

# CHALCEDON Report

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*Faith for All of Life*

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# Can We Legislate Morality?

An oft-quoted statement has it that we can't legislate morality. We are told that it is useless and even wrong to enact certain kinds of legislation because they involve trying to make people moral by law, and this, it is insisted, is an impossibility. Whenever various groups try to effect reforms, they are met with the words, "You can't legislate morality."

Now it must be granted that there is a measure of truth to this statement. If people could be made moral by law, it would be a simple matter for the board of supervisors or for Congress to pass laws making all Americans moral. This would be salvation by law. Men and nations have often resorted to salvation by law, but the only consequence has been greater problems and social chaos.

## All Laws Are Moral

We can agree, therefore, that people cannot be *saved* by law, but it is one thing to try to *save* people by law, another to have moral legislation, that is, laws concerned with morality. The statement, "You can't legislate morality," is a dangerous half-truth and even a lie, because all legislation is concerned with morality. Every law on the statute books of every civil government is either an example of enacted morality or it is procedural thereto. Our laws are all moral laws, representing a system of morality. Laws against manslaughter and murder are moral laws; they echo the commandment, "Thou shalt not kill." Laws against theft are commandments against stealing. Slander and libel laws, perjury laws, enact the moral requirement,

"Thou shalt not bear false witness." Traffic laws are moral laws also: their purpose is to protect life and property; again, they reflect the Ten Commandments. Laws concerning police and court procedures have a moral purpose also, to further justice and to protect law and order. Every law on the statute books is concerned with morality or with the procedures for the enforcement of law, and all law is concerned with morality. We may disagree with the morality of a law, but we cannot deny the moral concern of law. Law is concerned with right and wrong; it punishes and restrains evil and protects the good, and this is exactly what morality is about. It is impossible to have law without having morality behind that law, because all law is simply enacted morality.

There are, however, different kinds of morality. Biblical morality is one thing, and Buddhist, Hindu, and Moslem morality are radically different moral systems. Some moral laws forbid the eating of meats as sinful, as for example, Hinduism, and others declare that the killing of unbelievers can be a virtue, as in Moslem morality. For Plato's morality, some acts of perversion were noble forms of love, whereas for the Bible the same acts are deserving of capital punishment.

## Law Is Enacted Morality

The point is this: all law is enacted morality and presupposes a moral system, a moral law, *and* all morality presupposes a religion as its foundation. Law rests on morality, and morality on religion. Whenever and wherever you

weaken the religious foundations of a country or people, you then weaken the morality also, and you take away the foundations of its law. The result is the progressive collapse of law and order, and the breakdown of society.

This is what we are experiencing today. Law and order are deteriorating because the religious foundations, the Biblical foundations, are being denied by the courts and by the people. Our American system of laws has rested on a Biblical foundation of law, on Biblical morality, and we are now denying that Biblical foundation for a humanistic one. From colonial days to the present, American law has represented Biblical faith and morality. Because it has been Biblical, our laws have not tried to *save* men by law, but they have sought to establish and maintain that system of law and order which is most conducive to godly service.

## Salvation by Law

Now, our increasingly humanistic laws, courts, and legislators are giving us a new morality. They tell us, as they strike down laws resting upon Biblical foundations, that morality cannot be legislated, but what they offer is not only legislated morality but *salvation by law*, and no Christian can accept this. Wherever we look now, whether with respect to poverty, education, civil rights, human rights, peace, and all things else, we see laws passed designed to *save* man. Supposedly, these laws are going to give us a society free of prejudice, ignorance, disease, poverty, crime, war, and all other things considered to

be evil. These legislative programs add up to one thing: *salvation* by law.

This brings us to the crucial difference between Biblical law and humanistic law. Laws grounded on the Bible do not attempt to save man or to usher in a brave new world, a great society, world peace, a poverty-free world, or any other such ideal. The purpose of Biblical law, and all laws grounded on a Biblical faith, is to punish and restrain evil, and to protect life and property, and to provide justice for all people. It is *not* the purpose of the state and its law to change or reform men: this is a spiritual matter and a task for religion. Man can be changed only by the grace of God through the ministry of His Word. Man cannot be changed by statist legislation; he cannot be legislated into a new character. The evil will or heart of man can be restrained by law, in that a man can be afraid of the consequences of disobedience. We all slow down a bit on the freeway when we see a patrol car, and we are always mindful of speed regulations. The fact of law and the strict enforcement of law are restraints upon man's sinful inclinations. But, while a man can be *restrained* by strict law and order, he cannot be *changed* by law; he cannot be saved by law. Man can only be saved by the grace of God through Jesus Christ.

Now humanistic law has a different purpose. Humanistic law aims at saving man and remaking society. For humanism, salvation is an act of state. It is civil government which regenerates man and society and brings man into a paradise on earth. As a result, for the humanist, social action is everything. Man must work to pass the right set of laws, because his salvation depends upon it. Any who oppose the humanist in his plan of salvation by law, salvation by acts of civil government, is by definition an evil man conspiring against the good of society. The majority of men in office today are intensely moral and religious men,

deeply concerned with saving men by law. From the Biblical perspective, from the Christian perspective, their program is immoral and ungodly, but these men are, from their humanistic perspective, not only men of great dedication but men of earnestly humanistic faith and morality.

As a result, our basic problem today is that we have two religions in conflict, humanism and Christianity, each with its own morality and the laws of that morality. When the humanist tells us therefore that "You can't legislate morality," what he actually means is that we must not legislate Biblical morality, because he means to have humanistic morality legislated. The Bible is religiously barred from the schools, because the schools have another established religion, humanism. The courts will not recognize Christianity as the common law foundation of American life and civil government because the courts have already established humanism as the religious foundation of American life. For humanism is a religion, even though it does not believe in God. It is not necessary for a religion to believe in God to be a religion; as a matter of fact, most of the world's religions are essentially humanistic and anti-theistic.

### Our New America

The new America taking shape around us is a very religious America, but its religion is humanism, not Christianity. It is a very morally minded America, but its ethics is the new morality, which, for Christianity, is simply the old sin. This new, revolutionary, humanistic America is also very missionary-minded. Humanism believes in salvation by works of law, and, as a result, we are trying, as a nation, to save the world by law. By vast appropriations of money and dedicated labor, we are trying to save all nations and races, all men from all problems, in the hopes

of creating a paradise on earth. We are trying to bring peace on earth and good will among men by acts of state and works of law, not by Jesus Christ. But St. Paul wrote, in Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law: for by the works of law shall no flesh be justified."

Law is good, proper, and essential in its place, but law can save no man, nor can law remake man and society. The basic function of law is *to restrain* (Rom. 13:1-4), not to regenerate, and when the function of law is changed from the restraint of evil to the regeneration and reformation of man and society, then law itself begins to break down, because an impossible burden is being placed upon it. Today, because too much is expected from law, we get fewer and fewer results from law, because law is put to improper uses. Only as we return to a Biblical foundation for law shall we again have a return to justice and order under law. "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1). **CR**

(Reprinted from *Law and Liberty* [Vallecito, CA: Ross House Books, 1984], 1-5)

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# Why We Confront Statism

Christians need to rethink the purpose and limits of civil government. Political activity by Christians is a legitimate course of action, but the most we can hope for from politics is a successful defense of liberty, not its furtherance. The basic form of Christian government is the self-government of the godly man. To the extent the state limits the liberty of people governed by God's law, it is an obstacle to their service in furthering the Kingdom of God.

Over the years, Chalcedon has published a great deal on the issue of the state. The writings of my father, Rousas John Rushdoony, regularly noted the claims of the modern state to the prerogatives which belong either to God or free men. Many people, over the years, have suggested that he returned to the issue too frequently, that it was an issue too remote to be of practical application to most Christians.

Meanwhile, our government has been constraining our liberties and redefining and redirecting the social order. Our schools long ago ceased to be "public" and became "government" schools, indoctrinating children into the social order it envisions. Judge Roy Moore's attempt to include the Ten Commandments on a monument (as just one of many sources of law) resulted in his ouster. Judges have arbitrarily created pseudo-constitutional arguments in favor of abortion, the adoption of children by homosexuals, and, of late, homosexual "marriage." The state is progressively excluding the Christian moral ethic from public life.

These are battles being fought against every manifestation of Christianity. As long as we view them as mere political issues to be countered by new legislation and legal challenges, we shall see defeat after defeat. Ultimately, the solution is to return the state to a constitutionally limited role and to deny it the role of defining and molding our culture.

## Christianity vs. Statism

The early church went through a succession of persecutions because it did not represent a legal religion. What many do not realize is that such a legal status was easily available to the church, but was repeatedly refused. Many individual martyrs were given the option of escaping a death sentence if they would submit to the Roman state by a simple declaration.

All the early Christians had to do was proclaim "Caesar is Lord," to replace their allegiance to God with the emperor. Sometimes, they were asked to offer incense to Caesar, symbolic of a prayer made to the emperor as a divinity. Most refused, recognizing that to regard Caesar as first lord was to denigrate the Lordship of Jesus Christ. The issue was "Who is Lord?"

Though no oath is forced now, the modern state presumes lordship and sovereignty in all areas as well. Our problem today is not forced, but rather passive obeisance to the claims of the modern state.

Before a Christian can properly view his role in society and its government,

he must see himself as a dual citizen. His first loyalty must be to his citizenship in the Kingdom of God and His Christ. He must see Jesus as Lord of lords and King of kings (both are references to authority and headship). He must see God's law as his first law, and he must determine to obey God before men. The modern state sees this as a threat. It is, in fact, a threat, not to the state in its legitimate roles of defense and justice, but to statism and its claims.

## The Sovereign State

The modern state and its courts have borrowed a religious term to describe their claims. The word "sovereignty" refers to ultimate lordship, and is a divine prerogative. Any claim to sovereignty by the state is a claim to divine lordship. Any statist claim to sovereignty will take offense with the Christian's duty to seek first the Kingdom of God.

Christian faith requires a limited role for all men and institutions because of its view of God and His prerogatives. If God is sovereign, the state is not. If God's law is supreme, none by man can be. The question is still "Who is lord?" Where the state claims sovereign power the Christian must object. When the state declares evil good and good evil, the Christian must respond in the name of His God and a higher law.

The state ought not to be a terror to good works, but to evil. The state which transcends its limits, however, does tend to become a terror to free men and their legitimate pursuits. Regardless of any specific crimes it might commit in its

exercise of power, statism should be considered an evil for the dampening effect it has on man and his society. The state freed from its limits will absorb the freedoms of its citizenry. Enslaved men are restricted in their ability to serve God. Because the dominion mandate requires us to serve God and subdue all things to him, we must preserve and expand liberty as the atmosphere in which our efforts to serve God can flourish.

### **The Limited State**

Chalcedon has long been the seedbed of Christian Reconstruction, which promotes this particular view of Christian responsibility. Its opponents think that Christian Reconstruction is a political strategy to impose a Biblical society. Men who are statist in their orientation assume we are as well. More precisely, Christian Reconstruction is a religious understanding of the Christian's social duty in the Kingdom of God. To the limited extent that Christian Reconstruction is political, its desired end is not the use of state power, but the severe limitation of state power to defense and justice.

Christian Reconstruction has a healthy contempt for statist power. It does not want to see the imposition of Christianity on an unwilling people but rather freedom from statist power.

The basic form of government is self-government, and man's first responsibility is to regulate his own conduct. Self-government in its fullest manifestation can only flourish where there is liberty. Free men will have many levels of government authority: family, church, school, vocation. The state is a necessary government but it is only one amongst many.

All levels of government are subject to abuse, of course. This is why none must be allowed to dominate other spheres of government. With limited spheres of authority abuse is limited.

Where there is one government, abuse is not only difficult to limit, it becomes institutionalized. It is the nature of statism to provide more and more power but less and less government. Because one institution cannot control all of society, control is frequently exerted on the easiest element of society to regulate, the law-abiding citizen.

### **The Function of the State**

The state has a legitimate role. Its purpose is to defend its citizenry against those within (criminal and civil justice) and without (defense) who seek to do them harm. However, in order for the state to assume the responsibility of its people's financial security, education, brotherhood, and the re-direction of society rather than its protection, the state must increasingly assume the role of a sovereign overlord. The role of a paternal state necessitates paternal authority.

When the state is a "minister," (or administrator) of God's justice its role will be limited. A Christian government would seldom intersect the lives of honest citizens. A statist government which regulates the activity of self-governing men is itself, however, an enemy to the liberty society should most desire to foster.

### **Church and State**

We are often presented with an objection that centers on the separation of church and state. Structurally, the two institutions should be separate, though that has never been a problem in the United States. However, religion cannot be divorced from matters of state. Law and justice rest on a moral ethic that is always religious. Even traffic laws are based on the moral insistence that there is no right to endanger the lives of others. There can be no legal justice without an enforced moral ethic to define it. These enforced moral codes are laws. Some religious ethic will be enforced as law by even the most limited state. This

is where the line is drawn in the sand. This is where the believer makes his stand. God's law is truth and it is just.

In reality, we do not have an issue of conflicting church and state. We have not had it at the state level in over two centuries, and we have never had it at the federal level. We have a multiplicity of Christian churches, not a single structural or organizational entity. On the whole, this is a healthy development; false unity in the church, as with the state, would create a false power center. We now have *churches*, many manifestations of the church of Jesus Christ, standing before the power of the state. A productive development would now be a multiplicity of governing centers and increased localism.

### **Sin and Statism**

Man apart from Jesus Christ will be mastered by sin. The Puritans' contribution to American government was their belief in man's depravity and their application of it to political theory. Give power to sinful men and men will sin with all their power. All human power must be therefore limited.

If we seek to make a godly government, we must seek to make it a limited government, one whose bounds are not self-defined. A godly social order will necessitate a decentralization of authority and a return to a conviction of the necessity of limited government for the maintenance of liberty.

No matter how much we advocate a limited government and liberty, the humanistic state and its loyal citizenry will always respond with a single objection, one area with which they seek to make the criteria of freedom — sex. Modern man can be regulated and taxed, his privacy and dignity compromised, and his every activity controlled. At last he dies, the government becomes his primary heir via estate taxes, and his family is left to file his final tax return lest a few

months of income go untaxed. Still, such men often believe they are free men living in a free land. Their primary objection to a Christian basis for law is, typically, its hostility to sexual license. Men who are free to fornicate and watch others do likewise often falsely believe they are free.

However, liberty does not mean the license to sin. It means men are free to live, enjoy the fruits of their labor, develop free institutions and associations, and be free of regulation and confiscatory taxation. For the Christian, freedom means the ability to serve God.

Statism of any form, including Western democratic statism, is a moral evil, because it replaces the state as a ministry of justice with the state as the regulator, and overlord of society.

### **Christians and Statism**

Why do churches not stand against the powerful modern state as an immoral institution? Often, the churches themselves teach and practice theological antinomianism, a rejection of God's law and its authority as transcendent. With law no longer transcendent, it becomes the sole prerogative of the state. After the Reformation, the cry of European Reformers was "The crown rights of King Jesus." Though Scripture is clear that Christ is the King of kings and Lord of lords, and that of His Kingdom there shall be no end, the idea of a king sounds very foreign to American ears. Living in the hollow remnants of a constitutional republic, we might profit by thinking in terms of the "legislative sovereignty," "executive privilege," or

"right of judicial review" of Jesus Christ.

Chalcedon's purpose over the years has been to apply the Faith to all areas of life and thought. Christians must apply the Faith to specific issues, such as education, family, and charity. We must also, however, think beyond our present generation and work toward a multi-generational advance of godly order. Negatively we must fight defensive battles against evil. Positively we must rethink our social, political, economic, and religious assumptions and institutions. One of the areas we must rethink and reconfigure is our dependence on and comfort in modern statism. **CR**

Rev. Mark R. Rushdoony is president of Chalcedon and Ross House Books. He is also editor-in-chief of the *Chalcedon Report* and Chalcedon's other publications.

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# Of Liberty and License

Greg Uttinger



The flesh is our corrupted, sinful nature we have inherited from our first father, Adam. Because it is at odds with God and His law, it is at odds with itself. The flesh pursues license; it finds bondage. This is true in the unbeliever; it is also true in the Christian.

## The Flesh and License

The flesh wants license to do as it pleases. Because of this, the Christian who has not come to grips with his own depravity may misunderstand the full force of God's law. He may think that he has kept it better than he really has.

Remember the rich young ruler who came to Christ (Mk. 10:17ff.). He really thought he had kept God's commandments, and was ready for something higher or deeper. Actually, his external conformity to some of God's commandments masked a covetousness and an idolatry that separated him from the Kingdom of God. The young man's mistake is one we can easily make, especially if we read selectively from God's Word — or worse, read selectively from theologians who write about God's Word.

God's law says, "Thou shalt not steal," and we smile. Paul says "don't steal" means we should work hard and save so that we can give to those in need. We nod carefully. Then James blasts the rich for letting their clothes and treasures lie around unused, moth-eaten and rusted, and we begin to get nervous. How many shoes do we have in the closet? How many extra storage units have we rented?

Again, the Psalmist says, "The earth is the LORD's," and Paul says that no thing is unclean in itself. Very good. We aren't Gnostics; we embrace the good creation. We revel in our Christian liberty. But then Paul warns us about addiction and obsession. He says he won't be brought under the power of any created thing, however harmless it may be in itself. We're still pretty comfortable. Of course, we're not addicted.

But the Holy Spirit won't leave it there. He tells us not to lead a weaker Christian into sin, not even sin against his conscience. He tells us to redeem time rather than waste it. He tells us to be careful about our companions and our communications. He tells us not to make provision for the flesh.

This last warning is especially disturbing. What exactly makes provision for the flesh? That depends. One man's friends may strengthen his faith; another's may weaken it. One man may use books to further his service for Christ; another may use them to avoid responsibility. One man may use wine to celebrate God's grace; another may use it to escape godly inhibitions.

We each bear the image of God differently, and are each vulnerable to different sorts of temptations. What may be a thing indifferent to one man may be a great stumbling block to another. And if we are not savagely honest with ourselves, we may easily embrace provision for the flesh by arguing that we're not breaking any laws; that the things we're using are good in themselves; that at least we're not Gnostics. It is very easy to turn the grace of God into licentiousness.

## The Flesh and Legalism

Because of this danger, the Christian moved by the flesh is often quick to embrace man-made rules. Within the American church, the rules vary by denomination and geographical region. Here it's no make-up; there it's no syncopated beat. The rules differ by theological subculture as well. Pick a banner — child training, education, courtship, marriage and family, counseling, whatever — and you will find someone making up rules in the name of Christ.

These rules are, in part, a concession to self-righteousness. Man-made rules are easier to keep than God's law. But there is also an underlying fear of the responsibility involved. God's law leaves us with too many decisions, too many hard calls. How much is too much? How close is too close? How involved is too involved? The answers may be difficult. It's easier and safer to accept a set of rules that will sort it all out for us. That way we never have to face the real force of God's holy law or the depths of our own depravity.

Man-made rules also have this failing: they have no spiritual power. They play to the flesh, not to the Spirit of God. They clean the outside of the cup, but leave the inside untouched. Surround a man with a barricade of man-made rules and you may keep him from certain external temptations. You will, however, leave him completely vulnerable to the temptations and deceptions of his own heart. Man-made rules will not save us from sins. If we trust in the flesh, we will reap what we have sown: adultery, fornication,

*continued on page 28*

# Practical Postmillennialism.

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## **Thine is the Kingdom: A Study of the Postmillennial Hope**

Edited by Kenneth L. Gentry, Jr. Israel's misunderstanding of Eschatology eventually destroyed her by leading her to reject the Messiah and the coming of the Kingdom of Heaven. Likewise, false eschatological speculation is destroying the church today, by leading her to neglect her Christian calling and to set forth false expectations. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis of key Scripture passages, theological reflection on important doctrinal issues, and practical application for faithful Christian living.

*Thine is the Kingdom* lays the scriptural foundation for a Biblically-based, hope-filled postmillennial eschatology, while showing what it means to be postmillennial in the real world. The book is both an introduction to and defense of the eschatology of victory. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the faith Benjamin B. Warfield and J.A. Alexander. This work should prove immensely helpful for understanding and defending the postmillennial hope. It should also enliven our prayer to God as we faithfully pray: "Thy kingdom come, thy will be done on earth as it is in heaven. . . . thine is the kingdom and the power and the glory forever. Amen."



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# The Law of Christ and of God

Kenneth L. Gentry, Jr., Th.D.



The Chalcedon Foundation endorses the whole of God's Word for the whole of life, hence the motto: *Faith for All of Life*. This affirms all the Word of God, all sixty-six books, including God's law enunciated in the Mosaic writings. Not all evangelicals accept the principle of the whole Word for the whole life. However, some of their most important objectives are based on misreadings of statements in the New Testament.

Two such statements are found in 1 Corinthians 9. Paul is testifying to his Christian liberty and evangelistic mission: "To the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, though not being myself under the law, that I might win those who are under the law" (v. 20). He continues, "[T]o those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law" (v. 21). These statements seem to be a formidable objection against the new covenant appeal to God's law. How shall we respond? By stating Paul's specific point: Paul denies he is obliged the *ceremonial* aspects of the law, which is different than the law as a system of *ethical obligations*.

## The Broader Context

Paul is engaged in a debate regarding *Jewish* sensitivities; that is, the problem of eating meat offered to idols (1 Cor. 8-10). The focus of the debate over foods is narrowly Jewish.

Eating an idol's meat before a Jew or Jewish Christian causes needless

offense. This would pose no problem for Gentile Christians. The Jerusalem Council merely urges Gentiles graciously (not legalistically) to forgo meat offered to idols solely for the sake of the Jewish Christians:

*Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath. (Ac. 15:19-21)*

Paul concludes his whole three-chapter debate (1 Cor. 8-10): "Whether, then, you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God."

The larger context concerns narrowly Jewish sensitivities and the controversy arising from that, not the law as an ethical standard.

## The Immediate Context

The *immediate contextual setting* of Paul's statement suggests he is dealing with "the law" as that which *separates the Jewish race from the Gentiles* ("[T]o the Jews I become as a Jew.").

This idea of "becoming a Jew" indicates *ceremonial distinctives* rather than moral ones. No one "becomes a Jew" by not killing, not committing adultery, or not coveting but by undergoing ceremonies which marked the Jews off from the Gentiles (circumcision, food laws, etc.). For instance, if a non-Jew wants to partake of the Passover, he must be circumcised first so that he will become a Jew: "But if a stranger sojourns with you, and celebrates the Passover to the Lord,

let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land" (Ex.12:48).

Paul has Timothy circumcised so that they might associate with ceremonially observant Jews, to preach the gospel to them: "A certain disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.... Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek" (Ac. 16:1, 3).

Paul can easily demonstrate his Jewishness: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God, just as you all are today" (Ac. 22:3). "Circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee" (Phil. 3:5).

In fact, Paul can distinguish the law from its ceremonial aspects. In 1 Corinthians, he distinguishes "the commandments of God" from circumcision (even though that was, in fact, a commandment of God): "Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God." This is further evidence for "the law" meaning the ceremonial features of the law.

## Paul's Affirmation Elsewhere

Although here in 1 Corinthians 9:20 Paul seems to *deny* the law, elsewhere he vigorously *affirms* it. He must have different conceptions of "the law" in mind, which we call *ceremonial* and the

moral aspects of the law.

Paul affirms the law as an ongoing obligation among those of faith: "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the law" (Rom. 3:31). Surely "the law" established in Romans 3 is not the law *dis-established* in 1 Corinthians 9.

The moral elements of the law are expressly affirmed in Romans 7:12: "The law is holy, and the commandment is holy and righteous and good." How could he disavow his obligation to that which is "holy, righteous, and good"?

Even the judicial elements and function of the law are endorsed by the Apostle to the Gentiles: "But we know that the law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted" (1 Tim. 1:8-11).

### The Jew/Gentile Controversy

In the New Testament the controversy between Jew and Gentile always revolves around the ceremonial law. The *ceremonial* law causes the conflict, not the moral or judicial law. Numerous references testify to this, including:

- Acts 10:28: "And he said to them, 'You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.'" This passage clearly speaks to the food laws, as Peter's vision of the sheet with unclean foods indicates.

- Acts 15:1 (cp. v. 5): "And some men came down from Judea and began teaching the brethren, 'Unless you are

circumcised according to the custom of Moses, you cannot be saved.'" The first major controversy between Jew and Gentile, within developing Christianity, is over the *ceremonial* matter of circumcision.

- Acts 21:21: "They have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs." "Forsaking Moses" (the lawgiver) is associated with not performing ceremonial rituals (*e.g.*, circumcision).

- Romans 2:27-3:1: "And will not he who is physically uncircumcised, if he keeps the law, will he not judge you who though having the letter of the law and circumcision are a transgressor of the law? For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. Then what advantage has the Jew? Or what is the benefit of circumcision?" Paul *discounts* the value of ceremonial circumcision over against "keeping the law" in its moral strictures.

### Conclusion

Clearly, then, Paul's denying his obligation to "the law" is a disavowal of ceremonial features of the law. All of those have been fulfilled in Christ. For instance, Paul says we are "circumcised" when we are baptized (Col. 1:11-12). Ironically, in the very text where Paul fleshes out the doctrine of Christian liberty, he establishes the **law** of God *in the context of our liberty*.

Dr. Gentry is the author of thirteen books and a contributor to eight others, from publishers such as Zondervan, Baker, Kregel, P & R, and American Vision. He is the editor of a new title from Chalcedon: *Thine Is the Kingdom: A Summary of the Postmillennial Hope*. He has spoken at conferences and on radio across the nation and runs a website for Reformed educational



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# Law and Liberty: Its Application to the Arts

Ian Hodge



**L**aw and liberty are two words that impress on the mind in a particular way. It is important to think of “law and liberty” together, rather than “law or liberty,” as if they are opposed. The idea of liberty without law is man’s dream since Eden, whereas the Bible provides God’s law as the foundation for liberty. Hence, law and liberty.

## Law and Music

Music, when it was under the auspices of the church in the West, developed rules that we still teach students today. This is an application of the idea of law and liberty. When a society is governed by God’s rules, it applies the same principle to other areas of life.

Thus in the West we had church or Christian music. The rules included the idea that pornography was just as wrong in music as it was in print. Musicians have always known how to express sexuality in music, but the idea was anathema to those governed by Biblical faith, and the rules of music expressed this faith. The result was music that had many voices blended together to make a unified and satisfying composition.

In this music the four major elements blended together in unique ways. Melody and harmony mixed with rhythm and tone color in creative ways that demanded more and more from both composer and performer. Even the solo compositions of J.S. Bach, for violin or cello, had implied harmonies and overtones that made the music pleasant to listen to and a challenge to perform.

## Lawlessness and Music

For the past couple of hundred years or more, composers and musicians have been trying to abandon rules in music. The resulting abstractionism creates a cacophony of sound that is neither pleasant to listen to nor comprehensible. Melody and harmony are replaced with an over-emphasis on rhythm and dissonance.

Percy Grainger, an Australian pianist who made the grade in the golden age of pianists (approx 1880-1950) said that “practical-minded people welcome any type of music that will encourage themselves and others to dance rather than to dream, to act rather than to think.” “Rhythm,” he said, “is a great energizer, a great slave-driver.”<sup>1</sup>

It is not surprising, then, to find that when Christianity has had a greater influence on music, melody and harmony — those elements of music that encourage dreaming and thinking — were the important aspects of music. Rhythm was always present, but it was subordinated to the melody. Dissonance, too, had its place, but it always resolved itself in chords that indicated beauty rather than ugliness. After all, while God’s world presently has its ugly side, the end result is a new world and new world order where peace and harmony reign.

The rules of music, while not listed in the Bible, are just as real and just as important. It was Richard Wagner who deliberately attempted to subvert the older Christian world with his music, making it highly sexual in content. He

did this by moving away from the diatonic scale to a chromatic one where the music moves from key to key with no resolution. (Diatonic scales are our major and minor scales made up of tones and semitones, whereas a chromatic scale is one entirely of semitones.) Older music had a fixed key, a point of starting and ending, and the emotional content of the music was satisfied in the long run by returning to the original key.

## Churches and Strip Club Music

The rules of music were governed, in the long run, by the ethical standards of the Bible, the Ten Commandments. Just as the Bible confines sexuality to the family and the bedroom, so too the church at one time discouraged a highly sexualized music style. This meant a subordination of rhythm to melody and harmony, rather than making rhythm the strongest of the musical elements.

This point is not lost today on film composers whose music must match the visual images. The kind of music used for strip clubs is increasingly the kind of music we can hear in our churches, and if we would just take away the Christian lyrics and let the music speak for itself, we might better understand the issues today in church music. These issues revolve around the way the elements of music are combined in composition and make what we call rock music, or whether the older style of composition, (e.g., J.S. Bach’s *St. Matthew Passion*) is more reflective of a Christian approach to music. The hymns of the 18th and 19th century are written in the older

*continued on page 28*

# The Freedom of Obedience

*Christopher B. Strevell*



**P**salm 119:45 reads, “And I will walk at liberty: for I seek your precepts.” The meaning of the inspired poet could not be clearer.

Liberty is the fruit of obedience to God. David writes as a member of the covenant community of Israel. He knew that sin enslaves the soul to evil, produces spiritual impotence, and inevitably results in slavery to the state. On the other hand, God’s law shows the redeemed man the path of liberty in joyful service to God.

Today’s church may find it difficult to identify with David’s pious sentiment. For too long the dominating ethical perspective has viewed liberty apart from God’s law. In place of God’s law, various “paths to freedom” are suggested: love, the Holy Spirit, personal feeling.

## **The Only Standard for Freedom**

Apart from the law of God, each of these lacks an objective standard for defining, implementing, and evaluating freedom. They produce personal subjectivism and relocate the moral fulcrum to the individual. The present moral state of the church and the corresponding decline of civic faith, virtue, and liberty in the West testify eloquently to the sterility of all such definitions of “freedom.” True freedom must have an objective, universal foundation that transcends individuals, their circumstances, and their experiences.

That standard is the law of God — God’s revealed will, set down in the inspired Old and New Testaments.

God’s law is a written exposition of His character. It reveals His holiness and justice, His goodness and truth, His covenant and faithfulness. Even before the entrance of sin into the world, man was ruled by the law of God. The law was written upon his heart, and God spoke to him.

Law is our environment. We belong to our Creator and owe to Him whatever service, worship, and obedience He is pleased to require of us. The idea that law is antithetical to the creature’s freedom is a complete misreading of man’s existence and purpose as created by God, subject to Him, and dependent upon Him for life and blessedness.

Sin has changed man’s relation to the law. God’s law pronounces a curse upon him for his lawbreaking. For man to be restored to fellowship with God, the death sentence upon him must somehow be removed. His position with respect to the law must be radically changed, for while God is merciful, He cannot leave the guilty unpunished without violating His righteous character.

Jesus Christ alone restores man to liberty. He does this in two ways. First, in our flesh He obeyed the law of God perfectly as man should have done. Paul teaches in Romans 5 that by virtue of Christ’s obedience the man who believes in Him is declared righteous before the eyes of the law.

Second, He suffered for His sheep the penalty that their lawbreaking demands. By paying their penalty, He freed them from the curse of the law. This does not mean, as commonly thought, that the law itself is the curse. Rather, the curse envisioned is the curse

pronounced by the law upon all who violate it. He removed this curse by becoming a curse for His people. In Him alone, therefore, is man restored to a right relationship to the law. In Jesus, the curse of the law is satisfied, and the righteousness demanded by the law as a condition of fellowship with the holy God is graciously provided.

## **Slaves of Righteousness**

Having been made free from the curse of the law, the redeemed man is made a “slave of righteousness” (Rom. 6:18). This vital aspect of the gospel is missing from many presentations today. Freed from the dominion of sin, man is freed unto righteousness, which means to live in glad and joyful obedience to God’s law. Paul can term this “slavery.” He speaks of himself as the slave of Jesus Christ. Slavery to God and His law is the liberty of the creature.

This point requires great clarity. The redeemed man’s obedience is produced in him by the grace of God and the renewing work of the Holy Spirit. Jesus does not free us from the curse of the law only to bring us back under the curse by leaving it to us to stay in the covenant by our own strength. The union between the believer and Jesus Christ gains for him justifying righteousness, by virtue of which he is no longer under condemnation, and also produces within him fruits of righteousness.

Our definitive freedom in Christ results in progressive freedom in life as we are sanctified. These two works of God in the soul of man are distinct, but inseparable. All whom God definitively justifies He progressively sanctifies and

eventually glorifies.

The liberty the believer enjoys by virtue of union with Jesus Christ in His saving work is progressively enjoyed as he continues in Christ's Word. He will then know the truth, love the truth, and obey the truth. The result is moral freedom.

The standard of this freedom is the Word of Christ, which is the Scriptures of the Old and New Testament. It must be insisted upon that the believer cannot enjoy true freedom unless he fulfills the purpose of his re-creation in Jesus Christ — good works (Eph. 2:10). This freedom will progressively manifest itself in a changed life marked by joyful obedience to God and loving service to man.

### **The Only Foundation for Civil Liberty**

The spiritual liberty of the believer, received through justification and enjoyed progressively through sanctification, is also the foundation of civil liberty. This connection is rarely mentioned.

It is commonly thought that civil freedom can be legislated through constitutions and guaranteed through free markets. It is equated with freedom from excessive government regulation and defined as the right to do whatever one pleases provided it does not harm others.

This is humanistic slavery, not liberty. It lacks foundation, objectivity, and universal authority. There can be no true civil liberty unless the majority of a nation's citizens have been delivered from the bondage of sin and all its devastating consequences. A Biblical application of the doctrine of redemption must insist that self-government in union with Jesus Christ, empowered by His resurrection life in the soul of the believer, is the source of all true civil liberty.

The hope of a return to true civil liberty in the West must be preceded by a return to a full understanding of the liberty of the redeemed man in Jesus Christ. Without this, none of our elections, lawsuits, publicity campaigns, or proclamations will accomplish anything.

Freed from the curse of the law brought upon him by his sin, man is freed unto Spirit-wrought obedience to God by virtue of his union with Jesus Christ. As he continues in Christ's word, he shall be free indeed. As long, however, as many in the church maintain a radical misunderstanding of the relationship between law and grace, endorse mystical standards of piety, and refuse to uphold God's law as the source of liberty for men and nations, spiritual impotence will characterize much of the church, and rising statism will continue to erode our civil liberties. **CR**

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# Home Education and Future Christian Leadership

Samuel L. Blumenfeld



I don't think that any true, believing Christian in America would doubt that atheists, communists, and liberals are involved in a crusade

to reduce Christianity to a non-entity, with all of our governmental institutions thoroughly cleansed of Christian presence and influence. Among them are many members of the judiciary, the psychiatric establishment, and leaders in government education.

What are we to do about it?

The homeschooling movement will be a major part of the solution.

## The Fruit of One Evil Woman

The public schools, as we know, expelled Jesus Christ from their buildings in 1963 when they banned school prayer. The case against prayer in school was brought before the Supreme Court by a blasphemous communist woman, Madalyn Murray O'Hair, on behalf of her junior high school son. William J. Murray, however, has since become an active Christian, and has said of his mother, "She was an evil person who led many to hell." And so one evil communist woman was able to convince the U.S. Supreme Court to eliminate a simple prayer from the lives of millions of children who desperately needed it.

As a result of that anti-Christian decision, we find that even the celebration of Christmas has been changed to that of a pagan solstice, a worship of the sun and the beginning of longer days. The length to which the public schools have

gone to expunge any religious meaning from the Christmas holiday borders on paranoia and dementia. Some schools forbid the singing of any carols that have any religious content. This heathen nonsense is accepted by many parents as a sign of secular progress.

## The Fruit of One Lying Woman

We know that abortion on demand was imposed on this country in 1973 by a Supreme Court that listened to and agreed with the arguments of a woman who now admits that her case was a fraud, and who has since become a pro-life Christian and has asked God for forgiveness. She is Norma McCorvey, the "Roe" in *Roe v. Wade*, who lied that she had been gang-raped. Yet the court will not reverse its decision, because *Roe v. Wade* is established law. Lest we forget, it was a Supreme Court's decision in 1857 that ruled that human slaves were property — the famous *Dred Scott* decision that led to the Civil War.

I don't think that any of us could have predicted or thought it possible that one atheist, communist mother could be responsible for depriving millions of children of their spiritual heritage or that a lying young woman could be responsible for the murder of millions of unborn infants. Unfortunately, we have had judges who were not Christians and who were ready and able to advance the leftist agenda. And who appointed these judges? Presidents of the United States who either didn't know what they were doing, or were working with the leftist cabal.

## A Majority of One

The latest moves against Christian presence and morality — the removal of the Ten Commandments from the Alabama Judicial Building, and the U. S. Supreme Court's legalization of sodomy — have shocked Christians and left us wondering what next will be done to reduce Christianity to total public oblivion and impotence. The Massachusetts Supreme Court has ruled, 4-3, that preventing homosexuals from marrying is an unconstitutional deprivation of equal rights and is therefore discriminatory. And so, by a majority of one, gay marriage will become legal, refuting thousands of years of human custom and religious sanction.

But we all realize that we cannot sit back and let the leftist atheists continue their rampage against Biblical religion. We cannot sit back and let these miscreants steal this nation and create a pagan America.

## What Can Christians Do?

So what do we do about it? First, we have to admit that the anti-Christian, secular humanist movement has taken years to get to where it is today. Second, we have to realize that their leadership has been drawn from the 1960s radicals now in power. Replacing them with Christian leaders will not be easy, but it must be done if we are to restore America to what the Founding Fathers gave us, a nation under God, humbly thankful for God's great blessings, and determined to live in accordance with God's Word.

*continued on page 29*



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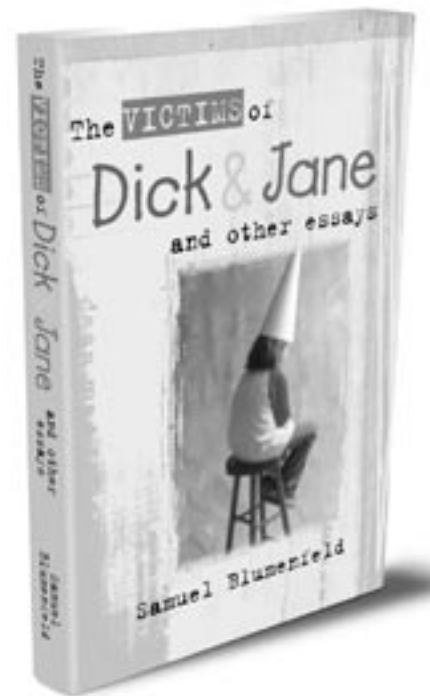
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# Frederick Nymeyer: A Pioneer of Christian Libertarianism

Timothy D. Terrell



Is it possible to operate a profitable business and still be a good Christian?

In the 1950s and 1960s, the Christian socialist agenda made rapid progress, building on foundations laid by theologians such as Karl Barth. Church leaders and Christian college faculties argued with greater audacity that free markets were immoral. Christian businessmen were being told from the pulpit that they were lacking in “brotherly love” if they sought a profit or charged a price freely agreed upon by the buyer. Morally enlightened government officials would of course be compelled to correct the heartless with appropriate price, wage, and product quality regulation.

Into this milieu stepped Frederick Nymeyer, who would be a burr under the saddle of Christian socialists for more than 20 years. Nymeyer was a successful Chicago entrepreneur with an intense interest in linking economics with the law of God. He was unusual among businessmen in the extraordinary amount of time he devoted to thinking and writing about how the Bible related to his work and to society. And his intellectual labors were desperately needed.

Before his death in the 1980s, Nymeyer devoted much of his effort to combating socialistic ideas in his own Protestant denomination, the Christian Reformed Church. As a man concerned with the practical application of Biblical principles to economics and business, Nymeyer is a model for Christian businessmen today.

Nymeyer worked for many years for the meat packer Armour, after which he became a successful management consultant. While he advanced professionally, Nymeyer spent many of his off hours reading works by great free market economists, such as Eugen von Böhm-Bawerk and Ludwig von Mises. Then he began writing, and for decades he produced thoughtful essays on economics, business ethics, and Christian theology. In 1952, Nymeyer founded Libertarian Press, which exists today and still publishes great books that advocate a free market economy.

## Nymeyer’s Minimal Religion

A key part of Nymeyer’s thought on economic issues was the distinction between two ethical systems Nymeyer saw in the church in his time: 1) a system based on Mosaic law and the New Testament exposition of that law, and 2) a system based on a broad interpretation of “loving one’s neighbor.” Nymeyer favored the first, which he called “minimal religion.” It may seem that “minimal religion” is not something a good Christian should favor. But Nymeyer was really getting at the idea of Christian liberty — if an action is not forbidden by a Biblical command, it is permitted.

This Mosaic system required that an individual’s actions toward other people conform to Biblical laws summarized in the Ten Commandments. Nymeyer contended that the Biblical commands regarding our relationships to others amounted to “negatives”: *not* coercing, *not* stealing from, and *not* defrauding others. As understood by Nymeyer, the

Mosaic system has much in common with libertarianism.

Nymeyer believed that the market system, complete with bargaining in one’s own interest, would produce great good for society. Of course, Nymeyer would be denounced by many modern Christians for daring to suggest that self-interest had a place in the Christian life. But it was obvious to him that people do care for their own bodies by clothing themselves, eating, drinking, and doing other things in the pursuit of personal provision and comfort — and that they seek similar provision for their families and their friends.

To Nymeyer, there was nothing at all immoral about this pursuit, provided that people did not break the law of God in the process. Christian charity and evangelism were basic duties, he said, but these requirements do not imply a suppression of everything that smacks of self-interest.

The Mosaic system allows a person to pursue self-interest, as long as one does not injure his neighbor “by violence, adultery, theft, falsehood, or covetousness.”<sup>1</sup> The sixth commandment, “You shall not murder,” thus summarized a broader command, which might be stated, “You shall not coerce.”

To Nymeyer, it made no difference if the coercion was carried out by the state.

[C]oercion may be legalized by the acts of a legislature or a judge, but the mere fact that it is *public* coercion does not exonerate such acts from the prohibition of employing compulsion against another.<sup>2</sup>



If the sixth commandment can be extended to forbid all coercion, Nymeyer said, it gives us the basic principle of liberty:

When the ancient law of Moses with stark simplicity legislates against murder, violence, and coercion it not only has the merit of prohibiting those evils, but it has the magnificent positive virtue of legislating freedom.<sup>3</sup>

Christian love, to Nymeyer, simply requires that we refrain from doing harm, that we show “forbearance and forgiveness,” that we exercise charity, and that we proclaim the gospel.<sup>4</sup>

### Agape Ethics

The second system, which Nymeyer called “sanctimony,” or “agape ethics,” required an extension of an individual’s agape (“brotherly” or “neighborly”) love to the rest of mankind. Nymeyer did not oppose brotherly love, but argued that it could not be a foundation for society because we simply do not have enough knowledge about the specific wants and needs of others (especially those outside one’s circle of family and friends) to fully minister to them

For example, if I have a bicycle, how am I to know whether another individual might desire it and be able to make better use of it than I? Even if I am only motivated by a desire for the good of my neighbors, I have no way of knowing what the best use of the bicycle is. That is, unless I resort to a price system in which those people with better potential uses for the bicycle offer higher dollar amounts for it. Prices are indispensable in answering questions about how to allocate goods and services.

Those who want to get rid of the price system and depend upon using our own personal assessments of the needs of our neighbors face an insurmountable knowledge problem. Of course, it is common for a few people to imagine themselves having the divine wisdom

to overcome this problem. Worse, they act upon their delusions by seeking power to re-allocate goods and services as they see fit. Nymeyer saw this clearly, and pointed out that the agape system would inevitably lead to interventionism and socialism.

### Nymeyer’s Legacy

Most of Nymeyer’s writings appeared in a journal he published from 1955 through 1960. This journal, which first went by the name *Progressive Calvinism* and in 1959 became *First Principles in Morality and Economics*, is almost entirely composed of essays by Nymeyer himself. Several years after *First Principles* ceased publication, Nymeyer’s own Libertarian Press published his book *Minimal Religion*. This book continued the themes from the journal but added a lengthy section on theology. In the early 1970s, Libertarian Press also published a newsletter called *Social Action, Hundred Nineteen* (from Psalm 119), in which Nymeyer continued his battle against church-sanctioned socialism.

Rousas J. Rushdoony, the founder of Chalcedon, took notice of Nymeyer’s writing in the 1980s and personally requested multiple copies of his books for the Chalcedon library and for distribution. Even though Rushdoony did not always agree with Nymeyer, he appreciated Nymeyer’s basic respect for the Mosaic law as a law with modern relevance — a law of liberty. And for this businessman’s attention to the *practical* applications of the law of God, Nymeyer merits our admiration today. **CR**

Timothy Terrell teaches economics at a small college in South Carolina. He is also director of the Center for Biblical Law and Economics, at <http://www.christ-college.edu/html/cble/>. Those who would like to share their knowledge about Frederick Nymeyer are urged to contact Dr. Terrell ([terrelld@marketwork.com](mailto:terrelld@marketwork.com)) to assist him in his ongoing research.

1. Frederick Nymeyer, “Two Different and Irreconcilable Religions,” *Progressive Calvinism*, Vol. 3, No. 5 (May 1957), 150.

2. Frederick Nymeyer, “The Relationship Between Freedom, Utilitarianism, and the Mosaic Law,” *First Principles in Religion and Economics*, Vol. 5, No. 7 (July 1959), 193, 194.

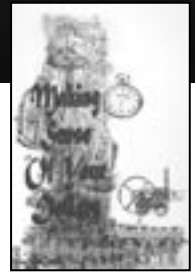
3. *Ibid.*

4. Frederick Nymeyer, “Is the Economic Order Properly Based on Neighborly Love?,” *Progressive Calvinism*, Vol. 3 No. 1 (January 1957), 6. See also “‘Love’ in Christian Economics Should Not Be Used to Designate a Sentiment,” *First Principles in Religion and Economics*, Vol. 5, No. 11 (November 1959), 345.



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# Rushdoony's Greatest Statement

James P. West



It is a bold move to highlight a sentence by a famous theologian and to claim that this one statement summarizes what that theologian represents. Nevertheless, I have often said that Rousas J. Rushdoony made his greatest statement during an interview by the *Fire on the Mountain* newsletter in December of 1989, in which he said that *the meaning of the atonement was that the law of God was violated by man*. A portion of the interview follows:

The meaning of the atonement was that the law of God was violated by man. Man could not make restitution for what he did. Therefore Jesus Christ, very God of very God and very man of very man, had to make atonement. Only so could the law of God be satisfied. This means that God's law was very important.

... Take away the atonement and its centrality and you take away the law of God and you take away the purpose of the law in society. You take away the backbone of society and you have a jellyfish culture. Which is what we have today. What we have is a vague approbation of the atonement — without any relationship as to what that means to a society.

We have to restore the meaning of the atonement to restore the meaning of the law in our society so that we can save our culture from becoming a jellyfish culture in which there are no standards, no backbones, and everything goes.

*The meaning of the atonement was that the law of God was violated by man.* Notice: Rushdoony does not glorify God's law to the exclusion of Christ's blood. Instead, he magnifies God's law

so that he can uphold the atonement. The cross proves that the law of God is sacred. True redemptive preaching must therefore focus upon the cross as a judicial transaction in which God's righteous law is vindicated.

Sin is defined in the Bible as lawlessness (1 Jn. 3:4). If sin is desecrating God's law, and if sinners are under condemnation because of their lawlessness, then God's law is inviolable — “that which cannot be broken.”

Understanding the link between atonement and the law enables us to apply God's law to our culture.

## Preaching the Law in the Atonement

When I was first converted, my pastor was discussing Peter's sermon in Acts 2 when he asked me: “Why didn't Peter preach the gospel on the day of Pentecost?” At the time I had no answer. He seemed to think that if John 3:16 (“For God so loved the world, that He gave His only begotten Son...”) was not there, then the gospel was absent. Years later, I have a definitive answer for him.

My answer will magnify the judicial features of Peter's sermon. Peter preached that the Jews betrayed Christ by their own “lawless hands” (Acts 2: 23). The Greek word for “lawless” is *anomos*, meaning “without law.” So, the explanation for Christ's death is linked to a violation of God's law. Peter presupposes a violation of the Sixth Commandment when he makes the accusation that the Jews had “killed the Prince of life...” (Acts 3:15). They compounded their sin by requesting the release of a law-breaker (Barabbas) instead of Him who perfectly kept God's law (Acts 3:14).

But how does their homicide relate to the gospel atonement? The 3,000 converts on the Day of Pentecost were convicted of Deicide (*i.e.*, putting Christ to death). Their need for forgiveness stemmed from their law-breaking. For Christ to save them justly, He needed to carry the guilt of their lawlessness. As Paul said: Christ *became* sin for us (2 Cor. 5:21). This means that He became *murder* for us, yet without becoming a sinner Himself. The exaggerated language of the Puritan Thomas Brooks explains: “Christ was the greatest of sinners in terms of reputation and *imputation*.”

Translating the language of imputation into the language of law, we assert that Christ became *blasphemy, murder, sacrilege, covetousness*, etc., for us. In short, every infraction of God's holy law committed by the 3,000 Pentecostal converts was fully atoned for. Christ became *lawlessness* for them (and for us!).

The words of the 19<sup>th</sup> century Scottish Presbyterian James Buchanan ties God's law to Christ's atonement. He wrote:

The law points the eye of the convinced sinner to the cross; but the cross throws in upon his conscience a flood of light which *sheds a reflex luster on the law*. We believe that the Gospel of Christ, and especially the doctrine of the cross of Christ, is the most powerful instrument for impressing the conscience of the sinner, and for turning his convictions into genuine contrition of heart. And this is because the Gospel, and especially the doctrine of the cross, contains in it the spirit and essence of the law; it recognizes and proceeds upon the moral principles of God's government; and it affords a new and most impressive

*continued on page 29*

# Galatians and the Spirit: How Love Fulfills the Law

Stephen R. Turley



A well-known Christian journalist recently commented that the supporters of the Ten Commandments monument in Alabama forgot the book of Galatians. Didn't they realize that anyone who wants to be under the law is under a curse?

Galatians is often referred to as Paul's "Emancipation Declaration" from God's law. However, what if the law *itself* was not the problem? What if the law actually expressed a freedom to minister to others' needs while trusting in the Lord for our own needs? Paul would then be celebrating a new liberty that *enabled* God's people to *fulfill* the law in love. Could Galatians actually be Paul's "Emancipation Declaration" to God's law?

## The Messianic Age

The law coupled *with* the Spirit, not apart from it, is the chief characteristic of the Messianic Age.

Paul begins his letter announcing to the Galatians that the Age of the Messiah has rescued them from the "present evil age."<sup>1</sup> "Now that faith has come," they were liberated from the "curse of the law." They were no longer "children" enslaved "under the elemental things of the world," "under guardians and managers." The gift of the Spirit promised to Abraham has made Gentiles "sons of Abraham" along with the Jews.<sup>2</sup> Paul finishes the letter celebrating the "new creation" where Jew and Gentile alike worship the one God of heaven and earth, freed to "fulfill the law in love."<sup>3</sup>

But there is a problem: Paul's opponents want the Galatians to live in a way that denies the dawning of the Messianic Age!

The primary issue concerns the relationship between the law, which is the central characteristic of the old covenant, and Spirit-given faith, which is the central characteristic of the new covenant (Gal. 2:15-4:31).

However, Paul contrasts faith and law in the context of two *functions* of the law, namely that of the old covenant and that of the new.<sup>4</sup> Israel was blessed by God and given His law calling them to trust His promises and provisions.<sup>5</sup> Israelites were not to steal because they were to trust God to meet their needs. Trusting in the provisions of God meant being free to meet the needs of others (as expressed in commandments 5-10, gleanings laws, Sabbath and Jubilee years, etc.). Israel would be a nation characterized by citizens who loved God and their neighbors.

After the golden calf incident, God veiled His Spirit-presence from Israel's hard heart, demonstrating that law *apart from the outpouring of the Spirit* can only condemn.<sup>6</sup> The old covenant shut up the whole world under sin and brought Jerusalem into exile and bondage.<sup>7</sup> Having God's law while His presence remained veiled required a new covenant, one that would remove the veil between God and His people.<sup>8</sup>

The old covenant order served as a "tutor" to the Messiah's worldwide gift of the Spirit. Christ's atoning death brought the Abraham-promised Spirit to all the nations, *writing God's law on*

*the heart and thereby removing the veil.*<sup>9</sup> Now that the reality of the Spirit has come, the law no longer *functions* as it did under the old covenant.<sup>10</sup> With the veil removed, God's people are free to fulfill the law in love by the power of the Spirit.

## Law-Fulfilling Love

Christ exemplified love as the fulfillment of the law. The Son of Man came not to be served, but to serve and give his life as a ransom for many. The cross symbolized law-fulfilling love for His disciples. As Jesus met the needs of humanity, trusting in the Father to meet His own, so His people were to trust in God's provisions for their lives while considering more important the needs of others.<sup>11</sup>

"Faith working in love" trusts God to meet our personal needs while we meet the needs of others. The Galatians recognized that obedience was a fruit of the Spirit, and so were to "bear one another's burdens and thereby fulfill the law of Christ." Self-giving love is what the law pointed to all along: "You shall love your neighbor as yourself."<sup>12</sup> This is why "love," "kindness," and "gentleness" are among the fruit of the Spirit.

With the veil removed by the Spirit, the law continues as the *definitive expression* of love in action as it pertains to all areas of life (Mt. 5:17-19) for all nations (Mt. 28:18-20); for example, defining responsibilities of children in the home (Eph. 6:1-3), paying of wages (1 Tim. 5:18), restraint of societal evil (1 Tim. 1:8-10), and church government (2 Cor. 13:1).

How could the Galatians be so foolish as to want to go back to covenant conditions set up around the bondage of a veil? Did not Israel's history teach them to hope for the liberty of Spirit-given faith to come with the Messianic Age? Now that such an Age had dawned and given them law-abiding faith, how could the Galatians want to live in a way that denied the dawning of that Age?<sup>13</sup>

Paul's letter to the Galatians is not an "Emancipation Declaration" from the law. It is the grand pronouncement that we have been rescued from the "elemental things of the world" to the law. This is not a contrast between law and grace. It is a contrast between the law *with and without the Spirit*, the former being the chief characteristic of the Messianic Age.

"Righteousness exalts a nation."<sup>14</sup> A society endowed by the Spirit of God has been liberated to law-fulfilling love: trusting in His promises and provisions and meeting the needs of others as more important than their own. A monument representing such a society once stood in an Alabama courthouse. May our reading of Galatians serve our nation to see that day again. **CR**

Stephen R. Turley is currently pursuing an MAR through Reformed Theological Seminary and is a graduate of the Peabody Conservatory of Music in Baltimore. He teaches theology, apologetics, and hermeneutics at Tall Oaks Classical School in Delaware and music at Eastern University in Pennsylvania. He is the founder of Fretboard Fellowship Ministries, [www.fretboardfellowship.com](http://www.fretboardfellowship.com).

1. Gal. 1:4. According to Ezekiel 37, the end of the world's exile from the garden-presence of God ("the present evil age") would be heralded by two events: the resurrection of the dead and the restoration of the Davidic kingship. In announcing that Jesus Christ (the Davidic Messiah) has been raised from the dead, Paul is declaring the end of the worldwide exile (cf. Gal. 1:1).

2. Cf. Gal. 3:10-14, 23-29; 4:1-11.

3. Gal. 6:14-15; 5:13-14.

4. This eschatological contrast with the law serving as a metonymy (the part for the whole) for the old covenant and faith as a metonymy for the new covenant is argued by Scott J. Hafemann, *God of Promise and the Life of Faith* (Wheaton, IL: Crossway Books, 2001), 245-6, and "Paul and the Exile of Israel in Galatians 3-4" in J.M. Scott, ed., *Exile: Old Testament, Jewish and Christian Conceptions* (Leiden: Brill, 1997), 329-71.

5. God's relationship with Israel mirrors the relationship in Eden. God's first word to Adam and Eve was not a word of command but *blessing and provision*. God's *second* word was a command, serving as a call to trust in His promises and provisions (Gen. 1:28; cf. 2:4-17).

6. Ex. 32-34; Rom. 6:23a; 2 Cor. 3:6a.

7. Gal. 3:10, 22; 4:21-5:1; cf. Rom. 3:19-20.

8. This is the hope of Habakkuk 2:4. Israel's own history of disobedience and subsequent exile, as well as her failure to be a light to the nations (Rom. 2:1; cf. 2:24), and the need for the Jeremiah-promised new covenant, demonstrates that she did not have a heart oriented toward keeping God's covenant stipulations and therefore was not dwelling in the presence of God, but instead was falling short of who she was called to be (Ex. 19:1-6; cf. 2 Cor. 3; Rom. 1:18-3:20). Moreover, because the law both blesses and curses (Dt. 28), their possessing the written expression of God's will without the circumcised heart put them in the very same position as Adam in Genesis 3, in that they had God's expressed word but not His presence, which for Paul, is the *sine qua non* of heart obedience (Gal. 5:13-25; cf. Rom. 2:25-29).

9. Gal. 5:13-25; cf. Rom. 2:25-29; 2 Cor. 3:4-18.

10. The ritual purity laws and Jewish food laws, which Jesus argued all pointed to the need for a Spirit-purified heart (Mk. 7:1-23), also were evidence of the veil. Circumcision, calendars, and religious festivals pointed to the Age of the Spirit, and were thus no longer in force with the inaugurated reality (Gal. 4:8-11; 5:6; 6:15).

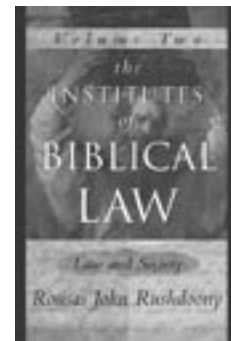
11. Mk. 10:45; cf. 8:34-38; Phil. 2:5-11.

12. Gal. 5:14; cf. Mt. 5:17-7:28.

13. In Galatians 2:11-14, Paul compares the Galatian situation with a prior incident at Antioch when Peter (Cephas) withdrew from Gentile table-fellowship. According to Ps. 22:25-31, a key characteristic of the Messianic Age is worldwide Gentile table-fellowship in the presence of God. For Paul, Peter's withdrawing himself from such fellowship at Antioch was nothing short of a denial of the sufficiency of the cross to inaugurate the Messianic Age (Gal. 2:15-21).

14. Pr. 14:34.

## Rushdoony Had More to Say About God's Law



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# The Presbyterian and the Transvestite: Francis Makemie and American Liberty

Roger Schultz



In 1707 the transvestite governor of colonial New York had Francis Makemie thrown into jail. His crime? Rev. Makemie had preached the gospel without a license. But Makemie argued and won his case in court, establishing an important precedent of religious liberty.

## The Good

Francis Makemie (1658-1708) is considered to be the “Father of American Presbyterianism.” Born in Ireland and trained in Scotland, he came to British North America as a missionary in 1683. For twenty-five years, he preached throughout the colonies, established Presbyterian churches, and recruited other ministers. In 1706 he organized Philadelphia Presbytery, the first American presbytery.

Makemie was a vigorous apologist for Presbyterianism. He published works defending Calvinism and the Westminster Confession of Faith. In polemical exchanges, he critiqued Quakers and Roman Catholics and challenged abuses of state authority. As one who grew up during the “Killing Times”<sup>1</sup> of religious persecution, Makemie focused his concern on the liberties of dissenters.

Along the way, he became something of a renaissance man. Makemie read widely, was a successful merchant, and acquired considerable property. He was an American promoter, hoping that other Presbyterians would migrate to the new world to find religious freedom.

In 1707 the governor described

him as a “Jack of all trades” — a preacher, a physician, a merchant, an attorney, and a “Disturber of Governments”! Makemie was an ardent and versatile Presbyterian pastor, supporting himself while spreading the gospel throughout America.

## The Bad

However, Governor Edward Hyde (1661-1723), Viscount Cornbury, was an entirely different creature. A first cousin of Queen Anne, Cornbury served as New York’s governor from 1702 to 1708. He was an unpopular leader with a record of hard drinking, poor financial management, and autocratic rule. One historian argues that he was “an arrogant and bigoted upholder of despotic power.” Cornbury was eager to protect the Anglican establishment and to undercut religious dissenters, especially the Presbyterians.

## The Ugly

Cornbury’s most intriguing wrinkle was his transvestitism. According to stories, he opened the 1702 New York Assembly dressed in drag. Since he was in the colonies representing a woman (the Queen), Cornbury explained, it was only appropriate that he dress as a woman. A portrait of the governor, dressed in an exquisite evening gown, still hangs in the New York Historical Society.

(One historian has recently challenged the Cornbury legend. The accounts of cross-dressing, Patricia Bonomi argues, all came from Cornbury’s enemies who wished to undermine him

with scurrilous gossip. Bonomi raises legitimate questions, and historians must always read sources carefully. But in trying to rescue Cornbury from his malicious and moralistic enemies, I suspect that revisionist historians are vicariously trying to defend Bill Clinton from *his* detractors. Cornbury was brought down by gossipy prudes, they hint, in the same way that Kenneth Starr used nasty rumors to impeach the good character of the last president. But I have seen the picture of Cornbury in drag: if it’s not the governor, it is an exceedingly ugly woman!)

While the truth may never be known about his cross-dressing, most historians agree that Cornbury was a pitiful governor. The Queen finally dismissed him because Cornbury was “oppressing His subjects.” (And shortly after his dismissal, angry New Yorkers tossed Cornbury into debtors’ prison.) Nothing highlighted Cornbury’s oppressive rule as much as the Makemie affair.

## The Showdown

In 1707, while traveling to Boston, Makemie stopped in New York and visited with the governor. He was stunned when Cornbury refused to let him preach in the colony. (Cornbury was authorized to license *Anglican* ministers, since there was no bishop in the colonies. But he had no jurisdiction over *dissenters*.) Makemie wouldn’t submit to the governor’s unlawful demand, and the result was the famous showdown.

On January 19, 1707, Makemie preached in a private home in New York. It was a small service, with only

ten people present, but Makemie opened the doors so that the service would be “as publick as possible.” At Cornbury’s direction, Makemie was arrested and imprisoned.

As the governor put it during the hearing: “You shall not spread your pernicious doctrines!” Makemie wasn’t formally charged until March 8, and then only because he pursued a writ of *habeas corpus*. All told, he spent 46 days in jail.

While imprisoned, Makemie prepared his sermon (“A Good Conversation”) for publication. “This is the sermon for which I am now a prisoner,” he notes in the preface, challenging readers to check for any “pernicious doctrine.” But the Bible texts printed on the cover of the sermon call attention to the main issue: Matthew 5:11 (“Blessed are ye when men shall revile you and persecute you . . .”) and Acts 5:29 (“We ought to obey God rather than men.”).

The trial came in June. Recognizing that he was on shaky legal ground, the governor hoped that Makemie wouldn’t appear so that the case would be dismissed. Makemie did appear, however, made an excellent defense, and was acquitted by an Anglican jury. But he was assessed exorbitant court costs (equal to a minister’s annual salary). The next year, the New York assembly prohibited charging court fees to an innocent party. The same year, as an aftermath of the trial, Cornbury was dismissed from his post.

The trial emphasized fundamental American liberties. Makemie felt that the English Toleration Act of 1689 guaranteed religious liberties in the colonies for all Protestants. Cornbury argued that the Toleration Act did not extend to the colonies. In a sense, the case involved issues of American liberties that would be finally resolved in the American War for Independence.

### Standing Up to Today’s Cornburys

Times have changes over the last three centuries. Modern day Cornburys, who celebrate alternative lifestyles and relish statist power, are growing in influence. At the same time, Biblical Christians are being marginalized.

On March 31, 2004, Alan Keyes gave a stirring message at Liberty University on “Christian Citizenship.” Describing the homosexual agenda, the attacks on Roy Moore and the Ten Commandments, and the waffling of so-called conservatives on social issues, Keyes warned that we are at “the end of our rope as a free people.” Challenging Christians to be faithful, Keyes argued that “we are not called to citizenship at the price of discipleship to Jesus Christ.” Instead, American Christians must “revere God’s laws” and make sure “His laws are reflected in our laws.”

Keyes warned that the United States is “moving toward a day when our Christianity will be fundamentally at odds with our culture.” He may be right, and there may be a price to pay for maintaining a faithful Biblical witness.

But we won’t be the first American generation to fight for liberty. Francis Makemie led the charge in 1707. **CR**

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# A Glorious Future of Liberty

Eugene Clingman



## The Future Belongs to the Righteous

The future belongs to God's people; through them liberty will flourish in the earth.

Yet this is often forgotten by modern evangelicalism, whose vision of the future has been shaped by the *Left Behind* fairy tale. You will not find that fictitious vision, where rank unbelievers rule the future after the faithful have been raptured, in the Bible. Rather, from cover to cover the Scriptures tell of a Sovereign God who has always been in the process of removing lawless families and nations from the earth and preserving and establishing the righteous.

As in the past, so in the future, the "left behind" will be the righteous! This promise is reiterated numerous times throughout Scripture. When Israel failed to obey, God proclaimed, "I will have an obedient people. In fact, they will cover the earth" (Num. 14:21). Proverbs is peppered with this principle: Both the righteous and the wicked will be rewarded in history (the earth); the rewards of both will be manifest in history, not only at the last day judgment (Pr. 11:31).

The righteous will see the fall of the wicked (Pr. 29:16). Adversity will be hot on the tail of lawbreakers, but the righteous will be rewarded with prosperity (Pr. 13:21). The seemingly secure position of the wicked will not last, but the righteous will be raised up from their temporarily lowly position, and their place will be made permanent (Pr. 14:11). God's law will enter the house of the lawbreaker and consume his house

(Zech. 5:3,4). It would not be difficult to fill another whole page with further attestations.

## God's People Established, Lawbreakers Removed

The end of world history will fully manifest both God's law and the grace of Jesus Christ, and freedom from lawlessness will reign. In time, obedience to God's law through grace brings greater and greater liberty. The Bible reveals God's comprehensive plan in which sin (lawbreaking) is defeated, and righteousness is established. Sinners (lawbreaking individuals, families, nations) will wither like the grass, but the righteous will flourish like the palm tree; the righteous will inherit the earth.

For this reason God's people should live in energetic optimism. We ought to think, plan, and live in joyful expectation of the future promised to those who are obedient through grace.

## From the Beginning — LAW

Law was first expressed in the words, "...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die" (Gen. 2:17). When our race was set outside the Garden after the Fall, that moral law had jurisdiction long before the written law of Moses: "The Lord said, 'The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave...'" (Gen. 18:20). Sin only exists if there is a law to be broken.

But what law? From the beginning man has had knowledge of and been accountable to God's moral law, "...that which is known about God is evident

within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Rom. 1:19-20; 2:11-16). Every person is held accountable to God's law.

## By Grace, Not as Sodom

However, if our account with God was strictly a matter of obeying the law, the destiny of the whole world would be that of Sodom and Gomorrah. Law alone condemns.

Thankfully, however, before the foundation of the world God ordained that grace would rule our destiny instead. This grace is always in agreement with God's law, never in opposition to or in place of it. The law is not nullified through grace, but rather established by means of Jesus bearing the penalty of sin for His people. For those who have run to Jesus for refuge, the requirements of law are not removed, but rather the guilt of their lawless deeds. The law that once condemned is now written upon their hearts by the Spirit, empowering them to live in obedience to it. They have become the righteous through grace. They are at liberty to obey the law through the power of the Spirit.

So what does the future hold? Ever increasing and abounding liberty (Is. 2:4; Zec. 3:10) in harmony with God's law and the grace of Christ! God has purposed that Christ's righteousness will prevail in history. Christ's righteousness will be lived out through His people on whose hearts He has written His law. They and their descendants

will be established to the thousandth generation (Dt. 7:9). History shall more and more tend to the removal of law-breakers as they are either converted or destroyed, while the righteous continue to be established. The future belongs to Christ's kingdom of righteous liberty!

**What about Our Kids?**

This glorious future of ever-increasing liberty waits for faithful generations whom God will bless. As obedience grows, so the blessing of God will grow. But if we fail to train our children, generations will suffer. Israel's sad commentary shortly after they entered the Promised Land tells us that the generation after Joshua did not know the Lord because their parents failed to transfer the Faith to them.

Parents with children in government schools seriously should ask themselves whether having their children

spend most of their childhood hours with unbelieving teachers is faithful training in the knowledge of the Lord. Government schools deny God by embracing homosexuality, premarital sex, abortion, and the brainwashing of children into a godless worldview. And when not so blatant, they ignore Him. This teaches Christian children that God is not relevant to life nor the world in which they live.

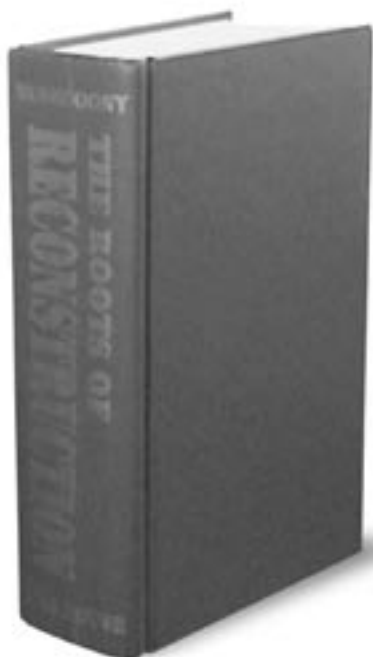
Can we hope that our posterity will inherit the earth when those who are, spiritually speaking, Egyptians, Babylonians, Philistines, Sodomites, and Baal worshipers train them? Can we expect our children to be strong in faith when their faith is undermined thirty or forty hours a week? God will make the righteous inherit the earth! But we cannot confidently expect our children to be among them if we allow lawbreaking God-haters to mold and shape them

in opposition to God's express will, which says children are to be continually confronted with God's Word (Dt. 6). Family prayer, Sunday school, and youth group cannot possibly neutralize such indoctrination and prepare increasingly faithful generations.

The course of history will be determined by God's law and the grace of Christ. We must obey through grace. The result will be glorious liberty! **CR**

Eugene Clingman is Executive Administrator of the International Church Council Project ([www.churchcouncil.org](http://www.churchcouncil.org)) a theological effort (of Coalition on Revival) seeking to halt the slide of the evangelical church toward liberalism and compromise. Eugene also works part-time as a representative for an Inc. 500 company ([MoreHealthTimeMoney.com](http://MoreHealthTimeMoney.com)).

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# The Christian Testimony of Francis Scott Key

Rick Williams



## Lost Freedom

In the wee hours of September 13, 1861, Baltimore newspaper editor F. K. Howard was awakened by the ringing of his doorbell. When he opened his door, he found armed men with a warrant for his arrest. They entered the residence and illegally searched every room in the house.<sup>1</sup>

As the sun rose over the horizon that same morning, Howard looked through the jail cell window of Fort McHenry and thought about a poem — a poem that had been penned exactly forty-seven years to the day earlier by his grandfather. The title of the poem was *Defense of Fort McHenry*. The Christian theme contained in the fourth stanza of *Defense of Fort McHenry* was particularly poignant to Mr. Howard that morning:

O thus be it ever when free men shall stand  
Between their loved home and the war's desolation!  
Blest with victory and peace may the heav'n-rescued land  
Praise the power that hath made and preserved us a nation!  
Then conquer we must when our cause it is just,  
And this be our motto — "In God is our trust."  
And the star-spangled banner in triumph shall wave  
*O'er the land of the free and the home of the brave.*

Readers will recognize this last line by the more popular song title,

*The Star-Spangled Banner*, written by Francis Scott Key in 1814 as the British pounded Fort McHenry during the War of 1812. As dawn broke over Fort McHenry that morning, Key was elated to see the Stars and Stripes still waving. The despot, King George III, had been resisted! Key, convinced that the God of Battles had looked with favor on Baltimore, made his soulful out-pouring a song of thanksgiving.<sup>2</sup>

## Lost History

Key was once known by every schoolboy in the nation as America's "Poet, Patriot, Christian," yet most children today could not identify him as our national anthem's author, much less know of his zealous Christian faith.<sup>3</sup> But were it not for Key's faith in Christ, it is unlikely *The Star-Spangled Banner* would have ever been composed.

The one person most likely to have influenced young Key for the Kingdom was his paternal grandmother. Mrs. Key was totally blind, her eyes having been scorched by heat and smoke when she rescued two of her slaves as her father's house burned to the ground. According to his descendants, the saintly grandmother's "Christian fortitude under her terrible affliction impressed itself deeply upon [Key's] pure and highly sensitive nature, and no doubt had much to do with his own sublime and perfect faith."<sup>4</sup> Key became active in the Episcopal Church, and his faith was most public:

A devout Christian, he was a regular attendant at church affairs and took an active part in all religious affairs.

At family prayers, which he regularly conducted twice a day, every member of his family, including the servants, was required to be in attendance. In the Sunday school he taught a Bible class of young men for many years, and was one of the vestrymen of St. John's Episcopal Church in Georgetown.<sup>5</sup>

Key was not only a dynamic Christian, he was a brilliant lawyer. And his law practice, along with his political involvement, providentially put him in close friendship with some of the most influential men of his day.

One of those friends was the firebrand anti-federalist and eccentric Virginia Congressman, John Randolph. The beneficiary of a keen intellect, Randolph was nonetheless a lonely man prone to seasons of despondency, likely because his Christianity was at best questionable. Randolph's faith had been shaken by reading infidels like Voltaire. He confessed his doubts to Key, writing that he "possessed so little of pagan philosophy, or of Christian patience, as frequently to be driven to the brink of despair."<sup>6</sup> But Key did his best to bring Randolph into the fold.

Key overlooked Randolph's "eccentricities and admired him for his wonderful intellect, the courage of his convictions, and his freedom from party spirit."<sup>7</sup> Key was aggressive in standing for the Faith and attacking the strongholds of the enemy. Randolph's vicious sarcasm had won him many arguments and enemies, but Key was undeterred. He was one of the few contemporaries of Randolph's who could get by with a direct challenge to the Virginian. Key

responded to Randolph cynicism in a letter:

I don't believe there are any new objections to be discovered to the truth of Christianity, though there may be some in presenting old ones in a new dress. My faith has been greatly confirmed by the infidel writers I have read: and I think such would be their effect upon anyone who has examined the evidences.... Men may argue ingeniously against our faith, as indeed they may against anything — but what can they say in defense of their own — I would carry the war into their own territories, I would ask them what they believe....<sup>8</sup>

### Lost Culture?

Carrying “the war into their own territories” is something that, sadly, American Christians as a whole are failing to do. Lacking a vibrant, conquering faith, the American church risks the very real possibility of losing its liberties.

While the Christian Faith of our Founding Fathers, and of those like Francis Scott Key who followed after them, laid a sure foundation for our country's posterity, history teaches us, “The condition upon which God has given liberty to man is eternal vigilance.”<sup>9</sup> Without that eternal vigilance, and “carrying the war into their own territories,” we could very well end up as Key's grandson did, contemplating the words of some shadowy hymn devoid of any real meaning and reminiscing from a jail cell about the glories of our forefathers.

Francis Scott Key knew that the gospel could free not only the dark and gloomy soul of a John Randolph, but that it was the sole guarantor of political liberty as well.

No specific charges were ever levied against Key's grandson. The editor's offense was simply that he dared criticize the current occupant of the White House — Abraham Lincoln. Thus some of the liberties Francis Scott Key enjoyed and wrote so eloquently about

had been lost in just one generation. But the patriotic fire that once dwelt in Key's heart still lived in his grandson's:

We came out of prison as we had gone in, holding in the same just scorn and detestation the despotism under which the country was prostrate, and with a stronger resolution than ever to oppose it by every means to which, as American freemen, we had the right to resort.<sup>10</sup>

May we, by the blessings of providence, hold “the same just scorn and detestation” for despotism, and may we not forget that only Jesus Christ can free a man's soul and a nation's spirit. For it is only through Christ that America can truly be “the land of the free and the home of the brave.” **CR**

Rick Williams is a businessman and publisher (VirginiaGentleman.com). He is the author of *The Maxims of Robert E. Lee for Young Gentlemen* and currently serves as Asst. Chaplain for the Stonewall Brigade Camp of the Sons of Confederate Veterans in Lexington, Virginia.

1. F. K. Howard, *Fourteen Months in American Bastiles* (Baltimore: Kelly, Hedian & Piet, 1863), 2.
2. Edward S. Delaplaine, *Francis Scott Key — Life and Times* (Stuarts Draft, Va.: American Foundation Publications, 1998), 168.
3. If our nation continues on its present course, we will see court challenges to the singing of *The Star-Spangled Banner*, our national anthem. Its Christian theme will be construed as offensive to a pluralistic society and a violation of the separation of church and state. A harbinger of things to come is the recent refusal of the Virginia legislature to recite our own state pledge to the Virginia flag — simply due to the fact that the pledge was written by a little old lady who happened to belong to the United Daughters of the Confederacy.
4. F. S. Key-Smith, Esq., *Francis Scott Key — What Else He Was And Who* (Washington, D. C.: Key-Smith and Company, 1911), 14.
5. Key-Smith, 16.

*continued on page 29*

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# Judicial Crisis: Rushdoony Warned Us

Lee Duigon



America today is in the throes of a judicial crisis. State and federal judges have run amok, seeking to reinvent every aspect of American life. They nullify laws and referenda, legislate from the bench, and invent new “rights” whenever the mood strikes them.

Rev. R. J. Rushdoony, Chalcedon’s founder, saw it coming. Warning us, he wrote about it thirty, and even forty, years ago. Rushdoony accurately assessed the reasons for this crisis, and recommended ways to avert it. At the time, there were few (even among Christians) who heard him, and even fewer who took him seriously. Had America forty years ago followed his example and rededicated the nation to a Bible-centered worldview — faith for all of life, including the management of public affairs — our country today would have a very different look.

Rush has passed on, but he left the Chalcedon Foundation to carry on his work. Coping with the judicial crisis is part of it.

## It’s a Mess, Alright

Liberal judges now base their rulings on foreign law — Canadian law, European Court of Human Rights decisions, anything that serves their purpose — instead of on the U. S. Constitution. The two most recent damaging examples are *Lawrence v. Texas*, in which the U. S. Supreme Court last year struck down anti-sodomy laws in 15 states, and the Massachusetts Supreme Judicial Court’s dictate to the state legislature, this year, to legalize “gay marriage.”

Judges defy 70% or more of the American people (according to a 2003 Gallup Poll) by ruling against public displays of the Ten Commandments.

Judge Roy Moore had the support of 77% of the people in his state (see *The Wallbuilders Report*, Winter 2004) when he defended his right to place a Ten Commandments monument in the rotunda of the Alabama Supreme Court Building, where he was chief justice. When he chose to obey the state constitution rather than the order of a federal judge, a panel of judges removed him from office and locked the monument in a closet.

Liberal judges refuse to enforce laws they don’t like.

While the mayor of San Francisco indulged in an orgy of law-breaking, performing more than 3,000 homosexual “marriages,” the city courts ducked the issue repeatedly until the governor had to order the attorney general to get the state Supreme Court to stop it. The mayor has yet to be arrested and charged for even one of these violations of the law.

Meanwhile, liberals in the U. S. Senate have successfully waged an unconstitutional filibuster to block confirmation votes on conservatives nominated to federal judgeships. Judges whose opinions on abortion, “gay rights,” etc., match those of the majority of the American people have been stymied. As New York Senator Chuck Schumer says, the majority of America is “outside the mainstream of American thought.”

## How Did We Get Here?

Today’s outlaw judges base their actions on a claim that the Constitution

is a “living document” whose meaning changes as society changes.

In *The Politics of Guilt and Pity*, Rushdoony charted the destruction of Constitutional thought. He noted that some 100 years ago, Supreme Court Justice Oliver Wendell Holmes practiced “a rather mystical jurisprudence” based on public opinion as a “law behind the law.”<sup>1</sup> Nowadays, of course, “public opinion” has been bumped by the opinion of a small liberal elite.

In 1950 (as charted by Rushdoony), Justice Learned Hand accused the Supreme Court of trying to be “Platonic Guardians,” reducing the democratic process to an exercise in futility.<sup>2</sup> “If they were in charge,” Hand said, “I should miss the stimulus of living in a society where I have, at least theoretically, some part in the direction of public affairs.”

He should see it now.

In 1958 the National Conference of Judges accused the Supreme Court of assuming legislative powers. The chief justices of 36 states endorsed this resolution, with only 8 opposed.<sup>3</sup>

In 1962, the Supreme Court banned school prayer, ushering in an age of judicial abuse of power, and the tempo only continues to accelerate. By inventing “rights” to abortion, sodomy, and no-fault divorce, and explosively expanding the rights of criminals, a few judges have done more to change society than all our state and federal legislators put together.

## Where Is It Headed?

Rushdoony captured the judicial spirit of our time in a quote by Musso lini: “The state as universal ethical will is the creator of the law.”

So our law doesn't come from God, but is merely the creation of the state. This is the state trying to play God, and that with a vengeance. If the meaning of the Constitution changes from day to day, from judge to judge — as liberal Supreme Court justices Ginsburg, O'Connor, Breyer, Kennedy, Stephens, and Souter say it does — then we have no law at all.

"When man reduces the law to his own moralistic dimension, he destroys the law," Rushdoony wrote.<sup>4</sup> Or, as conservative commentator Walter Williams put it, "Would you want to play poker with someone who changes the rules with each new deal?"

Since the birth of the Modern Age, Western civilization's intellectuals have been trying to undermine belief in God's immutable law. The few thinkers like Rushdoony, who stood up for God's law, have been mocked, ignored, demonized, and pushed aside. The Western world has come to believe that law has nothing to do with God.

Having succeeded in demolishing widespread belief in God as the source of all law, liberals have now set their sights on undermining man's law — namely, the U. S. Constitution. The law can't remain unchanged, they say, when all of human history is nothing but change.

The result is chaos. We have societal chaos — too many children born out of wedlock, the rise of AIDS, and an endless parade on the evening news of outlandish crimes, any one of which would have stopped the presses a generation ago.

And we have legal chaos. Our judges have become a law unto themselves. We won't be able to stop them now without sweat and tears. We have to confirm good judges and impeach the bad ones, and elect hard-nosed Christian legislators who'll have the guts to do it.

Put people in who really believe in "one nation under God," and who'll back it up with their actions.

In the future, when someone like Rushdoony speaks, America should listen.

Our job at Chalcedon is to make that happen. **CR**

Lee Duigon is a Christian free-lance writer from New Jersey. He has been a newspaper editor and reporter and a published novelist. He and his wife, Patricia, have been married for 26 years.

1. R. J. Rushdoony, *The Politics of Guilt and Pity* ( n.p.: The Craig Press, 1970), 127.

2. *Ibid.*, 124.

3. *Ibid.*, 128.

4. *Ibid.*, 103.

*Uttinger, Of Liberty... cont. from page 7*

uncleanness, lasciviousness, idolatry... all the works of the flesh listed in Galatians 6. There is no liberty here, only bondage.

### True Liberty

True liberty is in Jesus Christ. As we trust in Him, the Holy Spirit brings forth His fruit in us, fruit that is in harmony with God's law. This is a central theme of the New Covenant: not only does God forgive our sins, He also puts His Spirit within us so that we can obey Him. He writes His law in our hearts. He does this because of who Christ is and what He has done. If we want more of God's Spirit, if we want to obey God better, we need to trust more fully in Jesus Christ.

For the flesh, this approach to sanctification is too easy. And it is too shameful. The flesh wants to offer at least one filthy rag to God. But God is holy, and Christ needs no supplements. We are justified by faith; we are sanctified by faith. Faith brings us to Christ, and in Him we have everything we need for our salvation. The flesh would betray

us to license and bondage. Jesus Christ makes us free indeed. **CR**

Greg Uttinger teaches theology, history, and literature at Cornerstone Christian School in Roseville, California. He lives nearby in Sacramento County with his wife, Kate, and their three children.

*Hodge, Arts... cont. from page 11*

the older "classical" style rather than rock style, but these are losing popularity to the modern approach to composition borrowed from pop culture.

There can be no Christian alternative to contemporary culture until there is a Christian understanding of music that so heavily influences our culture. This means re-constructing the rules of music to reflect Biblical faith. This may or may not mean music identical to the past, but it certainly requires the establishing of standards so we can answer the question: What makes good music?

As Biblical law has taken a lower priority in Christian living, so too have many standards in other areas been eroded. Educational standards have declined, just as artistic standards for a century have been struggling to make music and art meaningful. Abstraction in art followed abstraction in music, and both appear to strive for liberty without law. This is the long-term dream of mankind: to have no laws, no standards other than what the individual desires.

When God's law is again asserted in its full glory, we might again see standards in art that will provide the framework for great music and great paintings that allow the expression of ideas and emotions that seem impossible to convey in words. **CR**

Ian Hodge, AmusA, Ph.D., is Director of International Business Consulting for the Business Reform Foundation ([www.business-reform.com](http://www.business-reform.com)) a ministry that teaches how to apply the Bible to business and provides consulting services based on Biblical principles. He writes a weekly

Commentary at [www.biznetdaily.com](http://www.biznetdaily.com). When he is not business consulting, Ian enjoys exercising a ministry in music with his family ([www.musicreform.com](http://www.musicreform.com)). He can be contacted at [ianh@businessreform.com](mailto:ianh@businessreform.com) and is available for speaking and music engagements.

1. From a radio broadcast in Australia, December 1934.

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*Blumenfeld, Home Ed... cont. from page 14*

Already that crusade is underway, and its most important mission is to create the judges, senators, and state legislators of the future. And in the vanguard of that crusade are the Christian homeschoolers.

But the effort must begin with Christian parents who are truly concerned about their country's future. They must have a vision about their children: that they are rearing a new, vital generation of Christian leaders. The children themselves must be imbued with the deep sense of purpose that they are to be Christian leaders, young men and women who will strive to bring Christianity back into the public square and restore its cultural values on a national scale.

These young men and women must be encouraged to enter those fields of activity that will have the greatest impact on our society. Well-educated homeschoolers, as well as graduates from good Christian schools, must be led by their parents, teachers, and mentors to become a force for the restoration of Christian morality and religion as the norm.

Whatever field they enter, they must do so with a purpose, just as when the Jews of the Diaspora decided to take back the Holy Land. They faced horrendous opposition, but in less than a hundred years they were able to create a modern Jewish state of over five million people. They did so as

farmers, teachers, builders, tradesmen, sailors, soldiers, lawyers, architects, and artists. Whatever they did was part of a gigantic spiritual effort to build a nation out of nothing, strongly propelled by a religious imperative.

The Christian leaders of tomorrow must base their own careers on a Biblical imperative to restore America to its Christian roots. They must be fruitful and multiply. And we see this happening, especially in the growth of homeschooling families, where sometimes the norm is to have six, ten, or even more children. Humanists who don't choose to strictly limit their families through birth control are murdering their children through abortion. But Christians love their children, and understand fruitfulness as a blessing from the Lord.

The only way to victory is through a Biblical imperative that compels Christians to build a society that honors God. That is the challenge facing all American Christians today. CR

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

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*West, Rushdoony's... cont. from page 18*

manifestation of the holiness of the Lawgiver, and the turpitude of sin.... (Emphasis added.)

Buchanan wrote again:

The cross — the cross of a crucified Savior — is the most powerful, the most impressive demonstration of sin, and righteousness, and judgment.... It is the law by which we obtain the knowledge of sin; but the law is magnified in the cross; and it is the *law in the cross* that carries home to every awakened conscience the most alarming convictions of guilt. (Emphasis added.)

The cross throws "reflex luster" upon the law so that the law is magnified *in* the cross (not *apart from* the cross). Christ's atonement is a trumpet blast about the sanctity of desecrated law. As Rushdoony said: "The meaning of the atonement was that the law of God was violated by man."

### God's Law and Society

Understanding the link between the atonement and the law enables us to avoid becoming a culture without a spiritual backbone. If God's law was so important that Christ came to die in our place, then its message to every sphere of life must be unquestionably received. The easy yoke of God's law legislates for the family, the church, civil government, and every sphere of our existence, including art, economics, athletics, business, etc. If we remove or soft-pedal the cross, then we have abrogated "the law in the cross." The result is a "jellyfish" culture in which "everything goes."

The meaning of the atonement is not mush or sentiment. "The meaning of the atonement was that the law of God was violated by man." CR

Jim West has pastored Covenant Reformed Church in Sacramento for the last 18 years. He is currently Associate Professor of Pastoral and Systematic Theology at City Seminary in Sacramento. He has authored *The Missing Clincher Argument in the Tongues Debate*, *The Art of Choosing Your Love*, *The Covenant Baptism of Infants*, and *Christian Courtship Versus Dating*. His latest book is *Drinking with Calvin and Luther!*

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*Williams, Scott Key... cont. from page 26*

6. Delaplaine, 92.
7. *Ibid.*, 78.
8. Key-Smith, 21-22.
9. John Philpot Curran, Speech upon the Right of Election, presented July 10, 1790.
10. Howard, 89.

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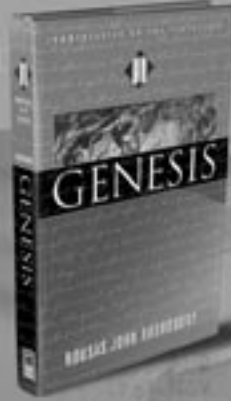
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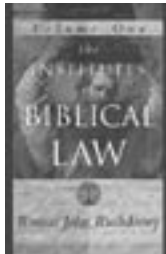
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*biblical law*

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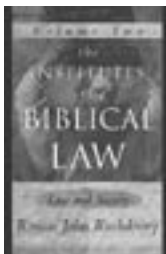
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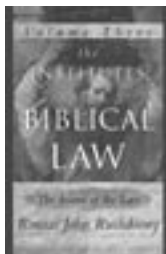
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education

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**The Messianic Character of American Education**

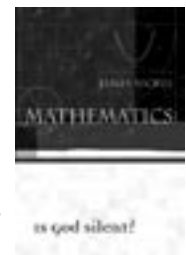
By R.J. Rushdoony. Rushdoony's study tells us an important part of American history: exactly what has public education been trying to accomplish? Before the 1830s and Horace Mann, no schools in the U.S. were state supported or state controlled. They were local, parent-teacher enterprises, supported without taxes, and taking care of all children. They were remarkably high in standard and were Christian. From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Public education became the means of creating a social order of the educator's design. Such men saw themselves and the school in messianic terms. This book was instrumental in launching the Christian school and homeschool movements.



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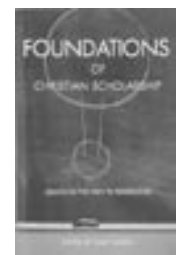
By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject, which cannot be taught from a distinctively Biblical perspective.



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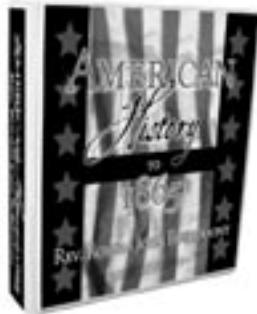


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*american history & the constitution*

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**Retreat From Liberty**

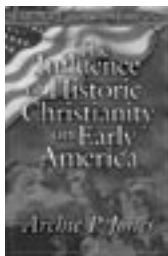
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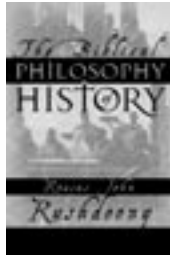


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church history

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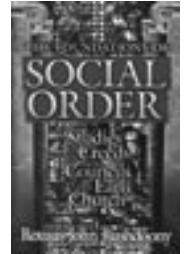
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded. Because Jesus Christ was their acknowledged Sovereign, they consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.



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philosophy

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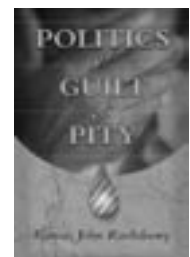


psychology

**Politics of Guilt and Pity**

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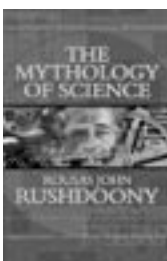


science

**The Mythology of Science**

By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution. Evolution "so expresses or coincides with the contemporary spirit that its often radical contradictions and absurdities are never apparent, in that they express the basic presuppositions, however untenable, of everyday life and thought." In evolution, man is the highest expression of intelligence and reason, and such thinking will not yield itself to submission to a God it views as a human cultural creation, useful, if at all, only in a cultural context. The basis of science and all other thought will ultimately be found in a higher ethical and philosophical context; whether or not this is seen as religious does not change the nature of that context. "Part of the mythology of modern evolutionary science is its failure to admit that it is a faith-based paradigm."

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economics

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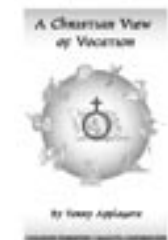
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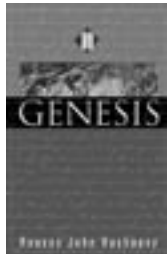


*biblical studies*

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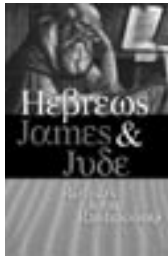
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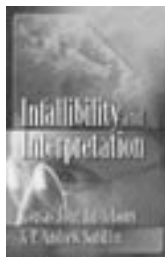
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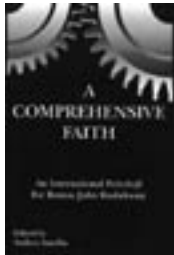
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- Foreign orders: Pay by check payable in U.S. funds drawn on a U.S. bank, Master Card, Visa, Discover, American Express, or money order in U.S. Dollars.
- Prices subject to change without notice.
- Make checks payable to Chalcedon.
- Credit card orders may be phoned or faxed to the numbers above.

\*Required for credit card orders