

# CHALCEDON Report

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*Faith for All of Life*

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## Salvation: Anthropology or Theology

*R.J. Rushdoony*

2

## Love's Got Nothing To Do With It

*Steve Hays*

16

## The Natural Man's War on God

*Mark R. Rushdoony*

4

## Dominion and Hollywood, Part II

*Brian Godawa*

20

## Christ's Law Explained

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

6

## Calming the Cultural Storm

*Lee Duigon*

22

## Homosexuality and Deconstructionism:

## DeSade, Foucault, and the Postmodern Mind

*Roger Schultz*

8

## Book Review of *Bible and Government: Public Policy from a Christian Perspective*

*Timothy D. Terrell*

24

## The Battle for Marriage Continues

*Curt Lovelace*

11

## Classifieds

30

## The Divorce Law Disaster

*Michael Wagner*

13

## Product Catalog

32

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# Salvation: Anthropology or Theology

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In the modern era, man's thinking has become increasingly anthropocentric, man-centered, so that Scripture itself has been subjected to an anti-theological interpretation. The purpose of Scripture is not to provide man with a life or fire insurance contract, setting forth all his valid claims, rights, and benefits, but rather to declare God's necessary word to man, His creature, so that man might know and obey His sovereign Lord. Paul tells us, with respect to Scripture:

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.* (2 Tim. 3:16-17)

First, we are told that the Bible is the inspired word of God. Second, the Bible is "profitable" in that it perfects or matures man in God's service, "unto all good works." Thus, the Bible is not man-centered, nor is man. Man's salvation has as its purpose the training and harnessing of man to God's calling. Third, some of these areas wherein man is to be instructed, trained, and put to service "unto all good works" are then specified. They include *doctrine*, i.e., a knowledge of Scripture so that we can apply it; *reproof*, so that we can be corrected and made right in all our ways; *correction* or amendment, because the word of God tells us how to correct our ways and wherein to walk; and *instruc-*

*tion in righteousness*, i.e., training in God's justice, in whatever conforms to the full and revealed revelation of God.

Thus, neither salvation nor the Bible free us from the death penalty of the law into our own devices, but rather summon us to be, in all our being, the faithful and obedient people of the Most High. "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (Lk. 10:27).

Modern man, however, has become man-centered in his thinking. Theology also has in fact increasingly become anthropology. To illustrate, Lewis B. Smedes, professor of theology and ethics at Fuller Theological Seminary, Pasadena, California, in discussing homosexuality, set forth eight theses:

1. Human life is inlaid with certain channels which form the limits of certain kinds of behavior.
2. Heterosexual union is the inlaid channel within which human sexuality is meant to be given its full expression.
3. The question of whether or not a homosexual person is responsible for his or her sexual orientation is not pertinent to the question of the rightness of homosexual behavior.
4. Sufferings endured unfairly by homosexual people are not a reason for moral approval of homosexual activity.

5. That personal relationships between people in homosexual union can be loving and enduring does not determine whether the sexual nature of the union is morally right.

6. The judgment that homosexual activity embodies a disorder in human sexuality does not imply that all persons who engage in it are equally accountable for doing so.

7. That homosexual behavior is judged morally wrong by the Bible is not a warrant for excluding homosexual people from their vocations as teachers in public schools.

8. The calling of the Christian community to acknowledge homosexual believers as Christians is not a reason for concluding that homosexual persons are not disqualified from the Christian ministry.<sup>1</sup>

This is logical thinking, but its premise is not theological but humanistic. There is no absolute law-word from God, no unchanging word, for Smedes. The *law* depends on the human content. Thus, Smedes holds, "homosexual people may be deprived of a civil right only if it can be shown on *evidence accepted by believers and non-believers* that a teacher's homosexuality is very likely seriously to harm his or her students."<sup>2</sup> For Smedes, God's word *at best* may govern the church; in civil society, the moral decision is made by all men, believer and non-believer alike, and

their word is law, not God's word. How determinative the human context is for Smedes appears in his opening comment on Thesis 8:

This thesis does not say that every homosexual person is disqualified from the Christian ministry. It leaves open the possibility that some homosexual persons might, in spite of their homosexuality, be thus qualified for some special reason. It also leaves open the possibility that one's homosexuality, by itself, openly admitted, might disqualify him or her. What Thesis 8 asserts is that qualification for participation within the Christian community is not identical to qualification for the ministry.<sup>3</sup>

Clearly, ultimacy does not reside in God and His law but in man, in the human condition. Smedes does not see Scripture as God's law-word. For him, it is man, and man's *faith*, which is somehow detached from Scripture into a free-floating association. Writing later of the decision of the General Assembly of the United Presbyterian Church concerning the ordination of homosexuals to the ministry, Smedes said:

The data coming from psychology may tell us more about what homosexuality is than the Bible tells us. Any sophomore today is likely to know more about homosexuality than St. Paul knew. But, said the Presbyterians, very correctly, when it comes to deciding rights and wrongs, "What is really important is not what homosexuality is, but what we believe about it." Do we value it? Do we think it bad? Do we think it morally neutral? It all depends on whose moral authority we live by. And in the last analysis, we live here by faith. It was on this basis that the Presbyterian Assembly concluded that "homosexuality is not God's wish for humanity...it is neither a gift from God nor a state or condition like race, it is a result of our living in a fallen world."<sup>4</sup>

Indeed, Smedes is right at one point: "It all depends on whose moral

authority we live by." In the name of *faith*, we are asked to live by man's authority and judgment. In another context, Smedes calls homosexuality a disorder: "The disorder is not an immoral condition as much as a tragic condition."<sup>5</sup> In other words, for Smedes, whatever God and Scripture may say, homosexuality is not a sin but a tragic condition, a disorder. This means that, instead of being the *sinner* God declares him to be, the homosexual is a victim, and apparently a victim of God's making! Smedes is a minister in the Christian Reformed Church.

Other churchmen are bolder in condemning the Bible as a hate-creating book:

The United Church of Christ has gone on record at its synod meeting as affirming civil liberties without discrimination relating to sexual or affectional preference and called upon individual members, local churches and others to work in that direction. The Rev. Lincoln Y. Reed, senior minister of the First Congregational Church of Portland, agrees, and backs a statement that deplores the use of scripture to generate hatred for gay and bisexual persons. He told his congregation in a sermon a year ago that they should "live and let live."<sup>6</sup>

Such thinking may call itself theology, but it is anthropology. In theology, the command word, the law-word, comes from the triune God alone, and we are saved, not for our sakes, but for His Kingdom and glory. With the psalmist, we must declare, "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

Salvation cannot be preached as a human asset, offering peace of mind, a solution to problems, and a happy estate of privileges, but as the summons of Almighty God to appear before Him, be judged and re-created by Him, for His sovereign purpose and service. To

be born again is to be commanded, with a command Book placed in our hands: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you" (Jn. 15:16). It is humanism to pass over the requirement to serve the Lord and produce fruit for His Kingdom, and to claim the answers to prayer promised here by our Lord. Rather, the meaning is that, as we are faithful and productive in His service, we are blessed in our requests to the Lord and answered by Him in order to prosper us in our service.

Salvation does not deliver us from the Kingdom of Man, the realm of sin and death, to walk independently in a neutral world. Rather, it transfers us by the legal act of atonement and justification, and by the regenerating power of the Spirit, into the kingdom of God and His service. In the fullness of the new creation, that service will be totally free from the effects of the curse (Rev. 22:3). Meanwhile, as we move out from under the curse by faith and obedience, we move into blessing and freedom *under* God and to His glory. **CR**

1. Lewis B. Smedes, "Homosexuality: Sorting out the Issues," *The Reformed Journal*, vol. 28, no. 1, January 1978, 8-12.

2. *Ibid.*, 12, italics added.

3. *Idem.*

4. Lewis B. Smedes, "The San Diego Decision: Presbyterian and Homosexuality," *The Reformed Journal*, vol. 28, no. 8, August, 1978, 16.

5. Lewis B. Smedes, "A Reply," *The Reformed Journal*, vol. 28, no. 5, May, 1978, 13.

6. Jean Henniger, "What It's Like to be a Lesbian," *Oregonian, Northwest Magazine*, March 11, 1979, 7.

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# The Natural Man's War on God

*Mark R. Rushdoony*



Sin is natural. It is a part of man's nature. Man does not just commit sins; he is a sinner by nature.

Man was once righteous in Eden. But his choice to sin corrupted him and brought God's curse upon the human race. Concurrent with God's curse on man was His promise of one who would crush Satan's head (Gen. 3:15). That one was Jesus Christ, whose supernatural incarnation, atonement, and resurrection represents His restoration of man to fellowship with God. Natural man is a reprobate sinner before God. It is only by the power of the supernatural man, Jesus Christ, that man is himself made a new creature and given a new nature. This means a struggle between natural man in Adam and supernatural man in Jesus Christ.

Sin is rebellion against God. It is a panicked flight from God: sinners flee in every direction and take refuge in any place that seems safe from Him and His divine law. The only unity in this rebellion is in its consistent hostility to any acknowledgement of God and of man's accountability to Him. The natural man is quick to destroy; quick to assault, but incapable of productivity.

This is why homosexuals today are

attacking marriage. To vindicate their own moral anarchy, they seek to destroy the legal distinctiveness of marriage. They want to cast down the supernatural view of marriage as a divine institution and force society to justify their suicidal course.

## **The Enlightenment**

The ascendancy of the natural man has a long history. In modern times it became prominent in the 18<sup>th</sup> century Enlightenment, a conscious return to the humanism of the ancient world and the Renaissance. The Enlightenment was more than just anti-Christian; it was a self-conscious design to replace Christianity and God's Law with Nature and Natural Law.

Such naturalism inevitably excludes supernaturalism, especially Christianity. If the natural is "real," the supernatural is not. It is an illegitimate intrusion on the "real" world and its social order. A worldview that sees nature as normative sees the supernatural as an insult to man's freedom.

When the Enlightenment enthroned nature, it enthroned natural man. Later, the French Revolution elevated man's reason. Natural man opposed supernatural man, Jesus Christ and His new creation. As Christianity

was rejected, naturalism became the new religious faith. What was natural was said to be normal and good; the supernaturalism of Christianity and its divine revelation became the new evil, a thing hostile to man's being.

## **Darwinism**

Charles Darwin is an example of how rebellion against God is not necessarily unified or even consistent. His legacy also illustrates that man's rebellion is destructive, not constructive.

Darwin wanted to explain the world naturalistically, without God. He wanted to construct a theory of origins that did not depend on the supernatural. Darwin did just that, but in doing so altered modern thought dramatically.

In Darwinism nature as a source of law is impossible because it is a random world of chance. After Darwin, nature could no longer be viewed as a source of law, as it was a realm of violence and chaos. Darwin gave modern man what he sought — a world without God — but he also reduced man to an animal governed by primordial urges. Darwin not only destroyed nature as a source of law, he destroyed any possibility of law as absolute. Law and all else after Darwin were products of man's evolution. Man came from chaos and yet was the

highest form of intellect. Whatever man was or did was natural, and by definition normative.

Darwin's thinking was a watershed in modern thought. He could not put the genie back in the bottle; he could not limit the realm of chaos and randomness to science. Darwin gave man a rationale for a world without God, and, at the same time, a rationale for a world devoid of meaning. Modern man is "living down" to Darwin's theory, explaining all things in terms of randomness and the impossibility of ultimate truth.

As Darwin entrenched naturalism in modern thought, he destroyed it as a source of law. He made nature normative in all its violence and primordial urges. Evolutionary thought justifies every natural act, and considers every act natural. Such was the rationale of Alfred C. Kinsey's fraudulently derived conclusions in his 1948 and 1953 *Male and Female Reports*, the Playboy Philosophy, the demand for legalization of prostitution and incest, and the current quest of the homosexual lobby for the redefinition of marriage. It accounts for the freefall of morals and civility since Darwin.

### The Warfare

The only answer to Darwin's natural man is supernatural man, the incarnate Christ and His new humanity reborn into righteousness. The alternative to natural man is the supernatural God.

The homosexual movement is one aspect of natural man's defiance of God. Homosexuals demand acceptance because they seek a moral justification from society they cannot get from God. The battle is in the judicial and political arenas, but it is a religious warfare. The hostility is not between lifestyles but between faiths. Few care about the lifestyle or personal proclivities of others.

The science of natural man will defend homosexuality. It defends what ex-

ists. It is pliable enough to defend every degradation of man, but cannot defend anything supernatural. It is consistent in its moral rebellion and is thus hateful of God and His Word.

The Christian believes man was created in the image of God. Modern man believes he has re-created himself in a new image. The shrill cries of the homosexuals and others are altar calls in our statehouses and courtrooms for society to recognize that image. Because he is self-righteous, the homosexual demands the sanctity of holy matrimony.

Even in his rebellion, however, man is still God's creature operating in terms of his calling. He still does what God made him to do, only now in a perverse and evil manner. Natural man still seeks dominion, but in terms of Adam's sin, not God's law. He tries to exercise dominion as his own god, his own determiner of good and evil (Gen. 3:5). Romans 1 makes clear that the end result of man's rebellion is a developed, cultivated perversity, and that this culminates in homosexuality. Part of God's judgment on such men is that he gives them over to their own passions. God said in Proverbs 8:6, "But he that sinneth against me wrongeth his own soul: all they that hate me love death."

Homosexuality is the lifestyle of the suicidal lovers of death. It is a natural part of, and progression in, man's sinful nature. There is nothing more natural than sin and its end, death.

God calls us to choose righteousness and life in Him, and to call others to do likewise. **CR**

## What Percentage of the Population is 'Gay'?

10%?

Activists often claim that homosexuals are 10% of the population of the United States. Granting that the definition of "homosexual" is mutable (depending on who is defining the term), how accurate is that "10%" claim?

From the *Lawrence v. Texas* docket of the U. S. Supreme Court:

The most widely accepted study of sexual practices in the United States is the National Health and Social Life Survey (NHSLs). The NHSLs found [in 1994] that 2.8% of the male, and 1.4% of the female, population identify themselves as gay, lesbian, or bisexual... (Reprinted courtesy of the Family Research Council, Washington, D.C.)

*Lawrence v. Texas* was the 2003 case in which the Supreme Court declared unconstitutional state laws prohibiting sodomy.

The U. S. Census for 2000 reports just over 600,000 "gay and lesbian families" (two or more persons) in the total population of 280 million — approximately 4%.

There simply is no statistical support for the homosexual militants' claim of "10%."

# Christ's Law explained

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



**D**oes God's law apply to the new covenant era?

Many Christians believe it doesn't: that Paul sets aside the Old Testament law for "the law of Christ." In 1 Corinthians 9:21, Paul wrote: "to those who are without law, [I am] as without law, *though not being without the law of God but under the law of Christ*, that I might win those who are without law." The italicized phrases suggest that Paul here declares that in Christ — and, therefore, in the Christian era, our era — a new law prevails, which he calls: "the law of Christ." This new law of Christ supplants the older law of God as the ethical norm for Christian behavior.

This statement has been badly misunderstood. Paul does not supplant the "law of God" with a new "law of Christ."

## Christ's Law and Christ's Teaching

Any supposed "law of Christ" must conform to Christ's own teaching. And Christ said that He had not come to abolish the law, and that if anyone denied the least of the commandments he would be least in the kingdom of heaven (Mt. 5:17-20). Consequently, any "law of Christ" would harmonize with and support the original law of God. "The law of Christ" would not contradict the Law of God, but endorse it.

## God's Law and Paul's Ethics

Paul clearly states (1 Cor. 9:19-20) that he does not keep the ceremonial aspects of the law, those Jewish-defining, ritual obligations demarcating Jews from the Gentiles. Then he adds: "though not being without the law of God," that is, "though I am not without the law of God."

The phrase "though not being without the law of God" shows the abiding relevance of "the law of God" in Paul's ethical system. He most definitely is not without God's law. Although he opposes mandatory observation of ceremonial features of the law, he is not "without the law of God." This insertion is necessary to protect Paul's argument from suggesting he endorses *anomia*, "lawlessness," the word he employs in "*without the law of God*."

This phrase harmonizes with his other observations on the continuing validity of God's law as an ethical (not ceremonial) obligation in Paul's writings: Romans 3:31; 7:12; 8:3-4; 1 Timothy 1:8-11; and so forth.

## Paul's Point Regarding the Law

Paul's statement — "though not being without the law of God, but under the law of Christ" — must be interpreted as written. He does not contrast "the law of God" with "the law of Christ."

He did not say: "I am not under law to God, but rather I am under law to Christ," as if they were two mutually-exclusive and competing ethical systems.

Note the double-negative. Double-negatives can easily trip up the interpreter. Paul does not state: "I am not under law to God." Rather he declares that he is "*not without* law to God." A world of difference separates these two assertions. He claims he is "*not*" in a state of being "*without* law to God." Thus he denies he is "without law to God" or that he is "apart from" the law of God. In fact, he affirms that he is "under law to God" by denying he is "without" law to God.

## Paul's Liberty in Christ

We must comment on the meaning of his tricky statement.

First, when Paul refers to Christ's "law" he appears to mean Christ's "authority" (cp. Mt. 28:18; Eph. 1:21; Phil. 2:9-10; Col. 1:17-1) — not a new system of laws and obligations. Paul is under Christ's lordship; he is Christ's servant or slave (1 Cor. 9:16-17; 7:22). Paul's fuller statement that he is "under law to God" is validated by being under Christ's law or authority. Being a servant of Christ does not remove the obligation to God's Law. Remember, the whole debate was about Christian liberty

*continued on page 28*

# Practical Postmillennialism.

Another great work on eschatology edited by Dr. Kenneth L. Gentry, Jr.

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

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

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



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# HOMOSEXUALITY & Deconstructionism

De Sade, Foucault, and the Postmodern Mind

Roger Schultz



The recent enthusiasm for gay civil unions and the proposal for a Federal Marriage Amendment have made homosexuality a major issue. According to gay propaganda, Adam and Steve simply wish to marry, secure a home and mortgage, adopt 1.7 children, and settle down to life-long, monogamous marital bliss. This idyllic picture of homosexual goals is a ridiculous fabrication. In truth, the homosexual agenda is revolutionary and seeks to overthrow the Biblical foundation for society.

## The Biblical Framework

A Christian worldview rests in the doctrine of creation. The sovereign God created the earth and established a social and moral order. God fashioned Adam and Eve and gave them their respective roles and their callings of fruitfulness and dominion. In the New Testament, Jesus clearly affirmed this creation order (Mt. 19:3-6). God ordained multiple spheres of authority in human society (family, church, state), and the family is a central building block.<sup>1</sup>

Revolutionaries have always attacked God's established order. In the *Communist Manifesto* (1848), Marx was clearly hostile to the family, which he

considered an instrument for controlling wealth, a prop for the capitalist order.<sup>2</sup> Marx's first advocate in America was Victoria Woodhull (1838-1927), a notorious feminist, free-love advocate and quirky spiritualist, who advocated the abolition of marriage.<sup>3</sup>

In a recently published study, R.J. Rushdoony argues that modern, anti-Christian thought is rooted in rebellion against God, His Word, and His created order. The original temptation for Adam and Eve was to "know" and "determine" good and evil — and thus be as gods (Gen 3:5). By attacking the family and defying the Biblical sexual order, moderns seek a "world of their own creation. They resent any world they never made." Rushdoony notes that there is an inherently self-destructive end to modern philosophy, for as Proverbs 8:36 teaches, "All they that hate me love death."<sup>4</sup>

We see this in the lives of two philosophers who laid the groundwork for today's homosexual movement.

## Marquis de Sade

For Rushdoony, the "first self-consciously modern man" was the Marquis de Sade (1740-1814).<sup>5</sup> A French pornographer and sexual libertine, de Sade was notorious for his hatred of God, his sacrilegious debauchery and eagerness

to shock people, and his final insanity. He spent considerable time in prison (including the Bastille) for his perverse behavior and gave his name to "sadism" — the deriving of pleasure from hurting others.

De Sade's philosophy is sometimes called "amoralism" because of its absence of moral absolutes and ethical imperatives. I used to lecture on de Sade at a secular college and I loved the interaction with students. Most students believed (or professed to believe) that anything was ethically acceptable "as long as it didn't hurt anybody." "Why draw the line there," I'd argue, "why should you have any limits on your pursuit of pleasure?" (In short, "What makes it wrong to hurt others?") My point was to show that moral absolutes did exist, that students instinctively knew that they existed, that students should discover what they were, and that the commands of God were the only real place to start. (My students had enough residual Christian capital that this tactic was successful — in another place or in another generation it might not work.)

Rushdoony demonstrates that de Sade's amoralism arose from rebellion against God. Seeing freedom from God as a "moral absolute," he rebelled against God and pursued an "ethical



anarchism.” A consistent rebel, de Sade also attacked the created order and defied traditional notions of propriety and sin. He had to follow his desires and pursue pleasure, no matter what it involved. De Sade pursued perversity, filth, and corruption — anything that was “the antithesis of the good and the holy.” The basic nature of the modern spirit, Rushdoony concludes, is “*pure perversity*.”<sup>6</sup>

### Michel Foucault

The best recent apostle of the Sadean philosophy is Michel Foucault (1926-84). A French intellectual with wide-ranging and challenging writings, Foucault has become the poster-boy for postmodernism and deconstructionism. A notoriously debauched homosexual

who loved San Francisco’s sadomasochist scene, Foucault died twenty years ago of AIDS.

Foucault’s upbringing spans 20<sup>th</sup> century intellectual history. He was trained by Jesuits; he belonged to the Communist Party; deeply influenced by Sartre and Existentialism, he was a fashionably leftist social activist. He faced depression and suicidal periods related to his homosexuality. Foucault was interested in categories of sickness and abnormality, in medicine, psychiatry, prisons, and sexual norms. By the end of his life, he held a prestigious position at the College de France.

In 1999, I was a Jesse Ball du Pont Fellow at the National Humanities Center for a special summer seminar

dedicated to Foucault’s thought. Having read Foucault in graduate school, I wanted to learn more, believing that he was a key to understanding the direction of modern culture. My main question at the seminar was this: Why and how does the philosophy of a homosexual intellectual shape the post-modern world?

Foucault was especially interested in epistemology. Absolute truth did not exist, since he believed that truth was contextually determined, based upon one’s historical and cultural environment. “Power is knowledge” was a famous Foucaultian maxim; he argued that “knowledge” and “truth” were controlled by those wielding power. Foucault was particularly critical of the state, which controlled access to knowledge,

## The New York Times: Cheerleader for Homosexual ‘Marriage’

The most influential newspaper in the United States — “the paper of record,” it likes to call itself — has led the charge for homosexual “marriage.”

*The New York Times* presents “the social and cultural aspects of same-sex marriage in a tone that approaches cheerleading,” says the paper’s own public editor, Daniel Okrent (see [blogcritics.org/archives/2004/07/26/201928.php](http://blogcritics.org/archives/2004/07/26/201928.php)).

Last year, with the paper’s reputation tarnished by reporter Jayson Blair’s admissions that he fictionalized “news” stories, and the firing of executive editor Howell Raines, the *Times* appointed Okrent its “ombudsman” to an increasingly critical public. In his introductory column in December, Okrent described himself as “a supporter of gay rights” (see [timeswatch.org/articles/2003/1208.asp](http://timeswatch.org/articles/2003/1208.asp)).

This July, Okrent reported that the newspapers coverage of the same-sex “marriage” controversy has been consistently and heavily biased, the *Times* “thoroughly saturated in liberal theology.”

The people of Massachusetts could have told him that. The *Times* owns Massachusetts’ leading daily newspaper, *The Boston Globe* — a strident voice constantly raised in support of homosexual “marriage,” its hometown critics say (see many articles on [massnews.com](http://massnews.com) and [article8.org](http://article8.org) websites).

Why does the *Times* work so hard to push something to which most Americans are opposed?

Says Richard Berke, the paper’s national political correspondent, “...literally three-quarters of the people deciding what’s on the front page are not-so-closeted homosexuals....”

Berke should know. He’s a long-time member of the National Lesbian and Gay Journalists Assn. (see their website, [nlgja.org/](http://nlgja.org/)). He made his remarks at a National Press Club dinner in April, 2000, according to an Accuracy in Media (AIM) news report (see [aim.org/publications/aim\\_report/2000/09b.html](http://aim.org/publications/aim_report/2000/09b.html)).

According to the mission statement on its website, NLGJA’s aim is “to educate newsroom decision-makers about gay and lesbian issues... [and] mentor the next generation of journalists... to ensure that the issues of same-sex marriage, gay families, parenting and adoption, gays in the military, sex education in the schools [etc.]... continue to be covered fairly and accurately in the media.”

With *The New York Times* busily “cheerleading” for homosexual “marriage,” and homosexuals deciding what appears on the front page, it’s small wonder that the mainstream news media have been so strongly biased on this issue.

engineered the intellectual structure of a society, and ultimately sought to control individuals.<sup>7</sup> (For fun, apply Foucault's insights to the public education system in the United States.)

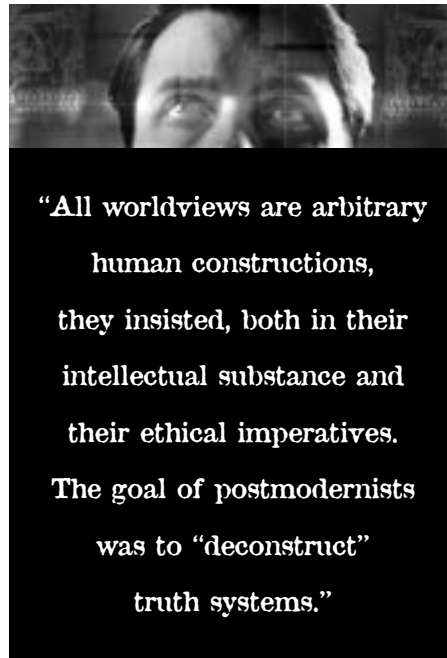
Foucault applied his theories to the ethical realm, especially regarding sexuality. Having been diagnosed as "sick" and "abnormal" because of his homosexuality, he argued that sexual morality was an artificial construction. Archaic and repressive systems of ethics must not be used to condemn the individual or restrict his pursuit of pleasure.

### Deconstructionism

Foucault and others attacked comprehensive worldviews. (This also included modern liberal and secular worldviews, which claimed to have a complete explanation of reality.) All worldviews are arbitrary human constructions, they insisted, both in their intellectual substance and their ethical imperatives. The goal of postmodernists was to "deconstruct" truth systems. (Postmodernists, of course, were governed by their own worldview, including affirmations that absolute truth doesn't exist and that all morality is relativistic.)

Many postmodernists are self-consciously revolutionary. At professional academic meetings, I frequently attend history sessions sponsored by Marxists, feminists, and gays and lesbians — so I can see what's on the radical cutting edge. For many radicals, the enemy is "heterosexism"—a system used to oppress "womyn and sexual minorities"—and the goal is a revolution against the "phallocracy."

In January of 1995 I attended an academic meeting in San Francisco. (It was immediately after the Republican Revolution of 1994.) The lead speaker in a session on "Feminist Pedagogy" was the butchy Dean of an Ivy League school. "Do you know what I'd like to do to Gingrich?," she growled, sharply



jerking her knee upward, simulating an attack on Newt's groin. The audience roared with laughter. (I was stunned. What would have happened if a man joked about sexually assaulting a woman? And this was done by the Dean of a distinguished American university!)

Her demonstration and the presentations that followed illustrated the real motivation of gay and lesbian activists: the emasculation of men and the subversion of marriage.

Later that day, some colleagues and I decided to do a Sixties retro-tour of San Francisco, and we traveled to the Haight-Ashbury District. Time has not been kind to the old center of American hippie culture. I'm pretty jaded, but I was stunned to see sadomasochist supply stores along the street. One could easily see the result of America's cultural decay, and the city's churches were doing nothing to prevent it.<sup>8</sup>

Christians must defend the Word of God and the social order He has ordained. Rushdoony notes, "[T]he homosexual faith will prevail unless the priority of ... Jesus Christ, and His law word are established and extended."<sup>9</sup> **CR**

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1. Rousas Rushdoony, *The Institutes of Biblical Law* (Vallecito: Ross House Books, 1999), Vol. III, 109f.
2. For an excellent overview of Marx, see Paul Johnson's *Intellectuals* (New York: HarperCollins, 1989).
3. Woodhull was the first to publish Marx's *Communist Manifesto* in America. For a fascinating study of the free love movement, its association with Marxism and the occult, and its revolutionary goal of undermining the institution of marriage in the 19<sup>th</sup> century, see Page Smith, *The Rise of Industrial America* (New York: McGraw-Hill, 1984), 258-283.
4. Rousas Rushdoony, *To Be As God: A Study of Modern Thought Since the Marquis de Sade* (Vallecito: Ross House Books, 2003), 38.
5. *Ibid*, 4.
6. *Ibid*, 4, 12, 21, 38. Elsewhere Rushdoony notes that for such rebels, sex is not motivated by love but is merely a weapon to be used "against God and His law order." Rousas Rushdoony, *Revolt Against Maturity* (Fairfax, Virginia: Thoburn, 1977), 50.
7. For more on Foucault and Postmodernism from a Christian perspective, see Millard Erickson, *The Postmodern*. (Wheaton: Crossway Books, 2002), 40-48.
8. A year earlier I had taken a tour of San Francisco's old churches. There is nothing left of a Christian legacy. See Roger Schultz, "Strolling Through Sodom" *Contra Mundum* 11 (Spring, 1994). [http://www.visi.com/~contra\\_m/cm/columns/cm11\\_academy\\_1.html](http://www.visi.com/~contra_m/cm/columns/cm11_academy_1.html).
9. Rushdoony, *To Be As God*, 23.



**D**uring the week of July 11, the phone lines were burning up in Washington, D.C. and in Senate district offices all over the nation. The issue was the Federal Marriage Amendment (FMA). Spurred on by such organizations as the Alliance for Marriage, Focus on the Family, and Mayday for Marriage, Christians all over the nation were enraged that senators were not jumping on the bandwagon and championing this constitutional amendment that reads, simply:

Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution, nor the constitution of any State, shall be construed to require that marriage or the legal incidents thereof be conferred upon any union other than the union of a man and a woman.

What callers found was a resistance to the amendment, even from some conservative senators. Two reasons were most commonly given. Some senators claimed that the Defense of Marriage Act of 1996 already protected marriage in the individual states. Others claimed to be against the amendment because they thought it was too big a compromise, eliminating marriage for homosexuals but allowing for civil unions. Few senators have said they favor homosexual marriage.

### **Christians Divided Over Proper Course**

Christians should not have been surprised at these answers. The opposition exists not only at the Congressional level. Many sincere Christians find themselves opposed to the amendment for these same two reasons. Large Christian organizations and influential Christian leaders do not unanimously support the amendment. And, though a very small percentage of the population, homosexuals wield an inordinate amount of political influence, in part because they vote, they lobby, and they spend money.<sup>1</sup>

On July 14, the Senate, while not voting directly on the FMA, effectively killed it. On a procedural vote, senators voted against taking a vote on the measure itself. Only 48 senators voted to end debate and vote on the merits of the bill. This mirrors the way the Massachusetts legislature failed to deal with the issue:<sup>2</sup> In two successive Constitutional Conventions, the House and Senate, meeting jointly, refused to vote on the proposed amendment to the state constitution that would have defined marriage as a covenant between one man and one woman.

### **The Battle Continues**

The battle, however, has not ended. On July 22, the U.S. House of Representatives passed the Marriage Protection

Act (HR 3313). This measure, if enacted, would prohibit federal judges from creating their own legislation regarding marriage. The bill passed by a margin of 233 to 194, but once again sponsors face an uphill battle in the Senate.

Christian activists, while applauding the passage of HR 3313, insist that it is merely a stopgap measure. The day after the vote, for instance, the Family Research Council issued a statement:

We applaud the House for passing this bill. However, because it is only a statute, like the Defense of Marriage Act, this measure is vulnerable to being struck down by an activist judge. For that reason, we will continue to push for both the House and Senate to pass an amendment to the U.S. Constitution protecting marriage. Only then will the hands of activist judges at all levels be tied.

### **Matt Daniels Ready for Long Crusade**

Firmly ensconced in the middle of this debate is Matt Daniels, founder of the Alliance for Marriage ([www.allianceformarriage.org](http://www.allianceformarriage.org)), and former head of the Massachusetts Family Institute. Daniels, a lawyer and pro-family activist, is generally credited with writing the Federal Marriage Amendment. A realist, Daniels knows the battle will be protracted. He told reporters, after the procedural vote on July 14, "We never expected to win, ever."<sup>3</sup> He expects, however, that the is-

sue will come back after the elections in November. In a press release about the FMA, Daniels wrote that the:

Senate vote marks the start of a democratic debate that AFM hoped to create when we drafted our marriage amendment over three years ago. We introduced our marriage amendment in both the House and Senate in order to let the people decide the future of marriage and our amendment will continue to gain ground so long as activists continue to strike down our marriage laws in court.

In the meantime, Daniels wants to get the mainstream media to tell the truth. The media, he says, always portray the issue negatively. It's always referred to as "anti-homosexual marriage." In contrast, Daniels has always stated that the FMA and related efforts are not attempts to ban anything, but are rather aimed at preserving traditional marriage.

### Many Organizations Looking Toward the Fall

Pro-family groups all around the country are organizing rallies this fall. Many statewide organizations will rally for pro-family legislation in their own states. Perhaps the largest event will be organized by Mayday for Marriage ([www.maydayformarriage.com](http://www.maydayformarriage.com)). Following their very successful rally at Safeco Field in Seattle, which brought approximately 20,000 people out to hear pro-family speakers on May 1, MFM has planned a national rally on October 15 at the National Mall in Washington, DC.

### A Call to Action

Many surveys have indicated that Americans are overwhelmingly against the institutionalization of homosexual marriage. It's obviously time for them to step up and make themselves heard. The mainstream media is not reporting their beliefs, their legislators are not heeding their warnings — and the nation is plow-

ing full-steam-ahead toward Sodom.

While some pastors and heads of Christian non-profit organizations fear the loss of tax breaks and government grants and so do not speak out, the nation is dying to hear messages of faith and moral conviction. It's time for leadership, not posturing. It's time for Biblical counsel, not "seeker-friendly" programs and messages. It's time for a prophetic word from the pulpits of America. **CR**

Curt Lovelace is a small town pastor and a student of history. He has finally moved to Maine where, when asked if he would like to declare a political affiliation on his voter registration card, he politely declined.

1. By comparison, several recent studies have indicated that of the roughly 60 mil-

lion Americans who claim to be evangelical Christians, fewer than half are even registered to vote. Approximately 15 million of these evangelicals cast ballots in the last presidential election.

2. Massachusetts is referenced here, of course, because, by order of the Supreme Judicial Court of that commonwealth, homosexual marriage has been legalized. Though battles rage elsewhere, Massachusetts is still the only state to have done so.

3. As reported in *The Hill*, ([http://www.thehill.com/business/072004\\_profile.aspx](http://www.thehill.com/business/072004_profile.aspx)), July 28, 2004.

4. See, "Grassroots Groups Keep Up the Pressure to Rid Massachusetts of 'Gay Marriage,' Await Critical Vote in Legislature," July 1, *Chalcedon Report*, (<http://www.chalcedon.edu/articles/0407/04071duigon.php>).

## Meanwhile, Back in Massachusetts

In the state that started the current round of battles over marriage, some activists see things a bit differently than Daniels. Led by Brian Camenker of the Article 8 Alliance<sup>4</sup> and Ed and Sally Pawlick of Massachusetts Citizens for Marriage, several groups are trying to oust the judges responsible for the legalization of "Gay Marriage" in that state. They are also firmly against any constitutional amendment that would allow civil unions.

Camenker is a reluctant but not reticent crusader. He first came to public notice in March, 2000, when he quietly audiotaped a sexually explicit lecture at a conference at Tufts University. Students as young as 12 years old were present at the lectures, which featured graphic and positive discussions about homosexual acts. That scandal, widely referred to as "fistgate," brought both notoriety and lawsuits Camenker's way.

Today, as leader of the Article 8 Alliance, Camenker firmly believes that the people of the Commonwealth of Massachusetts can return to the days when only men and women married each other. But he also understands that his is an uphill struggle. He writes on the Article 8 website ([www.article8.org](http://www.article8.org)):

But in order for this to happen, a certain amount of political will is necessary. Great courage is required of the people to stand up against the powerful lobbies that would use Massachusetts as sandbox for their ideas of social revolution. It's up to the people now.

A regional rally called "Stand New England" has been scheduled for September 18 at the Wachusett Mountain Ski area in Princeton, Massachusetts. That rally is being sponsored by a group called Pray for Marriage ([www.prayformarriage.com](http://www.prayformarriage.com)).



Long before the same-sex marriage controversies, heterosexuals were demeaning and degrading the institution of marriage by

frequent abandonment. The rate of divorce has risen dramatically since the 1960s thanks to the growing emphasis on individual desires over faithfulness to duties. Society thought that making divorce easier to achieve would lead to greater happiness because people would no longer be trapped in loveless and uncaring marital relationships. In fact, it has led to severe social problems and unhappiness.

The children of divorced couples are the true victims of the divorce revolution, and many of them suffer from the effects of their parents' divorce throughout their entire lives. These effects have now been well documented. For twenty-five years American scholar Judith Wallerstein studied the lives of children whose parents divorced. In 2000 she published *The Unexpected*

*Legacy of Divorce*. The introduction to this book includes summaries of major findings:

National studies show that children from divorced and remarried families are more aggressive toward their parents and teachers. They experience more depression, have more learning difficulties, and suffer from more problems with peers than children from intact families. Children from divorced and remarried families are two to three times more likely to be referred for psychological help at school than their peers from intact families. More of them end up in mental health clinics and hospital settings. There is earlier sexual activity, more children born out of wedlock, less marriage, and more divorce. Numerous studies show that adult children of divorce have more psychological problems than those raised in intact marriages.<sup>1</sup>

The negative consequences of divorce perpetuate themselves in the next generation, and the situation goes from bad to worse. Divorce not only affects the couple who split up; the children are

frequently affected much more severely than the parents, and as a result, the entire society is affected for the worse. Divorce is a disaster for the whole country, not just those directly involved.

The dramatic rise in the divorce rate has been assisted by the adoption of no-fault divorce laws in Western countries. Barry Maley's book *Divorce Law & the Future of Marriage* describes the results of no-fault divorce law in Australia, but the principles are likely the same for the other English-speaking Western countries.

Before the adoption of no-fault divorce law (1975 in Australia's case), divorce could only be attained if one spouse could show a "fault" by the other spouse. Fault consisted of such offences as adultery, desertion, cruelty, etc. The innocent party could then pursue divorce in court. In cases where one spouse wanted the marriage to end but the other did not (and there was no genuine fault), the spouse who didn't want a divorce could negotiate from a position of strength. The spouse

who did want the divorce could offer a favorable settlement to get the other's cooperation to divorce. Maley notes the reasoning:

An implication of this is that the spouse who wanted the marriage to continue possessed a 'property right' over the marriage that the spouse who wanted the divorce had to 'purchase.'... The change to no-fault divorce virtually inverted the former juxtaposition of the spouses and their relative powers. Either spouse could now end the marriage unilaterally without any issue of fault or proof of misconduct, and without needing the consent of the other spouse. Indeed, the spouse who wanted to leave now held the 'property rights' in the marriage and the other spouse had no legal leverage for bargaining over the terms of the divorce settlement.<sup>2</sup>

Of course, this change in law is not the sole or even the primary cause of the increase in divorce. The sexual revolution of the 1960s is undoubtedly the

main factor in the breakdown of marriage. But laws do have consequences, and the effort to make divorce easy certainly adds to the problem. As Maley notes:

The move from fault-based to no-fault divorce had two consequences. It no longer gave public or legal recognition to the reality of serious misconduct in a marriage and the injury or distress that it may cause to spouse and children. It abolished the possibility of compensating a victim of a destroyed marriage and its expectations with a favorable property settlement and/or maintenance/alimony provisions arrived at by private bargaining or a court order. Together these two effects diminished the notion of marriage as a serious and permanent bond, thus foreboding its easy and more frequent dissolution.<sup>3</sup>

Although the previous divorce law had problems of its own, fault-based divorce at least created a situation where a weaker or vulnerable spouse could prevent a divorce unless his or her inter-

ests were protected in a settlement. The vulnerable spouse could bargain from a position of strength. "An important effect of no-fault divorce was to disempower a victimized spouse, or a spouse unwilling to divorce, by depriving him or her of leverage to bargain over the terms of settlement of property and financial matters."<sup>4</sup>

According to Maley, those who have suffered the most under the no-fault divorce laws are women in otherwise "traditional" marriages. Women who stay home to raise the children while the husband works are most vulnerable to disadvantageous property and financial settlements. While the husband enhances his earning potential over time through his job and developing his career, his wife at home with the children is (rightfully) sacrificing her career prospects by investing her life in those children. This puts her at a notable financial disadvantage if her husband decides to divorce her. He can still earn plenty of money in the marketplace,

## Is There a 'Gay Gene'?

The Bible calls it a sin. The ancient Greek historian Herodotus, c. 500 B.C., called it an acquired vice (Herodotus, *The Histories*, Book I:136).

Militant homosexuals say their behavior is determined by biology: they're born that way, they can't be blamed.

Is there any scientific evidence for the existence of a "gay gene" that makes a person homosexual — even as other genes control eye or hair color, height, etc.?

According to a March, 2004, report provided by the National Association of Research and Therapy of Homosexuality (NARTH): "There is no evidence that shows that homosexuality is simply 'genetic'.... *And none of the research claims there is.* Only the press and certain researchers do, when speaking in sound bytes to the public." [See [www.narth.com/doct/istheregene.html](http://www.narth.com/doct/istheregene.html), emphasis in the original.]

The report traces the history of the "gay gene" as a sensation in the media and a letdown in the laboratory. Simply put, there is no scientific evidence that any behav-

ior — including sexual orientation and activity — can be inherited biologically.

"However," NARTH adds, "*the media doesn't understand that message....* The media offers partial truths because the scientific reality is simply too unexciting to make the evening news; too complex for mass consumption; and...not fully and accurately understood by reporters." [Emphasis in original.]

While we're at it, we might note that most of those who believe there is a "gay gene" also profess to believe in "natural selection" which, on the genetic level, claims that traits and mutations beneficial to an organism's survival tend to be passed on to future generations, while "harmful" traits are bred out of existence.

Their argument falls on its own weight. Since a "gay gene" would be highly unlikely to be passed to future generations via breeding, natural selection would quickly "select" it for extinction.

but she likely cannot. A non-traditional wife, who had been pursuing her career all along, is not in such a bad situation. It is the traditional wife at home with the kids who has the most to lose through no-fault divorce.

Interestingly, some feminists favor no-fault divorce for this very reason. They believe marriage is bad for women because wives become economically dependent upon their husbands. They don't want fault-based divorce laws that protect traditional housewives because that would encourage and perpetuate "female dependency." Instead, they want women to pursue economic security through careers, rather than staying home to take care of children. As feminists see it,

... if fault-based divorce were to be reintroduced, and produced higher settlements for women on the basis of compensation for lost career opportunities, this would encourage women to make 'economically disabling' choices — by rejecting careers — in the future. So, the feminist problem is to engineer the circumstances of marriage and divorce to ensure that women will not be so foolish as to make 'economically disabling' choices. In other words, they should not commit to gender specialization in marriage but maintain full-time workforce participation, and divorce law should not make special provision for women who choose otherwise.<sup>5</sup>

Female emancipation in marriage revolves around the care of children. Women who stay home to care for their children are dependent upon their husbands. "The emancipated wife has to be willing to give up the care of her children to outsiders."<sup>6</sup> Feminist support for no-fault divorce clearly works against the interests of those women who are willing to sacrifice their careers in the interests of their children.

Laws cannot make people good, but they can provide incentives or disincentives

**"There will always be divorce, but the law should make it difficult, not easy, and it should protect those who are most vulnerable, traditional wives and their children."**

tives to certain behavior. This is true for marriage and divorce as it is for other matters. "The outcome of the no-fault initiative has been a marital regime that erects perverse incentives that undermine the very motives and conditions that successful marriages need."<sup>7</sup>

It would be much better, of course, to fix this incentive structure to favor permanent marriage and traditional family arrangements. This would not only benefit the husbands and wives involved, but more importantly, it would benefit the children. Children suffer the worst consequences of divorce, and so they would gain the most from improved divorce laws. There will always be divorce, but the law should make it difficult, not easy, and it should protect those who are most vulnerable, traditional wives and their children. **CR**

Michael Wagner is a freelance writer living in Edmonton, Alberta, Canada. He has a PhD in political science from the University of Alberta. He and his wife are homeschooling their seven children.

1. Wallerstein, xxix.
2. Maley, 28-30.
3. Maley, 30-31.
4. Maley, 36.
5. Maley, 50-51.
6. Maley, 51.
7. Maley, 79.



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# Love's Got Nothing To do With It

*Steve Hays*

With all the wrangling over same-sex marriage within both secular and religious circles, the debate seems stalemated. And one reason Christian debaters have not succeeded is that they overlook one simple fact: Biblical love is not based on romance.

For the most part, Christians have raised obvious objections — man and woman are made for each other, children need a father and a mother, sodomites are notoriously promiscuous, they seduce underage youth at a disproportionate rate, the queer lifestyle is disease-ridden, and so on.

All of these are common sense objections, grounded in the nature of things and the consequences of flouting the creation mandates. All are valid objections, and well worth repeating.<sup>1</sup>

But if sodomites can draw a conclusion from the Christian's starting-point, utilizing things which homosexuals and heterosexuals have in common, and unspoken and unquestioned assumptions, then they can bring the Christian on board. The Christian will be made to feel hypocritical if he appears to play by a double standard. This has a lot of emotional as well as logical force.

### **The Romantic Model of Marriage**

What is the primary argument that you hear for same-sex marriage? In a word — love.

Sodomites proclaim a romantic model of marriage. If two people fall in love, they have the right to marry. And if they fall out of love, they have the right to divorce. Love is what validates a marriage, and the absence of love is what invalidates a marriage.

This has enormous popular appeal in the general culture. What is more, it has a hook in the contemporary church.

If you accept the premise, then it builds a natural bridge between heterosexual and homosexual marriage. It builds on an assumption that many

**"But if sodomites can draw a conclusion from the Christian's starting-point, utilizing things which homosexuals and heterosexuals have in common, and unspoken and unquestioned assumptions, then they can bring the Christian on board. The Christian will be made to feel hypocritical if he appears to play by a double standard. This has a lot of emotional as well as logical force."**

on both sides of the debate share. This is what makes it both so plausible and insidious.

It has all the power of a half-truth. For the romantic ideal is just that — an ideal. It is something we should aim for. And you can find this ideal in Scripture. Jacob falls in love with Rachel and ties the knot. Husbands are commanded to love their wives. So you find folks in Scripture who fall in love and seal their love by the bond of matrimony. You find marital love held up as a marital duty. So far, so good. But where does the analogy break down?

### **Marriage as Covenant**

In Scripture, marriage is a covenant (Pr. 2:17; Ez. 16:8; Mal. 2:14). As such, it is possible for one or both of the parties to breach the contract through infidelity or desertion.

By the same token, a covenant is not a matter of mere feeling. Love is not the glue that seals the deal. The absence of love does not dissolve the deal. To be a covenant-keeper is to honor the terms of the contract; to be a covenant-breaker is to dishonor the terms of the contract. No one is released from a binding contract just because he no longer *feels* like keeping up his end of the bargain.

This may sound dry and cold-blooded, even legalistic. But honoring one's word is the basis of any social bond, whether between God and man, man and man, or man and woman. Without trust and truth, love is the first casualty. So even at an emotional level, this forms the framework of a loving relationship. Love is, at best, the flower, not the flowerbed. The covenant supplies the potting soil.

Although Scripture is never against romantic love in its proper context, it never makes romantic love a condition of a valid marriage. Yes, the story of Rachel and Jacob is love at first sight. But Jacob was also wedded to Leah, whom he did not love — and did not even seek to be his lawfully wedded wife. Yet Scripture treats his union with Leah as just as valid as his union with Rachel — his true love. For better or worse, he was stuck with Leah.

In general, marriages in Scripture were arranged. A classic case is the marriage between Isaac and Rebecca. Although she consented to the proposal, romantic love had nothing to do with it; they never even met until she became his bride. Isaac didn't even pop the question. Abraham's old servant handled everything.

So even if queer "couples"<sup>2</sup> were truly loving and committed to each other, romance would not at all justify same-sex marriage as the Bible defines matrimony. What makes love vicious or virtuous is not the affection, but the object of affection. Love of sin and com-

mitment to evil are hardly virtues.

We sinners are hard to live with. We don't get through a marriage without hurt feelings and disappointed expectations. And we cannot survive that level of emotional exposure and scrutiny unless our marriages are glued together by God's promise to us and our promise to God. In this respect, the covenantal character of marriage is of a piece with the other doctrines of grace.

### The Beginning of True Love

So true love begins with a promise, not a passion. Only in the promise of God can we be honest with ourselves and one another. Only in the promise of God can we grow in grace and holiness. Only as the Lord's betrothed can we betroth another, for God's good promise to us is what redeems our promise to one another. Yahweh's marriage to Israel (Is. 54), and our Lord's marriage to the church (Rev. 19-22), are exemplary of

a man's marriage to a woman (Eph. 5: 22-33).

Nature and grace, type and token, sign and seal go together. God made man male and female, and made the woman for the man (Gen. 1-2; 2 Cor. 11:7-9). The Son of God became a man, and in relation to the groom, the church — as the bride of Christ — is feminine, not masculine.

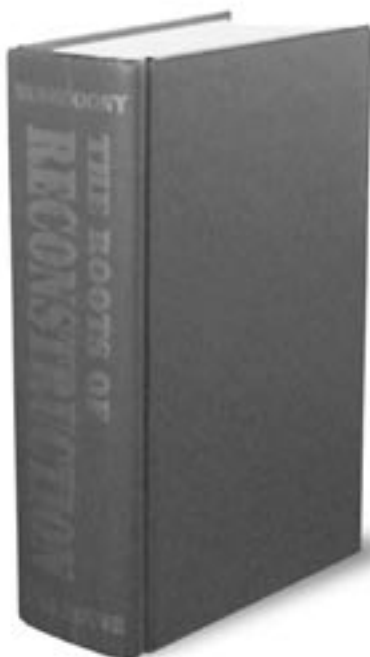
God didn't love us because we were lovable; and we don't love God because we are loving (1 Jn. 4:19). The covenant of marriage, between a man and a woman, is an earthly emblem of the heavenly covenant — in which the Father gave the Son a people to redeem and make His own (Lk. 22:29; Jn. 17). **CR**

Stephen Hays doubled-majored in history and classics at Seattle Pacific University and is currently both a student and teacher's assistant at Reformed Theological Seminary. He resides in Charleston, SC.

1. There's also an internal contradiction between the argument for queer rights and the argument for transgender rights; the former contends that homosexual orientation is innate and involuntary while the latter contends that sexual identity is a socially assigned cultural construct. If the latter, then folks are free to choose their orientation. In that case, why treat them as a special class? And even if the former were true, how does that argue for equal or special rights? A rattlesnake can't help being a rattlesnake, but I wouldn't want one anywhere near my kids!

<sup>2</sup> The media constantly refers to two boyfriends as "couples." To begin with, even a homosexual activist like Andrew Sullivan admits that monogamy is not a characteristic of the homosexual lifestyle. Hence, any same-sex marriage would be an open marriage. Since infidelity is a traditional ground of divorce, the average queer "couple" is pre-annulled before they ever exchange vows. Furthermore, while two boyfriends may sodomize each other, they cannot couple.

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## Power today does not lie in politics or governments, but in God's people of faith.

There is a marked resemblance between our time and that of Elijah and Elisha. Theirs was a time of judgment; ours is as well. But there is a deeper resemblance. Their day was an age of syncretism, of radical compromise between the worship of the Lord and Baal worship. The two had been blended together to make one religion, so that a refusal to see the necessity for uncompromising religion marked Israel.

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?"

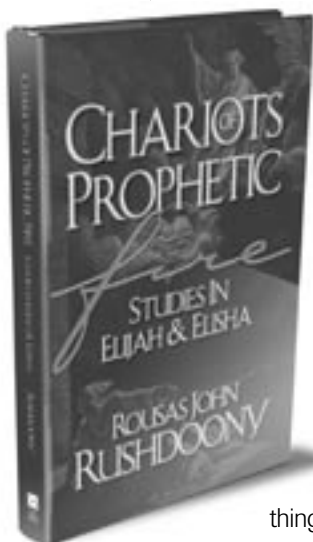
The similarity does not end there. Elijah and Elisha's day was one of prosperity, a false prosperity that was largely the product of inflation. Our age, too, has been marked by an inflationary prosperity, and the loosening of moral and religious standards is one result. People want

things, not qualities or virtues. This

mindset demands more material wealth for men and diminishes the need for moral and educational performance and excellence.

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# DOMINION & HOLLYWOOD

Part Two

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by Brian Godawa

# What is the Christian take on movies? Can Hollywood be a part of Christian culture? And what about those “Christian movies”? Movie screenwriter Brian Godawa answers these questions and others, in this three-part article.



In the first part of this series, I wrote about the cultural mandate from God to seek dominion in the realm of movies. I pointed out that there are two approaches to dominion: separation and infiltration. I concluded that the otherwise good intentions of separationists are Biblically dubious and have actually produced a Christian ghetto of movies that are less than influential on the culture.

## Separationists

I have three more concerns about the separationist method.

First, while compromise and corruption are the charges often leveled against those who would infiltrate Hollywood for Christ, in reality, compromise and corruption also occur in “Christian movies.” It’s just compromise and corruption in a different direction.

If one makes a “Christian movie,” one is often pressured by “Christian powerbrokers” to avoid realistic harsh language and harsh situations, bow to denominational prejudices, spell out the Gospel in a verbal literal way, show someone “accepting” Jesus as their “personal Lord and Savior,” wrap up all problems in a tidy package, and make sure Bible verses are quoted chapter and verse. The “name of Jesus” often becomes an artificial panacea for all problems. All these elements together create an unrealistic picture of life and how God applies to it. They result in bad storytelling and simplistic, unrealistic, disingenuous portrayals of human-

ity. Such compromise and corruption spoils the truth and is just as morally dishonorable as the pressure to compromise in Hollywood.

The image of God is not necessarily the image of Christian subculture. What “Christian film company” would ever make a movie of the *Song of Solomon*? Would a Christian teetotaler ever depict Jesus turning water into wine? Would you ever see a fundamentalist film with King David dancing in nothing but an ephod? Or an Amish adaptation of the book of *Judges*?

My second concern is with the lack of quality storytelling in separationist circles. Because of the overemphasis of content over form, “Christian films” often result in just plain bad stories and bad acting because in these movies “the message is more important than the medium.” Quality and excellence in storytelling are neglected, sacrificed on the altar of didacticism. Christian movies have a notorious reputation and legacy of bad acting and bad storytelling precisely because they have elevated word over image, and content over form, rather than holding them equally valuable. This is why they are too often preachy and sermonizing. It isn’t the Gospel that is offending unbelievers in this subculture; more often than not, it’s the lack of excellence.

I am also concerned with the very definition of “Christian movies” as a separate phenomenon. What makes a movie “Christian” anyway? Do all the actors and filmmakers have to be Christians? Or just the distribution company? Is it quoting a Bible verse? Is it having

the name “Jesus” in it?

Is a movie about family being more important than career, and honesty over lying, a Christian movie (*Liar, Liar*)? Is a movie elevating marriage and degrading adultery a Christian movie (*Fatal Attraction*)? Is a movie elevating God as worthy of worship and fornication as selfish a Christian movie (*Bruce Almighty*)? Is a movie about keeping the Sabbath a Christian movie (*Chariots of Fire*)? Is a movie about the evils of murder and theft and coveting a Christian movie (*The Ladykillers*)? None of these movies is theologically perfect, but all of them do promote values from the Ten Commandments. Yet all of these movies are Hollywood movies, not “Christian movies.”

In contrast, some “Christian movies” like *Joshua* and *Left Behind* contain a false “love Gospel” that promotes an unbiblical God who is only concerned about love but not hell or sin. It is the ancient Marcionite heresy in a postmodern regurgitation. Will the real Christian movie please stand up?

Separationists are no doubt sincere and genuinely seek to honor God. But the actual results leave much to be desired.

## Infiltrationists

In contrast to the separationist, the infiltrationist believes that Hollywood is a part of culture that Christians should reform, just like anything else. They want to see Hollywood movies that honor God and truth, just like they want to see the media, science, politics and education glorify God.

*continued on page 28*

# CALMING THE CULTURAL STORM

*Lee Duigon*



Tracking bad news, as I do, can get to you. For me, recently, the last straw was the appointment of an avowed homosexual, owner of a “leather bar,” to be president of the school board in Asbury Park, New Jersey.

On the heels of many other stories just as bad, I threw up my hands. “We’re finished, we’ve had it! Why even bother anymore?”

When I was in school, you couldn’t be elected to the board of education if you owned a regular bar, let alone one with weekend drag queen contests. What had happened to my country?

After about an hour of scanning the news, I was ready to believe in the Rapture. There’s no hope, I thought: the disease is too far advanced; the country’s too far gone. Everybody’s dancing ‘round the golden calf.

Liberal judges, unelected bureaucrats, teachers’ unions, and manic mayors do anything they please and get away with it, imposing their ungodly innovations on America. They get all

the help they need from apostate clergy, media and movie stars, two-faced politicians who run as Christians and govern as pagans, and tiny but powerful special interest groups — not to mention the vast inertia of the American people, who won’t utter a peep of protest as long as they get their bread and circuses.

“Who can stop an avalanche? Not me!”

I didn’t say a great prayer; it was more a cry of “Help! Lord, I’m beat, I don’t understand any of this stuff that’s happening. I just don’t get it, and it’s making me crazy. The whole country seems to be crumbling like a sand castle at high tide. I know I ought to trust you, but how? The bad guys are winning, and I’m losing hope....”

God didn’t let me get away with my self-pity. Instead, He did something I didn’t expect. He answered my prayer.

## **A Lesson from the Bible**

It’s embarrassing when you think you understand a Bible story, just because you’ve known it since you were a little kid in Sunday school. The story

that God used is one of the best-known Bible stories of them all. Everybody knows it! Or thinks he does.

In Mark 4:36-41, Jesus and His disciples are in a boat on the Sea of Galilee. Jesus is asleep when a storm blows up. The disciples panic. Convinced they’re about to be drowned, they wake Jesus and babble at Him. He stands up and commands the storm to stop. And to the disciples He delivers this stinger: “Why are ye so fearful? How is it that ye have no faith?”

Ouch! That hurt. But it was exactly what the disciples — and I — needed. I was focused on today’s cultural storm, and I forgot Jesus was in the boat.

Just like the disciples, I was in a panic. You remember the disciples. They’re the poor guys who never understand the parable, so Jesus has to spell it out for them. We read the Bible and we shake our heads, wondering how they can be so thick and still be disciples.

Maybe they looked so thick to me because of the two-by-four in my own eye.



God was pulling it out, so I could see.

### Who Has the Power?

R.J. Rushdoony spoke less gently than the parable. In *Politics of Guilt and Pity*, he wrote: "To recognize the existence of some conspiracies is one thing. To ascribe to conspiracies the power to determine history is another thing: it is blasphemy" (p. 50).

To put it another way: Do I really think, even for a minute, that God's plans are going to come to nothing? That He's going to wring His hands while homosexual militants take over the United States, or even the world, and abolish Christian faith?

I wouldn't want to admit I ever thought so; but I was carrying on like I did.

As Psalm 73 describes what I experienced that weekend, "So foolish was I, and ignorant; I was as a beast before thee" (v. 22).

Maybe I've been too caught up in these news stories. Prayer brought Asaph's Psalm to mind again:

Until I went into the sanctuary of God; then understood I their end.

*Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image (v. 17-20).*

### An Attitude Adjustment

A few days later, when I studied the news again, I noticed something startling.

It wasn't making me feel hopeless.

It was still the same old bad news. The ungodly still labored on gutting the Constitution, trashing the family, corrupting the churches, and crushing anyone who stands in their way. They'd added a new wrinkle while I wasn't looking: a plan to revoke the tax-exempt status of churches that won't support homosexual "marriage." It was all rolling forward while our so-called leaders twiddled their thumbs.

*continued on page 29*

## Public Schools: Aiding and Abetting

America's biggest teachers' union, the National Education Association (NEA), this year gave one of its top awards to a homosexual militant.

Kevin Jennings, co-founder of the Gay, Lesbian, and Straight Education Network (GLSEN), received the union's Creative Leadership in Human Rights Award at the NEA's national convention in July.

GLSEN today has 2,500 chapters in public school districts throughout America. The organization is best known for sponsoring graphic "sex workshops" for public school children in Massachusetts (See <http://www.freerepublic.com/forum/a3ac145aa2651.html>), leading to a

national scandal called "fist-gate" (referring to a violent "sexual" technique taught to children at the workshops).

In addition to lobbying and campaigning for homosexual "marriage" in Massachusetts, GLSEN tirelessly promotes the use of the public schools as a recruiting ground for homosexuality. For many graphic and distasteful examples of this, including quotes from Jennings, see <http://www.missionamerica.com/>.

The NEA's decision to honor Jennings is evidence of the union's strong commitment to the homosexual agenda, and the moral toxicity of America's public schools.

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## Book Review

# *Bible and Government: Public Policy from a Christian Perspective*

by John M. Cobin, Alertness Books, 2003

available at [www.policyofliberty.net](http://www.policyofliberty.net)

*Reviewed by Timothy D. Terrell*



**D**r. Cobin's book *Bible and Government* is one of the most thought-provoking books I have read in quite some time.

By questioning the necessity for civil government, Cobin hopes to provide an alternative to the incoherent statist nationalism that passes for most Christian political thought.

Although I ultimately cannot go along with Cobin's willingness to dismiss the state as a potential force for good, his argument should not be lightly discarded. This is a meaty book by an astute and well-read author, not a cockeyed political harangue by some unqualified hack. At the very least, the book causes the reader to re-evaluate some basic assumptions about civil government. Why does it exist? Is civil government a Biblical requirement? When does the government do more harm than good? What is our Christian duty toward the civil magistrate?

Cobin identifies three categories of policy and uses them as guidelines for most of the discussion in the book.

First is *reactive policy*, "action by government designed to provide a social

service that the market cannot provide well."<sup>1</sup> These would be national defense; the establishment and enforcement of basic rules of property, contract, and tort; and state actions of criminal justice. Even with Cobin's leanings to a stateless society, he seems willing to accept reactive policy. Here it seems he is inconsistent — Cobin argues elsewhere that civil government does far more harm than good, and that it is part of "Satan's kingdom,"<sup>2</sup> but he would like to have a military and a court system provided by that government.

The second category is *policy of inefficient public provision*. When the government provides a good or service that could be more efficiently provided by the market, it is a policy of inefficient public provision. This would include the postal service, building safety inspection, firefighting, public utilities, the road network, and many other goods and services provided by the civil government.

Third is *proactive policy*, of which there are two types: 1) policy aimed at changing behavior, and 2) policy aimed at redistributing wealth. Cobin condemns both as categorically evil.

Proactive policy of the first type would include environmental regulations, prohibitions on alcohol or drugs, offensive military operations, seat belt laws, and mandatory schooling. The second type would include welfare (including Social Security), unemployment insurance, subsidies to farmers, subsidies to researchers, and many student loan programs.

### Market Provision

I agree with Cobin that market provision would be preferable in all but the reactive policy category. I see no Biblical warrant for the civil government to get involved in building safety inspection, drug prohibition, or many of the other things Cobin mentions.

Cobin's criticism of these policies is entirely based on ideas of economic inefficiency. Efficiency means the benefits of a policy exceed the costs. Benefits and costs are subjective, however, and they vary substantially from person to person. To decide whether a policy is efficient or inefficient would require an insight into individual preferences which no government can possess. This makes Cobin's boundary between reactive policy and inefficient public provision useless,

because it cannot be determined by empirical tests of efficiency.

It is also unclear, from Cobin's reasoning, why proactive policy is to be rejected. Proactive behavior-changing policy addresses "behavior that would otherwise be commonplace, normal, typical, and not harmful to others."<sup>3</sup> First of all, using "normal" to denote behavior that government should leave alone is problematic. Who defines normal? And how is it that behavior that harms others becomes the province of civil government (via reactive policy), while merely self-destructive behavior fails the test for government involvement? I find most of Cobin's proactive policies just as abhorrent as he apparently does, but I arrived at my conclusions by a different route.

In the first few pages of the book, Cobin dismisses another Reformed Christian approach that relies on Biblical revelation to determine what civil government should do — theonomy (God's law). But when it comes to finding a moral standard for government, Cobin's efficiency-based approach is not satisfactory.

What if markets provide inefficiently for the unemployed, allocate farm products inefficiently, or produce inefficient levels of funding for students? Do all these "categorically evil" proactive policies become acceptable as reactive policies? On the other hand, what if some level of defense *can* be efficiently provided by markets or other social institutions, like the family? (How one determines inefficiency is a problem, as I have already mentioned.) Would these reactive policies then become policies of inefficient provision or proactive policies? It is a serious question. Hans-Hermann Hoppe, a UNLV economist of the same tradition that attracts Cobin, has argued for "anarcho-capitalism" — a stateless society complete with privately provided defense and courts.

### Policy Analysis

Apart from these problems, Cobin's analysis of specific policies is quite good. Cobin is excellent in his treatment of the welfare state. Many Christians who criticize welfare programs are highly tolerant of the biggest welfare program of all — Social Security. As Cobin points out, Social Security is no different in principle from any other kind of welfare, and Christians should rely instead on personal saving, family, and the church (in that order). There is also a wonderful chapter devoted to the problems with government schooling.

Cobin's central argument is that the state has so often been the enemy of Christianity that Christians should regard the state as generally dangerous. Anarchy, he says, would be preferable to the interventionist mega-state we now have.

"Christians should not glibly dismiss anarchy out of hand as the worst of all possible options. Indeed, it is ironic that they tend to do so," Cobin writes.<sup>4</sup> I agree that anarchy is preferable to many forms of idolatrous statism. Yet any attempt to reconcile anarchy and Christian ethics has difficulty dealing with large sections of Scripture.

Significant sections of the Old Testament provide instruction on what sins are to be considered crimes. Who is to execute murderers (Ex. 21:12), if not the state? Who will enforce the laws of restitution? Who will muster the army against invaders? The institution having this power is the civil magistrate. In the introduction, Cobin writes that "the biblical concept of governance, stemming from the family or tribe, may indeed exist without a state." If the *tribe* punishes criminals and defends against invaders, is it not functionally a state?

Some of my most serious concerns about Cobin's argument center on his discussion of Romans 13:1-7, in which St. Paul writes, "...the powers that be

are ordained of God." There is a chapter devoted to this passage and related passages in 1 Peter 2:13-17 ("Submit yourself to every ordinance of man for the Lord's sake...") and Titus 3:1-2 ("Put them in mind to be subject to principalities and powers...").

Cobin contends that "good" and "evil" in these passages (e.g., "he is God's minister to you for good," and "he is...an avenger to execute wrath on him who practices evil") refer to the twisted values and understanding of right and wrong found in Satan's kingdom. By "good" and "evil," Paul and Peter were referring to acts that the civil magistrate thought of as good or evil. The Greek word used for "evil" here is a weaker, more general term than the word used elsewhere in the New Testament. The command in Romans 13, as Cobin sees it, is to avoid punishment by staying out of the civil magistrate's way. "Honor the king" means to offer superficial respect so as to stay out of trouble. Romans 13 does not (and here I agree with Cobin) give a command to obey unconditionally.

There are a few problems with this interpretation. If we are to obey only to stay out of trouble, what of Romans 13:5 — "Therefore you must be subject, not only because of wrath but also for conscience' sake"? There must be more to the requirement than saving our hides. Cobin does a fair job of showing that being appointed by God does not necessarily mean that the civil magistrate is godly. Throughout history, God has appointed wicked men to do His will. But the passage in Romans refers to the civil magistrate as "God's minister," three times. Would a captain in "Satan's kingdom" be referred to in this way?

For these reasons, I cannot fully go along with Cobin's view of the state, though I do sympathize with his opposition to inefficient and proactive policy.

*continued on page 29*



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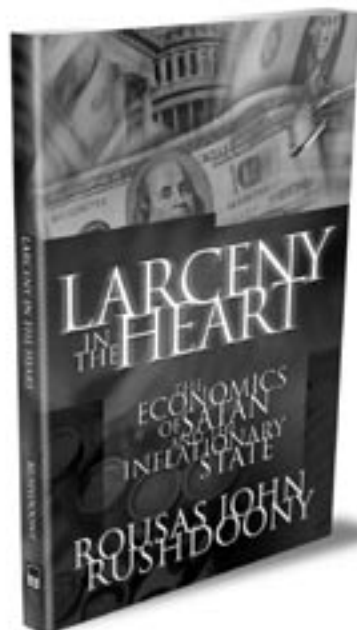
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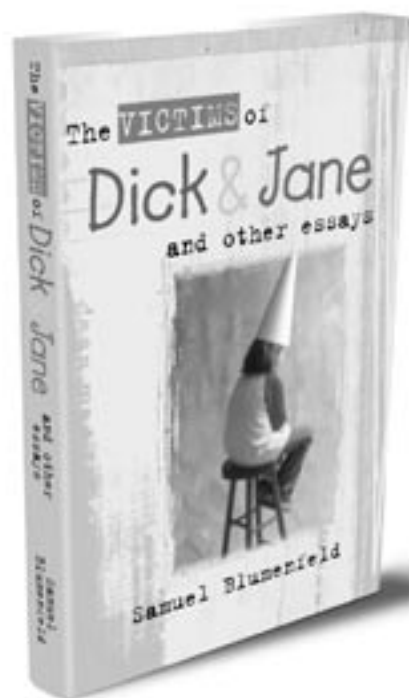
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*Gentry, Christ's Law... cont. from page 6*

(1 Cor. 8:9; 9:1a,19; cp. Gal. 2:4) — liberty in Christ. Here he asserts again that our liberty is not a wholesale, unbridled liberty, but one constrained by obligations to Christ himself.

When Paul highlights the distinction between Jew and Gentile (1 Cor. 9:19-21), he apparently assumes a distinction between being a servant of Moses (under his ceremonial and ritual authority) and a servant of Christ (with His superior authority, which fulfills those ceremonial obligations in Himself). He is under the new covenant in Christ rather than the old covenant administered by Moses. He is no longer obligated to Moses who was a “servant in God’s house,” but to Christ who is a “Son over the house” (Heb. 3:2-6).

The New Testament provides several examples of Christians’ being freed from ceremonial strictures because they are no longer “under Moses” but rather “under Christ.” For example, in Acts 6:14 we read: “we have heard him say that this Nazarene, Jesus, will destroy this place and *alter the customs which Moses handed down to us.*” See also: Acts 13:38-39; 15:1,5; 21:21.

Consider the strong adversative *alla* in the phrase “not being without the law of God *but (alla)* under the law of Christ.” This corrects any misunderstanding of Paul, and is a slap against the abusers of liberty. Not only is he not without the law of God, *but* (strong disjunctive) he is under the authority of Christ. His original reader cannot jump on his “without law” and use the term *anomos* as if it meant “lawless.” He not only proclaims he is *not* without God’s Law, but is, in fact, under the authoritative lordship of Christ. This agrees with his declaration of his freedom from “all men” (1 Cor 9:19a), while maintaining the Christ-centered obligations within truly Christian liberty. Paul, then, is simultaneously under the law of God

and the authority of Christ. The two are compatible and co-extensive.

Paul’s use of the phrase *ennomos* (“in lawed”) to refer to Christ’s “authority” rather than the more common word *exousia* is for literary reasons. Note his repetition of “law” (using various derivations of *anomos*):

to the ones under **law** as under **law**  
*tois hupo **nomon** hos hupo **nomon***  
 not being myself under **law**  
*me hon autos hupo **nomon***  
 in order that the ones under **law**  
 I might gain;  
*hina tous hupo **nomon** kerdeso;*  
 to the ones **without law** as **without law**  
*tois **anomois** hos **anomos***  
 not being **without law** of God  
*me hon **anomos** theou*  
 but **in law** to Christ  
*all’ **ennomos** Christou*  
 in order that I might win the ones  
**without law**  
*hina kerdano tous **anomos***

When he refers to Christ’s authority over his liberty by using a derivative of *nomos*, Paul maintains his literary cadence, driving home his point in style with this effective word-play. We must not let his literary technique cloud our understanding of his teaching.

### Conclusion

Clearly then, a careful reading of this verse exposes the error of those who resist the application of God’s law in the modern world.<sup>1</sup> Rather than undermining God’s law as a continuing ethical obligation, Paul here establishes the law — just as he told us he would in Romans 3:31: “Do we then nullify the law through faith? May it never be! On the contrary, we establish the law.” 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](http://www.kennethgentry.com).

<sup>1</sup> Kenneth L. Gentry, Jr., *God’s Law in the Modern World: The Continuing Relevance of Old Testament Law* (Phillipsburg, N. J.: P and R, 1993).

*Godawa, Hollywood... cont. from page 21*

They realize that like leaven in bread, this takes time. It may take generations. Change will happen in incremental steps. We don’t “take Hollywood for Jesus,” do our prayer walks, and watch the walls fall down before us. The infiltrator believes that God’s exhortation to “come out from among them and be ye separate” is not a command to create a separate Christian subculture, but to stand out *by our character within* their midst.

It’s not just about Christians getting “our” movies made. It’s about sharing our faith with Hollywood people who get saved, who then share Christ with other Hollywood people, who then make movies that glorify God. A multiplication effect. The Great Commission applied.

One criticism of infiltration is that the believer sins by being “unequally yoked” with unbelievers in the film business (1 Cor. 6:14). By working with unbelievers in Hollywood, believers mingle light with darkness and righteousness with unrighteousness. This is a dubious application of Scripture. While I certainly believe that this Biblical yoking command applies to covenant or intimate relationships like marriage and maybe business partnership, Paul gives us no warrant to believe that it applies to all business employment, movie making included.

Paul told the Corinthians that when he said not to associate with immoral people, he did not mean the people of the world, like coveters, swindlers, and idolaters, for then they would have to go out of this world. What he meant was not to associate with so-called *Christians* who are immoral (1 Cor. 5:9-11, "... I have written unto you not to keep company, if any man that is called a brother be a fornicator..."). The rhetorical implication is clear: Avoiding association with unbelievers is absolutely impossible and not intended by God. We must be in the world, not of it, and not *out* of it either. We *can* associate with coveters, swindlers and idolaters on a social or business level, without engaging in such sin ourselves. We *can* infiltrate Hollywood.

Of course, there is a valid concern about working in such close relationship with unbelievers. Christians will indeed be tempted to run with them in their excess and dissipation, or disobey God in some way. This is surely a danger and warrants caution on the part of the Christian who may consider himself or herself above the temptation. Pride surely comes before a fall (Pr. 16:18), bad company corrupts good morals (1 Cor. 15:33), and those who consider themselves stronger had better watch themselves (Gal. 6:1).

Too often Christians look for a rationalization for being involved in Hollywood, not because they have a vision to bring salt, light, and leaven into that dungeon of darkness, but because they are worldly, unspiritual babies and want to salve their own consciences from the fleshly disobedience they are living.

In part three, we will look at the effect on content that Christians can have while dealing with the effect content may have on Christians. **CR**

Brian Godawa is the screenwriter of the award-winning feature film, *To End All Wars* ([www.toendallwarsmovie.com](http://www.toendallwarsmovie.com)), starring Kiefer Sutherland and Robert Carlyle. Most

recently, he has been hired to adapt best-selling author Frank Peretti's supernatural thriller, *The Visitation*, for producer Ralph Winter. Mr. Godawa's articles on movies and philosophy have been published in magazines around the world. His scripts have won multiple awards in screenplay competitions. He travels around the United States teaching on movies and culture to colleges, churches and community groups. His book, *Hollywood Worldviews: Watching Films with Wisdom and Discernment* (InterVarsity Press) is in its 7th printing. His website, [www.godawa.com](http://www.godawa.com), contains more of his cinematic, theological and philosophical musings.

*Duigon, Cultural Storm... cont. from page 23*

"That's a pretty bad storm raging out there." But now I remembered: Jesus is in the boat. He won't let it sink.

I thought of another well-known Bible story: the Tower of Babel. God could have prevented the construction of that folly. But He let them bake a few million bricks, draw up their plans, and sweat, and stagger as they built it up as high as they could go — and then He confused their language and scattered them across the earth. So much for that project.

So it will be, from San Francisco to Boston, with abortion, human cloning, "gay marriage," same-sex adoptions, the advance of the homosexual curriculum in America's public schools. One of these days, it'll all be over. You don't break God's law and prosper.

Humanity will wake up someday and find the nightmare has passed; God's hand has erased it. But God's Word will not pass away.

Marriage between a man and a woman, and the family, are eternal human institutions ordained by God. "Alternative family structures" currently excite the imaginations of apostates, pagans, and atheists — but it's only a storm that one day Jesus will stand up and put down. **CR**

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

*Terrell, Government... cont. from page 25*

I would favor a system in which the state were so small that it might appear anarchistic, to some. Many of the problems Cobin mentions occur with large states, which engage in power-grabbing and empire-seeking. Would the same problems with the state occur if civil governments were small and highly decentralized?

In spite of my reservations about some of Cobin's arguments, *Bible and Government* is a needed contribution to Christian debate about the role of the civil magistrate. It challenges core assumptions Christians make about civil government, and should give us all pause when we consider relying upon the state to provide a peaceable and just society. In a time of growing nationalism and interventionism among Christians, this is a worthwhile read. **CR**

Timothy Terrell teaches economics at a small college in South Carolina. He is also director of the Center for Biblical Law and Economics, at <http://www.christ-college.edu/html/cble/>. Dr. Terrell can be contacted at [terrelltd@marketwork.com](mailto:terrelltd@marketwork.com).

1. Cobin, p. 24.
2. Cobin, p. 88.
3. Cobin, pp. 27, 28.
4. Cobin, pp. 82, 83.



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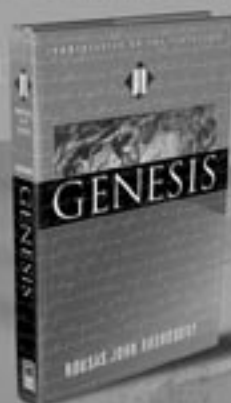
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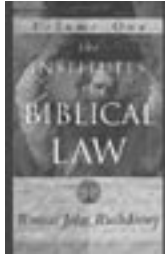
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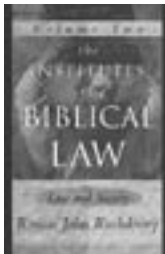
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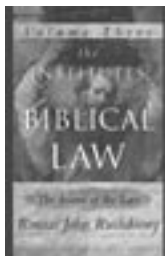
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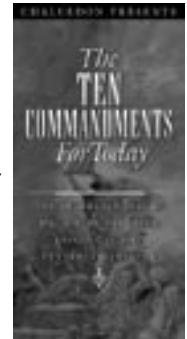
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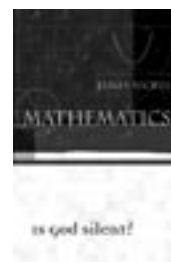
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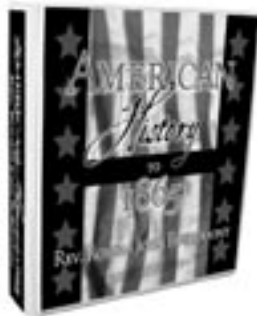


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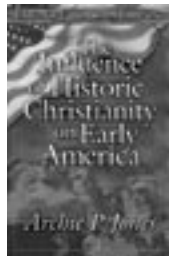


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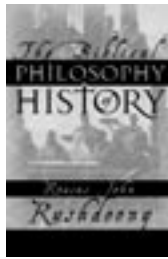
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# faith for all of life

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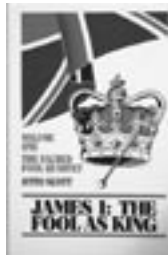
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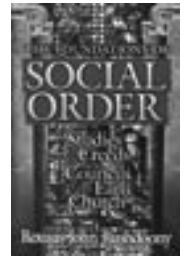
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In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only 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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# faith for all of life

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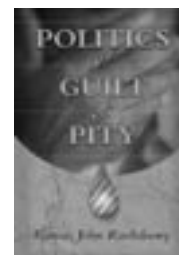


## psychology

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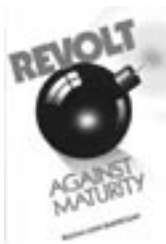


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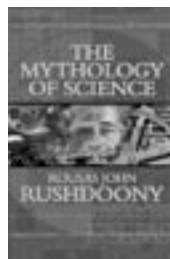


## science

## 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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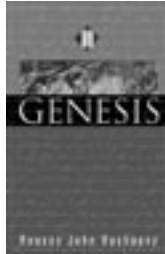
By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for 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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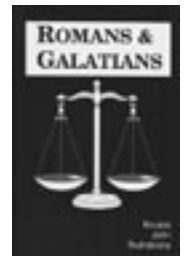
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# faith for all of life

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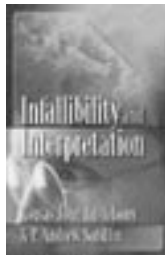
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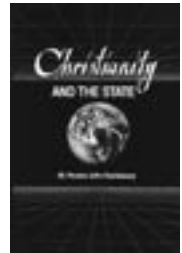
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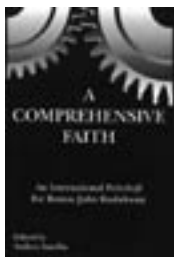
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