: www.wso.net/aep.

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The Future of Liberty: A Speech to the Ludwig von Mises Institute

By Llewellyn H. Rockwell, Jr.

Editor's Introduction: Llewellyn H. Rockwell, Jr., standing self-consciously within the pro-freedom tradition of the Austrian School of Economics, is one of the leading proponents of individual freedom in our generation. While not endorsing his thesis or conclusions in every detail, we nonetheless applaud his and the Institute's work in pressing for greater personal freedom and individual responsibility. Rockwell's are prophetic words for the hour.



Ladies and gentlemen, the leviathan state, that monster devouring civilization in this century, is in the throes of death. This is not a wish or a prediction, but a conclusion drawn from a broad look at the trends of the last decade and a half, which, if we take the right steps, can continue on into the next

century. What has happened around the world—nation states collapsing, markets outwitting planners, citizens rising up against government masters—can and is happening here at home.

It's not always obvious, because the direction of history can be obscure in times like these. We have become accustomed to a fast pace of change and skepticism towards civil government, as if these were normal features of life. So it's useful to take a step back, in order better to see the overall picture. To gain some perspective, I want to compare our present situation to fifty years ago, and fifty years in the future.

The Past and Freedom

In 1947, Keynesian economic theory was just coming into its own after the most costly war in human history. It had been a decade since the height of the New Deal, which was the central plan managing the country for years, and making a terrible mess of it.

"Why should the Russians have all the fun of remaking a world?" asked New Dealer Stuart Chase in 1932, and by 1947, everyone important seemed to agree with his

sentiments. After the war, there were murmurings of political dissent; but they were quickly crushed by a new national project, namely winning the Cold War, an enterprise that cost trillions of dollars and four decades of public attention.

Fifty years ago, the political establishment—consisting of Northeastern elites and led by the self-named "Wise Men"—was at its zenith. Every important intellectual knew that central planning was our future. Most aspired to run the central plan. The creation of the full-blown entitlement state was still two decades away; but even this early, it was seen as an inevitability.

Social scientists were designing the order of the future. The age of the managerial class of scientific and public-spirited bureaucrats had been born. We had fought a war against militarism, imperialism, and national regimentation, only to fasten the same ideas ever more tightly on America.

Internationally, the foundational apparatus for a world state was being constructed by all the top minds in Britain and the U. S. World resources would be apportioned according to need, on the model of the Marshall Plan. There would be a world central bank issuing a world currency. There would be a global trade agency managing the flow of goods and services. Everybody important was behind the Bretton Woods agreement, a New Deal for the Western world. The United Nations would manage large issues like war and peace, and small issues like labor relations.

As for the media, they were kept and cartelized, reporting what they were told to report. The media had dutifully handed down press releases from the War Department and the White House for many years. They won Nobel Prizes for covering up the crimes of totalitarian murderers. By 1947, the media had become accustomed to their role as the fourth branch of government, and thought that this constituted journalistic integrity.

As for public opinion, people resented the intrusions of government, as they always have, but they considered the larger framework. In a year, we would be locked in a life-and-death struggle with the U.S.S.R., which only yesterday had been our gallant ally. In the post-war world, you never knew who your friends and enemies were, unless the government told you.

This much was clear, we were advised: if the good guys were going to win, it could only be through the power

of civil government. And so, we pitted one totalitarian bureaucracy against another, and put the longing for freedom on hold. Meanwhile, the domestic state grew ever larger.

By the mid-Fifties, our ideological choices had been made for us. You could be a liberal like John Kenneth Galbraith and approve of the welfare-warfare state, or you could be a conservative like William F. Buckley and approve of the same welfare-warfare state. Or you could join Arthur Schlesinger in the vital center between these two extremes [!].

The rest of us had plenty to be outraged about, but who were we to complain? We had seen the awesome power of civil government at work in the war, and its mass destruction in Europe and Asia. Besides, in peacetime, this government was the motive and financial force behind spectacular accomplishments, like federal highways.

In the academy, the old order had been overthrown and civil government was in charge, thanks to the G.I. Bill. The intellectuals who still believed in classical liberalism—men like Mises and Hayek—had been relegated to the ghettos of academic life. If people knew who they were, or cared what they said, it was only to display them as Neanderthals and foils for their own enlightened politics of central control.

In time, we would see wars within wars. The Cold War required that we win Korea, Lebanon, Haiti, Cuba, the Dominican Republic, Vietnam, and a series of other skirmishes whose drama was somewhat enhanced by the prospect of global nuclear annihilation.

We had to win the race to space, and at taxpayer expense. We also had to win the “war” on poverty, the “war” on illiteracy, the “war” on discrimination, the “war” on drugs, and the “war” on voter apathy—all waged at taxpayer expense, and all to the benefit of civil government and the detriment of our freedoms.

These days, we tend to look back affectionately at the 1950s, but in truth this was an age of allegiance to power. The civil religion, invented to unify the Northern states for the invasion of the South, and perfected to unify the nation for the invasion of Europe in World War I, had come to dominate real religion. Then, in the late 1960s, a generation assumed the task of dismantling what was left of the traditional structures of family and faith and private life. Freedom of association and contract were declared dead. Property rights were doled out by government. In the end, all that seemed permanent was the ruling class.

There wasn't much hope for us, it was widely believed, but if there was any, who doubted that it was in the gift of almighty civil government? These sentiments were confirmed as the state grew, as public faith in government grew, and as the ideological forces behind statism found ever-new justifications for interference in our lives.

The Recent Shift

But in the late 1980s, all that began to change, first slowly and then at the lightening speed that continues to this day. With the benefit of hindsight, we can see that the way had been paved by crucial events in the 1970s, as Murray Rothbard pointed out at the time. The great monetary order designed in the aftermath of World War II unraveled, leading to a debilitating and confiscatory hyperinflation, as Henry Hazlitt had said it would.

Civil government mismanaged the economy on a scale we had not seen since the Great Depression, but the effects were contrary to everything Keynesian theory had predicted. Political corruption, real and imagined, became a mainstay of presidential politics. The “war” on poverty—and most every other “war” the government embarked on—failed to live up to its promise.

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The backlash had begun, but not without a series of diversions. In retrospect, it is easy to see that the three great leaders of the 1980s, Margaret Thatcher, Ronald Reagan, and Mikhail Gorbachev were transitional figures. They did as much to advance the reconfiguration of our political loyalties as they did to forestall that reconfiguration.

Indeed, there is a close analogy among these leaders and their place in the history of our century. They were the last of the great statesmen, bestriding the world as living embodiments of the national or even international soul. Their public legitimacy depended on their claims to be fighting the corruptions of the past, while their power and status depended on the continuation of an inherently corrupt system.

Indeed, all three were products of the system they were presuming to reform. They didn't succeed in battling the post-war establishment—and indeed worked toward shoring it up—but they nonetheless increased the public desire for the very reforms they claimed to be bringing about. Their long-run effect was in convincing the public of their rhetorical ideals, which they did not actually work to achieve.

An even deeper contradiction lay at the heart of all three regimes. Despite protests to the contrary, they

believed in some variant of the central evil of the century, the welfare-warfare state, a fact which is easily demonstrated by even casual study of their speeches.

They could not imagine a world fundamentally different from the one that had dominated the scene since 1947, a world of superpowers, diplomats, foreign-policy strategists, centrally managed industrial economies, and big events on the world stage. In short, a world where the national socialist principle prevailed: nations were collectivized and embodied in their heads of state. Thatcher, Reagan, and Gorbachev were praised for their vision, but their vision did not include a world that could somehow manage without important statesmen such as themselves.

They could not imagine, nor did they desire, social systems *not* organized on the principles of leadership and centralization. They could not foresee the kinds of societies now being created by default, depoliticized societies that no longer desire mega-leaders on the Thatcher-Reagan-Gorbachev model, societies where civil government and political leaders are widely seen as menaces to social peace and prosperity.

Indeed, Thatcher, who ultimately fell from power for raising taxes, has more recently become the United Kingdom's fiercest critic of the decentralization of British government.

In retrospect, we can see that the really important forces for social change in the last five decades were not politicians. They were not mainstream intellectuals. They were not public servants working in the permanent bureaucracy.

The really important figures behind social change were a small band of intellectuals who were never taken in by the claims that central planning would last forever. They continued to challenge the system of social and economic management at its very root.

They are the most important thinkers of our century, the Austrian School economists who dared repudiate and denounce the statism of their time, and reconstruct the social theory of freedom for our time and every time.

But they paid a heavy price. Ludwig von Mises, once Europe's most important monetary economist, was uprooted by the tragic events of the 1930s and eventually relegated to an unpaid post at New York University, where he taught a small group of friends and admirers in a basement classroom.

F.A. Hayek did better: he went to the University of Chicago, but was not allowed to teach in the economics department, as if to say that no real economist could reject central planning.

When Murray N. Rothbard entered graduate school, and eventually came across Mises's *Human Action*, he chose the pursuit of truth above the path to professional prominence. The author of world-historic works on economics, he was rewarded with an ill-paid job at a trade school in Brooklyn, and a windowless office the size of a coatroom for the first twenty years of his academic life.

But it was a choice he made consciously, and indeed joyously; he chose the path of long-term change over short-term benefit.

As the Keynesian model began to break down in the 1970s, the writings of these men began to receive some attention. But for the most part, they and their followers remained outsiders and renegades, condemned because they refused to believe in a government-run society.

If it was the unworkability of central planning and socialism that led to their collapse, it was the ideas of the Austrians that allowed us to make sense of these developments, and point the way toward the future.

The Present and Freedom

And what a future it is! We are now living through a time when people's traditional political allegiances are being radically transformed. Americans are learning to love the state less, trust the state less, depend on the state less. They are turning to tangible relationships, and repudiating the lie that the state is an appropriate substitute for ties of family, religion, commerce, and community.

It is impossible to overestimate the impact that the end of the Cold War has had on the public perception of government. No longer is government what stands between us and our vaporization by a foreign foe. It is no longer seen as our defender, or the key to our security. The power elite no longer has a trump card it can pull out to say: "You might not like the power we have, but look what we are protecting you from."

The Cold War had become the bottom-line justification of the federal imperium; and though people debate about who should get the credit for ending it, in truth, no member of the ruling class sought its end. The crumbling of the old balance of power was a consequence of forces outside the control of the world managers. It was the beginning of the end of the old order of geopolitical central planning.

Today, we live in radically different times. No politician runs for public office in America by broadly defending civil government. If he did, he well knows he would lose. What's more, every politician feels he must pay obeisance to the idea of cutting civil government. He's usually lying, of course, but what matters here is the reversal of political culture this represents.

And much more than mere rhetoric has changed. The Gulf War was supposed to set a precedent for the U. S. to become the perpetual world policeman, but it may in fact be the last large-scale military operation in our lifetime. Public resistance to foreign wars is stronger than at any time since the aftermath of World War I.

And consider this: all polls show that civil government jobs carry with them very low social status. Today, the most ambitious students do not aspire to become foreign service officers at the State Department, housing planners at HUD, or number crunchers for the Labor Department. These jobs are reserved for those willing to sacrifice social

status for job security, or for those incapable of middle-class incomes outside civil government.

These positions are no longer something to aspire to, but something people accept after forgoing the fast lane of corporate life, or the risks of entrepreneurship. It's hard to overrate the significance of this trend: when the younger generation sees civil government as a haven for dregs and losers, we have taken the first crucial step towards changing the very structure of society.

In my lifetime, there was no more watched event than a Presidential news conference. Today the President can't find a network willing to carry one.

In my lifetime, when Senator so-and-so visited the Rotary Club or held a town meeting, it was a big deal, attended by one and all, with his remarks featured on the cover of the local press. Nowadays, town meetings are likely to be dominated by people who make demands that Senator so-and-so hasn't been briefed on, like why the Justice Department isn't prosecuting the Waco murderers, or investigating the claims that TWA Flight 800 was downed by friendly fire.

The really important figures behind social change were a small band of intellectuals who were never taken in by the claims that central planning would last forever.

Old-time Congressional aides, who have flitted from office to office for three decades, express astonishment and frustration. Constituents are willing to believe civil government capable of any villainy, and unwilling to accept assurances to the contrary. These days, Senators look forward to the banquets and conferences of Beltway think tanks, so they can get a sympathetic hearing.

This turn of events is potentially lethal for the democratic socialist project, which requires our loyalty and confidence above all else. As la Boetie, Hume, Mises, and Rothbard argued, no government, no matter how tyrannical, can survive if the people withdraw their consent. And consent depends on trust. This is why the partisans of civil government power are so anxious to shore up public trust. Much of what goes on in Washington these days is designed to do just this.

This is the real impetus behind the astounding tax-

abuse hearings on Capitol Hill. Don't think for a minute that this was the leaders' first choice on what to do with their time. But their internal polling shows respect for Congress near zero after both the 104th and 105th Congresses failed to achieve their stated goals and indeed betrayed their own principles with a series of egregious tax and spending increases.

Elections are just around the corner. All political analysts predict lower turnouts than we've ever seen, quite possibly the lowest in American history. What happens when the civil government holds an election and nobody comes?

Rather than risk finding out, these hearings are designed to shore up interest and support on an issue that is extremely important to every taxpayer. And make no mistake: there are consequences to hearings like this: the tax-collection agency is the teeth of leviathan, just as the central bank is its lifeblood. Undermine the authority of the official confiscators, and society is that much less governable.

Just as the largest and most powerful central governments in human history were not built up all at once, they are being torn down bit by bit, frequently in ways that surprise. But let's remember that the path toward dissolution is different in every political context.

In Romania, it happened in one sweep of mass emotion and the bullets that ripped through Ceausescu's chest. In the Soviet Union, the empire became financially unviable and politically unworkable, toppling like a house of cards. In China, we see a rare case of a top-down reform instigated by an elite that has lost faith in the old rationale for its power.

In Chile, the reform was undertaken by a military dictator. In Singapore, by an undemocratic ruling family. In Hong Kong, by colonial officials. In New Zealand, the reform has been led by labor governments. The same is true in Britain, where Tony Blair calls for a virtual dissolution of the old United Kingdom. In Italy, it is a response to the secessionist threat, issued by hard-bitten activists at ever-smaller levels of society.

In our own country, we see the fall of power in a different form: the dramatic decline of the Presidency itself, which means the decline of the executive state and all its works. We feel a tinge of embarrassment when we realize that the sitting President is better known for his peccadilloes than his policies. Personally, I can't imagine a better situation.

We don't need to bring back the *fuhrer* principle. The logic of dissolution requires that we lose faith in political leaders before we can regain faith in our ability to solve our own problems.

"I pledge allegiance . . ." begins the oath of fealty to government power. But the American founders did not write this oath; indeed, men like Jefferson or Mason or Randolph would have winced at hearing children made to recite the civic prayer of a socialist minister, by which we swear never to break up the consolidated central state

established not by the framers, but by Lincoln, and affirm its munificence with liberty and justice.

True American patriotism is of a different sort. It is rooted in love of freedom, and rebellion against those who would encroach on our natural right to that freedom.

True American patriotism is rooted in the conviction that this is—and must always be—the sweet land of liberty, a land whose freedom is rooted in law, and whose law is rooted in the inalterable nature of man.

There is no point in pretending that social change can occur without intellectuals. Mises and Rothbard understood that if we surrender in the world of ideas, we have given up the entire battle.

Our foundational loyalties must always be to the institutions our natural instincts tell us are important: not social workers but families, not the Union but the neighborhood, not the UN but the states, not federal projects but civic associations, not government bureaucracies but commercial relationships, not NATO, but the land of the free.

Yet the ruling class declares this true patriotism to be traitorous, and crowns as patriots the actual traitors to our heritage. This is just one of the reasons they're being relegated to the margins of real history, which is increasingly not the history of federal officials, but the actions of people willing to challenge their pretensions to power.

The Future and Freedom

Let's fast-forward fifty years, and imagine the story that will be told about our own times. Will it be about the Weld-Helms dispute over who will be ambassador to Mexico? Will it be about which party's plan for national education reform prevails? Far from it. The policy elites of today and their day-to-day disputes will be named in the footnotes, if they are named at all. The truly significant people of our time do not exist within the government milieu. They have names like Bill Gates and Mother Teresa, a capitalist and a humanitarian seen to be doing great work outside politics, and therefore untainted by its corruptions. The ruling class is finding itself with no admirers, and without the protégés of old who aspired to join its ranks. What trends will the historians of the year 2047 say dominated our times?

First, as Murray Rothbard noted, the nation-state is decomposing into smaller units of civil government. The example of the Soviet Union comes first to mind. But we see the logic of devolution applying itself in the most unlikely places. In Canada, Italy, the United Kingdom, and right here at home, artificial unions are under strain, and historic loyalties are reasserting themselves, much to the shock of world planners.

In 1919, Ludwig von Mises said that the idea of secession could make democracy pro-liberty. He proposed, as a restraint on civil government, that "no people nor any part of a people shall be held in a political association it does not want." Absurd, everyone said, but today, we see that the principle of voluntary association is tenable and just.

The second trend is this: the market economy is overrunning the dictates of central planners. This has created a vast and complex international structure of mutual benefit that operates largely outside civil government's purview. It has accomplished technological feats no one could have imagined fifteen years ago, and done so in the industries that are least regulated by government.

Innovation and entrepreneurship proceed at a pace that baffles the regulators. Even the likes of Ira Magaziner is forced to concede this, as he did recently with regard to regulation and taxation of the Internet.

In the United States, if enterprise can still be called free, it is not because civil government lacks the will to strangle it. *It is due to the enormous ability of market forces to outwit government, time and again.* The growth of high-tech industries in particular has made the subversive act of evading government far less costly and risky. Thanks to increased speed of access, we no longer have to depend on official institutions for information. The claims of civil government can be checked against other sources, and by practically anyone.

The most promising sectors of the economy are those that, for all practical purposes, exist in a state of anarchy. Consider the rise of all-private communities, the private courts and arbitration system, the home-schooling movement, and the large and growing microprocessor-related industries. They are wreaking havoc on the plans of political elites. They are causing us to rethink all our assumptions about civil government and the private sector.

This is precisely the opposite of what centuries of celebrated intellectuals had hoped and worked for. They sought to abolish economic law and the market economy, circumscribe private life, scrap family and tradition, overthrow the natural elites, install a world state, and transform human nature at its very core.

Indeed, that last point was the crucial link to all the rest. But human nature is not to be undone. It will always triumph, and bury its undertakers—just as economic law continually reasserts itself against the designs of those who would repeal it, just as core loyalties that stem from human contact and contract will supersede the artificial

allegiances manufactured by that ultimate artifice, the central state.

Leviathan is crumbling because its traditional ideological infrastructure no longer compels public confidence. That is why, on a daily basis, we see ever more excuses being manufactured to bolster its credentials.

We can tick them off as easily as we can read the daily papers: global warming, killer beef, kids without health care, the education crisis, the gap between rich and poor, discrimination, teen smoking, terrorism, the shortage of affordable housing, and on it goes, *ad infinitum* and *ad nauseam*.

Each of these pretenses for a power grab must be exposed and battled, even the ones that are so manifestly absurd as to deserve no comment. Many of them will be the basis of new laws, no doubt, and these new laws will create new victims to add to the multitudes of old victims of civil government.

These laws will also generate new and unexpected failures to add to the endless litany of civil government's disaster that chronicles our century. In turn, it is our job to point to these victims and failures, and provide the rationale for explaining cause and effect.

If these visible signs of leviathan's grip are everywhere, what will be the precise mechanism for loosening that grip? It is impossible to know precisely. But we can know what will bring it about: the ideas that people hold about themselves and their relationship to the world around them.

There is no point in pretending that social change can occur without intellectuals. It is a reality that we cannot escape. Keynes knew it, and so did Marx, to the world's detriment. Mises and Rothbard understood that if we surrender in the world of ideas, we have given up the entire battle.

In fifteen years of running the Mises Institute, I hear the same critiques of our work again and again. We're told that our heads are in the clouds, that we toil away only to have our ideas buried in library stacks.

But we must meet the enemy on its own ground, which means the upper reaches of the academy, where ideas are born and shaped and reshaped. Citizen organizations are great, but they are not enough. Doing the hard work of liberty requires that the defenders of free markets be able to assume what Murray Rothbard called the mantle of science.

For the same reason, the vast majority of Institute resources go toward students, though some think we should be spending that money on lobbying in Washington.

But long-term change requires that good ideas influence every new generation of thinkers, not just the recent crop of politicians. We make no apologies for investing in education as our first priority. Every great body of ideas is the history of student-teacher relationships. In the Austrian School as any other, if those bonds were ever severed for lack of institutional support, the body of thought would lose its life.

Paradoxically, we are also told that our work is too accessible. But we make no apology for seeking to make economics interesting and understandable to people in all walks of life. Mises and Rothbard wrote great treatises on economics, published in small popular publications, and spoke in front of any group that was curious about what they had to say.

Economics in particular, Mises said, is the proper subject of study for every person. So at the Mises Institute, we seek to create a seamless web between academia and popular culture, so as to influence the future in every possible way.

Another criticism I hear frequently: we take too radical a stance. But we make no apology for our desire to bring about change rather than merely to fit in. If it were our desire to seek status as an end in itself, we would approach matters very differently.

And if your desire were merely to fit in, you wouldn't be here. But you are, because you share with us a vision, admittedly radical now, but mainstream tomorrow: namely to bring about a society where private life is held at a premium, and where no autocrat or despot, democratically elected or not, is allowed to run roughshod over the private pursuit of prosperity and security.

We seek, all of us, a society where politics means enforcement of the rule of law, where economic development is left to those who own and control real resources, and where owners can use their property without violent interference by parasites who neither produce nor create, but live off those who do so, without their consent.

We owe you—and all our supporters over the past fifteen years—everything for your backing of these endeavors. We are partners in a revolutionary intellectual movement, and in the price we all pay for the stance that we take in these last days of the century of government power.

But we can be confident—for ourselves, for our families, for our fellow Americans, and for the future of our civilization—that what we are doing is right.

I believe we can win. It is within our grasp. But even if not everything goes the way we plan or expect, we must remember the line from Virgil that Mises adopted as a boy, and never abandoned throughout the darkest hours of this darkest of centuries:

"Tu ne cede malis sed contra audentior ito": "Do not give in to evil, but proceed ever more boldly against it." Let that too be our motto, and let us keep to it no matter what the cost.

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Sufficient Unto the Day

By Rev. R. J. Rushdoony

All my life, I have heard countless people document the evil in the world around them, and the greater evils coming soon. How much of this is morally tenable, and how much is evil?

Certainly we need to be prepared for coming problems. Clearly the humanistic statist world order around us is beginning to collapse, but will documenting all the world's evils make man moral? Do we not fall prey, if we document evil, to the liberal-left illusion that salvation is by knowledge rather than by Jesus Christ?

Our Lord warns us not to be anxious about the morrow. All the thinking in the world will not add an inch nor a cubit to our stature (*Mt. 6:27*). "Sufficient unto the day is the evil thereof" (*Mt. 6:34*). We have enough problems today, and the best solution for tomorrow's evils is to meet today's with grace, faith, and in faithfulness to God's law. There is a vast difference between forethought and anxiety.

I have known people whose entire lives have been dominated by a future they believe is possible (*i.e.*, a Marxist takeover, the "Rapture," a world depression, etc.) that they have neither enjoyed life nor dealt with present-day problems. This is hardly a moral solution, nor is it a godly one. God is not a loser: his enemies are! To profess faith in God and to doubt his victory is a contradiction. It is also morally wrong to attempt to "correct" evil by evil means. If Scripture is right, the world will not be saved by lawless coercion, knowledge, or anything other than regeneration. Regeneration, not revolution, conversion, not coercion, is the Christian way.

There are those, however, who believe that the solution to evil is coercion. They maintain that, because abortion is evil, killing abortionists is legitimate. If they are right, then our Lord and his apostles were wrong, because, living in the great era of abortion other than our own, they did nothing about abortions in the Roman Empire. Their answer to this and other fearful evils and mass murders was not counter-murders, but the gospel. How can these people account for the silence of the New Testament on their "gospel" of counter-murders?

The source of evil is the heart of man, as our Lord said (*Mt. 15:19*). The restraint of evil men is the task of the state; the conversion of evil men is the task of the church

and of Christian society. Too often in our time the response to evils such as abortion is either indifference or violence, neither of which is godly. There are enough evils already at work in the world without ostensible Christians adding to them.

Our Lord's requirement, "Sufficient unto the day is the evil thereof," is a summons to us, *first*, not to add to the day's evils by committing further offenses in his Name; *second*, it requires of us positive action to promote the work of redemption and to replace humanistic ordinances with the law of God.

We have enough problems today, and the best solution for tomorrow's evils is to meet today's with grace, faith, and in faithfulness to God's law.

Can we be amazed at the growing evils all around us when we look at the professing church? Vast segments of it are in the hands of modernists, whose gospel is humanism, and whose savior is the state. On top of that, many who profess to be faithful Christians have replaced the gospel and regeneration with a plan of coercion.

Where is your hope and mine? Is it to do nothing and thereby supposedly avoid sin, or is it not rather to move ahead with the proclamation of salvation through Jesus Christ? If we do not proclaim the saving power of Christ, we will then implicitly or explicitly support the saving power of coercion. The restraining power of the state against evil quickly erodes where the church and Christian community fail to emphasize and further the redeeming power of Jesus Christ. Take your choice: what is the godly plan of action?

Random Notes, 80

By Rev. R. J. Rushdoony

1. *Christian Challenges*, March, 1998, has an excellent report on "Christian Persecution" (p. 38). It is likely that "more Christians have been martyred in the 20th century than in ALL OTHER CENTURIES COMBINED!" The official statistics in Russia indicate that between 1917 and 1989, two hundred thousand bishops, priests, deacons, monks, and nuns were executed by the Soviet regime by crucifixion, shooting, strangulation, drowning, etc. This figure does not include the laity. Another half a million died in slave labor camps. Two or three million Armenian Christians were killed by Turks and Kurds, and many Greek and Assyrian believers. Then, too, we can add Sudanese and other African Christians to the list, victims of Islam. (Red China has added to the toll of victims.)

A horrifying aspect of all this, we must add, has been the indifference of Western political leaders, the media and Christians to this growing horror.

At the same time, a prominent evangelist has been ready to praise corrupt politicians and to give honor to persecuting tyrants—and he is defended by churchmen and church periodicals!

2. *Reason*, January, 1979, had an interesting story about dihydrogen monoxide. Nathan Zohner, an Idaho junior high student, used it at a science fair project; and the European Science and Environmental Forum asked Londoners for their views on the substance in a preliminary test. Dihydrogen monoxide is a major component of acid rain, as a vapor a major greenhouse gas, and damages automobile brakes; an accidental inhalation can be fatal. Three fourths of those questioned said dihydrogen monoxide should be strictly regulated or even banned. Only 5% realized that dihydrogen monoxide is water! How you frame a question can determine results, especially when people will not admit their ignorance.

The same issue of *Reason* also reviews two new books which view the automobile as the curse of our time, a destroyer of urban life, scenery, air quality, and more. The authors are not honest enough to take the stand of Woodrow Wilson when president. He had no objection to limousines for the rich, but the Model T Ford shocked

him because it gave too much freedom to the common man.

Our current elitists are not as honest. Cheap and personally controlled transportation revolutionized life. In the horse and buggy era, transportation meant much land was tied up growing hay. Manure was the worst pollutant cities have ever seen, a major health problem. Urban epidemics were then more common. Air quality has improved in cities since the advent of automobile transportation. We have been the target of propaganda which would turn us into a proletarian mass. The automobile has been a great boon to man. The anti-auto lobby wants to push down the common man into a controllable status. I see only foolishness or evil in the anti-auto lobby. Steven Hayward's review is rightly titled "The Quest for the Holy Rail." (For too many people, the solution to world problems is to control other people. For Christians, it is to be changed by God. The difference is between slavery and freedom.)

3. Daily the news grows more grim and the focal point of evil is less Moscow and more Washington, D. C. The evils we faced here in the 1910s and 1920s were real, and now they are worse as our apostasy bears fruit. I am reminded of a comment made by one writer in the 1950s, namely that Washington, D. C. was a city full of churches but lacking a thimble-full of real faith. Going to church there has become more and more a political act and less and less a Christian one: "There is no fear of God before their eyes." People who do not believe in God have no fear of him. He is to them only an Idea, a good Idea, but no more. They therefore do not take his law-word seriously. God as an Idea does not threaten man, and so he is readily tolerated and is acceptable to many. God as the supreme and Triune Person who is the Lawgiver is resented. Some of my critics act as if I invented theonomy, although the Bible proclaims it! Is this not a form of unbelief?

4. At 82, my time may be short, and I am working hard to get some more writing done. The trustees have separated me from other duties. Pray that I can, despite failing health, conclude my writing tasks.

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The 60s and the Decline of the Christian West

By *Steve M. Schlissel*



It's not possible to understand the 90s apart from the 60s. And it's not possible to understand the 60s without considering them as the time when America—and with her, the West—changed her religion. The times, they sure were a-changin'.

Conversion to another religion commonly occurs

in two distinct phases. Phase One is internal and involves two elements: a dissatisfaction (vague or otherwise) with the old religion and a gripping of the heart and mind by a new one. Phase Two is the outward adoption of the new, its creeds, rites and ceremonies, followed by their establishment as the standards regulating behavior in the Public Square.

Phase one is always where the real battle takes place. The rest is simply formality.

It is said that today we are deep in a Culture War. But culture is nothing other than religion externalized and made explicit. What we are experiencing today is not a war of cultures, but the formal adoption, the outworking of a different religion, a religion that had long ago won the hearts and minds of a people. The real battle—the battle for the soul of Western Civilization, the battle between Christianity and evolutionary, egalitarian Humanism—was over and won in the 60s. The rest is merely formality: implementation and clean-up.

That is what we are experiencing today as we approach the third Christian millennium. Any attempt to deal with the moral morass surrounding us while neglecting its religious character is vain. For behind all cultural institutions, before all cultural expressions, underneath all laws, mores and practices, there is religious faith. We must not be fooled by modern secularism's claim to religious neutrality. It is anything but that.

The 60s were the time when the West began its formal conversion from Christianity to Humanism. The old was forsaken, the new embraced. Every institution (family, church, state and school) was despised for whatever Christian character it manifested. Every authority (parent, pastor, policeman and professor) was challenged. Every convention and taboo was flouted.

The status quo was caught completely off-guard: the war was being waged by their own children, and the

“powers that were” did not know what to do or how to respond. Though there was some violence, it was a relatively unbloody coup, yet successful beyond the experience, or even the expectations, of their spiritual forebears who fought for the same cause in France more than 200 years before. The Revolution was won by the children of the 60s who could rightly say, “We are the people our parents warned us against.”

Of course, the 60s didn't just happen. Phase One had been in process for a solid century. While space (I trust the reader understands) forbids anything like an extensive analysis of the whole, or even the parts, several contributing factors can at least be identified.

The First Component

The first component of the new religion to achieve success in the West was egalitarianism. What Van Prinsterer so well called “The Revolutionary Principle” had, despite the warnings of Dutch and American Christian thinkers, displaced the Bible as the standard for determining right and wrong in social policy. Moses was out, Robespierre in.

In America, this change occurred under the banner of abolition. Though the Bible countenances some forms of slavery in some circumstances, it was held that all slavery is essentially and always (not merely undesirable but) immoral, if not inhuman. The trend of this sort of argumentation was clear to some. They warned that if the Bible's teaching on slavery can be ignored, or, worse, if it can be made to appear intrinsically unrighteous in itself, then the Bible would become functionally impotent in determining social policy. If a well-exegeted appeal to Scripture could be silenced on the question of slavery by a flimsy appeal to man's supposedly enlightened sense of fairness, why should we not expect man's idea of fairness to overrule Scripture whenever another conflict appeared?

Thus, before the triumphant abolitionists even had time to relish their victory, women's suffrage emerged and employed the same tactic. If the Bible's teaching on male/female relations could not be interpreted down into the service of egalitarianism, well, then we will just have to dismiss its ethical teachings on the question altogether. Man's sense of fairness must be right. And it was thus that what Van Prinsterer feared came to pass. He had written, “What we oppose is the Revolution—the systematic overturning of ideas whereby state and society, justice and truth are founded on human opinion and arbitrariness instead of on God's ordinances.”

The Second Component

Joining, aiding and abetting egalitarianism was the second component: Evolutionism. Bavinck perhaps more clearly than anyone saw where evolution would lead. In a startlingly prescient article published in 1901, Bavinck wrote, “Unless we are mistaken in our interpretation of the signs of the times, the 20th century upon which we have just entered is to witness a gigantic conflict of spirits—[for] man has undertaken the gigantic effort of interpreting the whole world and all things that are therein in their origin, essence and end by what is called purely and strictly scientific methods, that is, without God, *i.e.*, without any invisible, supernatural spiritual element and simply alone from the pure data of matter and force.”

Bavinck knew that compromise with evolutionists was a fatal strategy. “All conservatism stands weak over against radicalism, with which it agrees in principle. He who fully accepts the theory of development in the sensual observable world cannot dismiss at once and without explanation when spiritual phenomena appear. Even though provisionally a small domain is then set aside for faith, this domain is bound to become ever smaller. One fortification after another must be sacrificed, one line of defense after another be abandoned, and one concession after another be granted.”

In other words, if men may interpret any “data” with a blind eye to Scripture, trusting their own, unaided “wisdom,” they will seek to interpret *all* data in the same way, including religious data. The soul would be treated as just another department of science. Religion would be treated either as a psychological/sociological phenomenon, as per Freud and William James, *et al.*, or a chemical phenomenon, as per Nobel Laureate Francis Crick and Carl Sagan, *et al.* If evolution (or, as Bavinck called it, “development”) is true, then the only truth, or at least the only knowable truth, is man’s truth.

The Third Component

With the Bible’s being ruled irrelevant to civic ethics, then irrelevant to truth, *per se*, it was only left for the church to make it irrelevant in the church—which it did. The third component, the capitulation to egalitarianism and evolutionism by the Western church, was swift and pathetic, though, thank God, not entire. Nevertheless, the church was badly wounded, and hardly able to fend off the invasion of the Higher Critical method. The result was the wholesale abandonment of historic orthodoxy in favor of religion baptized at the font of egalitarian, evolutionary Humanism. Creeds were kept in form but emptied of their content. As Machen pointed out, all was retained, but all was denied, because it was retained merely as useful and not as true.

The Fourth Component

So strong were our Christian roots that they could not be utterly, self-consciously abandoned. But they were now

so weakened as to be of use only in slowing the tide, not of turning it. By the end of World War II, the Christianity of our founding was a mere memory. The fourth component, the state, was now quite comfortable in its new role as Messiah. By the 50s it was firmly established as that to which men should look for salvation. Its usurpation of rights which once belonged sovereignly to families would proceed apace, challenges now being offered only in particulars, no longer in principle. The state would become the largest land-owner, the largest employer, the distributor of welfare, and the guardian of children, as well as their educator.

The Fifth Component

With the fifth component, the traditional Christian family, cracking under the pressures, parents felt incompetent to raise children. One wonders how mothers and fathers ever managed! But not to worry. Along comes Dr. Benjamin Spock (of Dutch descent; his family name was originally spelled Spaak), who in 1946 would write a book, *Baby and Child Care*, that would have a profound influence on America and the world. With the Holy Bible now deemed incompetent in civic ethics, a hindrance in the knowledge enterprise itself, of merely memorial value in the church, and a competitor to the claims of sovereignty by the state, it was left only to make it irrelevant to the family. And that Spock’s book, intentionally or unintentionally, did.

Spock’s book was, according to the Associated Press, “the how-to guide for bringing up the baby boom generation.” Spock himself was branded “the father of permissiveness.” Indeed, in a 1974 interview he said he believed he had gone too far in championing permissive parenthood. But it was too late. While his book would have been ignored in a generation with strong Biblical convictions, it appeared as an example of the wrong medicine at precisely the wrong time. What has often been called The Parents’ Bible, *Baby and Child Care* would become the biggest selling book in United States history after the Bible—50 million copies sold.

Beyond Reason

By the 60s, then, everything was in place for a social revolution, a formal change of religion. Revolutions feed off the sins of those they are revolting against, and the war in Vietnam, coupled with anachronistic forms of racism, provided just the right “sins” to serve as a rallying point for the revolutionaries. America didn’t know what hit it.

An indulged generation of teens, starved in churches and spoon-fed by atheistic socialists at schools and colleges across the land, rose up in self-righteous revolt against “The System.” Never mind what they’d put in the system’s place, the 60s generation knew far less of what they were for than what they were against: and they were rarely articulate about even that.

Raised during a Cold War in which the daily schedule might include a bombing drill, and recognizing that

nuclear war was an ever-present, history-ending possibility, they had little faith in the future. Besides this, they were the first “television generation.” As such they were conditioned to respond more readily to sense-impression than to reason.

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All in all, it was not a ripe environment for rational discussion of anything, let alone Bible-based ethics. Any and all ideas were welcomed, so long as they induced nausea in their parents. The beatniks of the 50s were stuffed shirts compared to the “it’s your thing, do what you wanna do” hippies of the 60s. Every convention, if for no other reason than that it was a convention, was subject to overthrow. Drug-taking and orgies were punctuated by riots in the streets and sit-ins and takeovers of administration buildings at universities.

Ironically, in all this the solution to every problem was thought to be the civil magistrate, the government. Lyndon Johnson’s “Great Society” was the beginning of what would become the stock proposed solution to every human ill: a new federal program. The federal government, perceived as the enemy, postured itself as the Savior and promised to legislate away all our troubles. It has only compounded them. William Jefferson Clinton is the ethic of the 60s now seated in the White House. We have taken a long look at the preconditions which contributed to making the 60s the time of our national conversion, Phase Two, from Christianity to Humanism. But no consideration of this period would be complete without a word about the one element which both solidified and spread the revolution: the music.

Sympathy for the Devil

The lyrics of folk songs, then the lyrics and music of rock songs, functioned both as the mosquito to spread the virus and as the catechism which accomplished indoctrination. While adults would wring their hands helplessly, impotently (and often unintelligently) complaining about the music, the kids, with their parents’ funding, created an industry, a priesthood, to serve the new religion. Children would know the lyrics to

hundreds, sometimes thousands, of songs, word perfect. And the message of both music and lyrics powerfully reinforced the hedonistic ideology of the new faith.

While rock music has since become so diverse in style, form and content as to be immune to glib and formulaic criticism, the fact remains that without it, the spirit of the 60s would have died of starvation. Instead, it grew and has grown stronger and continues to work itself into all areas of life, as every religion seeks to do.

From the adolescent silliness of bubble-gum music, to the dark messianism of the Doors; from the guru-endorsing ditties of the Beatles to the “Street Fighting Man” of the Rolling Stones; from the ghetto-romanticization of Motown to the artful protests of Dylan’s “Masters of War,” the 60s was a generation nursed on rock music—and never weaned.

Dylan was not only poetic, he was prolific (in 1998, more than thirty years after his emergence, he won a Grammy for Best Record of the Year); it might be fair to think of him as a spokesman for that generation, the best and worst of it. His “Blowin’ in the Wind” asked, “How many ears must one man have before he can hear people cry?” This was representative of an ilk which sought the high moral ground, suggesting that “the system” was in favor of war and poverty and hatred and oppression, whereas the new generation was all goodness and kindness and light.

It wasn’t. Dylan made clear in many songs that the new brand of tolerance had strict limits: “Come mothers and fathers throughout the land, and don’t criticize what you can’t understand, your sons and your daughters are beyond your command, your old road is rapidly agin’; please get out of the new one if you can’t lend your hand, for the times they are a-changin’.” Senators and congressman were warned, “He who gets hurt will be he who has stalled; the battle outside ragin’ will soon shake your windows and rattle your walls, for the times they are a-changin’.”

Many were more direct: The Doors boasted about the power of the boomer-generation and the threat they posed to older people: “Five to one, baby, one in five, no one here gets out alive; you get yours, baby, I’ll get mine; gonna make it, baby, if we try. The old get old but the young get stronger; may take a week and it may take longer; they got the guns but we got the numbers, gonna win, yeah, we’re takin’ over!”

The Rolling Stones, another group with staying power (they recently completed a tour called Bridges to Babylon which raked in scores of millions), made it big with their Chuck Berry-tinged blues sound wedded to a bad-boy image. While the Beatles were singing about birds on a hill, the Stones were demanding “Let’s Spend the Night Together.” The Beatles would also descend occasionally, breaking their own mold of mostly silly love songs. “Why Don’t We Do It In the Road?,” one song crassly asks. But the Stones were the undisputed ruffians, even becoming apologists for Satan.

They titled one album, “His Satanic Majesty’s

Request.” Their album “Beggar’s Banquet” had a hit song entitled, “Sympathy for the Devil,” which remains one of the most insightful songs ever penned about Beelzebub, though written from the wrong side. Penned in the first person for Satan, the song reveals a knowledge of the Devil’s ways that is far more comprehensive than that entertained even by many Charismatic Christians. It sees Satan’s hand in the bigger scheme of things, historically and culturally. “I’ve been around for a long-long year, stole many a man’s soul and faith. I was ‘round when Jesus Christ had His moment of doubt and pain; ‘made damn sure that Pilate washed hands, and sealed His fate.”

Of course, Satan neglects to mention that it was his own doom that was sealed in Christ’s crucifixion, but that’s to be expected. The last stanza of “Sympathy” contains an apt description of the ethical inversion that he advocates, calling good evil and evil good: “Just as every cop is a criminal and all the sinners Saints, As heads is tails just call me Lucifer, ‘Cause I’m in need of some restraint. So if you meet me have some courtesy, have some sympathy and some taste. Use all your well-learned politesse or I’ll lay your soul to waste ‘um, yeah.”

It is one thing to have sin and sinners existing within a culture. It is quite another to celebrate sin and sinners in song, as the heroes and distinguished personae of a culture. Yet that is how far-reaching was the change wrought in the 60s. The very things compassionate Christians would have worked hard to eliminate from the ghetto were, instead, released upon the culture-at-large and embraced: sexual profligacy, drugs, poor language skills, poor work ethic, dependence upon government redistributions, and self-pity.

When the Music’s Over

The embrace of anti-Christianity was complete in principle when its agenda was celebrated repeatedly in all the Billboard 100. It was then left only to work out the details (like feminism, abortion, homosexual “rights,” the abolition of standards, and the marginalization of Christians from the Public Square). The saying, variously ascribed, about the power of song, is true: “Let me make the ballads of a people, and I care not who makes their laws.” Dabney quotes a Dr. Nettleton as saying that he could cause a company of people to “sing themselves into the doctrines of the gospel more easily than he could preach them into it.” The same holds true regarding the doctrines of demons.

A New Revolution

The answer to the problem of containing, and ultimately overthrowing, this new religion of the West, however, will be found neither in the adoption of its methods (as most evangelical and many Reformed churches have done), nor in applying the paint of criticism with too broad a brush, nor in painting ourselves into a monastery; nor will it serve our interests under Christ simply to ignore it. Rather, we need to recover the truth

found in Phase One of religious conversion: working our way into the hearts and minds of our contemporaries. And as we do so, we must do so as those who have gone back on a misguided trip to the previous wrong turns, being sure not to repeat them.

This means recovering the joy of having in our possession the very oracles of God, the only and sufficient rule for faith and life. It means we must never apologize for anything God has said, whether it be about slavery, or male/female roles, or origins, or the role of the state, or the functions of the family.

But it means more: It means that we must not only believe the word of God, we must also live it: in fruitful homes, in loving churches and in Christian communities. Even in the face of the defection that was the 60s, we entertain no pessimism, no defeatism. *Au contraire!* The religion which has gripped the West for the last 40 years, being opposed to the prescribed religion of the King of kings and Lord of lords, will inevitably crumble under the just judgment of God (*Ps. 2*). There is no truth repeated more frequently or emphatically in the Scriptures than this: “When the wicked spring up as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. [But] the righteous shall flourish” (*Ps. 92:7, 12*).

Jim Morrison of the Doors knew the war he was engaged in. He knew the movement he helped lead was headed for death (he died in his 20s). And thus he sang about the time “When the Music’s Over.” That day is coming for all who exalt themselves above the knowledge of God. But to those who humble themselves under this word, a different day cometh, a Day of never-ending song, a song of victory.

To this end it behooves us to be true sons of Issachar, men who understand the times and know what Israel ought to do (*1 Chr. 12:32*), so that rather than having the times change us, we’ll see the New Israel change the times—by the power of the gospel. Amen.

(It shouldn’t be necessary to add, but I fear I must, that there is no implication here that I would countenance race-based slavery at all or that I am advocating a return to slavery, *per se*. On the contrary, I would see all men free. But freedom has conditions and those who would be free must abide by them. Freedom must be understood as being more than a slogan. It is this writer’s opinion that there are more slaves in the United States today than there were before 1865; it’s just that now there are slaves to a new master, the welfare state. It is one of the tasks of the church to prepare all men for freedom through the Gospel.)

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 24 years, Jeanne, and their five children.

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