

CHALCEDON

No. 406, MAY 1999

Report

THE HIGH CALLING OF CHRISTIAN MOTHERHOOD

R. J. Rushdoony on the Family

Andrew Sandlin on the *Coup de Grace* to Feminism

William Einwechter on "Keepers at Home"

Andrea Schwartz on Dorothy Rushdoony

Maureen Dahl on the Biblical Model of Midwifery

Plus . . .

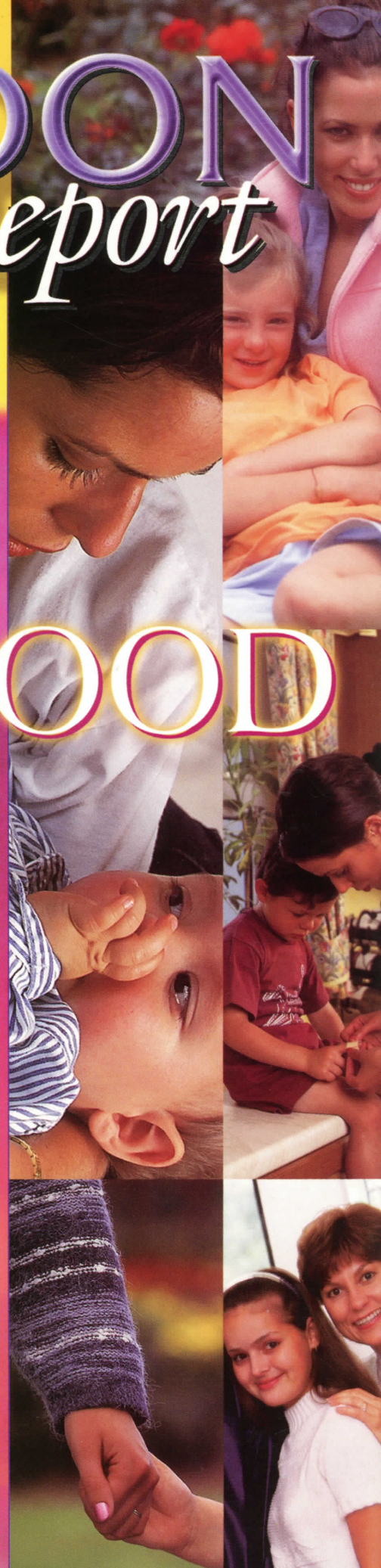
Walter Lindsay on Using Cautious Words About Y2K

Joe Morecraft on a Church Blazing with Vision

Steve Schlissel on All I Really Need To Know About Worship . . .

I Don't Learn from the Regulative Principle

. . . 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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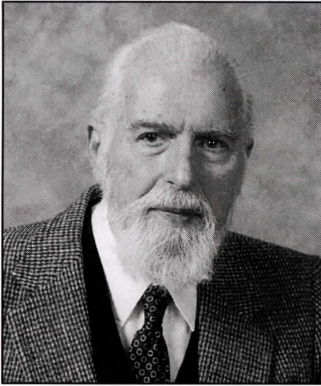
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The Family

By Rev. R. J. Rushdoony



In the twentieth century, we have seen three new observance days added to the Christian calendar: Mothers Day, Fathers Day, and, to a lesser degree, Childrens Day. These days are not without good reason. However, in the earlier years of this century, some opposed all three as non-Biblical. Their position

was that these observances were non-Biblical and too individualistic, that a better vein would be *the family*.

Scripture has much to say about the Biblical family. At least three of the Ten Commandments protect it: Honor thy father and thy mother; thou shalt not commit adultery; thou shalt not covet thy neighbor's wife. Biblical law requires the dowry, a sizeable amount, as the wife's protection against abandonment. This protected the girls in a family, in that the bridegroom had to accumulate considerable wealth before marrying to provide a dowry. Godly sons were protected by an inheritance; the oldest godly son received a double portion to enable him to care

for his parents; lacking sons, daughters could inherit a man's assets.

This system protected Jewish families over the centuries when they were without a state or a synagogue. It is needed now to advance Christian civilization.

Since the family is the focus of three of the Ten Commandments, it seems strange that it is so much neglected in preaching and teaching. Strong Christian families make for not only a strong church but also a strong civilization.

Some scholars have called attention to the fact that at times not only has the church been anti-family, but especially the state has been so as well.

If we want to honor mothers, we need to begin by honoring the family as required by God. The family under God is a very great blessing. It is a testing ground for our faith, as well as the locale of true happiness. The family is not a rival to the church, but a basic aspect of its life and work.

God's *law* indeed *requires* that mothers be honored, but they are best honored when we heed and obey all of God's law, in particular his laws concerning parents and the family. Families are a key aspect of God's creation plan and purpose, and we honor God when we honor his law and his ordained order. Mother and fathers are clearly a part of his order.

Conference Cancelled

The conference previously scheduled for June 19 at the Church of Christian Liberty in Arlington Heights, Illinois has been cancelled. However, Andrew Sandlin will be speaking in the area on June 20. See page 36 for details.

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The Coup de Grace to Feminism

By Rev. Andrew Sandlin



Listen very carefully. Go right away to your web browser and locate amazon.com. Find the book, *Domestic Tranquility: A Brief Against Feminism* by F. Carolyn Graglia and order it (Spence Publishing Company, 0-9653208-6-3 ISBN). When you order it, spend several days (or, if possible, several hours)

reading it straight through. Why am I so excited about this book? Because it is *the* definitive refutation of modern feminism. At 418 pages, including endnotes, it is a comprehensive exposé of the modern feminist movement; if the reader is not persuaded by the extensive evidence Graglia presents, he (she!) is most likely devoted to the ideology of feminism in a way which cannot be shaken by overwhelming, cogent evidence.

“Willing Accomplices”

Graglia shows that modern feminism began in the 60s with an assault on homemaking, fueled by the notion that a woman’s value is determined by her productivity in the marketplace. This attack really had nothing to do with a desire for sexual equality, but simply with defining equality in a new and different way. Graglia notes that men were “willing accomplices” in the feminist program and that the androgynous culture is as much the cause as it is the effect of modern feminism. Not surprisingly, “With scarcely a whimper, many males accepted the new androgyny and capitulated to the new feminist demands which have impaired their earning ability” (40). In fact, “the male retreat from commitment to marriage and family . . . must be counted as one of the primary causes of the female discontent that revived the feminist movement” (62). Graglia’s therefore is “an equal opportunity destroyer”—the attack is on unfaithful men, and not merely sinful women.

Hatred for the Family

Homemakers were mercilessly attacked as ignorant, slavish, parasitic baby machines. Feminists attacked the “traditional bourgeois family” which allegedly preserved a patriarchalism and kept women in servitude. The family was looked upon as in need of the direction of “experts,” a conviction reflecting the pattern of social engineering to which feminists looked as a tool to accomplish their

ideology. This involves a war against God’s creation pattern: men and women are seen to be simply different “genders.” They are fungible, *i. e.*, interchangeable. In other words, there is not a substantive, natural difference between men and women; therefore, the roles and responsibilities can be readily interchanged. A key to the feminist ideology is the conviction that sexual differences are merely social conventions; they are not rooted in God-given and -created ontology itself. Graglia demonstrates the feminist endorsement of promiscuous sex: “By convincing women to mimic sexual promiscuity, feminists have taken a giant step toward achieving the goal most crucial to their success: convincing women and society that sexual differences are unimportant” (156). This was a shrewd move on the feminists’ part, since, “The male revolt against the breadwinner ethic could have respectable sex without marriage only if society changed the standards by which female sexual behavior was judged” (157). In other words, promiscuous sex was employed to entice men away from the idea that they were responsible to provide for and protect a woman and her children. Therefore, “in their desperation to be like men, feminists encouraged women to imitate the limited male sexuality of a biological contribution and satisfaction that is confined to a brief, copulatory act of ejaculation” (158). In essence, Graglia notes, *feminists wanted all women to become prostitutes*. In promiscuous sexual activity, sex becomes little more than an economic arrangement: feminists “argue that females should feel the same undifferentiated lust for males that males feel for females” (160). The delightful sexual relationship within marriage tames men, but it also preserves the “traditional, bourgeois family” which feminists despise; therefore, promiscuous sex in the hands of feminists is an instrument for breaking up the family. Sex then quickly degenerates into nothing more than anomaly: “Deprivation of female chastity is always grounded in the denial of a symbolic or metaphysical [religious] dimension to the sex act” (165).

“Feminism’s Totalitarian Impulse”

Graglia recounts “feminism’s totalitarian impulse,” the fact that far from desiring to furnish an “option” for women, its success depends on employing raw statist power to justify its ideology, just as Marxist socialism does—and, of course, the success of feminism is difficult to conceive apart from state socialism: “Western feminism is one of the last strongholds of the collectivist viewpoint. Like collectivists, feminists are committed to imposing their own view of the common good on society. They have well-

defined goals and division of the new androgynous man and woman to be created by remolding society through so-called reforms that are the antithesis of spontaneous growth" (271). Mrs. Graglia shrewdly notes:

Whether or not the goal of sexual equivalence is desirable or possible, there is serious doubt that destruction of the traditional, bourgeois [*i. e.*, Christian!] family is consistent with continuation of a free market economy.... Because the cost and inefficiencies inherent in a socialist economic structure usually require full-time employment of both mother and father outside the home, it is doubtful that any substantial number of traditional families can long be maintained in highly socialized economies. (275-276)

In plainer words, socialism serves the feminist ideology quite well, since it requires the break-up of the Christian family. Graglia thus issues a stern warning to many within the conservative camp: "Libertarians and other economic conservatives should realize that by rejecting traditional conservatism's pro-family cultural premises, they are aligning themselves with the cultural values of modern liberals" (277). Of the free market economy, Graglia notes, "Among its other benefits, this is the only economy that has ever produced enough wealth in an advanced industrial society to support a large female population sufficiently freed from labor outside the home that it will *willingly* chose a high rate of reproductivity" (279). In short, the free market economy creates the wealth necessary to sustain a large number of women's decisions to bear children, stay at home, and be a "traditional" Christian homemaker.

On Mothers and Markets

In what must surely be one of the most insightful observations in this deeply insightful book, Graglia states:

Bureaucracies are more hospitable to the effete, androgynous male who fits the feminist mold of manhood. Women, on the other hand, are generally as well suited to bureaucratic action as they were suited, when young girls, to the largely female-administered elementary school which ... rewarded all the behaviors that come so easily to most of us who were little models of self-control and stress-less conformity. While usually more risk-adverse than men, women will, with bureaucratic sanction, happily cast a wide net in deploying their aptitude for nurturing, caring, and empathy to organize and direct the lives of others. Being willing and often very competent to institute and enforce a minute regulation of other people's affairs, women thrive in the security of a bureaucracy, the bastion of females and feminized males. (281)

The great danger of women in leading roles in the marketplace is that they want to treat the market as though it were a family. But the market is not to be

"mothered." Children are to be mothered. Success in the marketplace is associated with bold, innovative, entrepreneurship, which is the opposite of the God-bestowed gifts to women. Their call is to care for husbands and to nurture children, and these distinctive qualities cannot be successfully transferred to the marketplace. Unfortunately, as Graglia notes, women can work quite effectively in a bureaucracy (which is almost always inimical to the marketplace), as can feminized males. Graglia sees that the feminization of the marketplace is accompanied by an attack on rugged individualism, bold leadership:

The view that individuality is a feeling and must be subordinated to group action is antipathetic to free market capitalism and integral to totalitarian collectivism; it was part of the bedrock on which the Soviet Union built its economic disaster. Insofar as the traditional bourgeois family was a precondition of free market capitalism, the family's decline could be expected to result in a work force apprehensive of individuality and receptive to an emerging welfare state socialism (282).

Therefore, "defense of the traditional family must also be seen as a defense of democratic capitalism" (289).

The "Tangle of Pathology"

Graglia goes on to document the "tangle of pathology" to which modern feminism has contributed: divorce, illegitimacy, teenage pregnancies, poverty, crime, suicide and other maladies among children and adolescents, working mothers and declining birth rates and the diminished male. She demonstrates how feminism has assaulted young black males. The welfare system which feminism supports as a subsidy of immorality simply dismisses black males: "except for the task of impregnating females, today's black ghetto males have become largely expendable" (310)—largely because of feminism.

Graglia relates how successfully feminism has defeated its own stated purposes—helping women. By vigorously supporting "no fault" divorce, feminists have rendered financially vulnerable any woman who decides to stay at home and rear children for a husband. He can readily divorce her, and she is without any financial recourse. Of course, this is precisely what feminists want—they do not want women dependent on men. Thus, no-fault divorce is an encouragement to dismiss the Christian family.

Feminist Hypocrisy

Strangely, modern feminism has made an about-face since the 60s and 70s—when one of its chief tenets was "free love." Promiscuous sex was originally designed to break up the traditional Christian family, but easily ended in women's being looked at as little more than sex objects. Strangely, however, today feminists in general are opposed to pornography, and we here observe the collision between two feminist premises: on the one hand, women should

not be subjected to the “servitude” of the patriarchal family and, on the other hand, women should not be looked at as sex objects. It apparently did not occur to the original modern feminists that these two notions could ever come into conflict. One of the recent divisions within the feminist ranks shows that Camille Paglia’s vision (in *Sexual Personae*, for instance) which stresses the sexual power of women is gaining a greater foothold among modern women who do not mind being sex objects as long as they are “liberated.” This, however, is anathema to other, more “traditional” feminists who simply want to liberate women from men. Thus, Graglia concludes:

In what sense, one must wonder, can contemporary feminism be said to have advanced the position of women in our society when it supported no-fault divorce, the sexual revolution, and the glamorizing of market production at the expense of domesticity, all of which have led to broken marriages, mothers who are devalued and abandoned, and young women who are regarded

as the trophies—of either the bimbo or brainy variety—that advertise men’s success? (319)

Graglia’s tome is not merely a statement of philosophical conflict, however. She presents incontrovertible evidence overthrowing the feminist mythology on everything from the conviction that pre-60s women were unhappy with their role as homemakers and therefore desired “liberation,” to the notion that working women worked because they *need* to work to support the family. To the contrary, she notes that the vast majority of pre-60s women were quite satisfied with their role as homemakers, and the vast majority of working women—and especially those women who return to an outside job most quickly from childbearing—are in families with an income significantly higher than that of stay-at-home-mom families. Clearly, it is not economic necessity that is pushing most women into the marketplace; rather, it is ideological *perversity*.

This is a scintillating, stunning, iconoclastic book to which a short review such as this simply cannot do justice. Get the book and read it.

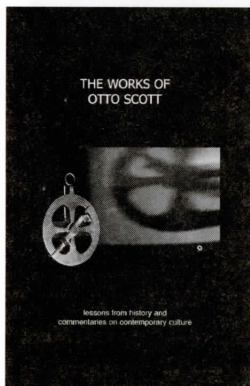
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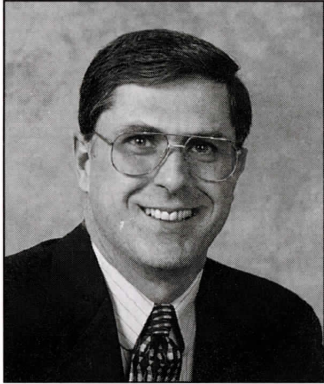
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Making Known God's Truth

By Rev. Mark R. Rushdoony

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. (Is. 38:19)



Humanism is the worship of man. It is the belief that man is supreme and hence autonomous. It can lead to the extremes of anarchy, where every man is supreme, to statism, where the collective voice of men is supreme, or to many variations between the two. It stems from

our parents' desire to "be as gods, knowing good and evil" (*Gen. 3:5*). It has been a strong trend in human thought throughout history because man, as a rebel against the true Sovereign of the universe, desires to declare his own autonomy. Man the sinner wants to say about some area of his life, "I am in charge." Pelagianism, semi-Pelagianism, Arminianism, and other ideas are thinly veiled guises by which humanism has been brought into Christianity. All these views share the idea that man—not God—ultimately decides his destiny.

The great opponent of human autonomy in the church was John Calvin. Instead of free will, Calvin taught man's will was freed to repent and believe by the regenerating power of the Holy Spirit.

Belief in human autonomy continues to be the predominant thinking in Christianity in the West, however. This has had definite consequences in the understanding of the Faith and in the instruction of our children, which is our primary concern in this article.

Human autonomy in salvation is inconsistent with covenant theology, the belief that God's promises were not merely to individuals but to families ("thy seed after thee"). The old covenant rites (circumcision and Passover) involved children who were to be included as partakers of the promises to "thy fathers before thee." The Hebrew people themselves were referred to as the children of Israel (Jacob). The expansion of the promises to the gentiles must therefore be taken as an expansion of the covenant promises to the larger, more inclusive heirs of Abraham. Believers are not only, after Paul, the children of Abraham, but part of greater covenant promises as the adopted children of our Heavenly Father and joint heirs with Jesus Christ.

The covenant does not deny the sin nature of those within its scope, however. It is not a substitute for profession of faith, but it does involve an understanding of how we view God's promises to believers and how we convey those promises to our children. We must not deal with children of believers as autonomous decision-makers who must rationally decide for themselves matters of eternal consequences. They are to be instructed in the things of God as they are to be instructed in an understanding of the principles of gravity. For example, we do not wait until children are ready to understand gravity, inertia, and the acceleration of falling objects before saying, "You must not jump off the bunk beds." In time such instruction is valuable and necessary, but they must understand rules and limitations before any understanding is even expected.

It is the same with the laws of God. Children must be taught "do's and don'ts" before they can even understand right and wrong. Thinking of our children as covenant children makes such an approach natural. We want our children to have the same attitude toward violating God's commands as they would jumping off a cliff. We want them to think, "Only a fool would do that!" If we assume man is the autonomous decision-maker we must assume that decision cannot be made anytime before some vague "age of accountability." The child is then viewed as being in a "holding pattern" prior to that time. Grace is thus denied when reason is exalted. Failing to heed the basic rules imposed by the limitations of gravity will likely cause a child great physical harm before he understands physics; failing to heed the things of God will likely cause his sin nature to run rampant to his spiritual harm.

The Scripture speaks extensively of the parents' responsibility to instruct covenant children. In the year of jubilee the entire law was read to "men, and women, and children" and foreigners "that their children . . . may hear, and learn to fear" (*Dt. 31:12, 13*). When Joshua read the law after the destruction of Ai, we are told all were assembled, even "the little ones" (*Jos. 8:35*). The father was commanded to prepare an answer for the children as to the meaning of the Passover (*Ex. 12:26*); and he was told to "show thy son" the meaning of the feast of unleavened bread (*Ex. 13:8*). He was to teach God's commandments to his children (*Dt. 11:19*) during everyday activities, such as sitting, walking, resting and rising (*Dt. 6:6-9*).

David invited, "Come ye children, hearken unto me: I will teach you the fear of the Lord" (*Ps. 34:11*). Solomon said his proverbs were to give "to the young man knowledge and discretion" (*Pr. 1:1*), because we must

“Train up a child in the way he should go and when he is old, he will not depart from it” (*Pr. 22:6*). And Paul, having glorified God for the faith of Timothy’s grandmother and mother reminds him that “from a child thou hast known the holy scriptures” (*2 Tim. 3:15*).

A tragic result of the belief in human autonomy in salvation and the denial of the covenant of grace is that this false idea carries over into all areas of the Faith. Thus, more often than “Thus saith the Lord,” we hear, “I think. . .” But understanding the Faith in terms of the covenant presupposes God’s grace. Our duty to our children then is to teach them about God’s grace in saving sinners, not their own prerogative. Thus we must teach “Both young men, and maidens: old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven” (*Ps. 148: 12-13*). Perhaps no better exhortation can be given to begin this at the earliest age than was given by Isaiah: “Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept; line upon line, line upon line; here a little and there a little” (*Is. 28:9-10*).

A further indication that the covenant is to be viewed as carrying promise to and hence a responsibility toward young children is the references in Scripture to multi-generational faithfulness. God tells us to speak his words “in the ears of thy son, and of thy son’s son” (*Ex. 10:2; Dt. 4:9*). “For he established a testimony . . . he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children” (*Ps. 78: 5-6*). “Tell ye your children of it, and let your

children tell their children, and their children another generation” (*Joel 1:3*). We must believe and instruct our children and grandchildren that we serve not just our own personal Lord and Savior (though he is that) but “the God of all the families of Israel” (*Jer. 31:1*).

Teaching the covenant is not a guarantee of God’s regenerating grace. Teaching God’s salvation does not do what only the Holy Spirit can do. There were many examples of faithlessness under the old covenant as there are in the new covenant in Christ’s blood. Teaching the covenant must always presume God’s sovereignty in man’s salvation. Israel reduced the covenant to salvation by racial descent from Abraham. Those who have professed covenant theology have also at times acted as though belonging to a good church and praying before meals would convey the covenant promises to their children. They do not. Salvation is only of God’s grace, but our greatest weapon against Satan is the word of God which does not return unto him void. The education of children must begin with the rudiments of the Faith. We must meet the challenge of Isaiah—“the father to the children shall make known thy truth.”

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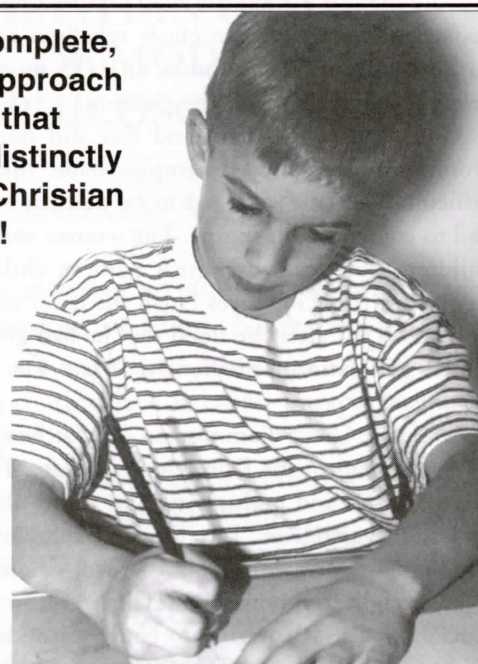
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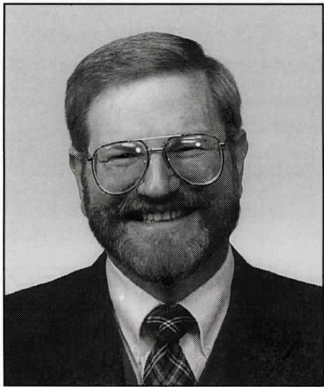
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Children as Instruments of Dominion

By Rev. Brian M. Absbire

Dominion and Commission



God created man for dominion, to act as his vice-gent over creation, governing and ruling it for his glory (*Gen 1:28ff.*). The Garden in Eden was a pilot project, begun by God but then entrusted to man to tend and care for. As Adam's family

grew, they would have eventually moved out of the Garden, extending its beauty, harmony and order over the rest of the earth. Even Adam's sin can be seen as an attempt to exercise dominion, albeit by ungodly means. In his own time, God himself would have raised up Adam to know good and evil. But such knowledge would be the result of Adam's proving himself by diligent labor and faithful service. But instead of service, Adam chose rebellion against God's authority, wanting dominion on HIS terms, and thus brought judgment upon the creation.

God's curse on Adam and Eve did not negate the Dominion Mandate; it simply made the task more difficult. The land still had to be tended, but now man had to contend with thorns. The woman would still bear children, but now with great pain in childbirth. It is significant that God gives Noah the exact same mandate in Genesis 9:7 after the flood that he had given to Adam many generations previously. *Man was created for dominion.*

Even the Great Commission of Matthew 28:19-20 is a re-statement of the Dominion Mandate. The means of being fruitful and multiplying and filling the earth now includes evangelism. But the end remains the same. Through the preaching of the Word, whole nations are to be brought to submission to Christ. (How sad that this crucial passage is so often so badly misunderstood. The Great Commission commands us to disciple NATIONS, not individuals!). As those nations convert to faith in Christ, and are discipled to obey him in all things, his rule and dominion are spread throughout the earth.

Inescapable Dominion

Dominion is therefore an integral part of man's nature and is inescapable. The only question is whether

dominion will be sought for the right reasons and by the right means. If Christians do not seek dominion by pressing the claims of Christ Jesus in all areas of life, and instead withdraw into a religious ghetto, ungodly men will seek dominion in our place. All of human history can be interpreted in light of ungodly men's seeking to fulfill the Dominion Mandate in ungodly ways. Wars, conquests, political, economic and social tyranny are all the attempts of ungodly men to unlawfully exercise dominion over others. And since sin always brings death, ungodly dominion invariably leads to disaster (*cf. Dt. 28:1ff.*). When Christians fail to exercise godly dominion, they simply create a vacuum that ungodly men fill with wickedness. Let there be no misunderstanding here: ungodly men do not build free, prosperous or safe societies. Inevitably, when the ungodly take dominion, the average man loses his wealth, his family and his freedom (*Rom. 1:20ff.*).

Many Christians fear the word "Dominion" because they have been so influenced by humanism that they understand the word only in humanistic terms. For the ungodly, dominion equals domination: a top-down imposition of power over others against their will. Hence, many Christians think that to exercise dominion means revolution, violent attempts to gain political power, or oppressive governments. Since they rightly reject such concepts, they also reject any sort of dominion, withdrawing into the personal, subjective areas of life, literally leaving the world to go to Hell.

But godly dominion is achieved through godly means. We do not preach violence or revolution, because revolution is by its very definition antithetical to the gospel. Adam was the first revolutionary when he rebelled against God's law. Eating the forbidden fruit was an attempt to gain knowledge, power and dominion through a revolutionary act, rather than earning dominion through faithful service. Christian dominion, rather, MUST result from Biblical truth. Mark 10:45 is clear—power comes to those who serve. Christians will be GIVEN dominion, when we demonstrate that we are capable of handling it. We EARN dominion by being faithful in little things and then God will grant us dominion over greater things (*e.g., Mt. 25:21*).

Dominion and the Christian Family

Character transformation begins with the Christian family. As Rushdoony notes, the family is a child's first school, church and state. It is within the context of the family that we learn the basic skills that will eventually

lead to social, political and economic dominion. In the home we learn diligence, discipline, hard work, responsibility, morality and character. The Scriptures are clear that if a man cannot manage his own household, he cannot manage the household of God (*1 Tim. 5:5*). If he cannot manage the church, then he certainly cannot manage the state. Hence a true restoration of Christian civilization begins with learning how to run our families properly. Once we have demonstrated faithfulness here, we can expect God to grant us increasing responsibility in the broader society.

Hence the key to national transformation is found in the Biblical means of the Dominion Mandate; we are to be "fruitful and multiply, to fill the earth and subdue it." Please notice the sequence here. We will subdue the earth when we have been fruitful and multiplied. Now it can be reasonably argued that this multiplication must include more than natural generation; we also multiply through evangelism. But the point here is that we have God's own promise that he will bless our covenant seed (*Ac. 2:38-39*). As Christians take the Dominion Mandate seriously, as they enjoy the blessings of marital love, normally speaking (and with exceptions duly noted) God will grant us children, many children, children of the covenant. And as those children grow up in disciplined, godly homes, and develop their callings, and marry other covenant children, and faithfully serve their Lord, they too will be blessed with many covenant children. Generation by generation, the principle of compound interest works in our favor. Over time, God will bless Christian families with many offspring who will eventually multiply and fill the earth.

It was God's great promise to our father Abraham that he would be the father of many nations (*Gen. 15:5*). Through one man, he created a family that within just a few generations became a mighty nation. With the coming of Jesus, many nations were adopted into Abraham's family and began to spread throughout the earth. Generation by generation, God is multiplying his people. The ungodly, on the other hand, actively destroy their future through birth control and abortion. This is God's judgment on them even as it is a guarantee of *our* future. Even though Christians are presently outnumbered and oppressed, eventually, if we just value our children, train them, and resist the modern temptation to limit their number, within just a few generations, we could exercise dominion over the entire nation (see my Chalcedon article "A Reconstructed View of Evangelism").

Hence Biblical dominion requires a future orientation and a willingness to sacrifice our own personal peace and prosperity for the sake of generations yet unborn. It means we look not just to our own desires and expectations, but to a time yet to come when the whole earth will be full of his glory. This is not a new idea. Most Americans can trace their ancestry to immigrants who

gave up everything in the Old World to move to America. Very few of that first generation achieved the "American Dream." Often, their living conditions were initially worse than what they had left behind, as they carved a new life out of the wilderness. But our ancestors moved here not just for their own personal comfort, but because of their commitment to their children, and grand-children and great-grandchildren's future. They sacrificed everything to give their posterity a future and a hope. And because of that sacrifice, their children built on their parents' work and created the freest, most prosperous and godly nation in history.

If we want to reclaim what we have lost, we must first reclaim the dedication of our ancestors and their vision of godly dominion. Our children are our arrows into the future. Through them, we have the ability to shape the direction of American culture for the next thousand years. Yes, it means personal sacrifice and perhaps even a lower standard of living than that of the average American two-income family that sends its children into the citadels of humanistic public education. But our sacrifice *now* could mean the restoration of a genuine Christian civilization here and the evangelization of the entire world.

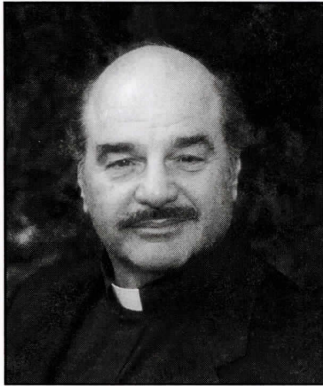
Of course, this requires us to have a different view of the family than is common in even broad evangelical Christian circles. God does not give us children as an experience to be had, or as a means of reliving our own childhood. Instead, he entrusts his covenant children to our hands, that we might love them, teach them and prepare them for victory. They are his warriors, and it is our duty to equip them to exercise dominion in his name, by his means. We have to protect them from being propagandized by humanism: we give them a genuine Christian education. We have to equip them spiritually, so we catechize them and conduct consistent family worship. We must prepare them for their callings, give them Biblical models of godly masculinity and femininity, leave them an inheritance, etc.

Most importantly, we must give them a future orientation. We do not live just for ourselves, but for the thousands of generations yet unborn. We cannot escape the Dominion Mandate. If we do not prepare our children for dominion, the humanists and God-haters and idolaters will exercise dominion in their place. The God-haters will continue to rebel against him and bring his judgment down on their heads and society will grow more wicked, more corrupt and perverse. And to a large extent, it will be our fault.

Generations to come will look back to our day and rise up and bless our commitment to dominion, or they will curse us for what we could have done but would not do. Our children are the means God has given us to exercise victory and dominion in the earth. We must ask God to give us many of them. We must love them. We must train them. And we must prepare them for dominion.

Bottom Feeders Now—Bottom Feeders Later!

By Rev. Ellsworth McIntyre



I have listened to Mothers Day sermons for more than a half century. They all sound somewhat like this:

As mother has loved you, so love your neighbor. If your mother has passed on, she sits on the ramparts of heaven, praying and watching

today. Won't you come forward when the music starts, while heads are bowed and no one is looking around? Come to Jesus today. You know it's what your mother wants you to do. Repent of rejecting God's unconditional love today and yield. God loves you. Your mother loves you. Come forward today.

None Now, but Everyone Later

These sermons produce tear-stained faces and lots of money in the offering plates. Who could object? None now, but everyone later! At the judgment bar of God, millions of souls robbed of a long, healthy, and prosperous life will point a finger at the pastors who taught sentimental rubbish for sound doctrine. For generations in America, pastors have taught little girls that uncritical, unconditional love is the answer to all problems. The churchmen have taught them to really, really love sincerely, as sincerely as the giant big-mama-god in the sky and everything will turn out all right.

I have spent a lifetime working with mothers, and I can assure you that a growing number of today's mothers are moral cripples. By their fruit, you can know them (*Mt. 7:16*). Their children come to me without any respect for authority, God or man. Their children have no fear of God before their eyes. Their children are spoiled brats full of certainty that the world will bend to their every whim . . . or else! How did they get this way?

Some women are so insane that it is dangerous to ask them to back up school discipline. They know only one course of action, to scream, "My child is good; my child doesn't lie," and on and on. They moan, "He's a good boy, I can't understand it . . . I gave that child everything. Rev. McIntyre can't do this to my good boy." I believe they really don't understand, because this has been the evil, hate-filled pattern of their lives, which has been endorsed by the modern church. Churchmen have substituted evil

for good, black for white all their lives. It will take the all-knowing God to assign to mothers their share of blame. The pastor will pay for his share, and the school teacher will get his. The politicians will get theirs, each according to what he hath done (*Ec. 12:14*). No one will escape!

All Mothers Are Not Equal

Mothers Day seems at first glance to be a shining symbol of virtue like the Fourth of July and apple pie. Seasoned soldiers of the cross learn to test such things by Scripture, because even Satan can be an angel of light (see *2 Cor. 11:14*). At its core, Mothers Day tends to celebrate all mothers equally. However, all mothers are not equal. Christians must revere where God directs. The Bible honors the virtuous mother who keeps the commandments of God and, by inference, condemns the evil mother who does not (*Pr. 31:10-31*). We are commanded to judge, or discriminate, righteously. *Leviticus 19:15* reads, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour." In other words, the Bible teaches that preachers must cry out, "Down with bad mothers and up with good mothers." I wonder how many pulpits will resound with that discriminatory cry of judgment on Mothers Day? Will the message be "all good Christians love all mothers equally and unconditionally"; or will the message be "discriminate in favor of good mothers and learn from the sins of bad mothers"? One is a lesson from God; the other is the swan song of evil.

God's Love Is Always Conditional

For years, from my youth up, I heard that mother's unconditional love was God's love. My mother, on the other hand, punished me when I broke the commandments and rewarded me with love and privilege when I kept the law of God. She was very judgmental and extremely discriminatory. I learned early what deeds would bring a kiss and which a smack with the rod of authority. Her love was conditional, not unconditional. My mother was a godly woman. My father didn't marry a permissive, gushy, evil woman who screamed, "He's a good boy!" right up to the door of the gas chamber.

As a young lad, I was sure that if I turned bad, the newspaper would read, "Even his mother doesn't like him."

In other words, the evil woman who refuses to punish and reward her child according to the law of God is held up by churchmen as equal to the righteous woman of the

Bible, and sometimes, I am afraid, the evil woman is held as *better* than the good. "Woe unto them that call evil good and good evil; that put darkness for light. . ." (Is. 5:20).

Unconditional Love Is Hate!

Today with the child abuse laws, my mother could have been arrested, and I would have ended up in a state-approved home. Our society persecutes the mother who uses the rod and spares not (Pr. 13:24), but the reversal of good for evil doesn't stop here. Our nation even honors the biological mother over the adoptive parent. For example, my local newspaper recently ran a full-page feature complete with photos of a tearful reunion of an adopted adult woman being united with her biological mother. The story was full of sympathy for the biological mother and how brave and virtuous she was to handle her "difficult" situation. I would agree that the parent who offers a child for adoption should be honored above the parent who aborts her child, but that idea appeared nowhere in the article nor did any praise for the parents who reared this adopted (saved from abortion) woman.

The Bible, on the other hand, honors the parents who invest their lives in providing years of training and provision in the fear of God. Our modern trend to allow adopted children to track down the biological mother after they are adults, I suspect, is causing some pregnant, out-of-wedlock women to reject adoption as an alternative to abortion.

The pastor who will be rewarded by the God of the Bible must teach, "Honour thy father and thy mother: that thy days may be long upon the land that the Lord

thy God giveth thee" (Ex. 20:12). The adult must honor his parents according to the standard of the commandments and learn not to repeat the errors of his parents. The child must forgive as he wishes to be forgiven (Mt. 6:12). The greatest honor we can pay our parents is to *recognize* honor, to build on their Biblical success, and to learn from their mistakes. Good fathers and mothers want their children to do better than themselves. That means we must teach children to judge righteously and to love conditionally (inside the covenant). We must warn them that unconditional love is hate (outside the covenant)!

Foolish pastors have taught unconditional love as God's love and permissive, sentimental rubbish as being "godly." These pastors have a lot invested in these errors and a lot to answer for when they face the Lord Jesus Christ. "Many that be first shall be last and many that be last shall be first" (Mk. 10:31). Foolish pastors may discover they are at the bottom of the social economic pile for all of eternity. They will weep bitterly before the bar of God (Is. 33:7). Bottom feeders now; bottom feeders later unless they start teaching covenantal, Biblical love today!

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 revmac@mindspring.com.

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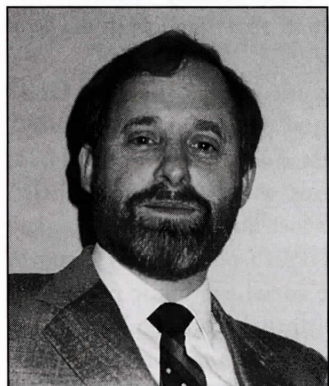
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“Keepers at Home”

By Rev. William Einwechter

Introduction



In Titus 2:3-5 the apostle Paul charges the older women in the church to teach the younger women “to be sober, to love their husbands, to love their children, to be discreet, *keepers at home*, good, obedient to their own husbands, that the word of God be not blasphemed.” The in-

struction for women to be “keepers at home” generally has been understood by the church as teaching that the *sphere* of a married woman’s work is her *home*. This understanding is reflected by the Puritan commentator Matthew Poole, who interpreted the phrase to mean: “housewives, not spending their time gadding abroad, but in looking to the affairs of their own families.”¹ The Christian woman as a housewife, looking diligently to the affairs of her family, was the standard in Puritan New England:

In seventeenth century New England no respectable person questioned that a woman’s place was in the home. By the laws of Massachusetts as by those of England a married woman could hold no property of her own. When she became a wife, she gave up everything to her husband and devoted herself exclusively to managing his household. Henceforth her duty was to “keep at home, educating her children, keeping and improving what is got by the industry of the man.”²

However, this view went beyond the Puritans and was the perspective of all branches of the church and a central aspect of Western Christian culture. For example, Lenski, the eminent Lutheran commentator, stated that the phrase “keepers at home” indicates domestic responsibility and that the home is the place of a married woman’s work; she is a “housekeeper” who dispenses “all good things in this domain.”³

Nonetheless, in accord with the spirit of our age that looks in disdain upon the notion that the sphere of a married woman’s work is her home, many in the church have rejected the earlier consensus understanding of “keepers at home.” Instead, to be “keepers at home” is interpreted to mean that a wife and mother is “to be busy

at home” (NIV), *i.e.*, she “should not be idle or derelict in fulfilling home duties.”⁴ In other words, “keepers at home” does not define the married woman’s *calling* or the *sphere* of her work, but is simply an admonition not to neglect her domestic duties. Therefore, a wife and mother may pursue a career outside of the home—as a lawyer, teacher, sales clerk, etc.—as long as she fulfills her responsibilities in the home.

The difference between the traditional interpretation of “keepers at home” and the modern version is considerable. While the traditional interpretation established the home as the sphere of a married woman’s work and calling, the modern understanding says that the term does nothing of the kind. While the traditional interpretation defined a married woman’s “career” as homemaking, the modern view teaches that a married woman may pursue a career outside of the home as long as she does not neglect homemaking. While the traditional interpretation calls the woman to focus her energy, time, and talents in the home in the service of her family, the modern view says that she is not so “restricted” and may go outside the home for her employment. Which is the correct understanding? It is our belief that the traditional interpretation is the correct one. We base this opinion on the meaning of the Greek word translated “keepers at home,” and on the wider Biblical teaching on the roles of the wife and mother.

The Meaning of “Keepers at Home”

The Greek word translated “keepers at home” is *oikourous*. This word is derived from two Greek words. The first, *oikos*, means a house, a dwelling, or, by metonymy, a household or family. The second, *ouros*, refers to a keeper, watcher or guardian, *i.e.*, one who has the oversight and responsibility for something. Thus, the basic significance of *oikourous* is that of a “housekeeper,” that is, one who watches over a household and family, seeing to it that all members are cared for, and all things maintained in good order. *Oikourous* is used only in the New Testament in Titus 2:5; therefore, in seeking to accurately discern its meaning we must look to the Greek literature of the New Testament era. There, the word *oikourous* meant watching or keeping the house. It was employed in reference to a watchdog and to a rooster, but more germane to the context of Titus 2:5, *oikourous* also meant keeping at home, and was employed as a substantive, “housekeeper,” to indicate the mistress of the house. Furthermore, it was specifically used in praise of a good wife. Interestingly, *oikourous* is utilized contemptuously of a man who refused to go out to war, designating him a “stay-at-home” man.⁵ The verbal form,

oikoureo, meant to watch or keep the house. It was used of women to indicate those who were at home to watch over the affairs of a household, and of men to designate those who stayed at home to avoid military service.⁶ Other closely related words such as 1) *oikourema*, meant keeping the house and staying at home, and was used to refer to women as the “stay-at-homes”; 2) *oikouria*, referred to women as those employed in the work of housekeeping; 3) *oikourios*, meant the wages or rewards for the work of keeping the house, but also designated, significantly, keeping children within the doors of the house, *i.e.*, keeping them at home.⁷

On the basis of this word study, it is concluded that *oikourous* was primarily used in the positive sense to indicate both the nature and sphere of a married woman’s work. The nature of her work is to manage the affairs of her household, and the sphere of her work is the home. It is important to note that *oikourous* and its cognates all included the idea of *staying at home*. Therefore, we believe that the “keepers at home” are those who stay at home for the purpose of managing their households. Paul’s admonition is definite: Let the older women teach the younger women to remain within the sphere of their own households so that they might properly attend to their duties of caring for their family and managing its everyday affairs.

The Biblical Roles of a Wife and Mother

The fact that “keepers at home” refers to the married woman’s responsibility to stay at home to care for her family is confirmed when the Biblical teaching on the roles of a wife and mother are considered. Her role is so vital to the well-being of her husband and children, her responsibilities in keeping the home so demanding, that it would not be possible to properly fulfill them unless she devotes herself entirely to them. She cannot do what God has called her to do unless she abides at home.

God assigns three specific roles to the wife and mother. First, she is to be the helper of her husband. “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him” (*Gen. 2:18*). Here is revealed the primary purpose of the woman in relation to her husband. The Hebrew word “help” (*ezer*) comes from two roots: the first meaning to rescue or save, and the second meaning to be strong. It indicates one who is able (has what it takes) to come to the aid of someone who is in need. Thus, God created the woman so that she would be able to come to the aid of the man and be his support and help. The word “meet” means corresponding to, suitable, or comparable to. The woman will be man’s counterpart equal to him mentally, spiritually, and physically. Note carefully that “meet” is a word of essence or nature, while “help” is a word of function. This means that in essence the woman is equal to man, but in function she is subordinate to the man—she is to assist and support him in *his* calling; or, her calling is to help enable him to be successful in his calling. As Calvin states: “Now, since

God assigns the woman as a help to the man, he not only prescribes to wives the rule of their vocation, to instruct them in their duty, but he also pronounces that marriage will really prove to men the best support in life. We may therefore conclude, that the order of nature implies that the woman should be the helper of man.”⁸ Other important Scriptures indicate that the woman was made for the man to be his helper, and that his success in due measure is dependent on her love and support (*1 Cor. 11:7-9; Tit. 2:4; Pr. 12:4; 18:22; 31:10-12, 23*).

Second, the wife is to bear and nurture the children. The bearing and raising of children is one of the central purposes of marriage (*Gen. 1:28*). By God’s creative design, the woman is the primary caregiver for a child; she is called and equipped by him to nurture the life and soul of a child. She was created with the marvelous capacity of conceiving and carrying life within her. After birth, she is prepared by God to nurse the child and provide the tender love and affection the child so greatly needs. In conjunction with her duty to help her husband, the wife has the great privilege and high calling to nurture the children of the marriage. The English word “nurture” is a beautiful word to describe a mother’s role. It means to nourish both body and soul. It refers to the tasks of feeding and educating a child.

The Scripture is definite in regard to the motherly responsibilities of the woman. When Paul discusses the qualifications for those widows who will receive support from the church, he gives a list of “good works” that should be present in the report concerning her. The first good work on the list is “if she has brought up children” (*1 Tim. 5:10*). The Greek word translated “brought up” (*trophéo*) is extremely important. It means not only to raise, but also carries with it the idea of personal attendance, that of being with the child to care for and to train. Furthermore, the word “brought up” indicates that the rearing takes place *in the home*. The noun form of “brought up,” *trophía*, means “brought up in the house, reared at home.” In other words, the good work of the widow in view is that she *stayed at home to raise her children!* In Paul’s instructions to younger women, he admonishes them to marry and “bear children” (*1 Tim. 5:14*). To “bear children” means to bring them into the world, but also to nurture and train them. In another text, where Paul discusses the public ministry of the church, he says that women are not to teach but be in silence. However, he quickly points them to the place of ministry God has called them to—“childbearing” (*1 Tim. 2:15*). This word is a comprehensive term that comprehends all the duties of a mother—physical care, training, etc.—and could be translated as “motherhood.” Hiebert states:

“Childbearing” denotes the proper sphere in which woman finds the true fulfillment of her destiny. It speaks of the highest ideal of Christian womanhood. It brings out that which is noblest and best within her being. Paul’s thought naturally includes the training of children in a Christian home. It stands in opposition to the sphere of public teaching closed to her.⁹

The motherly nurture of children in their physical and spiritual development is of utmost importance to the kingdom of God. The next generation of God's servants is largely in *her* hands. If she is faithful in fulfilling her calling, God will highly honor her, and she shall be counted as one of the true heroes of the Faith.

Third, the wife is to manage the home. In Paul's charge to the younger women, he exhorts them to "marry, bear children, guide the house . . ." (1 Tim. 5:14). The verb "guide" (*oikodespotein*) is an expressive term meaning to *rule* the household, to *manage* family affairs. It indicates that the sphere of a woman's authority is the home (as opposed to the spheres of church and state). Furthermore, "guide" is a present infinitive indicating that managing the home is the wife's constant occupation, her full-time job. In the Biblical description of the virtuous woman, we are told that "she looketh well to the ways of her household" (Pr. 31:27), meaning that she is a wise and diligent manager, supervising all aspects of family life. Additionally, the Scripture says that through her skill as a manager a wise woman secures the well-being of her household, while a foolish woman neglects her managerial responsibilities and her house comes to ruin (Pr. 14:1).

Thus the roles assigned to the married woman by God confirms that "keepers at home" refers to those who remain at home so that they might properly attend to their duties of caring for their family and managing its everyday affairs. When her duties are understood in all their scope and significance, it becomes clear that only by being "keepers at home" can a wife and mother fulfill her *high* calling from God to be a helper to her husband, a mother to her children, and a manager of her household.

What About the Virtuous Woman?

A common objection to the interpretation that to be "keepers at home" requires a married woman to confine her work, her "career," to that of her home, is that the virtuous woman of Proverbs 31 did not so confine herself. We are told that she was a "business woman" engaged in pursuits beyond the sphere of her own household, thus justifying the claim that a wife and mother is free to pursue employment and a career outside of the home. But the picture of Proverbs 31 is that of a woman managing her own household, not of a woman leaving the home for employment elsewhere. Actually, the portrayal of the virtuous woman provides strong support for the traditional interpretation of "keepers at home." She is a wise manager of the resources her husband commits to her care (vv. 14, 16, 24). She is a true helper to her husband enabling him to rise to prominence (v. 11, 12, 23). She cares for the needs of her children and husband, assuring that they are well fed and well clothed (v. 15, 21). She sees that all their property is put to good use (v. 16).¹⁰ She even engages in "cottage industry" by using any available time and strength to make fine linen and sashes to be sold to the merchants.¹¹

Conclusion

May God be pleased to restore to the church the proper

understanding of "keepers at home" so that the Christian family and the Christian church might once again benefit from having the wife and mother in the home filling it with her presence, love, care, and wisdom. We often speak of the home as being the foundational unit of both church and state. We often say, "As goes the family, so goes all else." So let us give it the priority it deserves, and return the wife to her indispensable role of helping her husband, nurturing her children, and managing her household. We know that a well-ordered home is one of life's greatest treasures. So let us act accordingly, and return the jewel that truly makes the home a treasure. Let us obey God's law when he commands the wife and mother to stay at home so that she can properly care for her family and manage her household. Let us give honor to "keepers at home" for to such much honor is due. Our hope for the future of the church and society rests, in large measure, with the virtuous women who are "keepers at home."

¹ Matthew Poole, *A Commentary on the Holy Bible*, 3 vols. (Edinburgh, [1685] 1990), 3:803.

² Edmund S. Morgan, *The Puritan Family* (New York, 1944), 42.

³ R. C. H. Lenski, *The Interpretation of Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Minneapolis, 1937), 912.

⁴ Richard A. Taylor, "Who Are 'Keepers at Home'?" *Reflections* (Spring 1982), 17.

⁵ Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed. (Oxford, 1940), 1205.

⁶ *ibid.*

⁷ *ibid.*

⁸ John Calvin, *Commentaries on the First Book of Moses called Genesis*, trans. John King (Grand Rapids, reprint ed. 1989), 129.

⁹ D. Edmond Hiebert, *First Timothy* (Chicago, 1957), 62.

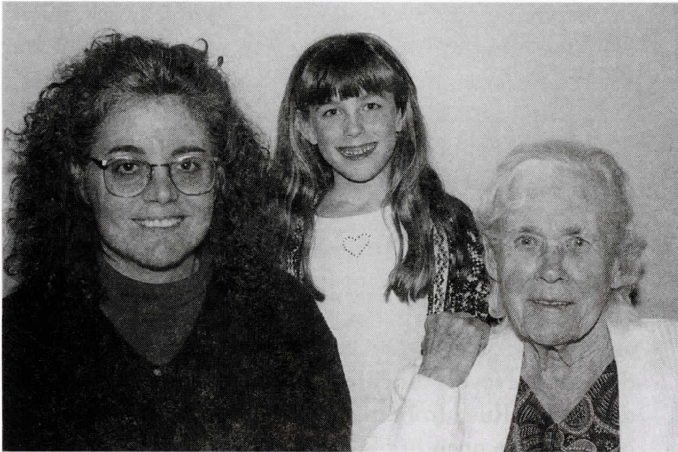
¹⁰ The true sense of Proverbs 16:31 is not that she purchases real estate, but that she puts the family's property to good use. The virtuous woman sees a field belonging to her husband that is either sitting idle or is not being used in the most profitable way. So she, literally, "takes" it (not "buys" it; see Hebrew text, and the center column reference of KJV), and sets it to good use by planting a vineyard there.

¹¹ But she herself is *not* a merchant moving in the marketplace. She is a woman working out of her home under the authority of her husband (not some other man) to provide extra income for the family as she is able.

William O. Einwechter is an ordained minister serving Immanuel Free Reformed Church in Ephrata, Pennsylvania. He also serves as the Vice-Moderator of the Association of Free Reformed Churches, the Vice-President of the National Reform Association, and the Editor of The Christian Statesman. He is the author of the books Ethics and God's Law: An Introduction to Theonomy, and English Bible Translations: By What Standard, and the editor of the book Explicitly Christian Politics. He can be contacted at 9385 Royer Rd., Mercersburg, PA 17236, or by e-mail at weinwec@innernet.net.

A Woman of Faith, Dorothy Rushdoony

By Andrea Schwartz



Andrea Schwartz, Dorothy Schwartz and Dorothy Rushdoony

Dorothy Ross Rushdoony, wife of R. J. Rushdoony, is an individual who has had a profound influence in my life and the lives of many Christian women. Despite a life that has seen its share of hardship and disappointment, and one where she occupied a supportive role rather than one in the spotlight, Dorothy has maintained a love for God's law and embraced the fact that the elect, in being obedient to his word, don't always have an easy road. Dorothy Rushdoony has been a role model to Christian women of a *Proverbs 31 woman* in its fullest and deepest sense. It would be omitting a significant chapter in the history of Christian Reconstruction to fail to describe the enormous contribution made by this woman of faith.

My first introduction to the Rushdoonys came back in 1985 when a good friend steered my husband and me in the direction of Rush's books. After reading just a bit and listening to his *Easy Chair* tapes, we became convinced that hooking up with R. J. Rushdoony was not a luxury, but a necessity. Becoming acquainted with him meant becoming acquainted with his wife, Dorothy. From the outset of our interaction, they were truly a package deal. We'd schedule our vacations, travel up from San Jose on weekends, and take every opportunity to visit with them, asking theological questions and discussing current affairs from a Reformed, reconstructionist worldview.

In that season of my life, I unofficially adopted Dorothy Rushdoony as my mother and she likewise took me as her daughter. This relationship has been priceless to me and my family. As she has watched my children grow up, she has demonstrated a keen perception regarding their personalities and character. She has always had the capacity of dealing with children frankly, never patronizing them or talking down to them. When I

became pregnant in 1991, one of my prayers regarding the child we were expecting was that the Lord would give us a girl so that I could name her after Dorothy. (God gave me the desire of my heart!) Dorothy Rushdoony continues to encourage me in the homeschooling of my children and constantly challenges me to treat them as individuals. It was Dorothy who got me started working with Ross House Books getting Rush's manuscripts typeset and into print. Her enthusiasm for these projects wore off on me and today this activity occupies much of my time and effort.

Dorothy *never* hesitates to "call it as she sees it" and embodies the scriptural truth, "Faithful are the wounds of a friend." Her ability to "get to the bottom line" on issues is truly remarkable, if not sometimes uncomfortable. Two instances come to mind. Once I was expressing aggravation to her over the fact that my efforts to get pregnant for a third time were repeatedly frustrated. I anticipated that she would share in my *pity-party*, validating my irritations. Instead, she looked at me resolutely and asked, "What makes you think that *you* create eternal life?" Talk about being put back in your place! Another time we were lamenting how painful it was to go to antinomian churches in our area and have to suffer through repeated sermons where grace and law were continuously pitted against each other. In her inimitable style she responded bluntly, "How long are you two planning to torture yourselves in this way? Why not start your own house church?" It was at her suggestion with Rush's encouragement that we did just that and ten years ago Emmaus Christian Fellowship was born. Years later, R. J. Rushdoony, Mark Rushdoony, and Andrew Sandlin ordained my husband, Ford, and together Dorothy and I felt the satisfaction of correctly perceiving the Lord's will in this matter.

Other women I've spoken with, who have had the benefit of Dorothy's counsel and perspectives, comment that Dorothy has been an *older woman in the Lord* whom they could go to for solid, Biblical, trustworthy advice, and she always gives them much food for thought and growth. As the *woman behind the throne*, always serving Rush and helping him with her day-in, day-out devotion, she communicated a powerful message to them about loving their husbands—a message that has first of all been lived out in her committed life. The prefaces and introductions in many of Rush's books, where he expresses his great appreciation for the woman God gave him as a helpmate, are much more understandable once you've known Dorothy and all she's been to him.

Dorothy was right by Rush's side in keeping abreast

of what he was studying Biblically. She numbers among his best students and must rank with the most loyal. Her ability to enter into theological discussions made it obvious that she had spent a great amount of time in the word of God and had a firm grasp of Scripture and doctrine. I could tell during our lengthy conversations that her opinions were reached freely and were not carbon-copies of her husband's. I witnessed a woman who was well-read and who contemplated the implications of her faith in her life.

Dorothy has been an encouragement to me to not hide my God-given gifts. She has helped me to realize that as a woman I don't have to take a back seat in theological discussions and conversations regarding the application to daily life. She has helped me see that my role is to be submissive to my husband, not necessarily silent. Through her influence I began to truly understand how the Christian Faith elevates women to a much higher station than any other philosophy or religion. She helped me to see that our calling is a high one that demands us to be fluent, articulate, and ready to act on the dictates of Scripture, not shying away from hard questions or hard decisions. Dorothy has shared the perspective many times that godly submission isn't about sexuality (*i.e.*, whether you're the man or the woman, the husband or the wife). As she puts it, godly submission is just like an army, somebody is the commanding officer, and in a family, that person is the husband. Therefore, it behooves all in that army to recognize their roles to help the forward progress of the kingdom of God.

One woman put it this way, "At times in my life, when I've been 'stuck' for some reason, and needed a trustworthy perspective, I've often called Dorothy and have always walked away from our conversations with strength for the journey and wisdom that only a mature, godly person can give. I never think of Dorothy as my equal—though I consider her one of my dearest friends. God has gifted her with the grace and wisdom that comes with 'age' and I have been the benefactor of listening to that sage advice many, many times."

Dorothy's contribution on an organizational level has also been extensive and unflinching. She was the typist, proofreader, and confidant of R. J. Rushdoony during his years of formulating Christian Reconstruction. She worked, with others, at getting the *Chalcedon Report* into circulation and handled many of the mundane jobs that were essential but didn't bring much glory. With her support and encouragement, Rush embarked on a career of calling the modern church to task for its failure to take the word of God seriously and apply it to all areas of life and thought. He wrote and she worked diligently to get his words into print. For those readers who can't picture life without computers, spell checkers, and automated labeling, much of this work was accomplished using manual typewriters and mimeograph machines, where the demand for accuracy and perseverance required much greater effort than what we are used to today. She would

manually index Rush's books with him and help flush out his ideas. Her unpaid work was acknowledged by Rush by his naming the publishing arm of Chalcedon, Ross House Books, after her.

Dorothy witnessed her vision and appreciation for her husband's calling bloom from a small seed into a growing, blossoming tree. She was a vital part of his work from the beginning and was eager to do it. I've heard people comment that Rush truly became a productive writer when God brought Dorothy into his life. Dorothy saw the Christian Reconstruction movement and the Chalcedon Foundation grow. She was there as people came to "investigate" Rush and what he taught. She provided unselfish hospitality and often had to share personal-family time with visitors. She remained a credit to her Scottish heritage in standing by her husband as he asserted the dignity and relevance of God's law to a church and world that had lost touch and fallen into darkness. Never flinching from the personal attacks directed at Rush from many quarters, on the contrary she continued to open her house and her life to all comers—potential friend or foe.

Then, in the early 90s Dorothy began to go blind. The technical term is macular degeneration complicated by glaucoma. Dorothy was stripped of the thing she loved best—reading the word of God and helping in the production of the *Chalcedon Report* and Rush's books. The pill was bitter indeed. Not being able to read! Not being able to have her hand on the pulse of the day-to-day workings of the ministry she'd devoted much of her energies to for years and years. Dorothy spent a good deal of time testing the very theology she had been immersed in for so long.

Dorothy is probably best known for her practical attitudes and her unassuming demeanor. For a while she had a regular column in the *Chalcedon Report* and many women, and just as many men, used to read Dorothy's articles first. An example of her useful insights came in an article entitled, "In This House You Are Lord." In it she emphasized that when a husband returns home from the battles of life each day, a wife should have him know that as he steps over the threshold, "in his house he is lord." These and other Biblical themes, not in vogue in today's culture, continue to be of great concern to her. She has a passion for studying and understanding the proper Biblical roles for men and women—the *gender issue* as she likes to call it—and I hope to succeed someday to get her to do more writing on the subject.

As I look back on the 14 years that I have had the honor and privilege of knowing her, I realize how important Dorothy has been in my life. She has represented the best of what St. Paul describes in Titus 2:3-4, "*the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the*

word of God may not be blasphemed." I came to her needing such a woman in my life and she more than instructed me in these things. She helped me appropriate the role of "older woman"—called to help younger women assume their God-given responsibilities. Our world has been blessed by her wisdom which perceives the desperation of feminism as well as the slothfulness of mindless submission. One grateful woman sums it up this way, "Dorothy has left a legacy

which includes not being afraid to speak your own mind while in the same breath maintaining the power derived from godly submission."

Rousas John Rushdoony has been acknowledged as the Father of the Christian Reconstruction movement; most certainly, Dorothy deserves recognition as its mother.

Andrea Schwartz and her husband Ford head Friends of Chalcedon.

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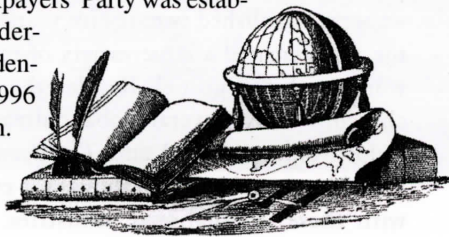
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CAL BEISNER is an associate professor of interdisciplinary studies at Covenant College, Lookout Mountain, Tennessee. He has authored 11 books. Additionally, he has edited a newspaper, a magazine, and has served as a radio commentator. He will speak on the environment and related issues.

GEORGE GRANT has authored over 25 books. His work on behalf of the homeless, for international relief and development, and the sanctity of life has been profiled nationally through television and the print media. This year he will speak on the impact of Scottish theological and political thought on colonial America.

HOWARD PHILLIPS is president of Policy Analysis, Inc. The United States Taxpayers' Party was established under his leadership. He was a presidential candidate in the 1996 presidential campaign. He will be speaking on politics from a Christian perspective.



STEVE SCHLISSEL will be preaching each evening and teaching during the day on the covenant—the Christian's covenantal relationship to God and faithfully maintaining that relationship in the midst of the world. Steve is pastor of Messiah's Congregation in Brooklyn, NY. He has a wide-ranging speaking ministry. His congregational ministries include Urban Nations—a multifaceted Reformed outreach to immigrants.

GERRY WISZ has spent the past five years covering the Wall Street investment community as a journalist. He has also taught writing and literature courses in New Jersey community colleges. Through Urban Nations he ministers to Polish immigrants in Brooklyn. He will be speaking on a Christian view of Wall Street and related topics.

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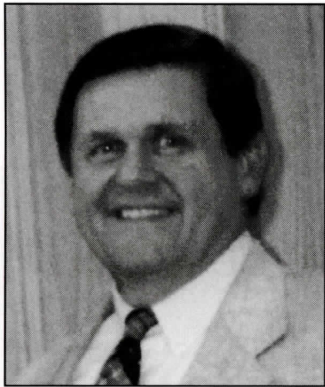
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A Church Blazing With Vision

By Rev. Joe Morecraft III



Chalcedon Presbyterian Church in metropolitan Atlanta was born in the autumn of 1974 with only four or five families; and Joe Morecraft, III has been its minister since its beginning. It is a congregation in the Reformed Presbyterian Church in the United States, with churches and

mission works in Georgia, Texas, Ecuador, and London. Congregations from other denominations are showing interest in joining the RPCUS. Its influence far exceeds its numbers. This denomination began in 1983 out of the continuing struggle to uphold the inerrant and comprehensive authority of the Bible as the written word of God, to maintain the purity of the church, and to proclaim the truth of the Reformed Faith with all openness unhindered (*Ac. 28:31*). We believe that God has called us into existence to glorify him by being faithful to the word of God, the historic Reformed Faith, and the Great Commission of our Lord Jesus Christ.

Since 1974, we have greatly increased in size and in Christian maturity. Chalcedon now has around 450 members, and continues to grow every year. From our congregation we have planted two other congregations in the Atlanta area, both of which are thriving in the Lord. One of them, Covenant Presbyterian Church, pastored by Chris Strevel, has recently begun a new church planting work under Wayne Rogers. We have outgrown our present facilities, and therefore have purchased forty-two beautiful acres north of our present location so that we can extend all of our ministries, influence, and outreach. Our groundbreaking ceremony took place on March 8, 1999.

Our people come from a variety of races and nationalities, from one end of the economic, educational and vocational spectrum to the other. We are a multiplicity of peoples, languages, and races woven by the Holy Spirit into one united body in Christ. And we praise God for what he is making of us; therefore, we work and pray diligently to preserve the unity of the Spirit in the bond of peace (*Eph. 4:3*).

Our mission as a church is defined by the Great Commission of Jesus Christ in Matthew 28:18-20, which commits us to person-winning (evangelism and discipleship), family-winning (church planting and Christian education), and culture-winning, (world and

national evangelization and Christian reconstruction)—**MAKING THE WORLD'S NATIONS CHRIST'S DISCIPLES.** The term, Christian reconstruction, may need explanation. We believe that Christian reconstruction is faithfulness to the Creation Mandate of Genesis 1:28 and to the Great Commission of Matthew 28:18-20. This mandate and commission comprise a unity. They must not be set over against each other. The Great Commission is



The future home of Chalcedon Presbyterian Church

Christ's restatement of the Creation Mandate taking into consideration fallen man's need of redemption.

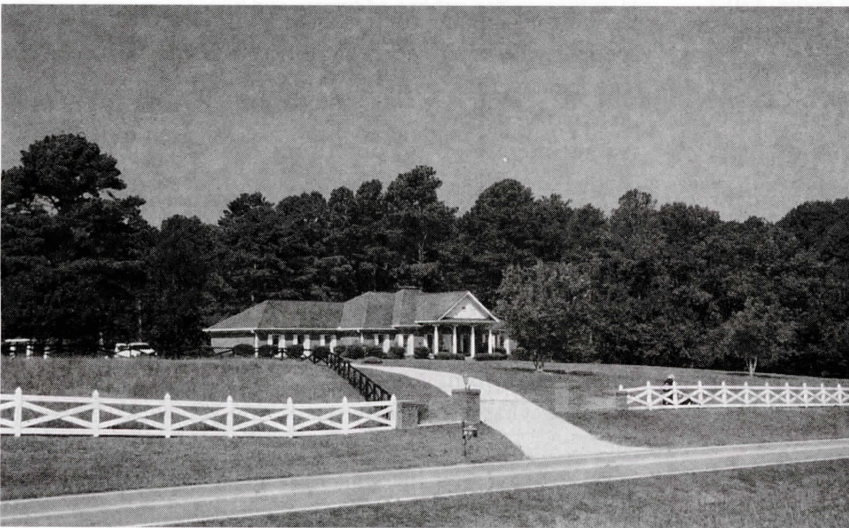
So then, Christian reconstruction is the work of rebuilding and renewing every idea, activity, relationship, motive, and institution of human existence and society by the word and Spirit of God, beginning with the human heart. Our motivation is Christ's Person. Our basis is Christ's work. Our power is Christ's Spirit. Our pattern is Christ's humanity. Our protection is Christ's Father. Our governing authority is Christ's deity. Our strategy is Christ's word. Our hope is Christ's victory. Our mandate is Christ's law. Our food is Christ's sacraments. Our aim is Christ's glory. That is Christian reconstruction.

In order to accomplish the Biblical purposes for which we were established twenty-five years ago, we have through the years created a large variety of ministries to reach the world with the gospel. Besides the usual programs of a church, we have several global outreaches: The Chalcedon Pulpit (tape ministry) and *The Counsel of Chalcedon*, our monthly magazine, reach thousands every month. Coupled with these international ministries we actively support missionaries in strategic places around the world and our



The ground breaking for the new building was held March 8, 1999

minister takes one or two world mission preaching tours annually in such places as Ecuador, Ukraine, Cyprus and South Africa. We have built a home for unwed mothers and have been actively involved in the pro-life movement to the tune of thousands of dollars and man-power annually. Chalcedon Christian School goes from kindergarten through the twelfth grade. And we are beginning to talk about the creation of a Reformed College in the Atlanta area. We have an active geriatrics ministry to retirement communities and convalescent centers. Several of our members are capable of giving nouthetic counseling. Our elders practice shepherding oversight of our members. We view our deacons as the "health, education, and welfare department" of the church. They work hard to implement the compassionate heart of the church in the lives of those in need. This includes, among other services, seminars to prepare our people for the Y2K problem and the administering of a Needy Family Fund to help our members out of financial crises by non-interest bearing charitable loans and financial counseling.



The Manse that came with the property

One of our most effective ministries to our state and region is the Atlanta Christian Training Seminars, which we have held occasionally with such speakers as R. J. Rushdoony, Greg Bahnsen, Gary North, Walter Bowie, Larry McDonald, Ken Gentry, Gary DeMar, Paul Jehle, Morton Smith, F. N. Lee, Rus Walton, Greg Singer, Steve Wilkins, Andrew Sandlin, Brian Abshire, and several others. These conferences draw hundreds. Plans are being made for a ACTS 2000 conference. Several members of our church are politically involved from lobbying to campaign consulting to holding state legislative office.

Music has always been a central part of our life, worship and outreach, especially through the cassettes and CDs of Judy Rogers and her sister, Becky Morecraft.

We believe that in his covenant God has promised his church a glorious future in Jesus Christ (*Is. 2:1-4; 11:1-9, 65:17-23; Mt. 5:5; 13:31-33; 1 Cor. 15:24-28; 2 Tim. 3:9*). We look forward to the future, knowing that it, with all its struggles, afflictions and progressive victories, belongs, not to the humanists, but to the faithful people of God (*1 Cor. 3:21-22*). We are future-oriented in our present responsibilities and ministries. Our vision for life and the future is determined by the promises of God's covenant and of Christ's kingdom. We pray that God would use us to bring the covenantal blessings of salvation to all the families of all the nations of the world (*Ps. 22:27-28; Gal. 3:7-29*). We believe that the kingdom of Christ and the preaching of that kingdom will leaven the whole loaf of human life and society as it advances toward total victory (*Mk. 4:21-32*). We work, pray and hope for the day when the earth will be full of the knowledge of the LORD as the waters cover the sea (*Is. 11:9*).

Rev. Joe Morecraft, III, is founding pastor of Chalcedon Presbyterian Church in Atlanta, Georgia, where he has ministered for twenty-five years. Dr. Morecraft is the author of several books and articles, including Liberty and Justice for All. He has written commentaries on 15 books of the Bible, a 300-page study on The True Worship of God and is currently writing a 3,500 page commentary on the Westminster Larger Catechism. He frequently travels around the world on mission trips to such places as the Ukraine, Cyprus, South Africa and Ecuador. For information on obtaining his catalogue of tapes (including a 50-tape series on Reformation History), a book list or a subscription to The Counsel of Chalcedon, the monthly magazine published by his church, call (770)396-0965 or mail your request to

Chalcedon Presbyterian Church, P.O. Box 888022, Dunwoody, GA 30356.

Motherhood, 911!

By Becky Morecraft



Mercy and Becky Morecraft

The Question

“Mama, where do dogs go when they die?” The troubled face of my eight-year old daughter pulls my attention away from dinner preparations as she attempts to disengage her new black Labrador puppy from her foot. There goes the shoe, the sock will soon follow, and Mercy will once again become Knox’s unwilling “chew toy.”

I realize the death of my brother’s German Shepherd, a beloved family pet for fourteen years, has sparked her sad contemplation. “Where is Joe when I need him,” I’m thinking, but plunge in anyway to answer the question that has plagued children since sin and death began to rain on our parade.

The Answer

“Well, you know dogs don’t have souls like you and I do, so . . . how do I know that? Uh, well, because God’s word tells us that we, that is, people, are made in God’s image . . . boys, too? Yes, of course, remember in Genesis, ‘Male and female, created he them. . .’ and dogs and other animals were created for God and us to enjoy and subdue for his glo...OW! KNOX! Let go my foot! BAD DOGGIE!

“Where was I? So then, God created animals for his pleasure and our benefit—some help us do the work he calls us to do and . . . what can Knox do to help? Hmm, I guess right now he’s just very entertaining but maybe someday he will hunt with Daddy or guard you when you

are out walking together. And he can also be an example to us of how God wants us to obey him—unquestioningly and quickly. Right, he’s not a very good example now — he’s only eight weeks old, but he’s already learned a lot. Yes, that’s right, you are eight also, eight years old—think of all you’ve learned about obeying God in only eight years!

“Now here, Mercy, is where we begin to notice the biggest difference in you and cute little Knox. Not only does he have floppy black ears and a tail that wags like crazy when he sees his food dish coming—you don’t look like that—but also, Knox will learn to obey with training, only for the physical rewards—a pat on the head or a doggie treat. But you have God’s image stamped into who you are so that you are able to be holy, to live in a way that pleases God, that makes God smile and when God is smiling at you, you are happy. That’s right, honey, just like the catechism question that says that our first parents, Adam and Eve, fell from the estate of holiness and happiness and became sinful and miserable. The two go together like peanut butter and jelly, popcorn and a movie, Laurel and Hardy . . . oh, never mind who they were, you get the picture? If you aren’t holy, you can’t be truly happy.

“What’s that got to do with your puppy? Well, the level of happiness your puppy can know will never be any higher or different than it is right now—if he has enough food to eat, water to drink, a yard to run and play in and some companionship, he’ll be happy—as happy as a dog can possibly be.

“But you see, that’s not enough for us; people created in the image of a Holy God can never be truly happy by simply having their senses satisfied. God says that people who try to find happiness outside him are “like the beasts that perish,” Psalm 49:20. Only God can satisfy the deepest longings of our hearts. You know how sometimes there is something you want to eat really badly—a big juicy hamburger (oh, that’s right, it would be pizza with you) or a stack of Oreo cookies—and nothing else will do? In a much deeper sense, we can be happy only when we find our fulfillment in knowing and delighting in God because he made us in his image and as Augustine said, our hearts will be restless until they find rest in him.

“But what about little Knox—do you think his puppy heart longs after God and wants to please him? Hmm, well, I know that his ‘dog-ness’ glorifies God.

“When God thought up and made all the animals in Eden 6,000 or so years ago, he liked his magnificent cast of critters so much that he looked at each of them and said, ‘This is good!’ He planned each one to magnify his



Mercy and Knox

greatness, to reflect his complexity—from the tadpole that lives in a mud puddle to the most magnificent birds or the strange-looking platypus. God wants us to be amazed at and enjoy his creativity, too. One writer says that God's diverse creation proves that he loves pizzazz, and so should we!

"But your puppy and all the animals were created for different purposes than you and I, Mercy. Your puppy will best glorify God by serving us, being an obedient, companionable, protective pet. But we were created in God's image 'to glorify and enjoy Him' by delighting in all that he takes delight in—knowing and loving him and showing him we love him by obeying what he has told us to do in his word. We also enjoy God by enjoying his entire creation with its unbelievably vast array of creatures, including dogs!

"Yes, it makes us sad to think about our pets dying. We grow attached to them and when their life on earth is over, we mourn their loss. When I was a little girl, we would have a little funeral for them and thank God for the pet whose life had enriched and blessed us.

"But here's the other big difference between us and animals: when we die, unlike a dog, even a beloved dog, our souls will go on living forever either with God in heaven or away from God in an eternity of hell (yes, its a real place of terrible torment, body and soul, forever), which brings us back to your original question: 'Where do dogs go when they die?' Quite simply, nowhere.

"The life that God gives animals ends when they die. There is no spirit that dwells within the body of the animal that can long for or understand eternal life or sin or pleasing or displeasing God. No, that's not bad—that's just the way God intends for it to be and we should never call anything God does 'bad.' Sure, we could decide to never have pets and spare ourselves the pain of losing them, but then we would also be depriving ourselves of the joys we experience from having them.

"And since we believe that the 'new heavens and the new (or renewed) earth' will be all that God has made, recreated in eternal beauty and glory, fresh and new just like Eden only better, surely there will be plenty of pets, yes, even black labs, to go around for everyone to enjoy. I think they will surely already be perfectly obedient with no need for little girls to be turned into 'chew toys' for their little sharp teeth to munch!"

The Response

Earnest blue eyes search my face for confirmation of the truthfulness of my words. With a little sigh, she hugs me tightly, "Oh, Mommy, Mommy, I love you so much. Come on, Knox, let's go play." I hear the screen door slam as the two playmates race off across the pasture together. Their singing and barking mingle God's praises up through the bright January air, glimmer across the cold surfaces of communications' satellites in the expanse of space and roll like bright jewels up against the Throne.

"God made me and everything that in this world I see, for His own glory God made everything and me. . . ." Her voice trails off as she rounds the bend at the far end of the pasture disappearing into the pines that provide the boundary line between her home and the world beyond.

I marvel at the gift she is to us, our "laat lammelize," Afrikaans for the late lamb, born after lambing season is over. She blesses her father and me every day in ways we never dreamed possible, true to her name, filling our lives with reminders of God's mercy to us. Her sister, Anne at twenty-four and brothers, John Calvin, twenty-one, and Joe, IV, at twenty-two, stand around her, strong saplings, guarding and guiding and showing her that it is possible, with God's covenant blessings, to shine like stars in this wicked and perverse generation.

Mother's Prayer

Lord, as your word and Spirit show us how and give grace, together, I think, we can handle this. This and much, much more. . . . Enable us to teach this deep-thinking, covenant child to embrace with ever-widening joy and deeper understanding who you are and what you are about and why you put her here in your wide world.

She will be 10 in the year 2000. Her name is Mercy.

Rebecca Belcher Morecraft is married to Joe Morecraft, pastor of Chalcedon Presbyterian Church in Atlanta, Georgia. Joe and Becky have been married 30 years this November and have four children ages 25 to 8. Becky was born in Haysi, Virginia, and schooled at Agnes Scott College in Decatur, Georgia, where she studied music and graduated from King College in Bristol, Tennessee, with a degree in English. She is a singer and has recorded a cassette entitled, Amazing Grace and Hymns of the Church Victorious as well as singing with sister Judy Rogers on several recordings. Becky has a chapbook of her poetry available entitled, Roots and Vines.

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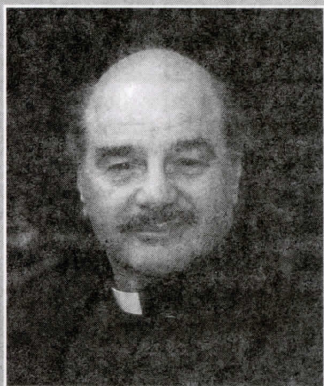
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Careful Words About the Year 2000

By Walter Lindsay

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You may have heard that there's just not enough time for our society to avoid problems from Year-2000 bugs. You might also have heard that Year-2000 bugs might bring down civilization around us. Both are true, and before God we have responsibility to consider our response. However,

the fact that "there's just not enough time" can gain a curious power over us that impairs our ability to think about Year-2000 issues. For many, "there's just not enough time" has become part of a sinful language of bondage and manipulation. "There's just not enough time" can be a false witness that manipulates hearers toward one conclusion about Year-2000 bugs and terminates thought about others.

James wrote this about the high standards God has for anyone who teaches: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (*Jas. 3:3, 4*). Thoughts can move men, organizations, and nations. Big thoughts produce big movement. Year-2000 bugs could produce the end of civilization. They are "fierce winds" that can drive a great ship.

But what is the "very small helm" that can turn a great ship? In James 3, the bit in the horse's mouth, and the helm that turns the ship, are words. With any issue, some words and phrases begin to be used more often and have more power than others. About Year-2000 issues, "there's just not enough time" and its cousins have become common and powerful. Let's discuss "there's just not enough time" in terms of the software essential to large corporations, since this is a key part of Year-2000 issues and consequences.

Corporations and Software

A corporation in many ways is like a human body. Just as a human body has a heart pumping blood and lungs exchanging oxygen for carbon dioxide coordinated by a nervous system, a corporation has departments and divisions coordinated by flows of information. Increasingly in modern corporations, software facilitates

the flow of information. Software that is essential to the heart, lung, or some other vital organ of a corporation is called a "mission-critical application." If a mission-critical application fails, all or part of the business activity of the corporation ceases.

Just as the organs of a human body have many cells, a mission-critical application has many parts. Let's call each of those parts a "line of code." Let's say that among the good lines of code are bad bacteria, which we'll equate with the Year-2000 bugs. When corporations began searching out and fixing Year-2000 bugs, their programmers had to examine each line of code individually to find the bugs. That was hard work, and very slow. Just as doctors have studied the human body and found useful antibiotics to combat bacteria, software programmers have developed tools that do much of the work of preparing an application for the year 2000. Some tools scan code line by line and make changes. Other tools assist in the monumental task of testing software systems that involve multiple mission-critical applications to verify they are Year-2000 compliant.

What about the surprises that will strike corporations due to Year-2000 bugs? Even if a corporation does an excellent job preparing its applications, it is still likely to see some Year-2000 bugs. And what about the many corporations that started too late or moved too slowly and thus will not prepare all their applications? Corporations that are well-prepared, and those that are not, need to develop contingency plans. If you go camping, you plan for the obvious challenges, such as mosquitos and the hot sun. You also anticipate a variety of possible contingencies, such as sprained ankles. In addition, a wise camper expects to respond and innovate to handle unanticipated situations. Corporations preparing for Year-2000 issues are doing the same things. The January 1999 issue of *Computer* magazine provides a fascinating statistic: in the first quarter of 1998, less than five percent of corporations were actively making contingency plans for Year-2000 application failures. In the second quarter, about 65% were doing contingency planning. In the third quarter, approximately 90% were making Year-2000 contingency plans for everything from power and telecommunications outages in rural areas to the failure of their own applications.

"There's just not enough time" in the context of software essential to large corporations is the assertion that mission-critical applications in many corporations will fail due to Year-2000 bugs, that the Year-2000 contingency plans will not handle the failures, that

corporations will reel like drunken men, and thus we will experience severe society-wide problems and even collapse. If corporations fix the bugs, if corporations have adequate contingency plans to handle the failures and continue operations, or if corporations step away from parts of their operations without crippling society, then we avoid societal collapse.

Individuals, Families, Churches

Just as corporations have several levels of response to Year-2000 bugs, so do individuals, families and churches. Some profit from helping others fix Year-2000 problems and prepare for Year-2000 consequences. Some set up contingency plans for themselves. Others are reducing their vulnerability to drastic change by paying off debts, building up godly communities, and other wise actions. Godly teaching is an important part of these preparations, as the subject is vast and difficult. Not everyone has the time or ability to sort through the issues.

Godly teaching and conversation on Year-2000 issues are difficult. The relevant information changes quickly. Teaching on Year-2000 issues can involve an element of prediction, and oftentimes early predictions do not come true, which is important information. For example, the January 1999 *Computer* discusses the prediction that making a line of code Year-2000 compliant would cost US\$3.50, but that the going rate is at present \$0.22. The actions people take in response to teaching on Year-2000 issues have profound consequences. Teaching on the topic draws great power from its significance. James warns us that not many should become teachers, since they "shall receive the greater condemnation" (*Jas. 3:1*). False or misleading teaching on Year-2000 issues is especially dangerous for the teachers because the power of the topic creates a strong response in hearers.

Teaching on and discussion of Year-2000 issues is complicated by the fact that we know ahead of time about the possibility of the destruction of the world as we know it: Just as in 1832, "the greatest alarm spread over the continent of Europe, especially in Germany, lest the comet, whose appearance was then foretold by astronomers, should destroy the earth." In response to the news, "Many persons refrained from undertaking or concluding any business during that year, in consequence solely of their apprehension that this terrible comet would dash us and our world to atoms."¹ Many "weak" believers can be led astray by Year-2000 teaching and discussion, so God requires that we speak carefully (*1 Cor. 8:1-13*). Many "weak" believers have had righteous thoughts and responses terminated by the conclusion that "there's just not enough time."

Year-2000 issues are not unique. Joseph faced the destruction of Egypt's technology base at a known time.

They knew the famine was coming. A thousand years ago many used Scripture to predict the end of the world as they knew it since they believed "that the Son of Man would appear in the clouds to judge the godly and the ungodly."² The end of the first millennium was guaranteed to arrive on time, the Year 2000 will arrive on time, the "rapture" has been predicted and as expected has *not* arrived, other issues have inexorably arisen at the expected time, and the people of the day had to prepare as best as they were able. That Year-2000 bugs can be predicted and that they might destroy the world as we know it is not in any sense unique.

The Opportunity

Year-2000 issues give godly men and women the opportunity to rise to their best, to be ambassadors for the Faith. "Our greatest strength is thus in what is termed 'perfection' [in Scripture] and which means maturity, an integrity in terms of God's purpose which gains God's blessing even amidst serious troubles. Maturity is the ability to grow in terms of our experiences and to use them to draw closer to God's purpose for us."³ We have the witness of those before us who have faced similar challenges. We have enough experience with Year-2000 issues to know that certain approaches to thinking and speaking about the topic deaden or manipulate men while others encourage wise action. We have God's word and leading in addressing the issues. We have no excuse for promoting possibilities as foregone conclusions. We have no justification for stealing effective responses from those around us because of manipulative speech that directs them away from part of the truth.

We today have the choice to be apprehensive and weak about Year-2000 issues, or to take godly action. Teachers, authors, and anyone involved in conversation about Year-2000 issues will be judged by God's high standards as to whether their words are good or evil, profitable or unprofitable, terminate godly thought or bring understanding. God will not reward evil teaching methodologies. The kingdom of God is built with true, not manipulative, words.

¹ Charles Mackay, *Extraordinary Popular Delusions and the Madness of Crowds* (New York, [1841] 1980), 258.

² *ibid.*, 257.

³ R. J. Rushdoony, *The Institutes of Biblical Law* (n.p., 1973), 630.

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The Biblical Model of Midwifery

By Maureen Dahl



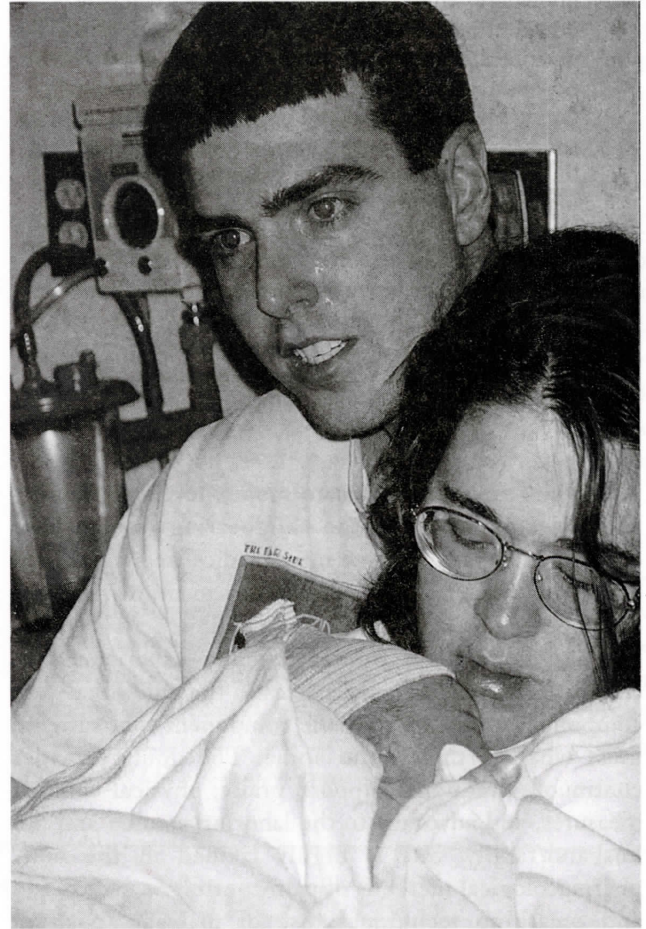
Maureen Dahl

My daughter, Charis, received a phone call this morning. The newly titled grandparents, aunts, and uncles wanted her to visit. We were missing sweet, little Julia Grace, the latest addition to our extended family. Julia's birth was indeed a family affair. Charis labored surrounded by her husband, sisters, and mother. Charis even received a brief visit from her dad, who came to exhort her to "finish the game" with the same tenacity she used to win at highschool basketball! The loving hands and hearts of her family cocooned her with encouragement, praise, and practical support. My hands even helped the Certified Nurse Midwife ease little Julia into this world. I remember glancing up to see Charis looking from her newborn to the wet, tear stained faces of her husband and family.

The joyous birth of my granddaughter, Julia, was the highlight of my years of experience with childbirth. God had prepared me during the last 20 years to direct my daughter's labor support and assist in the delivery. During that time I gave birth to six children, served in the pro-life movement, helped women with crisis pregnancies, aided friends in childbirth, and participated in a medical study to assess the effectiveness of a trained woman's constant presence at birth. I am now a Certified Doula and Labor Assistant, enrolled in a Christian direct entry school of midwifery and have helped scores of women in childbirth. I will be seeking credentialing as a Certified Professional Midwife. But most significantly, I am studying Scripture to understand the "office of the Hebrew midwife." Care in this tradition of the Hebrew midwife encompasses and yet transcends care in the modern midwifery model. My daughter Charis, received care during Julia's birth by both types of midwives.

Midwifery and Its Subspecialties

"Midwife is the oldest helping vocation after motherhood itself."¹ Midwives, not doctors attend more



Matthew, Charis, baby Julia Grace Linebaugh,
January 6, 1998. Moments after Julia's birth,
Minneapolis, MN

than 70% of the world's births outside the U.S. Inside the U.S. the percentage is much lower due to the strong influence of the medical approach to birth. Midwives attend the vast majority of births in those industrialized countries with the best perinatal outcomes, yet in the United States, midwives are the principal attendants at only a small percentage [5%] of births.² The midwifery model is known as "with women" care. Unlike the medical approach, which tends to treat pregnancy like a disease, midwifery views pregnancy as a natural process. The midwife sees herself as a partner in health and as an advocate for the expectant mother and her family. True midwifery care is an "art of service."³ The midwife offers personalized, continuous one-on-one and non-interventive, maternity care (meaning limiting the use of technological interventions such as sonograms) to the

healthy woman and infant. She continually assesses for normalcy and refers any deviations from normal to medical oversight.

*The International Definition of a Midwife*⁴ states that:

A midwife is a person who...has successfully completed the prescribed course of studies in midwifery and has acquired the requisite qualifications to be registered and/or licensed to practice midwifery. She must be able to give the necessary supervision, care and advice to women during pregnancy, labor and postpartum period, to conduct deliveries on her own responsibility, and to care for the newborn and the infant. This care includes preventive measures, the detection of abnormal conditions in mother and child, the procurement of medical assistance, and the execution of emergency measures in the absence of medical help. She has an important task in counseling and education—not only for patients, but also within the family and community.... She may practice in hospitals, clinics, health units, Domiciliary conditions or any other service.⁵

Within the midwifery care model, levels of training and styles of service to the childbearing woman have developed. As birth became more medicalized and moved out of the home, a new subspecialty to midwifery care developed—the “doula” and the “childbirth assistant.”

The “doula” is a woman, usually experienced in childbirth herself, who specializes in the emotional-care component of midwifery—the component that suffered most when birth left the home. The doula provides continuous emotional support, praise, physical-comfort measures, and advocacy to the laboring women and her husband/family. She is highly trained in the non-pharmacological methods of pain control, *i.e.*, relaxation and breathing techniques, use of massage, position changes, heat, cold, and the use of water therapy. Her job is best described as one who “mothers the mother,” or as one father put it, using industry jargon, the doula provides, “just-in-time” childbirth education. Doulas do not deliver babies. They perform no clinical tasks, but are present exclusively to provide non-clinical support. Women planning hospital birth are now hiring doulas in record numbers. Studies consistently show that the presence of a doula at births reduces the length of labors, the use of drugs, and the need for cesarean sections. Women breastfeed their babies more easily and bond more readily with their infants. Many couples also report greater marital harmony after their doula attended births.⁶ These results come because women experience far less stress in labor. This, in turn, allows their labors to progress normally as God intended.

The Certified Labor Assistant (CLA) or Certified Childbirth Assistant (CCA) is a doula with a broader scope of service and greater knowledge of the birth process. She not only assists the mother in the emotional and physical support as previously mentioned, but is also trained to use the “simple technologies,”⁷ *i.e.*, watch,

fetoscope, thermometers, and blood pressure cuffs, etc. She has a “practiced ear for the baby and an experienced eye for the mother’s physical well-being.”⁸ And like the doula, the labor assistant does not actually catch the baby, but is able to assist with support during the delivery. The childbirth assistant is often hired by women who want to safely labor at home before moving to the hospital for the actual delivery. A woman with complications often chooses the labor assistant because of her understanding of medical terminology and procedures.

The midwifery model subspecialties of doula and labor assistant work well as adjuncts to the fully trained midwife, of which there are basically two categories—the traditional midwife and the certified nurse midwife.

Traditional midwives specialize in attending births in the home. They are either trained by apprenticing with an older, experienced midwife, or they receive their training in a combination of independent study, apprenticeship, or enrollment in a direct entry school of midwifery (as opposed to a nursing school of midwifery). Some traditional midwives seek certification as a Certified Professional Midwife (CPM), a status provided by the North American Registry of Midwives (NARM), or are licensed by their state. Not all traditional midwives seek licensure or certification. Traditional midwives strongly emphasize the emotional component and continuity of care component of the midwifery model. Because they do home visits, their care also tends to be very personalized. Most are qualified to fully function in the scope defined by the *The International Definition of a Midwife*. Traditional midwives are usually independent of physician oversight, though they often work cooperatively with sympathetic physicians or require their mothers to seek out prenatal care with a doctor who is then available should medical transfer be necessary. Many of them are free from the constraints of medical malpractice insurance carriers who, some have charged, tend to impose a defensive, standardized, fear-based practice style on physicians and some Certified Nurse Midwife Practices.⁹

Certified Nurse Midwives (CNMs) are registered nurses who specialize in a graduate program of midwifery. They usually practice only in clinics, under the supervision of physicians, and often in special midwife units within the hospital. They have direct access to medical diagnostic testing like ultrasounds and lab work. Although a few states allow CNMs to assist at home births, most do not. Some of the finest CNM practices offer the emotional component of doula care in addition to their clinical management of birth. Unfortunately, because of the constraints of heavy patient load and health insurance carriers, many CNMs function similarly to the physician in the clinic and hospital setting, *i.e.*, rotating midwives at clinic visits, midwives managing more than one labor at a time, midwives coming in and out of the labor room and/or appearing only for the delivery.



Julia Grace being dressed by grandmother, Maureen Dahl, helped by father Matthew Linebaugh at Julia's birth.

Unfortunately, such management styles in nurse midwife practices keep these midwives from functioning in the full midwifery care model in the area of continuity of care for each patient. The doula's role here is particularly helpful to the CNM by providing to their patients the continuous emotional support a busy practice may prevent them from personally giving.

My daughter Charis' midwifery practice suffers under some of these constraints, so this practice encourages their patients to use doulas. However, the helpers Charis enjoyed at her birth where also able to serve her in the tradition of the "office of the Hebrew midwife." This Biblical model of midwifery includes the service levels of today's midwifery model, but in its fundamental presuppositions, transcends them. Sadly, most midwifery care today suffers under the curse of a secular worldview and a rampant pagan, New Age humanism hostile to Christianity. These New Age-influenced midwives are ignorant of their profession's Biblical origin. Scripture clearly claims historical ownership of midwifery care.

Midwifery in the Hebrew Tradition

God, in his gracious mercy, did not leave women bereft in childbirth. Eve did indeed suffer a curse at the

fall, "In sorrow shall thy bring forth children" (Gen. 3:16). But accompanying that curse came the promise that the woman's seed would crush the head of the serpent. As salvation history unfolded, God provided Israelite women the "Hebrew midwife." The Hebrew word for this birth companion is "Yalad," a word meaning, "to travail, to assist or attend as a midwife, to help to bring forth, to labor, to birth." God equipped a group of women to minister his comfort during pregnancy and childbirth. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (1Cor. 1:3,4). The "Yalad" identifies so closely with the laboring woman that she can be said to travail along with her. And like the Apostle Paul's feeling for his Galatian converts, the yalad intercedes in heartfelt prayer for the mother. "My little children, of whom I travail in birth again, until Christ be formed in you" (Gal. 4:19).

Scripture records several references to the presence of midwives and their attendance at births (Gen. 4:1; 35:17; 38:27-3; Ex. 1:15-21; 1 Sam. 4:19-22). "The complicated births recorded in Scripture and attended by midwives are only a few of the thousands recorded in Scripture that most likely were normal births. The sections of Scripture that list them are extensive and quite boring to read. Most people skip over the "begats" of such passages as 1 Chr. 1:9-44. These are all babies who probably had uncomplicated, normal births because we do know that the babies lived. And the accounts of numbering in the desert attest to the fact of hundreds of thousands of births in tents attended by midwives."¹⁰

The most instructive reference to midwives is that of Exodus 1:15-21:

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

And it came to pass, because the midwives feared God, that he made them houses.

The Biblical office of midwife mirrors the midwifery care model in practical service and levels of care. A closer

look at the Exodus passage reveals several keys to understanding this Biblical office, *i.e.*, the significance of being “Hebrew,” the meaning of the midwives’ names, the Hebrew word for “see,” the midwives’ fear of God and their resulting civil disobedience, and the houses God established for the midwives.

“He spoke to the Hebrew midwives.” “The word ‘Hebrew’ comes from the Aramaic word ‘ayver,’ meaning ‘apart’ or ‘other side.’ The patriarch Abraham was called ‘haviri’ because ‘he was on one side even though everyone else was on the other.’ Abraham did this because he sensed that what God demanded of him required that he think and act differently.”¹¹ Midwives in the distinctively Hebrew tradition see themselves, above all, as part of the covenant, holy and set apart for service to the King of kings, faithfully obeying the commandment to love the Lord their God and their neighbor as themselves. And they seek to think and act differently from their secular counterparts.¹² As part of the covenant of Abraham, these midwives bind themselves to the other Christians they serve in a way that transcends a contractual relationship or even standard medical protocols or malpractice regulations. For example, a family may want to reduce their risk of a second unnecessary cesarean by taking personal responsibility for the birth process. If they chose to labor longer at home as disallowed by conventional medical protocols, this family could engage the services of a midwife in the Hebrew tradition. She would be willing to assume a higher level of risk than would be acceptable in the free enterprise model of medical care.¹³ Both parties respect the injunction not to go to law against one another (*1 Cor. 6:7*).

“The name of the one was Shiphrah, and the name of the other Puah.” Like most Hebrew names, they give insight into the nature and essence of their bearers. Shiphrah means to “garnish” from “shaphar” meaning “to glitter, to make fair, to have brilliancy, be goodly.” Puah means, “pained, as a woman in travail, displayed, to glitter, to have brilliancy.” Interestingly, the two midwives’ names have similar meanings which reflect their duties and character. Using their names as an example of their calling, midwives of the Hebrew tradition are ordained to serve “*in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life*” (*Phil. 2:15*). These midwives view their service to unbelievers as a tool that God uses to gather his elect.

“When ye . . . see them upon the stools.” Shiphrah and Puah did shine as lights in their test before Pharaoh. He ordered them to “see” the Hebrew women “upon the stools.” “This passage holds a hidden description of a midwife’s responsibility. The word *raah*, translated as ‘see’ is a gem of many facets.”¹⁴ Its rather lengthy meaning is “to advise, approve, behold, consider, discern, make to enjoy, have experience, gaze, take heed, look on, be near, perceive, present, provide, regard, and have respect.’ Each of its numerous applications represents a specific skill

required of a godly midwife. Each skill gained is a facet through which the love of Christ might be refracted and magnified in a midwife’s ministry.”¹⁵

“If it be a son, then ye shall kill him.” After being ordered to see the women upon the stools, Shiphrah and Puah were ordered to kill the males by what would have amounted to partial-birth abortion. Their civil disobedience provides a courageous witness for all Christians. The “midwives refused to destroy the male infants of the Hebrew women, even though disobedience to the Pharaoh could cost the midwives their lives. By this action God established that a midwife’s duty is to do no harm, regardless of the possible personal or political consequences. The Hebrew midwife must above all things, fear God.”¹⁶ Because they risked their very lives to protect the Hebrew male children, God holds them up as a righteous example. God calls godly midwives in today’s world to stand against the death practices rampant in obstetrics: abortifaciant contraceptives, in vitro fertilization, cloning, fetal experimentation, and abortion.

“He made them houses.” One of the typifying marks of a midwife functioning in the Hebrew tradition is blessing on her household. Her own family is an example of obedience to Biblical law and mirrors the peaceable fruit of righteousness to those she serves. God often calls women to the office of midwife either, for a season, before they marry or after their own families are well established and their children are maturing. And just as the older women are commanded in *Titus 2:4, 5* a Biblical midwife teaches the younger woman to respect their husbands, train their children and order their homes aright.

The Bible’s use of the word “*doulos*” is also instructive to our full understanding of the office of the Hebrew midwife. As mentioned, this Greek word is the origin of the word used today to describe the midwifery subspecialty of a doula. “*Doulos*” is found throughout the New Testament (*Rom. 1:1; 1 Cor. 7:22; Jas. 1:1,2; Peter 1:1; Gal. 1:10; 4:1, 4:7; 2 Tim. 2:24; Tit. 1:1; Jude 1*). Strong’s defines *doulos* as “a slave, bondsman, a servant, attendant; one who gives himself up to another’s will, devoted to another to the disregard of one’s own interests, and those whose service is used by Christ in extending and advancing His cause among men.”

The very personal work of a doula includes using a servant’s tools. “Absorbent linens are high on the [midwives] list, paper towels, menstrual pads, diapers, plastic trash bags, and other containers for the wet and wild work of childbearing. These tools of the trade are not the things of a sophisticated medical school curriculum.”¹⁷ And these are the unglamorous tools of the trade of a humble midwife. *“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet”* (*Jn. 13:14*).

Like the Hebrews, Christian women are called to be set apart. And when expecting a baby, Christian women

should be encouraged to take up God's provision for their comfort and care: service by devout women trained in the tradition of the Hebrew midwife. For some women this may mean finding a righteous doula, or childbirth assistant to accompany them during a CNM or physician-managed hospital birth. Other women will find a godly Certified Nurse Midwife, with or without the help of a doula, to minister to them throughout their labor and birth. And for others it will mean seeking out a godly traditional midwife to manage their pre-natal, birth, and post partum care in their own homes.

The Biblical pattern for midwifery is this: God has chosen by his sovereign grace to call some women to the Hebrew office of midwife. He has gifted them with the heart of a servant to care for women in the travail of childbirth. He has imparted to them the ability to be present and "see" the laboring mother in all her vulnerability. This is our merciful God's provision through the seed of the woman to overcome the curse of Eve. May you, your wives, or your grown children enjoy his provision as the first of mine already has!

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant (Phil. 2:5-7).

¹⁴"The Goodly Art of Orifice Maintenance," by Faith Gibson, RN, CPM, domiciliary midwife, originally published in the newsletter of the Midwives Association of North America, December 24, 1994.

²"The Mother-Friendly Childbirth Initiative," Coalition for Improving Maternity Services (CIMS), 1996, ASPO/Lamaze, Washington, D.C.

³*Heart and Hands* by Elizabeth Davis, Celestial Arts, Berkeley, CA, 1997.

⁴As defined by the International Confederation of Midwives and the International Federation of Gynecologists and Obstetricians, 1972.

⁵*Myles Textbook for Midwives*, edited by V. Ruth Bennett and Linda K. Brown, Churchill Livingstone, Edinburgh, England, 1993.

⁶"Maternal Assistance and Support in Labor: Father, Nurse, Midwife, or Doula?" Marshall Klaus, John Kennell, *et al.* Clinical Consultations in Obstetrics and Gynecology, December, 1992, 221-217.

⁷"The Religious Practitioner of Midwifery," Mennonite Order of Maternal Services, by Faith Gibson, www.goodnews.net.

⁸"The Goodly Art of Orifice Maintenance," by Faith Gibson, RN, CPM, domiciliary midwife, originally published in the newsletter of the Midwives Association of North America, December 24, 1994, 4.

⁹*Heart and Hands* by Elizabeth Davis, Celestial Arts, Berkeley, CA, 1997.

¹⁰"Midwifery Institute of America" Lesson Book, by Mary Burlson, Midwife, Selmer, TN, 1998.

¹¹"Vows for the Office of Midwife," by Faith Gibson, www.goodnews.net 2.

¹²*ibid.*, 2.

¹³"The Religious Practitioner of Midwifery," Mennonite Order of Maternal Services, by Faith Gibson, www.goodnews.net, 4.

¹⁴"Advanced Training Institute of America," Midwifery Course, Preface.

¹⁵*ibid.*

¹⁶"Vows for the Office of Midwife," by Faith Gibson, 1, www.goodnews.net

¹⁷"The Goodly Art of Orifice Maintenance," by Faith Gibson, RN, CPM, domiciliary midwife, originally published in the newsletter of the Midwives Association of North America, December 24, 1994, 4.

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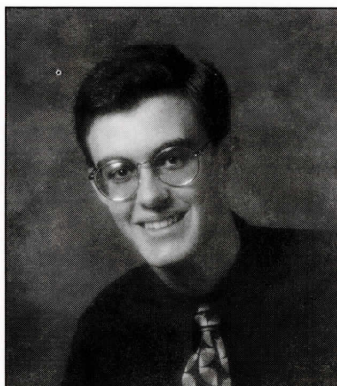
In this series of six audiocassettes, the philosophies of Marx, Nietzsche, and Dewey are explained and then critiqued from a distinctly Christian perspective.

This series of lectures were recently presented at the
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How I Found My Calling in Christ

By Tim Bailey



My goal in sixth grade was to be an Olympic runner, and to win the gold medal in at least three track events. I ran nearly every day for several months in preparation for a local race—I was going to run the half-mile. I was sure that this would be the start of my illustrious running

career. I finished fifth place out of six contestants, over two minutes behind the winner. The results of that race let me know that a career in track and field was probably not God's will for my life.

As I have grown up, I have at various times been interested in different careers. When I was around 13 years old, I was interested in a career in dentistry. My gifts and talents seemed to match very well with dentistry—I was good at school, had good eye-hand coordination, and liked to help people. My dad arranged for me to interview a Christian friend who had been practicing dentistry for over 15 years. After interviewing him, I was impressed with the field, and I continued to read books about the profession, and thought a lot about it. Then came my high school biology lab in homeschool. It completely devastated my plans—I hated the imprecision of biology—if the manual said that the worm had a stomach, why wasn't it there?

Biology lab deflated my dream of becoming a dentist. After some floundering, I began to consider journalism as a possible goal. The idea of being a foreign correspondent especially piqued my interest. I seem to have a gift of writing well; I have learned to speak, read, and write Cambodian, and have also learned some French. I thought journalism might be a good way to use these abilities. While in the state of Washington for a visit in 1997, my dad took me to interview Mr. Otto Scott, who worked for many years as a newspaper correspondent and corporate writer. I found from Mr. Scott that, in order to become successful in the humanist world of journalism, I would probably have to compromise my morals and my Christian beliefs. As a Christian, I knew I could not intentionally put myself in that position, so I let my dream of journalism die an untimely death.

I had now changed career options several times before I even held a job. I was having a difficult time finding a

goal in life to aim for, and I needed some help. My parents suggested I take a Personality, Interests, Skills, and Values (PISV) survey to aid me in my search for a career. The survey is written from an explicitly Biblical point-of-view. Christian Financial Concepts in Gainesville, Georgia (www.cfc.org/education) put out the PISV. I found it to be a valuable tool in evaluating my gifts and interests. I discovered that I might be suited for a career in a technical field, such as engineering. I had not seriously considered engineering before this point, although I knew something about the field. Some years ago, my dad took me with him to visit a practicing civil engineer, and I was able to ask him some questions. At the time, I thought civil engineering sounded interesting, but didn't pursue it any further. After taking the PISV, I began to reconsider civil engineering. I took some time to think about all the different angles, and I decided engineering looked like a solid fit for me. My dad took me to a levee reconstruction site along the Sacramento River, where I saw actual civil engineering work being done. I fell in love with civil engineering at that point.

God's providential hand began to move shortly after I decided on a career in civil engineering. I got some great SAT scores, which in turn led to some scholarship offers; and I was accepted at the University of the Pacific (UOP) in Stockton, California. UOP has a good engineering school, and its proximity to Modesto allows me to live at home as well. I have been very successful in my studies up to this point, and I am also employed part-time in a civil engineering testing laboratory. I am thankful I discovered God's call for my life, and I have learned some important things that also apply to other young men who are looking for the career that God has called them to.

1. Learn to trust God's providence. When you recognize that God is in control, and learn to trust him, everything will work out in his time.

2. Seek your parents' help and advice. My parents (but my father especially) have been very supportive of me as I sought God's will for my life. My dad was an invaluable help as he encouraged (and sometimes prodded) me to seek God's will for my life. He did not give me any "pat" answers or pious platitudes.

3. Take the Personality, Interests, Skills, and Values survey, or something similar. Develop and follow a plan to investigate various career and calling options.

4. Learn about a career and calling from someone with experience. There is no substitute for searching out someone who can tell you what it is all about, the good, the bad, and the ugly.

5. When you find a career, pursue it with all your might. Ecclesiastes 9:10 says, "Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

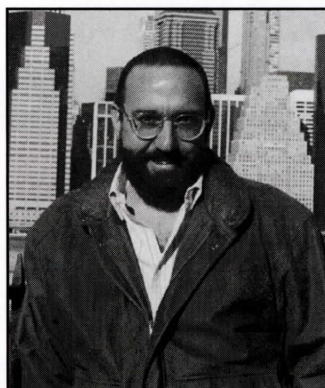
Tim Bailey is a 19-year-old civil engineering student at the University of the Pacific in Stockton, CA. Tim and his family are members of Reformed Heritage Church in Modesto, CA. Tim is firmly committed to courtship, but still has four years of school and three years of work before he will be ready.

MY BACK PAGES

All I Really Need to Know About Worship ... I Don't Learn from the Regulative Principle (Part II) By Steve M. Schlissel

[When last we met, this series was called, "The Informed Principle of Worship." Above is the *real* title. Last time we asserted that regulativists "find" their principle where it isn't. Now we assert . . .]

Regulativists Miss It Where It Is



We have shown, through a substantial representative sampling, that the regulativists attempt to bolster their position by appealing illegitimately to various texts. They find it where it isn't by consistently ignoring the contexts of their favorite passages. They isolate texts from their

meaning-impacting contexts. One might say that they have, by sheer force of will, domesticated their pet verses.

Now we will suggest that the point of what might *truly* be called the Regulative Principle of Worship (RPW) in Scripture is altogether missed by them. It is a rather astonishing instance of "forest-for-the-trees." What I mean is this:

The *locus classicus*, the most frequent and important textual citation for the RPW is Deuteronomy 12:32: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." But here again, the regulativists either ignore or overlook the setting. By isolating this particular verse from its context, its beauty is marred, its force is neutralized, and its power compromised.

Deuteronomy 12:32 appears in an epoch-marking context: we have here a major step in the progress of the religion of the covenant. Before this, covenant-keepers could offer sacrifice wherever they felt like it. Henceforth sacrifice would be severely restricted. It would be restricted, as we said up front, in regard to place, in regard to people, and in regard to particulars.

It is here, then, in Deuteronomy 12 that we do indeed find introduced what might properly be called the Regulative Principle of Worship: If it is commanded, you'd better do it; if it is not commanded, it is forbidden (see *v. 32*). Don't look to the pagans, either. They do thoroughly whacked-out things that I abominate (*vv. 28-31*). You just do what I say and only what I say.

The point, however, is that what is strictly regulated is *the sacrificial system of worship*, not worship *per se*. In fact, "mere" sacred assemblies are *not covered by this rule*. From the beginning God had made known that the path by which man might be restored to him is a path of shed, substitutionary blood. This was indicated in the animal sacrifice God had made when providing coverings for Adam and Eve, and again in his acceptance of Abel's blood offering brought in faith. The atoning path of blood was laid out by God.

But in Genesis 4:26 we read that, at that time "men began to call upon the name of the LORD." Good old Matthew Henry comments, "*Now men began to worship God, not only in their closets and families, but in public and solemn assemblies.*"

We have no evidence or suggestion that there were divinely originating directives for the elements found in these public assemblies. Clearly, prayer was a great part of it (calling upon the Lord), but the point is that they seem to have arisen from the covenant sensibilities of men, not from a known injunction from God.

The matter of sacrifice, on the other hand, was different. That was clearly set forth by God as the norm. We know this both from early Genesis and all subsequent Scripture. However, from the Fall until the entry to the Promised Land, even this sacrificial worship was largely *unregulated*. Noah offered sacrifices, as did Abraham, Isaac, and Jacob. These were offered perhaps in a general conformity to a pattern received from Adam or another. Indisputable, however, is the fact that the offerings were *decentralized*. There was no one place where God caused his name to dwell, where alone sacrifices could be lawfully rendered. They could be—and were—offered anywhere.

However, once Israel would enter the land and God would make known the place where his name would dwell, *sacrificial* worship would no longer be decentralized. It would be absolutely centralized at one *place*. From here on, it would be lawfully offered only by authorized *persons*. No matter how noble the man, if he did not meet the Levitical qualifications, he could not serve at that one authorized location (cf. Uzziah's sin in *2 Chr. 26*). And the many *particulars* of the service were to be strictly adhered to, without addition or subtraction.¹ This is the context of Deuteronomy 12. We need only quote some of the chapter for this to be clear:

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance ... But when ye go over Jordan ... then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest ... But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. (vv. 8-14)

To what service did this refer? Clearly it was not worship *per se*, but the sacrificial worship of Jehovah, that is, the Tabernacle/Temple service.

This conclusion is firm when viewed in the light of Leviticus 23:3. (Make a careful note of this, for we must return to it.) There we read of unregulated, no-instructions-recorded, bloodless, incenseless, non-piacular worship services: *There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD.*

Why, one naturally asks, was God so lenient concerning sacred assemblies—forbidding to them only what was forbidden in all circumstances—yet so very strict about the Tabernacle/Temple worship? The correct answer is not elusive.

It was because in the Tabernacle/Temple God was displaying, "preaching" Christ, his Person and work, prior to

his incarnation. The rigors surrounding Tabernacle/Temple worship reveal to us the passion, the diligence of our God in protecting the absolute *exclusivity* of salvation through the work of his Son, our Lord; they demonstrate God's sovereign determination to guard the glory which belongs exclusively to his beloved Son.

Jesus Christ could be incarnate only *once* to perform his work in history. Israel is poised, in Deuteronomy 12, to bring about a pre-incarnational explication of that work which would abound with Christ-significance in every element, every ordinance, every article, every order, every day, every month, every year; an explication that would reveal, in a manner fit for that period of history, *the gospel*. God was not fussing over an abstract principle: He was guarding the honor of his Son! He was saying, "Hear this, all ye ends of the earth! In my Son, in Jesus Christ the Lord—that is where salvation is alone to be found! In the work performed here according to my decrees, according to my strict and rigorous decrees, you may see my Son in whom I am well pleased. Come behold in him the marvelous works of the Lord! Come behold him in the marvelous Temple of the Lord!"

Therefore, when Christ came into the world, he said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin you had no pleasure. Then I said, 'Behold, I have come—in the volume of the book it is written of Me—to do Your will, O God.'" Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all. (Heb. 10:5-10)

The Temple worship was strictly regulated because the Temple worship was the gospel of the Messiah. Thus, when we come to the Scriptures composed after Messiah completed his earthly work—fulfilling the service of types (*Col. 2:17*)—the rigors we read in the New Testament concern the gospel and sound doctrine.

The New Testament application of the Tabernacle/Temple Regulative Principle is discovered in its intolerance to false doctrine. The RPW becomes the RPD: the Regulative Principle of Doctrine! This is why Paul could abide poor motives, so long as the content of gospel preaching was sound:

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice....

Yet when someone fiddled with the *content of the gospel*, Paul would write:

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

It is in zeal for sound doctrine that you find the so-called Regulative Principle in the New Testament: don't add to it, don't take away from it.

Worship forms, however, are not the subject of such rigor (beyond, as we hope to demonstrate, general insistence upon good order, proper decorum, propriety, etc.). This is because worship forms in the new administration—the *universal* administration of the covenant—will vary. The truth, however, will not vary, cannot vary, must not vary. Jesus Christ, the same yesterday, and today, and forever.

This means that wherever we find truly orthodox Christianity being practiced we are among those who are abiding by the *real* Regulative Principle of Worship as found in the Old and New Testaments: covenant-keepers approaching God in faith through the atonement he has provided in his Son, our Lord. This does not mean that any and all things are permissible in worship, or that all manner of worship is equal! I only insist it means that the *Biblical* RPW is alive and well in orthodoxy, and there only.

Now let me mention the irony I alluded to earlier. So-called “Strict Regulativists” do not permit musical instruments in worship because, they say, that sort of thing belonged to the Temple order, not the New Testament order. And since we are not commanded to bring instruments into worship in the New Order, and since we may not introduce anything not commanded, New Order worship services must be without instruments.

The irony is this: it is not *instruments* which belong exclusively to the Temple order, *but the Regulative Principle of Worship itself!*

That's the sort of thing that happens when your exegesis becomes controlled by abstractions.

Before moving on to our third point, let me tell you of another irony regulativists are caught in. To see it requires walking through a few steps.

First, as a colleague in a “Covenanter” communion pointed out, the regulative principle adds a distinct characteristic which differs from our *general* obligation to obey God. Everyone—regulativists and non-regulativists—everyone who fears the Lord agrees that we are always required to do what he commands and that we are never permitted to do what he forbids. The RPW, however, adds another requirement pertaining to worship,

saying that *in worship*, if God does not command it, it is forbidden.

Second, the relativist boasts that this principle frees the people of God from having their consciences violated by unscrupulous leaders who might impose non-Biblical worship forms on the congregation.²

Third, when we look for Biblical evidence to support the unique third requirement which the RPW *adds* to our legal obligations under God (reminder: 1 is: doing what he says, 2 is: not doing what he forbids, 3 [peculiar to the RPW] is: if he hasn't commanded it for worship, if he is silent concerning it, it is forbidden)—when we look for Biblical proof of this we find none. Most of their alleged proofs are fragments put forth without context: when the context is supplied, the “proofs” evaporate. (Cain did not do what God commanded; Nadab and Abihu did what he had forbidden; the Israelites in Isaiah *did* what God commanded as far as the elements of worship were concerned but *failed* to perform worship with clean hands; Jeremiah is condemning the performance of things God forbade: idolatry and child sacrifice; etc.)

Lastly, we have seen that the *real* regulative principle guarded, not worship *per se*, but, the sacrificial system as the revelation of the Gospel of Christ, the only path to God. The New Testament bears abundant witness to this in having no regulative principle *of worship* at all, but an extremely rigorous regulative principle of the gospel: don't add to it, don't take away from it.

Consequently, we find our irony: The Regulative Principle of Worship, said to guard the people of God from the inventions of men, *is itself an invention of men* and therefore an imposition upon the consciences of those forced to accept it.

I'll be quick to reiterate: we'll take plain women over hussies in the church, and teetotalers over winos, but we'll insist: these are not our only God-honoring choices!

Regulativists Miss the Synagogue

The New Testament is beyond clear in teaching that the organizational model for the worshipping communities called “churches” was the synagogue, not the Temple. This is recognized and acknowledged in every standard work on Presbyterianism. For example, John Macpherson, in his excellent volume, *Presbyterianism*, writes: “In general, the Christian forms of worship were modeled on those of the Jewish synagogue, and so where any customs in worship or office in the Christian church are spoken of without explanation, we may reasonably look to the arrangements of the synagogue for enlightenment.” And, “the earliest Christian congregations . . . in Palestine were for some time known as Christian synagogues.”

In saying that our model is the synagogue, we do not overlook temple-like features metaphorically ascribed to the church and/or its service. These are many. Yet these apply to, and are found ascribed to, individual Christians as well. But when we look for the organizational and

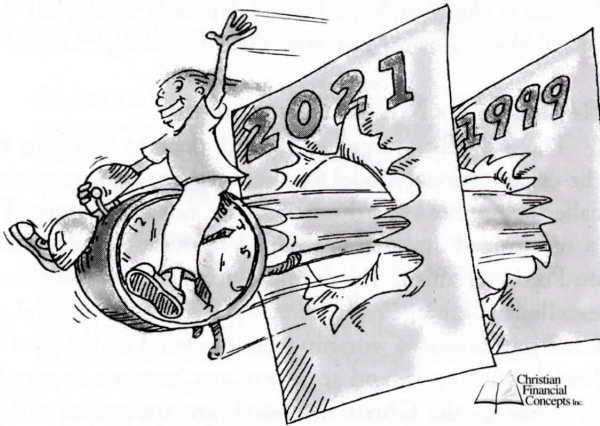
liturgical antecedents of the church, we find them in the synagogue. (Looking to the Temple, especially for the latter, we remind you, is precisely the error of Rome.)

The very existence of the synagogue, however, undoes the regulativist's position! For he knows that synagogues existed. And he knows that Christ and the apostles *regularly* worshipped at synagogues without so much as a breath of suggestion that they were institutionally or liturgically illegitimate. And he knows that he cannot find so much as a sliver of a divine commandment concerning what ought to be done in the synagogue. And, according to his principle, if God commanded naught concerning what ought to be done, then all was forbidden. And if all was forbidden then the whole of it—institution and liturgy—was a sinful abomination. But that brings him back to Christ's attending upon the service of God there and Christ's following its liturgy: did *he* sin by participating in an entire order of worship that was without express divine warrant? The thought is blasphemy!

But for us the synagogue presents no problem at all. We find that it is sacrificial worship only, from Deuteronomy 12 on, that is absolutely restricted in regard to place, performers and particulars. Such restrictions *never* governed common sacred assemblies.³

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First, sacred assemblies were held *all over the place*: everywhere, "wherever you live" (*Lev. 23:3*), wherever covenant people dwelt. Every Sabbath there would be one centralized sacrificial service, but there would be an untold number of sacred assemblies *throughout the land*.

Second, sacred assemblies could be led by any qualified adult male. It is not surprising, therefore, that "In the very earliest Christian times," according to Macpherson, any of the male "members of the church were called on to preach, and to exercise generally what came afterward to be known as strictly clerical functions." Synagogues were never dependent upon a Levitical order.

Lastly, sacred assemblies, which evolved into synagogues, grew liturgically out of covenant consensus within the general bounds of the word of God.

We'll continue this discussion soon, D.V. There are additional flaws in the Regulative Principle of Worship which need to be confronted. Following that we hope to set before you, for your consideration, several components of what we call the Informed Principle of Worship. We don't wish to be understood as suggesting that God is silent concerning what he expects in a worship service!

For now, allow me to close with my sincere thanks for your support of our particular Christian synagogue in New York City and its various ministries. If you don't receive our monthly ministry updates it might be because you haven't contributed to these ministries in more than a year. Let's hear from you.

¹ That's right. Even if Nadab and Abihu's sin *was* doing what was not commanded, since it was in the service of the Tabernacle/Temple, it was illegitimate.

² It should not be disputed, and I do not dispute it, that the RPW has been a great boon in keeping the church free from just such impositions. That, however, is not my point. Teetotalism, too, has kept many from excess. The question is not only, does it work? But more importantly, is it what God requires?

³ They were, of course, strictly bound by a negative principle: it was not permitted to do in them what God had expressly forbidden. But we should carefully note that expressly forbidden in these assemblies was not only pagan exercises, but *any sort of ritual sacrifice whatsoever*. That was reserved for the Tabernacle/Temple. Similarly, faithful churches do not pretend to practice any sort of ritual sacrifice, but rather rely on the sacrifice of Christ. That is where the articles of our undoubted Christian Faith direct us.

Steve Schlissel has been pastor of Messiah's Congregation in Brooklyn, NY since 1979. He serves as the Overseer of Urban Nations (a mission to the world in a single city), and is the Director of Meantime Ministries (an outreach to women who were sexually abused as children). Steve lives with his wife of 24 years, Jeanne, and their five children.

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Andrew Sandlin preaches at Shiloh Christian Church, Leroy, OH. For more information, contact Pastor Phil Vollman (440)354-8486.

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June 20

Andrew Sandlin preaches. Christian Liberty Academy Commencement, Church of Christian Liberty, Arlington Heights, IL. For more information, contact Quentin Johnston (847)259-4444.

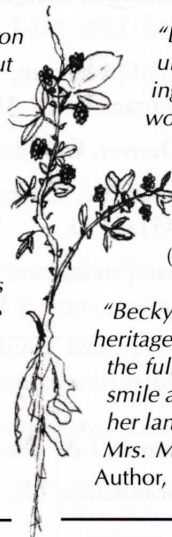
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This 'chapbook' of poems (also including a mountain ballad and raspberry cobbler recipe!) is available from the author for \$10.00 plus \$2.00 postage and handling. Send checks made out to: Becky Morecraft, at 6819 Post Road, Cumming, GA 30040.

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- May 22 Andrew Sandlin lectures. **Dulles Airport, VA**, details announced in this issue.
- May 23 Andrew Sandlin preaches at Christ's Covenant Church, **Front Royal, VA**. For more information, contact Ralph Gibson (540)636-8853 or Robert Clayton (540)636-6860.
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- July 11 Brian Abshire and Andrew Sandlin lecture. 10:00 a.m. Reformed Heritage Mini-Conference, **Salida, CA**. For more information, contact Brian Abshire (209)544-1572.
- July 12-17 Steve Schlissel lectures Student Worldview Conference, **Newport News, VA**. For more information, contact Byron Snapp (757)826-5942.
- July 16-17 Andrew Sandlin lectures, **Philadelphia, PA, and New York City** area, details to be announced later.
- August 15 Brian Abshire and Andrew Sandlin lecture, 10:00 a.m. Reformed Heritage Mini-Conference, **Salida, CA**. For more information, contact Brian Abshire (209)544-1572.
- August 30 Andrew Sandlin lectures **Bay Area**, details to be announced later.
- August 31 Andrew Sandlin lectures **Sacramento, CA**, details to be announced later.
- September 3-5 Andrew Sandlin preaches at Birdwell Heights Presbyterian Church, **Johnson City, TN**. For information, call Larry Ball (423)288-3664.
- September 12 Brian Abshire and Andrew Sandlin lecture, 10:00 a.m. Reformed Heritage Mini-Conference, **Salida, CA**. For more information, contact Brian Abshire (209)544-1572.
- September 17-18 Andrew Sandlin lectures in **Denver, CO**, details to be announced later.
- October 2 West Coast Reformation Conference, Covenant Reformed Church, **Sacramento, CA**. For more information, call (916)451-1190.
- October 10 Brian Abshire and Andrew Sandlin lecture, 10:00 a.m. Reformed Heritage Mini-Conference, **Salida, CA**. For more information, contact Brian Abshire (209)544-1572.
- October 15-16 Andrew Sandlin preaches at National Conference, National Reform Association, Christ's College, **Lynchburg, VA**. For more information contact Bill Einwechter (717)328-3586.
- October 29-
November 1 Steve Schlissel lectures in **Monroe, LA**. For more information, contact Randy Booth (870)775-1170.
- November 2-4 Steve Schlissel lectures in **Nacadoches, TX**. For more information, contact Randy Booth (870)775-1170.
- November 5-7 Steve Schlissel lectures in **Texarkana, AR**. For more information, contact Randy Booth (870)775-1170.
- November 5-7 Chalcedon National Conference on "Biblical Authority, Confessionalism, and Heresy," **Dallas, TX**. For more information, contact Brian Abshire (209)544-1572.

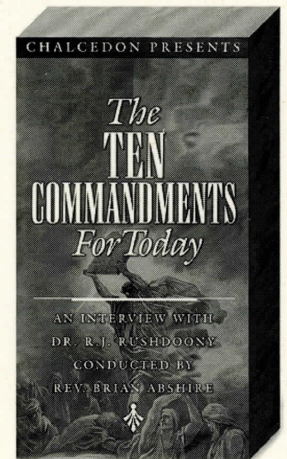
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