

ARISE & BUILD

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THE CRITICAL IMPORTANCE OF BIBLICAL APPLICATION

BY MARTIN G. SELBREDE



In this issue of *Arise & Build* we depart from our usual format by publishing two smaller pieces by Dr. Phillip G. Kayser alongside this brief survey of their importance. If you are not aware of Dr. Kayser's ongoing work at his website, biblicalblueprints.org, you should acquaint yourself with this important thinker's contributions to the cause of Christ.

The building of the Kingdom of God proceeds in a decentralized way, with many individuals leading the way in their areas of expertise as they apply the Scriptures to the problems of our day. Many of the paths that such men pioneer will grow into highways that saints of the future will walk in. Their faithful work will abide, and their errors will be set aside as iron sharpens iron. We need such men to show us how to better use the light of God's Word in our world.

First and foremost, it is important to grasp that *political problems do not have political solutions*. In fact, from a political standpoint, problems aren't to be solved but rather perpetuated. The moment you step into Saul's armor, you've already lost the battle. We must move the discussion off the shifting sand of politics onto the firm rock of Scripture. Dr. Kayser takes two con-

temporary political concerns and illustrates how to re-anchor the discussion. It is precisely because "the entering in of Thy Word bringeth light" (Psalm 119:130) that Dr. Kayser's analyses move us in the right direction.

Second, note carefully the key implication of Dr. Kayser's appeal to Scripture, namely, that God *has already spoken clearly enough for us to know what to do*. Dr. Kayser is *not* providing some "new word from the Lord" at all—he is appealing to the old words, and for good reason. Allow me to paraphrase some older commentators discussing the teaching of Zech. 7:7 so that you might grasp what I'm driving at:

Let men consult what God spoke through the former prophets. There was the answer to Israel's problems; there is the answer *now*. The people want *new* directions. They need the *old*. Zechariah would do a grave injustice to all the former prophets if he were to answer as though they had never spoken.

So too Dr. Kayser would do a disservice to "the law and to the testimony" if he didn't speak according to them, but launched into his analyses autonomously. Thankfully, he speaks and writes as one who understands that if "the spirits of the prophets is subject to the prophets" (I Cor. 14:32) then today's teachers are under the same

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obligation of faithful stewardship over the precious deposit they were entrusted with (2 Tim. 1:14).

Third, it is important to grasp that the Biblical solutions that Dr. Kayser articulates in these two cases (two of countless such controversies that he has sought to shine Biblical light upon) lift the weight of governmental tyranny off of the people and expand the domain of liberty. “Where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17). David says he walks at liberty because he seeks God’s precepts (Psalm 119:45). Applying God’s Holy Word to contemporary problems *liberates men*. Applying man’s solutions *enslaves men*, often in the name of solving their problems. In humanism, the cure is usually worse than the disease. Today, great plans are being floated by next-generation politicians, and they will impose more wretched tyrannies than before should their plans be enacted.

Fourth, Dr. Kayser is aware of the pretext used to float humanistic solutions to society’s worst problems. Expansion of governmental power (what Dr. Kayser calls *Orwellian overreach* in one of his articles) is the common factor among every legislative proposal. Psalm 94:20 informs us that the wicked frame mischief using the law, so we’ve been warned in advance and are suffering the consequences of several centuries of rebellion against the true Lawgiver (Isaiah 33:22). One aspect of the “mischief” the psalmist refers to is the persistence of the original problem, with new ones being multiplied on top of it.

Which brings us to the *fifth* and final observation. While we freely acknowledge that Dr. Kayser’s analyses and solutions are not the final word¹ on the matters being discussed (because we acknowledge that God might shine more light upon those issues than we currently possess), it is important to

note that his proposed solutions *actually do solve the problems* without extending government beyond its legitimate scope.

Sadly, in our day and age, providing actual solutions, based on Scripture no less, has become the new unforgivable sin. But men and women of character, dedicated to the task to arise and build, will operate along such lines as Dr. Kayser has laid out. There will be those reading these articles who will ask themselves, “How can I apply such reasoning to the issues that burn within my bosom concerning our nation?” And they will take heart from Dr. Kayser’s examples and move forward with that much more courage.

It takes courage to propose Biblical solutions to today’s crises and to act faithfully upon them. Thankfully, such courage is contagious. There’ll be no way that humanists or pietists will be able to put the toothpaste back into the tube once God’s people have a sense of what Biblical solutions would actually look like. 🙏

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1. Dr. Kayser himself concedes that his approach to pornography would likely be controversial among his fellow Christians. If there is a better Biblical formulation to be had, one that honors the whole counsel of God, no one would welcome it more vigorously than he would. As has well been said, “the pioneer is the guy with an arrow in his back.”

AMERICAN COMMUNITY SURVEY — ORWELLIAN OVERREACH

BY PHILLIP G. KAYSER, PH.D.



The American Community Survey is an Orwellian overreach of federal powers that should be resisted by Americans.

It is a survey that invades privacy by asking about the presence of flush toilets, the amount of income that you earn, whether there is a business in your home, how much you spend on utilities, where you work, what time you leave for work, how you get to work, how long it takes you to get to work, etc.

This national survey is both unbiblical and unconstitutional. And (as illustrated by recent hacks into classified information on federal employees) it is dangerous to have our personal information located in such a central warehouse. What are we to think of this Biblically?

According to the Bible, any gathering of census information beyond the basics needed during time of war was unlawful. The national census of Israel in Numbers 1–2 only authorized 1) a simple enumeration,¹ 2) of males,² 3) twenty years old and above,³ 4) who were able to go to war,⁴ 5) who had voluntarily joined with Moses for battle,⁵ 6) who were not part of the clergy,⁶ 7) and if it took place during a time of war.⁷ In other words, it was a simple enumeration for military purposes, not a massive collection of information.

When David restricted his earlier census to these seven criteria of God’s law, he was blessed by God.⁸ But when David later engaged in a census that ignored five of the seven restrictions, God

treated the census as a gross overreach of state authority despite the fact that David’s census was far less intrusive than the American Community Survey is.⁹ 1 Chronicles 21 makes clear that David’s later census was Satanic in its origin (v. 1), was “abominable to Joab” (v. 6) and to God (v. 7), was a great sin (v. 8), was foolish (v. 8), resulted in God’s judgment upon Israel as a whole (vv. 9–17), and required atonement before the judgment could be averted (vv. 18–27).

People have sometimes been puzzled over why the people were judged when this was David’s sin. But it is clear that the Bible expected limited and accountable government, and if the people did not resist tyrannical acts, they deserved what they got. Unfortunately, the people of David’s time passively acquiesced to his overreach of power, with only Joab resisting.

So what constituted the overreach? It was simply that David ignored five of seven restrictions given in Numbers 1–2. Though David’s census was a simple enumeration, it unfortunately involved 1) Levites, 2) citizens who were under twenty, 3) citizens who were not able to go to war, 4) was involuntary (being opposed even by Joab), and 5) it did not take place during a time of battle. In other words, it was not a purely military issue.¹⁰ All of this Biblical information gives ample grounds for Christians to oppose the American Community Survey.¹¹

In addition to Biblical grounds, the American Community Survey could also be resisted on Constitutional grounds, based on the following three criteria.

First, it violates the intent of Article I, section 2, clause 3 in three ways: 1) It is an ongoing never-ending survey rather than a survey that happens once every ten years. 2) It is asking questions that go way beyond the simple enumeration needed to ascertain how many representatives a state may have. 3) The race questions go way beyond the original intention of representation “excluding Indians not taxed.”

Second, the intrusive questioning violates the Fourth Amendment¹² in three ways: 1) People are no longer secure in their persons, houses, papers, and effects when agents can demand information through threats of fines. 2) The survey is certainly an unreasonable search and seizure of information that is not warranted in the Constitution. 3) People are treated as criminals for not allowing agents without a warrant into their homes.

Third, it is unconstitutional because the content of the survey is not authorized in the Constitution, and the Congress has no authority that is not “herein granted” in the Constitution.¹³ 🙏

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Phillip G. Kayser, PhD. is the author of over 60 books and booklets. For fifteen years Dr. Kayser has been involved in coaching church planters, mentoring seminary students, and teaching seminars on Biblical leadership internationally. Phil is the pastor of Dominion Covenant Church. Many of his books are available for free download at Biblicalblueprints.org.

1. The word “number” or “numbered” occurs 54 times in these two chapters.
2. The word “male,” “man,” or “men” is mandated seven times in these two chapters.
3. The phrase “twenty years old and above” occurs 15 times in these two chapters.
4. The criterion that each one numbered be “able to go to war” is mentioned 14 times in these two chapters.
5. Deuteronomy 20:5–9 made it very clear that citizens both had a duty to serve and that the civil government could not force

them to serve. Judges 5:2 expresses this balance when it says, “When the people willingly offer themselves, bless the LORD.”

6. God made it very clear that “the tribe of Levi you shall not number” (1:49; see also 1:47; 2:33).

7. The word “war” clearly defines this enumeration fourteen times. And the term “army” or “armies” is used 22 times to make it clear that it was an enumeration of the army.

8. In 2 Samuel 18 it is clear that this census was of military men, under military captains and Generals, in a time of war.

9. David’s census was a simple counting.

10. For more information on how such actions were defined by God as tyrannical, see the critique of Saul and Solomon in Dr. Robert Fugate’s monograph, *Toward a Theology of Taxation*, pp. 23–25. The bulk of his argumentation also appeared in three consecutive articles by Dr. Fugate published in Chalcedon’s *Faith for All of Life* between July and December 2012.

11. For a more detailed analysis of the evil of the national census, see the three sermons on 2 Samuel 24 by Phillip Kayser, PhD, at http://www.dominioncovenantchurch.com/?page_id=8&sermon_id=683 and http://www.dominioncovenantchurch.com/?page_id=8&sermon_id=684 and http://www.dominioncovenantchurch.com/?page_id=8&sermon_id=685

12. The Fourth Amendment states, “The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.”

13. Article I, section 1. This establishes the necessity of a strict constructionist interpretation of the Constitution.

PORNOGRAPHY & EVANGELICAL STATISM

BY PHILLIP G. KAYSER, PH.D.



Horrified by the evils of pornography, evangelicals frequently propose that the federal government monitor, control, and regulate the internet. This is asking the same government that defends and promotes sexual perversion to protect us from sexual perversion—absurd! But it is the only solution that a lawless church can envision. This article will seek to show a better way.

There is no question about the fact that pornography has become a crisis in our nation, destroying marriages, harming children, clogging the television networks and internet with filth, and filling our nation with rapists, perverts, and child abusers. But with every crisis there are tyrants ready to “fix” the problem by asking for more control. We need to recognize that the very government offering to fix the problem has been part of the problem by decriminalizing adultery, sexual perversions, and homosexuality.

Rather than using the evidence (pornography) of potential criminal acts as an excuse to control all internet activity, pornography could be used as additional circumstantial evidence to prosecute pornographers who are accused of the crimes of rape,¹ incest,² adultery,³ certain types of fornication,⁴ and homosexuality.⁵

Once Biblically defined criminal acts have been proven, those who produce, distribute, and sell porn could be tried as accomplices to the crimes, and the porn could be used as evidence

against them. However, it must be kept in mind that even pornographers have the protections of Biblical due process, which includes proscriptions against entrapment,⁶ sting operations,⁷ and coerced testimony,⁸ and which includes protections such as the requirement of two or three actual witnesses,⁹ public trial,¹⁰ the right to face and cross examine your accusers,¹¹ etc.

Evangelicals rightly recognize that our culture is not ready to follow Biblical law, but they wrongly conclude that we therefore must use statism to solve the problem.

God’s solution is conversion and discipleship, revival and reformation; it is bottom up transformation, not top down force. When we bypass grace, we usually end up leaving the limited civil government that God has ordained and begin to look to the civil government to be our savior. But if Christians across this nation would truly take advantages of the means of grace and the standard of God’s law as sufficient for every problem in life (2 Tim. 3:16–17), we would begin to see culture transformed.

Let us arise and build by laying aside carnal weapons and picking up the mighty weapons given by God (2 Cor. 10:4–6). 🏰

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1. Deut. 22:25–30

2. Lev. 18:6–19; 18:20; 20:11–17

3. Lev. 20:10; 21:9; Deut. 22:21–24; John 8:4–11 [see the command to the lawful authorities]; 1Tim. 1:10)

4. Deut. 22:13–21

5. Lev. 18:22; 20:13; 1Kings 15:11–12; 22:46; 2Kings 23:7; Rom. 1:32; 1Tim. 1:10

6. The scribes, Pharisees and Herodians repeatedly tried to find Christ guilty of a crime by entrapment (Mark 3:2; 12:13; Luke 6:7; 11:54; 20:26; etc.). Entrapment was something known in ancient times (1 Sam. 28:9) but shunned by the righteous (1 Kings 3:16–28—they knew these were harlots, but citizens had not pressed charges) and condemned in Scripture (Daniel 6; Jer. 5:26; Ps. 141:9–10).

7. Sting operations and other diligent searches for evidence can only be engaged in after a citizen has brought charges (Deut 13:12–14; 19:15–21; Jer. 5:26; implied in lack of it with the harlots in 1 Kings 3, etc.).

8. There was to be no coerced testimony (even Achan whom God had already tried and convicted was only asked to give a voluntary confession in Josh 7:9–26). The teaching that a person is innocent until proven guilty is only found in Biblical religion. No torture or other methods to extort confessions was allowed. Thus Paul rightly protested when he was treated as guilty until proven innocent (Acts 16:37) and the trial of Christ (as much of a Kangaroo court as it was!) was stymied in their attempt to prove Christ guilty. This however does not mean that a person cannot be condemned when he testifies to his own guilt. See for example 2 Sam. 1:16:

“For David had said to him, “Your blood be on your own head. Your own mouth testified against you when you said, ‘I killed the LORD’s anointed.’”

9. The case had to be established with a minimum of two witnesses, and in some situations, three (Deut. 19:15). Perhaps the provision for the optional three witnesses was judicial discretion when there was doubt.

10. Scripture did not countenance a Star Chamber kind of trial. All trials needed to be public or “in the gates” (Deut. 16:18; 17:5; cf. Deut. 21:19; 22:15; 25:7; Amos 5:12,15; Zech. 8:16; cf. historical precedent in Exodus 18:13). The court was to be neither secretive nor interventionist, but rather to receive appeals from the grass roots. In this case the crime “is found” by citizens (17:2) and “it is told” to the court (17:4). Lawsuit must initiate from the people and the trial must be a public trial (cf. Deut. 21:19; 22:15; 25:7). This provision prevents the civil government from turning the court into an intimidation machine. Everything about this description speaks against secret trials away from the eyes of the public.

11. The accused had the right to face his accusers and question them (Job 40:2; Psalm 50:21; Is. 50:8). There was to be cross examination of the testimony of the witnesses (Prov. 18:17; Deut. 19:18).

A THINK TANK FOR THE SELF-GOVERNING CHRISTIAN

BY MARK R. RUSHDOONY



Branding is a buzzword used online, and it’s taken from the advertising industry to describe the *position* that a business or product holds in the mind of the marketplace. We’re all familiar with major brands, but the idea of “positioning” can affect persons, movements, politicians, and so on—even ministries.

In 1981, Chalcedon was listed in a major news magazine as the think tank for the then growing Religious Right. After that, the “position” this ministry held in the mind of the marketplace was that of a politically-driven organization bent on imposing Biblical law on an unwilling population. If you perform a simple Google search for Chalcedon, you’ll quickly see that that perception is still the predominant one.

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REGENERATION NOT REVOLUTION

One thing that I've learned is that you can't write enough articles or books to eliminate a false perception, and my father himself never bothered with such efforts either because he was not one to let his opponents set his agenda. He simply focused on advancing the mission of Christian Reconstruction.

However, Chalcedon does serve a purpose similar to that commonly held by think tanks with the difference being that we do not write position papers for bureaucrats nor create policies for politicians. That's because we do not serve the state but rather the self-governing Christian.

Our position papers are for God's true government in the earth: His people. If we have any policies it's that of the Kingdom of God and how it should be applied in family, school, work, charity, and more. My father summarized it this way:

The purpose of Chalcedon is to apply God's word to every area of life and thought and to summon the redeemed to God [and] to their responsibilities in Christ our King.²

Obviously, every area of life includes the civil government, but Christian Reconstruction is hardly desirous of ushering in a Christian utopia by a revolutionary seizing of political power. Quite the contrary. We have a long-term mission when it comes to bringing this world to Christ. Once again, my father states the matter succinctly:

Not revolution but regeneration, not coercion but conversion, is our way of changing the world and furthering the Kingdom of God. This is the heart of Christian reconstruction. The heart of Biblical law is that it makes us the basic government of society in and through our personal and family life, through our vocations, churches, and schools. In Biblical law, civil government is a very limited and minor sphere of rule and power.²

THE MISSION OF CHRISTIAN EDUCATION

Therefore, what is Chalcedon's position in the marketplace of ideas and institutions? It is to be a think tank for the self-governing Christian, which means our mission is Christian education in order to "summon the redeemed to God to their responsibilities in Christ our King."

I recently sent a letter to you about this very purpose and asked you to partner with Chalcedon in the great mission of Christian education by becoming a Chalcedon Underwriter. That letter was not intended for mere fundraising. It was about so much more. If this mission of Christian education is what's needed at this time, then our support of that mission becomes a duty more than a donation.

THE VITAL ROLE OF AN UNDERWRITER

In other words, without your regular financial support Chalcedon's efforts suffer because I am not able to create a predictable budget to accommodate our projects. This is why the role of an Underwriter is so vital to us. The Chalcedon Underwriter is one who commits to the monthly support of this ministry through their tax-deductible giving.

Would you prayerfully consider partnering with Chalcedon today as an Underwriter? We have three levels of support to choose from, and they all come with handsome benefits, although for you what's most important is supporting a ministry that best represents your beliefs.

Signing up as a Chalcedon Underwriter is easy. You can do it right away at our website by visiting <http://chalcedon.edu/give>. I look forward to hearing from you soon. 🙌

1. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), xi.
2. *Ibid.*, 281.

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