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EDUCATION:



CHRISTIAN OR HUMANIST?

R. J. RUSHDOONY ON CHRISTIANITY VERSUS HUMANISM

P. ANDREW SANDLIN ON MINIMALIST FAITH

MARK R. RUSHDOONY ON EDUCATIONAL PERSEVERANCE

DAN SMITHWICK ON ONE SCHOOL-GENERATION TO GO, AND THEN THE END

SAMUEL BLUMENFELD ON HOME SCHOOLING AND HIGHER EDUCATION

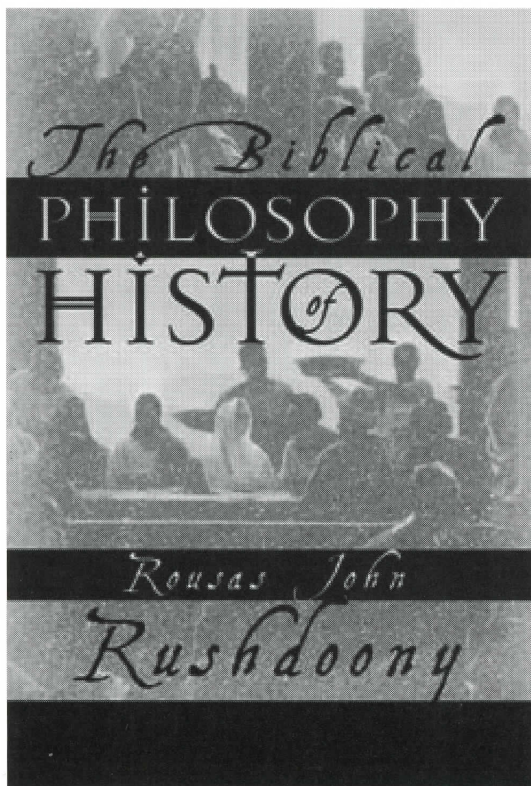
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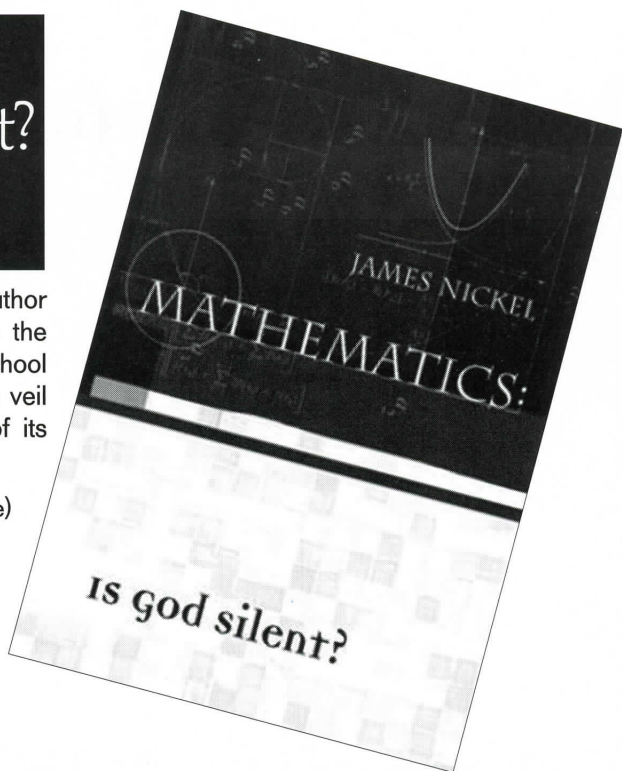
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A Monthly Report Dealing with the Relationship of Christian Faith to the World

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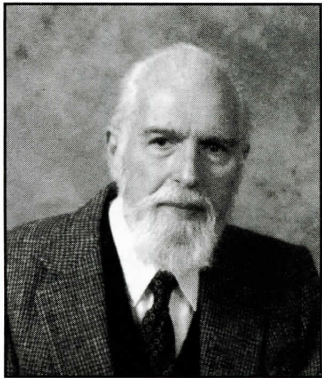
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Christianity Versus Humanism

By Rev. R. J. Rushdoony

(Reprinted from *The Philosophy of Christian Curriculum* [Ross House Books, 1981], 171-174)

The great issue of the years ahead is the developing battle between Christianity and humanism. It is a war unto death. Christianity is a world and life view and faith, and it can only exist as such. It is either the Word of God for every area or none.

Christianity was born into the same battle. It is only the dereliction of Christendom which has led to a return to the beginnings of this old battle of the centuries. On the day of Pentecost, St. Peter's great proclamation was this: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (*Ac. 2:36*). "Jesus is Lord!" This is the joyful and central proclamation of the early church. It is the declaration of St. Paul (*Phil. 2:9-11; Rom 10:9; 1 Cor. 12:3*), and it is the joyful declaration that in Christ the prophecy of Isaiah 45:23 is fulfilled. To declare Jesus is Lord means that He is the world ruler Who absolutely governs every sphere of life and thought. It is the obligation of every area to be Christian: church, state, school, family, vocations, the arts and sciences, and all things else must serve only Christ the Lord.

The True Meaning of "Church"

A problem in understanding the scope of our work is the common misuse of the word *church*. Our English word comes from *kyriakos*, a Greek adjective, as in *kyriakon doma*, or *kyriake oika*; our word "church" refers to an institution of worship, the ministry of the Word,

or a building. The New Testament word translated *church* is *ecclesia*, which gives the sense of two Hebrew words, *'edhab* (congregation) and *qabl* (assembly). It can refer to all the redeemed people, to their assembly in worship, their civil government, the family, the godly army, and more: it means the kingdom of God. Thus, where Scripture speaks of the *church*, it means Christ's realm in every area and sphere of life. All things must be brought under the dominion of Christ the Lord.

At present, humanism has brought all things, including most churches, under the sway of man the lord. The purpose of state schools, as laid down by Horace Mann, James G. Carter, and others, was twofold: *first*, to establish centralism, the priority of the state over every area of life, and *second*, to eliminate Biblical faith. The founders of statist education in the United States were Unitarians. They rightly believed that control over the child through the schools is the key to controlling society. Control over the schools will determine control over state and church finally.

Christianity and humanism are diametrically opposed religions; one is the worship of the sovereign and Triune God, the other is the worship of man. Let us briefly analyze some of the key points of difference between Christianity and humanism as they affect education. This is far from an exhaustive analysis. Our purpose is to provide a brief outline of some of the fundamental differences:

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Christianity

1. The sovereignty of the Triune God is the starting point, and this God speaks through His infallible Word.
2. We must accept God as God. He is alone Lord.
3. God's Word and Person is the Truth.
4. Education is into God's truth in every realm.
5. Education is discipline under a body of truth. This body of truth grows with research and study, but truth is objective and God-given. We begin by presupposing God and His Word.
6. Godly standards grade us. We must measure up to them. The teacher grades the pupil.
7. Man's will and the child's will must be broken to God's purpose. Man must be remade, reborn by God's grace.
8. Man's problem is sin. Man must be recreated by God.
9. The family is God's basic institution.

Humanism

1. The sovereignty of man and the state is the starting point, and it is the word of scientific, elite man which we must heed.
2. Man is his own god, choosing or determining for himself what constitutes good and evil (*Gen. 3:5*).
3. Truth is pragmatic and existential: it is what we find works and is helpful to us.
4. Education is the self-realization and self-development of the child.
5. Education is freedom from restraint and from any idea of truth outside of us. We are the standard, not something outside of man.
6. The school and the world must measure up to the pupil's needs. The pupil grades the teacher.
7. Society must be broken and remade to man's will and the child's will is sacred.
8. Man's problem is society. Society must be recreated by man.
9. The family is obsolete. The individual or the state is basic.

Truly Christian Education

The Christian school must, thus, teach every subject from a God-centered perspective, or else it will be teaching humanism. Mathematics, for example, has no validity in a universe of change: it rests on the presupposition of a sovereign and predestinating God.¹

The humanistic history book not only eliminates Biblical history and the great and central role of our Christian faith, but it sees history as chance rather than purpose. History for the humanist is at its best simply man's determination, whereas for the Christian it is God's determination.

In the sciences, we must again deny the "rule" of chance. Materialistic determinism is no better. The Newtonian view of causality has collapsed because its single and purely naturalistic view is inadequate. There is no single cause in nature. Moreover, the multiplicity of causes does not suffice to account for the fact of order, design, and meaning. Only the presupposition of the God of Scripture can properly undergird science.

In literature, we must ask, what is a classic? The idea of what constitutes a classic has varied from culture to culture. Thus the great Vietnamese classic, *The Tale of Kieu*, is a masterpiece of humanism. It encourages self-pity, the indictment of God, and a belief that man, who has the root of goodness in him, is the victim of God.² A Christian classic must reflect a Christian

world and life view; it must see conflict as moral, not metaphysical, and it must affirm an ultimate and basic harmony, not a conflict, of interests.

In teaching language, we must remember that grammar and culture are interrelated. There is a theological premise to grammar. Relativistic cultures cannot develop a truly future tense, nor a proper sense of the future. Words, moreover, represent meanings; they are miniature propositional truths. Communication is possible where a common culture prevails. The more existential that culture becomes, the more difficult communication becomes, because words and meanings are weakened or destroyed.

Christian faith is thus a total concern. Christian schools are a necessity, or else we will have anti-Christian schools. For Christianity to by-pass education, to neglect Christian schools, is suicidal. Those who do so have denied Christ and His Lordship.

¹ See Vern S. Poythress, "Creation and Mathematics; or What Does God Have To Do With Numbers?" in the *Journal of Christian Reconstruction*, vol. 1, no. 1, summer, 1974, 128-130; and Vern S. Poythress, "Mathematics," in Gary North, Ed., *Foundations of Christian Scholarship* (Vallecito, CA, 1976), 159-188.

² Nguyen Du, Huynh Sanh Thong, translator, *The Tale of Kieu by Nguyen Du* (New York, 1973).



Minimalism

By Rev. P. Andrew Sandlin

Minimalism is the implicit heresy that scales down the Bible's teaching and the Christian Faith to its bare essentials — and often much less. Minimalists wish to arrive at a comfort zone of believing as *little* as they can and still be a Christian. The two leading groups espousing minimalism in recent times are Protestant liberalism and American fundamentalism. At first blush, this fact may seem highly dubious, since the two are avowed enemies. Both, however, operate on distinct Enlightenment premises that attempt to conform aspects of the Faith to autonomous human reason.¹ Liberals, as Donald Miller notes, reshape the Faith in terms of the temper of the times.² This means, among other blasphemies, that Biblical miracles — including Christ's resurrection — either never really happened or are of no great concern. Fundamentalists, for their part, demonstrate their rationalism by reshaping God in the image of man — almost all fundamentalists deny God's absolute predestination of all things, the salvation of man as solely the work of God, and the lordship of Christ in all areas of life.³ Both Protestant liberals and American fundamentalists believe in the ultimacy of human autonomy; liberals are simply more willing to carry this premise to its logical conclusion.

Fundamentalism's Minimalism

Today, while liberalism is rushing headlong into a hedonistic secularism, fundamentalism has created a new faith of its minimalism. Because fundamentalism routinely denies most of the authority of the Old Testament,⁴ it is left with a gaping hole in positing a Biblical ethical standard. Therefore, it has created its *own* pharisaic ethical standard. *In other words, its interpretive ethical minimalism has led to autonomous ethical maximalism.* Movies, alcohol, and Steve Green music are prohibited, while tithing, a Christian civil magistracy, and imprecatory prayer are considered “harsh” and “legalistic.” Minimalism as an approach to the Bible and the Faith creates a maximalism of man's raw autonomous authority in the church.

The Fundamentalist Vacuum

Minimalism for Protestant liberalism, I say, simply carries this premise to its logical conclusion. The Bible is not infallibly authoritative. Therefore, what must be retained in Christianity is the “ethics of Jesus” and an enthusiastic tolerance for everything except Biblical orthodoxy. In this liberal version of minimalism, homosexuality may be quite Christian, but Biblical law is dangerous.⁵

A fundamentalist minimalism, in fact, forges a vacuum which liberal minimalism quickly rushes in to fill. Seventeenth- and eighteenth-century Protestant pietists, for example, with their early fundamentalist-style reduction of doctrine, shred the Faith to a minimally orthodox creed and a maximally emotional subjectivism.⁶ This was the program, too, of the revivalists.⁷ It was a dominant form of Christianity from the late eighteenth through the nineteenth centuries. It is not surprising, therefore, that the father of liberalism, Friedrich Schleiermacher, who grew up in a pietist home, abandoned any semblance of orthodoxy whatever and redefined Christianity as man's inner feelings.⁸ Piety without doctrine quickly became religion without Christianity.

The response of the fundamentalists was to create a few doctrines as an “irreducible minimum,” in the words of one of their defenders. Chester Tulga, apologist for fundamentalism, was forced to acknowledge: “Fundamentalism was not a full[-]fledged affirmation of the entire range of orthodoxy, as the Scriptures require, but a defense of those doctrines deemed necessary to the integrity of the Christian faith.”⁹

The entire range of Biblical teaching, including such topics as creation, providence, predestination, covenant, baptism, the arts, civil government, and economics seemed simply too ambitious to defend in the face of the onslaught of liberal attacks on the Bible. This meant to fundamentalists that the Faith was reduced to five or seven salvation doctrines,

Bible institute courses, missions agencies, and more frequent church services. The medieval and Reformation idea of Christian culture¹⁰ and Abraham Kuyper's notion of a Christian "life system" simply evaporated.¹¹

We live today in the wake of the minimalist presuppositions of Protestant liberalism and fundamentalism. We of the West suffer in a world governed by secular presuppositions. It is a world that accords Christianity a small place — between somebody's two ears, or, at best, Sunday evening prayer meetings and feminized, stadium-glutting men's "revivals." The wicked dominate every major area of modern culture. *This is the fruit of a minimalist faith that defends the Bible and Christianity on very narrow grounds and refuses to take the offensive and reclaim all areas of society for Christ the King.* The only effective antidote to minimalism is a world-conquering Christian maximalism, affirming the full authority of the entire Bible over the entire range of modern thought and culture.

¹On the fundamentalist debt to the Enlightenment, see George M. Marsden, *Fundamentalism and American Culture* (Oxford: Oxford University Press, 1980), 55-62.

On the Enlightenment's shaping of liberalism, see Robert T. Handy, *A Christian America* (New York: Oxford University Press, 1971), 72-73.

² Donald E. Miller, *The Case for Liberal Christianity* (San Francisco: Harper and Row, 1981), 3-31.

³ P. Andrew Sandlin, "The Truncated Vision of Modern Fundamentalism," *The Reign of the Righteous* (Vallecito, CA: Chalcedon, 1998), 61-68.

⁴ American Fundamentalism has always been predominantly dispensational. See George W. Dollar, *A History of Fundamentalism in America* (Orlando: Daniels Publishing Company [1973], 1983), 27.

⁵ Gary Comstock, *Gay Theology Without Apology* (Cleveland, OH: The Pilgrim Press, 1993).

⁶ Jaroslav Pelikan, *Christian Doctrine and Modern Culture (since 1700)* (Chicago and London: University of Chicago Press, 1989), 48-59.

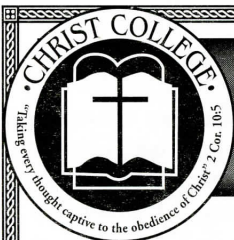
⁷ Harold O. J. Brown, *Heresies* (Garden City, NY: Harper and Row, 1984), ch. 18, 20.

⁸ Friedrich Schleiermacher, *On Religion: Speeches to its Cultured Despisers* (New York: Harper and Row, 1958).

⁹ Chester Tulga, *The Fundamentalism of Yesterday, the Evangelicalism of Today, and the Fundamentalism of Tomorrow* (Bingham Lake, MN, n. pub., n.d.), 1.

¹⁰ Christopher Dawson, *The Historic Reality of Christian Culture* (London: Routledge and Kegan Paul, 1960).

¹¹ Abraham Kuyper, *Lectures on Calvinism* (Grand Rapids: Eerdmans, 1931).



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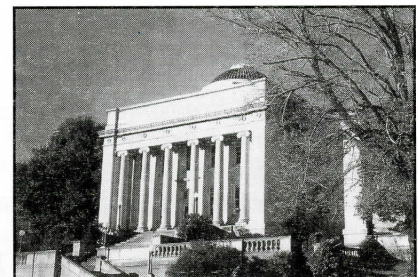
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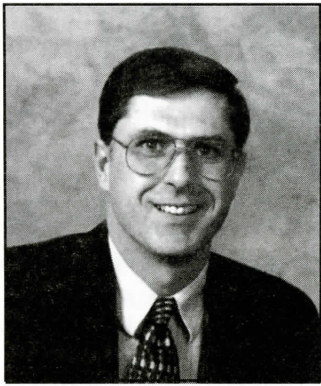
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From the President's Desk

Dear Readers,

One area in which future-oriented Christians made great strides in the twentieth century is Christian education. Homes and churches in this country and abroad are graced with many multi-generational ties to solid Bible-based education. If Christian education has not changed the world, it has certainly changed a great many individuals, families, and churches. Christian education has created a growing, potent force on the Christian scene. In 2000, a candidate for the U. S. presidency saw his momentum suddenly and irreparably stopped when he attacked the religious right. Christian influence will gain yet more if we continue, among other things, to train up our young people in both the Faith and its significance to all life and thought.

Change comes incrementally to cultures, institutions, ideas, and individuals. While we would like to see every knee bow and every tongue confess Jesus Christ right now, and we believe in the power of the Spirit of God to move men and nations, it is a lazy man's "out" to expect change immediately. Such a demand for instant eschatological gratification is little different than waiting for the rapture. We are more likely to see the growth of Christ's kingdom when we look back over time and see progress that mundane and even pain-filled faithfulness by many people made possible. This rightly obscures the works of men, and this is how it should be. There were no contemporary biographies of Paul, or Peter, or John, no tomes of their collected correspondence, or diaries of their travels. Their very real personal efforts are almost entirely unknown to us. They were, however, faithful; and they did the Lord's work. They thus share in His victory, as do we. Small, incremental acts of faithfulness and duty are also our primary means of furthering the kingdom.

Education involves years of repetitive, tiresome, and largely thankless faithfulness. It is difficult to see progress or the fruit that is born years later. Nevertheless, Christian education has been the most dynamic and fruitful area of Christian activity (in America certainly) over the past generation. It has done more than educate children; it has trained teachers, pastors, and entire churches and families in the necessity of thinking in terms of what they confess. To put it another way, Christian education has led to a new level of maturity in the church.

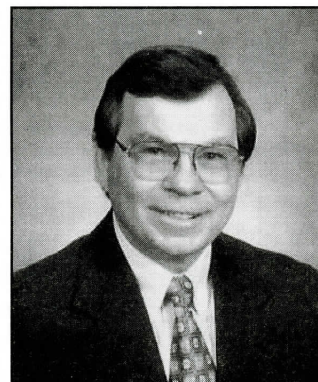
Chalcedon is an education institution. We teach basic principles of truth and train people to think and live in terms of those principles. Though we educate, we are not an academic institution. Chalcedon teaches Christians to think of themselves as children of the King whose duty it is to be

faithful to Him and His kingdom. One aspect of faithfulness is instruction in the Faith and its implications, but there are many other areas of faithfulness that need to be taught. Some of these are areas of clear Christian duty, such as responsibilities in the areas of family, church, ethics, and charity. Other areas are those in which the Christian can promote a greater appreciation for the things of God by education and service. Thus, the ministry of one who gives medicine to sick, Third-World children is essentially the same as one who gives pro-life counseling to a young woman. The Christian political activist or lawyer may attempt to protect families in the statehouse or courthouse with the same goal as the minister who counsels families. The Christian artist can magnify the Creator the same as the preacher expounding an orthodox view of Genesis, or the believing scientist who gives a creationist lecture. The kingdom of God is wherever His reign is acknowledged. Life is full of a multiplicity of activities and obligations. Service in the kingdom of God is about conforming these many pursuits to the reality of His lordship.

Forty years ago, most churches saw Christian education as a diversion from their ministries. Thirty years ago, Christians thought political involvement was irrelevant to their concerns as Christians. Twenty years ago, many Christians felt communism was the greatest threat to both Christianity and freedom. Popular perceptions are frequently wrong, and it is often the small, faithful minority that moves ahead in spite of opposition from friend and foe alike. This was the pattern with the early church. Their individual actions seemed like John's to be voices crying in the wilderness. But their faithfulness and dutiful obedience led to great things. Great progress was made by humble efforts and God's blessing. Great progress has also been made in the church in recent years; though much of it is still in such infancy that it is difficult to view its breadth. Much more progress can be made in many areas. Our duty is to stay faithful and dutifully obedient to the kingdom of our Lord and Savior Jesus Christ. It is the intention of those of us at Chalcedon to do that and continue with our mission of teaching Christians to think as workers in the kingdom. What we perceive about the status of that kingdom may prove wrong; our faithfulness to that kingdom will, by God's grace, be blessed to great fruitfulness.

One School-Generation To Go, and Then The End

By Dan Smithwick



For the past fifteen years the Nehemiah Institute's ministry has been conducting a Christian worldview testing service used in Christian schools, churches, home schools, and various other Christian ministries. The primary use of the test has been with high school students. The test, known as the PEERS Test, measures understanding in politics, economics, education, religion, and social issues (PEERS). Results from each category are classified into one of four major worldview philosophies: Christian Theism, Moderate Christian, Secular Humanism, or Socialism.

In the mid-1980s, it was common to find Christian youth in both Christian schools and public schools scoring in the Moderate Christian worldview classification. Home school students generally scored 15-20% higher than average than day schools.

However, with nearly each subsequent year of testing, we found the understanding of the Christian worldview by students to be lower than the year before. This trend has continued through year 2000. The only exceptions to the decline were Christian schools that had adopted specific worldview materials in their curriculum. These are primarily schools known as Principle Approach, or Classical Christian, and home schools. I believe students from these schools represent the true remnant and hope for the future, but they represent less than 5% of total students tested.

The following chart shows the trend in worldview testing over the past 13 years. The results shown are for three specific groups of students: students in "worldview" schools, students in typical Christian schools, and students from Christian homes in public schools. PEERS results of public school students are achieved by testing high school youth groups in evangelical

churches. These are, supposedly, the "more committed" youth.

Christian Worldview in Decline

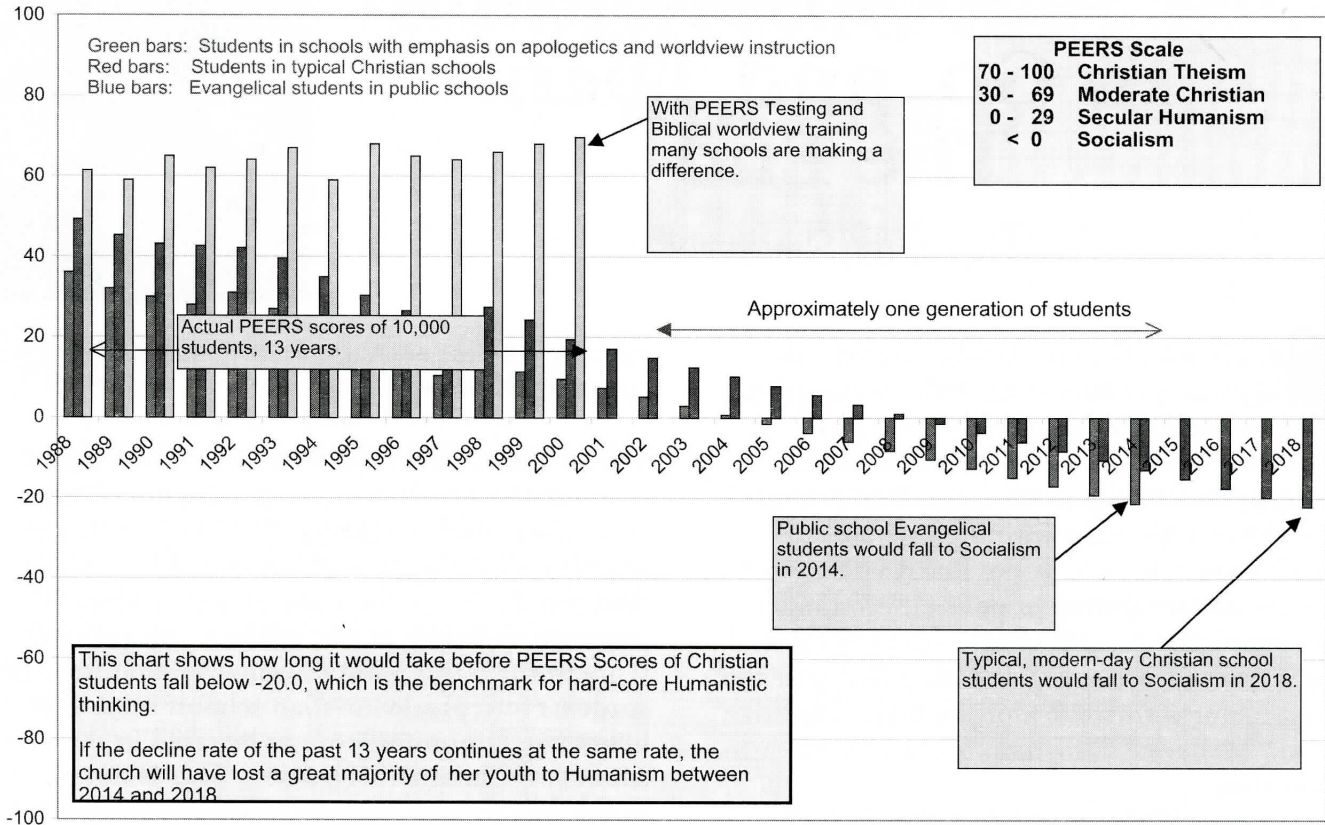
From 1988 to 2000, average scores of Christian school students dropped by 30.3%. Results of evangelical family students in public schools dropped 36.8% in the same period. Christian students attending public schools now regularly score in the lower half of Secular Humanism and students in typical Christian schools score just below the minimum score to be rated in the Moderate Christian worldview. This is not a pretty picture and raises grave concerns for the future of the Christian church in America.

Many Christians are acutely aware that something is amiss with this generation of youth. Principled values of morality seem non-existent. Now PEERS Testing quantifies this loss of morality and lack of belief in Biblical truth. Few are surprised that this is happening in government schools, but it is shocking to most Christians that the trend is the same in Christian schools. It appears that Christian education is little more than baptized public secular education in the majority of typical Christian schools.

The Foundations Are Being Destroyed: What Will the Christians Do?

We have established -20.0 as a "Danger Zone" benchmark for PEERS Testing. This is based on test results of individuals responding to ads in the *Humanist Magazine* and the *New Age Magazine* for our worldview test. As a group, they scored in the range of -20.0 to -80.0 in all PEERS categories, expressing strong anti-Biblical views of life. It is my opinion that a generation of youth from "Christian

PEERS Scores and Future Implications for the Church



homes,” scoring this low, will surely lead America into a dark age in the subsequent generation.

All government originates in families, and if neglected there, it will hardly exist in society.... The foundation of all free government and of all social order must be laid in families and in the discipline of youth.... The education of youth, [is] an employment of more consequence than making laws and preaching the gospel, because it lays the foundation on which both the law and gospel rest for success.
Noah Webster

Based on projections using the decline rate for Christian students, the church will have lost her posterity to hard-core humanism between 2014 and 2018. This is approximately one school generation of youth, 12-16 years. If these projections hold true, it won't be the end of the world, but it will be the end of America as we have known it for over 200 years. One could argue with projections of worldview scores, but the historical data is indisputable. The real question is: What will the church do to reverse this downward trend in Biblical worldview understanding?

Unless we are dealing with the problem of losing our youth to humanism and socialism, does it really matter what else we are fighting?

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“Come, let us build” — (Nehemiah 2:17)

Dan Smithwick is President of Nehemiah Institute. The institute is a research and educational private foundation providing worldview testing and training materials to Christian educators. He has been guest speaker on several Christian radio shows. He is married and has five children. He can be contacted at nehemiah1@home.com.

Home Schooling and Higher Education

By Samuel L. Blumenfeld



The Biblical basis for home schooling is to be found in Deuteronomy 6, in which God commands parents to educate their children in the love and admonition of the Lord. Understood in those terms, Christian home schoolers have realized that primary and secondary education taught at home could not possibly be what the secular schools were teaching. Godless education is so contrary to Biblical principles that Christian parents have been forced to provide their children with an education in harmony with God's commandments. This was a decision made on religious grounds. But it was also a political decision, truly revolutionary in its rejection of the most important institution of the secular state: the government education system. The very existence of home schooling undermines the statist claim that children are owned by the state, to be educated to serve the state. In short, Christian home schooling is a quiet political revolution that seriously undermines statism.

Note that the emphasis is on Christian home schooling as opposed to home schooling in general. The Unschooling Movement, for example, is libertarian in its philosophy. It rejects the state, but not on Biblical grounds. Its founder, John Holt, believed in home schooling because it was not only a better way to educate children, but because it asserted the primacy of parents' rights in opposition to state compulsion. It is virtually impossible to home school without becoming to some degree anti-statist.

There are all kinds of reasons why non-Christians turn to home schooling. Common sense tells them that the public schools have become so intolerable, that anyone with any true concern for the health and welfare of their children will want to take them out. But when it comes to higher education, these home schooling families will send their children to any number of well-known secular colleges and universities with their liberal curricula.

However, this is not the case with Christian home schoolers who are quite apprehensive about sending

their children to our well-known pagan schools of higher learning, no matter how prestigious their reputations. Many Christian home schoolers are sending their youngsters to such well-known Christian institutions as Pensacola Christian College (PCC), Bob Jones University (BJU), Pat Robertson's Regent University, Jerry Falwell's Liberty University, and the more secular Hillsdale College. In fact, both PCC and BJU have become the largest vendors of textbooks and packaged curricula at home school conventions, and they are aggressively trying to recruit home schoolers to attend their campuses by giving out catalogs, videos, and brochures.

Another Christian Alternative

But perhaps the most interesting and promising development in the Christian home school movement is the founding of Patrick Henry College in 1997 by the Home School Legal Defense Association (HSLDA) under the leadership of its president, Michael Farris. According to their Mission Statement: "The mission of Patrick Henry College is to train Christian men and women who will lead our nation and shape our culture with timeless Biblical values and fidelity to the spirit of American founding."

In an amazingly short time, a campus has been built at Purcellville, Virginia, about 50 miles from Washington, D.C. It was all created by the contributions of patrons, making the school debt free. Recently they were able to add considerable adjoining acreage to the campus in anticipation of future growth. No money was solicited from the big liberal foundations or the government. Everything was bought and paid for by Christians who were thrilled by Farris' vision of an institution that is going to have an impact on our government in Washington.

In September 2000, the college opened its doors to its first class of 90 students. Michael Farris resigned as president of HSLDA to become president of the college. Farris is the new breed of activist Christian leader who understands what must be

done if we are to restore freedom and Biblical values to our nation. He is an ordained Baptist minister and a lawyer. He and his wife Vickie were married in 1971 and have ten children. (Home schoolers tend to have large families.) They started home schooling in 1982, which led Farris to found the Home School Legal Defense Association in 1983 to protect home schoolers from the tyranny of government.

Farris has built a brilliant legal career defending the rights of home schoolers. He has argued constitutional cases in the U.S. Supreme Court, in U.S. Circuit Courts of Appeal, and in the appellate courts. He knows the legal system inside out. He didn't go to Harvard or Yale for his law degree. He got his from Gonzaga University School of Law in Spokane, Washington. He is also a prolific writer. Recently, PHC sent out a handsome brochure depicting what Patrick Henry College will be like ten years from now: 18 major buildings, a School of Law, a School of American Culture, and a huge library. That is the kind of creative vision that has come out of the home school movement and given home schoolers a sense of the possibilities and opportunities inherent in educational freedom based on Biblical principles. The spirit is definitely postmillennial in that it visualizes Christian victory as its long-range goal.

There is no doubt that the Christian home school movement needed the kind of leadership that HSLDA has provided, leadership that knows how to mobilize Christian resources and expectations in order to build new institutions and safeguard educational freedom. It has become obvious that new institutions are needed if Biblical religion and learning are to flourish in the years ahead. This is very much in line with what R. J. Rushdoony anticipated would inevitably arise out of the home school movement.

A major reason why Patrick Henry College was created is to be found in HSLDA's lobbying work on Capitol Hill. Over the years, Farris has become a well-recognized lobbyist for the home school movement. He and other HSLDA members have been monitoring federal legislation and maintaining friendly relations with key Senate and House offices. They have learned that many of the conservative Christian legislators need all the help they can get from other conservatives. That is why the college will provide apprenticeships for students so that they can work in the offices of conservative congressmen who need them.

Another Victory for Christian Education

An example of the effectiveness of home schoolers when challenged by pending legislation was given in 1994, when an amendment to HR 6 was introduced by ultra-liberal George Miller of California, which would have required all students to be taught by subject-certified teachers. This amendment caught the attention of an alert home schooler. The word got out, and home schoolers all over America besieged Congress with phone calls, faxes, and letters. Over one million calls shut down the Congress switchboard. Needless to say, the amendment was rejected. Only George Miller voted for it.

What home education has proven is that a parent need not be a certified professional in order to be able to teach well. The academic performance of home schoolers is testimony to the effectiveness of parental teaching. According to Dr. Brian Ray, president of the National Home Education Research Institute:

Twenty years of research show that the home educated typically score at the 65th to 80th percentile on standardized achievement tests — 15 to 30 points above public-school peers. Numerous nationwide and state-specific studies corroborate these findings. Those planning to go to college are outscoring public-school graduates on the ACT and SAT tests. Interestingly, family income and whether parents are certified teachers has little relationship to the children's achievement.

From all reports we have read, home-educated students do very well in college, mainly because they have learned the basic academic skills well and are self-disciplined in their study habits. Also, home schoolers have the freedom to investigate all of the alternatives to college attendance. There are now many accredited schools that offer bachelor's and master's degrees, and even law degrees, by home study. Computer technology has made home study a very convenient and effective way to earn a degree in virtually any subject area. There are even source books that list programs available off-campus. In other words, it is no longer necessary to sit in an ivy-covered building a thousand miles from home just to listen to a young instructor repeat knowledge that can be found in a textbook.

A couple of years ago, a home-schooling friend of mine in California called to ask what I thought of his sending one of his sons to a college in the east like Harvard. I told him that his son would be

forced to spend four years reading all the wrong books and, therefore, would not have the time to read all the right books. Why waste four years? Keep him at home, I said, and have him read all the right books. My friend liked the idea.

Today, a college degree is necessary if you want to become a member of the cognitive elite and enter one of the professional humanist establishments. It provides the needed credential. It is the escalator to buttoned-down success. However, many a college dropout, like Bill Gates, has found college boring and has decided to enter the world of activity and entrepreneurship. It's risky, but the rewards are incalculable.

If we look down the road to the unpredictable future, we can discern some possibilities. If we look at the results of the last presidential election, the nation seems to be divided right down the middle. But if you look at a map of how the counties voted, you get a totally different impression. Such a map was indeed published after the last election and it showed the counties that Bush won in red and the counties Gore won in blue. The map showed a sea of red with islands of blue, mostly concentrated on the big cities on the two coasts. What it showed was that the large cities with large minority voters went for the Democrats and that all of those counties in fly-over country voted Republican.

What it means is that the Democrats have a stranglehold on the minority vote. Blacks, for example, voted over 80 percent for Gore. In other words, the Democrats have become more and more dependent on their need to control the votes of the minority in order to achieve power. The issue is not race, but strategy.

What does it mean for the home-school movement? It means that a small organized minority can tip the scales in favor of the conservatives. One of the reasons why black voters in Florida had so much trouble in the voting booths is because many of them were functionally illiterate and could not figure out what to do when they were in the booth. In other words, driving bus loads of functional illiterates to the polls is no guarantee that they will vote as requested.

The Christian Elite

On the other hand, home schoolers may be a small minority, but they are all well educated and know what to do, not only in the voting booths, but also in the halls of their legislators. Also, they have good Christian leaders who have learned how

to work politically in the system. It is to the credit of Michael Farris and his colleagues that they understand both the need for education and the need for intelligent, well-planned political activism. What home schoolers are creating, in fact, is a Christian cognitive elite to compete with the secular cognitive elite coming out of the Ivy League universities. We are at the beginning of the creation of such a Christian cognitive elite, which fifty years from now may be capable changing America dramatically.

We certainly know how successful a small, dedicated group can be if it knows how to target its action. We have seen how one man, a liberal Republican, was able to change control of the United States Senate from Republicans to Democrats by becoming an Independent. It was a targeted move by a Senator who waited for the right time to make the right move — a move that would have the maximum impact. It is a lesson worth learning.

Samuel L. Blumenfeld is the leader in U. S. home schooling and phonics, and he has lectured on these subjects from coast to coast and abroad. State school authorities once called him statist educationalist "public enemy number one." He can be reached at slblu@netway.com.

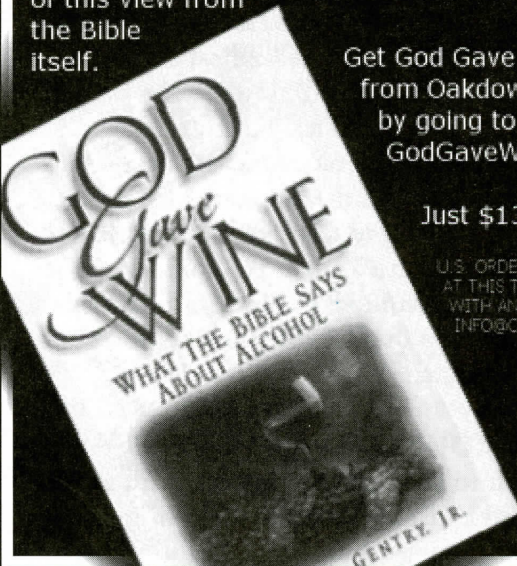
GOD GAVE WINE
by Kenneth Gentry

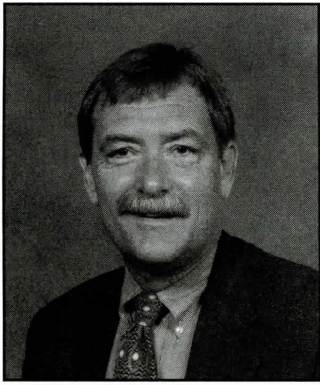
For the last 200 years, Americans have been told to eschew wine as "the devil's drink." In his newest book, *God Gave Wine*, noted reconstructionist Ken Gentry shows the error of this view from the Bible itself.

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Seminary Education

By Rev. Joseph A. Pipa, Jr.

I have been asked to write about the nature of training men for ministry in the Reformed churches. The topic is important because we take it for granted and, in the minds of many, the future of traditional, campus-based schools is up for grabs.

There is another reason why this topic is very important. We live in a time of knowledge overload, a time when many people in their fields are highly skilled and educated, a time of many more advanced degrees above the baccalaureate level such as MBAs, Masters, and Ph.Ds. We come out of a tradition in which our ministers were normally the best educated of anybody in the culture, but today we have the worst generation of Presbyterian ministers in the history of American Presbyterianism. All you have to do is attend the typical presbytery meeting or listen to the average preacher to see what I mean. I am involved in theological education at the seminary level because I believe that to a large degree the future of the Reformed seminary is the future of the Reformed church. If we are to see a blessing from God, there are certain things that we ought to be doing.

I do not have space in this article to discuss the necessity of a well-trained ministry. The Bible clearly establishes the importance of ministerial training. For some examples look at 1 Timothy 4:11-16 and 2 Timothy 2:1, 2, 15.¹

We need to begin with the Biblical and historical background for ministerial training. Why do we use seminaries? Is there a Biblical base for doing so? How did the whole idea of seminaries develop? Look up "seminary" in the encyclopedia; do you know what it is going to tell you? The seminary is basically a place where Roman Catholic priests are trained for the priesthood. So how in the world did seminaries develop in the Protestant tradition and why do we use them?

The Old Covenant Seminary

Let's begin to answer our questions with an overview of the history of the training of ministers. Theological training schools were begun under

Samuel. We find the first mention of the group or the company of the prophets in 1 Samuel 10:5,10 (see also *1 Sam. 19:19,20*). 1 Kings 20:35; 2 Kings 2:3, 5, 15; 4:1, 38; 5:22; and 6:1 refer to the men involved as "son of the prophets." Under Samuel, the prophetic office developed in Israel. Men studied in these schools and prepared to serve as prophets. The fact that most prophets came from these schools is seen further in Amos' claim that he was not a prophet. When he was rebuked by Amaziah, the priest of Bethel, for prophesying at Bethel, Amos responded, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs" (*Amos 7:14* NASB). Amos is saying, "I am not a regular prophet nor have I been trained at the school of the prophets." The fact that he would emphasize this suggests that he was the exception and not the rule. God called Amos in an extraordinary way, but normally the prophets came from the schools.

The prophetic schools began in the days of Samuel and continued through the divided kingdom. These schools of prophets would have been similar to our theological schools. The men probably would have studied the law of God, since part of the prophetic office was to teach the law and interpret it in the context of the covenant and theocratic life of their day. So they would have been trained in the Scriptures and the interpretation of the Scriptures. Their training would have included history and historical writing, since they were the historians of the Old Covenant church (*2 Chron. 12:15; 20:34* cf. *19:2*). The training evidentially included musical and poetical training, as they made use of musical instruments and songs in their ministry. They also employed elaborate literary structure, suggesting poetical training.

Now it is interesting to note that when a prophet preached or wrote, he enjoyed the special work of the Holy Spirit. The prophets wrote many books of the Old Testament. In addition to the books bearing their names, they wrote the history books of Samuel,

Kings, and Chronicles. Since they had the Holy Spirit, why did they need to go to school? God used prepared men, men who studied for their task. We conclude, therefore, that the “school of the prophets” was basically an Old Covenant seminary.

The New Covenant Seminary

In the New Testament, we continue to find an emphasis on training. Christ chose the twelve that they might be with Him (*Mr. 3:14*). Paul himself spent three years in the desert in preparation (*Gal. 1:17, 18*); Paul taught his young assistants and commanded Timothy to do the same (*2 Tim. 2:1, 2*).

Note as well that within the “schools of the prophets,” mentoring and discipleship played a very important role in the development of these men. God used mentoring relationships throughout Biblical history to train men for ministry. Just consider Moses and Joshua; Elijah and Elisha; Christ and the twelve; Paul and his young men who traveled with Him. The concept of mentoring shows why those studying in the school of the prophets are called the “sons of the prophets.” The prophets-in-training were in a father-son relationship with their teachers. Such relationships are essential to spiritual and ministerial formation and should be practiced in the church: pastors with elders, elders with other men in the church, women with other women in the church, parents with our children. One of our particular goals at Greenville Seminary is to keep the student body at one hundred so that we will never lose the mentoring relationship. We recognize that we cannot accomplish our goals only in the classroom. Mentoring relationships must be developed and sustained.

Early on, the post-apostolic church manifested a commitment to ministerial training. The most famous, early school was in Alexandria where Clement of Alexandria began the Catechetical School. Initially the purpose of the school was to train new converts. Eventually they began to train men for the ministry, and the Catechetical School of Alexandria became a theological center. Unfortunately, it was a theological center with a deviant foundation that caused a great deal of damage because of its allegorical approach of Scriptures and compromise with Greek philosophy. That school, to a great degree, shaped the direction of the church in the middle ages. Again we are reminded of the importance of theological education and the danger the seminary can be to the church.

You must keep in mind that most error in a denomination comes from the place where she gets her ministers. All of our seminaries and educational institutions must be accountable to the churches; otherwise, they will eventually subvert the church.

Hardly a day passes that I do not think about the fact that no Christian institution of learning has ever remained faithful to God, none even as long as Princeton. This fact is sobering. A number of reasons may be offered, but the two most important are seeking academic acclaim and failing to teach from an experimental point of view — with love for God so that we do not turn our subject matter into abstractions. We must worship as we study, teach, and learn. Pray for us that we will be faithful, humble, and worshiping teachers.

In the Middle Ages, the educational level of the priests was abysmal, but the monasteries kept learning alive. The monks were, for the most part, better educated than the priests were. The monastic school tradition developed in Jerome’s Monastery School in Palestine and Cassiodorus’ Monastery School in Italy. Charlemagne and later Alfred the Great sponsored education reforms. Eventually schools developed around some of the great cathedrals. In the twelfth century, the monastic schools and the cathedral schools coalesced into universities. The European universities gave rise to the development of scholasticism and laid the foundation for the revival of learning called the Renaissance. But it was really the Reformation that captured the universities and used them to prepare men for the ministry. Almost to a man, the Reformers were university men, and they all placed a great emphasis on education.

The Reformation

With the Reformation came a whole system of Protestant universities following the pattern of Wittenberg. Initially the University of Wittenberg was the most significant powerhouse of the Reformation as men came from all over Europe to study with Luther and Melancthon. In Geneva, one of Calvin’s life-long goals was to establish the Academy. Finally in 1559, five years before he died, he was able to see the Academy established. Its primary purpose was to train men for the ministry.

The Reformers emphasized Greek and Hebrew in their teaching. Their commitment to study the Scriptures in the languages of the Scripture was essential to the Reformation. Their commitment to studying the Bible in the original languages is illustrated in Zwingli’s method in Zurich. When he began his ministry, he entered the pulpit with his Hebrew and Greek Bible and began to expound the Scriptures. Today many ministers and seminaries disdain the possibility of a minister finishing seminary really knowing Greek and Hebrew. It was the knowledge of Greek and Hebrew that, in great part,

the Spirit used to give birth to the Reformation. Let me give a very simple illustration: when Jerome translated the Latin Vulgate, he translated the word *metanoeo*, which means “repentance” with a Latin idiom that meant “do penance.” For centuries the church based its doctrine of penance on this faulty translation. It was only as men began to read the New Testament in Greek that they properly understood the Biblical concept was repentance and not penance. We are almost as bad off today when faulty English translations go unchallenged and the Bible study notes are full of error. With respect to Greek and Hebrew, we have an illiterate ministry. The *Westminster Confession of Faith* insists that “in all controversies of religion, the Church is finally to appeal unto them [original languages of the Bible]” (WCF 1.8). The Reformation understood this and so it instructed men in the languages as well as in Biblical and systematic theology.

The Reformation also brought a shift in the instruction of homiletics (the study of preaching). Up to the time of the Reformation, homiletics had been taught as a subset of classical rhetoric and Aristotelian logic. This approach destroyed preaching. With the Reformation, men began to understand the importance of preaching and that it should be taught distinct from rhetoric and logic (not to say that these subjects are unimportant). The Reformers insisted that homiletics be taught as a separate subject, according to its Biblically defined purposes and scriptural principles. On the Continent, a man named Hyperius wrote a homiletics textbook that revolutionized preaching. While in England, William Perkins wrote a book to train English preachers how to preach.

As you understand history, you realize that there is nothing new under the sun. Today we find ourselves with the pre-Reformation problem of teaching preaching as a subset, not of rhetoric, but of communication theory. Today in many seminaries communication theory has usurped the role of classical homiletics. Though rhetoric and communication theory are helpful, we must teach homiletics as a distinct discipline.

For the most part, the training of ministers was carried on through the universities through the eighteenth century. The Puritans made great use of Cambridge and Oxford to train young ministers, but they also used the concept of mentoring. Prospective ministers went to live with seasoned pastors to develop their pastoral skills.

When the Puritans came to New England, they brought this commitment to theological education.

John Harvard gave the funds to establish Harvard so that the colony would have a well-trained ministry. Fifty-two percent of the seventeenth-century Harvard graduates became ministers. When Harvard began to slip, Yale was formed. When Yale began to slip, Princeton developed. In fact, all but one of the Ivy League schools started as Christian schools. Dartmouth was started to train missionaries to send them overseas. William and Mary began for the propagation of the gospel. This was the commitment that our Reformed forefathers — Congregational, Anglican, and Presbyterian — brought to our country. American Presbyterianism continued this tradition in the nineteenth century.

Theological Training in America

Having laid the Biblical and historical foundation for ministerial training, I want to focus on the particular method that developed in America. As I mentioned, we inherited the university system of training men for the ministry. But other systems had developed as well. In England the non-conformists developed divinity halls to train ministers, while in Scotland the parsonage system was utilized, in which a young man would attach himself to a mature minister to study and prepare.

In America, in addition to the university system, some began to implement the parsonage approach to ministerial education. Sometimes it would be less formally organized; a young man would live with a minister to learn informally from him through reading and joining in pastoral labors. Oftentimes though, the arrangement was more formal, and a young man would attach himself to a pastor to read divinity. There would be a set curriculum. The candidate would read and discuss with his mentor and thus prepare for the ministry.

The parsonage system was very inefficient for a country that was experiencing rapid growth. A more efficient system was needed to produce a sufficient number of trained ministers to keep up with the growth of our country. So out of the parsonage system, the academy developed. In the academy (the most famous being the Log College), a group of students would live with and study under a minister. But the need remained to train a larger number of men; so in the late eighteenth century, the forerunner of seminaries developed. Three schools began: the Dutch Reformed developed one in New York; a group of Associated Presbyterians developed one in Geneva, Pennsylvania; and Associate Reformed Church developed one in New York. Each of these schools had one faculty member, a small library, and very few

students. A number of people saw the need for a well-endowed school that had more than one faculty member and a good library. In 1808, the Congregationalists in New England developed Andover Theological Seminary in Connecticut. Before they opened, they had amassed a large library and endowment. They began with three full-time faculty members. This school was the first seminary. Three years later, in 1811, the Presbyterians started Princeton Theological Seminary.² And in 1812, the Reformed Church in America started New Brunswick Theological Seminary. Remarkably, in a five-year span, three seminaries were begun in the Northeast and, in fifty years, sixty seminaries had been started in America. These schools laid the foundation for the Protestant seminary education in America, the system that is now the predominant way men prepare for the ministry. Westminster Seminary basically was formed on the plan of old Princeton. When Dr. Morton Smith started Reformed Seminary and later Greenville Presbyterian Theological Seminary, he used the plan of old Princeton. In a sense, Greenville Seminary is a grandchild of old Princeton.

Today's Possibilities

Now the exciting thing today is that we can combine the best of seminary tradition with mentoring. Not only do faculty members mentor students; our students must also work in local churches.

Moreover, with the advent of distance education, we are seeing the rise of parsonage and presbytery-centered training. Men may now do part of their seminary education in their local churches, taking courses by audio and videotapes, CDs, and on the Internet. At Greenville Seminary, we are attempting to work with both local sessions and presbyteries to train men for the ministry. We are using a blend of taped and digitally recorded courses, live courses mediated by computer, local teaching, and men attending classes on campus for a minimum of twenty-four semester hours.

With respect to distance education, we need to keep two cautions in mind. First, private, non-social learning is not the best way to train men for the ministry. The classroom environment is essential for the development of well-balanced ministers. Second, we need to use the Internet with great caution. I trust we have learned our lessons from the television that the medium does shape the message. The Internet is probably not the best place for serious intellectual pursuits.

We live in a day with amazing resources. We need to pray that God will raise up godly men and that our seminaries will labor to provide the churches with an academic, confessional, and practical program for ministerial training. Why should we settle for less? Why should the people in the pew settle for less when our forefathers who lived in a less educated age with fewer resources had a ministry so superior? But as long as the church settles for less, as long as the church settles for mediocre preaching, as long as the church settles for men who cannot carry on a logical conversation, she will have a poorly educated ministry. On the other hand, if the church is guilty of wanting her ears tickled and not wanting doctrine taught and sin exposed, she is going to get a ministry that will meet her expectations.

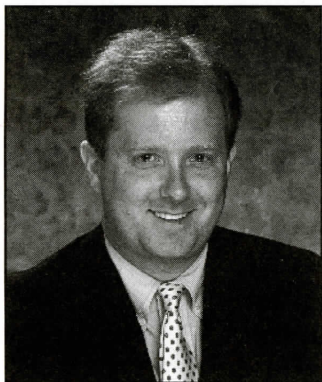
¹ See R. L. Dabney, *Discussions* (Edinburgh: The Banner of Truth Trust, 1982) vol. 2, 651ff; and William Cunningham, *An Introduction to Theological Studies* (Greenville, SC: A Press, 1994).

² For an excellent study on Princeton see David B. Calhoun, *Princeton Seminary*, 2 vols. (Edinburgh: The Banner of Truth Trust, 1994).

The Rev. Joseph A. Pipa, Jr., Ph.D. is author of Root and Branch and The Lord's Day. He taught at Westminster Seminary in California and is President of Greenville Presbyterian Theological Seminary in Greenville, SC. He can be contacted at info@gpts.edu.

Greenville Presbyterian Theological Seminary

Greenville Seminary is committed to training passionate, articulate preachers of the gospel in the historic Reformed faith. Founded in 1987, the graduate school offers the M.Div., M.T.S., and M.M.R.E. (Ruling Elder) degrees and the higher Th.M. and Th.D. degrees.



The Flattery of the Heathen vs. Christian “Smarts”

By Rev. R. C. Sproul, Jr.

What if, in the great battle to build Christ’s kingdom, we could capture the very center of higher learning? Wouldn’t it be grand if we were the ones training the next generation of lawyers and doctors and pastors and civil magistrates? What if our academics were so good, our graduates so well equipped, that the heathen came to us for education? What if our monopoly on truth were so apparent that we were the only game in town? We don’t need to imagine such a circumstance of glory; we need only to remember. Such a circumstance isn’t a dream of the future, but a remembrance from the past. As we aspire to reconstruct higher education, we need to remember that we are the ones who allowed the deconstruction of higher education in the first place. It was our spiritual fathers who birthed and grew Harvard, Yale, and Princeton. And it was our fathers who let them slip through their fingers.

Institutional Entropy

We who are optimistic about the future must recognize the reality of institutional entropy. All institutions tend toward apostasy. They always have. While we are indeed spiraling toward the consummation of Christ’s kingdom, the journey is made through cycles. We begin the cycle with God’s blessing, whether we start in Eden, or with Noah, or with Abraham, or with Moses, or with the Reformers, or with the Puritans. God does a great work, sanctifies His people, and they enjoy the blessings of covenant obedience. We find we prefer the blessings, the gift more than the Giver, and we forget. As we grow fat and happy, God grows in His wrath, and so sends judgment. As we feel His chastening hand, we remember what we forgot, and cry out for deliverance, and the whole process begins again.

This process has happened time and again in our institutions of higher learning. Harvard began out of an attempt to flee the wickedness of England. And there was great rejoicing. Soon Harvard began to slip, and once more the people of God fled, this time

to Yale. Hot on our trail though was the same apostasy and so was born Princeton. Next up, Westminster. Our failure each time, however, was not quite as simple as a failure to offer up prayers of thanksgiving. Our forgetfulness goes deeper. We forget the antithesis.

Our forgetfulness begins at the beginning. Our response to the grace of God too often is relief from our suffering, and not enough zeal for further reformation. The children of Israel were content with a practical victory after taking the land (*Jud. 1*). They failed to obey God and fully execute the harem. But what was the point? They held the power; why not leave a few of the heathen around to tote the water? We do much the same with our institutions of higher learning. If we hold the strategic positions, we feel no need to worry if we allow the pagans to stick around, say, to teach math, or administrate. As with the heathen in the Promised Land, however, soon the tables are turned. Those over whom we held power soon hold power over us.

The High Cost of Heathen Flattery

That shift in power begins when we listen to the flattery of the heathen. We forget the grace of God, and pat ourselves on our collective back for our wisdom in constructing such a shining monument to learning. We become wise in our own eyes, and seek to be found wise in the eyes of those around us. We seek the favor of those we once merely tolerated. We want the approval of men and, as with the evangelicals, we negotiate a peace: We will call the liberals brother, if they will but call us scholars.

Here we could learn from the fundamentalists. While their eschatology creates a retreatism that fails to build the kingdom, it at least serves as a greater protection against syncretism. While our institutions of higher learning have built bridges to the world, these folks have built walls. And while our bridges have been overrun by the heathen, their walls have stood firm.

The tool of the devil has been accreditation. We do not actually believe that our institutions are creating scholars until the outside world tells us that they are doing so. And so we go hat in hand to the devil and ask him if we are smart. The devil, being more crafty than the other beasts, begins his assault slowly. Soon we are on the outside looking in.

If we turn our back on accreditation, how can we prove we're smart? By being smart. How do we measure smartness? With the Word of God. Our home schoolers run circles around their peers academically. They're smart, but nobody knows it. We can be and do the same with our institutions of higher learning.

I'm regularly asked to commend colleges to parents and young people. I commend only three. None of them are accredited. None of them have stockpiled Ph.Ds on their faculties. None of them offer a dozen different majors. None of them are listed by *Barron's*, or *U. S. News*. None of them have a student body of even a hundred students. (And so none of them have football teams, tailgate parties, or fraternities.) Fortune 500 companies do not send recruiters to these schools. Each of them, when I name them for these prospective parents and students elicit the same response, "I've never heard of it." What each has is this: a faculty in which each

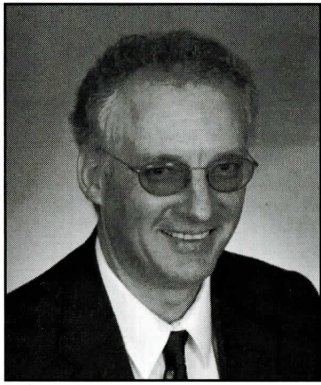
member has a zeal for the Reformed faith and for the Word of God. None of them are eager to "expose students to a broad range of Christian thought." None of them can boast a long and cherished history of illustrious graduates.

There will no doubt come a time when these three colleges too will succumb to the spirit of the age, to the pull of institutional entropy. No doubt with age and the accumulation of buildings will come a weariness that results in weakness. But there will no doubt be more little colleges than that nobody has heard of, that have no reputation, that have no endowment. For while all institutions tend toward apostasy, the Kingdom of God advances at all times. To secure higher education to the glory of God, we must let go of our own glory, and be willing to be thought fools by the foolish world around us. We must sacrifice reputation for the sake of knowing better, of fearing better, the Font of all truth.

R. C. Sproul, Jr. is editor of Ligonier Ministries' Tabletalk magazine; associate pastor of teaching at St. Peter Presbyterian Church in Bristol, Tennessee; and Director of the Highlands Study Center in Meadowview, Virginia (www.highlandsstudycenter.org). He, his wife, Denise, and their five children live in Meadowview, Virginia. He can be contacted at rc@highlandsstudycenter.org.

Chalcedon itinerary

- Sept. 23 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-48777. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- Sept 27-Oct 3 P. Andrew Sandlin in Lansing, MI. For more information, call (800) 290-5711.
- Oct. 14 P. Andrew Sandlin at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362.
- Oct. 21 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-48777. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- October 26 Steve Schlissel at Redeemer College, Ancaster, Ontario. For more information, contact Pastor John Bouwers at (905) 688-3546.
- Nov. 11 P. Andrew Sandlin at Reformed Heritage Church in Bend, OR. For more information, contact Dave Souther at (541) 383-0642.
- Nov. 18 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-48777. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- Dec. 16 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-48777. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- Dec. 30 P. Andrew Sandlin at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362.



Whither Mathematics Education in the 21st Century?

By James Nickel

The Futility of Unbelief

The plight of man is pitiable. We are wanderers in a vast universe, helpless before the devastations of nature, dependent upon nature for food and other necessities, and uninformed about why we were born and what we should strive for. Man is alone in a cold and alien universe. He gazes upon this mysterious, rapidly changing, and endless universe and is confused, baffled, and even frightened by his own insignificance The life of man is solitary, poor, nasty, brutish, and short. He is the prey of contingent happenings. Endowed with a few limited senses and a brain, man began to pierce the mystery about him. By utilizing what the senses reveal immediately or what can be inferred from experiments, man adopted axioms and applied his reasoning powers. His quest was the quest for order; his goal . . . to form patterns of explanation that might help him attain some mastery over his environment. His chief accomplishment, the product of man's own reason, is mathematics.¹

So pontificated the late Morris Kline twenty years ago in the concluding pages of his classic and controversial unmasking of the crippled state of mathematical foundations. Kline, by denying the comprehensive authority and applicability of God's Word, especially in the area of epistemology, is left to his own meager devices; and meager they are. Assuming the autonomy of man's reason leads Dr. Kline down a thorn-filled path of uncertainty, insignificance, despair, and hopelessness. His new god, mathematics, is the only vehicle through which meaning and order can be carved out of a universe assumed to be void of the same.

It was not long ago that I read, for the pure enjoyment of it, a fascinating and almost unbelievable World War II escape epic by David Howarth entitled *We Die Alone*. Nestled within its pages was an exposé that echoed Dr. Kline's bafflement of hopelessness:

In his loneliness, he wished he was able to pray, and lying there waiting to die he tried to set his religious beliefs in order. But like so many young men of his generation, he had grown up without the habit of saying prayers. It was not any fault of his. He had been given a technical, scientific education, and there had not been much room in it for religion. It had given him, at the age of twenty-six, a materialistic view of life. He had done his best to live in accordance with Christian ethics, but nothing he had ever been taught could help him to believe in a personal God who watched over him in Revdal.²

Contrast the above with the testimony of Cornelius Van Til:

In it [Christian grade school] I learned that my being saved from sin and my belonging to God made a difference for all that I knew or did. I saw the power of God in nature and His providence in the course of history. That gave the proper setting for my salvation, which I had in Christ. In short, the whole wide world that gradually opened up for me through my schooling was regarded as operating in its every aspect under the direction of the all-powerful and all-wise God whose child I was through Christ. I was to learn to think God's thoughts after him in every field of endeavor.³

The Importance of a Truly Biblical Outlook

The purpose of this essay is to articulate what I believe to be the direction for reform in mathematics education in the twenty-first century. The twentieth century saw many attempts at reform in the government schools. For example, in the 1950s the reform focused on "back to the basics." The agenda for the 1960s was the "New Math." That approach proved to be a dismal failure and in the 1970s we saw a return to the "basics." The 1980s focused on the "problem-solving" approach and the 1990s fad was "group learning." The mainstream of the Christian school movement was, for the most part, content to

follow these reforms in lock step letting the “blind lead the blind.” The problem with all these attempts at reform was (and is) an underlying and oftentimes unspoken assumption; *i.e.*, the myth of epistemological neutrality. Proverbs 9:10 states, “The fear of the Lord is the beginning [substructure] of wisdom and the knowledge of the Holy One is understanding.” This means that there can be no true knowledge about anything (and that includes mathematics) unless the Lord God of Scripture is first honored and respected. All of our thinking in every realm must be done, in the words of Van Til, “on the basis of the self-authenticating revelation of God.”⁴ *It is only upon this basis that the quest for mathematical knowledge has any meaning.* The current craze in government schools to “get the math scores up” pales in comparison to the Biblical standard for pursuing knowledge. Where today do we hear confessions like the following made by Johannes Kepler (penned after a series of mathematical demonstrations)?

*Accordingly let this do for our envoi concerning the work of God the Creator. It now remains that at last, with my eyes and hands removed from the tablet of demonstrations and lifted up towards the heavens, I should pray, devout and supplicating, to the Father of lights: O Thou Who dost by the light of nature promote in us the desire for the light of grace, that by its means Thou mayest transport us into the light of glory, I give thanks to Thee, O Lord Creator, Who hast delighted me with Thy makings and in the works of Thy hands have I exulted. Behold! now, I have completed that work of my profession, having employed as much power of mind as Thou didst give to me; to the men who are going to read those demonstrations I have made manifest the glory of Thy works, as much of its infinity as the narrows of my intellect could apprehend.*⁵

Let’s face some hard facts. Culturally, those who understand a Biblical Christian perspective on mathematics (and every other area of life) are on the fringe of both society and, sadly, the mainstream church. This can be discouraging, but, according to God’s Word, we are not to “despise the day of small things” (*Zec. 4:10*). One of the mysterious and wondrous ways of God is the way of the mustard seed (*Mt. 13:31-32*).⁶ The Biblical command to salt and light the world comes through the slow, almost imperceptible process of leavening culture one generation at a time (*Mt. 5:13-16; 13:33*). Let us make sure that our salt is pure sodium chloride and that our light is a floodlight and not some miniature flashlight. That means developing a distinctively Biblical Christian mathematics curriculum; a cur-

riculum that deliberately and conscientiously incorporates a Biblical view of knowledge, understands God’s providence in history, and sees science as descriptive of the wisdom of God in Christ as revealed in the patterned structures of creation. We should not be content with what I call “mathematics-lite.” By that I mean the understanding and teaching of mathematics filtered through the sieve of unbelief no matter how popular and seemingly useful that sieve is.⁷ I would like to make three modest proposals that will I trust will turn “mathematics-lite” into “mathematics-heavy” and thereby properly reflect the glory of God.⁸

Skills vs. Theory in the Creational Context

$2 + 2 = 4$. In what context do we understand this? We have only two choices. One states that this is just the way things are (the product of time + chance + matter) and then proceeds to teach “math facts” (or math skills) in a purely mechanical and ultimately meaningless way. This perspective encourages the teaching of things merely “in the air” with no coherence or connected train of thinking. In the past century an almost uncountable number of math textbooks have been written that contain nothing but a series of disconnected topics (*e.g.*, fractions to exponents to factoring to solution of equations to complex numbers to mathematical induction to permutations and combinatorics, to ... *ad infinitum*). Without an understanding of mathematics in the creational context, it is very easy for textbook writers to succumb to the “meaninglessness of the particular facts.”⁹

The other choice states that $2 + 2 = 4$ because this is the way the Triune God has structured both creation to reflect and our minds to think. From this perspective, the teaching of “math facts” is now focused upon God and His creation. The student bathed in this God-centered atmosphere will ultimately confess, “How great is the Creator Who has made both the mind and nature so compatible!” The student might even want to compose a psalm of praise to God as a homework exercise! Do not be surprised. This has been done before. One of the joys of reading the works of Kepler is to find psalms of praise cropping up periodically throughout his writings. This perspective also provides a basis for a true understanding and appreciation of the unity in diversity (reflective of the Triune God, the “one and the many”) and the patterned order (reflective of the wisdom of God in Christ) both in creation and in

the structure of mathematics. The understanding of mathematics in the creational context brings true and ultimate meaning, coherence, and connectivity to “the particular facts” of creation and mathematics.

As we approach each mathematical topic, we should ask two important questions: (1) What information does this topic give us about the quantifiable nature of the created order? (2) How does this mathematical topic connect or cohere with other mathematical topics? As we answer these questions we will resolve a thorny dilemma that often appears in mathematics instruction; the dilemma of teaching math skills *vs.* teaching math theory. Oftentimes, these two positions are set at war with each other. This battle originated with the classical Greek differentiation between *arithmetic* (the theory of number) and *logistica* (the practice of commercial arithmetic).¹⁰ It is mathematics as an art *vs.* mathematics as a trade (cf., electrical wiring to electromagnetic theory). The art and the trade must be combined and balanced. Too much trade teaching (the tendency of most elementary and high school textbooks) is like eating tripe while neglecting the steak. Too much art teaching (the tendency of most college textbooks) is like eating the steak without taste buds. Mathematical techniques (*e.g.*, doing sums and products or factoring quadratic equations) can be boring and they can easily become mindless exercises. The student must be led to understand that they are the necessary details (*i.e.*, the grammar) that must be mastered to properly understand greater issues (*i.e.*, composing a paragraph). The *logistica* of mathematics should be taught or introduced when needed for some larger goal; a goal that the student should firmly comprehend.¹¹

The Abstract/Concrete Connection

A good definition of mathematics is that it is an *abstract* formulation of ideas suggested by the patterned structure of God’s creation. It is the artful use of the God-given reasoning processes to make connections (find unity in diversity) and then to infer and deduce new facts about creation; *i.e.*, to discover the wisdom of God in Christ hidden in creation (see *Pr. 25:2*). It is a series of significant assertions about the nature of creation; and its conclusions impact almost all the arts and sciences (either in the context of aesthetical beauty or dominion mandate applications).

Mathematics in abstract must be tied to its concrete foundations. Neglecting or ignoring this tie is like living on a diet of pea soup and carrot juice; it is “mathematics-lite.” Connecting mathematics to the

physical creation is like eating prime rib along with a glass of Chardonnay; it is “mathematics-heavy.” The absolutization of abstract mathematics is form without substance; it is the shell without the kernel.¹² The concrete kernel is the physical creation. Mathematics is not ultimately an island to itself; pure, abstract mathematics in itself has nothing to say and it will say nothing to our students (except to drive them away from the subject).

Note carefully how Alfred North Whitehead describes the powerful connection between abstract mathematical concepts and the concrete:

*The science of trigonometry arose from that of the relations of the angles of a right-angled triangle, to the ratios between the sides and the hypotenuse of the triangle. Then, under the influence of the newly discovered mathematical science of the analysis of functions, it broadened out into the study of the simple abstract periodic functions which these ratios exemplify. Thus trigonometry became completely abstract; and in this becoming abstract, it became useful. It illuminated the underlying analogy between sets of utterly diverse physical phenomena; and at the same time it supplied the weapons by which any one such set could have its various features analysed and related to each other [unity in diversity]. Nothing is more impressive than the fact that as mathematics withdrew increasingly into the upper regions of abstract thought, it returned back to earth with a corresponding growth of importance for the analysis of concrete fact. . . . The paradox is now fully established that the utmost abstractions are the true weapons with which to control our thought of concrete fact.*¹³

The Place of Science and History

I can remember when I taught mathematics courses in Australia that my students would often ask me, “Mr. Nickel, I’m confused. What class are we in? Our schedule says that this is supposed to be the mathematics class, but it sure sounds like a history or science class to me!”

The content of a Biblical Christian mathematics curriculum must provide motivation, sustain the interest of the student, exhibit methods of the operation peculiar to mathematics, and demonstrate the chief benefits of mathematics in God’s world. How? Tie the subject to the physical creation – primarily science. The great nineteenth-century mathematical polyglot Carl Friedrich Gauss was fond of stating, “Mathematics is the Queen of the Sciences.” In this context, we should motivate, interpret, and apply mathematics in a classroom with windows wide open to God’s wonderful world (*e.g.*, the honeycomb, the rainbow, sound, optics, mechan-

ics, astronomy, etc.) and include wherever possible the broader implications, largely of cultural heritage, of what mathematics has accomplished.

The use of history as a pedagogical guide in mathematics teaching is extremely important (including the history of technology – a much-neglected topic). Armed with knowledge of God’s providential control of history and a Biblical worldview, mathematical topics are greatly enhanced by an understanding of their associated history and personnel.¹⁴

A student who has a “taste” of “mathematics-heavy” in the context of these three proposals will be educated in a truly Biblical fashion. By that I mean that the student will have experienced the joy and pleasure of, in the words of Van Til, “thinking God’s thoughts after Him.”

Whither Mathematics Education ... in the 21st Century?

Like an ellipse with two focal points, I believe Biblical Christians should concentrate their mathematical reform endeavors in two key areas. First, recognizing the Biblical stress upon mentoring (*i.e.*, discipleship), one focal point should center on teachers and/or parents. As the twenty-first century progresses decade by decade, may God in His mercy rise up an army of instructors willing to do two things. First, repent of relying upon the “sieve of unbelief.” Second, transform their mathematics teaching by renewing their minds in the Biblical worldview and reinterpreting their subject accordingly (*Rom. 12:1-2*). May these teachers not muddle the minds of their students with disconnected particulars, but may they kindle in them the fire of the Keplerian ethos according to Psalm 111:2, “The works of the Lord are great, studied by all who have pleasure in them.”

The second focal point, closely tied to the first, should be the curricula (*i.e.*, textbooks). The task of developing a distinctively Biblical Christian mathematics curriculum is the vision of the author of this essay (starting with a set of high school textbooks). The task is a daunting one because of what it demands both in time and effort. The goal is to generate a set of books that manifests, borrowing from the words of Kepler, “the glory of God’s works, as much of its infinity as the narrows of my intellect can apprehend.” May God grant His gracious approval upon such a vision and may it bear fruit that will remain for future generations to build upon.

¹ Morris Kline, *Mathematics: The Loss of Certainty* (Oxford: Oxford University Press, 1980), 353-354.

² David Howarth, *We Die Alone* (New York: The Lyons Press [1955], 1999), 126-127.

³ Cornelius Van Til, *Why I Believe in God* (Philadelphia:

Committee on Christian Education, Orthodox Presbyterian Church, n.d.).

⁴ Cornelius Van Til, *The Case for Calvinism* (Philadelphia: Presbyterian and Reformed [1963], 1979), 24.

⁵ Johannes Kepler, *Epitome of Copernican Astronomy & Harmonies of the World*, trans. Charles Glenn Wallis (Amherst: Prometheus Books [1618-1621, 1939], 1995), 240.

⁶ An example of the mustard seed way is the Puritans of seventeenth-century England. The high proportion of Puritans among English scientists in this century, also called the “century of genius,” is all the more striking when one considers the fact that the Puritans were never more than about four percent of the English population. See David Little, *Religion, Order and Law* (New York: Harper Torchbooks, 1969), 259.

⁷ I may challenge some sacred cows here, but I am referring specifically to the popularity in Christian schools (home school and day school) of the Saxon Math series and the University of Chicago School Mathematics Project (published by Scott, Foresman). These curricula may be useful as “stop gaps” in lieu of something better *but let us resolve to move on to something that is better.*

⁸ Literally, the Hebrew word for glory means “heavy or weight.” These words suggest the concept of significance or honor.

⁹ There are a handful of non-confessional textbook writers, due to God’s gracious purpose, who have been able to make proximate sense and connection of the particular facts of mathematics, but not ultimate sense and connection (*i.e.*, the Biblical God is the Author and Unifier of these facts). See the textbooks written by Harold R. Jacobs as an example (published by W. H. Freeman).

¹⁰ *Arithmetic* was studied by the esoteric Greek philosophers and *logistica* was performed mainly by Greek slaves.

¹¹ For example, one goal for the study of regular polygons (square, triangle, pentagon, hexagon, etc.) could be the analysis of packing problems and asking questions like: Why does the honeycomb consists of tessellated regular hexagonal prisms and what does this teach us concerning the God Who created the bee to build these structures in such a manner?

¹² We can thank the Greeks again for this tendency to divorce the abstract from the concrete.

¹³ Alfred North Whitehead, *Science and the Modern World* (London: Free Association Books [1926], 1985), 41.

¹⁴ I found it useful to quote mathematicians (along with other scientists and philosophers) at the beginning of math class; a technique that jump-started many worldview discussions.

With decades of combined professional experience as a mathematician, systems analyst, and educator, James Nickel also holds B.A. (Mathematics), B.Th. (Theology and Missions), and M.A. (Education) degrees and is the author of Mathematics: Is God Silent? (available from Ross House Books). He can be reached at jdnickel@juno.com.



The Disregard for Law in the Worship of God

By Ina Manly Painter

We who hold to the Biblical principles of worship (i.e., worshiping God in the manner He has prescribed and not worshiping Him in the manner He has not prescribed) need to view the fields of battle around us. It is time that we Christians, as watchmen, earnestly contend for the Faith (Jude 4).

We are in a crucial time in history. While the Reformed faith is experiencing a revival on one hand, the enemy has come in like a flood on the other (*Isa. 59:15*). The time for waging war is upon the church. There is no time to waste. We are in a battle for the purity of worship. We are at a gigantic pivotal point in history. It is not just a slight difference in traditional *vs.* contemporary methods, it is a crucial battle with the forces of darkness. While Christians are examining themselves to see if they *really* have any objections to guitar picking and ragged denim in worship, the avalanche is hastening downward toward the mountainous cliffs. The most important activity of our lives is under assault. The enemy is at the door, even in the sanctuary. The children of God have presented themselves before the Lord and Satan is among them. It is time to awaken those who sleep, openly withstanding error. It is time to put away subtle sermons and persevere in direct truth. It is time to sound the alarm.

Another gospel is being preached. A “Johnny-come-lately,” innovative originality has taken over the worship of God. Mega churches are springing up to meet a shopping mall glut of sensuous consumer entertainment. The grace of God is being turned into lewdness, while God’s reverent name is being openly taken in vain. Something for everyone is being offered, *except* for those who love the historical standards of the church, the doctrines of the faith, and God’s explicit directives of how He is to be worshipped.

Orthodoxy is being replaced by a “Daddy-o” familiarity with a god of the imagination. Throughout Christendom antinomianism, meaning “anti-law” prevails. God’s law is neither the rule for faith and practice, nor its doctrines necessary for the propagation of the church, or the auditorium, should we say.

The stadium air of praise has replaced reverential worship, while the revered attributes of God seem to be confined to the perversion of His grace and love.

It is an antinomian perversion of God’s grace, as if there were no law, and anything is okay because grace covers everything. What we see is a subjective approach, “You’re okay, God — I’m okay too.” It is a furthering of individualized Christianity that robs the sheep of the understanding of the Everlasting Covenant, its nurture and fruition. Sacraments are observed as opportunities for cheapened novelty, diminishing their Scriptural meaning. Doctrine is exchanged for moralistic preaching. The lack of doctrinal teaching is used as the “drawing card” for effective marketing to newcomers. Aggressive alternatives are not only pursued in tolerant sweetness, but the traditional, doctrinal, “church-dressed” church is scowled at in overt rebellion.

The wealth of information, available to the church from God’s Word and Christian saints, who have bled and died for the expanse of Christ’s kingdom, is *not* being refuted, *it is being overtly ignored*. It is as if everything the church has held sacred for thousands of years is now trampled under foot for a *new* beginning. While it *is* new, its divisiveness is as *old* as Christendom.

How has it happened that an unattended blaze of *another gospel* has spread, by so vigorous an inflamed wind? As in all sin, it can be traced back to the Garden and Satan’s antinomian question to Eve, “Yea, hath God said...” (*Gen. 3:1*). We see such a corruption of the simplicity that is in Christ (*2 Cor. 11:4*), though this *new* gospel would have us believe that the world needs worship that is simpler, freer, spontaneous, and non-restricting. Well, it is *that* for sure. It annihilates God’s scriptural directive for worship and implements a creative, inventive flame of strange fire (*Lev. 10:1*).

It is disturbing that many come preaching another Jesus, Whom the apostles did not preach, boasting of another spirit, newly received (*2 Cor. 11:3, 4*). Centuries of doctrines and teachings are being eroded of the simplicity and purity of the Scriptures. What is holy

and true is vehemently cast out for what is entertaining and palatable and in agreement with the flesh (*Gal. 3:3*). The mystery made known to us through the grace of Christ is flung to the wind in exchange for *another gospel* that is irreverent and familiar. If the mystery is removed, where is the hope of glory (*Col. 1:27*)? The manifold wisdom of God (*Eph. 3:10*) is hidden in the perversions within the church.

Just-As-You-Are-Disorder

The sheep are being offered alternatives to God's directives, a come-to-church as-you-are disorder, an overthrow of tradition for the world's entertainment. The lavish choices excite lustful interests. The way of salvation has become more relaxed and not as complex as it used to be. The narrow path has widened to include everyone even remotely interested in becoming churchied. While crowds throng the passageways, the hearts of the seekers are led to sway in love and enjoyment of God's grace. While they are soothed in their experience of emotional subjectivism, for the purpose of pleasurable indulgence, the last stanza of each little "ditty" is repeatedly sung again and again.

What we see is the age-old work of the Enemy revolving in fashion. This very same apostasy used to be called "Full Gospel," with emphasis on tongue-speaking, being anointed by the Holy Spirit, and receiving extra revelation. It began small and almost secretive. It readily jumped denominational lines. Experiencing *another* "Pentecost" was instant completeness in sanctification. The "second blessing" was rite of passage for superiority over feeble Christians who had not yet been anointed. Women intimately exchanged "dove" jewelry, as tokens of approval between friends, who had attained a higher, more complete "spiritual" experience. God's name was taken in vain, as if *any* use of His holy name were permissible. The entire divisiveness waived heavily on emotional pride and short on scriptural scholarship.

Now this same divisiveness, with added tentacles, continues today to serve up extensive delicacies that further Satan's purposes, which then and now could not be further from inclusion of the fullness of God's law, including the gospel.

"Wait," you might say! "Isn't it great that more people are attending church today than ever before?" It would truly be great if those attending were hearing God's Word preached and not a perversion thereof. It would be absolutely marvelous if God's entire Word were loved and obeyed, and people everywhere wanted to flow into the sacred sanctuary of our Sovereign God to worship Him and Him alone. It would be great if

those who sought worship would do so in the clear and pure manner God ordained and not in the imagination of their darkened, deceived hearts.

This new gospel has such an "attendance/growth" focus, as if numbers were the goal and whatever it takes to attract folks, *and* their pocket books, in order to pay the bank note for the enormous buildings, is okay. Is the goal to enhance church growth or is it one of the deceiver's hidden methods to lead the sheep astray?

"Many strangers have now come into the house of God" (*Jer. 51:51*). What are the goals of the "Johnny-come-lately's"? Is it church growth or membership among the elect body of Christ? Is it worship according to God's Word or pagan rituals of entertainment? What is gained, if all of society is churchied with disregard to God's law? Have we glorified and honored God, or glorified and honored another gospel? If congregated people are not true to the teachings of the Scriptures in preaching, sacraments, and discipline, there can be no true church. If a congregation is not a true church, Christ will not put His name there and there will be no lasting and true nourishment for the perfecting of the saints. What will most certainly be present will be a propagation of strong delusion that the lies may be believed and the pleasure in unrighteousness may be continued (*2 Thes. 2:11,12*).

"Isn't it clear that those who have gone out from us prove they were really never with us?" Yes, in some instances that may be true. But how long can that rationale be implemented to soothe the conscience and settle the dust aroused in the mass exiting of hundreds of *used-to-be* faithful members of the church? Whatever happened to searching for the lost sheep? Going out into the highways and hedges and compelling those with needs to come in to the place of truth, rest, and restoration in the worship of God? Whatever happened to fasting and praying that God would convict those who are separated from His principles of worship to seek forgiveness and restoration?

I don't believe we can say that all those who have gone out from Biblical churches are eternally lost. Many are our brothers and sisters in Christ. The sheep need not be blamed because the stones they were served, in holy piety, were indigestible. Many of them have been hungry for a long time and have needed nourishing food and refreshing waters. Many have young of their own. The sheep have needed more than empty platitudes in helping to raise their little ones. They have situations that cannot be pacified with the metrical pattern of the Psalms and empty religious speculations. They are wanting. They are scattered. They are searching. Emphasis on God's *grace* and *love*,

without the fullness of His Word, may suffice, but only for a while. When the real issues come along, their *faith* in their faith, apart from God's Word, will prove to be empty and inapplicable. Faith must have an object and that object is the Word of God. What God says in His Word is what we are to believe. This is the Christian's only object, only root, for dependence. The answers to hard questions require faithful study of God's Word. If God's basic doctrines are abhorred, there will be no foundation upon which the sheep can nourish their lives or the lives of their lambs.

Watchmen

God exhorts us to be watchmen for the purpose of sounding out the warning (*Ez. 3:17*). The watchman is to be knowledgeable of the church's danger, recognizing and identifying it when it appears, and sound the alarm of warning (*Ez. 33:6*). As watchman, we are to contend for the Faith earnestly and seriously. If God contends with those who contend with us (*Isa. 49:25*), should we do less to contend with those who plunder His sanctuaries? We need not be discouraged in well doing. The skirmishes of the church should be met with opposition, in the Spirit of Christ, standing and withstanding, doing battle for the King of Kings, holding to the reins, following the righteous standard. Let us throw off timidity and be distinct instruments of righteousness, vessels of God's reconciling work in subduing and conquering all His and our enemies.

Our responsibility is to aggressively feed our families and ourselves, lest we be undiscerning in recognizing the enormity of false teachings and the deceptive working of another gospel. We are called to be salt and light ourselves, in the church and outside the church. We are to be examples, ministering powerfully with the actions of our lives. We are admonished to pray for the unction of the Holy

Spirit to speak through us to others, lovingly warning and praying for the return of the wandering sheep to God's applicable Word.

God empowers the shepherds to impart His wisdom which confounds the wise (*1 Cor. 1:27*). He promises His presence in teaching everything He has commanded (*Mt. 28:18-20*). Let us be bold in praying that God would strengthen us inwardly, in might by His Spirit, in the inner man (*Eph. 3:16*). Whether or not the sheep appear to be following, we are to keep your eyes upon Christ and do what is right. If we hold to God's truths He will bless us.

It is our responsibility to understand and identify antinomianism and to faithfully uphold the Biblical directive of following *all* of God's law as our *only* standard for life and practice. This is critical. The time is *now*. May we be faithful to encourage our brothers and sisters, our children and grandchildren, to ask for the old paths, that are good, that they, and we with them, may walk therein and find continual rest to our souls (*Jer. 6:16*).

Ina Manly Painter lives in Knoxville, TN with her husband, Harrison. They have four children, and a grandson. She has worked as a teacher and a counselor and is currently a realtor and a writer. She can be contacted at Painter@esper.com.

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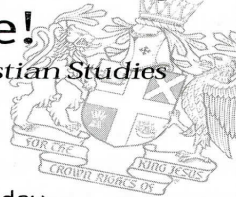
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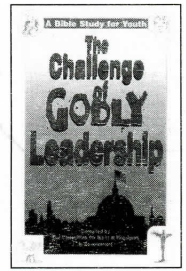
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Leaders Are Made, Not Born

By

The Committee for Biblical Principles in Government



James Madison, an architect of the Constitution, said, "We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God."

Indeed, godly leaders of our times continue to stake the future of our nation on the ability of citizens to govern themselves according to the eternal precepts of God. Given the present tide of opposition to these truths, it behooves us to begin the teaching of principles of godly leadership at a very young age. A child grounded in these rudiments will be well prepared for the training offered by the Chalcedon Institute for Cultural Leadership.

Recent surveys of Bible knowledge of the average Christian are disappointing to say the least. Christian entertainment has taken precedence over serious study in Christian media, churches, and various group settings. For all these reasons and more, The Committee for Biblical Principles in Government decided in 1999 to begin putting together a serious Bible study especially for youth — *The Challenge of Godly Leadership: A Bible Study for Youth* was the result.

The Committee for Biblical Principles in Government was organized in 1993 as a non-profit corporation. Since the publication of *The Challenge of Godly Government* and *The Challenge of Godly Justice*, as noted in our November, 1997 *Chalcedon Report* article, we have published *The Challenge of Godly Citizenship*. We have been fortunate to sell over 8,000 copies of the *The Challenge Bible Study* series all across the country and in Queensland, Australia, and Hawaii. Churches, Christian schools, state legislators, and even one congressman purchased these. Home schooling parents and small group leaders make up the remainder of our customers.

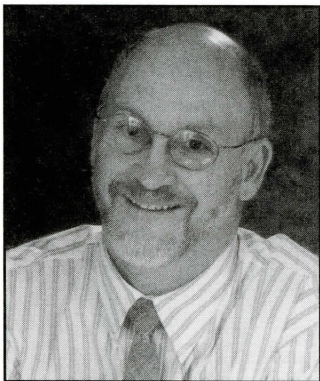
Congressman William Dannemeyer, U.S. Attorney Charles Turner, Pastor Dennis Tuuri, and Rev. Steve Schlissel have contributed Foreword pieces. Lessons begin with short essays by Cary Demar, Charles Colson, David Barton, Rus Walton, Dr. Greg Bahnsen, Bill Bright, George Grant, John Witherspoon, Rousas Rushdoony, D. James Kennedy, and many other writers of renown.

The Committee for Biblical Principles in Government is pleased to announce the publishing of *The Challenge of Godly Leadership*, a new Bible study booklet in its Challenge series of Bible studies. This study, designed for students aged 10 to 15, includes 12 thought-provoking lessons designed to help students recognize the importance of godly living. While including short biographical sketches of several famous individuals such as George Washington, Joni Eareckson Tada, George Washington Carver, and George Muller, the lessons *emphasize* the important character qualities of true goodness, personal purity, the power of faith, assuming responsibility for one's actions, forgiveness, submission, patriotism, and serving others. Scripture readings with related questions constitute the bulk of each lesson. Games, puzzles, and other activities round out the material and make it fun as well as educational. For more formal studies, a short test over the material is included after the final lesson. Christian schools, home schools, youth groups, home Bible studies, Sunday school classes, and individuals will all find this study valuable in developing the truth that godly leadership comes as a by-product of righteous living.

The Challenge of Godly Leadership is the fourth study in the Challenge series. These studies each build upon the principle that good government flows from the understanding of and obedience to God's Word. When He is lifted up, and we wisely choose public servants who assume their proper role as His ministers, and the people of the land acknowledge Him as Lord and King, the cup of His blessings will overflow in the land. Parent's and teacher's guides are available for each study.

Founded as a non-profit corporation, donations to the Committee are tax deductible. For more information, visit our web site at www.biblicalgovernment.org, write us at P.O. Box 117, Gales Creek, OR 97117; email us at dfrath@juno.com; or phone us at (503) 357-9844.

This article was written by Frances Rath and John Shaw, members of the Board of Directors for The Committee for Biblical Principles of Government.



Get Wisdom!

By Ron Kirk

Selfish Christianity has long cut the heart out of Christian thinking, producing an ineffective testimony to the world. This weak testimony produces poor evangelical results. Education has perhaps suffered the most, as environmental psychology has displaced a strategic kingdom view of life and education. However, through a careful study of America's legacy of Christian life and education in the light of good doctrine, a theologically sound and highly focused view of education promises to reproduce and exceed the spiritual and practical accomplishments of early America. This historical Christian philosophy and method have produced very gratifying results in the crucible of experience, though in a relative infancy of development. The *Get Wisdom!* Program, has well served families of every conceivable gifting and background. Twenty years of success testify to its effectiveness with the broken and damaged learner as well as the gifted and accomplished.

Gospel Foundations

Why educate and to what end? Evangelism requires two elements: the Seed — the Word — and good soil — the human heart. Mere verbal evangelism fails the New Testament's witness of the power of God in real peoples' real lives. Of course, the gospel includes *content*. Therefore, education ought to prepare the individual to master imaginative and intellectual content. Yet Christ requires more. The gospel is fundamentally relational and character sensitive. An ability to form and sustain loving, Biblically-principled relationships at all levels of human intercourse fundamentally supports the gospel. Sin tends to reduce us to essentially adversarial relations. Thus, the gospel requires men to get along with each other! Not mere manners, the gospel requires a solid ability for selfless friendship. The gospel work requires freedom to obey Christ. We need freedom from sin internally and externally in civil society. Lastly, redeeming every subject of human endeavor in the hands of the redeemed produces godly influence over virtually every area of life toward the salvation of men. True education necessarily produces

character, knowledge, understanding, wisdom, skill, friendship, and leadership — the whole man — all needed to support the gospel.

Default humanism, even in the church, institutionalizes selfish sin and discourages the gospel work. Expressive individual godliness tends to produce institutional godliness. When Christians can articulate and practice, with Biblical wisdom, a Christian worldview applied to fine art, science, civil government, business, and every other human endeavor; when Christians can give of themselves while standing for righteousness, earning the right to be heard and emulated; we will truly be salt and light.

Today, even in Christian institutions, evolutionary psychology almost completely dominates the training of teachers. True Christian education must reflect a Biblical psychology. God created man in His own image, each with inherent value and potential. Yet, man is hopelessly lost in sin and needs redemption. Right training corrects faculties scrambled by sin. Education represents God's strategic means of preparing the soul for redemption and accomplishment, including the best historical expressions of self-government, institutional liberty and justice, invention, industry, and voluntary philanthropy. Carefully identifying these historically tested qualities of Biblical character and accomplishment, the school curriculum may be directed toward these ends in the many, as well as in the highly accomplished few.

The Tripod of Education

Christ's "tripod" of education, identified in His own discipleship, brings a proper balance to educational method: Analogical *content* or *instruction* supplied to the imagination and intellect provides the basis of all wisdom and understanding. *Inspiration* is necessary because nothing good comes of life apart from Christ and His power. *Example* is the human derivative of inspiration and always points to Christ. Inspiration springs from an appreciation for God's hand on and the wonders resident in the subject itself, not from some enticing frosting spread over the top of it. *Discipline* is well-governed practice that amounts to

an effective effort toward some goal. (Corrections are a way of life for the student, so that practice produces *good* habit and skill.) Discipline requires government, either self- or external, toward what constitutes a Biblically defined mastery. Dependence on content or inspiration (as with affective approaches, often merely amusement) damages learning because it neglects the need for character and an active accomplishment with some degree of skill.

Training Replaces Ineffective Environmentalism

The educational process is a part of redemption. Discipline or training prepares the character, mind, and conscience to receive the truth of salvation in due season. Specifically, naturally scrambled faculties are unraveled and potential fulfilled through discipline undertaken by faith in God. Development occurs not merely due to age and environment, but upon increasingly accomplished levels of practice, even at a very early age. For the moment, the parent and teacher are the child's character, wisdom, knowledge, and skill until by the child's continuous efforts in faith, he achieves these for himself. Even the aesthetic tastes can and ought to be inculcated. Child education produces far better results and is far less painful than corrections to the adult character. The liberty of creativity abounds upon a mind and heart taken captive by Christ's discipline. (Christians must decide whether bad moral conduct may properly be treated with psychotropic drugs.)

Training Produces Character

Training forges a foundation for accomplishment as the student works to overcome the measured difficulty of learning. Each effort produces an additional strength of character for overcoming difficulty the next time. Nothing is failure except a lack of effort, which is a lack of faith. Slow learning is no excuse for giving up. The capacity for easy accomplishment provides no excuse to avoid effort. "To whom much is given, much is also required." Every element of learning and life contribute or steal from godly character, depending on one's response to trial. A heart for repentance becomes a way of education and life. True societal liberty depends on a carefully trained, selfless character.

The principles and character which governed the excellent statesmanship of early Americans derived from those forged in the ordinary educational processes of home, school, and local society. If we ever are to reproduce the former greatness of accomplishment, we must reproduce the Biblical Christian thinking and practice, the nobility and heroism,

which originally created it, and with God's grace and power to perfect it beyond its former levels.

A Method for All

Free institutions require a generally accomplished people. This approach neither lock-steps the more able, nor lets the weaker learner fall through the cracks. It is neither egalitarian nor elitist. Adapting the Van Tilian learning spiral, we teach the subject from its rudiments to its depth and breadth according to the most able student's readiness, *each time* we visit the subject. The student thus works both the foundations and the frontiers of ability to produce philosophical and practical mastery. The teacher identifies each student's level of accomplishment, and then urges the student toward new strategic knowledge and skills. Review is a way of life to fill inevitable gaps. This aspect reveals some of the genius of the one-room schoolhouse, and its superiority over a graded curriculum. Furthermore, the teacher never assumes a lesson is trivial but always supplies the needed forms — instruction, example, and directed practice — to ensure success. Then the teacher requires effort from the learner until he masters the subject.

Effort by Faith

A one-to-one relationship between effort and accomplishment is a myth. As the farmer invests by faith, just so, the learner does what he is now able, and then trusts God to do His part to bring learning to reality. In the meantime, the student learns to be patient and steadfast, thus eliminating the pervading and hindering attitude that learning must come quickly and easily, if at all. History demonstrates children have far more ability than we do now expect. Correspondingly, faith-based learning precludes tyrannical and often superficial exaction of performance. Instead, a persistent, gentle discipline urges the student to do his best at all times, while encouraging him not to worry, nor to give up, but to apply diligence and faith that success will come in due season. It does. We therefore systematically discourage and correct an excuse-making, defeatist attitude and compensating behavior such as clowning, overt rebellion, tantrums, and cheating. No student is incapable of some advancement and ordinarily is capable of much more than is usually expected. This is true because Christ is our power of accomplishment!

The Analysis Principle

One of the most important principles of this system is the understanding of a true nature of the subject. A paradigm for reducing a greater whole to its

constituent parts for analysis and then justly rebuilding an understanding of the whole represents the essential learning principle. A paragraph is the statement of a coherent thought. To understand the paragraph, I must understand the constituent sentence. A word may hinder understanding the sentence. I must learn its meaning. I must be able to parse the sounds to identify the word. Due to the vagaries of language, the hard parts are generally the most important! Rebuilding the parts to a just whole completes the analysis process. When accomplished analysis produces the ability for creative synthesis, the student has achieved a degree of mastery.

Conclusion

This brief outline illustrates how we may maintain the essential unity and harmony between the grand and ultimate, revealed purposes of God as well as the practical details. The *Get Wisdom!* Program deals with the reality of human nature and God's purposes and provision among men. It is directed and meaningful. Moreover, it produces quick and remarkable results among teachers, parents and students alike, including those of modest attainment. This view, in the hands of God-enabled scholars, ought once more to produce world-quality statesmen in every area of human endeavor at a rate similar to that found in early America — hundreds in several millions, rather than tens in hundred millions. A well-educated general constituency will in turn, support these leaders. Such accomplished scientists, artists, lawyers, businessmen, pastors, and farmers will exert the same influence which Christians exerted in early America. Surely, by His grace, we can reproduce it. Indeed, we already have begun to see the results!

Entering Christian education in 1980, Mr. Kirk soon became an eager student of the Biblical Christian worldview under Mr. James B. Rose. In 1982, he founded the Master's School, a Christian day school in Camarillo, California. He has developed courses to train teachers and school parents in Christian Education and pioneered curricula in history, grammar, reading, literature, mathematics, natural science, music, and physical fitness for his school and training program. Mr. Kirk stresses loving and detailed character training. Biblical principles leave no gap between theory and successful practice. He was ordained as a minister of the Gospel in 1984 by the American Heritage Christian Church. He has taught this approach in seminars for Association of Christian Schools International, Christian Home Educators' Association, American Christian History Institute, Restore America, Foundation for American Christian Education, Mott Media, and others. Mr. Kirk has been married since 1971 and has five children.

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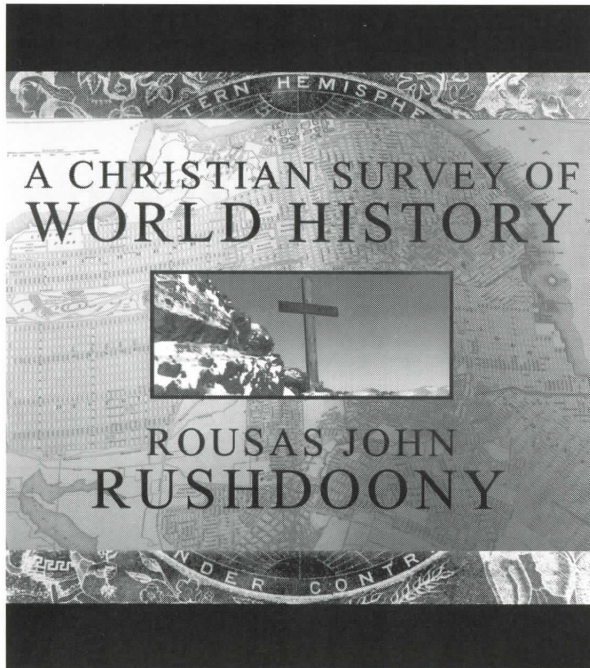
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A Christian Survey of World History

By R. J. Rushdoony

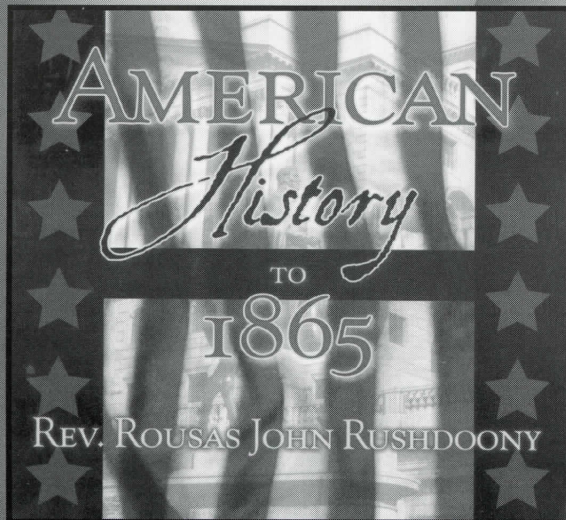


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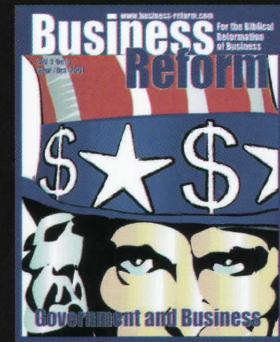
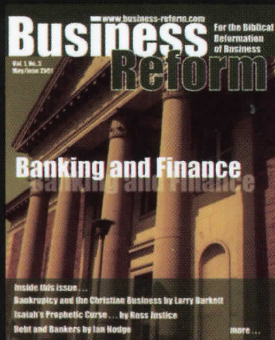
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