

CHALCEDON Report

Faith for All of Life

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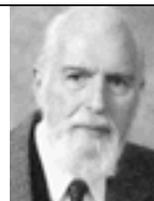
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The Giver of Life

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One of the strange aspects of church history is the relatively minor role given to the doctrine of the Holy Spirit, and the limited theological discussions thereof. In the Bible, the Holy Spirit is clearly the most in evidence of the three persons of the Trinity. From His part in creation, through His constant presence as the source of revelation through the prophets, His part in the miraculous conception of Jesus Christ, on through Pentecost through John's Revelation, the Spirit is the Person most in evidence in Scripture, if not in theology.

Moreover, when theology deals with this doctrine, the role of the Holy Spirit varies from an impersonal influence to a displacing and total power. Without agreeing with the charismatics, in particular with the tongues emphasis, I must say all the same that the rise of the charismatic movement is a very important theological as well as historical fact. It compels the church to give attention to the doctrine of the Holy Spirit. Thus far, the debate has been localized and has been man-centered; *i.e.*, it has centered on such things as the validity or non-validity of tongues. Clearly, this is an important question, but not even remotely as important as the nature and person of the Holy Spirit Himself. Our concern must be with more than His manifestations; it must be with the Spirit Himself.

Confessional Poverty

This confessional poverty goes back to the creeds. The Apostles' Creed, in its final form, says simply, "I believe in

the Holy Ghost." The Nicaeno-Constantinopolitan creed (381 A.D.) in its developed form declares:

And (I believe) in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father (and the Son); who with the Father and the Son together is worshiped and glorified; who spake by the Prophets.

The Athanasian Creed repeatedly asserts the unity of the Trinity. It also says specifically:

23. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity none is afore, or after another: none is greater, or less than another (there is nothing before, or after, nothing greater or less).

This limited emphasis is in one sense understandable; the early church began in a Jewish context in which God the Father, and the Spirit, were "recognized" doctrines; the point of conflict was the doctrine of Christ. Hence the confessional emphasis on Christology. However, what the early church failed to appreciate sufficiently was that the word *God* referred to different things in different cultures, so that in the Greco-Roman world, and amongst barbarians, *God* and *the Holy Spirit* had radically different meanings. With the Reformation, the emphasis was on justification and ecclesiology (the doctrine of the church) so that the doctrine of the Spirit received minimal emphasis. Luther's

Small Catechism declares:

I believe in the Holy Ghost...

I believe that I can not, by my own reason or strength, believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; just as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church he daily forgives richly all my sins, and the sins of all believers; and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

The Heidelberg Catechism (1563 A.D.), in Question 53, asks, "What dost thou believe concerning the Holy Ghost?" and answers:

First, that he is co-eternal God with the Father and the Son. Secondly, that he is also given unto me, makes me by a true faith partaker of Christ and all his benefits, comforts me, and shall abide with me forever.

The French Confession of Faith (1559 A.D.) cited the work of the Holy Spirit as basic to the inward illumination which enables the believer to know God's Word and to distinguish it from other ecclesiastical books. The French Confession also said:

XXI. We believe that we are enlightened in faith by the secret power of the Holy Spirit, that it is a gratuitous and special gift which God grants to whom he will, so that the elect have no cause to glory,

but are bound to be doubly thankful that they have been preferred to others.

The Belgic Confession (1561 A.D.) restates the creeds in their emphasis on the eternity of the Spirit, and His equal procession from the Father and the Son (Art. XI). The same is true of the Thirty-Nine Articles of the Church of England, and of the Methodist Articles of Religion (1784 A.D.), as well as the Westminster Confession of Faith (1729).

A Fuller Statement

The fullest statement from this era comes from the Scotch Confession of Faith (1560 A.D.).

Art. XII. Of Faith in the Holy Goste

This our Faith and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural power is within us, bot is the inspiration of the holy Goste: Whom we confesse GOD equall with the Father and with his Sonne, quha sanctifyis us, and brings us in all veritie be his awin operation, without whome we sulde remaine for ever enemies to God, and ignorant of his Sonne *Christ Jesus*; for of nature we are so dead, so blind, and so perverse, that nether can we feil when we are pricked, see the licht when it shines, nor assent to the whill of God when it is reveiled, unless the Spirit of the Lord *Jesus* quicken that quhillk is dead, remove the darkness from our myndes, and bowe our stubborne hears to the obedience of his blessed will. And so as we confesse, that God the Father created us, when we were not, so also do we confesse that the holy Goste doth sanctifie and regenerat us, without all respect of ony merite proceeding from us, be it before, or be it after our Regeneration. To speak this one zit in mair plaine words: as we willingly spoyle our selves of all honor and gloir of our own Creation and Redemption, so do we also of our Regeneration and Sanctification, for of our selves we are not sufficient to think one gude thocht,

bot he quha hes begun the wark in us, is onlie he that continewis us in the same, to the praise and glorie of his undeserved grace.

In 1848, the confession of the Evangelical Free Churches of Geneva united the Spirit's work of salvation with the doctrine of election, seeing clearly the sovereignty of grace in choice and operation:

XII. We believe that the Holy Ghost applies to the chosen ones, by means of the Word, the salvation which the Father has destined for them and which the Son has bought, so that uniting them to Jesus by faith, he dwells in them, delivers them from the sway of sin, makes them understand the Scriptures, consoles them and seals them for the day of redemption.

In 1876, The Reformed Episcopal Church in America expanded the Thirty-Nine Articles' affirmation concerning the Spirit:

Article IV. Of the Holy Ghost. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

It is the work of the Holy Ghost to reprove and convince the world of sin, and of righteousness, and of judgment; to take of the things of Christ and show them to men; to regenerate — making men willing, leading them to faith in Christ, and forming Christ in them the hope of glory; to strengthen them with might in their inner man, that Christ may dwell in their hearts by faith; and to secure in them that walking in the ways of God which is called the Fruit of the Spirit the true Church is thus called out of the world, and is builded together for an habitation of God through the spirit.

The Arminian Influence

In 1902-1903, The Presbyterian Church in the U.S.A. added to its version of the Westminster Confession of Faith chapter XXXIV, "Of the Holy

Spirit." This statement, while following the orthodox outline, opened the door to Arminian rather than Calvinistic interpretations. Twentieth century emphases on the doctrine of the spirit have been mainly Arminian, not Calvinistic. This presents us with a contradiction. The Holy Spirit, as very God of very God, manifests in His Person and power the determining will and sovereignty of the triune God. A charismatic emphasis should thus be highly Calvinistic, but it is not normally so and is commonly very alien to such a stress. Likewise, those who are Calvinistic and who stress God's sovereignty should logically be very emphatically given to a high emphasis on the doctrine of the Spirit. This, however, is clearly not the case.

It may be that sovereignty is confused with an exclusive transcendence so that immanence is seen as a compromise. In any case, where a strong doctrine of the Spirit is not operative and governing, a strong doctrine of the church replaces it, so that institutional controls and government replace the Spirit. On the other hand, where the doctrine of the Spirit is not in union with the doctrine of the sovereignty of the triune God, human activity and enthusiasm replace the Spirit, and men set about to engender the ostensible working of the Spirit by trying to create in themselves an emotional climate. In this way, both charismatics and anti-charismatics conclude by stressing man, institutional controls in the one case, and emotional charges within man in the other. This should indicate to us that the true starting-point with respect to the Spirit is in Scripture and the Spirit Himself.

Even here, there are problems. Man, being a material creature, finds *spirit* a difficult concept to comprehend. We are told of God, that He is Spirit (Jn. 4:24),

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What Part of You Needs God?

By Mark R. Rushdoony

“The best liar is he who makes the smallest amount of lying go the longest way.”

Samuel Butler



The thriftiest of liars are those who craft definitions to serve their falsehood. Definitions limit and focus thought. How we define man

dictates our understanding of man and his needs. The smallest falsehood in our definition of man's nature will cause us to go far astray.

Perhaps the most serious falsehood that has haunted Christianity over the centuries is the claim that man has a divided nature.

Man's Problem: Metaphysical or Moral?

The Greeks saw man as having either a dualistic (two-part) or tripartite (three-part) nature. Those who claimed man's nature had two parts spoke of body and mind (or spirit), while those who saw three spoke of body, mind, and soul. This view of man's nature as divided was the intellectual framework of ancient philosophy. Unfortunately, Christian teachings of flesh and spirit were easily hung on this framework.

The issue was man's nature. Greek thinking and Christianity were very early confused by a common terminol-

ogy which tended to revert Christian thought back to paganism. In Greek thought man's two or three components fundamentally opposed one another in a hostile tension. The tension between these irreconcilable elements was man's problem: flesh in conflict with mind or soul.

The Greeks saw the problem as a metaphysical one. That is why they saw man's hope as being outside his body. Hercules and others in their pantheon were men who had transcended flesh to become gods. Greek thought saw the Christian teachings of incarnation (God putting on human flesh) and resurrection (the reclamation of the body) as reversing the spiritual order.

Scripture does not allow for a metaphysical view of man's problem. Scripture presents man's nature as unified. God created Adam with a body, mind, and soul and declared him very good. Christ was God incarnate yet still perfect. In eternity we will have physical resurrection bodies, along with minds and souls. Scripture presents man's problem as moral, not metaphysical. Greek thinking and definitions present man's problem as the irreconcilable elements of which we are composed; it sees

our metaphysical nature, our makeup, as the problem.

The Lie's Outworking

What happens when we say man is two or three (or ten or twenty) elements in a metaphysical tension? If we impose the Greek definitions of human nature on Christian thought, we propose a faulty creation. We say man was created with a nature that is at war with itself. We say man had a problem before the fall into sin.

If we view our nature as divided, we can falsely believe sin is limited to only part of our being. We can assume "sins of the flesh" are a natural part of our physical being. We can say our mind or our emotions "carried us away." We can limit sin to our flesh, mind, or some other individual component of our humanity.

Likewise, if sin is only seen in part of our nature, then our need for God is also partial. If sin is only in part of our being, God's grace need only permeate that part. God, then, may be needed in man's mind or spirit, for instance, but not in all of man. The divided man has a limited problem, and needs only a limited solution.

Man wants to leave some part of his nature as good and untainted. The alcoholic or drug addict wants to say, "I can stop whenever I want to," as though his lack of such a desire was not itself evidence of sin. The most heinous sinner wants us to look away from the obvious and says, "This isn't the real me; I'm really a good person."

Dualism in Theology

The false definition of human nature that Greek thought brought into Christianity has greatly affected theology. Early in the church, Manichaeism was a cult which combined Greek dualism with Christianity. It saw matter as inherently evil. An early convert from Manichaeism to Christianity was St. Augustine, the bishop of Hippo who lived in the fourth and fifth centuries.

Augustine's rejection of the dualistic view of man was opposed by a British theologian and monk, Pelagius. Pelagius's view of man's nature left only part of man a sinner and thus only one part of man in need of God. To Pelagius, this was a relatively small part. He denied man was a sinner by nature, as he denied the Fall. He believed man was only a sinner by habit, that he was born innocent and had the ability to do good and, in fact, achieve sinless perfection.

Pelagianism was condemned as a heresy by the Council of Ephesus in A.D. 431. It was soon replaced by semi-pelagianism, which moderated but did not eliminate its dualistic emphasis. Semi-pelagianism accepted the necessity of divine grace but said it had to cooperate with man's will. Augustine said God's grace comes first, then man's heart is regenerated. Semi-pelagianism said man's unaided will leads to regeneration, at which point God's grace comes to him.

Overtly following Greek dualism, Pelagius said a very large part of man was unaffected by sin. In this reservation

of sinless autonomy semi-pelagianism followed, though it said less of man was unaffected by sin. Still, it limited man's sin nature to only a portion of his being. It reserved part of man's nature as untainted by sin and proclaimed a role for him in his own salvation.

Implications for Today

Semi-pelagianism is still very much with us. It is the origin of Arminianism, or free-will theology, which leaves part of man's being untainted by sin. It denies that man's depravity extends to his will and claims he can voluntarily seek God. Any view that leaves part of human nature untainted by sin and its curse leaves that much of him autonomous, and this idea is central to free-will theology.

When Christianity adopted the Greek view of man as having a divided, conflicting nature, it allowed for a partial, isolated need for God and His grace. Adam was not only created with a unified nature that was declared very good by His Creator, he was also created in the very image of that Creator. From being the image-bearer of God in perfect righteousness in a perfect world, man fell to the status of being a slave to sin (Jn. 8:34). A belief in the unified nature of man leads us to his total depravity. If man had a unified nature, the whole man fell in Eden.

A divided nature would mean our sin, and thus our need for God, could be isolated. If man has a physical problem, we could say, "He's only human." If man has a problem with his emotions, we can try to isolate the problem to that aspect of his being. Psychology then becomes attractive to the church, for it isolates man's mind from the rest of his being. Dividing man divides his problem. If only part of man is fallen, only that part needs redemption. God

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26. IN the beginning
The Word was with God,
and the Word was God.
And the Word was with
God, and the Word was
God.

FAITH RESTS UPON GOD'S WORD

BY JOHN
CALVIN

Taken from Calvin's *Institutes of the Christian Religion* (Battles translation) 3:2:6-7

This, then, is the true knowledge of Christ, if we receive Him as He is offered by the Father: namely, clothed with His gospel. For just as He has been appointed as the goal of our faith, so we cannot take the right road to Him unless the gospel goes before us. And there, surely, the treasures of grace are opened to us; for if they had been closed, Christ would have benefited us little. Thus Paul yokes faith to teaching, as an inseparable companion, with these words, “You did not so learn Christ if indeed you were taught what is the truth in Christ” (Eph. 4:20-21).

Yet I do not so restrict faith to the gospel without confessing that what sufficed for building it up had been handed down by Moses and the prophets. But because a fuller manifestation of Christ has been revealed in the gospel, Paul justly calls it the “doctrine of faith” (cf. 1 Tim. 4:6). For this reason, he says in another passage that by the coming of faith the law was abolished (Rom. 10:4; cf. Gal. 3:25). He understands by this term the new and extraordinary kind of teaching by which Christ, after He became our teacher, has more clearly set forth the mercy of the Father, and has more surely testified to our salvation.

Yet it will be an easier and more suitable method if we descend by degrees from general to particular. First, we must be reminded that there is a permanent relationship between faith and the Word. We could not separate one from the other any more than we could separate the rays from the sun from which they come. For this reason, God exclaims in Isaiah, “Hear me and your soul shall live” (Isa. 55:3). And John shows this same wellspring of faith in these words, “These things have been written that you may believe” (Jn. 20:31). The prophet, also, desiring to exhort the people to faith, says, “Today if you will hear his voice” (Ps. 95:7; 94:

8, Vg.). “To hear” is generally understood as meaning to believe. In short, it is not without reason that in Isaiah, God distinguishes the children of the church from outsiders by this mark: He will teach all His children (Isa. 54:13; Jn. 6:45) that they may learn of Him (cf., Jn. 6:45). For if benefits were indiscriminately given, why would He have directed His Word to a few? To this corresponds the fact that the Evangelists

**“NOW, THEREFORE,
WE HOLD FAITH
TO BE A
KNOWLEDGE OF
GOD’S WILL
TOWARD US,
PERCEIVED FROM
HIS WORD. BUT
THE FOUNDATION
OF THIS IS A
PRECONCEIVED
CONVICTION OF
GOD’S TRUTH. “**

commonly use the words “believers” and “disciples” as synonyms. This is especially Luke’s usage in the Acts of the Apostles: indeed he extends this title even to a woman in Acts 9:36 (Ac. 6:1-2,7; 9:1, 10, 19, 25-26, 38; 11:26, 29; 13:52; 14:20, 28; 15:10; also chp. 16 to 21). Therefore if faith turns away even in the slightest degree from this goal toward which it should aim, it does not keep its own nature, but becomes uncertain credulity and vague error of mind.

The same Word is the basis whereby faith is supported and sustained; if

it turns away from the Word, it falls. Therefore, take away the Word and no faith will then remain. We are not here discussing whether a human ministry is necessary for the sowing of God’s Word, from which faith may be conceived. This we shall discuss in another place. But we say that the Word itself, however it be imparted to us, is like a mirror in which faith may contemplate God.

Whether, therefore, God makes use of man’s help in this or works by His own power alone, He always represents Himself through His Word to those whom He wills to draw to Himself. And for this reason, Paul defines faith as that obedience which is given to the gospel (Rom. 1:5), and elsewhere praises allegiance to faith in Philipians (Phil. 1:3-5; cf. 1 Thes. 2:13). In understanding faith it is not merely a question of knowing that God exists, but also — and this especially — of knowing what is His will toward us. For it is not so much our concern to know who He is in Himself, as what He wills to be toward us.

Now, therefore, we hold faith to be a knowledge of God’s will toward us, perceived from His Word. But the foundation of this is a preconceived conviction of God’s truth. As for its certainty, so long as your mind is at war with itself, the Word will be of doubtful and weak authority, or rather of none. And it is not even enough to believe that God is trustworthy (cf. Rom. 3:3), who can neither deceive nor lie (cf. Tit. 1:2), unless you hold to be beyond doubt that whatever proceeds from Him is sacred and inviolable truth.

Faith Arises from God’s Promise of Grace in Christ

But since man’s heart is not aroused to faith at every word of God, we must find out at this point what, strictly speaking, faith looks to in the Word. God’s word to Adam was, “You shall

surely die” (Gen. 2:17). God’s word to Cain was, “The blood of your brother cries out to me from the earth” (Gen. 4:10). But these words are so far from being capable of establishing faith that they can of themselves do nothing but shake it. In the meantime, we do not deny that it is the function of faith to subscribe to God’s truth whenever and whatever and however it speaks. But we ask only what faith finds in the Word of the Lord upon which to lean and rest. Where our conscience sees only indignation and vengeance, how can it fail to tremble and be afraid? Or to shun the God whom it dreads? Yet faith ought to seek God, not to shun Him.

It is plain, then, that we do not yet have a full definition of faith, inasmuch as merely to know something of God’s will is not to be accounted faith. But what if we were to substitute His benevolence or His mercy in place of His will, the tidings of which are often sad and the proclamation frightening? Thus, surely, we shall more closely approach the nature of faith; for it is after we have learned that our salvation rests with God that we are attracted to seek Him. This fact is confirmed for us when He declares that our salvation is His care and concern. Accordingly, we need the promise of grace, which can testify to us that the Father is merciful; since we can approach Him in no other way, and upon grace alone the heart of man can rest.

On this basis the Psalms commonly yoke these two, mercy and truth, as if they were mutually connected (Psa. 89:14, 24; 92:2; 98:3; 100:5; 108:4; 115:1; etc.); for it would not help us at all to know that God is true unless He mercifully attracted us to Himself. Nor would it have been in our power to embrace His mercy if He had not offered it with His word:

“I have declared thy truth and thy salvation; I have not concealed thy goodness and thy truth...Let thy

goodness and thy truth...preserve me” (Psa. 40:10-11, Comm.). Another passage: “Thy mercy...extends to the heavens, thy truth to the clouds” (Psa. 36:5, Comm.) Likewise: “All the ways of Jehovah are kindness and truth to those who keep his covenant” (Psa. 25:10, Comm.). “For his mercy is multiplied upon us, and the truth of the Lord endures forever” (Psa. 117:2; 116:2, Vg.; cf. Comm.). Again, “I will sing thy name for thy mercy and thy truth” (Psa. 138:2). I pass over what we read in the Prophets along the same line, that God is kind and steadfast in His promises. For it will be rash for us to decide that God is well disposed toward us unless He give witness of Himself, and anticipate us by His call, that His will may not be doubtful or obscure. But we have already seen that the sole pledge of His love is Christ, without whom the signs of hatred and wrath are everywhere evident.

Now, the knowledge of God’s goodness will not be held very important unless it makes us rely on that goodness. Consequently, understanding mixed with doubt is to be excluded, as it is not in firm agreement, but in conflict, with itself. Yet far indeed is the mind of man, blind and darkened as it is, from penetrating and attaining even to perception of the will of God! And the heart, too, wavering as it is in perpetual hesitation, is far from resting secure in that conviction! Therefore our mind must be otherwise illumined and our heart strengthened, that the Word of God may obtain full faith among us. Now we shall possess a right definition of faith if we call it a firm and certain knowledge of God’s benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit. **CR**

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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 Problem with Revivalism

By Roger Schultz



Everyone has a mental image of the revivalist. For most, it is probably an annoying man with a polyester suit, slick hair, an auctioneer's cadence, and an incessant sales pitch. Christians should long for and pray for genuine Biblical revival, but they should also be highly suspicious of modern revivalism.

In his excellent study, *Revival and Revivalism*, Ian Murray distinguishes between these two phenomena. *Revivals* were seasons of God-sent renewals of true religion. (Elsewhere, in *The Puritan Hope*, Murray shows the close connection between true revivals, theological orthodoxy, foreign missions, and an optimistic Biblical eschatology. This excellent book is especially useful for those interested in eschatology.)

Revivalism, on the other hand, was a man-engineered, technique-driven and numbers-focused approach to religion, emphasizing manipulation and emotionalism. Revivalism emerged during the Second Great Awakening of the early 1800s and had a major impact on the theology and practice of American evangelicalism.¹

The Second Awakening

The Second Awakening was a powerful religious movement during the first half of the 19th century. Evangelical

denominations — especially Baptist, Methodist, and Presbyterian — grew rapidly. The Awakening impacted colleges, such as Yale, and the western frontier. It spawned new denominations (e.g., the Cumberland Presbyterians, who liked “camp meetings” but not the doctrine of election) and encouraged new revival techniques. Para-church evangelical movements sprang up, supporting missions, Bible publications, and Sunday Schools. The Awakening also inspired evangelical reform movements that stressed health, temperance, and education. The dynamic era even witnessed the rise of new cults (e.g., Mormons and Shakers) and wild millennial speculations (the Millerites).

Most important was a shift in America's theology. The preaching of the First Great Awakening (of the 1740s) was Calvinistic. The theology of the Second Awakening was increasingly antagonistic to Calvinism, and stressed Arminianism and the autonomy of the human will. Some theologians even careened into Pelagianism, denying Original Sin and human depravity. “Sin is in the sinning,” Yale's Nathaniel Taylor taught, assaulting a Scriptural and Augustinian anthropology.²

Anthology (the doctrine of man) is invariably linked to soteriology (the doctrine of salvation). Pelagian and Semi-pelagian teaching lead inevitably to a man-centered view of salvation.

Salvation wasn't a miracle, for instance, according to Charles G. Finney; it was simply the right use of constituted means. The trick for the revivalist was to apply the best techniques for prompting changes (or what appeared to be changes) of the will. As one historian observes, “[R]evivals came to be understood less as the mighty acts of God than as the achievement of preachers who won the consent of sinners.”³

Finney's Altar Call

Charles Finney (1792-1875) best represents the theological and pragmatic shift of the Second Awakening. A renegade Presbyterian of dubious orthodoxy, Finney pioneered “new measures” — evangelistic devices such as the “anxious bench” and “altar call” to encourage decisions. Finney deliberately sought to stimulate emotions, to excite the will, and to prompt action: “He believed that all that was needed for conversion was a resolution signified by standing, kneeling, or coming forward, and because the Holy Spirit always acts when a sinner acts, the public resolution could be treated as ‘identical with the miraculous inward change of sudden conversion.’”⁴

Finney-style decisionalism often employed manipulative and behavioural techniques. Jack Hyles, a modern fundamentalist Baptist, once discouraged using organs for altar calls, saying

they would lull the will into inactivity. Always use a piano, he urged, since its sharper notes were more likely to produce decisions. Hyles even had tips for the timing of invitations. Because unsaved people knew that the altar call was coming at the end of the worship service, and could harden themselves against the gospel, he recommended that the invitation be slipped into the middle of the sermon. This way the unregenerate wouldn't have time to resist. Even consistent Arminians should object to using stealth and trickery to dupe people into doing what they really don't want to do.

I recently heard an evangelistic message that raised the bar for gimmickry. The evangelist had a thrilling testimony, one that left me brushing away tears. (But he never used the Bible, which is always a bad sign.) For the invitation, the evangelist insisted that he did not want people to come forward. Rather, he wanted them to make a decision in the "quietness of their hearts." Later, he asked all who had made decisions to "simply stand up." A little while later, he directed all those who had stood up "just to come forward." Had he been consulted about his deceitful methodology, the evangelist would probably argue that he was simply breaking down personal barriers and eliminating silly internal resistance to the gospel. To me, it seemed like a sneaky way of building up to an altar call. The Holy Spirit doesn't need gimmicks.⁵

In *The Feminization of American Culture*, Ann Douglas explains the momentous change in America's theological climate in the 19th century, as doctrine and theology gave way to sentimentality, emotionalism, and numbers. A rigorous and doctrinal Calvinism had been the basic American theological paradigm until roughly 1820. In 1800, she writes, the average Protestant "subscribed to a rather complicated and rigidly defined

body of dogma; attendance at a certain church had a marked theological function." By 1875, Protestants had become a-theological, defining their faith "in terms of family morals, civic responsibility, and above all... the social function of church going."

Most significantly, churches "shifted their emphasis from a primary concern with the doctrinal beliefs of their members to a preoccupation with numbers."⁶ Numbers replaced genuine spiritual concern — and so it usually goes in Finneyistic churches.

Genuine Revival

What we need, now more than ever, is genuine Biblical revival, based on solid Biblical teaching. John Carrick notes that some 50,000 people were converted in the First Great Awakening, or roughly one fifth of the population. Were a comparable revival to come today, he notes, it would mean that "50 million people would press into the kingdom of God."⁷ Now there is something to pray for! But such a God-sent revival should be pursued only through the forms of evangelism taught in Scripture.

I don't deny that sinners are brought to saving faith in revivalistic meetings. My wife's family came to Christ through such an outreach, and no doubt through layers of technique the gospel is often preached and heard.

My point is this: modern revivalism rests upon a shaky theological foundation. The church would be better served with theologically sound and Biblical methods of evangelism and earnest prayers that the sovereign God would bring true revival in His perfect timing. CR

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1. Ian Murray, *Revival and Revivalism: The Making and Marring of American Evangelism, 1750-1858* (Carlisle, Pennsylvania: Banner of Truth, 1994) and *The Puritan Hope: Revival and the Interpretation of Prophecy* (Carlisle: Banner of Truth, 1971). For a good, recent overview of the history of revivals in America, see Kenneth Hardman, *Seasons of Refreshing: Evangelism and Revivals in America* (Grand Rapids: Baker, 1994). And for a Reformed perspective dealing with theology and touching on revivals, see Joel Beeke, *Puritan Reformed Spirituality* (Grand Rapids: Reformation Heritage Books, 2004); this excellent book has been available free of charge from <http://www.heritagebooks.org>.

2. Joel Beeke notes that "[M]odern evangelism, dating in North America from Charles Finney, does not strive to bring sinners to repentance, partly because of its defective, Pelagian view of man and sin." See his *Puritan Reformed Spirituality*, 152.

3. Sydney Ahlstrom, *A Religious History of the American People* (N.Y.: Image, 1975), I: 509-510.

4. Murray, *Revival and Revivalism*, 250.

5. Some revivalists would stop at nothing to get the external response. Early in his career, shortly after his conversion, Harry Rimmer (1890-1952) served in a rescue mission in San Francisco. (Rimmer was later an influential Presbyterian minister and a pioneering creationist.) Noting that some people would just not go forward, he decided to try a novel approach. He stationed himself next to a struggling alcoholic. When the invitation was given, Rimmer put his hand on the drunk's shoulder and said, "Brother, wouldn't you like to go forward?" Straightening his arm, he pushed the man into the aisle, and stepped out beside him. The surprised man felt silly about being in the aisle; he decided to go forward with the young revivalist. It was an unorthodox method, Rimmer recalled, "but it worked!"

6. Ann Douglas, *The Feminization of American Culture* (N.Y.: Avon, 1977), 5-6.

7. John Carrick, *Jonathan Edwards and the Theology of Revival* (1997), 22.



Prayer & Reconstruction

By Joe Morecraft, III



The Lord sat Ezekiel down in the middle of a valley full of human bones and used him to resurrect the bones into a living and mighty army.

To accomplish this, Ezekiel did two things as God's instrument. He spoke to God about the bones; and he spoke to the bones about God (Ezek. 37:4ff.).

In our war with the powers of darkness we need only two weapons: the Word of God, and prayer and petition (Eph. 6:17-18a). It is the application of the Word of God and fervent prayer that are our "divinely powerful [weapons] for the destruction of fortresses [by which] we are destroying speculations and every lofty thing raised up against the knowledge of God...taking every thought captive to the obedience of Christ" (2 Cor. 10:4-5). Without the Word of God and prayer, Christian reconstruction — rebuilding our society as a Christian society — cannot take place; but with them nothing can stop it, for "the fervent prayer of a righteous man can accomplish much" (Jas. 5:16).

God does not bless prayerless efforts at Christian reconstruction, motivated not by faith in God but by faith in self and pride in one's intellectual and financial resources. This kind of pride always comes before destruction, not before reconstruction.

The choice before us, then, is not whether time should be spent in prayer for America or actively trying to rebuild

Christendom in America. It must be both. As Rushdoony taught us: "Prayer is not a substitute for action but its accompaniment."¹

When we understand the following three fundamental truths about prayer we will see why it is so necessary to the work of Christian reconstruction.

The Purpose of Prayer

Ezekiel 36:37-38 reveals the purpose of prayer in the plan of God:

Thus says the Lord God, "This also I will let the house of Israel ask Me to do for them: I will increase their men like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so will the waste cities be filled with flocks of men. Then they will know that I am the LORD."

These verses tell of promised blessings Christ would bring in the New Covenant. The imagery he uses, which Old Testament believers could understand, is that of the flocks of sacrificial sheep filling Jerusalem during the three high feasts of Israel, Passover, Pentecost, and the Feast of Tabernacles. The promise is that someday the cities of God's people, wasted by sin and judgment, will be restored under Christ and filled with multitudes of godly men.

Here is how prayer is related to this promise. The Lord, according to the good pleasure of His will, makes a promise to His people. This revealed promise of God will work itself out in the lives of His people through their prayers for its fulfillment. That prayer is

ordained by God as the means to obtain His ordained promise is announced with the same certainty as the promise itself. The purpose of the promise received by prayer is that the world will know that God is the Lord.

The purpose of prayer, then, is thoroughly God-centered, concerned with God's glory, God's claims, God's rights, God's promises, and God's dominion. That purpose is to praise God and to petition Him to give us what He has promised, so that all people will know that He is the Lord. God has decreed prayer as a means of accomplishing His purposes, yet He is not limited by or dependent upon our prayers. God has determined that there are some things He will not do for His people except through their prayers. Having determined to bless a person or nation, God gives His people the Spirit of prayer, moving them to ask for and seek that blessing (Zech. 12:10).

The Promise of Prayer

Jesus made us two phenomenal promises in John 14:12-14:

Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall He do; because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.

His point is that believers in Jesus will be enabled to accomplish greater things in God's sight than all the mira-

cles Jesus performed during His earthly life; and whatever believers in Jesus pray for in His name, He will do it for the glory of God.

These two promises hinge upon Jesus' death, resurrection, and ascension. This means that the greater works result from the ascension of Christ and the sending forth of His Holy Spirit on Pentecost. In Christ's opinion, the conversion of 3,000 sinners in the advance of Christ's Kingdom, beginning on the Day of Pentecost, is a "greater work" than all the miracles Jesus performed. Jesus will work through His church to bring about these greater works of massive conversions of people and societies until all opposition to Him has been put down, and the nations of the earth beat their swords into plowshares and their spears into pruning hooks.

Here is how the two promises dovetail. Praying in Jesus' name is the way to the greater works than Jesus' miracles. Greater works than Jesus' miracles come about by asking God for anything in the name of Jesus! That is the astounding promise Christ holds out for us to believe and practice.

In His high-priestly prayer in John 17:6-17, Jesus uses several words interchangeably that help us understand what He meant by praying in His name. He speaks of manifesting His name, and that His disciples have kept the word of the Father. He speaks of giving us God's words, and says that His word is truth. Therefore, Jesus' point is this: whatever we ask God for according to His revealed truth in the written Word of God, God will give us. This is how the apostle John interpreted Jesus' promise in 1 John 5:14-15: "And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him."

The Future Orientation of Prayer

Jesus gave us a prayer, the first three petitions of which are: "Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." These three petitions are closely connected and future-oriented. As Rushdoony said, "To hallow God's name means to work for His Kingdom and to seek the establishment of His will on earth even as it prevails in heaven.... It is our bounded duty to work that the kingdoms of this world might indeed become the Kingdoms of our Lord and of His Christ."² Therefore we pray these petitions and work out these petitions of the Lord's Prayer, expecting Jesus to answer the petitions He Himself taught us to pray.

As John R.W. Stott wrote, "Prayer is not a convenient device for imposing our will upon God, or bending His will to ours, but the prescribed way of subordinating our will to His. It is by prayer that we seek God's will, embrace it and align ourselves with it. Every true prayer is a variation on the theme: *Thy will be done.*"³ **CR**

Dr. Joseph C. Morecraft, III, is a preacher of the gospel and a noted lecturer on contemporary political and historical trends in the United States and world at large. He is the founding pastor of Chalcedon Presbyterian Church (RPCUS) located near Atlanta, Georgia. He is married to the former Rebecca Belcher of Haysi, Virginia, who is a writer and an accomplished singer. They have four children and two granddaughters.

1. R. J. Rushdoony, *Systematic Theology*, Vol. 2 (Vallecito, CA: Ross House Books, 1994), 1204.
2. *Ibid.*, 1211.
3. John R. W. Stott, *The Epistles of John: An Introduction and Commentary* (Carol Stream, IL: Tyndale House Publishers), 185.

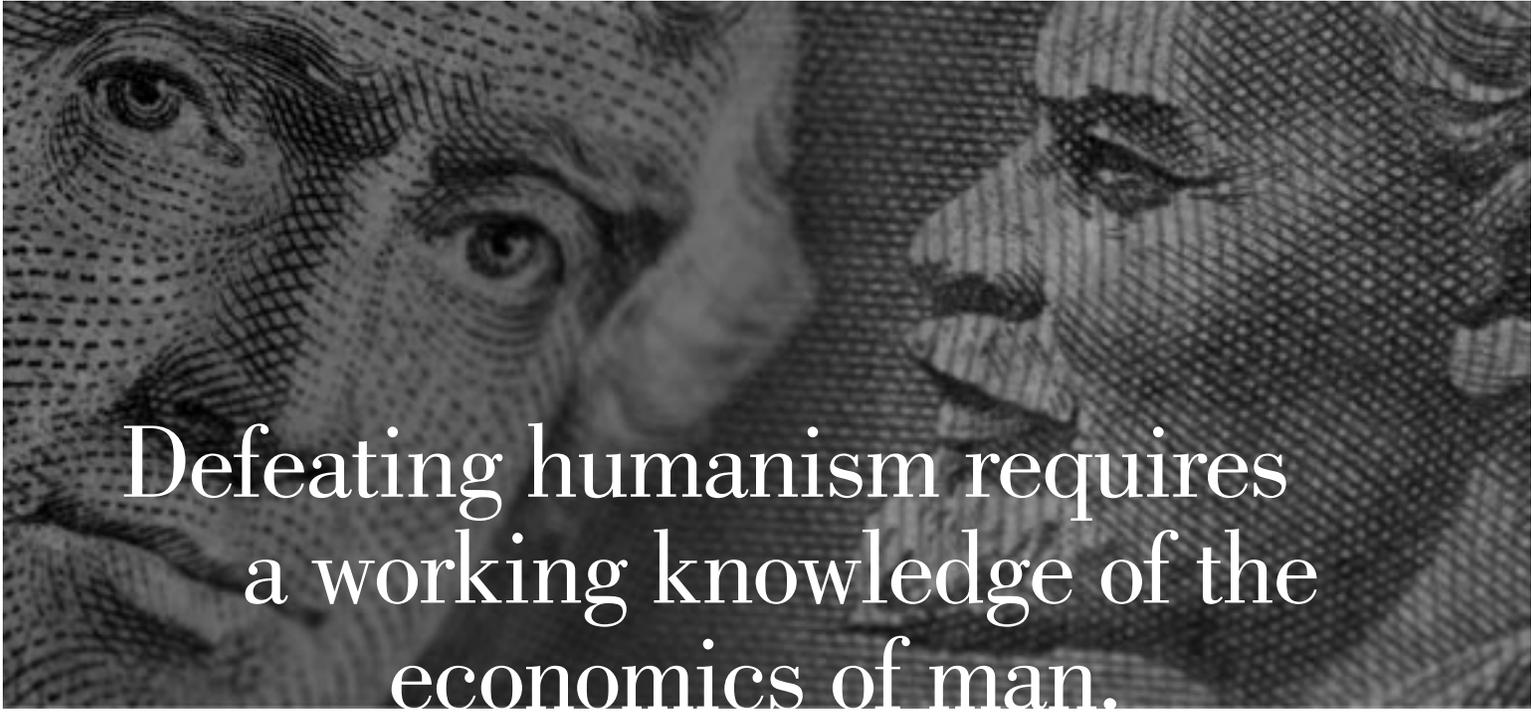
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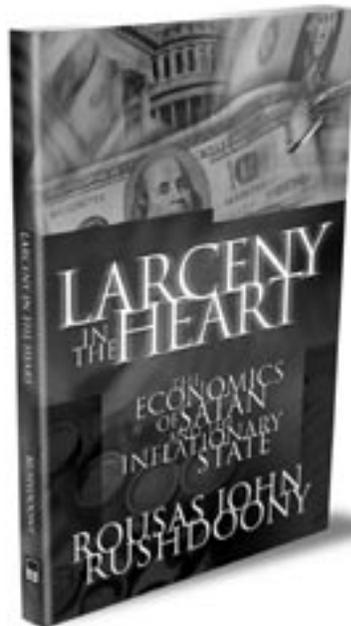
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THE SPIRIT & THE LAW

CAN "SPIRITUAL" PERSONS LIVE BY GOD'S LAW?

By Jim West



Since we are born into this world as antinomians (people “against God’s law”), we are prone to dismiss obedience to God’s law.

After all, if it is impossible to obey God perfectly, striving for obedience would seem to make us legalists. Yet the Bible states that *all* men are at the same time antinomians and legalists. They are antinomians because they oppose God’s law, and legalists because they chisel their own law, which reflects their autonomy or self-law.

Law is an inescapable reality. While the Christian walks according to the law of the Spirit, the unbeliever walks according to the spirit of his own law. The best the unbeliever can do with God’s law is view it as a suggestion or obey what he thinks the spirit of the law is. This infection has spread to the church where the leading of God’s Spirit is sadly pitted against a minute, jot-and-tittle obedience to God’s law.

A vivid example of hatred for God’s law is cited by J.R.W. Stott, who tells of the preacher who chose the text, “On these two commandments hang all the law and the prophets.” On the basis of this text, the preacher then announced

his theme: “Hang the Law and the Prophets!”

The Law Is Spiritual

The Apostle Paul wrote at length about the relationship between the Spirit and the law in Romans 7. This chapter has often been a battleground between those who believe Paul is discussing the unregenerate man versus those who think he is discussing the regenerated man.

A third alternative is more likely: Paul is discussing the relationship of the law to human nature. He says that while we know that “the law is spiritual, I am carnal, sold under sin.” The reason the law is “spiritual” is not because it invades the human spirit, prosecuting us for our crimes against heaven; it is “spiritual” because its Author is God the Holy Spirit. The implication is that a “spiritual” person is law-centered, and a law-centered person is “spiritual.” God’s law was written by holy men who were “borne along” by the Holy Spirit.

An unspiritual person opposes God’s law. Paul informs us in Romans 8 about the “carnal mind” which is “enmity against God” and then explains how to discern a mind that is God’s enemy. A mind that is “enmity” chaffs at God’s law. The carnal mind “is not sub-

ject to the law of God, neither indeed can be.” The opposite is to be spiritually-minded, because the spiritual mind is indwelt by the Spirit and dwells upon the things of the Spirit. Accordingly, these things of the Spirit are to be found in God’s law.

The Law Is a Transcript of God’s Nature

God’s law is a transcript of His holy nature. Paul teaches us in Romans 7 that “the law is holy, and the commandment holy and just and good.” For example, we would not have known covetousness, except the law had said, “Thou shalt not covet.” It is the holiness of the *Holy Spirit* that is revealed in God’s law. The no-brainer implication is that to demean or to trash God’s law is the very acme of anti-spirituality.

The Spirit Impels Us to Keep God’s Law

Paul instructs us in Romans 8 that “the law of the Spirit of life in Christ Jesus” has made us free from the law of sin and death. The law (power) of the Spirit was able to do what our flesh could not do. Christ came not only to condemn sin in the flesh, but to empower us to do God’s law. One of the cardinal purposes of the atonement was

“that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit” (Rom. 8:4). Before we are regenerated by God’s Spirit we may be able to “do” certain things in the law, but we are not able to fulfill the law (*i.e.*, obey as required, pledged, or expected). We fulfill the law only when we are motivated by love and faith.

One of the clearest links between true spirituality and God’s law is Jeremiah’s prophecy about the character of the New Covenant Christian. We are told that the day is coming when God will write His law in our minds and hearts (Jer. 31:33). This great work is accomplished by the Spirit of the living God, who writes God’s law on the tablets of our flesh, even upon our hearts (2 Cor. 3:3).

It is often argued that Paul in 2 Corinthians 3 pits a Spirit-led life against a law-driven life. It is said that the Old Testament believer was led by the law, but the New Testament believer is led by the Spirit.

What we have in 2 Corinthians 3 is what John Calvin called *a relative contrast stated in absolute language*. For example, John tells us in John 7 that when Christ prophesied the outpouring of God’s Spirit on the Day of Pentecost, that “the Spirit was not yet.” This does not mean that the Holy Spirit was not in existence, or that the Spirit did not work in the Old Testament. On the contrary, John teaches a relative contrast between the two Testaments, but states that contrast with absolute language. This was often his method, as in John 1:14, where John said that the law came by Moses, “but grace and truth by Jesus Christ.” It is obvious that this also is a relative contrast. If it was not, there would be no grace or truth in the Old Testament and no law in the New!

It is said that in 2 Corinthians 3 Paul anathematizes the law when he writes that the “letter kills, but the Spirit

gives life.” But Paul is not condemning the law; what he condemns is legalism. The “letter of the law” describes the use of the law as an instrument of justification. The “letter” always kills when the law is used as an instrument of self-justification before God (Rom. 7:6-8).

The Spirit Guides Us by God’s Law

We also see the closest relationship between God’s law and the Holy Spirit in spiritual guidance. In his classic sermon titled, “The Leading of the Spirit,” Benjamin Warfield mines Romans 8:14ff. The thrust of Warfield’s sermon is that the leading of God’s Spirit must not be equated with mystical voices, good vibes, hunches, feelings, or fresh revelations from the azure skies. Warfield correctly understands the Spirit’s leading to include three things:

(1) The leading of God’s Spirit is continuous, for Paul’s thought is “as many as are *ever* being led by God’s Spirit, these are the sons of God.” If the leading of God’s Spirit consisted of revelations, then we would receive new revelations every moment, an impossible ordeal that would overwhelm us.

(2) The leading of God’s Spirit results in the mortification or killing of sin. If we live by the Spirit, then we will vigorously put to death the deeds of the body. The death of sin is a stellar feature of our sanctification.

(3) The leading of God’s Spirit gives us assurance of our sonship. “The Spirit Himself bears witness with our spirit that we are the children of God.” It is because the Spirit impels us to cry out, “Abba (Father),” that we are assured of the Spirit’s leading and adoption into God’s family.

A common objection to the spirituality of God’s law is Galatians 5:18, where Paul writes that if we are led by God’s Spirit, then we are “not under the law.” The thought here is that God’s

law must not be misused by our sinful flesh (Rom. 7:13). In other words, sin produces death in us by what is good (God’s law).

A famous example is in John Bunyan’s *The Pilgrim’s Progress*. Bunyan describes Christian’s view of what happens in the Dusty Parlor. In this Parlor, a man is seen sweeping his house with the broom of the law. Brooms are for cleanliness, and what could be purer than God’s law? But in this case the more the man sweeps, the more he fans the dust, creating a sandstorm in his home. His effort produces a whirlwind of dust, violent choking, and certain death. Man “under the law” is like that! The problem is not the broom, but the sin that misuses the broom of the law. It is not until Gospel-water cleanses the Parlor that life and health result. Likewise, if we are to obey God’s law, we must be led by the Spirit of God. Only the Spirit can energize us to a life of heartfelt obedience.

The Spirit and the law are in sync with one another. We grieve God’s Spirit when we place a wedge between the two. A truly spiritual person is not only indwelt by God’s Spirit, but desires to obey the smallest detail in God’s law. Jesus called these minute details “jots” and “tittles.” Jots and tittles were the smallest strokes in the Hebrew language and Christ taught that the “greatest” in His kingdom will teach and believe these things. True spirituality can only be defined by obedience to the law of the Spirit. **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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Israel rarely denied the Lord or professed open apostasy. Rather, it pursued a course of religious syncretism, using the name of the Lord but absorbing with their religion whatever other faith was expedient for them. Thus, they were not open pagans, but pagans who practiced their unbelief under cover of the Lord's name.

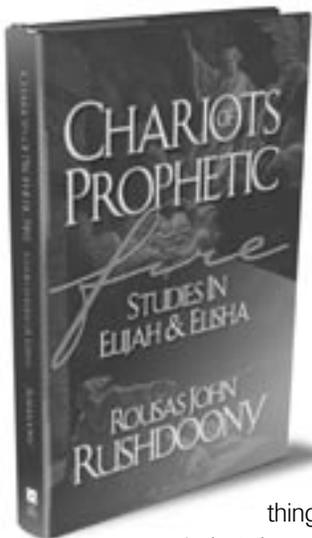
Syncretism is again our problem. Numerous forces, powers, and persons are accorded sovereignty over man. Today, Baal-worship is again prevalent in the name of the Lord. Humanistic statism is easily and readily submitted to by churchmen: children are placed in humanistic state schools, given

into the hands of the enemies of God, and people are only indignant if you condemn this practice. The major concern of most church members is not the Lord's battles, nor the urgency to make a stand against compromise, but, "How can I best enjoy life?"

The similarity does not end there. Elijah and Elisha's day was one of prosperity, a false prosperity that was largely the product of inflation. Our age, too, has been marked by an inflationary prosperity, and the loosening of moral and religious standards is one result. People want

things, not qualities or virtues. This mindset demands more material wealth for men and diminishes the need for moral and educational performance and excellence. It is now a virtue to tolerate evil and to be intolerant of any material lack for man.

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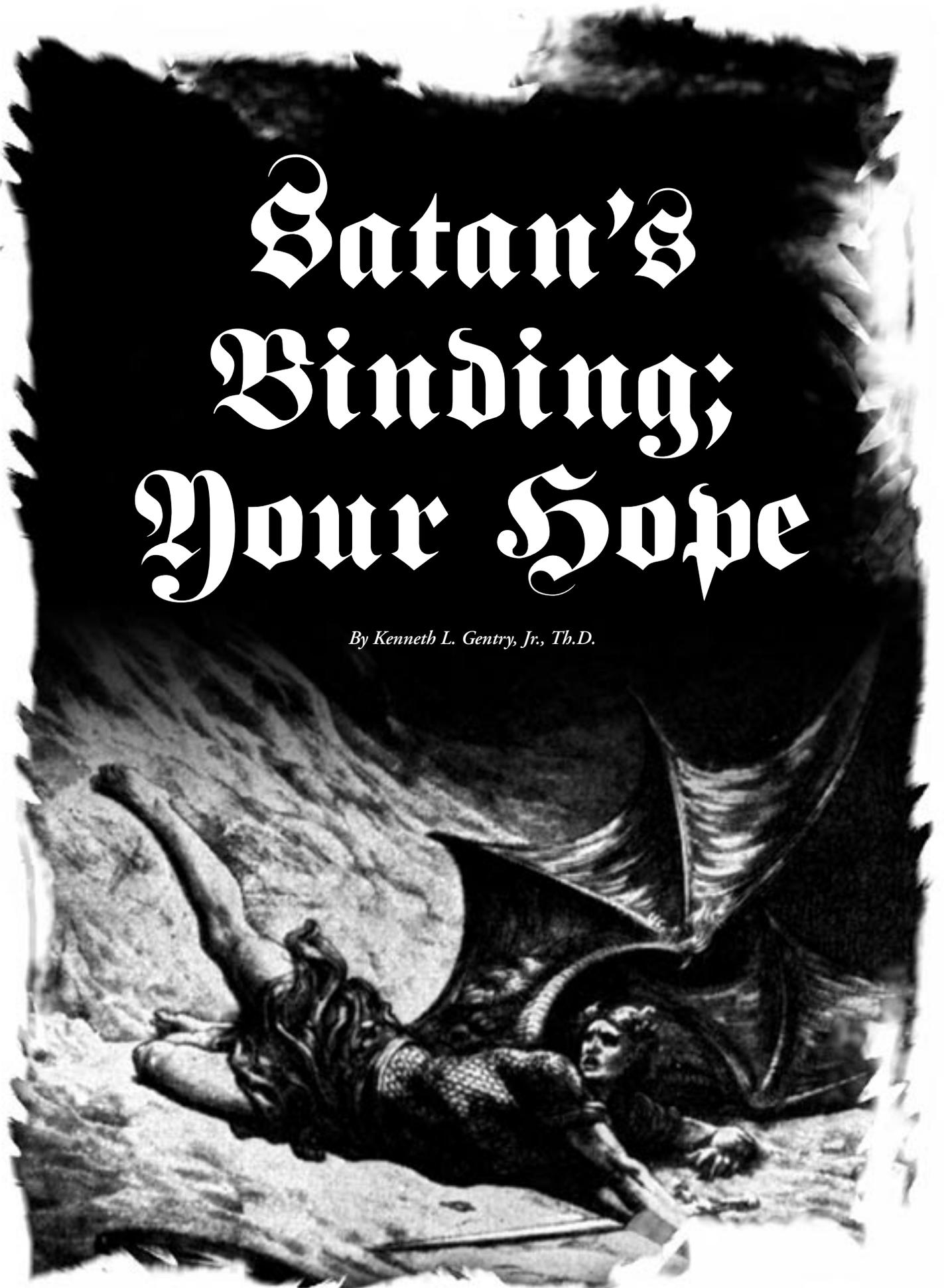
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Christians recognize the reality of the spirit world. We certainly believe in God “who is a spirit” (Jn. 4:24) and in the Third Person of the Trinity, the “Holy Spirit” (Mt. 28:19). We ourselves are compounds of spirit and body (Gen. 2:7; Jas. 2:26), so that when we die “the dust will return to the earth as it was, and the spirit will return to God who gave it” (Ec. 12:7; cp. Mt. 10:28).

We also know angels are spirit-beings created by God to do His will: “Of the angels he saith, Who makes his angels spirits, and his ministers a flame of fire” (Heb. 1:7). Some of these angels are holy, elect angels always serving God in righteousness (Lk. 9:26; 1 Tim. 5:21). Others are fallen angels who resist God, determined to do evil against us (Lk. 8:2; 1 Tim. 4:1). They have as their ruler Satan, the chief of the fallen angels (Mt. 25:41; Mk. 2:22).

Satan’s Mission

When considering spiritual warfare in the Christian life, we must not ignore the influence of Satan in the world. The Scriptures portray him as the epitome of evil who always opposes God.¹ He seeks to destroy God’s work by influencing men throughout the world (Mt. 13:38-39; 2 Cor. 4:4) to do his evil will (Jn. 8:44; 2 Tim. 2:26). He is a deceiver (Rev. 20:1) who “disguises himself as an angel of light” (2 Cor. 11:14) so that he “deceives the whole world” (Rev. 12:9). He desires to draw away those who hear the Word of God (Lk. 8:12). In fact, he delights in working on those who not only hear the Word, but profess it (Ac. 5:3; 1 Tim. 5:15).

He is so determined to do evil that he even dares to tempt the Son of God: “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil” (Mt. 4:1; Lk. 4:2). In desperation

Satan later entered into Judas, moving him to betray Christ (Lk. 22:3; Jn. 13:2).

As Luther so expressively declared: “his craft and power are great.” Indeed, the Scripture itself urges us: “Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour” (1 Pet. 5:8). How can we expect to win against such a supernatural foe who “seeks to work us woe”? What gives us hope against such a mighty opponent?

Christ’s Victory

We conquer our fear with the victory cry: “He is risen!” (Mt. 28:6). Unfortunately, this glorious declaration is largely muted by the confused prophets loudly misleading many today. Too many Christians believe “Satan is alive and well on planet earth.” Though he is alive, he is not well. Christ has won the victory over him. Let us see how this is so, then note how we have hope for our personal victory over him.

In Revelation 20, a passage both confused and abused in popular Christian literature, we read of Satan’s binding, which insures the victory of Christ’s Kingdom: “He laid hold of the dragon, the serpent of old, who is the devil and Satan, and *bound him* for a thousand years, and threw him into the abyss, and shut it and sealed it over him, so *that he should not deceive the nations any longer*. . . . Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will *reign with Him* for a thousand years” (Rev. 20:2-3, 6).

This dramatic imagery teaches that Satan has been “bound” so that he “should not deceive the nations any longer.” This allows all spiritually resurrected believers to “reign with Him (Christ)” in Christ’s Kingdom. Despite popular misunderstanding of this passage, this vision speaks of realities

already established in Christ’s first coming, as we can tell from the following:

First, Christ informs us that He has already bound Satan: “If I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can anyone enter the strong man’s house and carry off his property, unless he first binds the strong man? And then he will plunder his house” (Mt. 12:28-29). Whatever else we might think, Christ Himself declares He *has bound* this strong one during His earthly ministry so that He may spoil Satan’s kingdom while establishing His own. Here Satan’s binding and Christ’s kingdom are linked together by the Lord who was teaching John, who later penned Revelation 20.

Second, Christ also teaches that salvation by grace through faith effects a spiritual resurrection to new life: “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but *has passed out of death into life*. Truly, truly, I say to you, *an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live*” (Jn. 5:24-25; cp. Eph. 2:5-6; Rom. 6:5-11; 1 Jn. 3:14).

This is the backdrop to the image of the “first resurrection” in Revelation 20. Christ teaches *two* resurrections, which John the author of Revelation records for us. The first resurrection is a spiritual one while we are in our present life (Jn. 5:25), the second a physical one after we leave this world at the end of history (Jn. 5:28-29; cp. Jn. 6:39, 44, 54; 11:24).

Third, in the didactic introduction to Revelation, John declares that we are *already* a kingdom of priests, which he presents in dramatic imagery in Revelation 20: “He *has made* us to be a *kingdom, priests to His God* and Father; to Him be the glory and the dominion

forever and ever” (Rev. 1:6). Note the past tense: “He has made us to be a kingdom, priests.” This historical reality, which already existed when John wrote Revelation, explains the symbolic vision of chapter 20 which declares: “they will be *priests* of God and of Christ and *will reign with Him*” (Rev. 20:6).

Fourth, Satan’s binding does not totally incapacitate him. His binding is for an expressly declared purpose: “that he should not deceive the nations any longer” (Rev. 20:3). This speaks of the “plundering of his house” (Mt. 12:29): Satan is bound by the First Century coming of Christ’s kingdom so that he may not deceive and dominate the nations any longer.

In the Old Testament era, only Israel knew God: “He declares His words to Jacob, His statutes and His ordinances to Israel. He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the Lord!” (Ps. 147:19-20) “You only have I chosen among all the families of the earth” (Am. 3:2a; cp. Dt. 7:6-7). This is why Christ did not dispute Satan’s claim when he showed Him “all the kingdoms of the world” and said: “I will give You *all this domain* and its glory; for *it has been handed over to me*” (Lk. 4:5-6).

It is only in the past that “in the generations gone by He [God] permitted all the nations to go their own ways” (Ac. 14:16). But now the whole world is open to release from Satan’s absolute dominion because of his having been bound by Christ. The Great Commission, therefore, confidently sends us out to “make disciples of all the nations” (Mt. 28:19)² who previously were totally subject to Satan and “without hope” (Eph. 2:12). Jesus declares to Paul that He is sending him to open the Gentiles’ eyes “so that they may turn from darkness to light and *from the dominion of Satan* to God, in order that they may receive forgiveness of sins and an

inheritance among those who have been sanctified by faith in Me” (Ac. 26:18).

Christ’s victory over Satan is spoken of frequently, and under various images in addition to “binding”:

- “*He said to them, ‘I was watching Satan fall from heaven like lightning’*” (Lk. 10:18).
- “*Now judgment is upon this world; now the ruler of this world shall be cast out*” (Jn. 12:31).
- “*Concerning judgment, because the ruler of this world has been judged*” (Jn. 16:11).
- “*Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil*” (Heb. 2:14).
- “*And the God of peace will soon crush Satan under your feet*” (Rom. 16:20a).
- “*He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him*” (Col. 2:14).
- “*The Son of God appeared for this purpose, that He might destroy the works of the devil*” (1 Jn. 3:8b).

Our Hope

Christian, because of Christ’s triumph over Satan, the Scriptures promise you victory. As redeemed vessels of mercy, you must neither despair in your struggles nor blame Satan for your failures. Too many Christians pick up on the deficient theology rampant in trite maxims such as “I can resist anything but temptation” and “the devil made me do it.”

Remember that Christ has prayed for you: “I do not ask Thee to take them out of the world, but to keep them from the evil one” (Jn. 17:15). He has taught you yourself to pray: “do not lead us into temptation, but deliver us from the evil one” (Mt. 6:13).

The Bible teaches you how to “put on the full armor of God, that you may

be able to stand firm against the schemes of the devil” (Eph. 6:11). You are directed to “not give the devil an opportunity” (Eph. 4:27). You can “submit therefore to God” so that if you “resist the devil... he will flee from you” (Jas. 4:7).

Satan is a powerful foe, but he is a defeated foe. Otherwise such Biblical directives regarding victory over Satan would be meaningless. Christ has bound him so that he may not dominate us.

The victory is ours if we but seize it. **CR**

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 materials: www.kennethgentry.com.

1. For an excellent study of Satan’s work, see: Greg L. Bahnsen, “The Person, Work, and Present Status of Satan,” *The Journal of Christian Reconstruction* 1:2 (Winter, 1974): 11ff. See also my article: “The Binding of Satan” available at: www.kennethgentry.com.

2. For a fuller exposition of the Great Commission, see: Gentry, *The Greatness of the Great Commission* (Tyler, Tex.: I.C.E., rev. 1993). Available at www.kennethgentry.com.



WHY DO WE LIVE AS THOUGH SATAN KNOWS BEST?

By Buddy Hanson



Pietism is arguably Satan's most effective weapon as he seeks in vain to delay his defeat.¹ For more than a century he has used this escapist version of Christianity to convince us to stay in our place and confine our beliefs to our homes and churches, while non-Christians decide the direction of our culture. His chief selling point is, "Why should a 'spiritual' person be involved in the messy affairs of the world?" In buying into this imagined "wall of separation" between the sacred and the secular, the American church follows the teachings of the Greek philosopher Plato instead of the Lord, Savior, and King, Jesus Christ.

How did we fall for this fairy tale? And why do we keep following its devilish dictates? Do we really think Satan knows best when it comes to establishing our cultural agenda or educating our children? If we do, we are wasting our time in church worshiping a god who is inferior to Satan.

But the triune God of Scripture is in complete control of His creation. He is smarter than His creatures, including Satan. The problem is not that pietists believe the wrong things, but that they don't *think* about the consequences of what they believe.

We've overbooked our lives with longer workdays, athletic events, field trips, art, music, and swimming lessons and numerous church activities. In the midst of this, we may well hearken back to singer Mac Davis' advice to "Stop and smell the roses." Unfortunately, those who have a privatized, personal perspective of Christianity are smelling artificial roses, and the results of their church business are also artificial. Pietists appear to be doing all the right things — active in the church, attending Bible studies, leading their family devotions — yet all the while culture continues to disintegrate.

Our brothers and sisters should be frustrated at this pietistic scenario of "the harder we work, the behinder we get." But they've bought Satan's lie that

heaven is our real home and while we're on earth we're simply making the best of a bad situation.

Revelation vs. Speculation

This mixture of half-truths about God's plan for His creation, and the confusion about what He has called us to do, is fed by radio and TV Bible teachers and best-selling Christian authors who prefer *speculation* about what might take place to God's clear *revelation* of how to live. It's revelation, not speculation, that will save us and provide perfect directions for living. Radio and TV preachers and best-selling authors ought to carry a disclaimer that "any resemblance of what you hear, see or read and what God actually says is merely coincidental."

As long as Satan can keep us in the church "busyness" mode, instead of in God's commanded "holiness" mode, he will continue to have his way. After all, the only way he can appear to win is to get us to play by his rules. Certainly he doesn't stand a chance when we play by God's rules. The only way we can fail is

if we fail to live by them.

If we continue to elect non-Christians to office and send our children to the ungodly public schools, our generation will fail. If we continue to fear others more than we fear the triune Creator God, we should expect to fail. And we should expect to be laughed at and dismissed as being culturally irrelevant if all we do is deal with the fruit of sin (*i.e.*, abortion, gambling, and pornography), rather than the root of sin.

Think About It!

The apostle Peter reminds us that we should publicize, not privatize, our faith: “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light” (1 Pet. 2:9). He informs us that the will of God is for us to apply Biblical principles to all of our situations and circumstances so we “may put to silence the ignorance of foolish men” (1 Pet. 2: 15). God does not cherish exhausted Christians who spin their spiritual wheels amidst church *busyness*; He cherishes *holiness* in all of our actions. On Judgment Day Jesus will not ask us “How *busy* have you been?”, but “How *holy* have you been?” We are reminded that “as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy” (1 Pet. 1.13-16).

For the past century and a half the American church has been practicing an escapist religion. We have been walking in the counsel of the wicked, standing with sinners, and sitting with mockers (as though Satan, not our Father, knew best). Our delight has been in the law of man and our meditation has been on our hobbies and sports teams. Our lifestyles produce the rotten fruit of cultural irrelevancy and defeatism. Continuing such behavior will result in our destruc-

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tion.² It is time to realize “the Kingdom of God is at hand” (Mk. 1:15), and repent and get about the work of a “holy nation and a people belonging to God” (1 Pet. 2:9).

Christians are the only people on the face of the earth who are able to correctly understand the truth. It is only we who know *who* we are, *where* we are going, *why* we are here, and *how* to carry out our calling. As we take a step back from our daily hustle and bustle and think about the consequences of the Biblical principles we hold so dear, may our attitude be that of Joseph: “How then could [we continue] to do this great evil and sin against the LORD?” (Gen 39:9) We must repent of our negligence to engage our culture with our beliefs, and practice what we have been called to do by conforming our communities to God’s ways, instead of conforming our ways to those of our communities.

The tactics in the following EXIT acronym can enable us to carry out our calling of bringing about God’s will “on earth as it is in heaven.” Notice there is no mention of a separation of God’s Word from any area of life! We must stop listening to Bible teachers who encourage us to confine our Biblical ethics to ourselves. God’s truths are to be “exited” from inside our homes and churches and taken everywhere we go. By incorporating these principles into our lifestyle we will ensure that the roses we stop to smell along the way are authentic.

EXIT Strategy

Evangelism & discipleship.

Xtend Biblical principles to all areas of life.

Interact with culture by presenting an alternative lifestyle.

Take ground for God’s Kingdom by applying the blessings we receive to all of our situations and circumstances. CR

Buddy Hanson is president of the Alabama-based Christian Policy Network. Their mission is to “frame the cultural debate according to Biblical principles.” To see monthly Policy Papers on cultural issues by pastors from around the country, or to see his reports to Alabama legislators, visit graceandlaw.com and go to “Connecting With Culture” or “Legislative.” Buddy is also the Alabama coordinator of The Exodus Mandate and frequently speaks on Christian worldview topics. He is the author of several popular Christian books with the theme of applying what we believe to our everyday situations and circumstances. He can be contacted at bhanson@graceandlaw.com.

1. Since God is completely in charge of His creation, Satan cannot slow down his ultimate defeat. God however, can and has brought down nations because of their unrepented disobedience to His will.

2. Psalm 1



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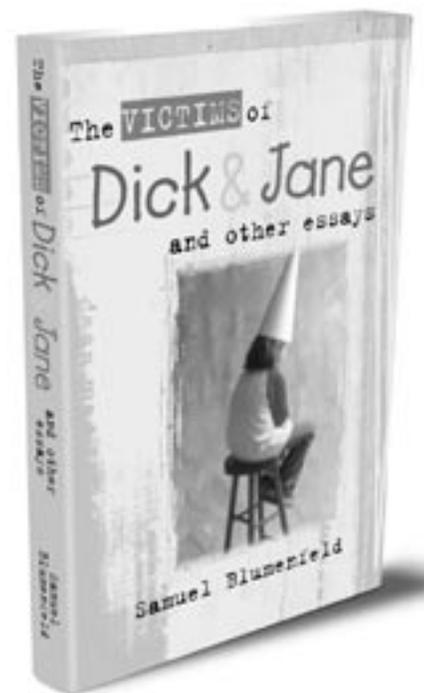
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Long-Awaited Book Finally Arrives!

The Harsh Truth About Public Schools

By Bruce N. Shortt

Reviewed by Samuel L. Blumenfeld

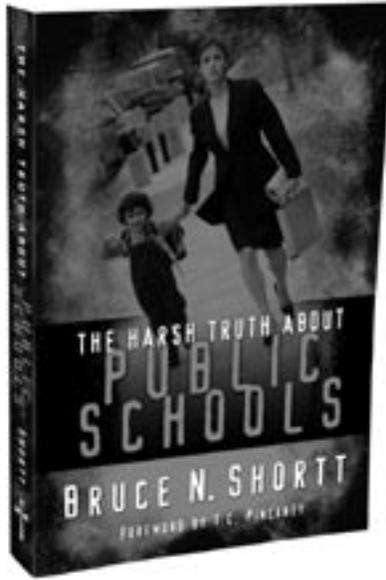


Bruce Shortt has produced a devastating indictment of our public school system, which he believes is not only destroying the intelligence of our children, but is wreaking havoc with our moral and spiritual future. The book is a veritable encyclopedia of educational failure, corruption, and malfeasance by those who run the system. He has written this book as a warning to Christian parents that their children are in mortal peril and must be removed from these schools if their Christian souls are to be saved.

It was Bruce Shortt and his colleague T.C. Pinckney who co-sponsored the Christian Education Resolution, submitted for consideration at the 2004 Annual Meeting of the Southern Baptist Convention. It called for Southern Baptist parents to remove their children from the government schools and provide them with a true Christian education at home or in a church school. The Convention could have made history had it adopted the resolution, but the delegates were simply not ready to take such a revolutionary step.

What Parents Don't Know

Christian parents simply don't know what is going on in the secular, anti-Christian public schools. These schools are turning millions of Christian children away from Christ and leading them to atheism, nihilism, secular humanism, pantheism, New-Age occultism, Eastern religion, and even Marxism.



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The author states: "The fact is that government schools are killing our children spiritually, morally, and intellectually The 'little red schoolhouse' has effectively become a pagan seminary nurturing our children in alien creeds," which are "transforming our families, our churches, our culture, and our society." And he cites statistics that back up his statements.

That's what makes this book so reliable. Shortt backs up all of his assertions with extensive documentation. He places much of the blame of our Christian decline on ministers. He writes: "About 85% of Christian children attend government schools, but the message that Christian parents are obligated to provide a Christian education to their children is seldom heard from the pulpit."

Obviously ministers need to read this book if a true Christian revival is to take place in America. Getting them to read it is going to be the author's toughest job. But the ministers needn't read the entire book to get the impact of its message. Its chapters on sex education or the drugging of children with Ritalin or the testing fraud or the dumbing down of the children or the homosexual agenda should be enough shock and awe to wake up anyone.

Shortt also provides the reader with a detailed history of how government schools have gone from being non-Christian to anti-Christian, beginning with the Supreme Court's *Everson* decision.¹ As a result, New-Age spirituality has invaded the classrooms in full force, introducing children to "spirit guides," "transcendental meditation," and other occult practices.

An English teacher in an Ohio high school assigned sophomores the task of writing and signing a contract with the Devil, Satan, Lucifer, a genie, a witch, or a warlock. The contract was to specify what the student wanted from Satan, for example, and three things he or she was willing to give up in return. When parents found out about the assignment and complained to the principal, he defended the teacher who had merely made a mistake. When asked if he would approve of the students writing a contract with God, Christ, Jesus, etc., he responded that that would be a violation of the separation of church and state.

A Battle Lost

Neither Christ nor Christians can win in the government schools. Shortt also provides us with alarming evidence of the rise of juvenile crime, the increase in drug abuse, the increase in the use of filthy language, the decline in modesty in dress, the practice of freak dancing (simulated sex acts performed to Hip Hop or Rap music), the increase in sexual promiscuity and perversion, unwed pregnancies, sexually transmitted diseases, and emotional traumas among students.

At a middle school assembly in Broward County, Florida, school officials encouraged the children to engage in sex, encouraged girls to carry condoms, promoted abortion, and told the children that it was okay to lie to their parents.

There is also a strong drive all across

America to introduce the gay agenda in the schools so that children from K to 12 can be taught that the gay lifestyle is perfectly normal and that even pedophilia has its positive points. The chapter on ADHD (Attention Deficit Hyperactivity Disorder) is particularly alarming as well as enlightening. Four to six million children are currently on Ritalin and other psychotropic drugs because of ADHD. Yet, ADHD is not a real disease! It was invented by the psychiatrists.

Shortt also has chapters on the delusion of school reform, the teachers' unions and their involvement in Democratic party politics, and their incessant pressure on Congress and state legislatures to increase spending on "education." And the more money is spent, the worse things get, for the money is simply used to buy more miseducation.

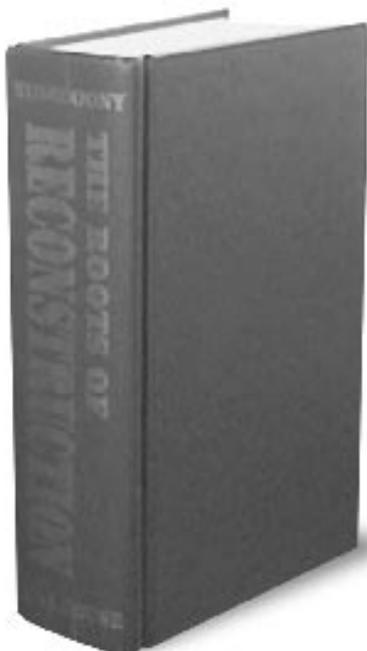
A Godly Solution

But there are solutions. Shortt writes: "Christian education isn't something to turn to reluctantly. Rather, we should embrace it with a sense of joy and hope." And the burgeoning Christian homeschool movement proves how right he is. If you want to see young Christian families enjoying education and enjoying their children, just attend one of the many homeschool conventions held all across America each year.

Shortt provides the parent with a whole chapter on homeschooling and its benefits. He leaves nothing to chance, as you will notice with his almost 100 pages of endnotes. Just as parents will purchase a medical manual for home reference, they should purchase this book for the same practical purpose: to preserve the spiritual, mental, and

continued on page 29

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Christian Metaphysics and the Creator-Creature Distinction: Part II

By Anthony Rogers



The Fall of Man, Sin, and the Curse

The distinction and distance that exists between God, who is eternal and independent, and man, who is temporal and dependent upon God, obligates man to obey God.

God owes us nothing, while we owe God perfect obedience to His every command. It pleased God to enter into a covenant of life with the first man. He promised to bless and reward him for perfect and personal obedience — and threatened death, in all its forms, as the penalty for failing to comply. In making this covenant with the first man, the progenitor of the human race, and now, by virtue of God's covenantal dealings with him, its head and representative, God made this covenant with all his posterity.

Adam broke this covenant. The guilt, corruption, and temporal and eternal consequences of sin fell upon all humanity. All men are born guilty and are corrupt from the womb. All are liable to the penalty of sin. No son of Adam, except the Lord Jesus, stands on his own in right relation to God, nor is by nature righteous as he was on the day God made him. Men and women, now being by nature objects of God's wrath, are totally incapable of doing anything pleasing or acceptable to Him.

Since man was also created as the lord of creation, responsible to seek and

discover, to subdue and have dominion over all creation (and all of this with an eye towards the glory of God), when he fell, the curse of God fell on the entire creation. Nothing in all of creation is now as it originally was when God called it into existence. All things, animate and inanimate, are under His curse and are incapable of liberating themselves from their bondage to corruption and decay.

Redemption

Man's only hope of deliverance from guilt and corruption resides solely in God. We depend completely upon God, and God is perfectly free from any obligation to us. This is not only because man is His creature (to whom He owes nothing in the first place), but is especially true because man has become a covenant breaker and a rebel.

Nevertheless, God condescended once again to enter into a covenant with man. Toward this end, He appointed and ordained the Lord Jesus Christ, the second person of the Trinity, to be the second Adam. He appointed Him to be the new head and representative of all those whom He chose to redeem by and in Him. As Thomas eloquently notes:

In Christ, God interjected Himself into the temporal reality. God the Son, the second person of the eternal, ontological Trinity, was incarnated. He took unto Himself a human body and a human nature that He might accomplish redemption for sinners,...by his death

on the cross of Calvary (1 Tim. 1:15; Matt. 1:21; 1 Cor. 15:3,4).¹

Christ is the head of a new humanity, the one in whom God has promised to take away guilt and corruption by virtue of His perfect life and atoning sacrifice, and by the power of His Spirit. Christ is the one in whom God's blessings, those which were first promised to mankind in Adam, are now not only realized but are increased and poured out in greater measure. This covenant is for all those who, through repentance and faith, are in vital union with Jesus Christ.

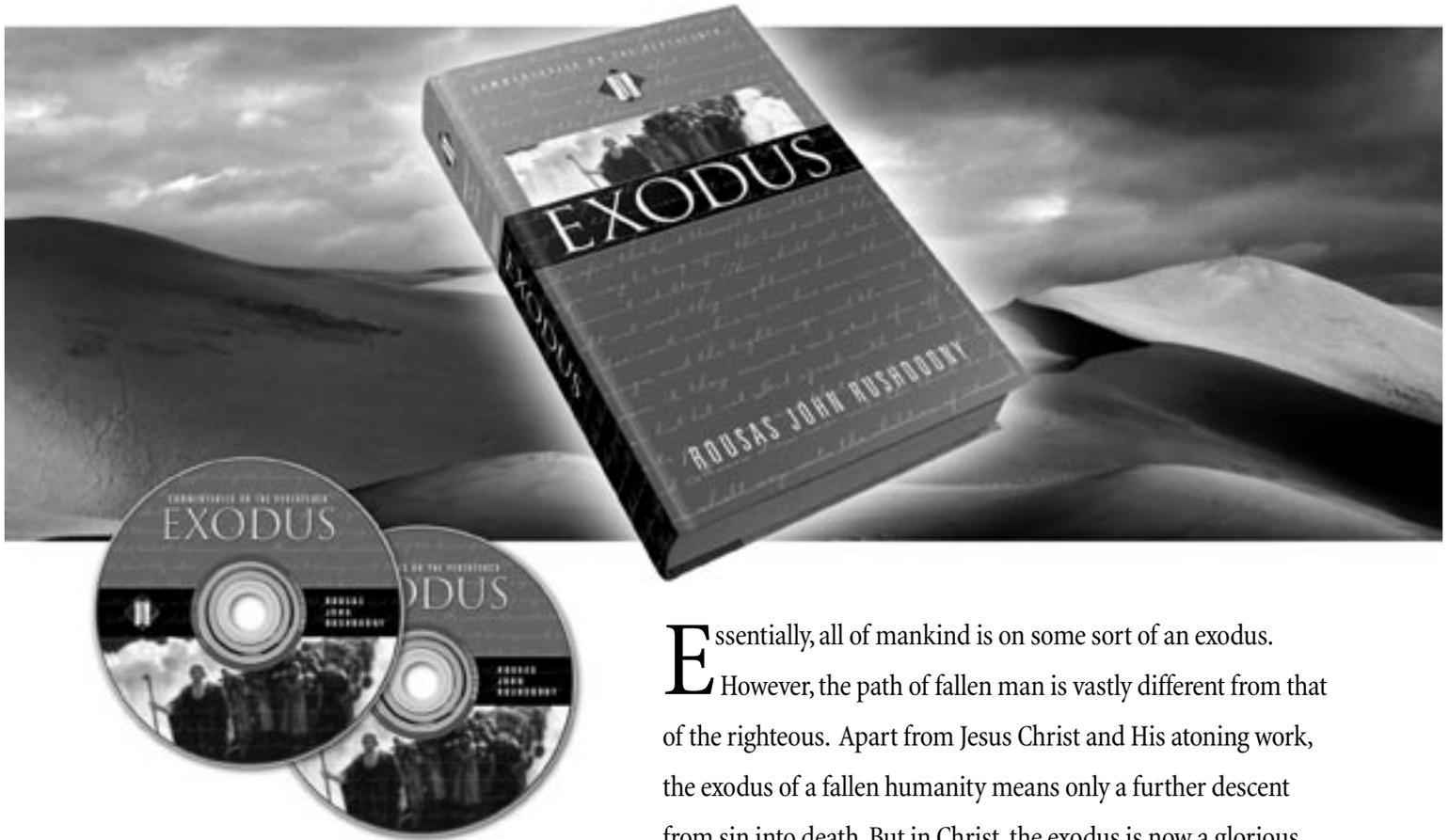
Through the Lord Jesus Christ, not only is man presently delivered from guilt and progressively delivered from the corruption of his fallen nature, but, through Christ, God has provided for the deliverance of the entire cosmos from decay and corruption. The restoration of all these things to their former glory awaits the return of the Lord Jesus Christ from heaven, at which time He will raise the dead, clothe His redeemed with immortality, and send the rest to eternal perdition. He will also create a new heaven and a new earth wherein righteousness dwells. In this place pain, suffering, and all other effects of the curse will be removed.

Conclusion

At the heart of the Christian worldview is the distinction between the triune God and His creation. This

continued on page 29

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Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom of God.

Therefore, if we are to better understand the gracious provisions made for us in the “promised land” of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

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Rushdoony, Giver of Life... cont. from page 3

but we are able to understand, within creaturely limits, God the Son because of His incarnation. God the Father we can also understand, although not as well, because *Father* is a term understandable to all of us. Thus, the Father and the Son have something to concretize our understanding. The titles of the Spirit, however, refer to functions rather than a concrete person, *i.e.*, Comforter, Advocate, etc. Thus, for many God the Spirit is always somehow the remote and abstract person of the Trinity. The fault lies clearly in man's understanding.

The Spirit at Creation

Scripture deepens the mystery at the very beginning. According to Genesis 1:2, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The earth was a vacancy, an unshaped nothing; it was a void, a nothing, a vacuity, and it was dark. All was an abyss or sea. The Spirit of God moved, brooded, hovered, or fluttered over the waters, according to the commentators. Cassuto has called attention to the inadmissible nature of brooding or blowing as translations. He rendered or paraphrased the line as possibly, "Although the earth was without form or life, yet above the unformed matter hovered the *ruah* of God, the source of light and life."¹ But none of these interpretations penetrate the mystery of creation.

The word *ruah* means breath or wind, but it here refers in its Hebrew construction, as Lenski pointed out, to a *person*. It is the Spirit of God who is referred to. The Spirit is clearly the Creator of life in some special sense, and He is also the re-creator of life in fallen man. We have a very obvious parallelism. On the one hand, is the darkness, the void, and formlessness, and on the

other is the Spirit of God, who is light, life, and order. What follows in Genesis 1:3ff. is a series of divine fiats: "Let there be...and there was." The presence of the Spirit is inescapable life, light, and order.

In Genesis 6:3, we read, "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Here the Spirit of God is closely linked to life, without being identical to it. The Spirit gives life, and the Spirit also withdraws it. For the Spirit to come upon men means at times more than life: it means prophecy (1 Sam. 10:10; 16:13). The Holy Spirit is also vexed and grieved by man's rebellion, and He turns on them to be their enemy, and to fight against them (Is. 63:10; Eph. 4:30). The Spirit thus is very much present in this world; His immanence is most notable, and yet he is also fully transcendent. Oehler has best stated the relationship of the Spirit to creation: "*Since the world is placed outside of God, it originated and subsists only by the life imparted to it by his Spirit; thus it is not separated from Him, although distinct from Him.*"²

This is a very necessary distinction. It is all the more important, because the modern era has either fallen into pantheism, or so separated God from the world as to make the Holy Spirit's presence unusual or dramatic. God is not a God who is afar off (Jer. 23:23), although men in their sin are inclined to think so (Ps. 10:1). The world of science has made the great cause of all a very remote or non-existent cause, whereas the God of Scripture is totally sovereign, omnipresent, and always governing in every event and second of time. The scientific worldview has thus aggravated man's difficulties in understanding the doctrine of the Spirit.

Because man now sees God as distant, and the Spirit as vague or sporadic, other gods rule over men. Institutions

and persons become *the givers of life*. As a result, the doctrine of the Holy Spirit has lost its Biblical force. It is thus urgently necessary for theologians, pastors, and believers to give renewed attention to this doctrine. The revival of Christendom depends upon it, for the doctrine of the Spirit confronts us with the mystery of God. God is great and beyond our comprehension, and yet He speaks our language, which He ordained, and incarnates Himself as man, so that we might truly know Him. He is incomprehensible, yet understandable; we can know Him truly, but never exhaustively. He is most near to us in the Spirit, and yet never more remote to our capacity to grasp His infinite and inexhaustible being than in the third person of the Godhead, the Holy Ghost. CR

1. Umberto Cassuto, *A Commentary on the Book of Genesis, Part I*, (Jerusalem, Israel: The Magnes Press, [1961] 1972), 25.
2. Gustave E. Oehler, *Theology of the Old Testament* (Grand Rapids, MI: Zondervan, [1883] reprint), 118.

M. Rushdoony, What Part?... cont. from page 5

becomes a resource which fills a partial need.

But we need to see our whole nature as polluted by sin. We need to see God's salvation as an act of grace because no part of us is free of sin's depravity. When salvation of the whole man is wholly of God, it does more than fill a partial need and then send us on our way. God's grace to man regenerates his whole being. It makes his body a temple of the Holy Spirit; it makes his mind conform to the righteousness of God; it gives his soul a resting place in the purposes of God. God's salvation does not fill a partial need; it gives our life meaning, purpose, and hope.

God created man as a whole, a unified being. Man's problem is not his created nature; it is his fallen moral state.

In Christ, men are restored to their calling as image-bearers of God. Man is regenerated to serve God by the power of His Spirit, who dwells in the whole man, not a part of him.

The Greek view that has long infected Christian thought still leaves the Christian a metaphysical mess. The Scriptural view sees God, by grace, rescuing and restoring His image-bearer. This is why He calls it our new birth and us His new creatures. We are recalled to our created purpose. Scripture emphasizes obedience, faithfulness, and righteousness, because the redeemed man who is submissive to God is closest to his created purpose.

Man does not have a divided, conflicted nature; he has a sin nature. Our depravity is not partial; it is total. Our need for God is not as a resource; it is as a Savior. We do not come to God because we have to fill a need; we need God's grace to us. God saves men and works in every part of their beings to conform them to His will. At the final Judgment we shall enter, resurrected body, sinless mind, and eternal soul, into the place He has prepared for us. **CR**

Blumenfeld, Review... cont. from page 25

physical health of their children.

A word about the author: Bruce N. Shortt attended public schools through 12th grade. His mother was a public school nurse and both his grandmothers were public school teachers. He is a graduate of Harvard Law School, has a Ph.D. from Stanford University, and was a Fulbright Scholar. He serves on the board of directors for the Houston Ebony Music Society and the Exodus Mandate. He is a member of North Oaks Baptist Church and currently practices law in Houston, where he resides with his wife and their home-schooled sons. **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.

1. *Everson* provided the "wall of separation between church and state" language that has been used to secularize government schools and erase any sign of Christianity from these institutions.

Rogers, Metaphysics... cont. from page 26

distinction is never blurred; it is always maintained. This distinction is not blurred when it comes to the cosmos, for the universe is not seen as eternal, or as having any of the other incommunicable attributes of God. It is not blurred when it comes to God's dealings with men, for this gap is not bridged metaphysically, but by way of covenant. It is not even blurred when the Lord Jesus Christ takes a human nature in order to save sinners, for although His human nature is united with His divine nature, these two natures are never confused or co-mingled with each other. **CR**

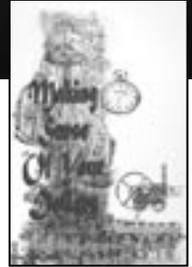
Anthony Rogers is currently a student at Christ College and attends Grace Orthodox Presbyterian Church, pastored by Rev. Richard Knodel. After graduation, he plans to pursue a Master of Apologetics degree from Bahnsen Theological Seminary and vocational goals of teaching, writing and debating. He and his wife, Janis, have two children. Anthony may be contacted at smprparatus@aol.com.

1. Thomas A. Thomas, *A Reason for the Hope: Be Ready Always To Give An Answer* (Rochester, NY: Backus Books), 59-60.



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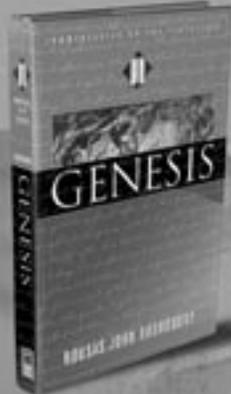
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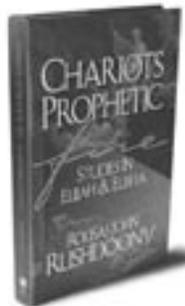
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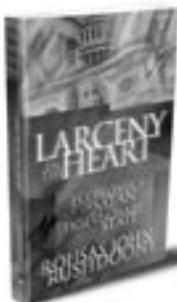
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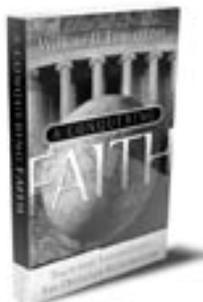
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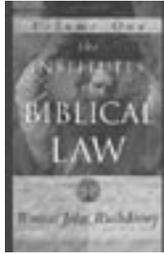
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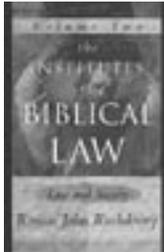
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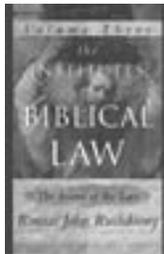
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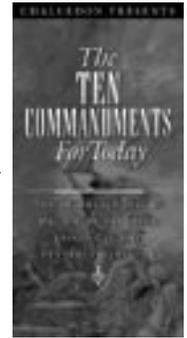
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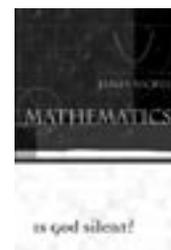
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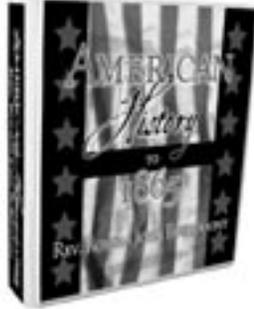
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16. The Federalist Administrations
- Tape 9** 17. The Voluntary Church, I
18. The Voluntary Church, II
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the Tripolitan War & the War of 1812
20. Religious Voluntarism on the Frontier, I
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22. The Monroe & Polk Doctrines
- Tape 12** 23. Voluntarism & Social Reform
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- Tape 14** 27. The Mexican War of 1846 / Calhoun's Disquisition
28. De Toqueville on Democratic Culture
- Tape 15** 29. De Toqueville on Equality & Individualism
30. Manifest Destiny

- Tape 16** 31. The Coming of the Civil War
32. De Toqueville on the Family
- Tape 17** 33. De Toqueville on Democracy & Power
34. The Interpretation of History, I
- Tape 18** 35. The Interpretation of History, II

This Independent Republic

By Rousas John Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction.

These essays will greatly alter your understanding of, and appreciation for, American history. Topics discussed include: the legal issues behind the War of Independence; sovereignty as a theological tenet foreign to colonial political thought and the Constitution; the desire for land as a consequence of the belief in "inheriting the land" as a future blessing, not an immediate economic asset; federalism's localism as an inheritance of feudalism; the local control of property as a guarantee of liberty; why federal elections were long considered of less importance than local politics; how early American ideas attributed to democratic thought were based on religious ideals of communion and community; and the absurdity of a mathematical concept of equality being applied to people.

Paperback, 163 pages, index, ~~\$17.00~~ \$13.00

The Nature of the American System

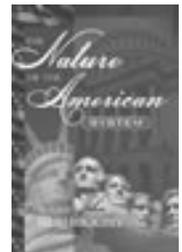
By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is neither autonomous, objective nor ultimately creative, is always in terms of a framework, a philosophical and ultimately religious framework in the mind of the historian... To the orthodox Christian, the shabby incarnations of the reigning historiographies are both absurd and offensive. They are idols, and he is forbidden to bow down to them and must indeed wage war against them."

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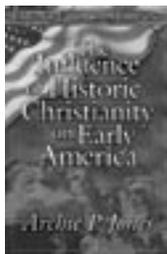


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By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life of the individual, nor to the ecclesiastical structure. Christianity positively and predominately (though not perfectly) shaped culture, education, science, literature, legal thought, legal education, political thought, law, politics, charity, and missions.



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Edited by Andrew Sandlin. *The Future of the Conservative Movement* explores the history, accomplishments and decline of the conservative movement, and lays the foundation for a viable substitute to today's compromising, floundering conservatism.



Because the conservative movement, despite its many sound features (including anti-statism and anti-Communism), was not anchored in an unchangeable standard, it eventually was hijacked from within and transformed into a scaled-down version of the very liberalism it was originally calculated to combat.

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The United States: A Christian Republic

By R.J. Rushdoony. The author demolishes the modern myth that the United States was founded by deists or humanists bent on creating a secular republic.

Pamphlet, 7 pages, \$1.00

Biblical Faith and American History

By R.J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area. America's fall into Arminianism and revivalism, however, was a return to the neoplatonic error that transferred the world from Christ's shoulders to man's. The author saw a revival ahead in Biblical faith.

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world history

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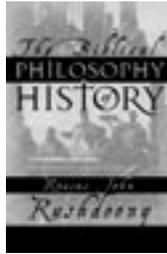
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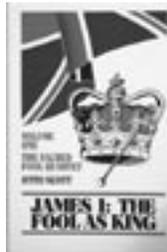
By R.J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and in which every event moves in terms of God's purpose; he submits to God's meaning and finds his life therein. This is an excellent introduction to Rushdoony. Once the reader sees Rushdoony's emphasis on God's sovereignty over all of time and creation, he will understand his application of this presupposition in various spheres of life and thought.



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church history

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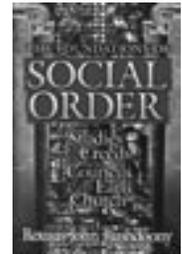
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith 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

The Death of Meaning

By Rousas John Rushdoony. For centuries on end, humanistic philosophers have produced endless books and treatises which attempt to explain reality without God or the mediatory work of His Son, Jesus Christ. Modern philosophy has sought to explain man and his thought process without acknowledging God, His Revelation, or man's sin. God holds all such efforts in derision and subjects their authors and adherents to futility. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and removed.



In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality are anchored to shifting sand, and a counsel of despair prevails. This penetrating yet brief volume provides clear guidance, even for laymen unfamiliar with philosophy.

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By R.J. Rushdoony. Subtitled *Studies in the Philosophy of Order and Ultimacy*, this work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

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The Flight from Humanity

By R.J. Rushdoony. Subtitled *A Study of the Effect of Neoplatonism on Christianity*.

Neoplatonism is a Greek philosophical assumption about the world. It views that which is form or spirit (such as mind) as good and that which is physical (flesh) as evil. But Scripture says all of man fell into sin, not just his flesh. The first sin was the desire to be as god, determining good and evil apart from God (Gen. 3:5). Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

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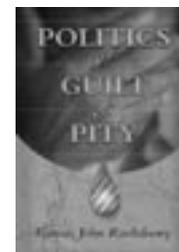


psychology

Politics of Guilt and Pity

By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

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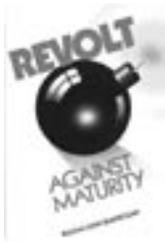
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Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation. It is a must reading for all who are observing closely the gradual defection of many allegedly conservative churches and denominations, or who simply want a greater grasp of an orthodox, God-honoring view of the Bible.

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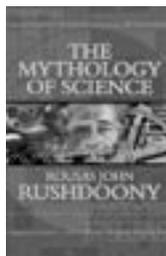


science

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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Alive: An Enquiry into the Origin and Meaning of Life

By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

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economics

Making Sense of Your Dollars: A Biblical Approach to Wealth

By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits. This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance. Wealth is a tool for dominion men to use as faithful stewards.

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Christianity and Capitalism

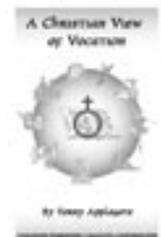
By R.J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

Pamphlet, 8 pages, \$1.00

A Christian View of Vocation: The Glory of the Mundane

By Terry Applegate. To many Christians, business is a "dirty" occupation fit only for greedy, manipulative unbelievers. The author, a successful Christian businessman, explodes this myth in this hard-hitting title.

Pamphlet, 12 pages, \$1.00



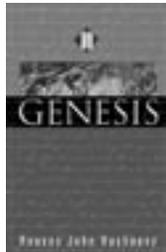
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biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.



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The Gospel of John

By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light. This is why John's "testimony is true," and, while books filling the earth could not contain all that could be said, the testimony given by John is "faithful."



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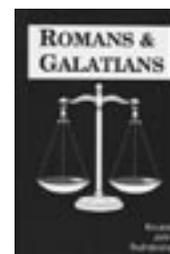
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The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. . . . To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty.

If we turn loose the whole Word of God onto the church and the world, we shall see with joy its power and glory. This is the purpose of my brief comments on Romans."



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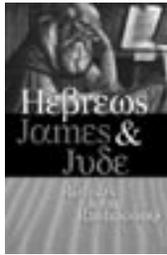
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When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly.

Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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theology

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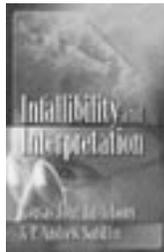
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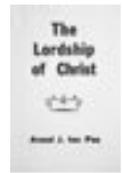


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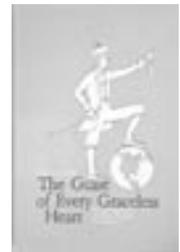
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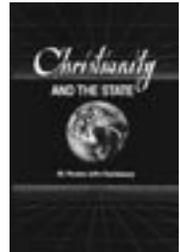
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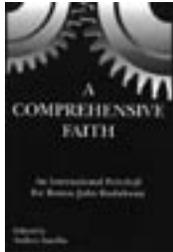
By R.J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements.

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Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.

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