CHALCEDON Report

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WAR & PEACE

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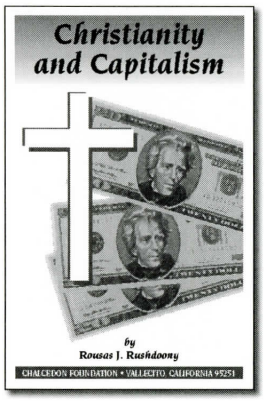

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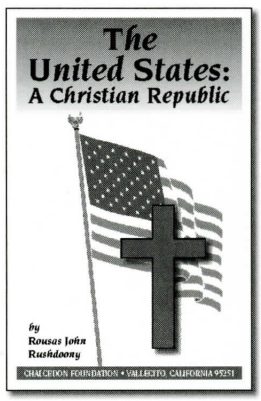

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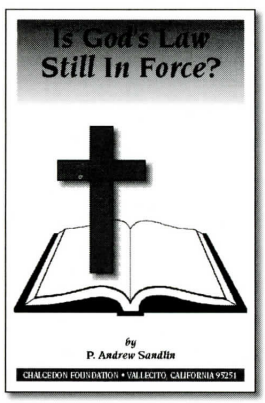

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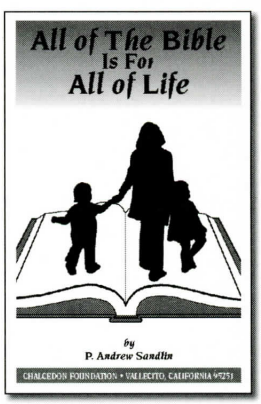

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CHALCEDON *Report*

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

WAR & PEACE

Contents:

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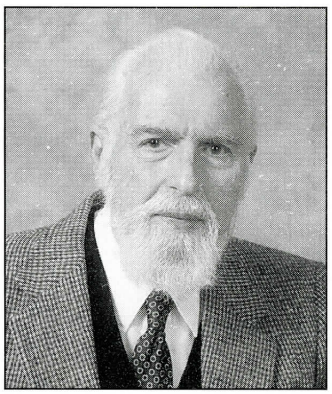
War

By Rev. R. J. Rushdoony



War is inevitable in a fallen, sinful world. The basic form of war in the Bible is God's law. God's law declares war on various forms of sin. A theonomic society will be less likely to have military wars because it will identify the main form of sin as in itself. Restitution, the restoration of God's ordained social order, is basic to this dealing with sin in society. Society is thus in a constant state of war against sin — against internal sin. Law's restorative role is basic; its heart is restitution, re-establishing the broken order.

When we lose the theonomic perspective, law and the courts begin to go astray. Humanism, man's idea of order, then replaces God's law and order. Humanistic law sees as basic man's "order," which, in essence, is rebellion against God and is subversive of society.

Today, too much of the world *and the church* is in rebellion against God. It is amazing that so many churchmen are antinomian. How dare they disagree with God!

In talking or thinking of war, most people think only of military war. Here the Bible is against offensive war, but is not against defensive warfare. This is not acceptable to many people. What would have happened, they say, if we had not waged war against the Nazis, or prepared to do so against the Marxists? They do not stop to consider that from day one all such regimes were financed by loans and pacts by us. Why not terminate such orders by withdrawing all support? Or do we want war?

War has become basic to the modern state. In the early 1950s, I heard a man argue that war was basic to prosperity, and that the U. S. *needed* wars big and little and would wage them for years to come. We are doing so, and we currently have troops all over the world, in as many as sixty countries, I have heard. Whatever the number, it is considerable.

War is widely condemned, but as long as people like the social and economic results, it will continue.

The "moral" justification for war is interventionism. It is the belief that, as the moral force in the world, a pharisaic faith, we have a moral duty to intervene everywhere. Because of this faith, the twentieth century moved from one crisis into another.

The church is one of God's basic instruments of warfare. It seeks to get to the root of wars, sin. Yet too often the church has been a rubber stamp for statist policies. Sin is the problem, but an antinominian church has forgotten what sin really is, or how to deal with it. 1 John 3:4 tells us that "sin is the transgression of the law" of God. If you are an antinomian, you have no definition nor knowledge of sin and are a part of the problem.

We must define sin and war Biblically, not politically. We must wage war God's way, not man's. Too many churchmen want peace with both God and the world, an impossibility. When we are at war, we should know who or what the enemy is.

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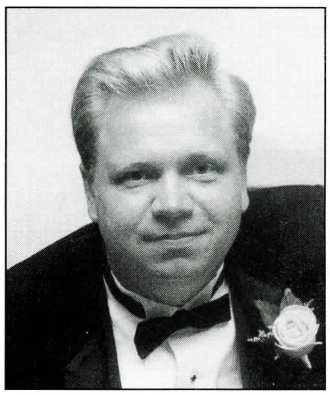
War, the Bible, and the State

By Rev. P. Andrew Sandlin



That the Jehovah God is *inherently* opposed to war is a pacifist fiction. Israel's wars of extermination, outlined vividly in the Old Testament, refute the suggestion that God is opposed to war at all times and under all conditions. It is essential, however, to understand the objective of and context within which those wars were to be waged. In a unique dispensation, God granted Israel the land of Canaan. The tribes and nations occupying it at the time were blatantly heathen, and their sins were particularly repellant (*Dt. 9:1-5*). Israel as God's covenant people were called to expel these nations from a land rightfully Israel's own. In essence, they were defending their own property.

War and the State

This is a key element in the Biblical justification for war, and it relates directly to the Biblical role of the state. According to the Bible, the state is a legitimate institution, but its scope is severely limited. In Romans 13, St. Paul makes clear that it exists to punish external evildoers. By what standard? By the standard of God's written law.[1] In large measure, this reduces to a defense of what the early Americans considered that great trio of "rights," life, liberty, and property. It employs the force of coercion to protect against murder, rape, pillage, kidnapping, and so forth. It does not exist to redistribute wealth. It does not exist to furnish education. It does not exist to guarantee medical and retirement benefits or any "social security." In fact, according to the Bible, the state is a greatly decentralized institution, growing out of the family (*Dt. 1:13-17*). Local magistrates are charged with "keeping the peace," and families authorize their role. In modern terms, we may say that *the strongest politician in the country should be your local sheriff*. His sole job is to suppress external evildoing — defined according to Biblical law.

Protection from Foreign Invasion

But if he is called to protect life, liberty, and property, he must protect it not only from domestic offenders, but also from alien offenders — foreign invasion. The Biblical state protects against tyranny from within (crime) and tyranny from without (invasion). *There is no Biblical justification for war except to protect against tyranny from without — invasion.* This means, in modern terms, that the state must be a "dove" when contemplating the invasion of any other nation's borders and a "hawk" when protecting its own border.

The Tyranny of the "Nation-State"

The fundamental flaw of almost all modern ideas of war is that they are undergirded by a fallacious view of the state. Today the state is almost always seen in terms of the "nation-state." It is a mammoth, maternalistic entity depicting itself in virtual organic terms (this began in earnest during the European nationalism of the nineteenth century). In blatant violation of God's law, the modern state extorts an excess of property from its citizens in the form of taxation, conscripts its citizens to fight illegitimate wars, and employs coercion to guarantee its own bloated bureaucracy (*1 Sam. 8*). *The modern state is really nothing more than a legalized cartel.* These legalized cartels — whether fascist, communist, Nazi, or Western "democratic" — have developed a habit of bullying their wishes on other nations. This is the cause of the vast majority of wars in human history though, in the last 200 years, this cause has been dressed up by appeal to certain ideologies, "defending human rights," "preventing ethnic cleansing," and so on. Hitler's totalitarian perversion was more straightforward — we Aryan racists need more land. Stalin's justification for his totalitarian perversion was more high-sounding though no less horrifying: we must free the world's workers from capitalistic exploitation. Hitler and Stalin were both monsters at the head of legalized cartels, though Stalin was by far the more destructive of the two. Western democrats more readily accept justification for murder under the guise of protection against capitalist exploitation than murder under the guise of protection against polluting the master race's gene pool. Both are godless and abhorrent, though Western democrats are more inclined to accept godlessness and abhorrence when it salves their envy and hatred for the accumulation of property, rather than their envy and hatred of some other race. The recent American wars against Iraq and Serbia are not *materially* different from Hitler's invasion of Poland and Stalin's invasion of Eastern Europe. All three employed the power of coercion — of a legalized cartel — to impose its will on another nation. Both Saddam Hussan and Slobodan Milosevic are in fact little tin-pot dictators who routinely deprive their citizens of life, liberty, and property — as all legalized cartels tend to do. But the American bombing missions did not solve this problem — it only deprived many *more* people of life, liberty, and property.

Godless, totalitarian regimes like those in Islamic nations and communist China can be gradually overcome by the methods Christians employed in overcoming the godless totalitarian regime known as the Roman Empire — self-government, personal godliness, covenant faithfulness, and patient perseverance under the lash of persecution.[2] The Bible does not permit bombing missions, legalized murder, and the incineration of innocent civilians as an instrument to overturn the tyranny of evil regimes.

This general Christian approach toward war is the heritage of America's Old Right (conservatives). Murray Rothbard notes:

> The Old Right applied its aversion to [civil] government to foreign policy as well as domestic. It held the increasing interventions of the American government in the affairs of other nations to be illegitimate, and even imperialist, intrusions that benefited neither the American people nor the world as a whole.[3]

Most pre-World War II conservatives were known as "isolationists" (really they should have been called "non-interventionists"), for, as Rothbard observes, they feared both the domestic and foreign intrusions of civil government. Most of today's conservatives have abandoned their great Christian heritage, and have adopted the rabid military internationalism of William F. Buckley, *National Review*, George W. Bush, Bob Dole, John McCain, and other establishment Republicans. All these have joined the international militarists on the Left (*i.e.*, Bill Clinton, Al Gore, and Bill Bradley) and the great collaboration of America's legalized military cartel. Power tends to corrupt, asserted Lord Acton, that great defender of Christian liberty, and absolute power corrupts absolutely. Power in the hands of a legalized cartel is dangerous indeed — particularly when it is devoted to murder, pillage, and holocaust in foreign nations.

The only possible solution is a return to Biblical Christianity and its program of overcoming sin by peaceful change: the glorious gospel of our Lord and Savior Jesus Christ, self-government, and godly families and churches, and a free market undergirded by moral premises.

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[1] Rousas John Rushdoony, *The Institutes of Biblical Law* (no loc., 1973).
[2] Ethelbert Stauffer, *Christ and the Caesars* (London, 1955).
[3] Murray N. Rothbard, "The Foreign Policy of the Old Right," *Journal of Libertarian Studies*, Vol. 2, No. 1, 85.

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 practices. 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 civilizations.

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' 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, schools, 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 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.

The Old Covenant and the New, Revisited

By Rev. P. Andrew Sandlin

Steve Schlissel suggested that my editorials in the August 1998 issue of the *Chalcedon Report* relating to the old and new covenants needed some reworking. The problem was not that they are in error, in his opinion. The problem is that the point was too important to be couched in the language and structure I used. I agree with him. Therefore, I have decided to revisit the issue and simplify the expression of these vital truths.

A Common Misunderstanding

I am convinced that the modern church greatly misunderstands the relationship between the old covenant and the new covenant. But it goes even deeper than this. Since it misunderstands the relationship between the old covenant and the new covenant, it misunderstands the relationship between the Old Testament and the New Testament. Let me explain.

Our present Bible is divided into two parts, the Hebrew Scriptures, called the Old Testament, and the Greek Scriptures, called the New Testament. In one way (which I will mention below) this is a convenient way to divide the Bible. In another way, though, it is quite misleading. We need to remember that the text of the Bible itself does not create these classifications. No one in the Bible, for example, calls the Hebrew Scriptures "the Old Testament." (In 2 Corinthians 3:14, Paul refers to the "old testament," or old covenant. This pertains to certain teachings *within* the Hebrew Scriptures, not the entire Old Testament.) Nor are the Greek Scriptures ever called the "new covenant." Whatever the old and new covenants are, the Bible's teaching does not identify them with the Old and New Testaments, which are rather arbitrary divisions in the Bible's layout.

People rightly equate *testament* with *covenant*. In virtually every case in our English New Testament where the word "testament" appears, it is a translation of "covenant."[1] It is natural, therefore, that when they see the Hebrew Scriptures called the "Old Testament," they think of old covenant, and when they see the Greek Scriptures designated as the "New Testament," they think of the new covenant. What does this lead to? They think that the Old Testament is about old covenant religion, while the New Testament is about new covenant religion. Often, the old covenant is defined as the religion practiced in the Old Testament, and the new covenant is defined as the religion practiced in the New Testament! In other words, they have allowed extra-Biblical designations to determine the meaning of these expressions.

New Covenant Religion in the Old Testament

When we see what the Bible actually teaches, we must come to a radically different conclusion. In a number of places, the Old Testament speaks of the new covenant. The clearest example is Jeremiah 31:31-34, which reads:

> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

If we did not know the rest of the Bible, we may get the idea that this is something entirely new. With the new covenant, we may think, God was going to do something he had never done before. But if we think this way, we are quite mistaken. The provisions of the new covenant were a reality in the Old Testament (*e.g., Ex. 34:6-7*; *Dt. 10:12*; *Ps. 37:31*; *40:8*; *Is. 1:18*). Why is this covenant called "new" then? "New" in the Bible does not always mean "brand new," or unprecedented. Sometimes it means a new phase of something already in existence. A good example is the expression "new moon."[2] Obviously, God does not create an entirely new moon every time there is a "new moon." It is a new *appearance* of the moon in a particular *phase*.

This is what the new covenant means. God promises a new *phase* of His dealings with men. The provisions of the covenant are not fundamentally different, but the men with whom God makes it are. This fact radically changes the way that we look at the Bible. We no longer look at the new covenant as being something instituted exclusively after Christ came. The new covenant was present (in an earlier phase) in the Old Testament itself. Christ's work is retroactive in the most absolute sense — it works backward in history redeeming and benefiting the saints (this is why Revelation 13:8 can speak of "the Lamb slain *from the foundation of the world*"). *We thus see new covenant religion in the Old Testament era.* This is greatly different from the

idea that many people have about the saints of the Old Testament. They are sometimes looked at as second-class citizens, since Christ had not yet come to the earth and died on the cross. But this is certainly not what the writer of Hebrews teaches us. In fact, in chapter 11, he holds up examples of Old Testament believers to New Testament church members in danger of falling into apostasy! If the religion of the Old Testament were "old covenant religion" across the board, it is hard to imagine how he could use Old Testament examples to the New Testament's erring Christians. New covenant saints of the Old Testament era are the right examples to church members of the New Testament era in danger of reverting to old covenant religion!

. . . a little of the old covenant order is put away every time an individual is saved — he is translated from the old covenant order to the new covenant order.

The same is true in Galatians. There the problem is largely with those who want to use law-keeping as the instrument of their justification (*5:4*). Certain false teachers were misusing the law. Paul uses the Old Testament account of Abraham's sons, Isaac and Ishmael, as an "allegory" for "the two covenants" (*4:24*). The first is related to Mt. Sinai, which leads to bondage; the second covenant, Isaac's covenant, relates to the "Jerusalem" which is above, is free, and which is the mother of us [Christians] all" (*v. 26*).

The first thing we should notice is that this no doubt is referring to what is elsewhere called the old covenant and the new covenant; but it certainly is not referring to the New Testament and the Old Testament. After all, *both* of these covenants are present in the Old Testament with two brothers! In other words, both the new covenant and the old covenant *begin* in the Old Testament. Paul tells us that Isaac was born again (*v. 29*). He tells us that the law *itself* teaches that there are two covenants (*v. 21*). One covenant leads to bondage (note also *3:23-24; 4:3, 9*). The other covenant, the new covenant, leads to promise and freedom (*4:22-23, 26, 28, 30-31). The new covenant is simply godly Old Testament religion!*

Old Testament Law Is Not Old Covenant Religion

When Paul relates the old covenant to Mt. Sinai, is he referring to the Old Testament law, the Mosaic law, *properly understood*? This is an impossibility. This is the same Paul who tells us elsewhere that "the law is holy and the commandment holy and just and good" (*Rom. 7:12*); he also tells us, "[W]e know that the law is spiritual" (*v. 14*). In Galatians 3:21, he tells us flatly that the law is *not* against the promises of God. In other words, God's law and God's promises do not conflict. He states plainly: "[F]or if there had been a law given which could have given life, verily righteousness should have been by the law." In other words, the function of the law is not to furnish eternal life. This leads us to conclude that Paul's disparaging comments about "the works of the law" and "the law" as used in Galatians (and elsewhere) are in no sense an attack on the law of the Old Testament, but upon the *perversion* of the law among the Judaizers and those influenced by them.[3] The law is good if a man uses it lawfully (*1 Tim. 1:8*). But when the law is used unlawfully, it becomes a snare to the depraved and the self-righteous.

This is especially important to understand in Galatians 3:22-4:12. Some people have the idea that this passage is teaching that before Christ came, all people were kept under the law and in bondage; but that now that Christ has come into the world, we are freed from the law totally and are saved by faith. This view is not simply foolish; it is senseless. Taken to its logical conclusion, it is saying that Jesus Christ saved no one in the Old Testament. But this is not what this text is teaching at all. Verse 3:23 says, "Before faith came, we were kept under the law." The issue is "before faith came" in the individual's life, not before Christ appeared on earth. Chapter 4, verse 4 does talk about Christ's coming in the fullness of time, but this does not teach that He ushered in a new way of salvation. This passage equates being "under the law" to being under a "schoolmaster" (*3:24, 25*), being a servant (*4:1*), being in bondage (*4:3*), not knowing God (*4:9*), and not being justified (*3:24*). Are we really prepared to say that all of those in the Old Testament were in bondage, that they did not know God, that they were not justified? This would flatly contradict what the Old Testament itself teaches: it is hard to imagine the David who wrote so ecstatically and reverentially of the law in Psalm 119 depicting the law as harsh, constricting, and devoid of a knowledge of God! And it would also contradict what the New Testament teaches. A chief teaching of Romans 4 is that both Abraham and David were justified by faith — just like the New Testament saints were. Remember: Hebrews uses the Old Testament saints as examples to erring New Testament Christians. This is similar to what Paul does in Romans 4. He uses Old Testament examples of saints saved by justification through faith alone in Christ to teach New Testament believers sound doctrine about salvation. If Old Testament religion is about being "in bondage," being a servant rather than a son — not being justified, in other words, being in the old covenant — the arguments of Hebrews and Romans and Galatians — and elsewhere — lose all of their strength. I could go on and on with

examples, and I suggest you obtain and examine with great care Robert S. Rayburn's doctoral thesis, "The Contrast Between the Old and New Covenants in the New Testament." (The dissertation has been newly typeset from the original hand-typed edition. It is a photocopy with comb binding and plastic covers. The work costs $20. Shipping in the USA is $5. Payment required with orders. If you desire shipment outside the USA, please contact the address below to discuss shipping costs before sending payment. Michael J. Pfefferle, 1107 S. Tyler St., Tacoma, WA 98405, MikePfefferle@pobox.com.)

Old and New Covenants Defined

What, then, is the old covenant and what is the new covenant? The old covenant is not a particular historical period — for example, the period covered by the Old Testament before Christ came. Nor is the new covenant the period after Christ came — or after His resurrection and ascension. The old covenant is the state of man in his sinfulness — his rebellion, autonomy, works-righteousness, and depravity. The old covenant is the *broken* covenant between God and man.[4] The old covenant began in the Garden of Eden, when Adam and Eve sinned. It is God's covenant dealings with rebellious, depraved man. Nobody escapes the covenant. The wicked stand within the old covenant of Adam, and the righteous stand within the new covenant of the New Adam, Jesus Christ (*Rom. 5:12-21*). The new covenant is God's forgiveness of sins on the basis of Christ's shed blood. It is the state of submission to God and obedience to His law. In other words, it is the state of justification and regeneration (though all of its benefits will not occur in the present life, just as all of the judgments of the old covenant will not occur in the present life).

Old covenant religion and new covenant religion run throughout, in the Bible, side by side — and throughout human history. Both the new covenant and the old covenant began in the Garden of Eden. Abel was the first leading new covenant figure in history (*Heb. 11:4*). Some tie the old covenant order almost exclusively to Old Testament Israel. This, however, is mistaken. Old covenant religion certainly existed among Old Testament Israel, but so did new covenant religion. Some hold the mistaken view that the old covenant order was put away in the destruction of Jerusalem in A. D. 70. The old covenant order will not be put away definitively and finally until the final judgment. **But *a little* of the old covenant order is put away every time an individual is saved — he is translated from the old covenant order to the new covenant order.**

Above, I mentioned that there is a sense in which it is correct to call the Old Testament the old covenant and the New Testament the new covenant. It is this: much (not all) of the religion practiced in the period covered by the Old Testament was old covenant religion. Israel as a whole, for example, went apostate. By contrast, much of the period covered by the New Testament involves a growth or rebirth of new covenant religion that was already present in the Old Testament. In this sense, it is correct to identify the new covenant with the New Testament. This, by the way, fits in quite well with the postmillennial view. We believe that, over time, Christ's kingdom will advance and new covenant religion will expand. We do not claim, of course, that old covenant religion will be put away before the final judgement and the eternal state. As time goes on, the new covenant will prevail; but the old covenant will not be fully eliminated in the present age.

This Biblical understanding of the covenants also does away with all main forms of "replacement theology." The New Testament has not replaced the Old Testament. The gospel has not replaced the law. The Christian church has not replaced Christian Israel. The heavenly has not replaced the earthly. And the new covenant has not replaced the old covenant.

Joseph Braswell once rightly pointed out that *the entire Bible is new covenant revelation*. It is God's authoritative word for every aspect of life. The Bible is not a record of a basically sound, but relatively inferior, religion in the Old Testament and a strikingly improved and superior religion in the New Testament. Jesus Christ is the pivot point of all of history. It is true that we saints after Christ's redemptive work in history are in a better position than our Old Testament counterparts, but this is not because the Christianity that we practice is on some "higher spiritual plane." It is because the great work of redemption that all of human history pointed to is now largely a matter of the past. Yet even here it is true that we are not yet fully redeemed (*Lk. 21:28*)! The benefits of Christ's work of redemption are not yet complete for us. They will not be complete until the Second Coming and the eternal state. Thus, we New Testament saints are looking forward to a fuller redemption, just as the Old Testament saints were. We are a bit farther along the path, but we are not yet to our destination. The difference between us and them is not that our form of religion is *qualitatively* superior; in other words, it is not of a different, improved sort. All of the saints throughout time are united together by faith in Christ, their one Head. They are also united in submission to a single Word — the New Covenant Word of the Old and New Testaments, the Sacred Scriptures which govern all of life.

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[1] Jay P. Green, ed., *The New Englishman's Greek Concordance and Lexicon* (Peabody, MA, 1982), 1237.

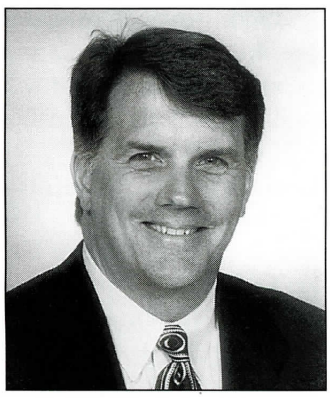
[2] Walter C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids, 1978), 231-235. Note also Kaiser's *The Uses of the Old Testament in the New* (Chicago, 1985), 147-151.

[3] Daniel P. Fuller, *Gospel and Law* (Grand Rapids, 1980), ch. 4 and *passim*.

[4] Robert S. Rayburn, "Hebrews," in Walter A. Elwell, ed., *Evangelical Commentary on the Bible* (Grand Rapids, 1989), 1141.

Game, Set, Match

By Rev. Monte E. Wilson III



One of the oldest criticisms of Christianity is that, from the beginning, it has always been largely made up of the lower classes of society, somehow proving that it is not a religion to be taken seriously by the wealthy or educated. The famous historian Edward Gibbons made this charge when he wrote that this new sect was "almost entirely composed of the dregs of the populace — of peasants and mechanics, of boys and women, of beggars and slaves." Of course, given the fact that the lower and middle classes are always the greater percentage of a society, it is only logical for this demographic to show up in the church! However, even with this understanding, this caricature of Christianity is bogus.

The fact is that, from the beginning, the gospel did overpower people from all strata of society. As we read the Gospels, we encounter women supporting Jesus out of their substance, disciples who owned fishing businesses, Zacchaeus who gave a large feast when he was converted, Joseph of Arimathea who was a rich man, and the rich young ruler who was attracted to Jesus. As we read the book of Acts, we meet believers who had property and possessions which they sold to help the poor. We also read of Lydia the affluent seller of purple. Far from only reaching the "dregs of the populace," the gospel has constantly penetrated the hearts of people from every walk of life. Subsequently, the early churches were made up of the poor, the middle class, and the wealthy.

One particular proof of the gospel's influence *even* among the wealthier class of Rome is the catacombs. In most cases, these were private burial grounds in the gardens of the wealthy. In many cases, these tombs were decorated with elegant extravagance. Other proofs of the gospel's power among the wealthy and intelligent are available in the writings of early church literature such as Ignatius' *Epistle to the Romans* and Hermas' *Shepherd*, each of which mentions wealthy church members in second century Rome. One cannot help but also notice in the various letters of church leaders over the next few centuries all the warnings against extravagant living and vain attire: poor people do not have such temptations.

If I wanted to keep Christians in their place and see to it that they had very little influence outside their churches, I would convince them that their faith was an inferior faith, only efficacious with the poor and ignorant. What better way to keep you quiet than convince you that, should you publicly declare that the man Jesus *is* God, you will be thought a philistine by *every member* of society's upper class. How brilliant a tactic to lead you to believe that you will be laughed off the stage for saying Jesus is the only door to truth and reality. What? The gospel has no power to save the educated or wealthy? And even if you were scoffed at, are the wealthy and educated the Final Arbiters of Truth?

To this programmed presumption of embarrassment, add the half-baked notion that material blessings, higher education, and cultural refinement are *ipso facto* signs of having compromised the gospel — or, worse, that they are impenetrable barriers to the gospel — and the game is over before the first move has been made. Christianity remains a "grass roots" religion, never attaining any significant influence among a culture's ruling elite. In fact, this watered-down gospel is antithetical to all that would equip an individual to be influential within the ruling elite. Game, set, and match.

A Comprehensive Gospel

The good news of Christ is that there is redemption, reconciliation, and restoration: Jesus Christ paid the penalty for our sins, reconciled us to God the Father, and restores us to the original intention of our creation. Every aspect of our lives is to increasingly reflect these realities, bringing praise and honor to the God who saved us. Salvation is not simply an issue of forgiveness of sins and life everlasting, but also includes restoring our humanness to what God had in mind when He said, "Let us make man in our image."

How does God the Holy Spirit effect this process of restoration? There are many ways. For example, there is prayer, fellowship with other believers, and eating the Lord's Supper. There is also the reading and obeying of Scriptures. Gratefully, we do not have to guess or intuit what God had in mind for us humans. We can go to the Bible and read what sort of behavior, attitudes, and virtues we are to adopt.

Somewhere along the line, many Christians adopted a belief that they were expected to be angelic rather than human. The body began to be thought of as anything from an impediment to "true spirituality" to a jackass that should be beaten (as we witness in the medieval monkish practice of self-flagellation). What God declared "good," these people decided was "bad." Many today believe that the human capacity for pleasure and the enjoyment of life

— capacities created by God — are essentially so evil or potentially dangerous that they should never be indulged. Those who adhere to such beliefs fail to cooperate with the Holy Spirit's work to restore their humanity with all of its capacities and potential.

Our capacity to smell, hear, taste, feel, and see, our intellectual capacity, our ability to produce and to create — all of these are gifts from God Who expects us to so manage these gifts as to give Him a return on His investment. While Jesus promises abundant life, many people all too often refuse His promise. For these people, the Christian life is to be summed up in self-deprivation, suffering, and hatred for any sort of personal refinement. Further, they believe it a badge of spirituality to be poor, ignorant, and antisocial. And, when these people's voices are ignored at the office or in the market place, they see it as proof that they are truly spiritual rather than as result of their failure to properly reflect the transforming power of the gospel.

While there are other factors involved, I suspect the main culprit for our general failure to influence people and our culture is the fact that so many Christians refuse to embrace the Biblical message of salvation. Instead, they have unwittingly adopted a bastardized gospel that ensures their inability to experience life in all of its fullness. Salvation is about forgiveness and heaven, but has little to do with their finances, their health, or with any social concerns. Consequently, nothing about their lives will be even remotely attractive to those who are seeking answers to concerns about this life, as well as concerns about eternity.

Is it our message that is ignored, or is it that people have no desire to hear the thoughts of someone who is so...so...un-human? Is it our message that is being rejected by the gate keepers of society, or are our words overshadowed by a belligerent spirit — rooted in our fear and insecurity — which insists that our message is only powerful with the poor and uneducated? Is it that the ruling elite arrogantly reject our ideas, or can it be that we have not taken the time to educate ourselves so as to know what in the world we are talking about? Are we never invited to the "head table" because of anti-Christian conspiracies, or could it be that we need to learn to dress and speak appropriately? Is our lack of converts to the Faith due to the offensiveness of the Cross of Christ, or is it all too often due to how dull and boring we are as human beings?

Imagine millions of Christians whose lives comprehensively reflect the restorative power of the gospel. Imagine the testimony of all these people who are intimately aware of the gospel's power to transform. Imagine all these believers seeking to increasingly glorify Christ by doing all they can to expand and utilize their senses, capacities and gifts, becoming more fully human. Imagine the influence of thousands upon thousands of Christians who are considered the best at what they do — skilled technicians, honorable statesmen, wise philosophers, brilliant artists, outstanding educators, successful entrepreneurs, highly competent artisans, etc. Imagine millions of Christians — poor, middle class, and wealthy — whose demeanors are consistently infused with grace, love, and wisdom. Imagine millions of Christians embracing and enjoying life as the gift it really is. Game, set, and match.

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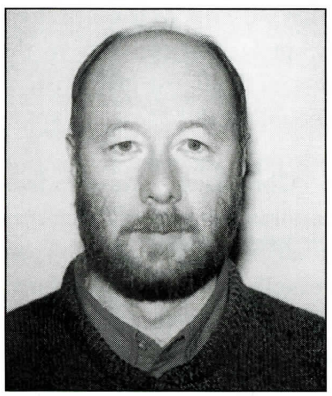
American Empire and Christian Silence

By T. E. Wilder



General Howling Jake Smith earned his name by ordering his officers to turn a Philippine island into "a howling wilderness." Anyone who resisted, and all combatants — defined as males ten years old or over — were to be killed. When 900 Filipinos were trapped in the volcanic basin of Mount Dajo, American soldiers under the command of General Leonard Wood continued to fire on them for four days until all — men, women, and children — were killed. Wood became governor general of the Philippines. Estimates of the number of Filipinos who died in the Philippine war range from 200,000 to 600,000.

A few years passed, and the self-appointed world messiah Woodrow Wilson led America into another war that was not our business. His "war to end all wars" set up the geopolitical framework for conflicts into the twenty-first century. Debate continues over American entry into World War II, but its conduct was indefensible. America followed the policy set by the British of massive — if possible, total — destruction of cities, together with their populations. This was practiced even against cities without strategic importance, such as Dresden, whose surviving population was then strafed from the air as they fled the area: reportedly Churchill and FDR thought this display of brutality would give them more credibility in negotiations with Stalin.

In the Asian theatre, military policy was even more horrific, as the American Air Force deliberately created huge firestorms in Japanese cities which suffocated and burned tens of thousands in a single raid.

Moralism Versus Justice

All this was done in an atmosphere of intense moralism. WWII is held to have established the principles that national authority cannot abrogate international law, and that responsibility for crimes may not be escaped because they were ordered by superiors. Nevertheless, there was something warped about this moralism. The physicist Edward Teller pointed out that the world outrage and protest when a Japanese fishing trawler was accidentally caught in the fallout of a hydrogen bomb test far surpassed the outrage over the deliberate destruction of Hiroshima and Nagasaki "when a demonstration would have sufficed."

To this day former Nazis and their collaborators are relentlessly hunted down, tried, convicted, and punished, to great congratulation by the press, while ex-communists, whose killings far surpassed those of the Nazis, are not only left alone but participate in governments from Britain to Asia. Clearly, moralistic zeal is not the same as justice.

Gingrich's and Clinton's Balkans

Passing over several more wars, we come to the events in the Balkans. Here the U.S. embraced the agenda of the radical Muslims and neo-Nazis, including the KLA — the inventors of the term "ethnic cleansing" whose manifesto called for Kosovo to be an "ethnically clean" province. After being pressured by Newt Gingrich and Bob Dole to side against the Serbs in Bosnia, President Clinton intervened, helping to organize and participating militarily in the ethnic cleansing of the Serb population from the Krajina region. Bosnian cities, such as Srebrenica, which had been cleansed of their Serb population by Muslim warlords, were declared "safe zones" by the U.N. — that is, bases for Muslim attacks on Serb rural villages while Serbs were not allowed to counterattack without facing bombing from the U.S. Air Force.

Then the U.S. organized "peace" negotiations for the Kosovo province where the Albanian KLA, whose units are named after Nazi "heroes" who carried out the genocide of the WWII era, were engaged in terrorism against all rivals. The U.S. promised the KLA that it would force the Serbs — by bombing if necessary — to give the KLA the deal it wanted, and it gave the Serbs the ultimatum that all of Yugoslavia must submit to NATO occupation. The purpose was to set the demand so high that it would force war. Once Serbia refused this demand, the U.S. put together a coalition — which eventually came to include Germany, which had equipped and trained Croat deathsquads and trained KLA terrorists; the Czech Republic that after WWII had ethnically cleansed the German population from the Sudetanland; Poland, which had ethnically cleansed the German population from the regions acquired at the end of WWII; and the French, who had advance knowledge of the Rwanda massacre, and taken steps to insure the massacre was not prevented. This American-led coalition began the massive bombardment of Serbia and Kosovo, while proclaiming the moral imperative to prevent ethnic cleansing, though this was apparently their goal in starting the war: an ethnically clean Kosovo was the KLA declared

goal since the early 1980s and NATO effectively went to war on behalf of the KLA.

Future of the Church

In this century of ghastly behavior by the American elites, what has the church said? There have been various protest movements: Mark Twain and William Jennings Bryan are remembered for their opposition to the Philippine war. But on the whole, the church has been not merely ineffective, but inactive. Faced with one hundred years of evil in foreign policy, the church has largely failed to notice that something was wrong. How is this possible?

The fact is that very few people reason from moral principles or order their conduct by them. The great majority adopts the attitudes that respected and leading opinion-makers portray as acceptable. As opinion leadership has left the pulpit and gone to the media, Christian moral principles simply fail to enter the consciousness of the public about the policy issues that arise day by day. The only way to change this is for churches to engage in systematic, comprehensive, continuous, and clear training in God's commands for man's conduct in this life. This was not done.

The alternative has been the Christian tradition of just war theory. The Roman Catholic libertarian Llewellyn Rockwell points to the imperative of a morality of war for a social order:

> Why can't nation states defend their interests around the globe through any means necessary? Because [in] that way lies moral corruption and chaos. War is the health of the state and the state is the greatest earthly enemy that the faith has confronted in the long history of Christianity. God's kingdom is not of this world, but states have shown a propensity to try to establish themselves as gods, especially in the modern era.
>
> So there must be restraints on states, particularly on their power to make war. These restraints must be based on Christian moral teaching, and they must also be embodied in the legal structures of nations, including that of international law, a product of centuries of Catholic jurisprudence, which the great Protestant "scholastics" Pufendorf and Grotius also helped spread.
>
> The desire to avoid war is a fundamental idea in the Christian view of politics, just as the romanticization of war is a pagan one that reflects a disregard for the sanctity of life.

Rockwell explains the just war theory:

> What makes a just war? Every Catholic Encyclopedia spells it out. It must be defensive and never aggressive. It must be the last resort, undertaken after all possible means of negotiating a peace have been exhausted. It must be conducted by legitimate civil authority. (And an oppressed lower order may take up arms against a leviathan central power.) The means used must be proportional to the actual threat. There must be a good chance of winning (no sending soldiers to their death for no purpose). After the fighting is over, there may be no acts of vengeance.
>
> Finally, and extremely important in our own century: no military action can be undertaken that seriously threatens civilians (much less deliberately aims at them as in Hiroshima and Nagasaki). There's a word for targeting civilians: murder. Wars are for soldiers, not non-combatants, and if all these conditions are met, war may be undertaken in good conscience (though no one can be obligated to participate).

The silence of the church before the events of the past century shows that American Christians do not believe the just war theory. Nor may a pastor stand up on Sunday and preach from the Catholic Encyclopedia or appeal to Augustine and tradition. He needs a systematic and exegetical theology of war and peace that can be seen to be taught clearly by the revealed Word of God. It will then be a plain obligation on the church for voting, office holding, and the choice of careers, and can be backed up by discipline. Such a theology must be made accessible to individual Christians in a thorough, well-organized book that they may acquire for themselves and study.

I am not claiming that such a Biblical theology would be identical to the just war theory. Rather, I am pointing to the urgent need for a theology of war and peace. The American church is caught in the sins of the ungodly state through its neglect of the theonomy of war and, if it remains indifferent to God's commandments, it will fail to show the marks of a true church and its candlestick will be removed.

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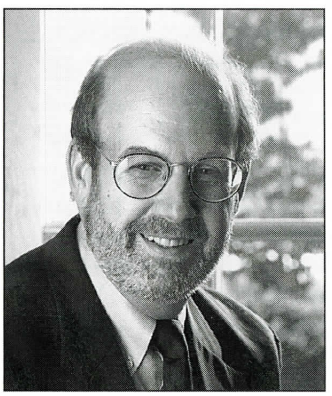
War and American Conservatism

By Llewellyn H. Rockwell, Jr.

(A talk to the Christian Coalition of Georgia on January 8, 2000)



I've been encouraged in recent years to see that American conservatives have not been enthusiastic for Clinton's wars. They joined the effort to prevent another full-scale war against Iraq, they were outraged at his bombing of the Sudanese pharmaceutical plant, and they opposed his assault on Serbia, which ended in massive loss of civilian property and life.

Anyone who believes that Clinton's wars were really about human rights and punishing terrorists is woefully naive. Clinton goes to war to distract the public, to silence his opposition, and to be seen as a hero on the world stage.

Yet, I wonder to what extent American conservatives have intellectually internalized these lessons. American organs of opinion are completely inconsistent on the question. And I doubt that most voters have put much thought into developing systematic views on the subject of war and peace in the post-cold war period. Are we prepared to reclaim our roots as the party of peace against the party of global military empire? Do we fully understand what it implies to have a bias for or against the standing armies about which the framers warned? It would appear that American conservatives are still digging themselves out of the intellectual rubble of the Cold War years, a disastrous period in ideological organizing in which the defenders of liberty and civilization warmed up to the idea that a nuclear exchange with Russia wouldn't be such a terrible thing.

War, it was said, would vanquish the communist foe and make the U. S. supreme on the world stage, giving it no competitors in global ideological struggle. Those who worried about nuclear proliferation and the relentless military buildup that lasted until very recently were regarded as Soviet sympathizers who didn't understand the high price we needed to pay to rid ourselves of the Red menace.

But we must realize this: pro-war sentiment on the American right was an extreme departure from our tradition. In the previous generation of thinkers on the American right, opposition to the New Deal welfare-warfare state was an article of faith. Before that, it was the most passionate defenders of the market order and the ethical system that undergirded it who opposed Wilson's war on Germany and Austria and, before that, McKinley's war on Spain. Northerners who opposed Lincoln's invasion and conquest of the South tended also to be champions of small government and market economics, and defenders of traditional faith and family.

The wedding of the anti-war tradition with conservative political ideology was natural. The ideals and liberties of the old republic faced no greater foe than the central state in the District of Columbia: relentlessly expanding to crush individual rights, local autonomy, and the whole range of social institutions that stood between the liberties exalted at the American founding and the omnipotent state.

War is the health of the state, said Randolph Bourne, and so did centuries of Western political thought. War and the preparation for war should always be avoided as a means of preserving liberty.

But a fateful thing happened in the years following the Second World War. Harry Truman was facing a decline of political fortunes in 1948, the same time that the bloated national security establishment was anxious to find a public rationale for preserving its budget and power. The Republican Party was in the process of reverting to its tradition of non-interventionism, and everyone understood that such a reversion would threaten the very foundations of the New Deal state. The establishment was extremely concerned about preserving the structure of government it had worked so hard to build over 15 years.

Truman concocted a brilliant plan to construct a rationale for military internationalism that Republicans would have to go along with. He called for a new war to preserve the American way of life against the advancing communist menace, the product of a global conspiracy hatched in Moscow. The menace, said Truman, can only be combated by the U. S. military, well funded with our tax dollars, and a huge CIA and a host of other spy agencies.

Now these claims were implausible on a number of fronts. First, Russia was a main U. S. ally the day before yesterday. To have the U. S. government suddenly announce that Russia was the mortal enemy was an act of propaganda so brazen that Orwell ridiculed it in his book, *1984*. Second, Russia was bankrupt after the war, and its people were all but starving. The Soviet military, despite massive U. S. aid, was exhausted and thinned. Socialism is the system of economics least likely to survive a war.

Third, it's true that Russia's influence over Europe was unprecedentedly huge and evil, but that was because FDR and Truman agreed to slice up the postwar map in exactly that way.

Finally, Truman was the last person you would expect to wage a war against Communism: communist agents and sympathizers had been leading players at the highest levels of the federal government since FDR first came to power, and this was no secret. If you wanted to wage a war against Communism, the best place to start was the Truman administration itself.

Nonetheless, the Republicans were eventually browbeaten into signing up for a new military crusade, one which was to eventually cost trillions of tax dollars, sustain big government at home, put U. S. troops in more than 100 countries, and utterly betray George Washington's vision of a country that engages in commerce with all and entangling alliances with none.

Ironically, the U. S. Cold War state actually ended up forestalling economic and political reforms in Russia itself, causing communism to live far longer than it otherwise would have. The decrepit despots who headed the Soviet state needed a foreign enemy to maintain power over their crumbling empire, and the U. S. elites gave it to them on a silver platter, as they also gave the Soviet government food and other foreign aid.

My old intellectual mentor, Neil McCaffrey, founder of Arlington House, the Conservative Book Club, and much of the conservative movement, had his world outlook shaped by the pre-war generation of conservatives who hated standing armies and understood that warfare generated welfare. He was a child of the last great generation of right-wing public advocates which included Albert Jay Nock, Garet Garrett, John T. Flynn, and Robert Taft. Neil and I came to disagree on the Cold War, although he agreed that military establishments were conspiracies against liberty.

But to his eternal credit, after the Cold War ended, Neil left no doubt where he stood. He called for the U.S. to return to its roots, not as an empire, but as a peaceful commercial republic. He called for an end to presidential war powers, an end to contracts for the merchants of death, an end to troops around the world, an end to aerial bombings of civilians as we saw in the Iraq and Kosovo wars, an end to sanctions of the sort that have killed millions in Iraq, and an end to the largest military state erected in the history of mankind. Neil had always said that he was an anti-militarist at heart, but that he had made an exception to beat the communists.

Neil was true to his word. But what about the rest of the right? I just read an essay by William F. Buckley in which he gives an account of the years I mentioned to you earlier, with exactly the opposite point of view. When it came time to spell out his own preferred vision of American foreign policy, he was stumped, possibly for the first time in his life. He literally has no idea what the U.S. should do today. This is after promising, as early as the late 1940s, that his support of what he called a "totalitarian bureaucracy within our shores" was contingent on the existence of the Soviet Union.

The Soviet Union is gone. And what should our foreign policy be? To answer this question, I would like to turn to Ludwig von Mises, specifically to his 1949 book *Human Action* and its chapter titled, "The Economics of War." Here he argues at length that war is the antithesis of trade and civilization; it is the destruction of society. "War [and] civil wars . . . are detrimental to man's success in the struggle for existence because they disintegrate the apparatus of social cooperation." The necessary prerequisite for keeping war at bay is free trade, both in domestic affairs and in international relations. Only this path eliminates the conflicts that breed war. If war must be undertaken, he argued with deference to the just-war tradition of medieval Catholic thought, it must be in accordance with strict rules.

"How far we are today from the rules of international law developed in the age of limited warfare!" Mises lamented. "Modern war is merciless, it does not spare pregnant women or infants; it is indiscriminate killing and destroying. It does not respect the rights of neutrals. Millions are killed, enslaved, or expelled from the dwelling places in which their ancestors lived for centuries. Nobody can foretell what will happen in the next chapter of this endless struggle. . . ."

Mises is sometimes described as an internationalist, but he distinguished between true and false internationalism. Liberty "does not build its hopes upon abolition of the sovereignty of the various national governments." What is needed to make peace durable is not treaties and international organizations, but freedom itself: societies that embrace the teachings of the classical liberals and reject socialism, protectionism, and other forms of government planning.

> Modern civilization is a product of the philosophy of laissez faire. It cannot be preserved under the ideology of government omnipotence. Statolatry owes much to the doctrines of Hegel. However, one may pass over many of Hegel's inexcusable faults, for Hegel also coined the phrase "the futility of victory." To defeat the aggressors is not enough to make peace durable. The main thing is to discard the ideology that generates war.

American needs a party of peace, not necessarily a political party but a social and cultural pressure group that consistently and relentlessly embraces peace as an ideal, and the free society as the proper model for achieving that peace.

American conservatives are uniquely suited to become such a party because it is our heritage, it is consistent with the vision of the founding fathers, and it is part of the Western religious patrimony. It is time for all of us to reject Clinton's consistent political package of socialism and war, and embrace an equally consistent vision of peace and free enterprise.

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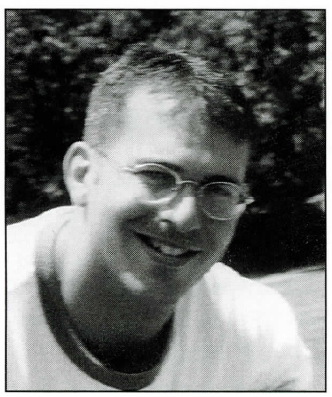
Our Nation's Dependence on the All-Volunteer Force

By First Lieutenant James D. Mason



Recent years have seen the beginnings of another national debate over the military draft. Since 1973, the United States government has had the luxury of selecting those in our population who meet certain standards for military service. Prior to this, President Nixon was weighed down by the social turmoil and disapproval over the Vietnam War. Now, almost twenty-five years since its inception, we can look back at our progress as a nation and as a people and see the success of the All Volunteer Force (AVF). In the past quarter century, society has drastically changed its view of the military and its many missions. We observe the public backing of today's volunteer military after witnessing the many welcoming receptions held for our soldiers after Desert Storm in 1991.

Critics of the AVF argue that it forces the uneducated and minorities into service. But this is false. Not only does a professional army attract intelligent members of society, it attracts enough people to fill the ranks if war should break out and it offers economic benefits the draft could not provide. The AVF has given competent service to this nation in its times of need. This system may have started with problems, but, over the years, it has created a diversified, intelligent, and very motivated force.

My father, Chief Warrant Officer 4 James W. Mason, served as a troop commander after flying as a helicopter pilot in the Vietnam War for two years. During this time, he was responsible for over two hundred U. S. soldiers, many of whom were drafted. He recalls a command time challenged by enlistees entering the military with prior drug addictions and morale and disciplinary problems. Men were being drafted into service without consideration of narcotic dependency or intelligence levels. The Army of the early 1970s was not the educated, motivated, and disciplined force it is today. Soldiers viewed discipline in a different light during the early 1970s; after breaking regulations, many challenged, "What are you going to do, put me in the Army?" Leaders had difficulties administering regulations to soldiers who found it more important to get out of the armed forces than to accomplish the mission. Officers of the late 1960s devoted much of their time to dealing with many conflicts that arose within their commands. If dilemmas could not be handled at the unit level, there was only one option: the stockade. One of the clearest differences in today's armed forces is that soldiers can be fired from their jobs or quit their assignments. This increases group loyalty and unit cohesion. Under this system, more emphasis is placed on being a team player and working towards a common goal.

During peacetime, the volunteer military has undoubtedly succeeded in producing the number of soldiers adequate to sustain operations. Some argue that the AFV does not produce the quantity of soldiers necessary. This is not true at present. If ever we faced this problem, various methods could be followed to increase enlistment levels. One would be to lower current standards. According to Doug Bandow, "to quickly increase new accessions, the military would only have to lower its standards slightly and accept a few more people who score in Category IV of the AFQT and are not high school graduates" (Bandlow, 1991, 2). To revert to the draft would not help put us on a war footing because the military has long been attracting enlistees far above the civilian average in intelligence. If a draft were to be reinstituted, the services would find themselves flooded with recruits lacking in the requisite intelligence.

Another method to increase the number of recruits would be to activate the Inactive Ready Reserve (IRR). Former active duty and National Guard personnel who are trained in a specialty and have served in military units comprise the IRR. Currently, it is composed of more than a half million former soldiers. As an officer, my life under a draft would mean increased time spent training subordinates, dealing with morale and disciplinary problems, and eventually encouraging soldiers to reenlist. As time and money are spent on individuals who have not volunteered to serve, turnover rates will increase rapidly. Of course, a small percentage would choose to lead the military life and continue their service, but far more would decide to leave once their initial enlistment time is completed. To civilians, reinstituting the draft would bring an enormous increase in taxes and social turmoil reflective of the late 1960s.

For years, critics of the AVF have charged that current enlistees are not intelligent enough to operate the complex weapon systems of a modern arsenal. But, as Gary Becker demonstrates, "[M]ore than 90% of the young men and women enlisting during the past few years graduated from high school" (Becker, 1988, 14). On average, these numbers greatly exceed the percentage posted by civilian

youth.[1] This also exceeds the percentage of high school graduates among the 1970s youth population. In part, this explains why we have not been frustrated by a long lasting war such as Vietnam. With higher education levels among new enlistees, leadership effectiveness is improved. Another benefit of a more intelligent force is its ability to learn new skills and retain them. As an officer in the National Guard, I can verify that a better-educated force only offers benefits. Subordinates are able to qualify on weapon systems more quickly, and this allows additional time to be devoted to other training and responsibilities. This also enables soldiers to engage in civilian education in off time. Currently, officers are required to obtain a bachelors degree before being promoted to the rank of Captain. Stiffening educational standards is possible because of the increased intelligence of soldiers. Many enlistees are also acquiring bachelors or even masters degrees. The AVF has attracted soldiers with above average intelligence. This will enable them to attain and retain training more efficiently.

Black service members find their chances of reaching upper management in the military better than in the civilian work force. This is based in part on the discrimination problem in the latter.

The volunteer system has been criticized for relying heavily on minorities to fill the ranks of the armed forces. Some claim that sons and daughters of the affluent white family never serve, placing the burden on defending the country on the lower classes, and minorities. According to Becker (1991, 14), "It is true that blacks constitute over 20% of the armed forces compared to only 12% of the civilian work force. But the Army is not staffed mainly by the lower classes, as demonstrated by the preponderance of high school graduates and by the fact that almost half of all recruits come from families with above average incomes."

Many Americans look with approval on the growth of minority participation in the service since it often provides greater educational and financial opportunities than civilian life.[2] To critics, if those young minorities feel they are being burdened with the defense of the nation, why do they re-enlist in higher numbers than whites? Relying on a draft would do little to change the racial distribution in the services in any case. A social imbalance would still exist due to the fact that blacks re-enlist in higher proportions than their white counterparts.[3] Black service members find their chances of reaching upper management in the military better than in the civilian work force. This is based in part on the discrimination problem in the latter. The military, composed of human beings, is, of course, not free of discrimination; but hard working team players, no matter the color of their skin, fare well in this arena.[4]

Perhaps the most significant problem with a return to the draft is economic. Consider opportunity cost; e.g., paying an employee to mow a lawn entails foregoing whatever else could be done with that money or with that time. Its relevance to the AVF cannot be overestimated. A great opportunity cost must be paid when our young people are pulled from civilian society to serve their nation. On average, initial enlistments of new recruits run two years and include an average monthly salary of $700. To the eighteen-year-old draftee earning $1,000 a month, this means a pay cut. Their opportunity cost per month is $300. To the eighteen-year-old who is planning to attend college and become a doctor, there are many more opportunity costs incurred. And when a NBA player is forced to clean latrines instead of dunking the ball, he, along with the nation, can lose many millions of dollars a year. Wouldn't our country be better off allowing its youth to decide what their aspirations are? People being inducted into the armed forces because of the draft would not have the choice of entering college to further their education or to serve their country.[5]

Only by allowing our youth to go to college, enter the work force, gain experience, and make a difference within their area of expertise will our technological growth be maximized. Those who are not able to enter college after graduating high school have the opportunity to enter the military and learn a trade or profession. Once the initial enlistment is reached, the soldier can enter the work force, enter college, or continue in the military. The volunteer system addresses the needs of our nation and the economic well-being of each of us.

The national debate over our current All Volunteer Force should be drawn to its success. Has the volunteer system been successful since its inception in 1973? Does the current system cater to the uneducated? The answer is no; the intelligence levels of recent high school graduates within the armed forces are higher than their peers who reside in the civilian world. The services attract educated individuals who have a sense of patriotism. As Bandow (1991, 9) explains, "The AVF has delivered soldiers who are not only of above average intelligence but willing warriors, patriots ready to fight for their country." To the critics who chastise the military's current system because of a presumed sense of reliance on minorities: what is wrong with minorities learning a trade or saving

for college? A sense of pride and self-reliance is obtained through military service. As for the numbers needed to fight our future conflicts, the IRR could support any action that we deem necessary. We could also increase our quantity through the reduction of military entrance standards. Most importantly, the return to the draft would only increase our nation's opportunity cost. Why ask our youth to serve a mandatory service obligation when they have already chosen a future? We should continue our democratic system where citizens have the right to choose. The continuation of the voluntary system holds only benefits. The volunteer force has proven itself to be effective over the past 25 years. Let's not allow bureaucracy to ruin an effective system.

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[1] According to Bandlow (1991, 1), the military has had no trouble filling its ranks with qualified soldiers. During the first half of Fiscal Year 1990, "90 percent of new recruits had graduated from high school, compared with 75 percent of all 18 to 24 year olds" in the country.

[2] David R. Segal explains that volunteering for military service is a rational economic move. Not only will minorities have increased opportunities while they are in the military, but once they leave the service they will do better in the civilian labor force than their peers who did not learn the sense of discipline and time management by serving in the armed forces. David R. Segal, "Conscripts and Volunteers," 1983, 11.

[3] Bandow (1991, 6) argues that a draft would actually make everyone worse off: blacks who wanted to enlist could not because conscripts would fill the slots and blacks and whites who do not want to enlist are drafted.

[4] Maskos argues that black soldiers perform significantly better than whites in their initial enlistment. Since 1978 about one white male in three has been prematurely discharged from the military for various reasons. But only about one in four black soldiers has been discharged prematurely for the same reasons. Even among soldiers of similar backgrounds, a higher percentage of blacks complete their enlistments. Charles C. Maskos, "Success Story: Blacks in the Military," May 1986, 5.

[5] Bandow explains the opportunity costs of the draft by asking if service would make participants, "whether pre-med or the marginal student who drops out," better people? He answers yes — as long as they serve voluntarily. Doug Bandow, "National Service: The Enduring Panacea," March 22, 1990, 15.

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Against Women in the Military

From 1996 Abstract, 250th Synod of the Reformed Church in the United States

This report proposes to show that there is no Scriptural warrant, either stated or inferred, giving grounds for women to serve in the military.

The Order of Creation

In the creation of woman, God clearly spells out the relationship in which the woman stands to the man. She is to be a "help meet" for him (*Gen. 2:18*). These words refer to the woman as the counterpart of the man, one who is "opposite" or "over against him." Adam had been working at his calling to dress and keep the garden and to give names [to] (*i.e.*, classify) the animals *before* God made Eve as a helper for him (*Gen. 2:15, 18-20*). The woman is brought to the man by God to be his helper in his covenantal work of dominion (*Gen. 1:26*). As such, though there is a mutual dependence upon each other (*1 Cor. 1:11*), there is to be a subjection of the woman to the man (*1 Cor. 11:9; Eph. 6:22; Col. 3:18*). Prior to the fall of man into sin, the woman was led by the instinct of her created nature to this submission. After the fall, the former peaceful coalescence of the man and the woman had to be reinforced by positive law (*Gen. 3:16*) because of the inevitable collision of wills to which sin now exposed the woman. Therefore, by virtue of the creation order, the role of the woman is defined as that of a helper to man in his covenant calling. She is not called to be the primary agent in the dominion task, but is called to help in it in a subordinate role to the man.

The Bible describes the outworking of this role of the woman more specifically in terms of the home. She is the heart of the home. "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table" (*Ps. 128:3*). The phrase "by the sides of thy house" speaks of the inner part of the house. The sense of the text here is that the woman leads a life that is entirely devoted to the happiness of her husband and family.

This is further borne out by Proverbs 31. In Proverbs 31:10-31, the virtuous woman is set forth as a very competent manager of household affairs and very capable of taking over her husband's business affairs, if the need should arise, freeing him for civil service (*31:23*). But even as her husband's help in business affairs she remains as the heart of the man's home (cf. also *1 Tim. 5:14; Tit. 2:4-5; 1 Pet. 3:1*).

Clearly by order of creation, the role of the woman in the work of dominion is more directly related to the nurturing of children and the continuation of the covenant home than the calling of man is. To this her disposition is ably suited. Peter refers, in a similar vein, to the woman as the "weaker vessel" (*1 Pet. 3:7*). In her role as the heart of the home, a woman is to be protected. Her life is to be protected and preserved by the self-sacrifice of the man for her. His love toward her is a self-sacrificing love (*Eph. 5:25*) that is patterned after the self-sacrificing love of Christ for His bride, the church. As head of the home, the husband is to preserve and protect his own wife in specific. But this headship is also general as well. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (*1Cor. 11:3*).

By implication, men in society ought to be self-sacrificing for the good and life of women. This is borne out in 1 Timothy 5:8 — "But if any provide not for his own, and specially for those of *his* own house, *he* hath denied the faith, and is worse than an infidel" (emphasis added). And again in Exodus 22:22-24 — "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

Thus Jesus, just moments before His death upon the cross, takes the care to preserve and protect Mary, His mother, a task which He delegated to John and which John willingly undertook (*Jn. 20:26, 27*). Very clearly women in Scripture have special rights to be protected from harm and danger, rather than to be exposed to it, including the dangers of battle for which they, by calling, are unfit.

Moreover, the Bible is very clear on the distinctions to be maintained between men and women. Differences in dress (*Dt. 22:5*, see below) and differences in hair length (*1 Cor. 11:14-15*), reflect these distinctions. The Bible is also clear on how men and women are to be treated. Men are to be self-sacrificing for women. Thus it is a shame for the men of Israel to ask a woman to go to war with the army (*Jud. 4:9*, see below).

Clearly, in light of the foregoing, the order of creation calls the woman to be man's helper in his covenantal task. She is governmentally subordinate to the man and by calling, nature, and disposition ideally equipped to be the heart of the home. She is to be preserved and protected from harm, and the man is to be self-sacrificing to ensure

that she is. One would, therefore, expect that she would never be called to military service, something borne out in what follows.

Those Mustered out for Military Service

In the period prior to the exodus from Egypt under Moses, there was no formal military organization among the covenant people. Up to that point any military endeavor was an ad hoc venture. The principal account of this kind of ad hoc military venture appears in Genesis 14. The kings of the vale of Siddim (*v. 3*) revolted from Chedorlaomer (*v. 1, 4*) under whose vassalship they had served thirteen years. The following year, Chedorlaomer, together with his allies (*v. 5*), came to punish the rebels, overpowered them and took the goods and victuals of the conquered and returned home (*vv. 10, 11*). Included in the captives was Abraham's nephew Lot (*v. 12*). In the account that follows there is a record of Abraham's ad hoc military expedition to recover Lot, an expedition that resulted in the recovery of all that was taken (*vv. 13-16*). Those Abraham mustered for the expedition were "trained servants" born in Abraham's house (*v. 14*). These were men practiced in arms. Women were not mustered to serve in this military venture, indicating adherence to the order of creation.

The order of creation calls the woman to be man's helper in his covenantal task. She is governmentally subordinate to the man and by calling, nature, and disposition ideally equipped to be the heart of the home.

In Exodus 7:4, God speaks to Moses concerning his commission to Pharaoh and speaks of those he will bring out of Egypt in terms of "armies": "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine *armies*, and my people the children of Israel, out of the land of Egypt by great judgments" (emphasis added). The Hebrew word *saba*, translated as "armies" has reference to an army of people. Elsewhere in the Old Covenant Scriptures the word refers to the "host" or armies of heaven (*1 Kin. 22.19*), celestial bodies (*Dt. 4:19*) or an arrayed army (*Jud. 4:2*). Here in Exodus 7:4, the reference is to an army of *men* who would leave Egypt organized (*Ex. 6:26*), able, equipped, and in full battle array (*Ex. 13:18*).

In the midst of giving Moses instructions for the erection of the Tabernacle, the construction of its furnishings, and the arraying and consecration of the priests to serve in the tabernacle, God instructs him to number all the *men* of Israel above the age of twenty for the purpose of collecting the atonement money (*Ex. 30:11-16*). The Hebrew word for "number" is *paqad*. This word frequently translated "to number" by the KJV translators means "to muster troops or ascertain available manpower." It is also used throughout the prophets to mean "visit" or "punish." It is not merely a census or counting up. The word "sum" (*v. 12*) speaks of counting. But the word "number" is a visitation by God to see who is on the Lord's side, who will stand in the army of the Lord. Those who pass over into the camp of the Lord are declaring themselves to be on the Lord's side. It is this same word that will be encountered frequently in the book of Numbers, a book that could well be renamed: *The Book of the Mustering of the Army of the Lord.* Clearly this muster took in only men twenty years and upwards. No women were mustered into the armies of Israel. Only men twenty years old and upwards were eligible to be soldiers. This male-only muster constituted the army through the wilderness wanderings, the period of the Judges, and up to and including the period of the monarchy.

Concerning dress, Deuteronomy 22:5 says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." This text is commonly urged against cross-dressing (transvestitism) and rightly so. But there is more here than initially meets the eye. The phrase "that which pertaineth to a man" is translated "a man's things" by Keil-Delitzsch. This phrase, in turn, is from the Hebrew word *keli* which is a noun denoting equipment, containers, tools, etc., pertaining to or appropriate to a given service or occupation. By usage *keli* is applied to a variety of things. For example, a soldier's equipment (*Jud. 18:16*), baggage or carriage (*1 Sam. 17:22*), a musician's instrument (*1 Chr. 15:16*), a builder's tools (*1 Kin. 6:7*), jewels (*Gen. 24:53*) or vessels (*2 Kin. 12:13*), etc. Much depends on the context to determine what the word *keli* refers to. Military combat gear pertains to men only. In the Old Testament only men are mustered for war and wore combat gear. Combat military gear is not to be worn by women. A sanctified distinction is to be kept between the sexes.

The fact that Jael, the wife of Heber the Kenite (*Jud. 4:17*), was instrumental in the death of Sisera, a captain in the Canaanite army, does not argue for her presence in the army or on the battlefield contrary to the order of creation; rather, Sisera was slain when he fled from the battle to a place of relative safety (*Jud. 4:11, 17*). He was in fact killed by a woman in a domestic setting removed from the battle (*Jud. 4:18-22*).

Moreover Deborah's presence with the army (*Jud. 4:8, 10; 5:15*) was not as a military participant but as a

prophetess who went with the commander of the army, Barak (*Jud. 4:5, 14*), because he refused to go without her (*Jud. 4:8*). She accompanied the army at the pleading of Barak but was not mustered or conscripted into it. Her presence with the army, contrary to the order of creation, was a shame unto the men of Israel (*Jud. 4:9*).

In summary, during the period from Moses to the monarchy, there is no direct Biblical precept including women in the military nor can this be justly inferred from an examination of those who were mustered and conscripted, and the casualty lists. Only men saw military service, in harmony with the order of creation.

No Biblical warrant expressed or inferred can be found that either authorizes or permits nations to conscript women into the military, or which authorizes or permits women to serve in combat roles.

With the advent of the monarchy there also arose the custom of maintaining a bodyguard for the king, which formed the nucleus of a standing army. Whereas under the period from Moses to the monarchy the military organization of Israel was a militia, now a standing army is formed under the kings. The forces of both Saul and David served as an active group of professional, first-response male soldiers. Initially there was nothing contrary to the nature of the military organization of Israel under God in this. But this soon changed under David.

In 1 Samuel 8, Samuel had predicted the results of Israel's rejection of God as King of Israel and its desire for a king like other nations (*i.e.*, statism). Samuel predicted that such a king would form a standing army by drafting the sons of Israel into it. 1 Samuel 8:11 says, "And he said, This will be the manner of the king that shall reign over you; He will take your *sons*, and appoint them for himself, for his chariots, and to be his *horsemen*; and some shall run before his chariots" (emphasis added).

Instead of a general muster and specific conscription, as had been the case from Moses to the monarchy, from the time of the monarchy on there would be an enforced draft with *men* being ordered from their homes into a professional standing army. But one thing was to remain the same: the army was to be composed of *sons*, not daughters. Daughters, under the monarchy, were drafted only for domestic duties (*1 Sam. 8:13*), not for military duty. They did serve "the state" but not as soldiers in the army. Thus, though, the monarchy moved more along the lines of the humanistic state, women did not serve in the military.

During the period in which our Lord was incarnate and during the period in which the New Covenant books were written, Israel lay under Roman occupation and served as vassals of Rome. However, the New Covenant Scriptures do say that under Herod's command there were "men of war" (*Lk. 23:11*), thus indicating that even under Roman occupation the army under Herod was composed, as it always had been throughout the Old Covenant period, of men.

The New Covenant references to a Christian as a soldier are used metaphorically of being a good soldier of Jesus Christ. Interestingly enough, this metaphor is applied only to Timothy, a man, in his labor as a minister of Jesus Christ (*2 Tim. 2:3, 4*; cf. also *1 Tim. 1:18*). This indicates a consistent application of the Old Covenant Scriptures, that soldiers are men while women are the heart of the home (cf. *1 Tim. 5:14*; *Tit. 2:4. 5*). This consistent application is not *disturbed* when in the book of Revelation the armies that accompany the Lord, who ride on white horses clothed in white linen, are identified in Revelation 17:14 as the "called, chosen and faithful"; in other words, Christians. If in this passage the armies of the Lord are comprised of both men and women seated with Him in heavenly places (*Eph. 2:6*), this symbolic representation of Christ overcoming His enemies cannot be applied to women serving in the military.

Conclusion

While much of this study has been drawn from the structure of the military under the Old Covenant economy, and while New Covenant believers are not bound to every particular of the Old Covenant military structure, there is an obligation to discern the wisdom given unto us in the Scriptures pertaining to it. We must not attempt to be wiser than God in the establishment of a godly culture and ignore the wisdom He gives, particularly as it pertains to the issue of women serving in the military. Your committee concludes that no Biblical warrant expressed or inferred can be found that either authorizes or permits nations to conscript women into the military, or which authorizes or permits women to serve in combat roles. On the contrary, just the opposite is warranted. Namely, that women are the heart of the home and their equipping disposition is in terms of that high and holy calling, a calling in which they are to be preserved and protected.

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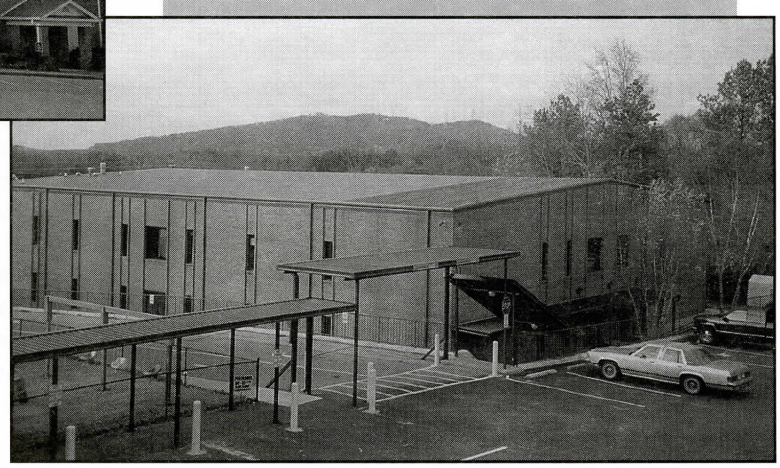

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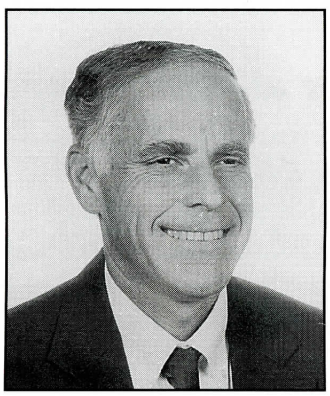
Van Til's Apologetic: Readings and Analysis

By Greg L. Bahnsen

Pages: 764; Publisher: P&R Publishing, P.O. Box 817, Phillipsburg, New Jersey 08865-0817

Reviewed by Jim West



I first met the late Greg L. Bahnsen in the early 1970s when he first attended Westminster Theological Seminary in Philadelphia. Yes, it would be fair to say that Greg did not attend WTS — he invaded it. No sooner was he on the campus than his influence for Biblical Christianity as summarized in the Reformed confessions began to be felt by faculty and student body. In those early years, Greg rarely pressed a noun against a verb without scoring invaluable debating points. At the time, little did we realize that he would go on to become not only one of the foremost Van Tilian scholars of our time, but would do so (not in the ivory castles of intellectual ease) in the trenches of spiritual combat against Diabolus' defeated armies.

Whereas Dr. Van Til might be called the architect of presuppositionalism (John Frame has written that he is perhaps the greatest Christian thinker since Calvin), we could dub Bahnsen the George S. Patton of Van Tilianism. Bahnsen, like no one else, takes Van Til's apologetic into the proverbial highways and hedges. He does so in this book in good, Van Tilian style (*suaviter in modo*, "gentle in manner"). It is a privilege, therefore, to review his posthumously printed book, *Van Til's Apologetic.*

The sub-title of this work (*Readings and Analysis)* summarizes Bahnsen's format. This format was no doubt chosen because he wanted Van Til to speak for himself. When there are questions about Van Til's meaning, his choice of an illustration or a statement that could be perceived as a contradiction, Bahnsen speedily makes the clarification. He has chosen to do this in two ways: First, by his own commentary in the main text. Second, by footnoting his comments (*e.g.*, there are 271 footnotes in chapter five alone). For a lazy reader who is not too keen on footnotes, this approach will seem brutally academic. However, by exercising the little gray cells, we soon become attuned to his approach. Indeed, when finished reading the book, we get the impression that we have not read a book by Bahnsen at all; instead, we have experienced a *tour de force* in the writings of Van Til himself! If Bahnsen's strategy was, "He (Van Til) must increase, and I must decrease," he succeeded marvelously. This is highlighted by Bahnsen's concluding chapter, most of which is word-for-word Van Til. As someone who knew both Van Til and Bahnsen, I found myself both pleased and torn — I wanted Greg to give his own spin, to forecast the future of Van Tilianism, or to freshen me with a post-Van Tilian truth never before realized. In short, I wanted him to stop decreasing! Instead Bahnsen concluded with a "fitting synopsis" of his book of readings and analysis — more quotes from Van Til himself. Indeed, the book is so word-for-word Van Til that there were times that I became confused if I was reading Van Til or Bahnsen. (This may have been compounded by the subtle font choices, which at times were difficult to distinguish.)

As for the content of the book itself, Bahnsen covers all of Van Til's central motifs: presuppositionalism, transcendental argument for Christianity, creature-Creator distinction, epistemology, evidentialism, the point of contact, ontological and economical Trinity, analogical reasoning, common grace, neutrality, self-contained God, autonomy, the One and the Many, etc. A few things Bahnsen needed to amplify. For example, he deals with the One and the Many problem in a very abbreviated way (pp. 238-40). Van Til's appeal to the Ontological and Economical Trinity as the answer was one of his greatest contributions, and yet Bahnsen gives this issue little ink. Also, Bahnsen cites Van Til as saying that in the field of ethics the choices are between theonomy or autonomy, but without noting that Van Til was not a theonomist in the "exhaustive detail" sense of the theonomy movement. Bahnsen says little about Van Til's amillennial eschatology and its link with presuppositional apologetics (if any). He reproduces the entirety of Van Til's wonderful pamphlet, *Why I Believe in God*, without criticizing one of Van Til's closing remarks to the would-be autonomous man, "I shall not convert you at the end of my argument." He even speaks of Van Til's final paragraph as an "excellent closing paragraph." Did Van Til mean to say that his argument for believing in God *apart* from the Holy Spirit would not convince the unbeliever, or did he not expect anyone to be convinced even on a superficial level by the cogency of his argument for the existence of God? It would have been helpful if Van Til's definition of the Transcendental Presuppositional Argument for Christianity could have been included also in chapter seven where it is discussed, instead of on page 263, out of the context and "plugged" in a footnote. Also, Van Til's exposition of the teachings of Aristotle, Hume, Kant, Logical Positivism (pp. 318-376)

were heavy sledding even for us "bunny rabbits" who sat under him. Bahnsen failed, in my judgment, to make Van Til's critique any clearer.

It would have been interesting if Bahnsen had documented more the relationship of Barth with Van Til. For example, while Van Til conclusively shows that with Barth there is no transition from wrath to grace, how is it that Van Til once denied that he ever called Barth a non-Christian? Did this mean that Van Til *did* regard Barth as a Christian? Or, did he mean that he never *publicly* denied that he was a Christian?

Every favorite Van Tilian illustration is in this volume, including the famous man of water standing on a ladder of water against a wall of water trying to climb out of the water (illustrating the futility of all thought not anchored in the self-attesting Word of God). Interestingly, after showing that a strong denial of God is actually an acknowledgement of God, Bahnsen illustrates with a line from Hamlet: "The lady doth protest too much, me thinks." Van Til himself loved to illustrate the same point with the story of the Dutch boy in school who incessantly and without any provocation would blurt out, "My father don't steal no ducks! My father don't steal no ducks."

There is much placer gold in Bahnsen's work. Unlike many of Van Til's works, very little dynamite is needed to unearth the theological gold. He shows how the transcendental presuppositional argument proves theism and so demolishes atheism that (psychologically speaking) there are no real atheists. What conditions would have to exist in order for the statement, "There is no God," to make sense? If there is no God, then all would be chance and, thus, every fact would be brute — unintelligible. Therefore the denial of God presupposes God. As Van Til says, "Antitheism proves theism." The only condition where the denial of the atheist would make sense and be credible is in a world created by God. Also, Bahnsen's recitation of how Van Til handles agnosticism is classic; he crushes the head of all their serpentine arguments, while unmasking their false humility.

Other themes include Van Til's belief that Christianity is the "only position that does not make nonsense of human experience." Also, Christianity is not just opposed to the non-Christian doctrine of salvation, but against his entire worldview. Bahnsen argues that "apologetics requires us to *remove the foundation* of the unbeliever's argument" (p. 108). All unbelievers presuppose their non-createdness and, thus, autonomy. They presuppose that the human mind can function whether God exists or not. We learn that neutrality is little more than a "colorless suit that covers a negative attitude toward God" (Van Til, p.127). Neutrality in human relationships illustrates this hostility to God for, in human relationships, to be ignored is a deeper source of grief than to be opposed (p. 151). When believers and unbelievers agree on some moral issues, the agreement is only "incidental." This is so even when both declare, "Thou shalt not kill." Bahnsen tells us that "brute facts are mute facts." Van Til reminds us that while the unbeliever can count, he cannot account for his counting (p. 407). Again, "We cannot choose epistemologies as we choose hats" — meaning that epistemology is not a matter of taste (p. 167). All the Van Tilian one-liners are here.

Throughout the volume Bahnsen allows Van Til to lecture us himself. From the outset the presuppositional apologetic is championed. We learn that a man's presuppositions color everything that he thinks and does; they are the "ultimate commitments" of a man's heart. He tells us that Van Til believed that a presupposition "is not just any assumption in an argument, but a personal commitment that is held at the most basic level of one's network of beliefs. Presuppositions form a wide-ranging foundational *perspective* (starting point) in terms of which everything else is interpreted and evaluated" (p. 2). Bahnsen reminds us that a presupposition is not a hypothesis (Francis Schaeffer), or an unproveable axiom (Gordon Clark). It is the ultimate commitment of our hearts — our preeminent pre-thinking about God and man. Bahnsen also compares Van Til's system to other Reformed men such as R. C. Sproul, John Frame, etc.

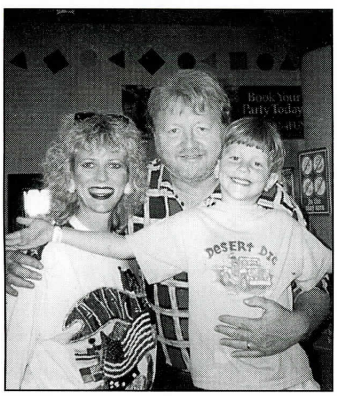
Dr. Bahnsen also does not allow Van Til's message to be buried under an Everest of philosophical jargon. He trumpets Van Til's call for regeneration. He cites Van Til's assertion that man is spiritually dead and that there are no degrees of deadness. There is, however, a "formal power of receptivity" in the mind of the unbeliever. This means that the unbeliever can weigh the claims of Christianity. However, he cannot be won without the quickening of the Holy Spirit. Van Til wrote that the "intellectual argument will not, as such, convince and convert the non-Christian." Yet, even though the natural man is dead, he is able "intellectually to follow the argument that the Christian offers for the truth of his position." This puts a hole in the drum of the insolent "Van Tilian" who thinks he is a true Van Tilian because he can slaughter the enemy with bare arguments.

Finally, Bahnsen in his own words, delineates why the traditional method of apologetics falters. He lists seven differences between the traditional argument and presuppositionalism. For example, he writes that the traditional method tries to show that Christianity is "highly probable" but not infallible and certain. Thus, unwittingly, the traditional argument, clashes with the transcendental argument by actually positing the "*possibility* of the contrary."

The value of this work is incalculable. Bahnsen has summarized and compacted Van Til well. The greatest benefit will be to strengthen our confidence in the certainty of the Faith. Christianity is true and there is no possibility of the contrary! That was Van Til's message and Bahnsen has made it clearer.

Jim West, a graduate of Westminster Seminary, is pastor of Covenant Reformed Church of Sacramento (Reformed Church in the United States), and the author of booklets on infant baptism and courtship, as well as that "infamous red book," Drinking With Calvin and Luther. *He can be reached at 2020 16th Ave., Sacramento, CA 95822, or (916) 451-1190.*

Pass the Salt, Please...
...*Why Articles For Women?*
By Mrs. Colonel (Miriam) Doner



Scripture says we are to be as "salt" and "light." Salt is something that lends seasoning, tang, or piquancy (pleasantly sharp, stimulating, provocative, or biting); salt is a preservative and if salt has lost its savor, what good is it? This article is for married women, which begs the question, why should we write for women anyway?

Listen to First Lady Hillary Clinton in a recent interview with *Talk* magazine:

> *I want independence,*" she told me emphatically in one of many conversations we had during our travel together through five countries. "I want to be judged on my own merits. *Now, for the first time I am making my own decisions. I can feel the difference. It's a great relief.*
>
> *Talk*, Hillary Clinton as quoted by Lucinda Franks, September 1999, page 168

In a land far, f-a-r away, in a time long, l-o-n-g ago, another "first lady" was requested by her husband to appear before the king wearing her royal crown, in order to show her beauty, for she was very beautiful. She refused to come at the king's command and *(YIKES)* the king was furious. Then the king said to his wise men, who understood the times, "What are we going to do about this?"

The wise men responded:

> ... the queen hath not done wrong to the king only but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that *they shall despise their husbands in their eyes*, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. *Thus shall there arise too much contempt and wrath.* If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) *all the wives shall give to their husbands honor, both to great and small.*
>
> (*Est. 1:16-21*)

Why Articles for Women?

Because we need to stand up for the truth about a woman's Biblical and godly duties, else feminists are going to ride rough-shod over this society and we are going to have a hellish society, with nothing to gain but disaster. Godly women in this generation must peacefully and securely set forth our true position in God, and *more importantly, live our lives as godly Biblical examples.* R. J. Rushdoony says in *The Institutes of Biblical Law*, "Instead of restoring women to their rightful place of authority beside man, women's rights became feminism: it put women in competition with men. It led to the masculinization of women and feminization of men, to the unhappiness of both" (Vol. I, 351).

A godly Biblical woman in her rightful place can do much more than if she is given ungodly, unbiblical "extended powers."

What is a married woman's powerful position? First of all, she is a helpmate (an incredibly fulfilling and demanding occupation in which she finds challenges, honor, and dynamic influence). Rushdoony says in *Institutes* Vol. I:

> The function of the woman in this aspect of God's law-order is to be a helpmeet to man in the exercise of his dominion and authority. She provides companionship in his calling (*Gen. 2:18*), so that there is a community in authority, with the clear preeminence being the man's. Man's sin is to attempt to usurp God's authority, and woman's sin is to attempt to usurp man's authority, and both attempts are a deadly futility. Eve exercised leadership in submitting to the temptation; she *led* Adam rather than *being led*; Adam succumbed to the desire to be as God (*Gen. 3:5*), while acting as less than a man in submitting to Eve's leadership. But the authority of the woman as helpmeet is no less real than that of a prime minister to a king; the prime minister is not a slave because he is not king, nor is the woman a slave because she is not a man. The description of a virtuous woman, or a godly wife, in Proverbs 31:10-31 is not of a helpless slave

> nor of a pretty parasite, but rather of a very competent wife, manager, businesswoman, and mother, a person of real authority. (164)

Regarding motherhood, Andrew Sandlin said recently, "We need to start [cultural transformation] in the family by training godly children and by having godly families. But not just godly families in abstraction, but godly children designed to be cultural warriors. We need to train children up as warriors in the Faith. What Christians must do to produce cultural change is to train up an entire generation of young people who are culturally literate and culturally dominant, cultural dominionists. That is going to have to occur in the family." (July, 1999, *Chalcedon Report*, 29-30)

Hillary Clinton's comments reminded me of our critical need in this generation to obey God's law-word and press into His perspective of the proper relationship He has designed for us as His creations (as women, wives, and mothers). Hillary Clinton seems to be saying, "I want independence, I want to be my own boss."

But, as wives we were not derived from Adam by God to be the boss. He has given us very unique "Designer Genes" and called us who are married to be godly Biblical helpmates (and if blessed with children, godly Biblical mothers).

To be a godly wife and mother is a huge and awesome responsibility with generation-transforming and culture-changing significance.

Why articles for women?

- I am married to an outstanding man of God, I am very committed to continually growing in my understanding (orthodoxy) and application (orthopraxy) of what it means to be his helpmate.
- I have the honor and responsibility of being a mother to a "cultural-warrior-in-training."
- God commands us to be as "salt and light" in our generation. As "first ladies" with God-given incredible and awesome influence in our families, let us remember to *give to our husbands honor, both to great and small.*

If you wish to submit articles addressing subjects relevant to godly, Biblical womanhood in our generation, please contact Susan Burns @ sburns@goldrush.com.

Miriam Doner lives somewhat "quietly" with her only husband, Colonel, and their only son, C. J. in Auburn, California. You are welcome to reach her at her office, <samaritan-group@mindspring.com>.

Gnosticism Today

By Rev. R. J. Rushdoony

Gnosticism is a theory of knowledge which, over the centuries, has exerted a most powerful influence. Since it has a specifically anti-Christian meaning, it has been most powerful in the Christian era. The essential meaning of gnosticism is that the only knowledge possible is human knowledge. Gnosticism excludes revelation, although when occurring in a Christian or Jewish context, it pretends to be of the Faith.

Where such a pretense occurs, gnosticism claims to give the true (non-supernatural) meaning. We see today gnosticism in the church denying the physical resurrection of Jesus, six-day creation, and much more. Creation is re-interpreted to mean evolution. God becomes a name for natural cause.

It is apparent now that a variety of movements over the centuries, culminating in modernism, are gnostic. Antinomianism too is gnostic; it does not believe in God's law. Wherever we substitute man's word for God's law-word, we are gnostics.

Gnosticism is a word derived from a Greek word meaning knowledge, or to know. Gnosticism may claim to believe in God, but it cannot see Him as more than an idea. As a result, it eliminates or re-interprets everything supernatural in the Bible.

Modern science, like philosophy and most churches, is gnostic. God cannot be the "First Cause" (nor the last) because all causality is natural. The Bible cannot be a source of knowledge because all knowledge must be humanistic.

Gnosticism was the full expression of ancient Greek humanism, and it is still the essence of humanism in all its forms.

Gnosticism in the twentieth century captured virtually all seminaries and most churches. Only a few theologians like Van Til have opposed it. Its presuppositions are now basic to the pulpit.

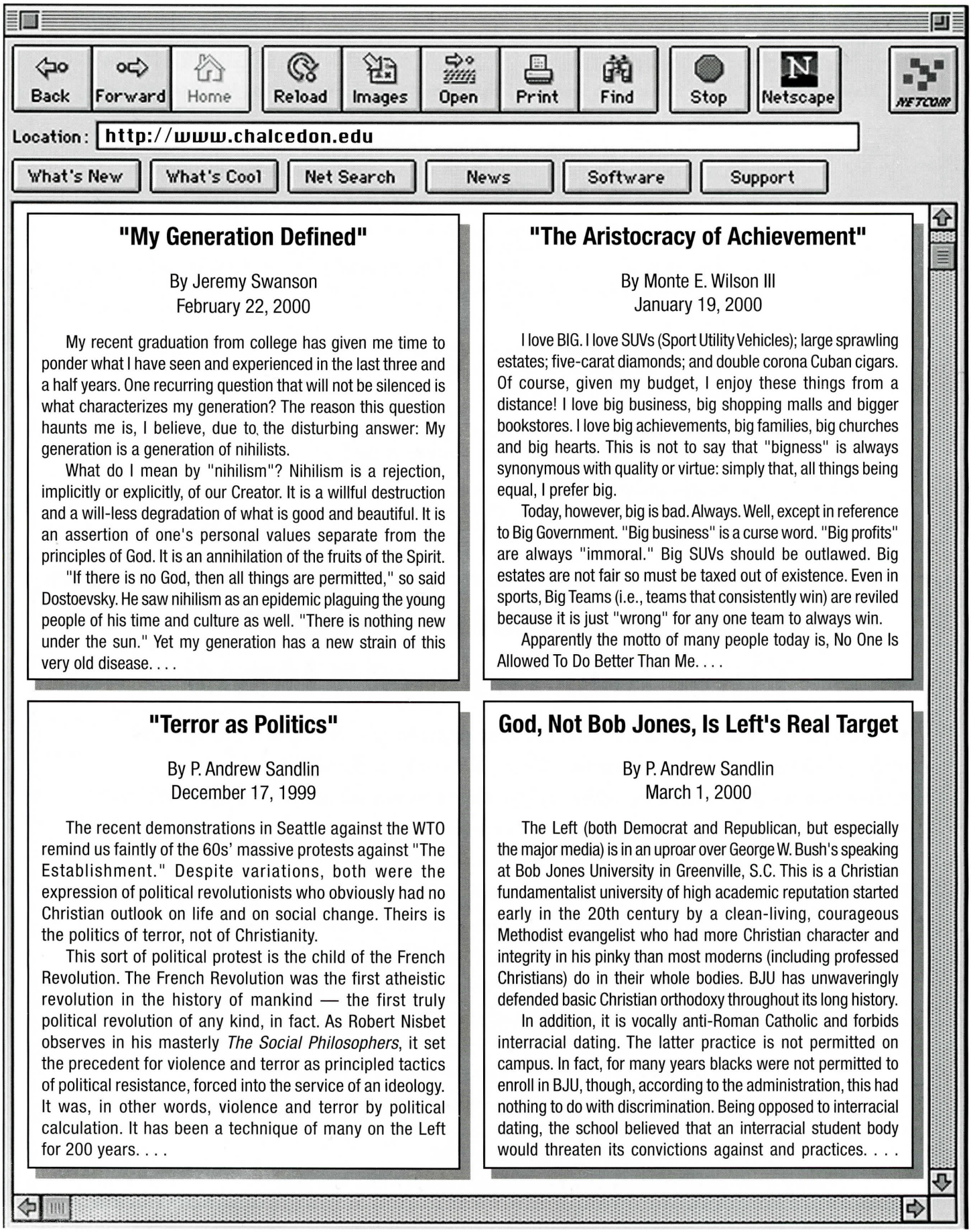
One result has been the exclusion of God from the church in the name of God. God is viewed in Darwinian terms, often as, at best, a vague natural force behind history.

Agnosticism is a milder form of gnosticism. Agnosticism claims it does not know God. Gnosticism implicitly denies the Biblical God.

One result of gnosticism is the disappearance of preaching on Genesis chapters 1-11 in most churches. It also means no preaching on God's law, and evasive preaching on the physical resurrection.

Christians must break with gnosticism and believe the whole Word of God. Gnosticism threatened the life of the early church, as it again threatens the life of the church. Chalcedon is anti-gnostic and stands for the whole Word of God without hesitation. Are you with us?

A Taste of the Chalcedon Web



"My Generation Defined"

By Jeremy Swanson
February 22, 2000

My recent graduation from college has given me time to ponder what I have seen and experienced in the last three and a half years. One recurring question that will not be silenced is what characterizes my generation? The reason this question haunts me is, I believe, due to the disturbing answer: My generation is a generation of nihilists.

What do I mean by "nihilism"? Nihilism is a rejection, implicitly or explicitly, of our Creator. It is a willful destruction and a will-less degradation of what is good and beautiful. It is an assertion of one's personal values separate from the principles of God. It is an annihilation of the fruits of the Spirit.

"If there is no God, then all things are permitted," so said Dostoevsky. He saw nihilism as an epidemic plaguing the young people of his time and culture as well. "There is nothing new under the sun." Yet my generation has a new strain of this very old disease. . . .

"The Aristocracy of Achievement"

By Monte E. Wilson III
January 19, 2000

I love BIG. I love SUVs (Sport Utility Vehicles); large sprawling estates; five-carat diamonds; and double corona Cuban cigars. Of course, given my budget, I enjoy these things from a distance! I love big business, big shopping malls and bigger bookstores. I love big achievements, big families, big churches and big hearts. This is not to say that "bigness" is always synonymous with quality or virtue: simply that, all things being equal, I prefer big.

Today, however, big is bad. Always. Well, except in reference to Big Government. "Big business" is a curse word. "Big profits" are always "immoral." Big SUVs should be outlawed. Big estates are not fair so must be taxed out of existence. Even in sports, Big Teams (i.e., teams that consistently win) are reviled because it is just "wrong" for any one team to always win.

Apparently the motto of many people today is, No One Is Allowed To Do Better Than Me. . . .

"Terror as Politics"

By P. Andrew Sandlin
December 17, 1999

The recent demonstrations in Seattle against the WTO remind us faintly of the 60s' massive protests against "The Establishment." Despite variations, both were the expression of political revolutionists who obviously had no Christian outlook on life and on social change. Theirs is the politics of terror, not of Christianity.

This sort of political protest is the child of the French Revolution. The French Revolution was the first atheistic revolution in the history of mankind — the first truly political revolution of any kind, in fact. As Robert Nisbet observes in his masterly *The Social Philosophers*, it set the precedent for violence and terror as principled tactics of political resistance, forced into the service of an ideology. It was, in other words, violence and terror by political calculation. It has been a technique of many on the Left for 200 years. . . .

God, Not Bob Jones, Is Left's Real Target

By P. Andrew Sandlin
March 1, 2000

The Left (both Democrat and Republican, but especially the major media) is in an uproar over George W. Bush's speaking at Bob Jones University in Greenville, S.C. This is a Christian fundamentalist university of high academic reputation started early in the 20th century by a clean-living, courageous Methodist evangelist who had more Christian character and integrity in his pinky than most moderns (including professed Christians) do in their whole bodies. BJU has unwaveringly defended basic Christian orthodoxy throughout its long history.

In addition, it is vocally anti-Roman Catholic and forbids interracial dating. The latter practice is not permitted on campus. In fact, for many years blacks were not permitted to enroll in BJU, though, according to the administration, this had nothing to do with discrimination. Being opposed to interracial dating, the school believed that an interracial student body would threaten its convictions against and practices. . . .

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May 12-13	Andrew Sandlin in Phoenix, Arizona. Contact Susan Burns for more information. Direct dial (209) 532-7674 or sburns@goldrush.com.
May 17	Steve Schlissel at Immanuel Fellowship Church, Kalamazoo, MI. Contact Steve Simmons, at (616) 341-9818 for more information.
May 18	Steve Schlissel at Grand Ledge Christian Center, Grand Ledge, MI. Contact Pastor Craig Dumont, at (517) 336-4148, (800) 290-5711 or lwcog@tcimet.net.
May 26-27	Steve Schlissel at Homeschool Conference, Winston-Salem, NC. Contact Debbie Mason, at (704) 541-5145 for more information.
July 2	Steve Schlissel at Immanuel Leidy's Church, Souderton, PA. Contact Pastor John Niederhaus, at (215) 723-8707 for more information.
August 18-19 and August 25-26	Chalcedon's Joint Conferences with Southern California Center for Christian Studies. For more information, contact David Bahnsen at davidb@davdon-dlb.com or Susan Burns at sburns@goldrush.com.
Sept. 28-Oct. 1	Andrew Sandlin at Grand Ledge Christian Center, Grand Ledge, MI. For more information, contact Pastor Craig Dumont at (800) 290-5711 or lwcog@tcimet.net.
Oct. 2-5	Andrew Sandlin at the Witherspoon School of Law, Luray, VA. For more information, contact The Vision Forum at (800) 440-0022.

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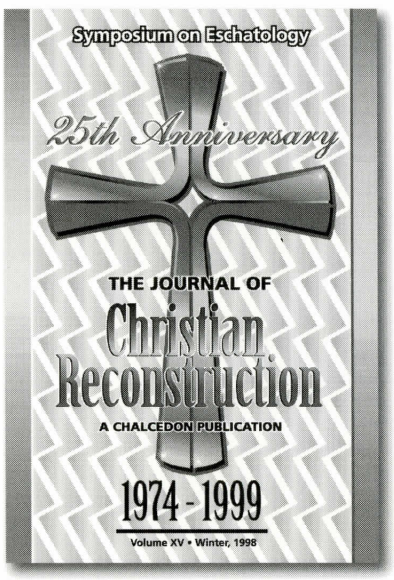

To mark the silver anniversary of the Journal, Chalcedon has prepared a special issue with some of the stellar articles from the past 25 years.

Includes:

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Family Authority vs. Protestant Sacerdotalism *by Gary North*
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