

CHALCEDON

No. 400, NOVEMBER 1998

Report

The Samaritan Strategy

Fulfilling the Hope of the Nations

Also in this issue. . .

R. J. Rushdoony on Presuppositionalism

Peter Hammond's Update on the Siege at the Front Lines

Brian Abshire on Y2K and Disaster Preparedness

Larry Pratt's Letter to a White Separatist

and more

Chalcedon Vision Statement

Chalcedon labors to articulate in the clearest possible terms a distinctly Christian and explicitly Biblical solution to the prevalent evils of the modern world. Our objective is nothing short of setting forth the vision and program for rebuilding the theological fortifications of Christian civilization. These fortifications have been eroded by the forces of humanism and secularism over the past three centuries. We are not committed, though, merely to reproducing a glorious Christian past. We work to press the claims of historic Christianity as the Biblical pattern of life everywhere. We work for godly cultural change across the entire spectrum of life. We strive to accomplish this objective by two principal methods.

First, Chalcedon is committed to recovering the intellectual foundations of Christian civilization. We do this in two main ways. Negatively, we expose the bankruptcy of all non-Christian (and alleged but compromising Christian) systems of thought and practice. Positively, we propose an explicitly Biblical system of thought and action as the exclusive basis for civilization. Only by restoring the Christian Faith and Biblical law as the standard of all of life can Christians hope to re-establish Christian civilization.

Second, Chalcedon is dedicated to providing the tools for rebuilding this Christian civilization. We work to assist individuals, families, and institutions by offering explicitly Biblical alternatives to anti-Christian ideas and practices. In this way we guide Christians in the task of governing their own spheres of life in terms of the entire Bible: in family, church, school, vocation, arts, economics, business, media, the state, and all other areas of modern life.

We believe that the source of godly change is regeneration by the Holy Spirit, not revolution by the violence of man. As God regenerates more and more individuals, and as they reorient their lives and areas of personal influence to the teachings of the Bible, He employs them to advance His kingdom and establish Christian civilization. We believe that God's law is the divine pattern of sanctification in every area of life, but it is not the means of justification; man is saved by grace, not by law. The role of every earthly government—including family government, church government, school government, vocational government, and civil government—is to submit to Biblical law. No government in any form can make men Christians or truly obedient; this is the work of God's sovereign grace. Much less should civil government try to impose Biblical law on an unbelieving society. Biblical law cannot be imposed; it must be embraced.

A guiding principle of Chalcedon, in fact, is its devotion to maximum individual freedom under God's law. Chalcedon derives its name from the great ecclesiastical council of Chalcedon (A.D. 451), which produced the crucial Christological definition of Jesus Christ as God of very God and Man of very man, a formula directly challenging every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; only Christ may announce that "All power [authority] is given unto me in heaven and in earth" (Matthew 28:18). Historically, therefore, the Chalcedonian creed is the foundation of Western liberty, setting limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of all human freedom (Galatians 5:1). Consequently, we oppose top-heavy, authoritarian systems of government which are, by definition, non-Christian. We advocate instead a series of independent but cooperative institutions and a highly decentralized social order.

Chalcedon is an educational institution. It supports the efforts of Christians and Christian organizations to implement the vision of Christian civilization. Though unapologetically Reformed, Chalcedon supports the kingdom work of all orthodox denominations and churches. Chalcedon is an independent Christian foundation governed by a board of trustees, Christian men in accord with Chalcedon's vision statement. The foundation is not subordinate to the authority of any particular denomination or ecclesiastical body.

CHALCEDON *Report*

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

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Chalcedon Scholars:

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

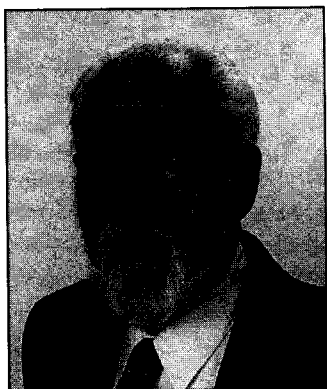
Rev. Mark R. Rushdoony is president of Chalcedon.

Rev. Andrew Sandlin is executive director of Chalcedon, editor-in-chief of the *Chalcedon Report* and the *Journal of Christian Reconstruction*, and president of the National Reform Association.

Rev. Brian M. Abshire is the pastor of Reformed Heritage Church, Modesto, California; a Chalcedon board member; and Chalcedon's conference director. He can be reached at 209-544-1572 or Abshire@thevision.net.

Trivializing the Faith

By Rev. R. J. Rushdoony



Four of us, all clergymen, were discussing the increasing irrelevance of many churches. Incidents like these were cited. A church in the Midwest called a pastor who apparently was what they wanted, orthodox and resistant to the denomination's growing modernism. He seemed to be all

they wanted and more, but dissatisfaction was soon evident. The man, a Westerner, actually wore colored shirts during the week! Another case: two important families resisted the calling of an able, orthodox man because his shoes were not properly shined!

The church has drifted for some time because of the trivialization of the Faith by too many peoples. Just as hymns now are expressive more of feeling than doctrine, so too the standards have been reduced to trifles and doctrines underrated. The church has been trivialized, and a trivial church is in some respects more of a problem than an apostate church.

A trivial church is governed by its members, not by the Bible nor by doctrinal standards and confession. A trivial church can become more apostate than a heretical one because it is so radically humanistic. To cite an example, one church, with a thoroughly evangelical pastor, grew rapidly under his ministry, in part because of his able

preaching, and in part due to its expansion of ministries to all kinds of age and special interest groups. The pastor became aware of the fact that special interests were more important to members than the Faith. He therefore planned a series of sermons on "Priorities." Our needs cannot outweigh God's requirements in the life of the church. But the committee of women in charge of the weekly bulletin and other publications promptly revised his announcement, saying it would harm the church! As a result of what followed, the pastor resigned.

Trivializing has become standard practice. Hymns celebrate man's faith more than God's word and the doctrines of the Faith. Trivialization begins with us and our response to our God and his word. It begins with a trivial people. They can be able, pleasant to know, willing in some ways to work hard, but never except on their terms. The universality or catholicity of the Faith is replaced by their smallness and pettiness. If God's absolute and sovereign word and purpose do not prevail, then man's will is done, and the Faith is trivialized.

In Psalm 63:1-2, David speaks of his thirst for God and his intense desire to know more of God, and the better to serve him. That thirst for God and the knowledge of him must consume us or else we have trivialized ourselves and everything we do. Man, created by God to be the heir of all creation, has chosen instead to be a trifler even when entrusted with holy things, and he will pay a price for this. Least of all should the church be a place of trivialization. We need to assess our lives, cleanse ourselves of trivialization, and to serve the Lord with all our heart, mind and being.

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Join Chalcedon's Cause

By Rev. Andrew Sandlin

The Inescapability of "Perspectivism"



"People do not rally to scholarship," observes Rushdoony, "they rally to a cause." People do not rally to scholarship precisely because scholarship is not something that inspires people. No one is really passionate about scholarship because the very nature of scholarship—certainly modern scholarship—includes a commit-

ment to a dispassionate, objective search for truth. Actually, this dispassionate approach, what Richard Hofstadter refers to as a certain "playfulness" of intellectuals, has been abandoned by the most recent scholars, the so-called postmodernists. Following Nietzsche, the postmodernists are committed to "perspectivism," the idea that every individual speaks from a particular perspective from which any attempts to grasp or articulate a rational, objective truth is nothing but a sentimental mirage. Nietzsche insisted that man's reason is restricted by his nature and that what the philosophers considered the objectivity of reason was nothing more than the rationalization of a particular human perspective. Nietzsche and the postmodernists are on the right track in this observation, though that track does not lead them to the right destination.

The Biblical teaching, set forth by men like Dooyeweerd, Van Til, and Rushdoony, is that men do indeed speak from a particular perspective—and that perspective eventually reduces either to covenant-breaking or covenant-keeping. Man's perspective is that which glorifies either the creature or the Creator. The cause which inflames consistent covenant-breaking man is the cause of dismissing, denying, and decimating God and his word and work. The cause of consistent covenant-keeping man is no less passionate—glorifying God and enjoying him forever.

Chalcedon's Perspective

Chalcedon's cause within this covenant-keeping context is bold and forthright. It is that historic, orthodox, Biblical Christianity should govern every area of thought and life. Chalcedon's cause is simple, radical, and comprehensive. It admits no division between the "private" and "public" spheres. If God is sovereign and Jesus is Lord, this divine sovereignty and Lordship is designed to engulf every aspect

of human existence—not just the private and "spiritual," for instance.

Man's sin has polluted every area of life. In his Sacred Scriptures, however, God has outlined his will for man and all areas of human existence. The only hope for man is faith in Jesus Christ and his substitutionary atonement. From this faith necessarily flows obedience—adherence to God's law in every sphere. Biblical law is the standard toward which godly man must consistently strive. Biblical Christianity is the only legitimate form of Christianity; it is summarized in the early ecumenical creeds and brought to its fullness in the great sixteenth- and seventeenth-century Reformation confessions. Its objective is nothing less than restoring Christian civilization.

Furnishing the framework for this restoration is Chalcedon's sole objective (note our vision statement inside the front cover). Its scholarship is neither dispassionate, nor neutral, nor objective—it is scholarship in service of a *cause* (as all scholarship is). All of our preaching and teaching and lectures and literature and counsel are motivated by this single objective—reorienting all areas of life to the standard of God's infallible word. This includes not only the individual and family and church, but also vocation, technology, economics, education, science, the state—and everything else.

Romanticism Goes to Church

We live in a highly anti-intellectual age. If the prevailing error of the eighteenth century was rationalism, the prevailing error of the nineteenth and twentieth centuries has been romanticism—hatred of the mind and worship of intuition, feeling, and emotion. This error is no less prevalent in the church than in the secular society. Christians during this century have abandoned to Satan and secularists one area of life after another, and then had the hypocritical gall to complain loudly about the pervasive evils of modern life—immorality, abortion, homosexuality, blasphemy, socialism, and so forth. It was the Christians' own pietistic inertia that created the vacuum into which modern secularism readily rushed. By and large, modern Christians are consummate narcissists—they live to worship the Great Self. They want to feel good about Jesus, and they will serve Jesus as long as Jesus is making them feel good about themselves. They even invent churches to foster this blasphemy. Notable examples are the laughing revivals and the church growth movement. They have adopted a dualistic approach to life no less intense than that of the ancient Greek philosophers—for many modern Christians and churches, escape from modern life into the recesses of personal feel-good-ism is what religion is all about.

These religious narcissists and others often complain about Chalcedon's being "too intellectual" or "too scholarly." What they really should be saying is that we take *both* the modern sinful predicament *as well as* the historic Christian solution very seriously indeed. A century and a half of ecclesiastical and social apostasy will not be assuaged by three sermonic points and a poem, four tearful verses of "Amazing Grace," mule-braying

*The deeply rooted apostasy
of modern culture requires
a theological root
excavation.*

revivals, or super-glossy demographic church growth charts. Neither the latest version of Microsoft Windows nor revival of a pale imitation of Eastern Orthodox liturgy will solve the problem of the modern apostasy. The modern evil is a comprehensive evil, and *comprehensive evils require comprehensive solutions*. Even the modern Christians who do recognize and lament the evils spawned by modern secularism and ecclesiastical apostasy are usually blind to the real extent of the problem. They therefore advocate quick-fix solutions. They have been seduced by the ethos of instant gratification—they believe that they can overturn the effects of a century and a half of apostasy with one fell swoop. They are simply out of touch with reality.

Chalcedon's Theological Root Excavation

Chalcedon knows better. The deeply rooted apostasy of modern culture requires a theological root excavation.

We cannot simply fuse a superficial, modern Christianity onto the lush stem of modern secularism. We must rethink every area of the modern outlook in terms of Sacred Scripture and Christian orthodoxy. This requires work. It requires sacrifice. It requires money. It just so happens that most modern Christians are not interested in a ministry that requires work, sacrifice and money. For this reason, Chalcedon does not appeal to modern liberalized generic Christendom any more than it appeals to theological liberalism itself. Rather, we appeal to those devout, rock-ribbed saints who believe that if the Bible is good enough for the church, it is good enough for the school and state; who believe that if Jesus Christ is Lord of the family, he is also Lord of the laboratory and the board room; who believe that if Christianity is good enough for them, it is good enough for their great-great grandchildren. We appeal to Christians who have a long-term vision for godly social change across the entire spectrum of life.

A gratifying and gifted number of younger men have emerged to carry on Chalcedon's work and the work of godly Christian civilization. They are carrying Rushdoony's vision into the twenty-first century. They are the vanguard of bold, Biblical leadership in the face of well-armed combatants like secular humanism, Islam, and New Age paganism. Chalcedon and its cadre of men are at the center of the struggle for the very soul of Western culture. As convinced postmillennialists, we are confident of long-term victory.

But there will not be long-term victory without long-term battles, and battles require resources. We appeal to you with the greatest sense of urgency to pray for this work, and support Chalcedon monthly. Phone Chalcedon (209/736-4365) or email us at chaloffi@goldrush.com to find out how to become a Chalcedon underwriter to assist us in this task.

We cannot survive without your support. In the cause for godly reconstruction, time is of the essence.

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Welcome to the Revolution: The Christian Student Worldview Conference

By Rev. Andrew Sandlin

This summer I spoke at the 1998 Christian Student Worldview Conference held at Christopher Newport University in Hampton, Virginia, the week after July 4. It was hosted by Calvary Reformed Presbyterian Church under the capable and unflagging leadership of Byron Snapp and Pete Hurst. The speakers this year were Gary DeMar, George Grant, Gene Veith, Steve Wilkins and Andrew Sandlin. Over 200 high schoolers and college students—home schoolers and Christian day schoolers, the cream of the crop—gathered for four days of intense lectures and some fun on the side.

In a word, the experience was exhilarating. To observe such dedicated, astute, energetic young people giving up a week of summer vacation to expose themselves to in-depth teaching on topics ranging from the Christian's thought life to the philosophy of Nietzsche to the evils of the Greco-Roman world to the defects of post-modernism to essential study habits was simply the most heartening experience I have had in a long time. The cause of the exhilaration cannot be limited to this, however. What I was observing was the boot camp of an

entirely new generation of revolutionaries—godly revolutionaries committed not to Marxism, drugs, free sex, or “equality,” but to a full-orbed Biblical Faith and the reinstallation of Christian civilization. The revolutionaries of the 60s were public school-educated secularists bent on the destruction of the last vestiges of the Christian social order. The revolutionaries of the 90s are the Christian day school-educated warriors whose knowledge far outstrips most of their peers’ and who are dedicated to applying the Faith in every area of life.

If 30 years from today Christians have made significant headway in restoring a Biblical social order, it will be due largely to the effectiveness of instilling the world-conquering Christian vision into youth. Perhaps the Christian Student Worldview Conference of Hampton, Virginia will be just the catalyst to spark the new Christian revolution.

For details about the 1999 conference, contact Byron Snapp at Calvary Reformed Presbyterian Church, 403 Whealton Road, Hampton, Virginia 23666; (757) 826-5942, Fax: (757) 825-8543. Email: crpc@visi.net.

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Men Destitute of the Truth

By Rev. Mark R. Rushdoony

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. (1 Timothy 6:3-5)



He is full of brilliant men. It is not the quantity of what we know that matters; it is the essence of what we understand. We make fools of ourselves when we feign knowledge of things beyond our expertise. We realize this when we talk to someone who is a true expert in his field.

By God's standard, we play the fool whenever we try to wax eloquent on matters settled in Scripture, "doting about questions and strifes of words" is intellectualizing the faith in order to make it understandable only to the initiate few.

This is not to say God's word is not worthy of intellectual discussion; it only means that it is not to be intellectualized by the "proud" (v. 4) who teach men what is contrary to sound doctrine (v. 3).

The starting point of all higher criticism, within or without the church, is the humanistic assumption that man is an autonomous, rational being. Once you believe that man's reason can understand all, then all must be subject to man's reason or it may be dismissed as irrational. Rationalism, including much textual criticism of Scripture, places all within the understanding of man. "Man is the measure" the rationalist holds.

But man is not the measure of all things; God is the Sovereign Lord and Sustainer of all things. Any scholarship or intellectualizing which makes man's mind the measure of truth follows after the rebellion of Adam. In its pride it puffs itself up in "perverse disputings of men of corrupt minds, and destitute of the truth" (v. 5).

God is Truth. He reveals his truth to man by his infallible, inspired word. He details his truth in historical narrative, prophecy, poetry, and in encouragements between believers. He shows us its proclamation to many generations and the consequences of their responses. Revelation is intended, as its name implies, to reveal. God revealed secrets and unknown truth so man could understand; he did not give a mystical book only a few innovators could expound. This would give priority to a few human minds. Scripture would then become their revelation, not God's.

Paul condemns all teaching that is not sound, especially by those who enjoy argument, disputes and speculation in the name of religion. Doctrine must be "according to godliness" (v. 3). True teaching about Scripture must accomplish what its Author intended: confirming us in the fear of God, building up our faith and patience, and educating us in our duties before God. If teaching does not increase our understanding of Scripture, it is not according to godliness. It must profit the Faith or it is so much vain babbling. Paul charges profitless teachers with pride—a pride that is foolishly empty because they know nothing. He also instructs us to withdraw ourselves from them. At times that will mean withdrawing ourselves from the most respected teachers and movements of our day.

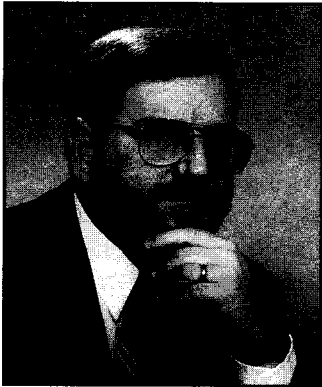
The harm of these profitless teachers is real. They destroy others and themselves. Their "doting" and "strifes" lead them to enjoy the process of argumentation as a child enjoys his play. The truth becomes their first casualty in their logical and scholarly but irrelevant word play. If they cannot say why their lofty teachings are of consequences to understanding God's revelation, we must leave them to their own foolishness. Answering them will accomplish no more than entanglement.

God's word must be viewed as his revelation. It is to be accepted, not argued. It is a profane use of Scripture to use it as a mental exercise. But even this probably gives too much credit. Many argue over Scripture because as long as something is in dispute, it is not settled. As long as they can make Scripture a series of questions, it will not be words of instruction. Here again, the autonomy-seeking mind of man denies Scripture as authoritative by using it as a basis for argumentation.

If we approach Scripture as a curious riddle we will always seek to outwit it. God commands us instead to hear, repent, and obey in humility.

Y2K and Disaster Preparedness: Some Thoughts on Survival and Security In An Unstable World

By Rev. Brian M. Abshire



My record as a prognosticator is pretty bad. Fifteen years ago, I predicted (based on sociological data describing how large populations react to significant social events) that, as the millennium approached, we could expect increasingly bizarre behavior by certain

segments of the population. Specifically, I said that a number of groups would equate the end of the century with the end of the world. Mass suicides might occur; the stock market might crash; some people could become totally irresponsible and indulge themselves in an orgy of self-gratification, etc. At the time, I assumed that dispensationalists would be the main culprits, generating a frenzy of apocalyptic scenarios as they anticipated the Second Coming. Well, I was dead wrong. The Rapturites seem to have spent their fury in the eighties and have, for the most part, been fairly quiet about the new millennium.

Furthermore, until fairly recently, culture as a whole seems to have adopted only the mildest form of millennial fever. There was that cult who committed suicide awaiting the mother ship's arrival, and several movies have had a millennial theme, as has one popular TV horror show. But as far as accurately predicting the future, I'd have to say I was close, but won no cigars. People have not YET become as crazy as I thought they would be. Perhaps we are still too far away from the end of the century for the insanity really to show. So I guess there is still a chance I might get that cigar after all. But I am not holding my breath (and I never inhale).

Yet lo and behold, before our very eyes, there does appear to be one stream of apocalyptic thought that just might qualify as genuine millennial madness: the growing concern over the infamous Y2K computer bug. And just to show that God still has a sense of humor, the predicted sociological paranoia comes mainly from those within my own theological camp! Just in case you are one of the two or three people in the industrialized world who have not

heard about this, Y2K (computer shorthand for "Year Two Thousand") refers to a problem computer programmers had in the old days when memory was hard to come by. To save memory, dates were written in two digits instead of four. Thus when the date turns from 99 (for 1999) to 00 (for 2000) computers will assume it is the year 1900, and will not calculate dates correctly. Some will give out false information. Others will shut down completely. A real fear is the systems' effect; *e.g.*, although Company A's computers work fine, they may be dependant upon Company B's computers which do not work. Hence, all sorts of potential problems could seriously affect life as we know it, including air traffic control towers that cannot properly direct traffic, water companies that cannot clean water, power grids that shut down because the computers think no maintenance has been done for a hundred years, etc.

All of the above are genuine concerns. Both industry and civil governments are taking this very seriously. Billions are being poured into solving the problem; but some experts question whether there is enough time and are enough programmers to do all the work. Some companies are already talking about "triage," *i.e.*, they cannot fix ALL the problems so they are concentrating their time and effort on the most crucial systems.

Thus, if there is a widespread problem caused by a computer failure, it COULD have disastrous results. Banks could close down; welfare and Social Security checks may not be printed; gasoline may not be distributed. Therefore food, clothing, and other essential services might be either curtailed or stopped altogether.

Evaluating the "Experts"

As uneducated laymen who lack the necessary technical expertise, we face a serious problem in knowing how to evaluate the "experts." Some experts are predicting an almost complete breakdown of society and saying that the only sane option is to liquefy one's assets and move to the hills to escape the resulting social disintegration. Others expect Y2K to have a potentially serious effect on the Gross National Product until all systems are brought into compliance, with the result being more of a tremor than an earthquake. Who is right? Adding to the problem of evaluating the experts is that there are no brute facts, only interpreted ones. Every expert has his own axe to

grind. Therefore, before anyone buys off on the Y2K disaster, or pooh-poohs it as just another paranoid delusion, he needs to carefully consider what may be motivating various experts to take the positions they take. There is also the arrogance of those who presume to know the future and therefore insist that Y2K will be the judgment of God for America's sins. They appear to be basing their technical evaluation, on a theological foundation: Since America deserves judgment, and, since God's judgment will surely and eventually come, Y2K MUST be that judgment. I have criticized this attitude rather strongly (obtain my essay, "Gunfight at the Y2K Corral").

Many, many people in our camp are getting scared. There is simply no other word for it. I have talked with a number of people who say that we must sell our homes, move to rural areas, and prepare for the breakdown of society as we know it. However, when those who hold so tenaciously to the worst case scenario are pinned down, precious few of them have actually put their houses on the market, or made definite plans to move. For all their seeming dedication to the "Y2K Is the End of the World As We Know It" scenario, they are NOT fleeing to the hills. Why?

Rich People Have More Options

The answer I think is simple. Rich people have many more options than poor people. Rich people can own better cars, live in better homes, and send their children to more prestigious colleges. There is nothing wrong with this. If a man has labored lawfully, tithed, provided for his family, been generous to the poor, etc., he certainly has the right to do with his wealth whatever he chooses. He can buy yachts, sail the Caribbean, have a summer home in Maine, or whatever. God has prospered his labors and he can enjoy the fruits of that blessing in any lawful way that pleases his heart.

In the same way, if a rich man wants to hedge his bets for the future, he can buy the best medical care, and take out enormous insurance coverage on his car, home, boat, summer cottage, and life. Again, there is certainly nothing wrong with this. Money won't solve all his problems, but it can help give him some security in an insecure world. (Money can't buy happiness, but it does make misery more comfortable!)

Therefore, if a rich man is convinced that Y2K could be a time of great social upheaval, and that the cities will be dangerous places to be if the lights go out, he certainly has the right (and the resources) to move to a rural community, buy gas-powered generators (and a big, subterranean gas tank), stockpile a year's worth of food, and convert his savings into cash and hard currency. Meanwhile, because he IS wealthy and is NOT dependent upon his weekly paycheck, he can ride out the next 18 months in relative comfort and security at little real cost to his future. Oh, his wealth may not grow very much during the time he is sitting on his horde, but if

the predicted disaster does not occur, he can always convert his wealth back into the banking system or the stock market as he sees fit. In other words, the rich man's wealth allows him peace of mind at minimum cost.

But poor people don't have as many options as rich people. And their peace of mind comes at a much higher price. In a modern, industrialized society, we make our living based on the division of labor. People today have very specialized skills that often took years to develop. Quite frankly, if they cannot sell those skills, they have no options. Furthermore, regardless of what they should or could have done, most American Christians are still in debt. They don't own a house; they rent to own it from the bank. They may have consumer debt in the form of credit cards, car payments and school loans. Right now, they can survive because the paycheck for their very specialized skills is enough to feed and clothe their families while they are still paying off their debts.

Do you get the picture? If they move to a rural area, they somehow have to find work. Houses and land in rural communities are considerably cheaper than in urban areas. But they are cheaper for a reason: Most people don't want to live in rural areas because there are no jobs for them. So what is this highly trained specialist going to do to keep body and soul together if he moves to the country? Take, for example, a friend of mine who is a computer specialist. He thought about moving to a rural area (not because of Y2K, but other reasons). However, the best job he could find IN HIS SPECIALTY paid under \$6.00 an hour. My friend has a wife and five children. When he added in the cost of RENTING a house, paying utilities, and buying food, he simply could not provide his family even a SUBSISTENCE level lifestyle! Never mind his college bills, or the mortgage on a house, or paying off the car. He literally cannot afford to live in the country.

Instead, he moved to an urban area where he is now making almost ten times the salary offered by the company located in the country. Granted, his living expenses also went up, but not by the same margin (in fact, many utilities, staples, services, etc., are cheaper due to greater competition). Hence, he was able to pay off his debts, buy a house (and will be able to pay it off in under seven years), and provide not only basic necessities for his family, but begin laying up an inheritance for his children.

The "Retreat to the Hills" group, therefore, is not playing fair with the rest of us. Some people have talked about subsistence level farming; but this is from people who have never weeded a turnip patch, or milked a cow in their lives. Farming and ranching are specialized skills that take years to develop. How deep do you plant seeds? How much water do they need? What will you do about insects and vermin? What do you know about canning and preserving food? These are questions some people never ask. The rich man can sit on the front porch of his survivalist retreat, with his freeze-dried food and generator-driven icebox, sipping cool drinks and enjoying

the blessings of God. Meanwhile, his city-bred neighbor two ranches away is living in dirt poverty, struggling to feed a starving family on the few bits of shriveled greenery that managed to survive the pests until harvest. And that all depends on whether the man actually had the capital to invest in buying a subsistence farm in the first place, not to mention having enough money to feed and clothe the family until the first crop comes in.

I think this is the reason most who have bought into the worst-case scenario are still sitting in the city, going to work every day, cashing that paycheck and paying those bills. They may want to move, they may be fearful not to move, but they simply lack the financial freedom to move. Even if they sold everything they had in the city, they still could not buy a farm outright in the country. And even if they could buy a farm outright, they would still need some kind of income to pay the utilities and taxes, and buy food and clothing until they produce some kind of crop. That assumes they can learn in one year the skills it took a farmer a lifetime to master. Thus, even if the worst Y2K scenario is likely (an assumption I am not willing to grant for a moment), the overwhelming majority of people just cannot head for the hills. It is simply not an option for them.

Does that mean that they have to become victims? No, certainly not. While we must recognize that all people bear responsibility for their own actions, and that living in debt has serious consequences, there are practical ways to provide some protection and security to our families. Am I giving in to Y2K paranoia by making these recommendations? No, these are just basic things every family did when I was a lad. Blizzards, thunderstorms, and hurricanes often disrupted our basic services. Every family had some way to comfortably wait out the time until services were restored. These suggestions are not necessarily Y2K related but, in fact, deal with general preparedness for ANY emergency situation.

First and most important, get out of debt, cut consumer spending, and pay off, if possible, mortgages, cars, and credit cards. Some have suggested that if Y2K hits hard nobody will be able to hold you accountable for these debts, so why worry? I don't fear Y2K, but I do fear God. And refusing to pay debts is theft. Hence if Y2K doesn't get you, God certainly will.

General Preparedness

Second, start now building an emergency food supply. Every time you go to the market, pick up some extra canned goods, dried rice, corn, etc. Stockpile them in a cool, dry place, protected from insects and vermin. Right now, food is really quite cheap. Just a few extra dollars a week in the food budget could mean three months' supply in a disaster situation. If nothing happens from Y2K, you can give the food away later to the poor or eat it yourself. Make sure you have a gas grill with extra tanks of fuel for cooking (unless you have a wood-burning stove). Also make sure you buy some means of purifying water. Dried

foods without water are inedible and unusable. You can purchase a water purifier from any camping store for a minimum amount of money.

Third, don't forget to make sure you have candles or lanterns in case the lights go out. During summer in the Midwest, one can almost guarantee that at some point a lightning strike is going to shut down power in the area. A few candles and lanterns turn a disaster into a homey, nineteenth century adventure (and help you find the bathroom in the dark!). If your heating system is electronic, then you will have to find some way of keeping warm in case the power goes out. Propane heaters are not that expensive, and if you live in the North, they are absolutely necessary.

Fourth, start saving a certain amount of your paycheck in cash, even if it is only \$25.00 a week. Secure the cash in a safe. If the banks DO go down, for any reason, try to have enough cash for at least a month's expenses. If you can save more, do it.

Fifth, purchase a firearm, and, if possible, get a concealed carry permit. City folks will find this extreme, but those of us who grew up in rural areas grew up with firearms as a natural part of life. I can still remember my brothers having to stay up late at night sitting in the corn patch with a .22 rifle to scare off the raccoons (and the pelts brought in hard cash!). Since most people today come from cities, shooting skills are becoming increasingly rare. Firearms are a part of our history and culture where free men take personal responsibility for their safety. You have a constitutional right to own one, so get one before it is too late. Even today, the police cannot protect you, but can only investigate if you are the victim of a crime. Hopefully you'll never need one, but statistics show that firearms are used lawfully by average people millions of times a year to protect themselves. I personally recommend a semi-automatic, 12-gauge shotgun. Practice with it until you can handle it safely and shoot it effectively. Make sure you take your wife along, and even your kids. If things ever do get rough in the future, that weapon may be the difference literally between life and death. Bad guys are not stupid. If they have a choice between robbing an armed citizen, or an unarmed citizen, they will go for the guy without a gun every time. Don't forget to buy a reasonable amount of ammunition (the key word here is "reasonable"; you are NOT going to be engaging in firefights).

Sixth, make sure you take basic security precautions on your home. Install security doors on the front and back of your house, and make sure first-floor windows are protected. You can get nice, decorative door and window guards that your neighbors won't complain about. You cannot stop a dedicated crook from breaking into your house; but you can make it difficult enough so that by the time he gets through, you can welcome him "warmly."

Seventh, buy a dog. A big dog. A dog that barks loudly and has a strong sense of territoriality. You don't need a Doberman, Rottweiler or German Shepherd (most people

will not take the time or trouble to train these dogs properly, and they can be dangerous). What you want is an animated burglar alarm that will make a big noise if someone comes onto your property.

Finally, the real key to surviving difficult times is belonging to a community of like-minded believers; *i.e.*, people who trust you and whom you trust in return. This is what the local church is supposed to be. Therefore, everyone should belong to a church where he can count on his brothers and sisters in an emergency. You may have assets they need. They may have assets you will need. Together, you are ten times stronger than you would be alone.

If the church will not take these things seriously, try to form relationships with at least a few families you can count on. If nothing else, you'll enjoy some good fellowship and Bible studies together. Reading a few books together about outdoor survival skills, or spending some time at the range is surely preferable to watching the idiot box.

If Y2K turns out to be nothing, you have lost nothing by following the above guidelines. You've paid off your debts, learned to live frugally and prudently and have secured your property as best as the average person can. If Y2K turns out to be anything like the nightmare that some people are predicting, or if an asteroid hits the earth, or a terrorist blows up a major American city with a nuclear weapon, you are STILL as secure you can be. You are not running away, or impoverishing your future, or giving in to paranoia; you are just taking reasonable precautions.

Fear-Mongering

Fear is a powerful motivating force and, like all the emotions God gives us, serves a useful purpose in a world cursed by sin. At the same time, fear can be abused by those who wish to control us. A wise and free man looks at the times and takes personal responsibility for his

family's welfare. No man can judge how another uses his assets, as long as they are used lawfully. If someone desires to live in the country and make himself as self-sufficient as possible, more power to him. At the same time, be careful of those who want to play on your fear because they want to sell you something. The cause may be genuine, or it may be a sales tactic. The old phrase, "buyer, beware" is certainly appropriate here. But in all these things, the only real security is trust in the sovereign grace of God Almighty. When Rome fell, there was no warning given by "prophets" for the Christians to leave before the bad guys raped and pillaged the center of the ancient Christian world. When the Mongols invaded Europe and laid waste entire nations, there was no warning that Christians should flee to the New World. When the Black Death killed at least 25% of Europe's population, there was no elite group who had hidden knowledge that protected them. All these things were the judgment of God, and though through them he scourged and disciplined his people, he also used them to pave the way for reformation and national revival.

Therefore, let each man make what preparations he deems fit, for our nation is surely already under judgment and will continue to suffer until God grants us national repentance. It may be our calling to live in evil times, hard times. But God will remember his covenant people, he will defend them, and ultimately prosper them. Y2K may be a big deal, or it may be nothing. Terrorists might strike our shores, criminals may loot our homes, foreign nations might launch nuclear missiles at our cities. Or tonight, God might call us home in a car accident, heart attack, or brain aneurysm. The simple fact is we do not know. And thus all we can do is submit to our Lord, pray for his deliverance and live responsibly according to his law. That is our only real security in an insecure world.

For more information, see Peter Hammond's, "Security and Survival in Unstable Times" published by United Christian Action, PO Box 23632, Claremont, 7735, South Africa.

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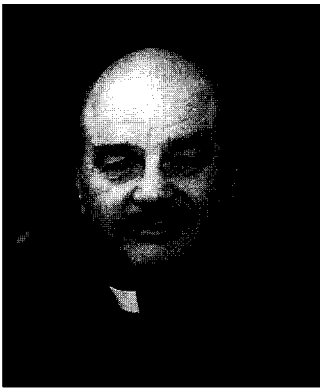
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Throw the Rascals Out!

By Rev. Ellsworth McIntyre



Moral turpitude on all levels, once thought common only to Hollywood celebrities, has seeped into every area of our culture. It is now frequent in Christian circles to see people cast their eyes heavenward, as though searching for an answer in the wind, saying, "I can't under-

stand how the American people can accept Clinton as President of the United States!"

It is customary for clergymen to attribute this cultural rot to pornography, booze, movies, gambling, tobacco, and evil influences. My Christian university professors often attributed the fall of youth to such factors. They would stride across the campus saying, "Look at the well-groomed, well-scrubbed students at our school. You don't hear any rock music here, no drinking and smoking here, no sir! No Hollywood movies, either. We don't have unchaperoned dates. We don't even have boy-girl hand-holding or boys and girls walking too closely together. This is a great Christian environment, and that's the way, God willing, we must keep it or else lose our testimony."

In this way we are led to believe that a bad cultural environment creates a nation that accepts a fifty-year-old President who practices perverted sex with a student intern. If we believe this, we, the good guys, are called to rescue the weak from cigarettes, whiskey, and wild women.

Love Elvis But Hate Christ

The problem with this view is that Scripture does not place the blame on the environment, but on our inborn love of sin. This is named by theologians the Doctrine of Original Sin. We read, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man" (*Mk. 7:15*). The Bible's explanation is most unwelcome, because the Lord warns us that we are not helpless victims of the cultural environment, but sinners who love and crave sin as pigs crave mud. Tobacco, booze, and whores are bad, but blaming them for our failures is a greater and more deadly error. We should not be surprised, when, in this environment, Bill Clinton,

Princess Diana, Marilyn Monroe, Elvis, Elizabeth Taylor, and their set are revered, while the name of Christ is cursed and defamed.

Why should mankind prefer moral weaklings, whores, and lying thieves above the Lord Jesus Christ? The answer for this is not found in the evils of the social or cultural environment. After all, the Garden of Eden was a wonderful setting. I am certain that it was morally superior to my Christian university. Yet, our first parents chose to follow Satan rather than God. In the words of Richard Brookhiser:

Celebrities promise to be with us always, as a collective cast of companions, if not individually. But we all intuit, at some level, that they are never with us and that we have been diddled. The result is resentment.

That is why we like our celebrities wasted, addicted, or dead. Elizabeth Taylor is on the covers of supermarket tabloids because she has weight and alcohol problems, not in spite of them. Elvis impersonators overwhelmingly mimic the white-fringed bloated druggie. Marilyn Monroe moved to another level when she killed herself. Each of these celebrities had some genuine talent or quality—Taylor was beautiful, Elvis could sing, Marilyn could walk—but they entered celebrity heaven because of their woes, which simultaneously gratify us and relieve us of the burden of revenge." (*American Heritage*, "Celebrity Conquers America," July/August 1998, 37)

Crucify Our Betters

Brookhiser's explanation is as close as a secular writer can come to admitting that unregenerate mankind hates perfection and loves celebrities in whom it can see weaknesses that reflect its wicked egos. When the great reveal to all others their faults, shortcomings, and debaucheries, the world says, "See how human they are . . . just like us!" The mediocre are relieved of the urge to bite, devour and crucify their superiors.

The world loves its own. It prefers Barabbas to Christ. Unless they repent, my foolish university teachers will have their dull wits sharpened by the Headmaster, the Lord Jesus Christ. They should not be puzzled and depressed because the President remains popular. They should instead smile and admit that this is a reflection of Original Sin. They should admit that, "The world loves Clinton, because he is one of its own." The answer they seek is not blowing in the wind; *it beats in our hearts*. The way to a better heart, however, is not as easy as cleansing a sinful social environment.

Responsibility vs. Wild Women

The way to a new heart is not to ignore the social environment and to allow filth to invade the Christian school. That would be irresponsible. The cure is to refuse to allow a student to excuse himself by claiming he is a victim of his social/cultural environment. We must always teach personal responsibility for sin, because, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13).

Faculty and parents must practice godly responsibility to protect the young. We must not allow the young to make excuses. We must *never* stand before students and say that alcohol caused us to sin, because this lame doctrine will tempt children to remain in sin. Our doctrine should force students to call on the Lord for mercy and strength to overcome the evils of their social/cultural environment.

Christians Teaching Paganism

Otto Scott attributes the decline of the British Empire to Arminian Christians, who took control of education. Scott observes that students, when free to police themselves, and able to visit taverns and other temptations of the world, produced leaders who conquered the globe. But under limits imposed by churchmen, they failed to develop the strength to withstand their social/cultural environment, grew soft, and the Empire declined.

This does not mean, however, that you should send future leaders to taverns to become masters of the world. It means that Arminian churchmen failed to teach Calvinist responsibility for sin, and produced soft excuse-makers. They taught the young to blame the world for their failures. Scott's observation is accurate, but cannot be immediately proven. Why? Because it takes about three generations to perceive the full effects of inferior

theology: "... for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5). Using Scripture as our guide, we know that the Doctrine of Personal Responsibility provides the key to overcome a bad environment.

Examples of this abound. Moses was educated in all the witchcraft of his time (Ac. 7:22) and still emerged a godly man. The great evangelist George Whitefield was reared in a saloon, but overcame all obstacles. Parents should take note and never permit their preacher or teacher to allow their children to become weaklings by blaming their failures on the world. Rushdoony wrote, "Every weakening of the biblical doctrine of salvation, from a belief in restoration into responsibility under God into a doctrine of escape from responsibility is paganism and a perversion of Scripture" (*Thy Kingdom Come*, 164).

We call ourselves Christian reconstructionists. Therefore, we should point the finger at the enemy occupying the church and school. "The *problem*, from the modern perspective, is too often seen as *subversion*, when it is more commonly a *moral failure*, inability to grow and become mature" (Rushdoony, *Institutes of Biblical Law*, 631).

Every churchman who blames demon rum, tobacco, wild women or anything in the environment instead of Original Sin should be removed from the pulpit. They all rob our children of moral maturity. Unless such immature teachers repent, we should throw the rascals out!

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 EMcin24158@aol.com.

Attention Covenant Youth!

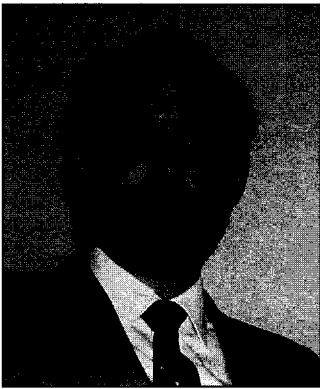
We intend to begin a new feature in the *Chalcedon Report*. Every month we would like to publish a brief article by young Christians (no older than 20) either home schooled or in a Christian day school. The article should be 500-1500 words and be on a topic in line with Chalcedon's Vision Statement.

Chalcedon will pay \$50.00 for any article published.

Please send submissions to Susan Burns c/o Chalcedon,
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Children and the Dominion Mandate (Part 1)

By Rev. William Einwechter



In spite of all the rhetoric concerning the rights of children and their importance, the modern perspective on children is quite negative. Clear evidence of this is the prevalent opinion that the ideal family is a *small* family consisting of only one or two children.

Those who are most vocal in asserting the importance of children and the need for the state to safeguard the education and welfare of "our most important natural resource" are the same ones who advocate the "right" to kill unborn children through abortion and the need to limit the number of children born through "family planning" and programs of population control. If "our children"¹ are our most important resource, why do we then go to such great lengths to hinder conception and limit the number of children born? Communist China is known for its official one-child-per-family policy, a policy promoted through propaganda, birth control, and abortion, and enforced by law. But little considered is the unofficial two-children-per-family policy of the West that is promoted by propaganda, birth control, and abortion, though this policy is not yet enforced by law.

In contrast to the prevailing anti-child attitude of our day is the positive message of the Bible concerning the blessing and the importance of children. Whereas the sentiment of current thought decrees that the family consisting of one or two children is best, the teaching of Scripture is that a large family consisting of many children is blessed of the Lord. The sad fact, however, is that the modern evangelical church (including the Reformed segment) has been more willing to side with the perspectives of man rather than of God on this issue. But we who seek a Christian reconstruction of society through the establishment of Christ's dominion in all spheres of life must reject the thinking of those around us, and seek to be thoroughly Biblical in our view of children. Christian reconstructionists need to think clearly concerning the importance of children and large families in regard to the dominion mandate and the task of reconstructing our culture to live in submission to Christ and his law-word.

Be Fruitful and Multiply

In Genesis 1:26-28 we have the account of the creation of man on the sixth day of the creation week. In verse 26, God's purpose is stated: to create man in his own image and to give him dominion over the all the earth and every living thing. In verse 27, the actual creation of man, male and female, in the image of God is recorded. In verse 28, God commands man to take dominion over the earth and all things therein.

The dominion mandate is established for man quite forcibly in that it is given twice in the space of three verses. First, the Lord indicates that it is his will for man to share his image and rule the earth as his representative. God says, "[L]et them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (*Gen. 1:26*). The Hebrew verb "have dominion" (*radah*) means to rule, subdue, have mastery over, or to take possession of, and is here translated "[L]et them have dominion" to express the imperatival nature of the Hebrew construction. Thus, the statement of verse 26 emphasizes the will of God for man. Second, the Lord specifically commands man to take dominion over the earth. He says, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (*Gen. 1:28*). The dominion mandate is here expressed by two imperatives, "subdue" and "have dominion." The charge to "subdue" the earth is a command to bring the earth and all therein under the control of man and for the service of godly man. This command to take dominion calls man to fulfill the will of God for him as expressed in verse 26. The dominion mandate instructs man to develop the resources of the earth so that the full potential of the creation can be realized to the glory of God and for man's own good. It places all things under man's feet and charges him to utilize these in the development of human culture marked by righteousness and true holiness.

But the fulfillment of the dominion mandate cannot take place unless the prior commandments of God recorded in verse 28 are observed: "be fruitful and multiply and replenish the earth." These two imperatives precede in time and in logical sequence the command to take dominion in the earth. Note the progression: 1) man must be *fruitful* and multiply so that, 2) he can *fill* the earth so that, 3) he can *have dominion* over all the earth. Thus, we see that fruitfulness in regard to bearing children is essential to the fulfillment of the dominion

mandate! It is significant to recognize that the first commandment given to man in the Bible is the command to “be fruitful and multiply.” This command is based on the institution of marriage (*cf. Gen. 2:18-24*), and it places marriage and the procreation of many children (*i.e.*, a large family) at the center of God’s purpose for man in the dominion mandate. It is also important to note that the command is not given in the abstract, but concretely to the first man and woman, the first husband and wife. It is a command that can be fulfilled only in the specific relationship of marriage. The command to be fruitful and multiply is not given to “mankind,” but to men and women individually in the context of marriage. Obviously, Adam and Eve could not fulfill the command in themselves, so the command not only binds them but passes on to their descendants, binding husbands and wives in each generation to obey God’s precept to be fruitful and multiply and fill the earth.²

It is also vital that we consider the blessing of God that precedes the command to be fruitful in bearing children: “And God blessed them, and God said unto them, Be fruitful and multiply . . .” The *blessing* of God refers, in context, at least in part if not wholly, to the power of procreation, *i.e.*, the ability to be fruitful and multiply and fill the earth so that the dominion mandate can be carried out. God is the source of all human life, either directly as in the case of Adam and Eve, or indirectly in that he gives the power of procreation to husbands and wives. Man could not fulfill the command of God to be fruitful, fill the earth, and subdue it unless God blessed him with the ability of producing offspring.³

The dominion mandate, therefore, includes three commands, and all are necessary for its fulfillment: be fruitful and multiply, fill the earth, and subdue it. Those who focus only on the command to subdue the earth and have dominion over it sever this duty from the two that precede it and present a truncated perspective of the dominion mandate. Therefore, as we hold forth the dominion mandate we must not only call men to take dominion in all spheres of life for the glory of God; we must also call on them to strive to follow *all* the precepts of the dominion mandate; we must call on each husband and wife to seek the blessing of God for the procreation of many children.

(Part 2 will appear in December)

political unit. This phraseology is based on the false and debased notion that children are the mere creatures of the state. But children *do not* belong to the state, they belong to the family. The only ones who can legitimately use the phrase “our children” are parents when they are referring to their own children.

² The tired and erroneous argument is usually raised that the earth is already full, and therefore the command of Genesis 1:28 is no longer binding today. But the earth is certainly not full, though it may be crowded in a few spots. The claim that the earth is full is a claim to overpopulation. In response to the contention that the world is overpopulated Osterfield states: “Overpopulation’ cannot stand on its own. It is a relative term. Overpopulation must be overpopulation *relative* to something, usually food, resources, and living space. The data show that all three variables are, and have been, increasing more rapidly than population In short, although there are now more people in the world than ever before, by any meaningful measure the world is actually becoming *relatively less populated* (David Osterfield, “Overpopulation Myths Ignore Realities of Progress,” *Human Events*, [September 4, 1993], 9). To indicate how large the earth is in relation to the current population of the world Osterfield says: “For example, if the entire population of the world were placed in the state of Alaska, *every individual* would receive nearly 3,500 square feet of space, or about one-half the size of the average American *family* homestead with front and back yards” (*ibid.*).

³ In the post-fall world God grants the blessing of fruitfulness or holds it back according to his sovereign will. One man who wrestled with the pain of unfruitfulness in marriage was John Calvin. Only three children were born to John and Idelette, two died shortly after birth and one died at birth. In light of this we read the poignant comments of Calvin on the “blessing” of God in Gen. 1:28: “This blessing of God may be regarded as the source from which the human race has flowed. And we must consider it not only with reference to the whole, but also, as they say, in every particular instance. For we are fruitful or barren in respect to offspring, as God imparts his power to some and withholds it from others” (John Calvin, *Commentaries on the First Book of Moses Called Genesis*, trans. John King [Grand Rapids, 1989], 97).

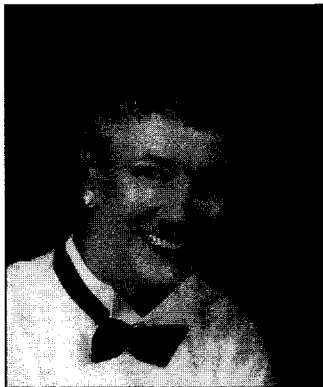
William O. Einwechter (Th.M.) is an ordained minister and the Pastor of Covenant Christian Church. He currently serves as the Vice-Moderator of the Association of Free Reformed Churches and Vice-President of the National Reform Association. He is also the author of the books Ethics and God’s Law: An Introduction to Theonomy, and English Bible Translations: By What Standard? and editor of the newly released Explicitly Christian Politics and The Christian Statesman. He can be contacted at 9385 Royer Rd., Mercersburg, PA 17236, or by e-mail at WEinwechte@aol.com.

¹ This is the standard terminology used by liberals, politicians, and government school bureaucrats when referring to the children of a particular nation or smaller geographical or

The Samaritan Strategy

By Susan Burns

A Remarkable Beginning



Today many people do not put much stock in "Christian" tracts. They consider them an evangelism method from another century—a time when the printed word was a novel means of communication. There was one missionary tract, however, that started a fire that burns to this day. It will not be

extinguished. Thousands are benefiting from the fruit that has blossomed as a result. It was 1962. Colonel Doner was a tender 13 years of age. A missionary to South Vietnam had written a tract describing how the godless Communists invaded missionary compounds and drove chopsticks into the children's ears so they could no longer hear their Christian teachers. Young Colonel, filled with horror and righteous anger, resolved to resist this evil with all of his might. Thus began his lifelong quest to restore righteousness, justice, and mercy to a world sorely lacking all three.

Later, as a young man, and years before it was fashionable to be politically involved and conservative, Colonel began organizing conservative Christian youth chapters on high school campuses. In the mid 1970s, when South Vietnam and Cambodia fell to the Communists, he was involved in sending aid to refugees in war zones.

A pinnacle of his activism came in 1978 when he co-founded Christian Voice, which quickly became the vanguard of the Christian Right. Colonel and his organization ushered in the glory days of American conservatism and the Christian Right. Ronald Reagan was the quintessential success of these efforts, a self-consciously conservative president, who, as Colonel wryly notes, "... immediately surrounded himself with moderates, technocrats, liberals of all shapes and sizes, astrologers, effete social climbers and assorted half wits. . . ."¹

A mere eight years later, Colonel watched as the mighty Christian Right movement he spearheaded crashed and burned in the sea of political irrelevance.

Surveying the Crash Site

In April 1985, Colonel prepared to preach at a major

church in the D. C. area. Emotionally and physically exhausted, spiritually spent, on his knees before God, he realized that he had nothing of real value to share with his listeners. His message was enthusiastically received, but as he left the pulpit, he vowed not to preach again until he had God's message—not his own—to share.

He walked away from the organization he had formed and the movement that had consumed the last ten years of his life. In 60s parlance, Colonel "dropped out." For two years he sought the Lord, studied the Scriptures, prayed and waited for the Lord's message, the Lord's direction. He sought the counsel of Christian leaders across the country, asking again and again, "Where did we go wrong? Where do we go from here? What would Christ have his people do? How do we keep from repeating the mistakes of the past?"

Psalm 126:5

In March 1987, he and his new bride, Miriam, spent a week in the Northern California wilderness overlooking the stormy winter seas of the Pacific. Colonel desperately sought the Lord. Finally, the answer came. Colonel recalls the victory: "And then in a quiet but phenomenal way, God began leading me to Scriptures, dozens, then hundreds, all on service. I didn't understand why at the time, but I spent five solid hours taking notes on what I had read. Those notes later became the basis for a new vision birthed in my heart. . . . Finally I had the 'weapon' I so desired, the sword of truth to cut through the 'Church's' apathy and willful neglect of its duty. . . ."²

From Scripture and the example of Christ, Colonel learned that the true Kingdom man was the warrior servant/steward who became eyes to the blind, feet to the lame, and a father to the poor (*Job 29:15-16*). In fact, this revelation would later serve as the basis for a book (now half-completed): *Rediscovering the Purpose, Passion, and Power of Godly Masculinity*. He found in this Biblical concept the example that he and all people should aspire to.

Without Vision, the Christian Right Perished

However, the most immediate fruit of Colonel's sequestering himself was his profound analysis of the failure of the Christian Right, recounted in *The Samaritan Strategy: A New Agenda for Christian Activism*. It is an excellent book and should be read by all Christians—young, old, and in between. Home schooling parents should make it required reading for

their children. Briefly, Colonel concludes that the Christian Right failed because it lacked vision—a cohesive platform that tells the world what Christians can do and hope to do for our country. In Colonel's words, "To many, it appeared that all the Christian Right had to offer was a negative/reactionary collage of 'don'ts' rather than a comprehensive and constructive agenda of 'dos.' Worse yet, most Christians could not understand how all the issues connected to each other."³ Colonel further points out that without a vision, there is no agenda, no direction, and "no effective mobilization of forces."⁴



Immunization of Bonife Tribe

(Note: Colonel's new Chalcedon monograph, *The Late Great GOP and the Coming Realignment*, is also must reading for all Christians who take their roles as citizens seriously and who want to avoid our *faux pas* of the 80s.)

With a Vision — WATCH OUT!

Having come to the understanding that a vision is essential for success in Christian endeavors, having committed to practicing what he had preached in *The Samaritan Strategy*—earning the right to community leadership (a key to discipling any nation) by serving our fellow man—Colonel established the International Church Relief Fund (ICRF). He developed criteria for discipling the nations. The criteria are as follows:

1. *Spiritual Receptivity.* Colonel was looking for countries that were desperately seeking Biblical answers for their day-to-day survival. This immediately bumped slick, self-centered, fat-filled America out of the running. Countries that had recently experienced national calamities—whether war, famine, drought, etc.—were the best candidates.

2. *Friends in High Places.* Here Colonel was looking for the acquiescence of the leaders of the country, if not their full support. The leaders in such countries as

Zambia, Russia, Nicaragua, and others ravished by political, economic, or natural disaster are receptive to any and all help to meet the critical needs of a suffering populace. In Nicaragua, the Congress unanimously granted ICRF's affiliate FUNAD special tax-exempt status. Finally, leaders' openness to the gospel has resulted in many of Colonel's international board (Josue Lopez, Monte Wilson, Jay Dangers, Bill Mikler, and Mario Aviles) being able to spend time discipling them and teaching them specific Biblical answers to the problems they face as leaders.

3. *Location, Location, Location.* Following St. Paul's example, Colonel wanted to find nations that were strategically situated to influence their neighbors.

After assessing which nations fit the bill, Colonel and ICRF were able to begin implementing the Samaritan Strategy for discipling nations in the third millennium. Colonel soon saw that indeed the fields were white unto the harvest and, with Dr. Monte Wilson and Dr. Thomas Schirrmacher, formed The Samaritan Group—twelve international relief and ministry organizations that share ICRF's view of the Kingdom. With ICRF as its flagship, The Samaritan Group organizations now pool their financial resources and ministry skills to achieve optimal effectiveness as they reconstruct nations receptive to the gospel message. There is no top-down, head-heavy bureaucracy here, no centralized mission compound from which the troops emerge. Rather, these organizations (spanning North and South America as well as Europe) coordinate their activities and funding to maximize each overseas opportunity. A chief goal of The Samaritan Group is to identify, train, and supply indigenous teams in each target country so that these teams can disciple their home nations.

Strong Families, Strong Nations

In each country that has faced political and economic collapse, or where natural disasters have occurred, the family—the essential unit of society—is the element that suffers most. To rebuild a healthy nation, healing and health must flow first to the families. Most often ministry begins with meeting the immediate health and nutrition needs by providing food, medical care, and community water systems to those suffering in a ravaged land; ICRF also provides vegetable seed so that families can grow their own food.

In addition to this "critical care," ICRF seeks to provide families with a steady source of food and income so they can become economically self-sufficient. This is accomplished through ICRF's microenterprise loan program. Loans of between \$500 to \$1,000 are provided to recipients to start a family business and move toward self-sufficiency.⁵ Recipients of the loans also undergo a training program in which they are taught Biblical principles of running a business, economics, accounting,

and tithing. (In other words, all who received the loans are *disciplined*!) In addition to tithing, they are encouraged to use a portion of their profits to help widows and orphans in their communities—advice which many have taken to heart. For example, one recipient of a microenterprise loan, a lady in Nicaragua, whose seamstress business has become very successful, has taken it upon herself to start a feeding program which feeds 50 homeless children each day.

A final and very important phase of this strategy is discipleship of leaders for each nation. Potential candidates are selected from the larger pool that receives the microenterprise loans. They are carefully screened and then attend a rigorous six-week program designed to prepare them for key positions in evangelism, discipleship, leadership and establishing mercy ministries in their communities.

Strong Future Families

One of the most tragic consequences of man-made or natural disasters and the destruction of families is literally millions of homeless children. God is, and thus his people should be, very concerned about these little children. They remain an important part of The Samaritan Group's ministry strategy. Today, thanks to the efforts of The Samaritan Group's international team, thousands of children worldwide are being loved, fed, cared for and educated by Christian caregivers. Because this ministry has spanned a generation, adult graduates of these programs and schools are moving into their cultures as productive citizens and establishing Christian families of their own, as well as beginning to disciple their own nations and moving into positions of leadership. For example, one successful businessman (the very first microenterprise loan recipient) has been appointed to a high office in Mexico.

Specific Results

It was during the late 80s when Colonel developed his mission strategy. After a decade of sowing, the reaping has begun. Below are a few of the firstfruits of what promises to be a full harvest.

Nicaragua

For decades, Nicaragua was ravaged by oppressive, godless dictators and the devastation of civil war. Somoza, the Sandinistas, and the Contras took turns raping this Central American country until it seemed as though, like the Levite's concubine in Judges 19, there would be no life left and the dead body remaining cut into pieces. As Nicaragua suffered, and tens of thousands died, Americans expressed a variety of useless opinions. Many supported the Communists and shrieked "bloody murder" at any who opposed the Marxist hellhounds; others hailed the Contras as the democratic saviors of Central America. Then Americans stomped their feet in disgust, but could not look away as the Iran/



Colonel Doner and Violeta Chamorro

Contra scandal effectively ended Reagan's support of the freedom fighters in Nicaragua.

Nevertheless, in a sovereign act of God, the Marxist yoke was broken. In 1990, Violeta Chamorro, a Christian conservative, was elected to the presidency of Nicaragua. Through Mario Aviles, a childhood friend of Mrs. Chamorro, ICRF had an open door to minister among the ruins of the second poorest country in the Western Hemisphere. With the extremely talented Mario as their spearhead, ICRF selected Nicaragua to be a prototype for The Samaritan Strategy.

Beginning with its unique microenterprise fund strategy, ICRF began to award small loans of \$500 to \$1000 to families so they could start businesses. By American standards, these small amounts seem too insignificant to be of help. However, in Nicaragua it is



Colonel Doner in Nicaragua

enough to open up a fruit or vegetable stand or buy a sewing machine and fabric to start a seamstress business. One seamstress became so profitable, she was able to buy twenty more machines and hire twenty more seamstresses with her profits. One recipient opened a pizzeria; a young man who knew the family also received a microenterprise loan to buy a motorcycle so he could deliver the pizzas! Recipients of these loans have obviously shown great resourcefulness and creativity in choosing their businesses.

Currently, in Nicaragua alone, these microenterprise loans have created over 300 new businesses. Each year the program grows exponentially, creating thousands of jobs. Some enterprises now employ as many as 20 or 30 people. Loans are paid back in six months with 99% of the recipients repaying the loans. The money is then loaned to other entrepreneurs.

Loan recipients are required to attend weekly meetings where they are taught ABCs of business and accounting and are disciplined in the gospel and the law of God. Mario's staffers also visit the homes of the recipients, give on-site advice, and answer any questions the recipients have about making their businesses successful. Mario asks the loan recipients to make a

Party of Nicaragua, one of the three major political parties. Mario is discipling two Supreme Court members, several members of Congress, and a half dozen other political leaders every week in his home.

ICRF's team has built a large orphanage in Nicaragua and is supporting a half dozen other orphanages and feeding centers throughout the country caring for approximately 500 children every day in addition to distributing massive amounts of food and medicine.

Proving Doner's thesis that in the right context service provides the sort of national recognition that simultaneously bestows credibility and opens numerous doors, President Chamorro not only commended the ICRF team but also wrote personal thank you letters to ICRF donors! The Nicaraguan Congress voted unanimously to give the charity exemption from all their normal taxes and custom fees. When ICRF built an orphanage out in the middle a former war zone, Mrs. Chamorro and three cabinet members dedicated it and the cabinet members stayed overnight in the orphanage since it was the finest building in an area with a population of over 100,000.

The Samaritan Strategy has captured the imagination of the entire country and opened the door for the gospel message. ICRF's lead man in Nicaragua, Mario Aviles has been asked several times to accept the vice presidential nomination for the Conservative Party. He has refused because he believes the work the Lord has called him to do in reconstructing his nation is more



Colonel and Miriam Doner with
Mexican orphans

commitment to take 10% of their profits and put them back into their community—by supporting orphanages medical clinics, and feeding the poor. The microenterprise program continues to generate 150 new businesses and 400 new jobs each year. Currently, the microenterprise loan program has a long waiting list and the Vice President of Nicaragua routinely calls Mario recommending individuals for consideration for a loan.

Having had the opportunity to get to know the loan recipients, Mario recruits the "cream of the crop" to enter into a more intensive leadership training program so that they can assume leadership roles in their local communities and country. Some of the men and women who have attended these weekly sessions now serve on the National Executive Committee of the Conservative



Dr. "Chino" Lopez, Colonel and Miriam Doner
at medical clinic in Juarez, Mexico

important than being elected Vice President!

With the help of Mario and The Samaritan Group team, Nicaragua has experienced four years of economic growth. However, generations of work remain to be done to reclaim all that the years of violence have destroyed.

Mexico

For 30 years Rev. Josue Lopez labored to reclaim a

garbage dump in Juarez, Mexico, which is one of the poorest and most dangerous cities in the country. His efforts have resulted in Hogar de Ninos Emmanuel, an impressive complex consisting of a 10,000-square foot



Miriam Doner with Mexican orphans

orphanage which serves as home to over 100 children as well as a school, church, and a new 4,000-square foot medical clinic, surgery unit and dental clinic. In the early 1990s, R. J. Rushdoony and Colonel Doner dedicated the medical clinic. ICRF donated \$50,000 to build the clinic and staff it, and a number of churches volunteered construction labor. In the years since the initial clinic was established, with additional funding from members of The Samaritan Group, it has expanded to boast a medical laboratory, first-rate surgery unit and dental facility.

The clinic donates medical care to 200 orphans and the poor. People from the surrounding community pay a modest fee for the clinic's services.

Josue's service to the children of Juarez has earned him an excellent reputation in Mexico. Today, he personally disciples 20 ministers from around the country, some hundreds of miles away from Juarez, and is also ministering to several congressmen in Mexico City.

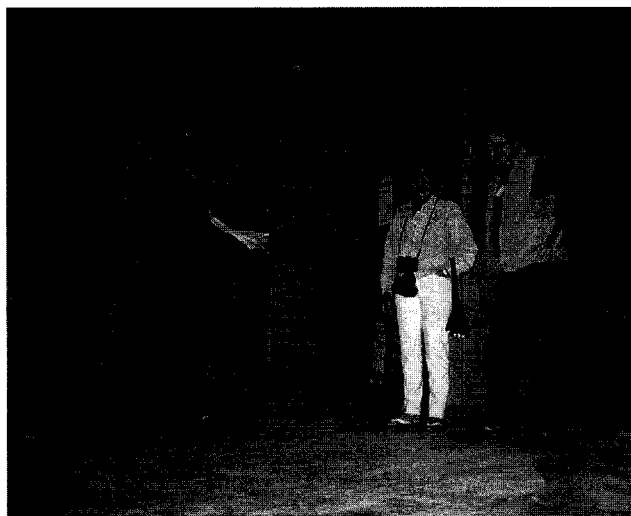
ICRF has also established a small microenterprise program in Mexico. Almost a decade ago it loaned \$2,000 to Jose, a graduate of the orphanage, so that he could establish a business. Today this young man operates an entire floor of the central marketplace in Juarez. He regularly donates to the orphanage and has formed a group of orphanage graduates called "Youth With a Vision." Youth With a Vision provides resources for the orphanage and its members also help by teaching classes there.

Jose now heads the Human Rights Commission for his state. The Human Rights Commission (HRC) is a powerful group composed of all evangelical denominations and organizations in Mexico. The Evangelicals, numbering in the millions, formed the HRC to monitor situations in which evangelicals' rights are impugned or they are discriminated against.

Once again The Samaritan Strategy demonstrates the effectiveness of earning leadership roles in society through service.

Africa

It is hard to comprehend the level of violence that has washed across Africa in one wave after another during this century as wicked dictators, Communists, Muslims, and tribal lords continue to kill millions of innocents. Recently, two terrorist car bombs exploded at two American embassies and civil war once again is destroying the Congo. The bloodshed has continued for decades. Africa will never know peace until she bows before the Peacemaker. Only the bravest of the brave dare travel there and proclaim this truth amidst the rubble, as they minister to the needy. Unfortunately, in an emasculated church such as exists today, there are not many Christian men who are that brave. But there are



Colonel and Miriam Doner inspecting seed ready to be shipped to Africa

a few.

Peter Hammond is one. His Frontline Fellowship Ministries is regularly funded by ICRF and Germany's Giving Hands, both members of The Samaritan Group. The *Chalcedon Report* regularly publishes stories about Hammond's important work. In addition, there are many other projects funded by ICRF.

Kenya

Operating from its impressive base in Kenya, ICRF has inaugurated extensive programs throughout this vast country.

ICRF supports children's homes, manages child-feeding programs in hunger-stricken areas, and provides life-saving immunizations to over 15,000 children every year.

ICRF also conducts many hygiene classes for mothers, instructing them in basic sanitation, nutrition and cleanliness. There is a strong emphasis on



Feeding program in Kenya

precautions necessary for the use of local water—80% of which is unfit for consumption.

ICRF has also provided cash grants for well construction and water distribution systems in over 50 villages. This program alone has provided thousands of children and their families with clean, disease-free water.

ICRF's clean water programs and immunization campaigns have spared the lives of thousands of children by protecting them from deadly diarrhea, cholera, and other life-threatening diseases. Often, ICRF provides clean water for Christian schools and assists the children who attend by providing food, as well.

ICRF's safe water program not only provided clean drinking water to villages in Kenya; it also made water available for irrigation. Community leaders suggested that ICRF assist families by providing vegetable seed and teaching families how to grow "kitchen gardens" to counter the severe malnutrition in the area. In the first year, 80% of the 2,500 participating families successfully started kitchen gardens that not only provided food for them but produce to sell. Working in partnership with Farming Systems Kenya, ICRF and Giving Hands continue to provide containers of seed to schools, farmers and families who are taught the nitty-gritty "how-to" of planting seeds and caring for the plants.

ICRF's educational programs increase literacy among disadvantaged children, increasing their rate of school attendance and helping prepare them for service. ICRF provides tuition so handicapped children can attend secondary school.

Rwanda

During a recent civil war, machete-wielding terrorists butchered hundreds of thousands of men, women and children. As these depraved, murdering cowards roamed across the land, the only warnings were screams in the night and shouts of "Run!" "Run!" In seconds, whole families were decimated—mercilessly slaughtered as horrified children watched. Terrified survivors told of seeing their mothers and sisters raped, hacked into pieces and beheaded. They watched as their fathers and

brothers lay bleeding to death around them. Some hid underneath the bodies. Some, injured and bleeding, pretended to be dead. Some tried to outrun the hellhounds and never saw their families again. These deeply traumatized children do not know if they have any kin alive anywhere. Thus the devastation continues long after the blood has soaked into the earth and the rebel cowards have gone on their way. That's when Rosamund Carr, an 86 year-old widow who had lived in Rwanda for 40 years, saw these children and did the only thing she could. She turned part of her property into an orphanage for them. Now as an ICRF's project partner, she continues to care for the little ones who survived the slaughter, malnutrition and disease. She currently cares for over 90 orphans. Mrs. Carr says of the children, "All came to us in varying stages of traumatization. Their greatest needs, plus physical care, are for love. They need more caresses and hugs than most children and a feeling of security." For safety reasons the orphanage has been moved two times already but, thanks to ICRF, the children now have a safe place to call "home."

ICRF also initiated another orphanage in Rwanda called Mpore Orphanage. "Mpore" means "my deepest condolences for the tragedy in your life." Mpore cares for 60 orphans. Like Mrs. Carr, the staff and housemothers of Mpore have learned that these children need more than food and clothing—they need lots and lots of love. Mpore now provides the family love and support that the terrorist hordes tore away. The children help care for one another and help with chores such as cleaning, cooking, and sewing.

In addition to providing the "basic necessities," both orphanages provide the emotional and spiritual support the children need to heal the spirit as well. Strong educational programs prepare the children for the day when they will leave the orphanage home to establish families of their own.

Uganda

In addition to the devastation of Idi Amin in the 1970s, Uganda has been decimated by the AIDS virus. Unlike America whose AIDS epidemic is in large part the result of homosexual activity, Uganda's epidemic is a consequence of promiscuous heterosexual activity, contaminated blood banks, and contaminated dental instruments. As a result, an entire generation (ages 20 to 40) is being wiped out. The only ones remaining are grandparents (many of whom become infected caring for their dying children, and thus are also dying) and the surviving children. Out of a population of 10 million, 600,000 are orphans—a number expected to climb to 2 to 3 million in the next few years. One out of every 17 children in Uganda is an orphan, as compared to 1 out of every 1,000 in America.

In Uganda, ICRF partners with Jay Dangers, a committed Reconstructionist whose mission from God

is to be a father to the fatherless and to train the fatherless to become fathers so they can disciple the nations. His goal is not to be a father like Robert Young in "Father Knows Best," but to be a father after the pattern of our Heavenly Father. To this end, he has



Woman harvesting lettuce she grew from seeds provided by ICRF

established New Hope Uganda and a remarkable method of equipping the orphans there for life.

The first step in the process is to establish a family structure for the children. To this end, Jay houses six to eight children in a hut with a "Mom" and "Dad." Here the children learn the ins and outs of family life, and family government and family worship. They are taught to love and respect each member of the family unit and to work together at such household chores such as cooking and cleaning. Each family unit is given land which the children learn to cultivate; they also learn to trade the fruits and vegetables they produce for other varieties produced by other family units.

The New Hope Campus also houses a large school that provides elementary and secondary education as well as vocational training (both schools have been funded by the combined efforts of The Samaritan Group). When the new vocational training school was completed, the First Lady of Uganda (a Christian) came to dedicate it. Jay hopes to soon open a discipleship school for training young men and women and sending them throughout Africa.

Refugees

Often the only chance (and a slim one at that) a family has for survival in Africa is to flee. Just get up



Feeding refugee children in Burundi

and go. Take whatever you can carry and run for your life. Many perish in the exodus; the "lucky" ones end up in refugee camps across Africa where polluted water, disease and near starvation await them. As of May 17, 1998, the United Nations reported that there were 307,137 refugees in Western Tanzania alone while estimates of total refugees in Africa are almost 4 million.

The refugees arrive at the camps, naked or wearing tattered rags. They are hungry, thirsty and often sick, greatly weakened by the ordeal they have been through. Instead of hope, they find desolate conditions. Carsten Hobohm, M.D., manager of Giving Hands, toured Rwanda, Kenya, and Tanzania in the summer of 1998. He reported that in Tanzania, each person receives 350 grams (approximately 12 ounces) of corn meal per week (less than 2 ounces per day). Occasionally each one also gets a small amount of oil and beans. This is too much to starve on, but not enough to live on. Some of the children are so malnourished by the age of 13 that their hair turns gray or red.



Kenya water

To ease the suffering, The Samaritan Group members have helped send food, clothing, medical supplies and equipment into refugee camps in the Sudan, Rwanda, and Uganda. In Burundi and Tanzania supplies are being

distributed by Giving Hands. While continuing to meet the immediate needs of the suffering, Dr. Hobohm looks to the future: "The immediate need is great but we must also address the future. The country lies in ruins, the most important social institutions are destroyed. That is why, together with the government and local churches, Giving Hands supports the rebuilding of medical stations and schools."

Become Part of the Solution

Like many ministries The Samaritan Group and ICRF face severe financial challenges. Due to a combination of factors, income has dropped as needs and opportunities have expanded. To take their work to the next stage, Colonel estimates a need of a minimum of 100 new "silent business partners" who will donate \$500 to \$1,000 to ICRF's small family business loan fund in Nicaragua. Each grant, loaned out and repaid every six months, can transform two desperate families every year into successful entrepreneurs employing and discipling another half dozen. Colonel reports that he is also looking for 1,000 new "child sponsors," pointing out that for just \$25 a month ICRF can meet a

parentless child's physical and emotional needs, and train them to disciple their community as well.

¹ Colonel V. Doner, "A Personal Word, *Chalcedon Report*, No. 352, November, 1994, 6.

² Colonel V. Doner, *The Samaritan Strategy: A New Agenda for Christian Activism* (Brentwood, Tennessee, 1988), 109.

³ *ibid.*, 37.

⁴ *ibid.*, 39.

⁵ Colonel notes that these loans are all paid back within six months, thus providing more funds for the loans.

If you want to be part of The Samaritan Strategy in the Third World, following Christ in providing love, mercy and healing to the nations as they are disciplined. Please contact: International Church Relief Fund, Inc. P. O. Box 5366, Santa Rosa, CA, 95402-5366 (707) 528-8000; fax (707) 525-1310; email: icrf@sonic.net

"The Christian Right suffered from many of the same flaws as the Church itself: A lack of vision and profound misreading of the needs of our generation, an ineffective demonstration of love and compassion, a misunderstanding of the relationship of service and leadership and an inability to articulate a Christianity that mandates rather than just suggests involvement.

"Motivated by a Godly compassion, we must learn to demonstrate our faith through acts of service if we are to effectively evangelize others by the strength of our witness. God's love working in and through us in an observable manner testifies to His presence more than anything we might say."

"Very few people could have written this book. The author had to be an insider in the New Right; he had to disengage from it long enough to develop a brutally honest perspective; and, most importantly, he had to have a vision for the future, based on following Christ's priorities, not ours. Colonel Doner has done this, and done it brilliantly. *The Samaritan Strategy*, direct, forceful, and compelling, will profoundly affect the Church's agenda as we enter the 1990's.

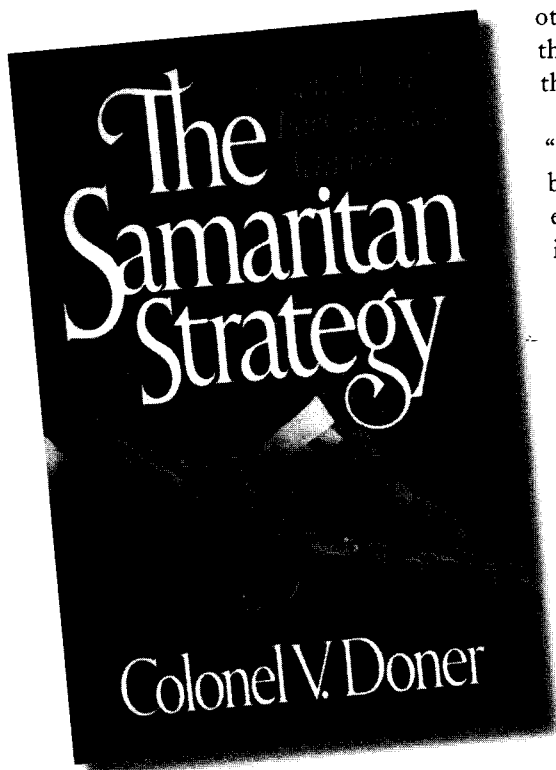
—John Beckett, Chairman, *Intercessors for America*

If you wish to see Christianity reclaim its power and relevance . . . this book is indispensable."

—*Network of Christian Ministries book review*

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Under Siege: A Report from the Front Lines

By Peter Hammond



It was hot. Extremely hot. Already 45° Celsius (110° F) in the shade and we weren't in the shade! The palm trees and occasional camels reminded me that we were in North Africa—at the southernmost edge of the vast Sahara Desert. The steep rocky mountain slopes that we had repeatedly traversed are

part of the Nuba Mountains of Central Sudan. Our GPS (Global Positioning System) confirmed that we were inside the famed 10-40 window—at 11° latitude in fact.

Appointment with an Ambush

I was somewhat delirious and dehydrated from heat exhaustion, but I knew we were out of both food and water. Just to move was agony. My every muscle ached (even ones that I didn't know I had). That wasn't too surprising—just in the past three days we had walked over 100 km up and down precarious paths over dozens of mountains and across a great open plain—between enemy garrisons. The previous day we had started out at 3 a.m. and climbed silently up and down steep mountains and walked for 12 hours. Then we had delivered Bibles, books, agricultural tools and seed to a village and showed the “Jesus” film in Arabic to the entire community.

We had barely fallen asleep when my alarm sounded at 2 a.m. and we started out on a five-hour climb and hike to an airstrip. Unknown to us, the radio message we were responding to was false. Our evacuation flight had not been diverted to this remote airstrip. Instead, Arab soldiers of the National Islamic Front (NIF) government of Sudan were heading to that same airstrip to ambush us.

It had already been a stunning mission trip of great extremes. Extreme terrain. Oppressive heat, unrelenting, mind-numbing heat. Yet some nights were quite cold. There had been vast distances to be covered—first by air, over 3 hours into Central Sudan, far behind enemy lines. Then many hours and days of walking up and down the jagged Nuba Mountains.

The needs we confronted were desperate. Many people were hungry, some starving. The NIF government of Sudan (GOS) has declared Jihad (holy war) and is waging a cruel and relentless scorched-earth campaign against the Nuba people. Most of the Nuba villages have been looted

and destroyed. Most of their crops have been burnt. Most of their livestock have been stolen. Even wells have been poisoned in what the GOS calls “Tamsit” (combing). As one GOS official so ruthlessly put it: “We’re draining the sea to catch the fish!” Everything necessary to sustain life is a target to be destroyed by the GOS forces.

Most of the Nubans are dressed in threadbare clothes or tattered rags. Many are completely naked. They have fled up the mountains to escape from the fertile plains which are now dominated and devastated by the marauding GOS forces.

Rock of Ages

The Nuba Mountains cover an area of 50,000 square kilometers. Some of the mountains rise to 1500 meters above sea level. These mountains are natural fortresses with very steep slopes. A handful of men in key positions can (and do) easily protect the precarious paths that wind precipitously up through the rocks. Life and travel in these mountainous sanctuaries is extremely harsh. The heat is merciless. The terrain is severe, rocky, steep, and thorn-bush-covered. Every day the women have to walk up to six hours away from their village in order to collect water. They then balance the containers on their heads for the long, careful, steep ascent back to their village. Most Nubans are barefoot. The fortunate ones have some sandals. Shoes are rare.

The Nubans are black people who speak Arabic. They are geographically and culturally a frontier between the Arab north and the Black south. After the collapse of the ancient Christian kingdoms of Nubia, Alwa and Dotawo, and the Islamic invasion of the North of Sudan around the fifteenth century, many of the survivors took refuge in the Nuba Mountains. Over the centuries, escaped slaves from the human cargo of Arab caravans en route from the heart of Africa to the Muslim world fled to the Nuba Mountains for refuge.

The architecture of homes in the Nuba reflect this diversity of origins. Some homes are built of dry stone reminiscent of the Zimbabwe Ruins, others of clay with circular doors similar to those found among the Dogon in Mali. There are more than 50 distinct ethnic groups in the Nuba.

Islamic Jihad

The official government policy of Islamisation (carried on since 1922) has succeeded in persuading 40% of the Nuba to become (at least nominally) Muslim. But even these Nuban Muslims are united with the Christian majority in opposing the NIF government in Khartoum.



Peter Hammond leading his team on foot

Most of the Nuba churches have been destroyed. About one million Nubans have been forced into concentration camps. In these camps, children are separated from their parents and family and are indoctrinated into the fundamentalist brand of Islam adhered to by the NIF government. Later these children will be brainwashed to wage Jihad against their own people. Nuba women have been methodically raped in these camps so that the next generation will be more Arab than Nuba.

About 400,000 Nubans are holding out in the liberated areas controlled by the Sudanese Peoples Liberation Army (SPLA) resistance movement. These Arabic-speaking Nuba people are an island of Christianity in a sea of Islam. These brave and resilient people have steadfastly resisted all attempts to subjugate or annihilate them.

Behind Enemy Lines

That is why we had traveled over 7,000 km from Cape Town, South Africa, to help these desperately needy and courageous people. Our charter aircraft had flown in 4 metric tons of Bibles, books, gospel booklets, educational materials, agricultural tools, and vegetable seed.

As we landed on the dry, dusty airstrip I could see armed men walking through the cloud of dust towards us. I fervently prayed that these were SPLA soldiers and not GOS troops! The intense Nuban heat hit me as I opened the aircraft door and climbed out to greet the soldiers. They welcomed us warmly. The officer in charge quickly organized a work party to off-load our aircraft.

The pilot was somewhat impatient to take off as quickly as possible. "This airstrip is within artillery range of the nearby GOS garrison. They've mortared this airstrip before," he explained. As we watched our charter aircraft take off, we felt something like Cortes after burning his ships! We were far behind enemy lines in the midst of the longest war of this century.

Team member Steve pointed out to me where he and Scott had run for cover when the GOS helicopter

gunships attacked the mission team last year. They had no sooner landed and off-loaded the Bibles and relief aid when two MI-24 Hind helicopter gunships came roaring over this very same landing strip pouring machine cannon fire and rockets directly into the midst of the crowd assembled to receive the aid. The gunships circled and made repeated strafing runs over the area. They systematically rocketed and shot wherever people were fleeing.

The team saw two Nuba women shredded by machine cannon fire. Missiles were fired. Huge boulders were blown to pieces. The ground was churned up by the machine gun fire as Steve sprinted for cover. Our men ran through a gauntlet of shrapnel and bullets and escaped up the mountain to a secure area controlled by the resistance movement. "You're the first visitors we've ever had in this area. Nobody has ever brought us any aid before," they were told.

When Steve and Scott returned to the Nuba Mountains later that year with over 5,000 Bibles and books, the local Christians were very surprised and greatly encouraged. "We thought you'd never come back; you have encouraged us with your return," declared one church leader.

Body, Mind and Spirit

There was even more excitement this time as they saw Steve return yet again with more people and many more Bibles, books, (over 10,000 gospel booklets, books, and Bibles mostly in Arabic) and relief aid. They recognized that the materials we brought represented the sacrifices, love, and prayers of hundreds of others from around the world. To know that they are not alone, that they're not forgotten is a great encouragement to these suffering people. It was also clear that they appreciated the commitment of Frontline Fellowship to keep coming back.

Our ministry strategy in the Nuba is to minister to body, mind and spirit. For this reason we transported in and distributed: one ton of vegetable seed, farming tools (hundreds of axes, hoes, and machetes) and 100 water containers (20 liter jerry cans) for the desperate physical needs; one ton of school materials, school textbooks, exercise books, charts, blackboards and chalk—for the educational needs; and two tons of Bibles (1,400 full Bibles in Arabic), Christian books (over 2,000) and gospel booklets (over 7,000), as well as Gospel Recordings, Messengers, and the "Jesus" film in Arabic—for the spiritual needs.

Almost every day we walked to a different village. My brother, Derek, who coordinates our Love in Action ministry, personally distributed the agricultural tools, seed and other relief items to the leaders of 11 different

congregations. I brought greetings, proclaimed the gospel and entrusted a library of books and a box of gospel literature to the local pastor. Steve presented Bible stories to the people using the Gospel Recordings Messengers (tough tape recorders that can be solar powered or hand wound) with flip charts. These audio-visual presentations always drew large crowds and held the people riveted as they heard the Bible message in Arabic and saw it illustrated in dramatic, colorful illustrations. As on previous trips, Steve entrusted these tape recorders, each with a full set of eight audiocassettes and flip charts (about 8 hours of Bible stories with accompanying pictures), to trusted evangelists and pastors in remote areas.

Getting There Before Hollywood

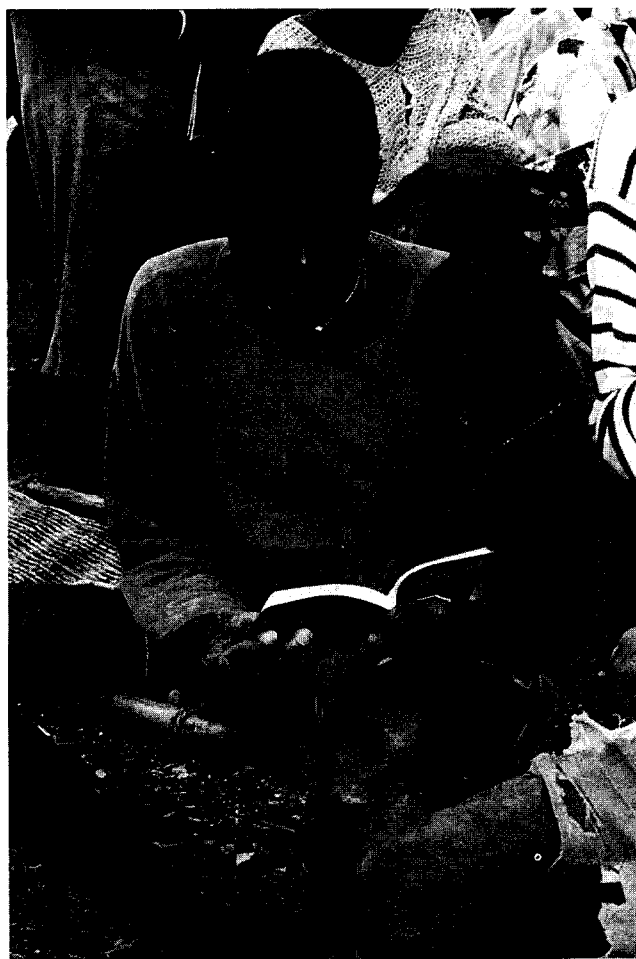
Each night when the sun set, we rigged up a large canvas screen, cranked up the generator and showed the "Jesus" film in Arabic with the 16 mm projector. Many hundreds, sometimes thousands, of soldiers and civilians would come to see this two-hour gospel film. For the vast majority of the people it was the first time they had ever seen any film. (It is always good to get there with the gospel—before Hollywood!)

The Nuba people certainly could relate to the "Jesus" film better than most of us. They are a rural people dependent on farming and livestock for survival, whose only form of transportation is by foot. And under Islamic Sharia law, Christians are flogged and crucified in the Nuba Mountains. (GOS troops have even used live crucified Christians as target practice.)

Some may question the value of using films for evangelism. We warn the people that what we are about to show them is only a film with actors. Nobody knows what Jesus actually looked like—nor do we need to—it is what he taught and did that is important. And every word in the film is from the Gospel of Luke. It is impossible for us to appreciate the enormous impact that audiovisual presentations of the gospel have—especially on rural people in remote areas. This made the logistical challenge of carrying a 16 mm projector and generator up and down innumerable mountains in scorching heat well worthwhile.

There were nights when it seemed impossible to screen the film—in rain, shielding the projector during a dust storm, with the sound of heavy weapons in the background, with Arab forces' flares lighting up the night. Yet we managed to screen the "Jesus" film in eight different areas of the Nuba Mountains.

In a war zone like the Nuba Mountains of Sudan, every trip is dangerous. Every day has its risks. A foreigner attracts intense interest and the GOS offers great rewards for any information on foreign visitors. Therefore, we have to keep moving to different villages under serious time constraints. How then can we clearly communicate as much of the gospel and discipleship principles to these suffering rural people in a language



Frontline Fellowship distributed over 10,000 Bibles, Gospel booklets and books (mostly in Arabic), throughout an extensive area of the Nuba Mountains

they understand, in as short a time as possible? We have found that a combination of gospel recordings, Bible stories and the "Jesus" film in Arabic are very effective communication tools. After these audiovisual presentations, we preach the gospel, distribute gospel literature and entrust a library of discipleship books to the local church.

The Gospel vs. Jihad

Over the last 10 years the Nubans have endured a cruel and relentless scorched-earth campaign. Bibles have been illegal. Missionaries have been banned. All flights, even relief-aid flights, have been forbidden. All contact with the outside world has been cut off. The Nubans have been isolated, persecuted and targeted for destruction. Yet these brave and beleaguered people have steadfastly refused to give up. They continue to survive and persevere—to fight for the Faith and for freedom. Yet they feel so alone—a hidden people fighting a forgotten war for survival.

By our threefold ministries of Love in Action, literature distribution, and leadership training we are strengthening the believers in Sudan to not only survive the severe persecution, but also to win their persecutors to Christ. We had the great joy of seeing people even

from a Muslim background committing themselves to Christ during this mission trip.

Mutilations and Landmines

The harshness of the National Islamic Front (NIF) government of Sudan was very evident. We walked over the scorched earth, and passed burned-out homes and fields. We met people who had been mutilated by the Arab government forces. Under Sharia law, amputation of limbs is decreed for various offences. We spoke with amputees who had arms or feet cut off by the Muslims. One man, James Krma, a 52-year-old father of five children, and an Episcopal church member, related to me how the NIF soldiers had come and destroyed his village, Adudu, on February 26, 1997. The Arabs had accused him of supporting "the rebels," and after a week of fruitless interrogation, they cut off his arm at the elbow.

Many others have lost limbs to landmines. As we were loading our charter aircraft in preparation to fly into the Nuba, two Nubans who had lost feet to landmines and had now recovered asked if we would please take them with us. Although they had lost limbs, they were cheerful and delighted to be able to fly back home—even though we were flying back to a war zone. Our aircraft risked being shot down as it violated the GOS flight ban and safely landed. These amputees would need to negotiate mountains on crutches. Once again, they would face the real dangers of landmines, slave raids and aerial bombardments. Nevertheless, they were eager to go "home" to the Nuba Mountains!

On landing in the Nuba we were asked if six wounded Nubans (most from landmines) could be evacuated by our charter aircraft. We were glad to see them airlifted to safety and medical treatment at the hospital in Kenya, yet it was sobering to be so forcibly reminded that we were about to walk many hours in an area where landmines (the devil's seed) had been sown.

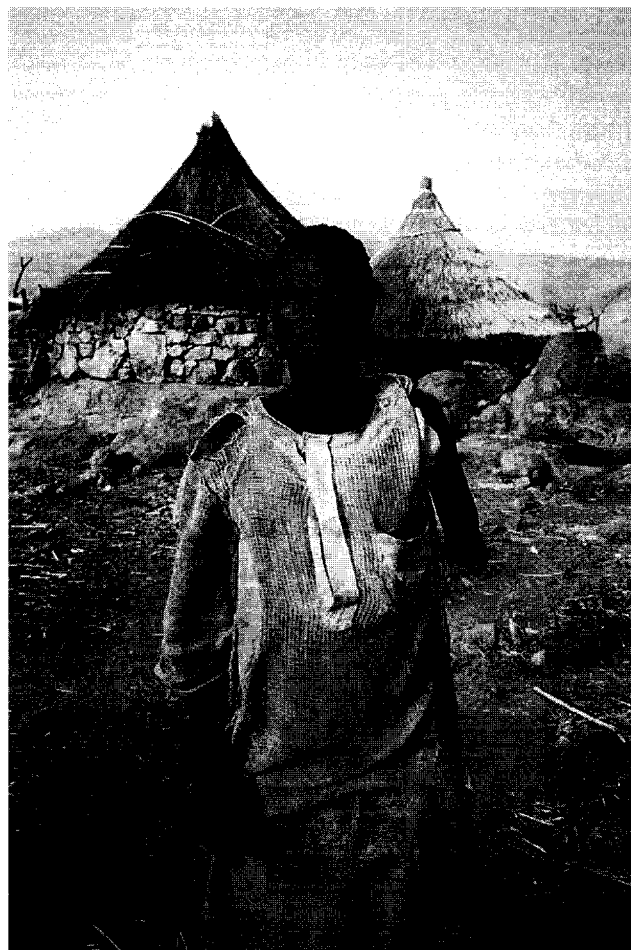
Then there was the real possibility of an ambush or air attack.

We often heard Antonov bombers or GOS reconnaissance aircraft in the distance. Our eyes continually scanned the skies, the horizons, and the bushes for any signs of danger. The intense concentration of anticipating an attack, realizing that each step could be the last, makes one thoughtful and prayerful. From the tops of some mountains we were shown the Arab government garrisons. On some of our night hikes strict silence had to be maintained as we walked between enemy garrisons on the plain.

Record-Breaking Column

During our outreach to the Nuba Mountains we walked about 180 km with a 16 mm film projector, generator, fuel and film, with boxes of gospel literature, up and down the steep mountain slopes. Our initial column of volunteers to carry the four tons of Bibles, gospel literature, 16 mm projector, reels, generator, fuel, books, seed and agricultural

tools up the mountain was over 250 strong including porters/carriers and military escorts.



A Nuba man whose arm has been cut off by the National Islamic Front (NIF) government of Sudan because of Islamic Sharia law.

It was an impressive sight seeing the long column of people briskly moving up the steep mountain slopes, snaking through the mountain valleys, cheerfully carrying the four tons of Bibles, books and relief aid. Most of the carriers were women. They explained that the men were away in the army fighting the Arabs. Yet it seemed that in their culture the women normally carried the heavy loads!

According to one history book, the longest human column was the Safari of President Theodore Roosevelt in Kenya in 1909. His column consisted of 100 porters, with an average of 60 pounds to carry. Our column consisted of 200 carriers and 50 soldiers (escorts). The average load carried was 25 kg (almost 60 pounds).

Mountain Marathons

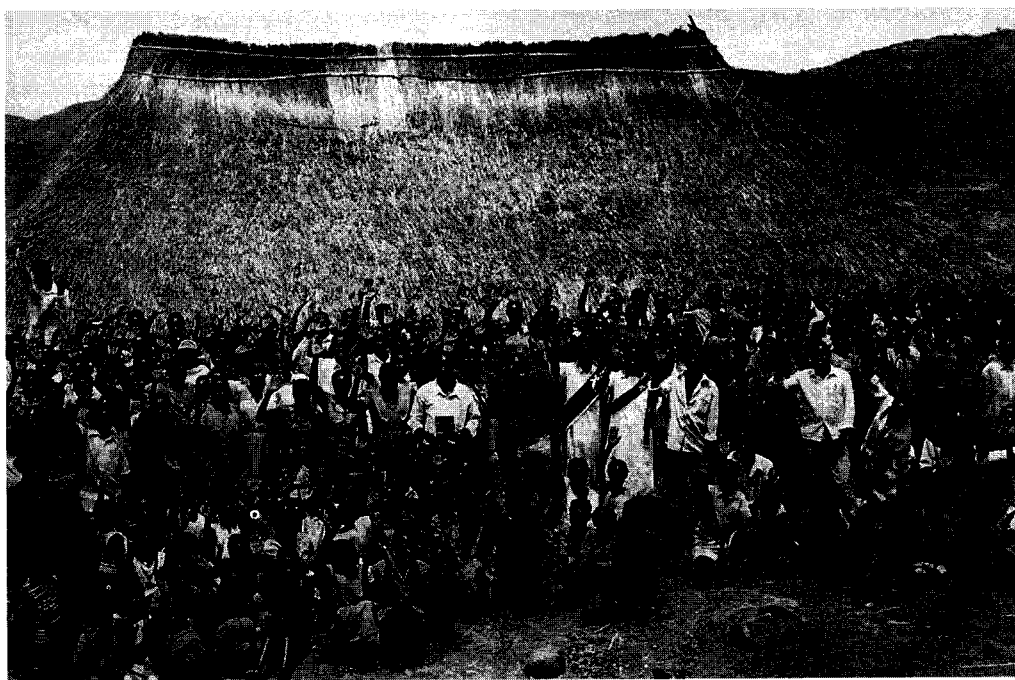
At one point of the steep ascent while sweating profusely, I noticed the one-legged Nuban woman (whom we had transported in on the aircraft) hop past me on her crutches! I was shocked and inspired to step up my pace accordingly! The harsh terrain and vicious scorched earth

campaign being waged against them, combined with their tenacious faith, have made the Nubans incredibly tough.

At one point Derek exclaimed: "I run, swim, or go to the gym virtually every day of the week. I have run the Comrades and Two Oceans Marathons. How is it possible that these people can leave me in the dust?" Although I do not maintain the same level of fitness as my brother, I felt similarly impressed by our Nuban friends' "mountain-goat" fitness.

Steve had represented South Africa in long-distance hikes and speed marches in the Swiss Alps. He did a lot better, but also had to push himself to keep up with their

Be A Missionary!" Under the circumstances the title seemed more than incongruous. Of course, I believe every Christian should be missionary-minded and prayerfully support mission work. And naturally every Christian should be a witness to others. However, the tasks and calling of a missionary demands total lifelong commitment, dedication in training and perseverance in service. Can everyone be a doctor, an engineer, a pilot, or a mother? It seemed to me that the article had devalued the calling of a missionary. The writer of the article had apparently based her amazing conclusion that "everyone can be a missionary" on her two-week mission trip to Malawi.



The Frontline team presented over 60 evangelistic and teaching messages during their outreach to the Nuba Mountains and hiked about 180 kilometers across the steep mountain slopes.

cracking pace. A lifetime of walking in the Nuba Mountains gave our hosts a natural advantage!

Each day I forced my body to climb and walk faster. Ignoring blisters on my feet, aching muscles, and the chaffing that seemed to rub the insides of my thighs raw, I pushed on. On one particular day I was up with the advance party of military escorts maintaining their pace for several hours. It was gratifying at the top of one of the highest mountains to have some of them compliment my efforts. "You are very strong, very fast, strong like a Nuba!" declared one. I felt half-dead at the time, but that encouragement inspired me to keep on keeping on! On another memorable occasion I was informed that we had walked in 12 hours what another team had taken three days to cover.

"Everyone can be a Missionary?"

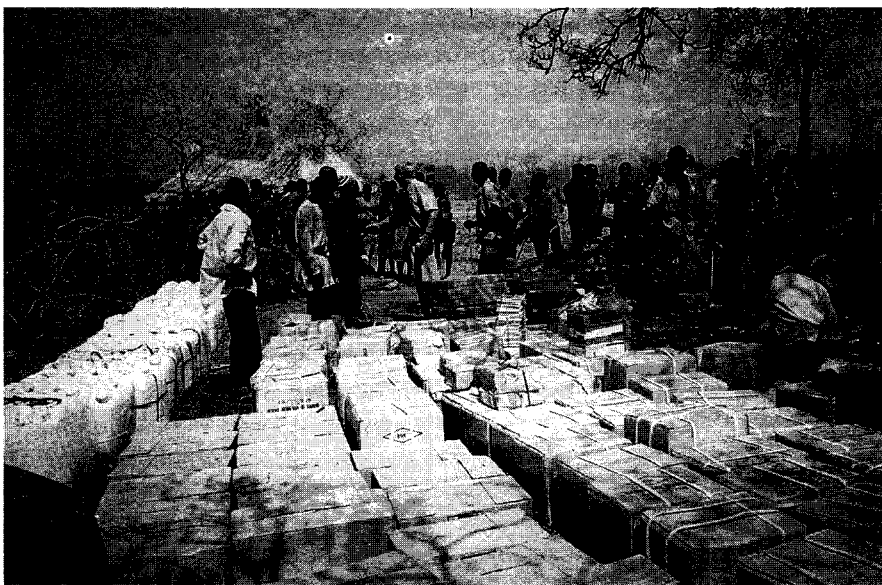
During those long, hot days of walking I thought often of an article in a popular Christian magazine that I had read just prior to the trip. It was entitled "Everyone Can

Well, I have received first-aid training and have administered first aid to injured people but I would never call myself a doctor or a nurse. Everyone should learn how to handle basic first aid in an emergency, but we are fooling ourselves if we confuse what we dabble in, almost as a hobby, with the specialized training, experience and responsibilities of a career professional. This is the same in missions. Cross-cultural communication and church planting among Animists or Muslims is extremely difficult and requires thorough preparation and a lifetime commitment.

The technological advantages our generation has over previous generations of missionaries is astounding. It took David Livingstone many weeks by boat and over four months by ox-cart to reach his first mission station at Kuruman. It took him years to walk across Africa, journeys that we can now complete in hours by air and days by four-wheel-drive vehicles. However, while it is infinitely easier to reach the mission fields today—it is also all too easy to leave.

This modern mobility is therefore both a blessing and a curse. Fast, easy travel has also led to the problem of superficiality and shallowness in missions. The hectic schedules and packed programs of short-termers cannot measure up to the impact of a dedicated career missionary couple settling among an unreached people and investing their lives in discipling a community.

Have we sacrificed quality for quantity? Relief aid for reformation and revival? We have not been called to make converts, but disciples. Patrick Johnstone's conclusion is that we should only invest in short-term mission workers when they are being used in an ongoing ministry for long-term goals.



It took over 250 volunteers to carry the 4 tons of Bibles, books, seed and agricultural tools up the Nuba Mountains. Some days they walked for 12 hours in 45° (100° F) heat.

So, can anybody be a missionary? No, most people aren't even Christians. Can every Christian be a missionary? No, because many Christians are selfish, hyper-sensitive to criticism and unwilling to suffer discomfort, let alone danger and diseases. All Christians are called to be faithful witnesses evangelizing their neighbors and colleagues at work. All Christians are called to support missions but each of us have different life callings and responsibilities.

The "Glamor" of Missions

Another phrase that was discussed at length by our mission team in the Nuba was "the glamor of missions." Some people express the view that missionary work is glamorous! As you can imagine, this became the brunt of many a joke in the Nuba Mountains.

Glamorous? Missions is exciting, yes! Challenging, definitely! Glamorous—hardly ever! Yes, we do sometimes have singing choirs welcoming us to remote villages, and large crowds at services. But, in between there are sweltering heat, dust storms, flies, dysentery, boils, sunburn, backache, blisters, and malaria.

There is seldom any privacy since the children, in particular, find strange foreigners like ourselves fascinating. They crowd around, touching, pulling, examining and peeping at every opportunity. Nights are mostly sleepless—either because of mosquitos and other flying, crawling and biting insects, or because of the disturbing noises, particularly gunfire, but also dogs barking and roosters crowing (sometimes from as early as 2:30 a.m.)—right in our huts!

Then we could mention howling dust storms, dust in our hair, ears, eyes, nose, mouth, in fact in everything—including the 16 mm projector causing endless jams! The microorganisms in the water are too small to see with the

unaided eye, but they can certainly cause great discomfort, pain, and sickness. In Sudan every drop of water we cook our food in or drink needs to be filtered and boiled. However, it would be rude not to accept any food or water offered by any local host. So inevitably, on every field trip, we end up sick with some form of dysentery, or worse. We pray never to suffer from the lifelong diseases caused by guinea worm or "river blindness."

Some of the other "glamorous" aspects of missions which we experienced on this trip included: walking all day to an empty church only to find that the organizer had not organized anything; sleeping amid the goats in a corral covered in cow dung and goat droppings; and being put up in a cave where all the men crowded in to have a meal in our "bedroom"—spitting

bones onto our floor and packs while dogs and chickens raced in to pick up the scraps of food littered over our sleeping area!

One night we were plagued by rats. They scurried all over the walls, roof, floor, and our packs. (My one canvas bag still has all the holes made by the rats as they sought to reach our food.) Steve and I batted them away with machetes. Yet they still came on. When we finally went to sleep it was with a machete in one hand and a flashlight in the other. As Steve ward off rats climbing onto his bed, I quipped, "While you've got your hands full—with the machete and flashlight—do be careful of swatting any mosquitos that land on your nose!"

On another occasion, Derek and I were caught up in a chaotic riot when we attempted to distribute gospel tracts in a marketplace. The people literally fought to obtain a tract.

Time and space preclude me from describing all the problems caused by cross-cultural confusion, miscommunications, deceptions, thefts, bureaucratic obstructionism and other man-made disasters.

Maintaining a Sense of Humor

Of course, it is essential to maintain a good sense of humor in the field. The Nuba Christians do. James, whose arm had been amputated by the Arabs, picked up one of our machetes from the selection of farm tools I offered him. With a glint in his eyes he exclaimed: "Jalabas!" (the nickname for the Arabs). Another man who had lost his leg smiled as he extended his right arm and his forefinger: "At least I still have my trigger finger!"

It was a mission trip of extremes. Extreme heat, extreme exertion, and extremely good opportunities for ministry. Many thousands made public commitments to

Christ in response to our 63 evangelistic and teaching messages in the Nuba.

Now we were walking in the dark to a remote airstrip for our evacuation flight. "We're very close now!" said our guide. Yes, they had said that several times in the last few hours. I mentally checked through the list of "gems":

"It never rains this time of the year." (That night our open air film showing was washed out in a rain storm.)

"The Arabs never operate at night and they never try to come up on the mountains." (That night we were awakened by heavy gunfire close by as the SPLA fought off an attempt by the Arabs to come up the mountain.)

"It's okay to drink. The water is safe." (I got terribly sick from that one cup of water.)

"It never gets cold in the Nuba." (In fact, we did get very cold on a couple of wind-blown nights, but I had left my sleeping bag behind to save weight.)

"It cannot get worse." (Yet day by day, conditions did deteriorate into ever greater challenges!)

Evading the Enemy

A breathless soldier startled me out of my thoughts. "Security alert!" he shouted. "The aircraft is not going to this airstrip!" It turned out that we'd awakened at 2 a.m. and hiked five hours to this location in vain. The radio message we had received at 10 p.m. the previous night had been false. At that very moment GOS forces were moving into the area. Only by God's grace did we escape an ambush laid by the GOS at the airstrip.

That night our military escort laid ambush positions around our camp. We knew the GOS forces were nearby. Our kit was packed. We slept fitfully, waking at every sound. We were ready to sling our backpacks and run at a moment's notice. Suddenly at midnight we were awakened by furious bursts of machine gun fire—very close by. We scrambled for our kit and prepared to move.

"Everything is under control—you can rest," the leader assured us.

However, he related to us news of a build up of enemy forces not too far away threatening the village where we had ministered and showed the "Jesus" film the previous night. "That could also threaten the other airstrip!" It was pointed out that our evacuation flight could be in danger. We prayed. I realized that it was my 9th wedding anniversary (and the 3rd consecutive one I'd spent in Sudan far away from Lenora). It was hard to know how to celebrate it since even water was scarce.

Walking to ministry gives one energy. Walking to nowhere because of human error or maliciousness makes your feet feel as heavy as lead. Yet we used our delay to show the "Jesus" film to another village. Fortunately we had just enough fuel for the generator for one more showing!

The next day we began at 3 a.m. walking to another airstrip rendezvous. Once there, we checked the airstrip and a soldier walked over the landing area with a mine sweeper. It was a tense wait, but a couple of hours later

our aircraft came roaring in at tree-top level and made a bumpy landing. Goodbyes were said and we gave some of our water bottles and kits to our escorts. Then we were racing down the strip and hurtling into the sky. After so many days of walking it seemed incredible to suddenly cover so much distance so quickly. My mind was racing faster than the aircraft as I pulled out my writing pad and began to plan the follow-up projects to this, our thirtieth mission trip into Sudan.

Prayer, Praise and Planning

Please pray for more missionaries to join us in establishing a permanent mission base in Sudan, and in conducting further leadership training courses for teachers, pastors and farmers. We need trained, experienced, dedicated missionary volunteers who are committed to a lifetime of service to fulfill Christ's Great Commission.

We praise God for the sixteenth anniversary of Frontline Fellowship. The Lord has wonderfully guided, provided for and protected our missionaries in so many dangerous and difficult areas. Just in the last three years, in Sudan alone, Frontline Fellowship has delivered over 90,000 Bibles and Christian books in 21 languages to 11 different regions. We have also conducted over 1,000 meetings inside Sudan, including four Pastors Training Courses, three Medical Workshops, one Biblical Worldview Seminar for Secondary School Teachers, a God and Government Seminar for civil leaders and a Reformation and Revival Seminar for chaplains. We have also restored or established three clinics, delivered tons of medicines and delivered an ambulance.

Not everyone can be a missionary, but we should all pray for and support the work of missions worldwide, particularly in the Muslim Middle East. And especially in Sudan where the church is suffering the most severe persecution.

Soon we will report back on the exciting developments in Western Equatoria.

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

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

Donations for Peter Hammond should be made through:

*Chalcedon
P. O. Box 158
Vallecito, CA 95251
Designate for Frontline Fellowship
or
Peter Hammond*

Letter to a White Separatist

By Larry Pratt



Your request has been acted upon and you have been removed from our mailing list.

We are separated by our theologies, and I would argue that yours does not emerge exclusively from the Scriptures. The Christian Identity position you espouse depends on non-Biblical ideas that

end up contradicting the Scriptures.

The Bible teaches a six, 24-hour day creation of the world in which there were no humans and no death before Adam. There was no human or humanoid existence before Adam and the Fall. With Adam came sin and death, even as with Christ came redemption and life (*Rom. 5:14-19*; see also *1 Cor. 15:22*). There is only one human race, from which God made all men. Paul made this point in his sermon to the Athenians when he told them that, "He has made from one blood every nation of men to dwell on all the face of the earth. . ." (*Ac. 17:26*). John begins his gospel by telling us that those who believe do so "not of blood nor of the will of the flesh, nor of the will of man, but of God" (*Jn. 1:13*). In Paul's letter to the Galatians, he tells them that, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (*Gal. 3:28*).

The cross has taken away the wall of separation having abolished in Christ's flesh the enmity so as to create in himself one new man from the two, namely the Jews and all the rest of us (see *Eph. 2:15*). The church of Jesus Christ is the universal church because the gospel of Christ "is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek" (*Rom. 1:16*).

The church of Jesus Christ is the Israel of God (*Gal. 6:16*), but this Israel is not racial or ethnic. It never was, even though Old Testament Jews sinfully fell into that belief. Covenant membership was always open to those outside Israel if they would take the covenant sign on themselves (circumcision in the Old Testament, see *Ex. 12:44*; baptism in the New, see *Col. 2:11-12*). Non-Israelites were included in the covenant. For example, Moses' second wife was from Cush. Rahab and Ruth were not Israelites, yet they are recorded in the genealogy of Christ. On other occasions non-Israelites were excluded. Is there a contradiction? No. Inclusion was based on conversion. The kingdom is based on faith, not race. Proselytes, those not of Jewish blood, are mentioned in the New Testament, e.g.,

Acts 2:10. The apostle Philip brought the gospel to the Ethiopian eunuch (*Ac. 8:27-39*) who, history records, brought the gospel to Ethiopia and the Sudan.

I have seen the transforming power of the gospel in countries around the world. Communism was defeated in Guatemala because of the gospel. I saw Indians who before coming to Christ displayed all the evidences of the work of the flesh in *Galatians 5:19-21*. After professing Christ, they became new creations (*2 Cor. 5:17*) and their lives reflected that with the fruit of the Spirit listed in *Galatians 5:22-23*. Thus were many of the men of the self-defense patrols who had been armed in the early 1980's by President Rios Montt, a powerful Christian leader.

Similarly in the Philippines, the Communist insurgency was overturned when the people armed and organized themselves in self-defense militias (the *Alsa Masa*, it was called). The leadership of this movement came primarily from the Christian community, and it was Christian officers in the army who supported these people.

In South Africa, I have seen the same transforming power of the gospel in Zululand. Many Zulus have come to Christ, and they are the ones living in peace and prosperity. Their pagan neighbors are still enslaved in all the works of the flesh that Paul describes in *Galatians 5*. They live side by side and the contrast is readily apparent. God is a lot more powerful than his creation, including our race. He uses his Spirit to give us eternal life, and this does not depend on whether our parents were from a particular race. In any case, the races all come from one blood, as the Bible clearly teaches. Paul warned the Corinthians: "Do not be unequally yoked together with nonbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" (*2 Cor. 6:14*) The warning is not regarding race. It pertains to mixing spiritual opposites; that is the Biblical doctrine of separation. The apostate Jews of the Old Testament and, among others, the Christian Identity adherents of our day, view the Kingdom of God as racially bound. God does not agree. May God give you the eyes to see the wonderful transforming power that he offers through his grace that is freely extended to all who will take of it. Consider Jesus' offer to the Samaritan woman. She was not "racially pure," but he offered the living water of life to her, and she accepted. She is in heaven right now along with one of the thieves hanging next to Jesus on the cross.

How interesting it is to consider another significance of the episode with the Samaritan woman. Samaritans were not racially pure, and for that they were despised by the Jews of the day. The Samaritans had lost their racial purity when they were carted away by the Assyrians—something God allowed because of their sinfulness. Well, the same thing happened to the Jews. In A. D. 70 the temple was

burned and all the genealogical records of Israel were destroyed with the building. Can you trace your blood line back to Adam the way Christ could? At least you should be able to trace each of your generations to Abraham if you are of ethnic Israel and are going to depend on racial purity. If you cannot do this, you cannot be sure that the "wrong" blood has not spoiled your bloodline. Where does that leave you? Scripture answers this. None of us can be saved—or excluded—by our blood. The only blood that counts is that of Jesus which was shed on the cross. If we depend on anything else than his shed blood to cover us, then we are saying that we are saved by something other than, or in addition to, grace.

I am enclosing some material on skin color from a book by Dr. Gary Parker entitled *Creation: Facts of Life*. He shows that we all have the same basic skin-color agent, melanin, just different amounts of it. He shows how the races come from the one blood that Paul talked about.

America is not in decline because of so-called "race mixing," but because Christians have not been salt and light. We have not been faithful ambassadors of the Lord Jesus Christ, and the result has been the rise of anti-

Christian philosophies. Spiritual purity, not racial purity, is the way to push back the gates of Hell. Christ's triumphant church from all races has been redeemed. I look forward to worshipping God alongside people of all races: "For You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth" (*Rev. 5:9-10*). We don't even have to wait until we are in heaven to have this interracial worship service. And from this service will come the church that reigns on earth.

I implore you to come to this true church of Jesus Christ and accept the free offer of grace paid for by his blood and made effective by his resurrection from the dead.

Larry Pratt, Executive Director, Gun Owners of America (150,000 membership), has held elective office in the state legislature of Virginia and is an elder in the Presbyterian Church in America. Gun Owners of America can be contacted at 1-800-417-1486, web site <http://www.gunowners.org>.

POSITION PAPER NO. 230

Presuppositionalism

By R. J. Rushdoony

Presuppositionalism is a perspective in philosophy and theology whose origins are in several great Dutch thinkers, notably the Dutch-American Cornelius Van Til. Its essential point is that all man's thinking begins with certain axioms of faith, life, and thought which provide him with the essential framework of his world and life view.

Non-Christian thinking has preferred to see its premises, not as derivative but as created by its own mind and reasoning. Greek philosophy posited God only to avoid an infinite regress; there had to be a beginning, and God provided it and nothing more. "He" was not a person, only a limiting concept, an idea. Man did everything.

Charles Darwin was the logical outcome of such thinking. In God's place, he put time and infinite chance as the source of all creation. Presuppositions were replaced with chance variations over a space of vast and endless time.

Of course, Darwin's world of time and chance was rife with hidden and disguised presuppositions, but the great presupposition, God, was avoided in favor of time and chance.

Presuppositionalism tells us that we are not gods, that all our thinking is derivative and subordinate to certain faith premises. If Christian thinking is not presuppositional, it is not Christian because it begins then without God and his word. If we do not begin with the Triune God and his infallible word, we begin and end with another premise which sooner or later governs us. It is not surprising that, as theologies depart from the primacy of God, they depart from belief in the inerrancy of God's word to favor men's judgments upon it. The result is a growing collapse in the churches. Man's word cannot replace God's word without disastrous results. The Bible does not appeal to our rational, judgmental faculties for assent after considered reasoning but to our total being to believe and to obey.

The Bible presupposes that we are God's creation, now dead in sins and trespasses, and in need of his life-giving atonement and word. The Bible speaks to us as recipients, not as judges. It is God's command word, and we are the sheep, not the judges, of his pasture. The Bible tells us that our necessary presuppositions must be that God alone is God, but that, with the tempter, we have chosen to believe that we are gods, with the power

to determine good and evil, and all things else, on our own (*Gen. 3:5*). The basic premise of rationalism is this evil.

If the church is to have a godly future, it must stand on a presuppositionalist faith, one implicit or explicit over the centuries in such men as Augustine, Anselm, Calvin and

others. This has been the faith of the many common believers, a total commitment to God as Lord, and his word as the all-sufficient word. Today, as church-related colleges and seminaries abandon that faith, we must all the more zealously affirm it.

Random Notes, 84

By R. J. Rushdoony

1. I have often thought that I would like to write sometime at length on what is known, somewhat inaccurately, as political science. I would begin, *first*, by pointing out that a civil government, which may at times be at war with other states, is usually or always at war with its own people. It wars against some as criminals, against others as dissidents. It will do this to the people usually in the name of the people. Protection against an enemy state is not so common as protection against its own people who both must protect it and must wage war against it. The state must always be prepared for this internal warfare.

Second, there is a religious reason for this warfare. Man is a sinner, both as an individual and as a corporate being, as a member of a class, a race, a group, or some like entity. As such, he will try to use the state to further his agenda, private or corporate. The state will seek to ally itself with various groups basically to further its own plans, so that it will work to break even those whom it empowers. Thus, the civil scene is one of shifting loyalties to gain a constant good, the empowerment of the state, or its parties, or its constituent members.

Third, the reason for this state of affairs and the incessant warfare is sin. The people are sinners; so too are the parties, the diverse battling groups, and the members of the civil government. Unless sin is conquered, the constant warfare is not. Sin, however, is not a popular target for the state. Moreover, sin, if recognized, is localized in a particular group, race, or class, and the full recognition of this problem then is lacking. The state, as a kind of super-church, is seen only as "the remedy," not as part of the problem.

Fourth, a super-state is no more the remedy than is a super-church. Sin is not abated by conglomerating it but only by confronting and overcoming it by God's grace. But God's grace has no place in political science in our time, and, as a result, this basic problem is neither confronted nor dealt with. Various arrangements will not alter a moral problem.

Fifth, political "science" will not accept the fact that the state being a law order is of necessity a moral order. A moral problem requires a moral and religious answer, precisely the kind of answer the modern state avoids. How can men deal with murder if they will not recognize the morality of the matter? The state, like economics, has too often stripped itself of a moral concern, and it has lost its relevance to its basic sphere, problems of law and order.

Sixth, political science is more concerned with data on civil government than with a moral perspective because it has surrendered to science and abandoned Christianity. The scientific perspective has come to mean the amoral perspective, and the scientific method means stripping the world of life and meaning. Science now too often suffers from its own version of pernicious anemia. Political science is at its best now in giving an historical analysis of the past, and at its weakest in trying to deal with the realities of the political scene.

More can be said, but you can see my perspective.

2. My illness during much of 1998 hurt me most in that I could not attend two family gatherings. The first was my Aunt Kohar's funeral. She died at age 93, as did her three sisters who also died natural deaths, ages 91 to 99. I never called Kohar, which means "jewel" auntie. She was more like my older sister. We went to school together. She always sat next to me at the dinner table, and when I was served foods I disliked, she sneaked them onto her plate to help me. Having lived through the Russian famine, she was ready to help!

The second was our family reunion at my brother Haig's home. He and his wife Vula came here to see me. My cousin Ardson had planned to come then also, but was ailing.

Family life is wealth for me, and I miss the family reunions. Haig and Vula are currently in Kosozo, a war zone, busy with their mission, Macedonian Outreach. In the Southern European war zones, they face perils from the various countries, the United Nations, and thieves. Next year, some of my grandchildren may go with them to help out.

3. I am grateful to those of you who expressed concerns during my long illness. I believe I am definitely better now. Thank you for your prayers.

I am also grateful to those of you who continue to support Chalcedon faithfully. Giving has fallen off in 1998, and we appreciate you faithful ones.

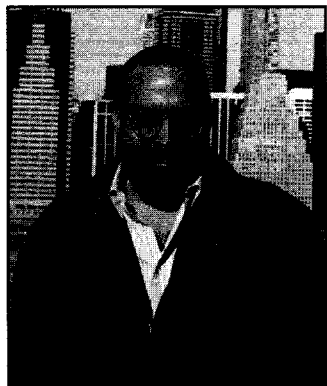
It is interesting that 1997 and 1998 are described as our best post-World War II boom, but bankruptcies are at an all-time high!

4. At the 1998 California State Fair, my granddaughter, April Rushdoony, Mark's child, won her second grand prize, the Golden Bear award, plus a cash award. In previous years, her brother, Isaac Rushdoony, also twice won the same grand prize for his meat birds, poultry.

All I Really Need to Know I Learned in the New Testament (Part 2)

By Steve M. Schlissel

Go, Johnny, Go



The universality of John's Gospel must be read in the light of all I said last month. If it is, many silly controversies could be avoided. For example, when John says, "To all who received Him, to those who believed on His name, He gave the right to become children of God" (1:12), he is not

telling us of a new soteriology, but a new people! John sets this fact in the context of Jewish unbelief. Verse 11: His own pretty much rejected him. Verse 12: But don't let that get you down. That only means that now *anybody* can become "one of His own." Verse 13: It doesn't matter where you were born, in or out of Israel, if you're born of God.

Similarly, John 3:16 sometimes tortures those who take their starting point in election rather than in the covenant. Poor souls! Just read it with all that's been said in mind and there is no need to twist or be twisted. "God so loved the world [not just Israel] that He gave His only begotten Son [his word, his covenant—cf. *Is. 42:6*], that whosoever [not just Jews] believes in Him [apart from circumcision] should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but to save the world [all nations, indiscriminately; not all individuals] through Him [the word of God made flesh]."¹

For our purposes, however, the most important Johannine passage is 12:20-32. Jesus had already performed his most dramatic "sign" (raising Lazarus) and had entered Jerusalem for his final week of ministry there. Some Gentiles want to see Jesus, apparently interested in becoming disciples. Andrew and Phillip tell this to Jesus. Jesus uses this as an occasion to highlight the essential difference between his pre- and post-crucifixion ministries. Jesus replies to the Greeks' request for access, "The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies it produces many seeds."

What a seemingly strange way to answer the door! But not when the New Testament theme is kept in view. Jesus is saying, "It won't be long now. As long as I remain on earth, I am sent only to the lost sheep of the House of Israel. But," he adds, "I, when I am lifted up from the earth, will draw all men [that is, all kinds of men, men from all nations] to Myself."

When the kernel of wheat (Jesus) dies in old Jerusalem and ascends to New Jerusalem, he sends his life-giving Spirit to produce many seeds, enough for the whole world.

Where the Action Is

The Book of Acts, naturally, chronicles the course of this Christ-predicted and Christ-directed covenantal progress. Its first page finds the apostles thinking out of sequence. "Let's talk about Israel," they say. "Let's not and say we did," replies our Lord, "You attend to the work I assign you. Stay here until the Holy Spirit comes upon you, making you into the first batch of 'many seeds' for the world. Then be my witnesses in Jerusalem [all Jewish], in Judea and Samaria [half-Jewish] and to the ends of the earth [non-Jewish]."

In chapter 2, the miracle of Pentecost is illustrative of the New Testament theme: the gospel heretofore spoken in Hebrew will now be spoken in all languages on earth. The curse inflicted at Babel will now be reversed in Christ.²

And that's the story that follows: not of a new God or a new ethic or a new morality, but of the Old Testament God, the Old Testament ethic, the Old Testament morality overtaking Jews (chapters 1-7), then half-Jews (chapter 8), then non-Jews (9-28), gaining entrée to the hearts of men by means of the two-tined message of repentance and forgiveness of sins.

Many questions, of course, were still to be answered. You must remember that until this time, though Gentiles had been welcome to join themselves to the covenant people, to do so as full participants, they had to be circumcised—and then some. Would that continue to be the case? Would the message brought to the furthest corners of the world be, for example, "Good news, everybody! You can join the covenant. *But*, according to Deuteronomy 26, you will become obligated to journey to Jerusalem three times each year"? If that was to be the case, conversion rates—even among travel agents—would have been abysmally low.

No. The gospel to be delivered unto the ends of the earth was a *complete* gospel and a completely *portable* gospel. Some laws governing Israel would change, but none would be abolished. The differences in the New Testament administration are practical differences which have come about because of the inclusion of all nations in the one covenant through Christ. The ethics of Israel, therefore, are not reversed. God does not begin to love what he hated or hate what he loved. Thus Paul, Peter, James, John and Jude, put to rest disputes by simple appeals to any part of God's law-word.³

Even the so-called ceremonial laws fully mature in Christ and become ripe for universal application. Are the laws governing a woman's body abolished when she weds, conceives, bears and nurses? No, they are fulfilled! So too, the older rites and ceremonies are fulfilled in the "New World Order" brought about by Christ's completed work.

Great administrative changes would take place because Christ has appeared as the Temple; Christ himself has performed the work of the Great High Priest (in the order of Melchizedek); Christ himself has become the once-for-all Great Offering. All of these had *always* set forth the Christ-to-come. Apart from his work, they had no efficacy. That is the message of Hebrews. He was in them, preparing the way for himself in history. But now that he has come, and now that he has performed a work sufficient for all the nations of the world, the place of worship, as prophesied by our Lord, would certainly not be Mount Gerizim, nor would it be Jerusalem. Rather the time had now come when Malachi's words would be fulfilled: "My name will be great among the nations, from the rising to the setting of the sun. *In every place* incense and pure offerings will be brought to My name,"⁴ because My name will be great among the nations!"

The Gentile Question

But tell that to the Jews in what we call the First Century. Old St. Pete had trouble comprehending it (*Ac. 10*), but finally got the point: "If God gave uncircumcised Gentiles the same gift as He gave us, who was I to think that I could oppose God?" (*Ac. 11:17*). Others either couldn't or wouldn't get it. And so *the most important controversy* of the New Testament soon came center stage: Must Gentile converts to the covenant first become Jews? Will the covenant after Christ remain provincial or will it go to *all* peoples, requiring of *all* only what God required of Abraham, that he trust and obey? Believers from the Jewish Christian center of power (Jerusalem) went down to a Gentile Christian center of power (Antioch) and said, "Excuse us, but aren't you guys forgetting something? Uh, if you wanna be one with us and our God, get rid of those foreskins." Ouch! The apostles and elders met to consider this question in Acts 15.

This was the \$64,000 question. It would forever affect

the character of the gospel being preached. It is important to understand, therefore, what the question actually entailed. The question was *not* dealing with circumcision *per se*. After all, the assembly determined that circumcision could not be compelled of Gentile converts, yet the first thing we find Paul doing after delivering the decision to the churches, is circumcising Timothy, a half-Jew. No, circumcision, as Paul says later, is nothing, and uncircumcision is nothing. The question was, *must a Gentile become a Jew in order to become a Christian?*

To *that* question, the assembly of Acts 15, guided by the apostles and the Holy Spirit, gave a resounding "No!" It was contrary to the very work of Christ to seek to confine it to the Jewish nation. It was written (in the "Old Testament"!) that Gentiles would "bear God's name," James told the assembly. That time had obviously come. Therefore, let us show consideration for them *and* let them show consideration for the Jews from whence the gospel comes (*Ac. 15:15-21*).

The degree of antipathy held by unbelieving Jews of that time toward Gentiles is hard to measure; it was off the scale. One can get an idea from reading Paul's speech in Acts 21-22. The Jews (by no means the only ethnocentric people in history!) were shouting, "Away with him," until they heard Paul speak their language (*22:1*). He then gave a powerful and explicit testimony to the work of Christ in his life and, amazingly, they listened politely until he reported, "Then the Lord said to me, 'Go; I will send you far away to the Gentiles.'" Bam! That was it. "Rid the earth of him!," they shouted. "He's not fit to live!"

Not fit to live? What was his crime? It was the mere suggestion that God had kind intentions toward those outside the covenant. Why, they reacted even more violently than some modern hyper-Calvinists do at the same thought! Nevertheless it was true. God's grace was on a boundary-breaking course throughout the world. The New Testament records the story of the astonishing covenant-breaking on the part of the Jews and the equally astonishing plan of God: to leave unbelieving Israel in the dust while bringing his holy covenant, bound up in Christ, to the world. Thus the last words of Paul in Acts to the Jews in Rome: "I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"

The Beat Goes On

And listen they did, as the diverse destinations of the New Testament epistles testify. A careful reading of these letters supports our contention that the main difference between the Old and the New is the inclusion of the Gentiles in the covenant *without* requiring them to become Jewish.

The theme of the Book of Romans, commonly thought to be justification by faith, is actually the relationship of Jews and Gentiles in view of Christ's

completed work.⁵ Paul's argument in Chapter 4 is one of the most brilliant to be found anywhere. After proving that Gentiles (1:18-2:16) and Jews (2:17-3:20) stand alike in their need of justification, Paul asks what Abraham's experience was in obtaining justification. The covenant blessings are said to have come to Abraham by faith (4:1-8). Moreover (and this is Paul's entire argument here), Abraham was justified when he was physically still a *Gentile* (in Genesis 15; he wasn't circumcised until Genesis 17). So the father of the Jews was a Gentile when he was set free from sin and brought near to God. He is thus a fit figure to be the *father of all who believe, whether Jew or Gentile*.⁶

Space (again) forbids an elaboration here of the centrality of "the Gentile Question" in the literature of the New Testament, but do read the NT yourself with this theme in mind. For now, let's just summarize the ways in which the administration of the covenant changed, for the nations' good, after Christ's earthly work was completed: Realization, Concentration, Expansion.

Realization

Christ Jesus our Lord is the realization in history of all that preceded him. The "thousand points" of Old Testament light meet in him. As a diamond reveals light in new and stunning ways, so does our Lord reveal the light that was always in the Old Testament. Jesus is the Old Testament in the flesh. John never recovered from the thought: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . WE TOUCHED THE WORD OF LIFE!"

The Word is not abolished in him! Perish the thought! It is made flesh!

Yet we do read in Ephesians that certain laws have been taken up *in that very flesh*, and are not in force as they once were. These are the laws which *externally* (not morally) distinguished Israel from the world. "Now in Christ Jesus you who were formerly far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances [*i.e.* those ordinances which heretofore separated you], that in Himself He might make the two into one new man, thus establishing peace."

We also know that the "laws of approach" (to God) remain as valid today as ever, yet in different forms. No one, for example, can ever hope to be justified without blood. This is the great travesty of post-A. D. 70 Judaism. It is a religion completely at odds with its own premises. For in the Law of the Jews it says, "It is the blood that makes atonement for the soul" (*Lev. 17:11*). This is still true. The message of the NT is that the only blood *ever* required has now, in fact, been shed. "Believe

on the Lord Jesus Christ, our sacrifice, and be saved, all ye ends of the earth!"

Blood is still required. So, too, the Tabernacle-Temple is still most necessary, only now we see it in Jesus, not Jerusalem.⁷ And we need a priest today as much as priests were ever needed—Christians have one! The Great High Priest, Jesus. As our Belgic Confession says, "We believe that the ceremonies and symbols of the law ceased at the coming of Christ, and that all the shadows are accomplished; so that the use of them must be abolished among Christians; yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. . . ."

If "the laws of approach" remain alive, how much more that moral code revealed as the perfect expression for man of the Divine mind on justice? We could not do good without it! The Heidelberg Catechism reminds us that good works are "only those which proceed from true faith, and are done according to the Law of God, unto His glory, and not such as rest on our own opinion or the commandments of men."⁸

Concentration

With the realization of all things in Christ, we find a concentration of form in the New Testament period, along with the introduction of *bloodless* rites.⁹ The Westminster Confession expresses it this way: "*Under the gospel, when Christ, the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the new testament.*"

Here is what you read in the New Testament: Jesus Christ has realized all the Old Testament threads. Everything is a tapestry in him. Without him they are just threads—in him they form one gorgeous whole. And now that he has come and done the work, the Gospel can expand and go to the rest of the world.

Expansion

Which brings us back to where we started. It's realized in him, condensed in form, then distributed *to the world*. All I really need to know I learn in the Old Testament. But I need to know it in the form in which it is found in the New Testament.

¹ Your donation, if it is simply humungous, entitles you to request our sermon entitled, "Is John 3:16 the Greatest Verse in the Bible?" (Yes, we answer in the affirmative.)

² All attempts at global reconciliation apart from Christ are necessarily anti-Christ. He is the only way appointed by God.

³ *e.g.*, 1 Cor. 14:34; 1 Pt. 3:10-12; James 4:6; 1 Jn 5:3; Jude 7.

⁴ *viz.*, God will be acceptably worshiped around the world.

⁵ *The Mystery of Romans* by Mark D. Nanos, Fortress Press,

1996, is a provocative and fresh look at the structure and theme of the book; a must read, whether or not one agrees with Nanos' conclusions. Fascinating!

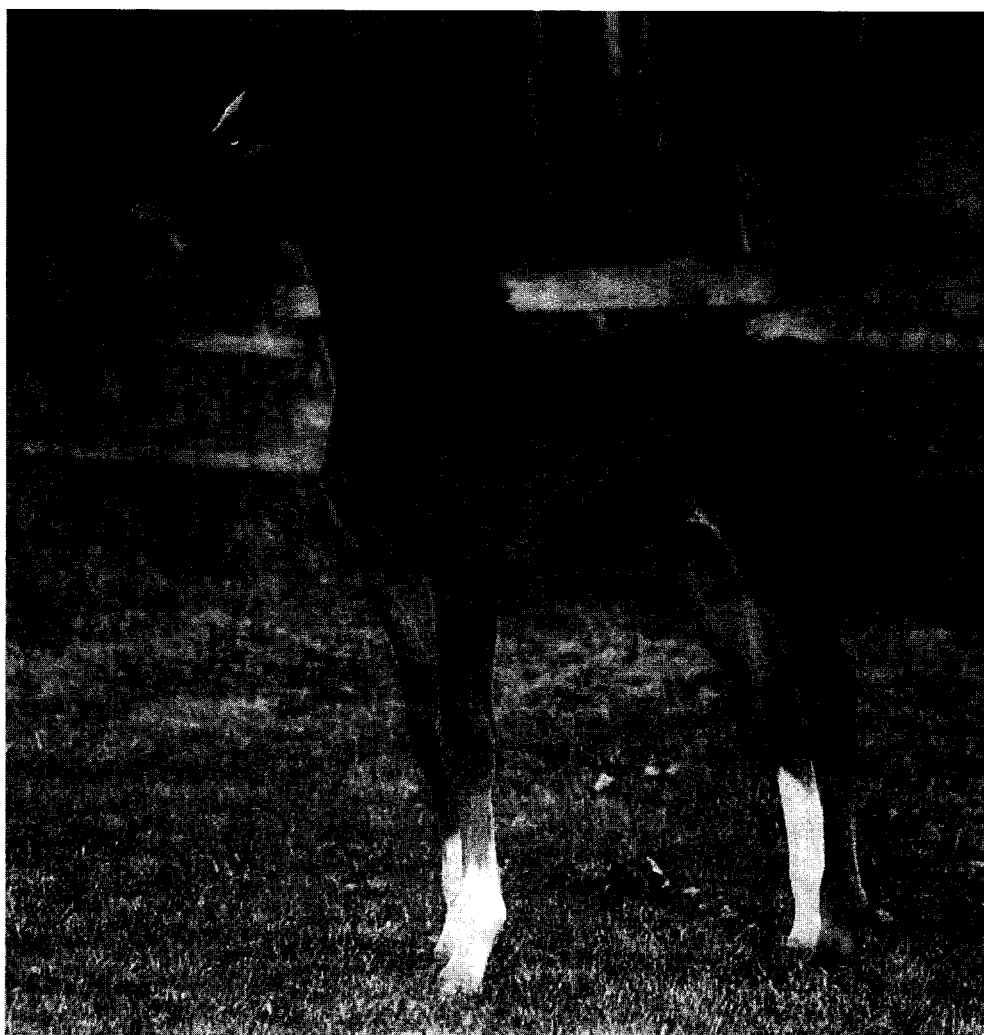
⁶ It is worth noting that Paul's argument in Romans 4 is a powerful justification for the baptism of covenant infants. Antipaedobaptists typically argue that infant circumcision was OK because it only made you part of a physical people, but baptism is a sign and seal of a spiritual reality which must precede the rite. Paul, however, says that circumcision was for Abraham "the sign [and] a seal of the righteousness that he had by faith" (v. 11). Thus, Abraham *first* believed *then* received the sign. His progeny, however, *first* received the sign, *then* were under obligation to believe. If the order in the Old was spiritual reality (faith), then sign (circumcision) for adults entering the covenant, but sign then faith for those born in the covenant, that order ought to be regarded as perfectly reasonable in the New administration.

⁷ John 2:18-22.

⁸ Q&A #91.

⁹ A strong proof of the truth of the Christian religion as against rabbinical Judaism. For Judaism, the rivers of blood found in the Old Testament just suddenly, and without Divine explanation, cease! The New Testament, on the other hand, explains that the end of blood rites was in no way arbitrary. On the contrary: the real blood, of which all other blood was a mere witness, was shed by the Son of God unto a complete remission of all his people's sins.

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.



The colt Chalcedon, an Oldenburg owned by the Dr. Mark Dion family of Minnesota, supporters of Chalcedon (the foundation). The sire of Chalcedon (the colt) is Cimmaron; the dam is Wiebke.

Chalcedon Vision Statement

Chalcedon labors to articulate in the clearest possible terms a distinctly Christian and explicitly Biblical solution to the prevalent evils of the modern world. Our objective is nothing short of setting forth the vision and program for rebuilding the theological fortifications of Christian civilization. These fortifications have been eroded by the forces of humanism and secularism over the past three centuries. We are not committed, though, merely to reproducing a glorious Christian past. We work to press the claims of historic Christianity as the Biblical pattern of life everywhere. We work for godly cultural change across the entire spectrum of life. We strive to accomplish this objective by two principal methods.

First, Chalcedon is committed to recovering the intellectual foundations of Christian civilization. We do this in two main ways. Negatively, we expose the bankruptcy of all non-Christian (and alleged but compromising Christian) systems of thought and practice. Positively, we propose an explicitly Biblical system of thought and action as the exclusive basis for civilization. Only by restoring the Christian Faith and Biblical law as the standard of all of life can Christians hope to re-establish Christian civilization.

Second, Chalcedon is dedicated to providing the tools for rebuilding this Christian civilization. We work to assist individuals, families, and institutions by offering explicitly Biblical alternatives to anti-Christian ideas and practices. In this way we guide Christians in the task of governing their own spheres of life in terms of the entire Bible: in family, church, school, vocation, arts, economics, business, media, the state, and all other areas of modern life.

We believe that the source of godly change is regeneration by the Holy Spirit, not revolution by the violence of man. As God regenerates more and more individuals, and as they reorient their lives and areas of personal influence to the teachings of the Bible, He employs them to advance His kingdom and establish Christian civilization. We believe that God's law is the divine pattern of sanctification in every area of life, but it is not the means of justification; man is saved by grace, not by law. The role of every earthly government—including family government, church government, school government, vocational government, and civil government—is to submit to Biblical law. No government in any form can make men Christians or truly obedient; this is the work of God's sovereign grace. Much less should civil government try to impose Biblical law on an unbelieving society. Biblical law cannot be imposed; it must be embraced.

A guiding principle of Chalcedon, in fact, is its devotion to maximum individual freedom under God's law. Chalcedon derives its name from the great ecclesiastical council of Chalcedon (A.D. 451), which produced the crucial Christological definition of Jesus Christ as God of very God and Man of very man, a formula directly challenging every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; only Christ may announce that "All power [authority] is given unto me in heaven and in earth" (Matthew 28:18). Historically, therefore, the Chalcedonian creed is the foundation of Western liberty, setting limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of all human freedom (Galatians 5:1). Consequently, we oppose top-heavy, authoritarian systems of government which are, by definition, non-Christian. We advocate instead a series of independent but cooperative institutions and a highly decentralized social order.

Chalcedon is an educational institution. It supports the efforts of Christians and Christian organizations to implement the vision of Christian civilization. Though unapologetically Reformed, Chalcedon supports the kingdom work of all orthodox denominations and churches. Chalcedon is an independent Christian foundation governed by a board of trustees, Christian men in accord with Chalcedon's vision statement. The foundation is not subordinate to the authority of any particular denomination or ecclesiastical body.



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P.O. Box 158
Vallecito, CA 95251

Phone (209)736-4365 or Fax (209)736-0536
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Chalcedon derives its name from the great ecclesiastical Council of Chalcedon (A.D. 451), which produced the crucial Christological definition: "Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man . . ." This formula directly challenges every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; Christ alone can announce that "All power is given unto me in heaven and in earth" (*Matthew 28:18*). Historically, the Chalcedonian creed is therefore the foundation of Western liberty, for it sets limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of true human freedom (*Galatians 5:1*).

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