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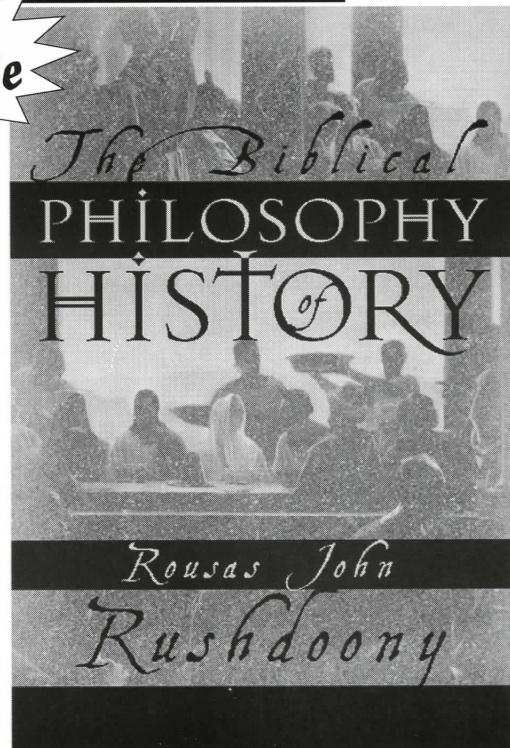
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Chalcedon *Report*

*A Monthly Report Dealing with the Relationship of
Christian Faith to the World*

January 2001, Issue #426

Catholicity and Christianization

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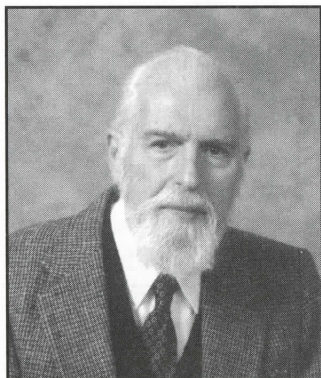
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Though He Slay Me

By Rev. R. J. Rushdoony

One of the greatest lessons of my life was to recognize the absolute priority of God and His law and His Word, which is what Calvinism is about. I never doubted the Bible, but, as a child, the Lord was there like my parents for me to love and obey and for them to help me. As I matured, I began to understand the Faith better when I reread Job, a decisive experience for me. A key verse was Job 13:15, "Though He slay me, yet will I trust in Him." I suddenly saw the true meaning of our faith. God has absolute priority. I live only to serve Him, and it is a sin to put oneself at the center of things.

No matter what, I must trust the Lord. I am simply His creature. I live to serve Him, not me. The heart of the Faith is not what the Lord can do for me, but what I *must* do for Him.

My faith must be God-centered, not self-centered. To the very end, I must love, obey, and praise Him with all my being.

We can never take precedence over the Lord. It is a sin to make our hopes too important. "Though He slay me, yet will I trust in Him." Nothing in my life can take precedence over that faith.

We are not Calvinists until we affirm that faith. The Reformed Faith is not merely assent to certain sound doctrines, but radical submission to the God Who is absolutely Lord over us. I have wanted so much in my life that I did not get, but I have gotten what the Lord has willed that I should get. Not all of this has pleased me, but it has pleased and has served His holy purpose.

My word has meant nothing to God. Again and again, He has driven me to His Word. It is a blessed word, but sometimes a terrifying word as it undercuts my hopes and my word.

It is not easy to trust in the Lord when He is destroying our hopes and undercutting our stands, but the alternative is terrifying. We can safely stand only on God's ground.

Memorize that simple sentence of Job 13:15 and repeat it in your private trials. It will give you strength because it will teach you true trust. It is a verse to live and die by.

That verse tells us Who is God, and how to serve Him. It speaks of the priority of God and confounds our pretensions. Believe and obey; believe and live.

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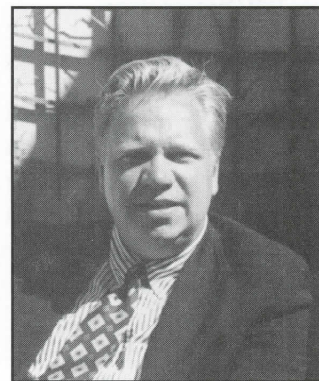
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A Conflict of Catholicities

By Rev. P. Andrew Sandlin

*... the earth shall be full of the knowledge of the Lord,
as the waters cover the sea. Isaiah 11:9*



One of the dominant teachings of the New Testament is the universalization of God's plan of redemption. As a result of Jesus Christ's great work of redemption, God expanded His covenant purposes from the Jewish nation to include all the peoples of the earth. This is just what the Old Testament predicted. Paul summarizes this fact in Ephesians 4:4-6:

There is one body, one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

The patristic church lost no momentum in adopting this view. They laid great emphasis on "one holy, catholic and apostolic, church."¹ The idea of a Christianity that could be limited to and anchored in a single province, race, or nation was totally foreign to their thinking. They all knew of St. Paul, himself a Jew, whom God had called as the apostle to the Gentiles. He was the church's first great missionary and church planter beyond the confines of Israel. The truth of Christianity as a universal, or catholic, Faith gradually atrophied, however, as the churches at Rome (West) and Byzantium (East) gained preeminence. The greatest division in the history of the church, the Great Schism between the Eastern and Western branches of the church in 1054, highlighted the magnitude of this problem. In the West, the church had become solidly Latin, while in the East it became Greek. It was no longer recognizably universal.

The Protestant Reformation constituted, among other things, an attempt to restore the church's catholicity.² Unfortunately, though, in eroding the Western church's Latinity, it usually countered with various national — or at least nationalized — churches: Anglican; German Lutheran; Swiss, German, or Dutch Reformed; and so forth. Even those churches that were not politically established developed a highly nationalized and ethnic character that undermined the catholicity of Christianity. It would

be unfair to criticize these churches too harshly, because without the help of the Protestant princes, the Reformation, humanly speaking, would not have gotten off the ground. Adamant Protestant civil magistrates in Europe were essential to break the stranglehold of Rome's monopoly. In time, however, it would have been much more advantageous had these Protestant churches recognized the inherently provincial character of their arrangement.

What the Protestant churches may have lacked in the *extensivity* of catholicity, they soon made up for in their *intensity*. The Faith is designed to be not only a universal fact; it is designed to pervade every area of life. Protestants, particularly the Puritans and later such Reformed luminaries as Kuyper and Van Til and their disciples, recognized that every area of life and thought must be brought under Christ's authority. Christianity is not only for the church; Christianity should pervade the entire culture.

Extensiveness

The Christian Faith is a universal faith. There is not, strictly speaking, North American Christianity, Asian Christianity, Sub-Saharan Christianity, Bulgarian Christianity, and so forth. There is simply *Christianity*. It is true that there are local and regional variations and expressions of Christianity. For instance, the highly spirited music of orthodox African churches would seem out of place in orthodox Presbyterian churches in the United States, but this has nothing to do with the core of Christianity both churches embrace. One of the most counterproductive practices of many North American missionary agencies is trying to establish "Americanized" churches in other cultures. It is not only counterproductive; it is just plain wrong. It undercuts the catholicity of the Faith. The unity of the church does not consist in any particular provincial expression of it, but in worship of and union with the sovereign Triune God by means of the redemptive work of Jesus Christ, and the affirmation of historic, Christian orthodoxy. This is the *extensiveness* of Christian catholicity.

Intensiveness

Then there is the *intensiveness* of Christian catholicity. The Faith is designed to govern not only the entire globe, but also every area of life and thought *on* the globe. In other words, Christianity should no more be limited to Sunday school and prayer meetings than it can be limited to North Americans and Asians. Let me express this negatively, taking into account Christianity's conflict in the modern world. *The same religious pluralism that combats the exclusive claims of Christian missions equally combats the exclusive claims of Christian culture.* Regrettably, many of the same ardently conservative Christian mission agencies which argue that Jesus Christ is the exclusive way of salvation neglect the equally important fact that Jesus Christ is the exclusive way to culture. These Christians are justifiably angered at a modern pluralism, which insists that Christian evangelization is unnecessary because there are "other valid ways to God." Yet, they seem not the least troubled by the equally pluralistic assertion that there are "other valid ways" to culture.

If, however, the Faith is truly catholic, or universal, it must be catholic in its cultural dimensions no less than in its soteriological dimensions. *If Jesus Christ really is the way, the truth, and the life, He is the way, the truth, and the life in all things, not just in individual salvation.* In J. Gresham Machen's words, "The Christian cannot be satisfied so long as any human activity is either opposed to Christianity or out of all connection with Christianity. Christianity must pervade not merely all nations, but also all of human thought."³

This means He is the way, the truth, and the life in vocation, science, technology, politics, education, music, agriculture, and so on. These catholic claims of Christianity conflict at every point with the equally catholic claims of all non-Christian systems — and, in today's Western world, notably secularism.

Science

The Christian view of science, for example, is based squarely on the six-day creation account revealed in the Bible, and all that this implies. It implies, among other things, God's sovereign, purposive control of the universe. It denies every hint of chance, chaos, and human autonomy — an autonomy by which the chance and the chaos can be reordered. This is an immediate and irreconcilable conflict with the secular view of science, which sees man as the evolutionary product of matter and time, a higher form of animal that can recreate reality — including himself — at his own whim.

Vocation

Likewise, the Christian view of vocation is diametrically opposed to the secular view of vocation.

According to the Bible, man's life is to be lived to the glory of God (*1 Cor. 10:31*). His vocation provides sustenance for himself and for his family as well as for others in need and for the advancement of Christ's kingdom on the earth. Man's vocation, in summary, is a *sacred* calling. This is frankly the opposite of the secular view of vocation. In this view, man lives for himself and for his own aims and purposes. He may start a family if he chooses; and if he does, his vocation may provide them lavish material benefits. On the other hand, if he so chooses, he may divorce his spouse and his children and live only for himself. The objective of his vocation is not to honor God and advance His kingdom, but to advance the kingdom of man — his own interests. If he works in a communistic state, he also works to advance the kingdom of man, collectively rather than individualistically. The Christian view of vocation is uncompromisingly opposed to the secular view of vocation.

Politics

Similarly, the Christian view of politics is fully antithetical to the secular view of politics. Politics is the realm of the state. The Christian view of the state is radically different from the secular view of the state. The Bible depicts the state as a genuine, though severely limited, institution (*Dt. 1:9-18; Rom. 13:3-4*). In a Christian society, its role is quite simple: maintain external order in Christian terms. To a remarkable degree, this essentially reduces to a protection of the early American trio of "rights": life, liberty, and property. The state and its officers, civil magistrates, stand under and are limited by God's authority. They are *God's* ministers, and they are subject to Him. This is not the secular view of the state, which invariably leads to tyranny. It can be the "benevolent" tyranny of modern Western democracies that unlawfully extort citizens' wealth to fund their own utopian educational system; illegitimately conscript citizens (of both sexes) to fight godless, foreign wars; and create special privileges for particularly egregious sinners like abortionists and homosexuals. In more malevolent tyrannies of modern secular societies, the state uses its monopoly of coercion to bulldoze the slightest degree of liberty of its citizens and grind humanity's collective face into the mud. It is ironic — no, laughable — when secularists express fear that a Christian society will somehow undermine liberty and freedom. The most tyrannical, persecuting, thieving, murderous, and warmongering societies in history have been secular or otherwise anti-Christian societies: the ancient pagan empires, the Islamic nations, revolutionary France, the Soviet Union, Nazi Germany, and Communist China. *By far the most tyrannical, murderous political regimes in history occurred*

in the twentieth century, and all of them were secular. There is a good explanation for this. A secular society imposes no barriers to state power. Political leaders are accountable to no one. They own a monopoly on firing squads, electric chairs, nuclear weapons, and, in some cases, guns. Therefore, they can torture and kill people if they want to. By contrast, a Christian society contains built-in barriers to tyranny. The most notable one is the fear of God. For this reason, an honest atheist — and there is no genuinely *honest* atheist — would prefer a Christian society to an atheistic society. Why? Because a Christian society would protect his life, liberty, and property, since this is precisely what the Bible requires, while an atheistic society is bereft of any transcendent standard and, thus, may — and has — easily developed the pernicious attitude that might makes right. The Christian view of politics is violently opposed to the secular view of politics.

And what is true of science and vocation and politics is equally true of family, the arts, education, medicine, architecture, and every other area of modern life. The catholicity of Christianity demands the Christianization of the world and all areas of its life and thought, and as such it dramatically conflicts with all fundamental anti-Christian views and practices.

A Conflict of Catholicities

Since Genesis 3, Satan's objective has been the subversion of God's plan for the earth. That plan is God's benevolent governance with Christians as His vicegerents, or representatives (*Ps.* 8). Satan's plan is not merely to stymie God's plan. In addition, it is his own version of earthly catholicity. Satan wants the worship — the absolute allegiance — of man (*Mt.* 4:8-9). The catholicity of Christianity is, therefore, on a collision course with the catholicity of Satan. There can be no *détente* between rival religions, visions, ethics, churches, and eschatologies that all claim catholicity. The universal vision of Satanic catholicity opposes the universal vision of Christian catholicity at every key point. They are comprehensively rival visions; there can be no peaceful coexistence.



¹ Jaroslav Pelikan, *The Emergence of the Catholic Tradition* (Chicago and London, 1971), 156.

² M. Eugene Osterhaven, *The Spirit of the Reformed Tradition* (Grand Rapids, 1971), 40.

³ J. Gresham Machen, *Education, Christianity and the State* (Jefferson, MD, 1987), 50.

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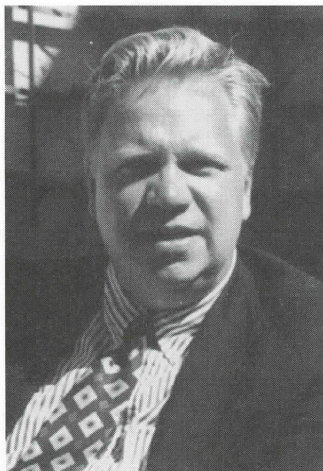
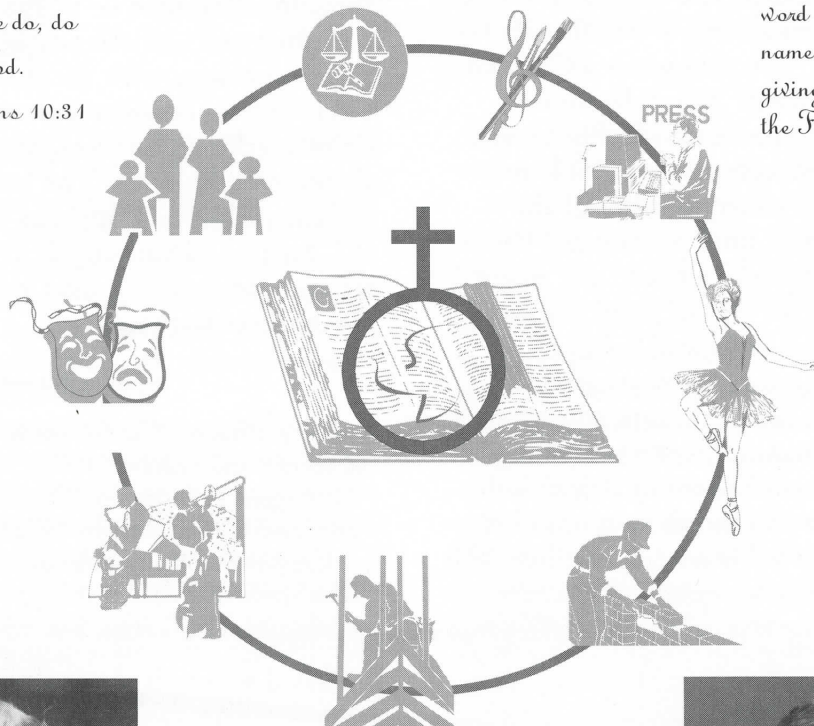
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*Whether therefore ye eat, or
drink, or whatever ye do, do
all to the glory of God.*

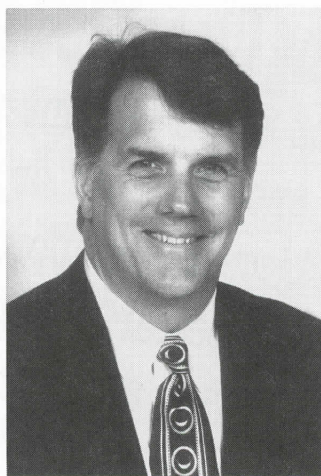
1 Corinthians 10:31

*And whatever ye do in
word or deed, do all in the
name of the Lord Jesus,
giving thanks to God and
the Father by him.*

Colossians 3:17



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The “Two-Kingdom” Lutheran Calvinism

✠ By Rev. P. Andrew Sandlin ✠

Modern Reformation's September/October 2000 article by Michael Horton, “Defining the Two Kingdoms: One of Luther's and Calvin's Great Discoveries,” both signals the dramatic inroads of retreatist Lutheran amillennialism into the Reformed camp and publicizes the increasing neo-Calvinistic abandonment of Biblical law. Horton, associate professor of Apologetics and Historical Theology at Westminster Theological Seminary-California, expressly repudiates the centuries-old notion of Christendom (p. 22), a culture anchored in Christianity, reflected in the Byzantine Empire, the later medieval world, and much of Reformation Europe.¹ Horton identifies Christendom as “the myth behind the crusades, the Inquisition, and such American institutions as slavery and the doctrine of manifest destiny, which give narrative justification for the slaughter of Native Americans” (*ibid.*). How the evil practice of racial slavery on these shores could have originated from the “myth” of Christendom when African slavery sprung unquestionably from pagan practice on a pagan continent is mystifying, and Horton's similar identification of “the slaughter of Native Americans” with the “myth” of Christendom may cause us to query whether he has considered the extensive record of savagery perpetuated by American Indians on white Protestant settlers. In this age of political correctness that intrudes itself into the pages even of Reformational magazines, perhaps this is simply too much to ask.

Two-Kingdom Augustinianism

Horton suggests that Luther and Calvin revived Augustine's two-kingdom approach (for Augustine it was actually two cities, the City of God and the City of Man). The spiritual kingdom or city is the sphere of redemption, the church, and the people of God. The earthly kingdom or city is the sphere of providence, secular government, and unbelief. Horton argues that both Calvin and Luther held to this distinction, though Calvin less clearly. In this he is surely correct. Luther's advocacy of the two kingdoms is well known,² as are the dreadful implications of this doctrine in Nazi Germany, when it led a large portion of the Lutheran Church to sacrifice the lordship of Christ for a godless, racist dictator, Adolph Hitler. Anyone who has read the concluding chapter of Calvin's *Institutes* knows that the Reformer decried what was subsequently to become the Puritan idea of civil law grounded in Mosaic legislation, proposing instead a basic law order common to all

nations, by which Calvin presumably meant a vague natural law undergirding the positive law system of most of the Western world to that point — in other words, a natural theology as it relates to the state. The early Reformers' commitment to this tack is as understandable as it is inexcusable. Despite the fact that we today consider the Reformation a distinct break in Western culture, it was for the most part much more medieval than modern.³ Medieval Christianity had developed a distinctly sharp nature-grace division in which the church under the aegis of a sacerdotal caste dispensed grace to all within its institutional walls, while not demanding a rigorously Biblical adherence to all spheres (like the state) outside the church so long as they maintained a cordial relation to the church itself.⁴ Western Christendom, until the Reformation, and even somewhat afterward, was distinctly ecclesiocentric — church-centered.⁵ Generally, the state was Christian, not in any substantively Biblical sense, but rather in a relationally ecclesiastical sense — the emperors and other civil magistrates were (usually) dutiful members of the Latin Church. At times, as in the Carolingian era, the state dominated and subordinated the church to its own purposes.⁶ This was surely true during almost the entire existence of the Byzantine Empire in the East.⁷ The state was not rigorously Biblical, but it was nominally Christian.

Calvin, unlike Luther, urgently stressed the spiritual independence of the church. In this way, as Dawson notes, he and the subsequent Reformed church carried on the best of the medieval Roman Catholic tradition, which countered a strong state with a strong church.⁸ Both Calvin and Luther, however, were unceasing enemies of the Roman Catholic Church, and were willing to cede extensive authority to European magistrates sympathetic to the Reformation in order to break Rome's monopoly. An unintended consequence of this action was the subsequent growth of European statism: by the eighteenth century, the tyranny of European states had replaced the tyranny of the Roman church. Some would argue that this is a high price to pay for ecclesiastical independence. Others would suggest that the Reformers should have opposed autocratic states with the same vigor they opposed an autocratic church, though it is highly doubtful whether the Reformation would have succeeded without the assistance of numerous European princes. While, therefore, we may be able to temper our criticism of the Reformers by accounting for the difficult historic exigencies that confronted them, we cannot so easily excuse those like Horton in

today's church who use their forebears' nature-grace distinction to advise a Christian retreat in the face of a rapacious secularism that threatens to devour not only society but the church itself.

The Medieval Nature-Grace Dualism

Ironically, Horton argues against the Reformers' break with the medieval world for precisely the wrong reason. He suggests they did not sufficiently distance themselves from Christendom and return to Augustine's two-kingdom view. This surely was not their problem. Their real problem was in refusing to break with the nature-grace distinction with which Horton himself now feels quite comfortable. The later Reformed and Presbyterian tradition, to a large degree, corrected this problem. The English and, particularly, the American Puritans were advocates of the Christianization of society, including the state, particularly in the form of Biblical law.⁹ Horton is distinctly unhappy about this side of the Calvinist tradition (he speaks deridingly of "the triumphalism that ... produced the courageous confidence of the New England Puritans" [p. 21]). He equally frowns on Richard Niebuhr's identification of the paradigm of "Christ Transforming Culture" with Calvinism, though he is forced to acknowledge that this was precisely the tack of Dutch Calvinist Abraham Kuyper (p. 24). Kuyper was decisively anti-medieval and reflects real progress in the Reformed tradition. He recognized that the Christian family, church, state, and other spheres of human life should be independent but cooperative institutions — all Christian, all operating under God's authority.¹⁰ He did not argue against Christendom, only against the medieval version of Christendom that subordinated society to the institutional church. He advocated a Christian civilization in which each major sphere of human society — family, church, science, school, and state — stood directly under Jesus Christ's authority. This is a Reformed theocentric vision, not a medieval ecclesiocentric vision. But it, no less than medieval Christianity, advocated the idea of Christendom.

Christian Civilization in the Reformed Tradition

This is too much for Horton, who urges a retreat back to Calvin's more medieval paradigm. Remarkably, Horton commends Calvin's residual commitment to French humanism and its idea of the state as permissibly non-Christian (*ibid.*). In other words, it is Calvin's classical humanism, not his Biblical Christianity, which should guide Calvinists in forming their view of the state. It was, interestingly, this pagan, classical component of Western culture that rose to prominence in the eighteenth century when Europe began to jettison the Christian component of its heritage.¹¹ The Renaissance

humanism (the revival of ancient classical culture) which Horton champions as Calvin's great contribution to church-state-society relations was the driving force behind the evils of secularization we observe today.

Horton follows Calvin, though not the best part of the Reformed tradition, in advocating dual standards for human life and society: Biblical Christianity within the church, and natural law in the sphere of the state, a natural law by no means identified with a Christian culture, as it surely was in medieval Christendom, despite the latter's defects. What Horton really argues for is a distinctively non-Christian society in which the Christian church is permitted to exist and exert a measure of influence on that society. This is far, far removed from the Reformed tradition. The Westminster Divines recognized the continuing authority of the "general equity" (however this is defined) of the Mosaic judicial law.¹² Then there are Puritan New England, whose commitment to Biblical authority in the state is well known;¹³ Knox's Scotland and its Scottish Covenanters, who have long advocated the authority of Christ in the nation's political instruments;¹⁴ and from the Dutch Calvinists' "sphere sovereignty," which saw the state as desirably subordinated to Jesus Christ's authority.¹⁵ Society, including the state, according to most of the Reformed tradition, must be Christian. Nor will it do for Horton and other Reformed Lutherans to assume one may jettison the Reformed views of the Christianization of society by dismissing theonomy, "the abiding validity of the law in exhaustive detail."¹⁶ The fact is, a wide portion of the Reformed tradition supports the Christianization of the state, partly by means of holding God's authorization of the state to implement the written law of God, whatever may be their view of theonomy.¹⁷

The Betrayal of the Reformed Tradition

In repudiating large portions of the Reformed tradition, and advocating a return to the Augustinian idea of "two kingdoms," Horton is disposing of the entire notion of Christian civilization. He is undoubtedly aware that such a notion, though a prominent feature of the Reformed tradition, is a hard sell in an increasingly pluralistic world. It was, of course, no less a hard sell in the pre-Constantinian world. The unifying principle of that world was the Roman Empire. The unifying principle today is equally the state. This is a frequent combination in history: religious pluralism and statist monism — the state, not religion, is the unifying force in all of life. Or, rather, the state *as* religion is the unifying force in all of life.

To imply that the state is the sphere of reason while the church is the sphere of grace is to pose a duality of authoritative sources that the Bible and much of the

Reformed tradition will never permit. These Lutheranizing Calvinists are, I repeat, abandoning hope in Christian civilization. This swerves not only from Byzantine and medieval Christianity, but also Reformed Christianity, and counters with the Lutheran paradigm. What we are witnessing in Horton's essay, as well as in other recent Reformed writings,¹⁸ is the Lutheranization of the Reformed church. Unlike the Reformed tradition, the Lutheran alternative has consistently maintained the "two-kingdoms" theory.¹⁹ The church is the realm of grace, and the state and the wider society is the realm of nature ("natural law"). This theory is ripe for murderous but shrewd tyrants like Adolph Hitler, who take advantage of the church's withdrawal into the four walls of the institutional church and its willingness to be seduced by a state that can convince the church of the validity of a "natural" regime. By contrast, few sectors of the church have stood as vigorously and courageously against political tyranny as the Reformed church, because the latter has refused to limit Christ's authority to the church but has recognized that the magistrate too is bound to submit to the law of God in the Bible. Post-Reformational Calvinists strike fear into the hearts of political tyrants because these Calvinists refuse to limit Biblical authority to the church.²⁰ Two-kingdom advocates, on the other hand, are ripe pickings for these tyrants.

For the Reformed church to embrace the Lutheran "two-kingdom" theory is to surrender a critical distinctive of its faith and to compromise Jesus Christ's authority in all dimensions of life. To argue that society, including the state, is permissibly non-Christian is necessarily to argue that it is permissibly anti-Christian. The issue is not whether each member of society must be a Christian, and certainly not whether the state should force anyone to become a Christian, ideas and practices which Calvinists abhor. Rather, the issue is whether we will continue to advocate and work for Christian civilization — Biblical Christianity as the unifying principle of all of life — individual, family, church, science, arts, media, education, technology, and even the state. The founder of Westminster Seminary, J. Gresham Machen, loyally carried forward this Reformed tradition when he declared, as quoted in the previous editorial: "The Christian cannot be satisfied so long as any human activity is either opposed to Christianity or out of all connection with Christianity. Christianity must pervade not merely all nations, but also all of human thought."²¹

This is surely not what Horton wants, but to argue for anything less is to deny the sovereignty of God and betray the Reformed tradition.



¹ Christopher Dawson, *The Historic Reality of Christian Culture* (London, 1960).

- ² Alister E. McGrath, *Reformation Thought* (Oxford, 1993 edition), 205-211. See also Kenneth Hagen, "Luther's Doctrine of the Two Kingdoms," *God and Caesar Revisited - Luther Academy Conference Papers* No. 1, Spring, 1995, 15-29.
- ³ Alister E. McGrath, *The Intellectual Origins of the European Reformation* (Grand Rapids [1987], 1993).
- ⁴ Albert Mirgeler, *Mutations of Western Christianity* (Montreal, 1964), 53, 142.
- ⁵ Philip Schaff, *Medieval Christianity*, in *History of the Christian Church* (Grand Rapids, 1910), 4:12-13.
- ⁶ Christopher Dawson, *The Making of Europe* (London, 1948), 171-184.
- ⁷ Steven Runciman, *Byzantine Civilization* (New York [1933], 1994), 55.
- ⁸ Christopher Dawson, *The Judgment of the Nations* (New York, 1942), 45.
- ⁹ James Jordan, "Calvinism and 'The Judicial Law of Moses,'" in *Journal of Christian Reconstruction*, Vol. 5, No. 2 [Winter, 1978-79], 17-48.
- ¹⁰ Abraham Kuyper, *Lectures on Calvinism* (Grand Rapids, 1931), 78-109.
- ¹¹ Dawson, *Making*, 229.
- ¹² Sinclair B. Ferguson, "An Assembly of Theonomists?: The Teaching of the Westminster Divines on the Law of God," in eds., William S. Barker and W. Robert Godfrey, *Theonomy: A Reformed Critique* (Grand Rapids, 1990), 315-349.
- ¹³ George Lee Haskins, *Law and Authority in Early Massachusetts* (New York, 1960), ch. 9.
- ¹⁴ W. Stanford Reid, "John Knox, John Calvin, and the Scottish Reformation," in eds., James E. Bradley and Richard A. Muller, *Church, Word, and Spirit* (Grand Rapids, 1987), 149-151. Today this tradition is perpetuated by the National Reform Association. See ed., William O. Einwechter, *Explicitly Christian Politics* (Pittsburgh, PA, 1997). The web site is NatReformAssn.org.
- ¹⁵ Abraham Kuyper, "Sphere Sovereignty," in *A Centennial Reader*, ed., James D. Bratt (Grand Rapids, 1998), 461-490.
- ¹⁶ Greg L. Bahnsen, *Theonomy in Christian Ethics* (Phillipsburg, NJ, 1984 edition).
- ¹⁷ Robert C. Beckett, "Biblical Principles for the Relation Between Church and State," in *Proceedings of the International Conference of Reformed Churches* (Neerlandia, Alberta, Canada, 1997), 156 and *passim*. See also H. B. Harrington, "The National Confessional Response to Theonomy," in ed., Gary Scott Smith, *God and Politics* (Phillipsburg, NJ, 1989), 68-72.
- ¹⁸ D. G. Hart, "What Can Presbyterians Learn from Lutherans?," *Logia*, Vol. 8, No. 4 [Reformation, 1999], 3-8. *Logia* is a Lutheran journal. Hart is a professor at Westminster Seminary, Philadelphia.
- ¹⁹ Scott Murray, "Law and Gospel: The Lutheran Ethic," *Logia*, Vol. 4, No. 3 [July 1995], 15-24.
- ²⁰ N. S. McFetridge, *Calvinism in History* (Edmonton, Alberta, Canada [1882], 1989), 1-72.
- ²¹ J. Gresham Machen, "Christianity and Culture," *Education, Christianity and the State* (Jefferson, MD, 1987), 50.

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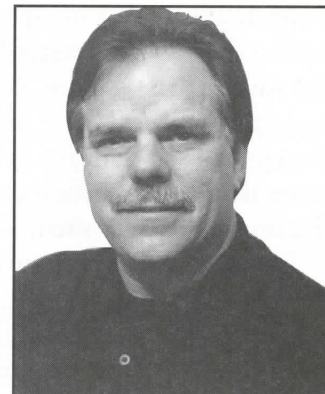
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Fruit Through Perseverance

By Douglas Layton



After the Gulf War, the Kurds of Northern Iraq were offered protection from Saddam Hussein by the American government. Saddam, a Muslim, murdered hundreds of thousands of Kurds and gassed their villages while the Islamic world stood by and watched. America, which is perceived as a Christian nation, stopped the genocide.

Most of the people who then came to help rebuild Kurdistan were Christians. While some missionaries left the region during difficult times, those who remained were presented with one of the *greatest opportunities of modern missions*.

Servant Group International has a philosophy of missions that is somewhat unique in the Muslim world. We believe God would have us proclaim Christ openly and encourage converts to do likewise. We also want new churches to be openly functioning fellowships that seek to affect all spheres of the society in which they live. It is great to have believers worshiping and praying together, but they can also be actively influencing their governments, education systems, community businesses, the arts, and every domain of their land.

Our goal in the Muslim world is to see entire nations brought under the influence of God's laws and principles, thereby bringing glory to His name in lands that rightly belong to Him. Since 1992 we have been building a model which would exemplify this approach. It has been difficult at times and even extremely dangerous, but the model has been successful.

For example, in 1992, there were no believers in Northern Iraq, which was nearly 100% Muslim. Today there are believing fellowships in all major cities, two major radio stations broadcasting the gospel eight hours a day, three printing presses turning out thousands of Christian books in local languages, and five Christian book stores.

The local church, known as the National Protestant Evangelical Church, led by Pastor Yousif Matty, is becoming a powerful force in the nation.

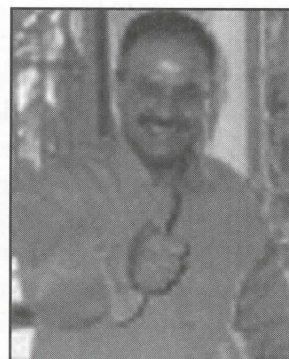
After many battles, the church has won recognition by the local government and seen Christians elevated to some of the most powerful positions in the country. The government has even given land to build churches and ministry centers. In time, we believe the church will become the most influential entity in the country.

We believe God is calling Servant Group International to build upon what we have learned, and apply these principles in other Muslim countries as well. We are excited about SGI's new work in Turkey among the earthquake victims.

Pastor Yousif's Testimony:

I grew up in an Eastern Rite Catholic Church. I spent ten years as a conscript in Saddam Hussein's army as a radar technician in both the Iran/Iraq war and the Gulf War. I spent most of my time reading novels and drinking. My brother-in-law became a born-again believer and representative of Campus Crusade in Baghdad. He visited me to share Christ with me. He left a Bible for me to read, which held my complete interest for months. It was not long after that I decided to surrender my life to Jesus Christ. My wife had already become a believer. I believed that Jesus Christ died on the cross for my sins and that He rose from the dead, proving that He is God ... that He is Lord and that His Word, the Bible, should be obeyed by His followers.

After being discharged from the army I went to live in Kirkuk with my family and took a job as a geological engineer. One evening, I heard shooting and when I went outside to see what was going on, I realized Saddam's army was attacking the Kurdish section of the city. Saddam has always hated the Kurds, who live mostly in the north of Iraq. The



north became semi-independent after the Gulf War and to this day is protected by America. Kirkuk is in the south in the section Saddam still controls. I felt sorry for the Kurds that night and began to pray for them. God spoke to my heart and told me I must do more than pray. I believed He wanted me to go to the north and help them in some way.

I resisted at first because I knew this would be very dangerous. But I could not rest until I said yes to the Lord. I loaded some New Testaments in a taxi which was allowed to carry passengers to the north and back. That day I handed out thirty New Testaments to strangers in the street. I was very afraid, because most of these people were Muslims and I feared they might become angry. However, I found out they were very open and were happy to accept the Bibles. They had been attacked many times by their Muslim "brothers" like Saddam Hussein. As a result, they wanted to hear about Jesus and the way of salvation. Over the months I made many trips to the north.

One night a friend from the government came to my house and told me I must leave immediately with my family since Saddam's secret police had discovered what I was doing and were going to arrest me that night. I told my wife she had five minutes to get ready. She packed a bag and got the children ready. I gave the keys to my house and car to friends and told them we would never return. We then went in the night by taxi to the north.

After awhile we felt that God was leading us to live in the city of Dohuk and start a church. We asked many people to rent us a building but no one would give one to us for this purpose. Finally we found a large building that was vacant in the center of the city. The owner said he would be glad to rent it to us. It turns out that an entire family had been brutally murdered in this place. Their heads were cut off by Saddam's secret police and blood was spread



The finished school buildings from the first Servant Group International earthquake-relief project in Yalova, Turkey. The buildings were completed last Fall by volunteers from the United States, Germany, Turkey, and by Servant Group staff members. The success of this project has opened doors for other works in Turkey, including the current project in Halidere.

everywhere. The people believed the house was haunted and were glad to rent it to us because no one else would have it.

We started our first church in this building. God has blessed us over the years. We now have sent missionaries to other cities to plant churches and start Christian book stores. In Dohuk we have over 150 believers. In Zhako there are 50, in Erbil 75, and in Sulymania more than 75. All of these fellowships have been started by missionaries from our church in Dohuk.

Over the years we have experienced much persecution. My life has been threatened many times and my church and home have been repeatedly attacked. My close friend and missionary from our church in Dohuk was murdered in one of our bookstores. Recently we have had brothers kidnapped and beaten. In spite of all this, our believers are standing firm in the Faith, and many in the community now respect us. The government has finally started to protect us and has even given us land to build new churches in Arbil and Sulymania.

We thank God for all the support we have received and by God's grace we believe our nation will one day become Christian again as it was years ago.



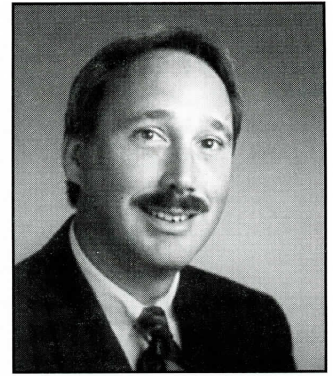
Douglas Layton is an ordained minister who lives in Nashville, Tennessee, with his wife Marilyn and two children, Robbie and Anne. He has served the Lord in missions for the past 30 years and traveled extensively in more than 40 countries. Mr. Layton has written several books and teaches throughout the United States, Europe, and the Middle East. He currently serves as director of Servant Group International, a mission working to protect and enable pastors, believers, and churches in traditionally Muslim countries to impact their nations with the gospel. He can be contacted at info@servantgroup.org.



This building, owned by the Church in Dohuk, was purchased and renovated using donations given through Servant Group International.

The Real Reason Behind The Microsoft Litigation

By Craig R. Dumont



You've probably heard that according to the U.S. Justice Department (along with Bob Dole, Robert Bork and half of Congress, including Democrats and Republicans) that Bill Gates is the most dangerous individual in America and that Microsoft Corporation the most dangerous company threatening the future of all Americans. The stated charge is that Gates and Microsoft are engaging in monopolistic practices so they can control the universe. Of course, that's a propaganda ploy that in other days would be called what it is: hypocrisy.

If the government were truly concerned about monopolistic practices which hurt consumers and hamper innovation, they would abolish the U.S. Postal Service, deregulate utilities, and disallow the proposed National Education Association's merger with the American Teacher's Federation. The merger of the nation's two largest teachers' unions will extend union control, according to Bob Chase, President of the NEA, to "over 90% of the nation's public school children." That equals or exceeds Microsoft's market share of desktop operating systems; and methods utilized by the NEA to stifle competition make Microsoft (or the Mafia, for that matter) look like choir boys.

The real problem is that Microsoft poses a threat to the established order, or as Angelo Codevilla calls it in his book *The Character of Nations*, the current regime. The threat, or more precisely, threats, are very real; and Microsoft should be commended and backed by all Americans who care about seeing our country return to one of meritocracy rather than staying on the current path of turning into a nation of "wheedlers," those able to work the system for profit rather than produce anything of economic usefulness.

The first threat is found in Gates himself. The man is the wealthiest in the world and has the acquired resources — and the willingness to use those resources — to take on the federal government even up. For the establishment, anyone who doesn't tremble at the mere sight of a regulatory bureaucrat is unacceptable. A case in point is Carol Ward, a business owner who made the mistake of offending a

low-ranking and incompetent IRS auditor. Three weeks after pointing out numerous mistakes by the IRS auditor and refusing to be bullied into paying a bill she didn't owe, "[T]he IRS responded by seeking to impose a financial death penalty on Ms. Ward . . . IRS agents swarmed into Ms. Ward's three stores, proclaimed that she owed \$324,889.00 in taxes, froze her bank accounts, shut down the stores and confiscated their inventory, and informed some of her customers that Ms. Ward was suspected of drug smuggling. The IRS even sought to seize the house owned by Ms. Ward's 74 year-old mother, claiming that it was somehow related to Ms. Ward's purported tax dodging." There never was a prior finding that she or the company owed any taxes and, in fact, after years in court — and after financial ruin — the courts found she owed about \$3,000. The IRS continued to denounce her as "the biggest problem our society faces" as "dead-beats." Carol Ward has run out of money and cannot pursue additional legal action and that's exactly the way the regime wants it. As the government sees it, Bill Gates and Microsoft have too much money and too many resources to be left unchallenged. His and his company's wealth constitute a real threat to terror as usual.

Second, Microsoft is seen as a threat because Gates refuses to pay protection money to politicians. As *Fortune* magazine reports in a special report entitled "Microsoft's Capital Offense" (February 2, 1998), a major problem is that the company has resisted being shaken down by both Republicans and Democrats for large contributions to campaigns or causes. As Jeffrey H. Birnbaum correctly notes, "Politicians need attention like humans need water, and Gates has scarcely given them time to snap a photo with the richest man in America," and that Gates is seen by lawmakers as an arrogant businessman "too busy making billions to pay the obeisance that other corporate chieftains routinely offer up." And of course, to top it all off, Microsoft gave only a paltry \$61,000 to political action committees. If Gates and Microsoft can get away with being successful without bowing down to and paying off the proper

governmental authorities, it would set a precedent that is unacceptable to the regime. Microsoft and Gates must be stopped for that very reason; and that's why Republicans and Democrats, liberals and "conservatives" are lining up against one of the most successful and productive companies in the world.

Third, Gates and Microsoft are a real threat to established and favored institutions protected by the government. For instance, Gates has been a driving force to expand Internet access and usage, putting billions into new cable and satellite technology which has created thousands, if not tens of thousands, of new information sources. This will allow millions of people to see and hear different points of view and access more information than has ever been available before. This in turn makes it virtually impossible for government agencies to control the flow of news or the "spin" that is placed on it. It also makes it increasingly difficult to provide favors (*i.e.*, monopoly status and FCC protection) to government-regulated television and radio stations who face competitors who don't have to please regulators for their existence.

Government Hypocrites

Just for the record, the sheer hypocrisy of charges brought to bear against Microsoft is stunning. For a U.S. Senator who is himself a multimillionaire and owner of an NBA franchise to suggest that Microsoft's 24% profits were unAmerican would be laughable if it weren't so serious. Microsoft earns its profits by creating value and constantly lowering prices, which allows more people to get in on the action. Indeed, the more they lower prices, the greater their profits because they sell more. How is it that a company can get in trouble by giving away free product and at the same time be attacked for making too much money? Compare this to Microsoft's persecutors: the U.S. government. The government confiscates almost 45% of all income with no accountability at all. Most people realize (and are glad for the fact) that we don't get what we pay for, that the government promises far more than it can deliver and, in fact, is guilty of selling the voters on "vaporware," or promising to develop and deliver

policies that will deliver ever-in-the-future benefits (which never materialize or are extremely harmful).

From a Biblical position, Microsoft should be succeeding. Giving away a free browser, lowering product prices, and increasing profits go hand-in-hand as Jesus Himself pointed out the Biblical truth of sowing and reaping: "Give and it shall be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you" (*Lk. 6:38*). If more businesses would follow Microsoft's lead in this area, there would be more prosperity than dreamed possible. Microsoft is causing terror within competitors' hearts because the NT operating system costs about 10% of what the current favorite server system sells for. Instead of calling upon civil government, Sun and other competitors ought to go to work and create products that lower costs for their most loyal customers. If that happened, they too would prosper.

In fact, Netscape is doing just that! After losing money because of Microsoft's free browser offer, Netscape started giving its browser away free. Lo and behold, if they didn't make money the first quarter they did so, because customer satisfaction with the browser led to increased sales of more profitable Netscape software. Again, Proverbs 11:24 states, "There is one who scatters, yet increases more; And there is one who withholds more than is right, But it leads to poverty."

Of course, ultimately it is God who "gives you the power to gain wealth," and if He is not pleased by the stewardship, He is perfectly capable and willing to do something about it. That "the wealth of the wicked is stored up for the righteous," means that God has the ultimate and most righteous redistribution plan possible. Let Him administer it and let us, and Microsoft, go on with our lives.

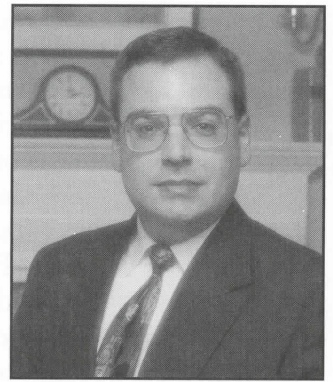


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Reforming Medicine

By Val Finnell, M.D.



This article will demonstrate the necessity of an explicitly Christian view of medicine by examining the field in light of its presuppositions and characteristics as a profession. The creedal, ministerial, and non-neutral aspects of medicine will be briefly examined, followed by suggestions for bringing this field under the authority and dominion of Christ.

Medicine is Creedal

In the fifth century B.C., a physician by the name of Hippocrates formulated the basic tenets of ethical conduct for physicians. The Hippocratic Oath¹ defined the duties and boundaries within the doctor-patient relationship and contained the three basic elements of a covenant: oath, obligation, and a penalty for violating the terms of the covenant.

To be sure, the Hippocratic Oath was pagan and contained references to the Greek gods. Yet, it endured for countless centuries as the noblest statement of what a physician should uphold.

Sadly, instead of updating the anachronistic parts² of the Oath and Christianizing it, there has been a systematic deconstruction of its most profound elements. The result has been many new oaths³ that are so vague that they no longer commit the physician to anything. Conspicuously absent among these modern revisions are the negative sanctions against abortion and euthanasia. Notably present are positive duties of the doctor to society at large. Like our civil government, medicine has abandoned the notion that law is a negative, restraining force in favor of the socialistic, Enlightenment idea of positive law.

The end result is that doctors now feel compelled to weigh treatment decisions against societal "good" instead of doing what is best for the individual patient. A prominent example of this is the economic pressure of prescribing medicine. When faced with a treatment decision between a more effective, but more expensive drug, doctors often feel compelled to prescribe a less expensive, but often inferior alternative. In many cases this has nothing to do with the patient's ability to pay, but cost-contain-

ment for the sake of the HMO, insurance company, or governmental agency. Thus, the consideration of what drug to prescribe is often removed from the doctor-patient relationship and replaced with external factors. Hospitals often force these treatment limitations upon physicians by making the more expensive drug non-formulary, thus limiting the inpatient treatment options. Now, none of this is to say that less expensive treatments should be avoided. Clearly, if a cheaper but equally effective method of treatment exists, it should be sought first before more expensive options. The point made here is that the external controls are often based purely on economic factors and that the changes in the new "Hippocratic Oaths" condition physicians to accept these factors.

To Reform medicine, we must Christianize the Hippocratic Oath,⁴ return to it its negative sanctions, remove the positive societal obligations, and hold physicians accountable to the creed of our profession.

Medicine is Ministry

For the Christian physician, medicine should be viewed as a 100% bona-fide ministry of the gospel of Jesus Christ. Instead, medicine is often regarded as a purely scientific endeavor that is objectified. The scientific revolution and Enlightenment caused this paradigm shift, so much so that many medical schools now include mandatory courses on "humanistic medicine." The goal of these classes is to restore compassion and regard for "the patient" (an objectified, scientific term) as a human being with feelings, thoughts, and concerns of his own.

Unfortunately, these classes often end up merely as values-clarification instruction and glorify man as a self-determining, autonomous being (another Enlightenment concept). No absolute values are taught. Right and wrong are up to the patient and doctor to define together.

Christian medical professionals should look at medicine as a way to either introduce or prepare

patients for a real encounter with the claims of our Lord and Savior. There is no other profession today that possesses the power and authority over people in such a direct way as medicine. Doctors are the only people who can tell someone to take their clothes off and examine them intimately without going to jail. Doctors are entrusted with the physical care of God's masterpiece of Creation. Patients routinely share their innermost secrets with their doctors, and many of their problems are a direct result of sin. To think that medicine is not ministry for the Christian physician would be to woefully miss our calling.

Medicine is not Neutral

Even Christian physicians often make the argument that medicine should be a value-neutral scientific endeavor. This idea ignores two important truths: (1) the creedal nature of medicine and (2) the myth of neutrality.

Since some sort of oath is administered to graduating physicians, no matter how watered down, there are certain presuppositions to which the physician is committed *a priori*. The only question that remains is, by which presuppositions should the physician be governed, Christian or humanistic ones?

Like all other fields of endeavor, there can also be no neutrality in medicine. Commitment to neutrality in itself is hostility to God and His law-word. As Christ taught us, "He who is not with Me is against Me."⁵ There is no middle ground. As Dr. Greg L. Bahnsen put it:

Neutralist thinking would erase the Christian's distinctiveness, blur the antithesis between worldly and believing mind-sets, and ignore the gulf between the "old man" and the "new man." The Christian who strives for neutrality unwittingly endorses assumptions which are hostile to his faith.⁶

Instead, Christian physicians should declare the unique claims of the Christian faith and apply them to medicine. Hiding behind a supposed neutrality only results in the erosion of the Christian ethic from the halls of medicine.

Filling in the Gaps

We've come to the place where humanistic and ungodly presuppositions have replaced Christian presuppositions in the field of medicine. Furthermore, the so-called commitment to neutrality undermines our ability to bring medicine under the authority and dominion of Christ. What can we do to reverse this trend?

For starters, we need doctors and nurses who are believers to assume the role of cultural leadership.

This would mean, first and foremost, that they live lives that reflect the name "Christian." Second, it means that we need these same people to teach and mentor students in a distinctively Christian approach to medicine. Third, it means that Christians in medicine strive for leadership positions within the medical arts.

Let me give one illustration as to how effective this would be. Doctors comprise hospital credentialing committees, state medical boards, and medical specialty boards. If committed Christians assumed cultural leadership and filled these positions, not a single law would have to be passed to protect the unborn. Physicians who performed abortions could be de-credentialed, lose their license to practice, or their medical specialty certification. All of this would be done within the context of physicians policing their own ranks.

Now, I'm not arguing that we should stop pressing for laws to protect the unborn. Clearly, we need to be active on that front. Nor am I arguing for the validity of state licensing of doctors. I use this example only to show how Christian physicians today could reverse a downward spiral with the power of the Holy Spirit. Medical professionals, like other people, need to stop looking to the state for solutions to their problems and start pressing for the Crown Rights of Jesus Christ in their own sphere of influence. This is grassroots activism at its best.

Conclusion

Bringing medicine under the authority of Christ will involve, in the final analysis, dedicated Christians to assume cultural leadership through example, mentoring, and through obtaining leadership positions. I would challenge Chalcedon's Institute of Cultural Leadership to provide training for today's Christian doctors and medical students through informative seminars and long-distance mentoring. The sooner that we reach out to the next generation of physicians, the better. Our message should be the same as that of our Lord's, "Occupy till I come."⁷



¹ I swear by Apollo the physician, by Aesculapius, Hygeia, and Panacea, and I take to witness all the gods, all the goddesses, to keep according to my ability and judgment the following oath:

To consider dear to me as my parents him who taught me this art; to live in common with him and if necessary to share my goods with him; to look upon his children as my own brothers, to teach them this art if they so desire without fee or written promise; to impart to my sons and the sons of the master who taught me and to the disciples

who have enrolled themselves and have agreed to the rules of the profession, but to these alone, the precepts and the instruction. I will prescribe regimen for the good of my patients according to my ability and my judgment and never do harm to anyone. To please no one will I prescribe a deadly drug, nor give advice which may cause his death. Nor will I give a woman a pessary to procure abortion. But I will preserve the purity of my life and my art. I will not cut for stone, even for patients in whom the disease is manifest; I will leave this operation to be performed by specialists in this art. In every house where I come I will enter only for the good of my patients, keeping myself far from all intentional ill-doing and all seduction, and especially from the pleasures of love with women or with men, be they free or slaves. All that may come to my knowledge in the exercise of my profession or outside of my profession or in daily commerce with men, which ought not to be spread abroad, I will keep secret and never reveal. If I keep this oath faithfully, may I enjoy my life and practice my art, respected by all men and in all times; but if I swerve from it or violate it, may the reverse be my lot.

² For example, the original Oath does not consider surgeons to be physicians ("I will not cut for stone, even for patients in whom the disease is manifest; I will leave this operation to be performed by specialists in this art."). This is no longer the case and any revision of the Oath should reflect this.

³ The following is "A Modern Hippocratic Oath" by Dr. Lasagna that nicely illustrates the degradation of the original Oath into a humanistic document with positive obligations of the physician to society at large (quote from <http://www.aapsonline.org/aaps/ethics/oaths.htm>):

I swear to fulfill, to the best of my ability and judgment, this covenant:

I will respect the hard-won scientific gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow;

I will apply, for the benefit of the sick, all measures which are required, avoiding those twin traps of overtreatment and therapeutic nihilism.

I will remember that there is art to medicine as well as science, and that warmth, sympathy and understanding may outweigh the surgeon's knife or the chemist's drug.

I will not be ashamed to say "I know not," nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.

I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know. Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty. Above all, I must not play at God.

I will prevent disease whenever I can, for prevention is preferable to cure.

I will remember that I remain a member of society, with special obligations to all my fellow human beings, those sound of mind and body, as well as the infirm.

If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection

hereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help.

⁴ For an excellent discussion of the various Christian versions of the Hippocratic Oath, the reader is directed to Feucht and Calhoun, "The Hippocratic and Other Oaths: Past and Present, Proposal for an Oath for Christians," *Journal of Biblical Ethics in Medicine*, 10, no. 2, 37-47.

⁵ Matthew 12:30, NKJV.

⁶ Greg L. Bahnsen, *Always Ready, Directions for Defending the Faith* (Atlanta: American Vision and Covenant Media Foundation, 1996), 23-24.

⁷ Luke 19:13, AV.



Dr. Finnell is a Major in the Army Medical Corps and Chief of Clinical Pathology at William Beaumont Army Medical Center in El Paso, Texas.

He is currently aa member of Christ the King Presbyterian Church (PCA) in El Paso where he leads the evangelism ministry.

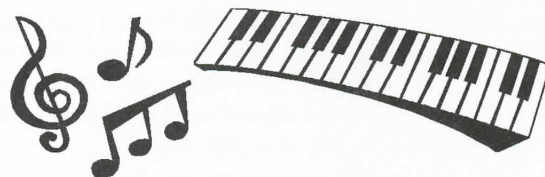
Dr. Finnell has served as a grassroots lobbyist for Gun Owners of America in the Virginia legislature and was the first President of the Virginia Citizens Defense League, a statewide gun rights and Constitutional liberty organization.

He is also the Founder of The Historicism Research Foundation where he currently serves as President/CEO (<http://www.historicism.org>).

He is an e-mail junkie and can be reached at President@historicism.org.

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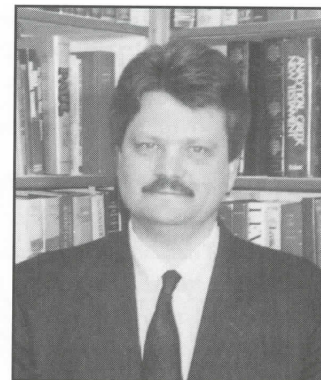
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Itinerary 2001

- January 7, 14, 21 C. L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- January 14 P. Andrew Sandlin at Covenant Reformed Church, Grass Valley, CA. For more information, contact Dennis Roe at (530) 272-6693.
- January 19-20 P. Andrew Sandlin, Monte Wilson, and Steve Wilkins at the Chalcedon Conference, Church of the King, Corpus Christi, TX. For more information, contact Susan Burns at (209) 532-7674 or sburns@goldrush.com.
- January 21 P. Andrew Sandlin and Monte Wilson at Church of the King, Corpus Christi, TX. For more information, contact Church of the King at (361) 852-1810.
- January 26-28 Steve Schlissel at Grace Presbyterian Church in Metairie, LA. For more information, contact Bill Tremblay at (504) 568-2947 or (504) 888-5534.
- January 28 P. Andrew Sandlin at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- February 4, 11 P. Andrew Sandlin at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- February 18, 25 C. L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- February 25 P. Andrew Sandlin in Bend, OR. For more information, contact Dave Souther at (541) 383-0642.
- March 4 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. P. Andrew Sandlin at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- March 11 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. P. Andrew Sandlin at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- March 18 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. P. Andrew Sandlin at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- March 25 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. P. Andrew Sandlin at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- April 8 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 477-7805 or (408) 482-4314.
- April 20-22 P. Andrew Sandlin in Arizona. Details to be announced.
- April 28 P. Andrew Sandlin and George Grant at the Eagle's Nest Academy in Franklin, TN. For more information, contact Perry Coghlan at perrycog2000@yahoo.com or (615) 599-5227.
- April 28-29 Steve Schlissel at Christ Church in Moscow, ID. For more information, contact Chris LaMoreaux at (208) 882-2034 or christkirk@moscow.com.
- May 2 P. Andrew Sandlin in Cleveland, OH. Details to be announced.
- May 6 P. Andrew Sandlin in Lansing, MI. Details to be announced. Also at Living Water Church of God and Grand Ledge Christian Center. For more information, call (800) 290-5711.
- May 20 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 477-7805 or (408) 482-4314.
- May 25-26 Steve Schlissel at the Illinois Christian Home Educator's Conference. For more information, contact the ICHE Office at (815) 943-7882.
- July 13-15 P. Andrew Sandlin in Portland, OR and Seattle, WA. Details to be announced.
- July 22-28 Chalcedon's Institute for Cultural Leadership. Details to be announced.
- August 6-11 P. Andrew Sandlin at the West Coast Worldview Conference. For more information, contact Zach Wagner at (408) 866-5607.
- Sept 27-Oct 3 P. Andrew Sandlin in Lansing, MI. For more information, call (800) 290-5711.
- October 26 Steve Schlissel at Redeemer College, Ancaster, Ontario. For more information, contact Pastor John Bouwers at (905) 688-3546.

Deuteronomy 6:7ff. and the Public School Question

By Brian Schwertley



There are some important applications of Deuteronomy 6:7ff. that need to be considered. The first application regards the question of public or state schools. Do the commands of God in this portion of Scripture give parents the option of placing their children in a public school? There are a number of Biblical reasons why the answer to this question is an emphatic no. One reason why this portion of Scripture rules out the Christian use of public schools is that it requires the true Christian faith to be integrated into every area of life. Every subject under the sun (*e.g.*, math, geography, economics, art, literature, science, medicine, agriculture, political science, etc.) must be taught from a distinctly Christian perspective. Deuteronomy 6:7 tells fathers that every part of every day and in every place there must be a discussion of Jehovah and His Word. If God requires theological discussion at home, outside in the garden or park, in the supermarket, in the car or even at the ballpark, then certainly He requires a discussion of God and His ways during the many hours of education at school.

No Neutrality

Deuteronomy simply assumes that there are no areas of life that are neutral or purely secular. Yet public schools as a distinct policy leave God, Christ, and the Scriptures outside of the classroom. Schools that separate God and Christ from the classroom are schools that are founded upon anti-Christian, atheistic unbelief. Such schools are not designed to promote obedience to Christ and His law-word but are designed to produce allegiance to the state. The Apostle Paul agrees with the teaching of Deuteronomy when he tells fathers to bring their children “up in the training and admonition of the Lord” (*Eph. 6:4*). The entire training process of a covenant child is to be “of the Lord.” Every bit of training, discipline, education, and knowledge is to converge in total devotion and obedience to Jesus Christ as every beam of light leads to the sun.

According to Deuteronomy 6, the purpose and goal of education is love and obedience to God. Parents are not merely training children to make money but to be faithful to the covenant. The central command of Scripture is to love God with the whole heart (*Dt. 6:5*). That is the chief reason why theology is to permeate all other subjects. Any educational system that does not have a love of God through Jesus Christ as its chief goal is anti-Christian and implicitly Satanic. Jesus said, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind” (*Mt. 23:37*). How can public schools promote the greatest commandment when they purposely keep God away from children’s minds?

Implicit Polytheism

Another reason why Christians should not send their children to public schools is that state schools violate the first commandment by adhering to the educational philosophy that no religion should be favored above another religion. In a nation of many diverse religions, the educational establishment believed the best policy was to establish religiously neutral schools. However, because religious neutrality is an impossibility, public schools opted for agnosticism, secular humanism, and naturalism — all of which are religious beliefs that are antithetical to Christian theism.¹ Indeed, many within the educational establishment waved the flag of neutrality and fairness as a guise to de-Christianize the schools in America. Sadly, most Christians have succumbed to the neutrality ploy.

Public schools refuse to confess Christ before men (*Mt. 10:22*). They are teaching by precept and example that God, Jesus, and the Bible have nothing to do with education. The Word of God, however, says that the fear of the LORD is the beginning of knowledge (*Pr. 1:7*), that human philosophies are not according to Christ (*Col. 2:8*). God has given Christ “all authority in heaven and on earth”

(Mt. 28:18). There is no area of life that is outside of His control and domain. Public schools are in open rebellion against Jesus Christ for they reject His authority over the classroom. Gordon Clark writes:

How does God judge the school system which says to him "O God, we neither deny nor assert thy existence; and O God, we neither obey nor disobey thy commands; we are strictly neutral." Let no one fail to see the point: The school system that ignores God teaches its pupils to ignore God; and this is not neutrality. It is the worst form of antagonism, for it judges God to be unimportant and irrelevant in human affairs. This is atheism.²

Jesus said, "[H]e that is not with Me is against Me" (Mt. 12:30). Are public schools with Christ? Are they faithfully serving Him? No. They are against Him. When Christian parents send their children to public schools, they are in essence handing their children over to the enemy (anti-Christ statist idolaters) to be indoctrinated in the modern state religion — secular humanism. That many such children reject the Faith of their fathers and embrace the world spirit and heartily give themselves over to the lust of the flesh (fornication, adultery, drunkenness, drugs, etc.) should come as no surprise. Would any one be surprised if a child who spent several hours each day for several years at a Hindu school eventually converted to Hinduism as a teenager? No. Of course not! Yet countless Christian fathers have bought into the myth that public schools are neutral and send their children to Hell in the process.

Promote Obedience

A third reason why Christian parents should not send their children to public schools is that the purpose of educating covenant children is to promote obedience to Jesus Christ and His law. Christian parents have a responsibility to pass on to their children a distinctly Christian world and life view. A covenant child's education must be permeated with Christian ethics or values. Every subject must be taught in accordance with the Christian worldview and must be "Christocentric." Paul writes: "For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ..." (2 Cor. 10:4-5). In public schools, every subject and discussion is an anti-Christian stronghold that needs to be pulled down.

Public schools teach that man evolved from pond scum. The Bible teaches that God created all things

in six literal days. Is it proper for a Christian father to expose his seven- or eight-year old child to a dogmatic, organized attack against the foundational doctrine of creation? Public schools teach that ethics are evolving, that society or the majority determines what is acceptable behavior. The Bible says that the moral law is based on God's nature and is unchanging, absolute, and non-negotiable. Public schools teach that man is basically good and that many bad behaviors are the result of bad genetics, or environment, or disease (e.g., alcoholism, drug addiction). The Bible teaches that man is born with the guilt and pollution of sin and that every transgression of God's law is evil. Public schools identify many evil activities as permissible and even virtuous (e.g., fornication, homosexuality, witchcraft, idolatry, rebellion against parents, etc.). They also strongly condemn many fundamental doctrines of Christianity such as Christ's exclusive claim to be the way to God, the Biblical view of the family, and so on. Public schools have no real foundational basis for teaching ethics. Only the Bible gives real, logical reasons why cheating, theft, rape, sexual immorality, and murder are wrong. Public schools espouse a secular humanistic, neutralistic, pluralistic, relativistic anti-Christian philosophy that contradicts Scripture at every fundamental point. Parents simply cannot be faithful to the Biblical commands to instill in their children a Christian world and life view if they send their children into the Satanic lion's den of public education. Every thought is brought into captivity to the obedience of Christ, *not* to the obedience of the heathen state.

Bad Company

A fourth reason why Christian parents should not send their children to public school is that "bad company corrupts good morals" (1 Cor. 15:33, NASB). The word translated as communications (KJV) or company "means a *bringing together, companionship*. It is contact, association with evil, that is declared to be corrupting."³ It is totally irresponsible to send covenant children into a society of evil teachers and evildoers. "Spiritual life is quenched in the atmosphere of carnal society, and a sort of intoxication quickly comes over him who frequents it."⁴ Children are often very gullible and susceptible to peer pressure and people in positions of authority (i.e., teachers). A covenant child in a public school is assaulted from every side by demonic doctrine, profane disputations, coarse jesting, Satanic music, an exaltation of fornication and rebellion, a hatred of lawful authority, and all sorts of deadly temptations. How many covenant

children have had their minds polluted and their morals corrupted at the public school? Sad to say — multitudes!

Biblical Discipline

A fifth reason why a covenant child should not attend public school is that a Christian child's education must always be accompanied by Biblical discipline. Biblical education is never purely an intellectual affair. It is always to be accompanied with verbal reproof, correction and admonition, and physical chastisement or spanking when necessary. The fact that children need admonition presupposes that children have violated some ethical standard and, therefore, need to be confronted verbally regarding "bad" behavior or speech. It also presupposes that the goal of such admonition or correction is an acknowledgment of wrongdoing and a change of behavior in a right direction. That is, there is to be repentance leading to a personality and behavioral change. This point raises a few questions regarding public schools. First, are public schools mixing discipline with a child's education? Second, if public schools are using discipline, what is their standard? It is common knowledge that discipline in public schools is very lax, if not virtually non-existent. This fact should come as no surprise, for four reasons. First, the spanking of children is now regarded as child abuse. Second, rebellious behavior (especially in teenagers) is considered a normal and even a beneficial aspect of growing up. Third, state schools are not really interested in instilling "old-fashioned values," but are primarily interested in producing young adults who are in love with statism. One must keep in mind that state schools are an establishment of religion (secular humanism) and their main job is not education but the promotion of that religion. Fourth, many modern public school teachers do not regard misbehavior as an ethical problem but as a problem of environment. Rambunctious children are medicated with Ritalin®, and when children and young adults commit murder we are often told that such persons were themselves victims of society.

Secular Humanism

However, the main reason why covenant children should never attend a public school is that the discipline that occurs in a state school is not based on Scripture or Biblical ethics but on secular humanism. Therefore, covenant children who are in a public school will receive Satanic admonition. For example, they will receive rebuke, correction, and chastisement for godly behavior (*e.g.*, starting prayer

groups, speaking up for Christ in class, witnessing to others, telling the truth regarding premarital sex and homosexuality, warning others of false religions, etc.) and they will receive praise for ungodly speech (*e.g.*, speech that accepts and promotes human autonomy, relativism, cross-dressing and homosexuality, evolution, polytheism, racism [*e.g.*, affirmative action], multiculturalism, feminism, statism, etc.). The Satanic admonition that children receive in public schools is designed to promote a personality and behavioral change in an explicitly anti-Christian direction. Furthermore, even if and when a public school teacher or administrator disciplines a child for something that is truly unethical (*e.g.*, lying, stealing, name-calling, fighting, etc.) he (as a set policy) cannot give Biblical reasons for discipline but must rely on pragmatism, or some concept of loyalty to humanity or the state. To say to a child, "Do not lie because you need to be a good citizen" or, "Do not steal because it violates the brotherhood of man" tells a child something far different than, "Do not lie or steal because such behavior is a violation of God's moral law and displeases Him," or "John, do you know that the Bible says that liars will not enter the kingdom of heaven?" Public school discipline is given in terms of utility to the state rather than in Biblical terms of service and glorification to God.

State Theft

A sixth reason why covenant children should not attend public school is that God has not given the civil government the authority or Biblical right to establish a tax-financed public school system. The Bible gives the civil magistrate a limited authority under God. The civil government has been given the task of protecting society by bringing negative sanctions against public evil. The civil magistrate is a minister of God "to execute wrath on him who practices evil" (*Rom. 13:4*). The civil government has every right to collect taxes in order to fulfill its negative role of protection. It, however, does not have Biblical warrant to intrude upon the God-ordained covenantal institutions of the church or the family unless a crime (Biblically defined) has been committed. Few professing Christians would argue that the civil magistrate has the right to administer the sacraments or exercise church discipline. Most professing Christians, however, do not have a problem with the state collecting taxes by means of coercion in order to do something that Scripture explicitly says belongs to fathers (*Dt. 6:4-9; Eph. 6:4*). The state has no more Biblical right to collect taxes for public education than it does to set up

Buddhist temples or Hindu shrines. The only people that God has given authority to set up schools for children are parents. "The Christian school, properly seen, is an extension of the Christian home. The school exists for no other purpose than to *supplement and not replace* a parent's instruction at home. The school and home work closely together in educating the child."⁵ When the civil government sets up public schools, it sets itself up as the father of all children. Such a civil government views all the children as property of the state. "This view is basic to the philosophies of statist education. It is especially pronounced in all forms of Marxism, national and international socialism alike. The child is a state resource, to be developed and used for the welfare of the state."⁶ When parents put their children in a state school they, in essence, are supporting the state's messianic claim of total jurisdiction over the family. Such parents are contributing to the Molech-state's power religion. They also are guilty of stealing from their neighbor, for taxation without divine authorization is theft. Their children are going to school at the taxpayer's expense. Many of these taxpayers are elderly people who do not have any children and are on fixed incomes. Benefiting from the civil government's unlawful collection of property taxes for state schools is sinful. If all professing Christians pulled their children out of the public schools, the public school system would collapse. Then the greatest institution of statist control and the spread of anti-religion, socialism, atheism, and nihilism would be put out of business. Why don't professing Christians take the leading role in shutting down the public school system? The answer probably is a love of mammon. How many professing Christians have sent their children straight to Hell to save money?



¹R. J. Rushdoony writes: "If education is in any sense a preparation for life, then its concern is religious. If education is at all concerned with truth, it is again religious. If education is vocational, then it deals with calling, a basically religious concept. It would be absurd to reduce preparation for life, truth and calling to an exclusively religious meaning in any parochial sense, but it is obvious that these and other aspects of education are inescapably religious. As Whitehead observed, 'The essence of education is that it be religious.' The public or state schools have thus been inescapably religious. Their 'common faith' has been described as 'made up of elements provided by Rousseau, Jefferson, August Comte, and John Dewey. "Civil religion" is an apt designation for this faith.' As one educator observed, 'America's faith in education has been called by a European visitor the "national religion of America."'" (R. J. Rushdoony, *The Messianic Character of American Education* [Nutley, NJ, 1963], 315-316).

²Gordon H. Clark, *A Christian Philosophy of Education* (Jefferson, MD [1946], 1988), 73.

³Charles Hodge, *1 and 2 Corinthians* (Carlisle, PA [1857, 59], 1974), 240.

⁴Frederic Louise Godet, *Commentary on First Corinthians* (Grand Rapids [1889], 1977), 824.

⁵John M. Otis, "The Necessity for the Christian School" in the *Journal of Christian Reconstruction: Symposium on the Education of the Core Group* (Vallecito, CA, 1987), Vol. II, no. 2, 29.

⁶Rousas John Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA, 1985), 141-142.



Brian M. Schwertley, M.Div., is a pastor in the RPCNA. He is married to Andrea and the family resides in Haslett, MI. Their five children are homeschooled. Brian has written a number of booklets, tracts, and monographs, most of which are available for free at www.reformed.com He can be contacted at reached@schwertley.brian@acd.net



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Introducing Christ College

By Kevin L. Clauson

hrist College is a relatively new and unique institution in Christian higher education. Founded in 1990, the college emphasizes a Biblical worldview within a framework of the historic Protestant Reformation. It also operates within a classical Christian context with all classical elements judged by Scriptural concepts. *Pro Christo et Regni Progressu* is our motto — For Christ and the Advancement of His Kingdom. We exist to help students develop the intellectual tools to advance Christ's kingdom in every endeavor. The college is not vocationally oriented, but rather idea oriented. Our graduates are just as likely to be homeschooling mothers as Christian schoolteachers.

Christ College currently offers a Bachelors or Associate degree in Christian thought (although the Atlanta Metro Campus contemplates additional majors or minors). The Christian Thought major encompasses a strong and extensive core consisting of courses in theology, philosophy, history, literature, political economy, and other "classical liberal arts" courses. The courses fit together to form a cohesive whole and are taught in small class settings by professors who are committed to a Christian worldview and the positive contributions of Western Christendom.

Christ College has two campuses. One is in Lynchburg, Virginia, centered around a magnificent renaissance revival building situated on a tree-shaded city block. Bahnsen Hall reminds us of academic buildings of old with its columned portico and interior central rotunda (somewhat reminiscent of the state capitol rotunda in Richmond, Virginia). Lynchburg is located a few minutes from the majestic Blue Ridge Mountains. The other campus of Christ College is located in Cumming, Georgia (about 40 miles north of Atlanta) in the complex of Chalcedon Presbyterian Church, whose senior pastor is Dr. Joseph Morecraft. The Atlanta Metro

campus has plans to add majors and to build a new campus to accommodate future growth. Each campus has its distinctive features but both adhere to the same mission and purpose.

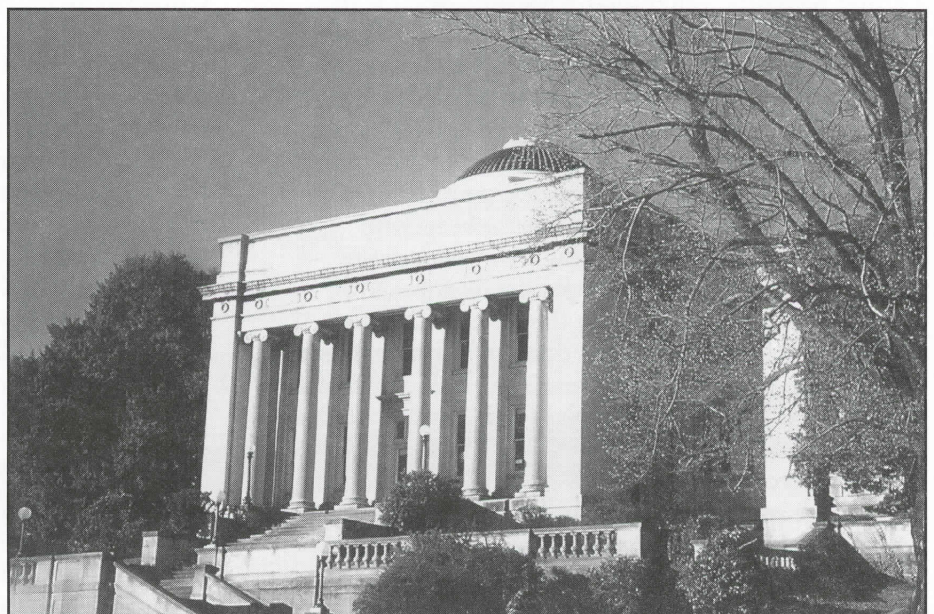
Christ College is not necessarily for everyone, but rather for those Christians who truly desire to advance Christ's reign in this world by the Word and the Spirit. We teach scripturally-tested truth, not "integrationism" (that is, the synthesis of Biblical ideas and non-Christian ideas). We read "classics" (although this is only a part of the curriculum) and then judge their content by God's Word. We encourage the cultivation of godliness in our students' personal lives. We seek life preparation, not career preparation. If this vision of education excites you, visit our website at www.ChristCollege.org or contact us by the means described below.

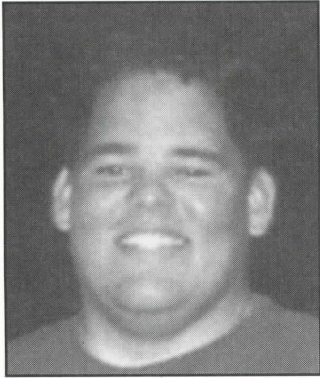


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Kevin L. Clauson, M.A., J.D., is the President of Christ College. Louis Ferreira, Ph.D., D.Phil., is the Executive Vice President of the Atlanta Metro Campus.





A Report on the West-Coast Christian Worldview Conference 2000

By Zachariah Rousas Wagner

The first annual West-Coast Christian Worldview Conference (WCWC) went off with a bang. It was definitely a harbinger of bigger and better events to come. Rev. P. Andrew Sandlin and Rev. Monte Wilson, III delivered awesome and inspirational speeches to a group of committed young people. God is beginning something great in the heart of California. Let us all pray this work continues to grow and press on toward the goal of building up the kingdom.

Rev. Sandlin gave three speeches that created more than a little scandal and seat squirming. After delivering an expert definition of a Christian worldview and its importance, Rev. Sandlin described the Biblical qualifications for leadership. Finally, someone has offered an outline for young people to look to when considering the calling of leadership! While not ignoring the need for adults to learn what leadership is and what the Bible says about it, we also must make certain the future generation of leaders understand their calling. Rev. Sandlin handled this issue swimmingly. He also dispelled all this nonsense about churches (or anything else) being led by rebellious and bossy women. This was met with a hearty amen by one student amidst an unusually quiet room.

The distinguished and venerable Rev. Sandlin also splendidly defined the relationship of law and grace to a group of people unfamiliar with this issue. If the students did not consider a need for the Old Testament law before, they certainly did after Rev. Sandlin's speech. He ended the conference with, "Young Radicals for Jesus Christ," an inspired call for young Christians to stand up and take heaven by storm. After such a sober call to our young people, we can expect much good to be done for the kingdom.

Rev. Monte Wilson, III, a hearty and enthusiastic speaker, delivered wonderfully passionate appeals for unity, in brotherly love, among the various Christian traditions. It is very important that this point be stressed to the future generations of Christians. This conference attracted people from most of the traditions that hold, at least somewhat, to Biblical orthodoxy. Thus, Rev. Wilson's speech was strategically given so that students could make application immediately. He also outlined how Reformed Christians rarely wish to associate with such traditions, and pointed out their need to get over this. He also gave examples from his colorful life. While

denouncing inaction and unwillingness to fight, he explained the need for orthodoxy mixed with activism.

Mr. Joe Brandi of Church of the King, Santa Cruz, CA gave a thrilling presentation of that congregation's great ministry on the campus of the University of California Santa Cruz. Mr. Brandi's presentation was truly one of the highlights of this conference, and his students' accounts of their opportunities to minister on campus were inspiring. God is working mightily through these young Christians. We can expect much good to come from the congregation of Church of the King, Santa Cruz.

The WCWC 2000 was certainly a great start to the war against humanism and unbelief in California and the entire Western U.S.A. California, specifically the Silicon Valley of California, is a strategic point that committed, orthodox Christians need to hold on to. This center of technology lies all around the location of this conference. Except for bastions like the Chalcedon Foundation and the Southern California Center for Christian Studies, California has little to offer the kingdom. We hope to bring about a needed revival here in this large and important state.

Preparations for the 2001 WCWC are well under way. People from many areas are beginning to realize the potential of and need for such conferences. Many lives have been changed at such conferences like the Christian Worldview Student Conference in Hampton, Virginia. Many more lives will be changed and must be changed by the WCWC if the kingdom is to survive the onslaught from the sodomites, feminists, and religious liberals. **Mark August 6th through August 11, 2001 on your calendars**, and be sure to make plans to attend this monumental event. Students and adult counselors are greatly needed to continue this ministry. To learn how you can help, please contact me!

Tapes of the WCWC 2000 are available by contacting Mr. Wagner via e-mail or phone (408) 866-5607. The cost of \$30.00 per set includes shipping.

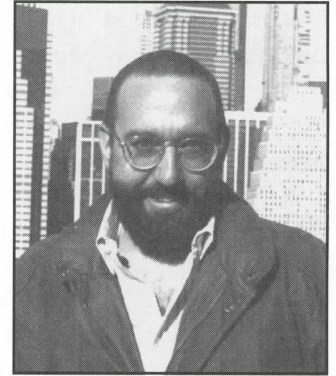


Mr. Zachariah Rousas Wagner is a Reformed Presbyterian of the Reconstructionist persuasion. He is a Southerner at heart, remaining hopeful the South shall rise again. He is a member of Reformed Heritage Church, San Jose, CA. He is also a student at Whitefield College of Florida. He may be contacted at RousasWgnr@aol.com.

Next Stop: Pedophilia

(This article is not for children.)

By Steve M. Schlissel



Following Van Til, we have sought repeatedly to make this point: he who defines wins. The fundamental question (emphasis on *the*, the definite article) is this: Who has the original and ultimate right to define? Does God, the Creator of heaven and earth, have the right and authority to pre-define and re-define for all creatures the what, why, and wherefore of all things, or do creatures have an independent right and authority to define things for themselves? This question is *never* innocently bypassed. Because God has revealed Himself to all, rebellion against God occurs first in the epistemological (knowledge) sphere, wherein sinners try to suppress or neutralize God's definitions and superimpose their own.

As is becoming increasingly self-evident, modern cultural "debates" over moral and ethical issues insure the *outcome* by eliminating the God of the Bible from the *outset*. When the terms of the debate — terms which always exclude "religious opinions" — are established, the debate is merely a show which buys the necessary time for the revolution "under discussion" to be imposed. The rest is a mere clean-up operation. But two examples should suffice to illustrate this point.

Abortion

In public debate on abortion, God has been bypassed as having no legitimate *public* interest in the matter. Since His Creatorhood is denied, His Word certainly may not be invoked as a source for defining life. Thus, public "debate" occurs only *after* it is agreed that God has nothing to say, at least nothing *definitive*. Further, public debate has long forbidden serious consideration of whether the act being contended is the taking of the life of a judicially innocent human being. Indeed, the very humanity of the baby may not be presented to the conscience or senses of "the audience." This is why you will *never* see photos of aborted babies in any public debate. The obviousness of the humanity of the fetus would immediately alter the terms of the debate and would put the pro-aborts on the defen-

sive. In setting the terms of debate, the role of prosecutor and defendant are also set.

The terms of debate are determinative of outcome. Control the terms and you control the result. Thus abortion is said not to be a controversy about a definition of *life*, it is only about a definition of *rights*, and about the rights of just one party. Abortion in America is *not* debated in terms of a baby's right to live without being executed by its mother, but only in terms of a woman's right to control *her* body. When pro-life advocates brought a large, bottled fetus to the streets years ago, one could have reasonably expected that the stunning evidentiary value of the display might alter the terms of debate. No. The *terms* formed the original battlefield and that field had long ago been taken by the enemy. To modify the terms of the debate would be to lose the debate. Therefore, the media did not treat the compelling evidence of the humanity of the baby (it sure looked like a baby!) as the issue, but rather defined the matter as a procedural violation by "anti-choice advocates." The bearers of the dead baby were demonized in the news and tried in the courts. The terms determine the outcome.

Homosexuality

Similarly, in the matter of homosexuality. God defines it as a sin worthy of death. But from step one in the Public Square "debate," God's "opinion" may not be offered, except to be ridiculed. As in all other matters of public policy, the Living God is assumed, *from the beginning of debate*, to be either passé, dead, or simply and completely unable to communicate. With God's Word excluded by the terms of the debate, the outcome can never be reflective of His mind on a matter. (At most there will be only an *accidental similarity* between God's mind and public policy; in no case may God's mind be permitted to *dictate* public policy. Digest this fact: in the United States today, it is *illegal* to make a law based on God's will alone. It is *illegal* to display His law in government-owned buildings.) Of course, the mind

of any generic god may be invoked, just as the mind of fallen man may be *imposed* upon Scripture. That is, it is permissible to quote the Bible so long as it is quoted in the service of sin, as homo “minister” Mel White does, for example.

Those holding atheistic views are put forth as normal; those opposed as deviant. This is reinforced by means subtle and gross, most particularly by reporting anti-Christian views without attached adjectives. The debate is reported as being between the *radical Christian* right on the one hand and those with the “normal” views on the other. The militant homosexual lobby is never — *never* — presented as anything but normal. Thus, the definition of that behavior supposedly being debated has very clearly already been settled. Homosexuality is normal, at least for those who choose it, and the burden lies upon those who say otherwise to prove it. But any proof offered is, from the beginning, a violation of the terms of the debate. The only substantive objection against homosexuality — *viz.*, God’s revealed will — is declared to be subjective religious opinion, quite unable to stand against what “everybody knows” to be a perfectly legitimate sexual expression. Not to accept homosexuality as normal means *you* are deviant. The definitions are in. You lose.

The Humanist Next Agenda Item

The next stop on this train is quite clear: pedophilia. Sex between adults and “consenting” children will be — there is no room for doubt about this — the next item on the agenda to be advanced. And accepted. It is a certainty that the perverts will win this debate, too. Why? There are many reasons for having confidence in this prediction; in this article we’ll introduce the first reason. Bavinck identified it in 1901 when he pointed out that man had “undertaken the gigantic effort of interpreting the whole world, and all things that are therein, ... scientifically, that is, without reference to God, ... simply and alone from the pure data of matter and force.” We have become polished experts at interpreting things (including the Bible!) without reference to God.

Alfred Kinsey was the man who has had the most profound impact, albeit through crime and fraud, in fulfilling Bavinck’s prediction as it came to bear in the area of human sexuality. Kinsey (whose expertise as a scientist, before selling himself as Dr. Sex, concerned wasps) was an avowed atheist and his “staffers, by vigilant selection, were all self-professed godless men” (*Kinsey: Crimes and Consequences*, by Judith A. Reisman, Ph.D., p.15). Far from being the “neutral scientist,” Kinsey was thoroughly perverted:

he was a homosexual; he (successfully) pressured his wife, Clara, to have sex with his colleagues and put it on film; he boasted of having the world’s largest collection of pornography; and, according to newspaper columnist Mona Charen, reporting on material by Kinsey biographer James H. Jones, Kinsey performed masochistic acts on his own pudendum. Very neutral man. Care to live next door to someone like him?

For Kinsey, talk about sex should only be descriptive, not prescriptive: we can only talk about what is done, not what *ought* to be done. This is quite an old sentiment, isn’t it? A sinner’s version of paradise. Whatever people do is simply what they do. The only problems arising from sexual behavior come from repressive mores (read: God’s law), not from the acts themselves. Marquis de Sade gets a university job.

Under the pretense of describing, according to the title, *Sexual Behavior in the Human Male*, Kinsey and his institute staff committed acts which were crimes in all of the United States. (He did not describe behavior in the human male, by the way, but only in a small number of American males living in a few East Coast states, a large percentage of whom were convicted criminals.) In his infamous “Table 34: Examples of multiple orgasm in pre-adolescent males,” Kinsey describes the results of sexual “experiments” performed on children as young as 5 months of age. Kinsey associate Paul Gebhard, in an interview with Masters and Johnson, admitted that at least 1,888 boys from 5 months to 15 years had been “erotically stimulated” under observation, and their alleged “orgasms” timed with a stop watch. When asked if “pedophiles normally go around with stop watches,” Gebhard replied, “Ah, they do if we tell them we’re interested in it.” Instead of dragging Kinsey and his associates into court and then executing them, America received the data with wild enthusiasm and an appalling lack of discernment. Charen comments: “Americans worship experts of every stripe — even to the point of abandoning common sense. Kinsey donned a lab coat and told us that all sexual behavior was ‘natural’ and therefore beyond the reach of traditional morality. It was an absurd claim on its face — theft and murder are natural, too — and now we know that even the data he used were fraudulent.”

My point in bringing this up is to help us see how Bavinck’s prophecy unfolded in the area of sexual behavior. Sex could no longer be interpreted, much less regulated, by the law of an unseen God. It had to be interpreted *scientifically*, without reference to God. Only that may be regarded as evil which

scientists tell us is harmful. The terms of the debate were set in stone from Kinsey on. Within a few decades, homosexuality was removed from the diagnostic manual as an illness (which it wasn't, of course; it was and is a sin, a categorization more helpful *and* hopeful, when God's grace is kept in view). Gene Edward Veith reported in the April 10, 1999 issue of *World Magazine* that the American Psychological Association in 1998 "ruled that psychologists should not try to treat homosexuality, *even if the patient wanted help in changing his orientation*" (emphasis added). In other words, these "scientists" now declare, "Do not call evil that which we have called good." He who defines wins.

Now — no surprise — we've heard the shot over the bow from "scientists" who wish to have us believe that pedophilia, too, is perfectly fine. In an APA publication, *The Psychological Bulletin* (Volume 124, No. 1, 1998), there appeared a 31-page article entitled *A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Students*. The article, by three men from prestigious universities, was an analysis of 59 studies of childhood sexual abuse. The authors argue that childhood sexual experiences are not necessarily harmful; they could even be quite positive. The idea that it "causes intense harm, regardless of gender," is not true. They allege that the "negative potential of CSA [childhood sexual abuse] for most individuals who have experienced it is overstated." The idea that sexual intercourse with a child is the most damaging form of CSA is a "well-ingrained prejudice ... unsupported by research" (See *Eye On Bureaucracy*, Volume X, Number 2, February, 1999; John Lofton, Editor). The study's three authors publicly lament: "Classifying a behavior as abuse simply because it is generally viewed as immoral or defined as illegal is problematic..." Remember Bavinck.

The response of Americans to the appearance of this article has been fascinating and instructive. Dr. Laura Schlessinger was the most vigilant and visible opponent of the thesis. After a brutal battle, she managed to get the APA to hedge on the article. Interestingly to us, it was immediately after her crusade to discredit the report that the homosexual lobby intensified their efforts to get her off the air, pressuring Paramount and her show's advertisers to dump her. Their efforts have had a measure of success.

Christian Compromise

More interesting to me, however, is how the overall response to the article is a certification that the viewpoint presented in *The Psychological Bulletin* will be the triumphant one in our culture. Essen-

tially, the response of Christians and traditionalists has been this: "Not harmful?! You're crazy! Childhood sexual abuse *is* harmful." By arguing in this way, the respondents have engaged the enemy on turf which belongs to the enemy, turf which will consume the traditionalists as the ground did Korah. You cannot win these arguments by employing the presuppositions or methodologies of unbelief. That is the reasoning of Eve and her Mentor. Was eating of the forbidden fruit going to be harmful? Well, that all depends on how you define "harm," doesn't it? Eve had only one reason not to eat: God said don't do it, under penalty of death. Not knowing what death was, she had to take it on faith alone. Against this one reason, on the one hand, she found *three* reasons to eat, on the other: 1) It looked good as food; 2) it looked good, period; 3) it would confer wisdom (wouldn't it?).

Opponents of the article on CSA have, with one voice, agreed to hold the debate on the terms established, not by God, but by the authors of the study. (The authors are true sons of Kinsey. Charen says, "Toward the end of his life, Kinsey came to believe that there was nothing inherently wrong with sexual encounters between adults and children. It was society's attitude toward such contact that caused trouble.") Opponents of the study have followed the methodology of Eve — and will share her fate: the one who defines the terms and structure of the debate will win. We cannot "reason for God" on the premises of unbelief (except for argument's sake).

Until 1973, "mental health professionals" defined homosexuality as an illness. In providing another in the myriad of examples proving that "psychology" is no science at all, they now treat opposition to homosexuality as the aberration. Kinsey made it seem that "science" approves of all sexual behaviors. Thirty years later, the mental health culture acted on that premise in declaring sodomy normal. About twenty years after that, they alert us to the next item up for redefinition — sex with children. "It's not necessarily harmful," they maintain. And the only opposition is offered on their terms. Now the "studies" will continue, and the most fraudulent of all "sciences" will begin to assure us that pederasty is not harmful. In fact, Veith reports that according "to the APA's latest diagnostic manual, a person should not be considered to have a psychological disorder simply because he molests children." I agree. He should be executed as an evil-doer, not as a sick person. Veith continues, "A diagnosis of disorder should only be made if the pedophile feels 'anxious'

about his behavior, or if it interferes with his work or impairs his social relationships.”

Please understand what I am about to say. You know it is not to be taken as an endorsement of evil. But if we continue to argue against sin *only because of its temporal consequences* we will simply hasten its certain triumph in this generation. The fact is that many victims of childhood sexual abuse *do* adjust very well to what happened to them. These things don't happen in vacuums. Many factors are at work. It will be *very easy* for psychologists to offer abundant anecdotal and statistical “proof” that pedophilia is fine. The media is more adroit than a devil at making much of little evidence, and it will. Once the societal supports for deviancy are in place, “psychological scars” will be our least concern. Canaanites did not suffer through the torment of a Lady Macbeth when they murdered their children as sacrifices. It was socially acceptable, expected, approved. Modern adulterers do not typically suffer from their betrayal of God, vow, and spouse. It, along with divorce, has become a thing accepted as part of life. Whatever stigma remained attached to adultery in 1992 has been removed during the presidency of William Clinton.

Start At The Very Beginning

No. We must begin our engagement with the world of sin by refusing to grant their premises. Christians must get over the insane notion that they can win the “Culture Wars” by wearing Saul’s armor. God has not given scientists — or anyone else — the right, authority, or competence to sit in judgment on Him or His Word. Bavinck, with frightening clarity, saw that the issue of the twentieth century would be one of worldviews: one worldview which relied upon the word of man battling to death the one that relied on the Word of God. In the year 2001 we need to get that message through our heads. We need to cease arguing for God on man’s terms. As Van Pinsterer so well said, “[T]he hour of peril is not the hour of preparation...when the enemy’s sword glitters on all sides one ought not to sharpen and polish his weapons but rather put them to use...[O]ver against all the wisdom of men and in awareness of my own frailty, I have...as the earnest of victory: *It is written!*”¹

It’s not that we are unaware of the traumas and pain so commonly endured by victims of childhood sexual abuse that leads us to write as we did above. It’s that apart from God’s Word as *the Definer* of all things, it is bound to get much worse. Unsheathe the sword, O Christian!

[For more on this topic visit Messiah’s website at www.messiahnyc.org.]

¹ Because of your faithful support, we are enabled to carry on Word-based ministries in NYC in a difficult generation. Among these ministries, you know, is *Meantime*, our outreach to women who were sexually abused as children. God in His providence moved us many years ago to adopt as *the point of contact* with all our clients, Lesson Number One: Without God’s law, there is no such thing as *abuse*. Every client is told that we are dependent on God’s law to *define* proper use and abuse. Without His law no person could justly complain to having been *abused*. What’s the standard? It is precisely because God has graciously given us both a law and a Savior that we can offer effective help to hurting women.

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