

# FAITH FOR ALL OF LIFE

*Faith for All of Life*  
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# Christian Mis-construction

Christopher J. Ortiz

Despite thousands of pages proving the contrary, critics of Christian Reconstruction persist in misinterpreting the goals of Biblical dominion. For them, “political takeover” is the one and only item on the Reconstructionist To-Do list.

This confusion regarding the goals of ministries like Chalcedon is unfortunately amplified by the national polarizing America has experienced since the year 2000. Programs like the faith-based initiatives and the massive evangelical support for certain federal judges spells t-h-e-o-c-r-a-c-y to the mainstream secularist. Maureen Dowd of the *New York Times* began her March 24<sup>th</sup> op-ed piece with this shrill: “Oh, my God, we really are in a theocracy.”<sup>1</sup>

Perceptive readers will note her contradictory use of “Oh, my God” in a sentence addressing theocracy. Is she calling on God to stop His kingly rule, or is she simply violating the third commandment (Ex. 20:7)? No matter. In her mind a theocracy is defined as political rule by a religious elite. I guess she’s never read Rushdoony:

Few things are more commonly misunderstood than the nature and meaning of theocracy. It is commonly assumed to be a dictatorial rule by self-appointed men who claim to rule for God. In reality, theocracy in Biblical law is the closest thing to a radical libertarianism that can be had.<sup>2</sup>

A theocracy, Rushdoony argues, “is not a government by the state.”<sup>3</sup> This is the core misunderstanding; since secularists themselves are statist, they presume Biblical dominionism is a takeover of the state.

Reconstructionism’s critics often cite a portion of a sentence from David

Chilton’s *Paradise Restored*, “Our goal is world dominion under Christ’s lordship, a ‘world takeover’ if you will.” This snippet sends chills up the spine of the secularist who fears Chilton’s desire is presently fulfilled by the political aggression of the Religious Right. But a brief look at the “context” reveals an entirely different meaning. Chilton begins:

Paul does not begin his work of reconstruction by fomenting a social revolution. Nor does he begin by seeking political office. He begins with the Church, and will move out to bring the rest of the world under Christ’s dominion “once the Church’s obedience is complete.” The center of Christian reconstruction is the Church. The River of Life does not flow out from the doors of the chambers of Congresses and Parliaments... Our goal is world dominion under Christ’s lordship, a “world takeover” if you will; but our strategy begins with the reformation and reconstruction of the Church.<sup>4</sup>

Reconstruction does not begin with the state — its starts with God’s people. Maureen Dowd can rest assured that America is *far* from a theocracy. But a real threat to a free society does still exist. And the painful truth is that the church *is* playing a significant role in propping up that threat.

In Rushdoony’s *Christianity and the State*, the chapter entitled “The Theology of Fascism” argues that, “a social order is a reflection of the life of a people and their faith.” Rushdoony demonstrates that with national socialism — a form of syncretism — two opposing faiths are blended in an unholy alliance.

Men were practical atheists while practicing churchmen. They defended the free market while seeking socialistic subsidies. They championed freedom while

asking for a benevolent slavery. They wanted socialism with freedom, religion without the responsibilities of faith, and private property with all the imagined benefits of socialism. The meaning of such a desire is *fascism*. (p. 55)

Christian leaders seem satisfied to have the state accept their moral issues while never questioning the state’s evolving totalitarianism. This is an unholy syncretism. The prophetic church should declare that all authority in heaven and earth is given to Christ, not the state (Mt. 28:17).

Having an evangelical in the White House is not necessarily a victory. Since September of 2001, personal freedom has declined, deficits are at record levels, federal authority has increased, and the nation faces perpetual war. By supporting such statist control, the church has sold her birthright for a lobbyist’s pottage. We, as the church, cannot be silent regarding statism: we are to be prophets, not lobbyists!

A fascist state does not “confront” the religious sector of society. It prefers to absorb it. The Religious Right must be careful about its friendship with the state. The state will not bow to the church. It is not a theocracy, therefore, that looms on the horizon — it is totalitarianism. And the church is propping it up. ■

1. Maureen Dowd, “DeLay, Deny, and Demagogue,” [www.nytimes.com](http://www.nytimes.com), March 24, 2005.

2. R. J. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 63.

3. *Ibid.*, 68.

4. David Chilton, *Paradise Restored: A Biblical Theology of Dominion* (Tyler, TX: Dominion Press, 1985), 214.

# Making Foolish the Wisdom of the Wise.

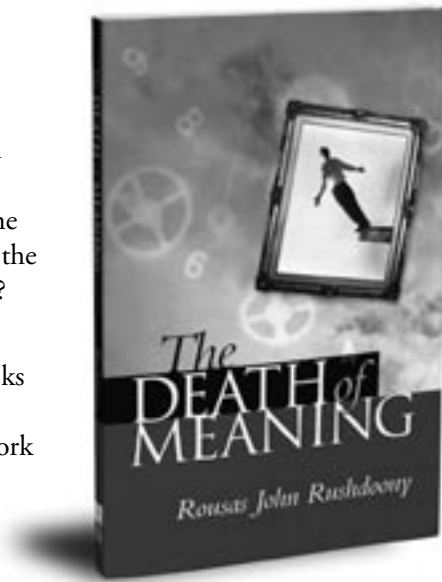
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## Conflict with the State

(Reprinted from *The Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 1-5).

In recent years, under the influences of humanism on the one hand and pietism on the other, the church has withdrawn from many of its historic and basic functions. As the church begins to revive and resume its required ministry, the result is conflict with the humanistic state. It is important therefore to examine some of the historic and necessary duties of the Christian church.

The church can be understood in part by the Biblical words used to describe it in the Bible. The basic word in the New Testament Greek is *ecclesia*, assembly, or congregation, which in the Old Testament was *qahal* and *edah*. The church is also described in James 2:2 as a *synagoge*, or synagogue. In the Old Testament, the government of the synagogue was by *elders* or *presbyters*; this office continues in the Christian synagogue, with the same basic requirements for the office (1 Tim. 3:1-13, etc.) as required by the synagogue. The Old Testament pattern was so carefully preserved by the church that the English word *priest* is an abridgment of *presbyter*, and the College of Cardinals for centuries was a lay council of 70 (Num. 11:16), like the Sanhedrin, with the pope, like the Jewish high priest as the 71<sup>st</sup>. Jesus created a ruling-serving body of 70 also, a kind of diaconate, (Mt. 10:1, 17) as the "Sanhedrin" of the church, which called itself "the Israel of God" (Gal. 6:16).

### The Levitical Ministry

The Old Testament clergy was divided into two classes, priests and Levites. The work of the priests was

hieratic, sacrifice and offerings being its essential function. For Christians, this aspect of the Old Testament ministry ended with Christ. Even those communions who call their clergy *priests* do so with a difference, so that the Old Testament priesthood is seen as finished. The function of the Levitical ministry was instruction (Dt. 33:10). As a result, education was basic to the life of the synagogue and the Levitical ministry. The well-known Hebrew proverb declares that a man who did not teach his son the Torah (*i.e.*, the Old Testament) and a trade taught him to be a thief. Hence, Israel was unique in antiquity because of its well-nigh universal education as the ministry of the synagogue.

Josephus declared that the origin of Hebrew schools was with Moses (Josephus, *Antiquities of the Jews*, 4.8.12). In *Against Apion* (2025), Josephus said of Moses, "He commanded to instruct the children in the elements of knowledge, to teach them to walk according to the laws, and to know the deeds of their fathers. The latter, that they might imitate them; the former, that growing up with the laws, they might not transgress them, nor have the excuse of ignorance." While most scholars would be skeptical of a Mosaic origin for the schools, it is clear that Deuteronomy is largely concerned with *instruction*, of both adults and children.

The influence of this standard was great. Hillel held, "an ignorant man (*i.e.*, one ignorant of the Torah) cannot be truly pious.... The more teaching of the Law, the more life: the more school,

the more wisdom; the more counsel, the more reasonable action" (*Sayings of the Fathers*, 2:5; 2:7). This educational standard, noted Barclay, "has left its mark deeply upon the world, because in the last analysis it aims to educate the child in order to fit him to be a servant of God; it is an education of children for God." (William Barclay, *Train Up a Child, Educational Ideas in the Ancient World* [1959], 48.)

The early church, the medieval church, the Reformation church, and the contemporary fundamentalist and orthodox churches, seek to continue the ancient mandate of education. The church is, as E. Schweizer, in *Church Order in the New Testament* (7b, 92), pointed out, "the realm of dominion in which the risen Lord continues to work." (Cited in Colin Brown, editor, *The New International Dictionary of New Testament Theology*, vol. 1 [1967, 1975], 300.)

The early church came into conflict with Rome, which sought to license, regulate, control, and tax all religions, because the church refused to submit to controls. Its resistance was based on the lordship or sovereignty of Christ: Christ's domain cannot be under the dominion of Caesar. Caesar is under Christ the creator and lord, not Christ under Caesar. The church thus engaged in several unlicensed activities:

1. It held meetings which were instructional and worship meetings, without permits.
2. It collected abandoned babies (as part of its opposition to abortion),

gave them to various church families, reared and instructed them; orphanages were maintained also.

3. Because of the Levitical nature of the church, *i.e.*, a center of instruction, libraries and schools began to be built very early. Later, Cathedral schools developed, and universities.

### The People of the Book

The doctrine of academic freedom is a relic of the day when the academy was a part of the church and its functions, and hence entitled to the immunities thereof. How seriously this aspect was seen as basic to the church's life is apparent from the fact that, as soon as churches were built (not possible for the first two centuries), libraries (and schools) were a part of them. Joseph Bingham, in *The Antiquities of the Christian Church* (1850), wrote, "there were such places anciently adjoining to many churches, from the time that churches began to be erected among Christians" (Bk. VIII, ch. VII, sect. 12). Bingham cited some of the ancient references to these schools and libraries: Euseb. *lib.* 6, c.20; Hieron [Jerome] *Catalog Sireptor. Eccles.* c.TS; *Gesta Purgat, ad calcem Op-tati*, p. 267; Augustine, *de Haeres.* c.80; Basil, *Ep.* 82.t.3., p.152; Hospinian, *de Templis*, lib. 3, c.7., p. 101, etc. Bingham referred also to a canon attributed to the Sixth Ecumenical Council, in Constantinople, 680-681 A.D., which required that presbyters in country towns and villages maintain schools for all children. He added, summing up all the evidences, "we may conclude, that schools were anciently very common appendants both of cathedral and country churches" (Bk. VIII, ch. VII, sect. 12). Fault can only be found in Bingham's statement on the ground that they were not "appendants" but a basic aspect of the life of the church, whether separate from the church or within it. Bingham's high-church tendencies led him to stress

the liturgical rather than educational life of the church. Many critical scholars would deny that schools existed at so early a date; too often their premise is to assume a rootless church, *i.e.*, a church without the fact of the synagogue and the Levite in the background as its origin, and in the present as a rival and reminder. Moreover, it must not be forgotten that Christianity is the religion of the book, the Bible. Literacy and education were thus natural concomitants to conversion. But this is not all. Being the religion of the Book meant that translations were made into various tongues, and, to make the translation readable, education was stressed. In Armenia, an alphabet was created for the Bible translation, and a new culture developed as a result of the new learning in that new alphabet of the Bible. Granted that invasions, wars, the backwardness of many of the newly converted peoples (as in northern Europe) made the development of schools and learning at times a slow process, but it is clear that (1) Christianity saw education or instruction as basic to its life and a necessary function of the church, and (2) education in the Western world is a unique development in history and a child of the church.

Moreover, we must remember that, in the early church, the service was Levitical or instructional. At the conclusion of the instruction (or sermon), there were questions designed to enable the hearers to clarify misunderstood or difficult points. Since not all who attended were believers, but were sometimes visitors or the unbelieving husband or wife of a believer, questions could be at times contentious. Women were forbidden to engage in this debating or in challenging the pastor or teacher. Paul says:

*Let your women keep silence in the churches: for it is not permitted unto them to*

*speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. (1 Cor. 14:34-35)*

The point is that the church itself in the New Testament was more a school than a temple. The Reformation, and later the Puritans, restored this instructional emphasis to church meetings. This historic emphasis is again coming to the forefront. At a few morning services in the U. S., the question and answer format has been revived; it is more common at evening services. Even more, churches are establishing, whether as parochial or separate bodies, schools as basic to the life of the church. These are often grade and high schools, Bible colleges, in two or more cases in 1978, seminaries, and so on. These are not seen as innovations nor as activities alien to the church but as central to it. Whenever and wherever there is or has been a deepening of the Old Testament foundations of the Christian faith, together with a revived emphasis on the lordship or sovereignty of Jesus Christ, there has been a corresponding and necessary development of the *Levitical* nature of the ministry. Education then becomes essential to the ministry. The warning of Jeremiah 10:2, "Thus saith the LORD, Learn not the way of the heathen," is taken seriously.

Another factor is also stressed. Baptism, depending on the church communion, involves an explicit or implicit vow that the baptized, under penalty of curse, is the property of Jesus Christ. He and his children must be instructed in the word of the Lord. It was once commonplace to require all baptized Christians to place their children in church schools. That mandate is again returning, because of the faith that a child who is the property of Christ by virtue of his baptism, or the parent's baptism,

*continued on page 32*

# Christianity in the Public Arena

Mark R. Rushdoony



Christians are often told, in not-too-friendly terms, to keep matters of personal faith out of the public arena. What such statements

constitute, however, is an attempt to censor certain beliefs so that other beliefs may monopolize the public forum.

All men operate in terms of belief or faith. They hold to some concept of good and bad and hold some source of this ethic as ultimate. Restricting one belief from public policy is always an attempt to protect another.

Prior to the Enlightenment, the West saw life in terms of a God-centered ethic. Church and state struggled over which best expressed the furthering of the Kingdom of God and both proved they could be hypocritical and self-serving, but the moral appeal was always to Christianity.

The Enlightenment brought ancient man-centered humanism back to the table. Since the Enlightenment, appeals to God have been replaced with various non-ecclesiastical (but certainly still religious) ideas of ultimacy. Darwinism's naturalism accelerated this trend. God was dropped even as a "necessary first cause." This of course left no source for a transcendent truth, and modern man has largely given up searching for one. Without an over-arching ethic, only force binds society together. Law is only statist and legislative; it is what the government says it is.

Christendom's transcendent view of truth and morality saw God as having total authority. All human power was derived from God's. The fact that church and state struggled over their

respective spheres with no small amount of self-interest should not blind us to the fact that both saw the necessity of a Biblical model for every area of life.

## Natural Law vs. Supernatural Law

In the Middle Ages, the church claimed ultimacy. When the state responded with its own claim of ultimacy, it was still in terms of a perception of God-given duty — the divine right of kings. After the Enlightenment the state's claims to ultimacy continued, but increasingly without theological justification. The theory of *natural law* was a philosophical reasoning that circumvented the need for a recourse to God and His *supernatural law*. Natural law was to be discovered, defined, and debated by man; his relationship to supernatural law had been one of recognition, deference, and submission. Christianity, splintered by the Reformation into multiple independent churches and later under the sway of a dualistic Pietism, lost its voice. It became a source of "spiritual" comfort. Any revival of Christianity that resurrects the claim of God over all of life is perceived as a threat to the humanistic state's hegemony: "Who do you Christians think you are, imposing your beliefs..."

The modern state's position that it dictate, or at least confine, the church to a limited role, was borrowed from antiquity. In the ancient world, religion and state were united. The rulers were either gods, in the process of becoming gods, or priest-kings who united heaven and earth. This unification of religion and state meant rebellion of any kind was at once both heresy and treason.

The Western Christian tradition

became the progressive limitation of government power. Feudalism was a structure that aimed at preventing the concentration of power in the hands of a centralized government. Protestantism, particularly in the Puritanism of England and America, was less affected by the emerging Pietism, and continued to increase individual liberty by limiting governmental powers. The "divine right" was seen in God, not the church or state.

The medieval church-state issue is no longer a valid description of our modern conflict. Because of the multiplicity of churches, the issue is now a Christianity-state issue. Most in the Protestant tradition have tended to apply the medieval idea of an official church policy enforced by the state. Thus, even the state often went beyond enforcing a Christian ethic; it also penalized Christian dissenters. Such religious coercion led to religious conflict at the political level, and even to war.

The alternative was the Baptist separatist position, which abandoned the state, and which dominated in America after Puritanism's influence waned. This led, progressively, to the secularized, humanistic state. Today we see the logical progression of secularism to the persecution of Christians and their exclusion from public debate and the infringement of their right to the free exercise of religion.

## Finding a Biblical Balance

Too close an association of belief with the state can lead to coercion, and yet the conscious separation of the two leads to the triumph of what ultimately becomes an anti-Christian secular-



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

**T**here 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

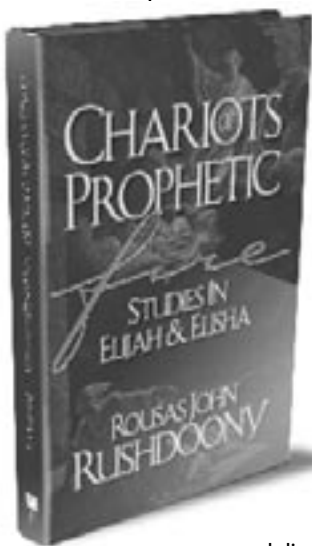
into the hands of the enemies of God, and people are only indignant if you condemn this practice. The major concern of most church members is not the Lord's battles, nor the urgency to make a stand against compromise, but, "How can I best enjoy life?"

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. It is now a virtue to tolerate evil and to be intolerant of any material lack for man.

In *Chariots of Prophetic Fire*, R.J. Rushdoony challenges the Church of our day to resist compromise and the temptation of expediency, and realize that the power today does not lie in politics or governments but in God's men of faith.



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ism. This problem has never been fully resolved.

One way to reduce the problem of the conflict of religious ideas at the state level was institutionalized in the American Republic. Limiting government's role reduces the problem. Making government a terror to evildoers takes the enforcement of religious doctrine back into the personal, family, and community levels. It does not eliminate the problem, for there is much conflict in the realm of applicability of Biblical law to criminal codes, but with a few notable exceptions, a Biblical civil government would be a very limited one.

American federalism yielded to nationalism after the Civil War. Our problem is thus our reliance on a statist mentality. Religious coercion by the state has been replaced with anti-religious coercion by the state. A statist mentality looks to victory by legislative and judicial means; a Kingdom mentality looks to teaching, conversion, and discipling.

The state always uses coercion to some extent, as indeed it must in its

proper sphere. Today, however, it is not only coercive in the realm of criminal law but in terms of economics, welfare, education, property, and all things. The state sees itself as the legislative determiner of the pragmatic moral ethic and seeks to remake society after what it envisions. On the most extreme scale, this led to the mass-murders of the Soviet, Chinese, and German communists and fascists. On an only slightly smaller scale it has led to the statist drive to direct all education, welfare, and economic activity.

We cannot, and should not, expect to go back to the medieval or even the early modern model of a Christian state. Top-down answers will not work in representative governments (even if they are statist).

One thing democratic institutions teach us is that the spread of ideas must be done from the ground up. The state has promoted secular humanism through public institutions of education and the generations of their loyal disciples who carried its torch. We must also work at the individual and family levels

to fight the faith of secular humanism with the faith of Jesus Christ and His Kingdom. We therefore preach and teach. We convert rather than coerce. We seek change by regeneration by the power of God's Spirit, not revolution by the hand of man.

An obvious objection arises to the idea of education and conversion. One can say, "How likely is that?" It was done by the statists, so it can be done by Christians.

We are called to believe in the power of God's Spirit to change man and nations. God only requires faithfulness of His people, not miracles. If we believe that "he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25), we can see that the efficacy of what we do is not in our efforts or methods but in the certainty of His power and glory. Ultimately we shall succeed because He shall have dominion; we shall be victorious because He is even now victorious. We must not hesitate to proclaim our faith in the public arena. Humanism is the lost cause of Adam's rebellion, the ideology of the eternal losers of history. ■

## Are All Issues 'Religious Issues'?

Clearly, in the long process of re-paganization whereby religion, Christianity in particular, has been relegated to the private and therefore nonessential sphere, law has been separated from Christianity and assigned to the state by common opinion.

—R.J. Rushdoony, *Institutes of Biblical Law*, Vol. III, p. 210.

### When does a public issue become a religious issue?

We can all think of several public issues that have a religious component — abortion, homosexual "marriage," taxation and entitlement programs intended to help the poor, just to name three. Christian-oriented organizations, like Focus on the Family or Concerned Women for America, raise funds to fight out these issues in the public arena, basing their arguments on religious principles while employing secular techniques like lobbying, petitioning, and pressuring lawmakers.

Those issues are easy to identify as religious. Scripture justifies viewing abortion as murder, and gay "marriage" as an abomination. Liberal Christians, meanwhile, insist the Bible justifies big government programs to promote "social justice."

But what about issues that aren't so easy to identify? Should there be a Federal Reserve? Does the constitutional right to bear arms trump gun control laws? Should the United States sign the international convention on Law of the Sea, which cedes to the United Nations some authority over the use of maritime resources, and would establish an international "tax" to be paid to the U.N.? Does the government have the right to grant cable TV monopolies? None of the above would seem to have an obvious Biblical take.

Rev. Ellsworth McIntyre wrote in 1998, "I anticipate the day soon when conservative leaders will find it wise to quote Scripture to support their ideas.... The American people want God's law, and none other." (*The Future of the Conservative Movement*, 38-39).

The fact is that there is a "religious take" on every public issue. God's Word is there, waiting for us, whenever we wish to apply it. Politicians are not in the habit of consulting the Bible, and voters are not in the habit of expecting them to.

Chalcedon's mission is to change these habits.



# Defeating humanism requires a working knowledge of the economics of man.

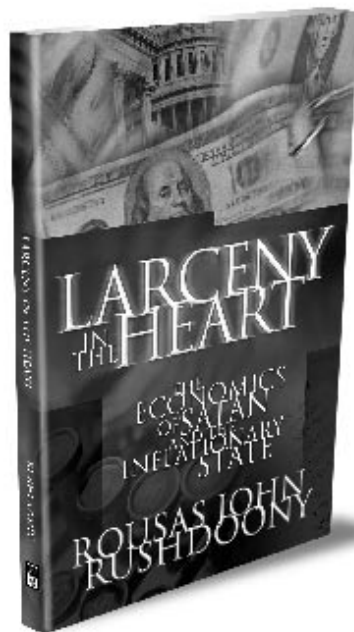
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Money, Inheritance, and the Family

# Covenantal Motherhood: The Splendor of it All

Amy Hauck



"God made you!" Mica exclaimed proudly. "No, no Sweetie," I said, "God made *you*, God made *you*!"

It was her first day of reciting the catechism, and two-year-old Mica was confused. Perhaps help from her older brother would make things clear. After listening to her brother Liam answer the question, "Who made you?" several times with the response, "God made me," I turned to Mica once again. "Mica, now it's your turn." I looked into her big, blue eyes and asked, "Who made you?" She pushed her chest out and proclaimed, "Liam's God!"

Well, she was certainly right. Liam's God did make little Mica. And Liam's God also made this special time between a mother and her precious charges. For Liam's God is "God, the faithful God which keeps covenant and mercy for a thousand generations with those that love Him and keep His commandments" (Dt. 7:9).

This promise thrills and animates me each morning even before I put my feet into my fluffy blue slippers. While Soccer Moms drive their children hither and yon in order to indulge their desire to kick things, buy things, and "be cool," Covenant Moms are sharpening arrows from their husbands' quivers (Ps. 127). We desire that God's will be done on earth as it is in Heaven. And it is His will that children be trained in the way they should go so that when they are old they will not depart from it (Pr. 22:6).

This is our Father's world and our children must be brought up to live

for Him, to live for Christ's crown and covenant. And we as mothers do not live for our children, or indulge our children's desires. The blessing of a covenant-keeping home is that the children do not run the home, the father does. One of the greatest gifts we can give to our children is a happy home led by a Christian father who is honored and loved by his wife. In the context of a well-ordered family, there's no question that God's unique call to covenantal motherhood is the most time-consuming, awe-inspiring joy a woman will ever know.

C.S. Lewis wrote, "The load, or weight, or burden of my neighbor's glory should be laid on my back."<sup>1</sup> As faithful parents, we must lay the weight of our *children's* glory on our backs as well. Lewis calls this a "serious thing." Indeed, it is this "hope of glory" that brings mothers to their knees interceding for their children. It is this hope of glory that allows us to overlook green crayon marks on the walls in order to finish an afternoon prayer. And it is the hope of glory that will lead me to continue to ask Mica, "Who made you?"

This is a hope to labor for, and diligently. Although he was speaking to seminary students, the Dutch theologian Herman Witsius expressed the desire of every covenant mother, in training her children: "at length, shall I seem to myself truly to live if, through the blessing of the Most High, on our labors, you at last go forth from my training, fitted for the service of the Church, devoted to God, and yielding glory to Him."<sup>2</sup>

It is for "forever people" that we la-

bor each day. We are teaching immortals to read, to pray, to love the things God loves and hate the things God hates. We are sharpening immortal arrows for Christ's sake. Lewis writes, "Nations, cultures, arts and civilizations — these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit — immortal horrors or everlasting splendours."<sup>3</sup>

To all families God has given just twenty-four hours each day. Some families spend it racing from one practice field to the next. Some families spend the day avoiding each other, while some waste the day away in front of the television. But the blessed homes of Biblical covenant-keeping families stand in stark contrast with any others.

By the grace of God, a day is filled with urgency and possibilities, catechism and cookies, toy trains and dirty diapers.

Night falls and teeth are brushed, prayers are said, lights are dimmed, kisses are given... and everlasting splendor is tucked in tight. Praise God for the weighty joy of glory. ■

Amy Hauck, and her husband, Bill, are the blessed parents of six children. Amy divides her time between homeschooling the kids and working from their home in Myrtle Beach, SC as a freelance Christian writer.

1. C.S. Lewis, *The Weight of Glory* (New York: Harper Collins, 1980), 45.
2. Herman Witsius, *On the Character of the True Theologian* (Greenville, SC: Reformed Academic Press, 1994), 50.
3. C.S. Lewis, *The Weight of Glory* (New York: Harper Collins, 1980), 46.

# Religious Liberty and God's Law

Roger Schultz



In 1776, Virginia's Hanover Presbytery called on the legislature to "cast off the yoke of tyranny." Dissenters had special reasons to complain about the oppressive practices of the established Anglican Church. In years leading up to the war, colonists were terrified that Britain would plant an Anglican bishop in North America. They were clearly committed to religious liberty as much as to political and economic freedom.

## What Is Liberty?

R.J. Rushdoony has a brilliant discussion in *Politics of Guilt and Pity* of "The Relationship of Man to Liberty." Rushdoony labels the Biblical model, "man under law" — where "God is the source of law. Man and all institutions are under law. Law is ministerial, not legislative. Liberty is under law. The state is restricted to justice, and government is more than the state." Rushdoony shows that there is a formal order created by God, and within that framework one finds true liberty.

"Man over law" is what Rushdoony labels the statist model. "Man in the state is the source of law. The state is divine. Law is man's creation. Liberty means state law. The purpose of state law is salvation. The state is man's savior." Statist systems, furthermore, are Erastian, meaning that the state will dominate the church.

"Man apart from law" is how Rushdoony describes the third model, of anarchism and antinomianism. Here, "man recognizes no law apart from him-

self. Man is his own god. Liberty means no law. Lawlessness means salvation." The antinomianism that flourishes in modern society is the perfect expression of this humanistic chaos.

Rushdoony's points are intriguing and compelling. It should be obvious, for instance, that "morality rests upon religion." More provocative is his claim that "the source of a culture's law is its god." And it's true: even the most relativistic and antinomian worldviews are anchored in religious presuppositions — no matter how obscure or perverse those presuppositions may seem.<sup>1</sup>

## The Revolutionary Generation

The American Revolution encouraged movements to disestablish the dominant Anglican Church. Virginia's Statute for Religious Freedom (1786) is an excellent example of the desire for liberty. It was supported by Jefferson and Madison, as well as by evangelical dissenters who feared the tyranny of an Erastian civil magistrate.

While eager for liberty, almost everyone in the revolutionary generation hoped to encourage orthodox Christianity and Biblical morality and believed that this was a legitimate function of the state. Many states had religious tests. Madison and Jefferson called for days of thanksgiving, wanted laws punishing sodomy and Sabbath-breaking, and attended religious services in public facilities. The language of Jefferson's 1779 Virginia Thanksgiving Proclamation is especially interesting: "that [God] would . . . pour out his holy spirit on all Ministers of the gospel [and] would in mercy look down upon us, pardon all

our sins, and receive us into his favour." Given his Unitarian convictions, he may not have really meant it, but Governor Jefferson was praying for revival!

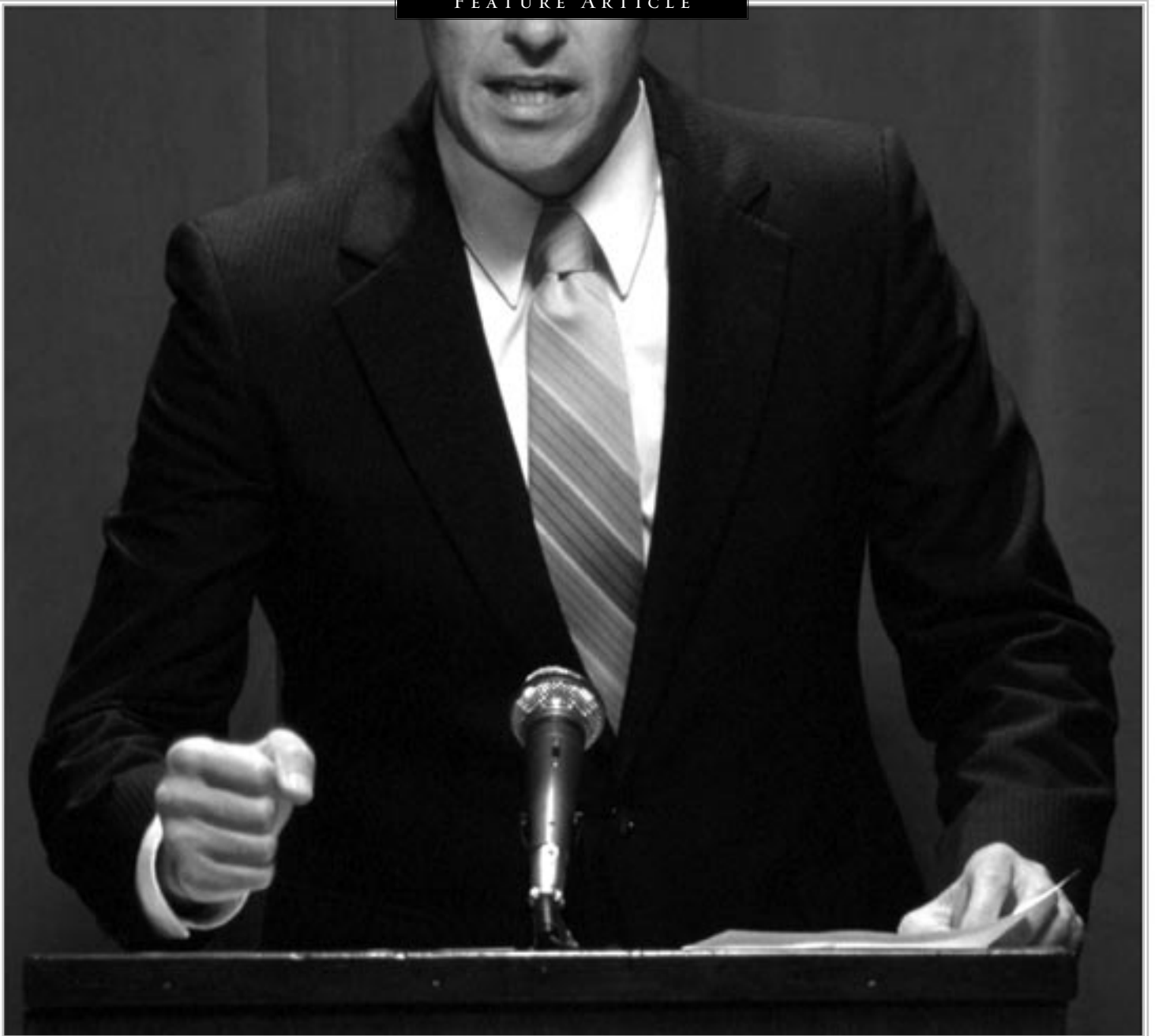
It must be noted that the First Amendment did *not* establish a "wall of separation" between religion and the state. It prohibited *Congress* from creating a religious establishment (or national church) or prohibiting the free exercise of religion. General support for Christianity and individual state support of churches was still acceptable. Without giving preference to any denomination, then, there was in the Revolutionary generation a general encouragement of a Christian order.

## Anarcho-Statist Assaults on Biblical Liberty

The situation today is very different. The goal of our "anything goes" society appears to be liberty and freedom from God. Postmodern society desires "man apart from law."

Yet society cannot be neutral. Some standard of morality and religion must prevail. In 1983, Bob Jones University lost its tax-exempt status because its practices were inconsistent with "federal policy." A 68-year old Swedish pastor was threatened with jail time for delivering a sermon against homosexuality. (It was considered a "hate crime.") As worldviews become clearer and those in rebellion against God's order act more consistently, Christians will face greater opposition. Because it is a religious system, humanism is invariably hostile to its heretics and dissenters.

*continued on page 32*



# WHAT WENT WRONG WITH THE CHRISTIAN RIGHT

By Gary North



The answer is simple: the Christian Right has refused to break with the worst assumptions of the pre-Christian Right.

Before discussing what is wrong, we should discuss what is right. What is right is Biblical covenant theology.

### Biblical Covenant Theology

Covenant theology has five points. First, God is absolutely sovereign. That is, He has predestinated everything. He is different from the creation, yet He has entered into the creation, above all through the Second Person of the Trinity's incarnation as Jesus Christ.

Second, God rules in history covenantally, meaning hierarchically and judicially, primarily through mankind. After the Fall of man, God has dealt with redeemed men in a special way, which includes granting to them the lawful authority to impose judgments in history, including civil judgments.

Third, God has revealed His law for mankind in the Bible, though also in nature. Both man and nature are fallen, which places the Bible, God's Word, as the central source for wisdom and ethics. It alone is trustworthy.

Fourth, as the providential sustainer of the universe, God judicially imputes meaning and then brings salvation (healing, deliverance) to individuals, societies, and nature, based on the comprehensive judgment brought against Jesus Christ at Calvary. We are therefore to think God's thoughts after Him, subordinating our thoughts to the Bible.

Fifth, the new heavens and new earth, announced by Isaiah, will progressively replace Satan's kingdom in history before Jesus comes in final judgment. To put these points in one sentence, the Bible teaches predestination, theocracy, theonomy, presuppositionalism, and postmillennialism.

**Christian Reconstruction (capital R) can be said to have appeared as a developed theological system with the publication of Rousas John Rushdoony's book, *The Institutes of Biblical Law* in 1973. That marked the resurrection of a lost Protestant tradition: a 300-year hiatus since the publication of Richard Baxter's *A Christian Directory*, published in 1673.**

Covenant theology is an inescapable concept. It is never a question of covenant theology vs. no covenant theology. It is a question of *which* covenant theology.

Having summarized the Bible's doctrine of the covenant, I will now summarize the covenant theology of the pre-Christian Right.

### American Covenant Theology

First, God is not absolutely sovereign. Man's free will acts as a retarding factor on God's decree. God's decree is not comprehensive. God may or may not know the future perfectly, but men are surely sovereign in accepting or rejecting the gospel, and therefore sovereign over less important matters as well.

Second, God rules hierarchically through mankind, but He no longer has selected redeemed men to exercise special authority in civil affairs.

Third, God's revealed law is confined to the Old Testament, which is no longer binding. Mankind is to be ruled by means of natural law, which is common to all men. Man and nature are fallen, but this has not seriously impaired the operation of natural law, as discovered by fallen man.

Fourth, God imputes meaning to all things and then salvation to individuals, but He does not save societies. Salvation is souls-only. So, in order to maintain society apart from specific redemption, truth must be available to all men on a common-access basis.

Fifth, because God saves souls only, and because the souls saved will remain a minority throughout history, society will remain unredeemed until Jesus comes again.

To put these points in one sentence, the Bible teaches free will, democracy, natural law theory, common-sense rationalism, and pessimillennialism (premillennialism or amillennialism).

We now turn to the area of applied theology. Each of these rival covenant theologies has undergirded a specific way of looking at the world. Each has produced a rival social outlook: in education, economics, politics, psychology, and popular culture. Each has produced a rival program of reconstruction.

### Christian Reconstruction

Christian Reconstruction (capital R) can be said to have appeared as a developed theological system with the publication of Rousas John Rushdoony's book, *The Institutes of Biblical Law* in 1973. That marked the resurrection of a lost Protestant tradition: a 300-year hiatus since the publication of Richard Baxter's *A Christian Directory*, published in 1673. Baxter's book was a work of Protestant casuistry: the application of Christian principles to society.

Rushdoony's first book was on Cornelius Van Til's philosophy: *By What Standard?* (1959). Van Til was a strict presuppositionalist philosopher — unique in church history. He was a true radical. Rushdoony explained and affirmed Van Til's approach: a rejection of natural law theory and all common-ground systems of rationalism. This offered Rushdoony a strategy of recon-

struction: education.

His second book — not counting a short extract of *By What Standard?* published as *Van Til* (1960) — was *Intellectual Schizophrenia* (1961), a defense of Christian education and a rejection of public (tax-funded) education. He began with a strategy: replace the public schools. Do not attempt to reform them, he warned. De-fund them. This was a radical position for Christians in 1961. It still is. It is consistent with Van Til's presuppositionalism: no common-ground reasoning. Rushdoony extended his critique of public education, as no one had before or has since, in *The Messianic Character of American Education* (1963). Here, he showed that humanism has a rival theology, which is redemptive. The public schools serve as an established church for the priesthood of humanist education.

His strategy of reconstruction for education was simple: "Replacement, not capture." This requires the development of separate Christian schools, programs, and curriculum materials, financed by Christians, not the State. He understood this ancient principle: "He who pays the piper calls the tune." And this one: "If you take the king's shilling, you do the king's bidding."

He maintained this stand with respect to all of his recommended reforms of society's institutions. He did not trust the State to be a positive force. He did not believe in taxation for the purpose of passing out positive sanctions. Again, this had to do with point four of the covenant: evaluation, imputation, and sanctions.

"You can't beat something with nothing." This traditional political maxim applies to every fallen institution. Criticism of evil is not enough. Criticism alone makes you a gravedigger, Rushdoony said on numerous occasions. But Van Til's critique of humanist

**His strategy of reconstruction for education was simple: "Replacement, not capture." This requires the development of separate Christian schools, programs, and curriculum materials, financed by Christians, not the State. He understood this ancient principle: "He who pays the piper calls the tune." And this one: "If you take the king's shilling, you do the king's bidding."**

philosophy was negative. Van Til was like a demolition expert, blowing up the epistemological foundations of humanism's institutions. Rushdoony therefore looked for a way to reconstruct these logically demolished foundations. He turned to ethics: Biblical Law. He began a multi-year series of sermons in 1968, which became *Institutes of Biblical Law*.

Unlike Van Til, an amillennialist, Rushdoony was optimistic that the Kingdom of God will inevitably replace the kingdom of Satan in history. Point five reinforced points four and three, and thereby reinforced the general strategy of Christian Reconstruction: replacement, not capture.

Rushdoony's Calvinism repelled the Arminians in the Creation Science movement. This was true also of the developers of the Christian curriculum movement: Bob Jones University Press, Pensacola Christian School (A Beka), and Accelerated Christian Education. These movements are anti-presuppositional, common-ground movements. Creation Science wants "neutral" facts

to convince evolutionists. Fundamentalist educators baptize humanistic conservative ideas, modify their textbooks' content slightly, and present the jumbled mess as "a Christian world and life view."

Finally, there is the issue of theocracy. Point two's hierarchicalism is only partially acceptable to fundamentalist Christians. Oath-bound covenants must be Trinitarian, they insist, to secure individual salvation, family authority, and church authority. But the State must always be neutral with respect to the God of the Bible. Natural law or common-sense rationalism must dominate. Biblical civil law has been annulled.

If common-ground rationalism and common-ground ethics are morally mandatory, then common-ground politics is also mandatory.

This leads us to the Christian Right.

### The Christian Right

The year 1973 was a crucial year in the development of the Christian Right. In January, the U.S. Supreme Court handed down *Roe v. Wade*, legalizing abortion on demand. Rushdoony had warned that this was coming in the July 1970 issue of the *Chalcedon Report*. No Christian leader paid any attention.

It took several years for Protestant evangelical leaders to become active in the anti-abortion movement. I once heard Tim LaHaye give a speech to a group of pro-life activists in Texas. He admitted that he had for years paid no attention to the ruling.

Abortion brings into the public arena a Van Tilian fact of life: an aborted baby is either dead or alive. There is no neutral ground, no halfway condition, in between dead or alive. The abortion issue was the wedge of Van Tilian self-consciousness for millions of Christians. They gained the first glimmer of awareness regarding a Van Tilian truth applied to civil law: the State is not neutral.

We began to see placards: "Abortion is Murder." But then Christian Reconstructionists (alone) asked that terrifying judicial question: "What is the proper civil penalty for murder?" The answer was obvious: execution. The anti-abortionist leaders all began to waffle, and they have waffled ever since.

The pro-life movement has become almost invisible today, a pale reflection of what it was in 1985. Its leaders refuse to deal with the obvious judicial implication of those early placards, which we rarely see today.

In a world governed by a 5–4 vote of the U.S. Supreme Court, pro-life activists seek deliverance by a constitutional amendment. But this is not going to happen, and the leaders know it. "Thus saith the Court" has more authority today than "Thus saith the Lord." The pro-life leaders refuse to go to Exodus 21, the only passage in the Bible that clearly provides a judicial answer to abortion, the passage that Rushdoony cited in 1970.

*If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. (Exodus 21:22–25).*

"Eye for eye? Why, that's Old Testament stuff!" Indeed it is. And so the pro-life movement has become just one more special-interest political fundraising group. Its leaders refuse to offer Biblical support for their proposed constitutional reconstruction. Why? Because if you cite Exodus 21 as morally binding on America, you are stuck with Exodus 22.

*Thou shalt not suffer a witch to live. (Exodus 22:18)*

**We see the outworking of two rival Christian covenants: two rival strategies. The Christian Reconstructionists want replacement, not capture, of tax-supported institutions. The Christian Right wants capture, but with shared power as the price — shared power with Republican party humanists who hate the idea of Christian civilization far more than they hate the Democrats. Then the Christian Right seems amazed when power is not shared.**

*Whosoever lieth with a beast shall surely be put to death. (Exodus 22:19)*

*He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed. (Exodus 22:20)*

The pro-life leaders are not about to get pulled into Exodus 22. So, they send out fund-raising letters and propose strategies that have failed before and will fail again. They propose more of the same. But the longer this holocaust goes on, the larger the number of Christians who have nieces and granddaughters who have had an abortion. The oldsters therefore begin to accept abortion "in special circumstances," which all boil down to this one: "Pregnancy of someone related to me."

Leader by leader, issue by issue, the Christian Right turns to political alliances with humanists in the Republican Party. They are now facing the situation that Blacks face in the Democratic Party: "When you are in a political Party's hip pocket, you will be sat on."

The Christian Right wants a halfway house between democracy and

theocracy. It also wants a halfway house between theonomy and autonomy, revelation and rationalism, creationism and evolutionism. It wants equal time for Jesus, which means equal time for Satan.

Their allies, the humanists, want no time for Jesus. They want the votes and donations of the faithful, but nothing more. They generally get what they want.

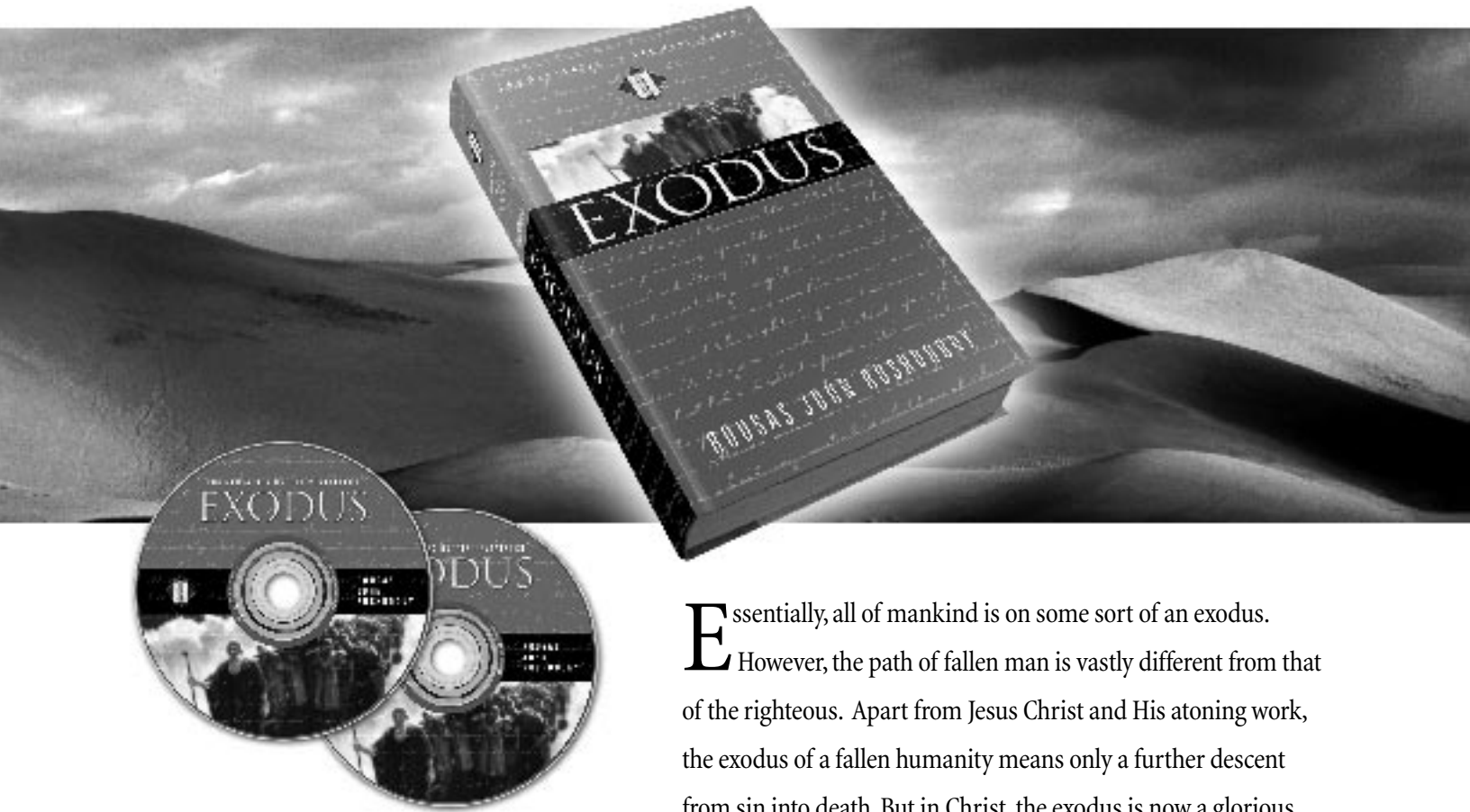
### Conclusion

We see the outworking of two rival Christian covenants: two rival strategies. The Christian Reconstructionists want replacement, not capture, of tax-supported institutions. The Christian Right wants capture, but with shared power as the price — shared power with Republican Party humanists who hate the idea of Christian civilization far more than they hate the Democrats. Then the Christian Right seems amazed when power is not shared.

The Christian Right is terminally naive. For politics, this is always disastrous. ■

Dr. Gary North is the noted author of numerous works on economics and history and is a co-founder of Christian Reconstruction. He continues to pour out a steady stream of writing and commentary and you can learn more about his work at [www.garynorth.com](http://www.garynorth.com) and [www.freebooks.com](http://www.freebooks.com).

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# I'm Still in Washington

John Lofton



Well, now, where was I? When I last spoke to you from these pages, in 1996, I had been for 11 years, writing a column for

Chalcedon under the heading "Our Man In Washington." In the interest of full disclosure, however, I must confess that, when I wrote, I never was really in Washington, D. C. I wrote often about what was going on in our nation's capital. But I always wrote from where I live now, in Laurel, Maryland, which at least is close to Washington, D.C.

In recent years I have been greatly blessed working for Michael Anthony Peroutka, a smart and courageous Maryland attorney who has been strongly influenced by the writings of Dr. R. J. Rushdoony. In 2004, I was Communications Director for Michael's campaign for President as the candidate of the Constitution Party.

Presently, I am editor of Peroutka's Web page, TheAmericanView.com, whose Managing Editor, Scott White-man, has also been strongly influenced by Rush's writings. Michael and I also co-host an hourly, weekly radio show ("The American View") which is nationally-syndicated by Radio America to stations in 37 cities in 22 states.

If you'll visit our page, the influence of Rush and his writings is obvious. Michael, with his brother Stephen Peroutka, is a co-founder of "Institute On The Constitution" (IOTCOnline.com), an educational organization teaching the truth about the Biblical origins of our country and advocating the restoration of our Constitutional Republic by

offering classes, lectures, and other aids. What we are about in all our work is advancing Christ's Kingdom. We believe fervently what Isaiah 60:12 tells us:

"For the nation and kingdom that shall not serve thee shall perish; yea, those nations shall be utterly wasted."

As Christians, we are commanded by the Lord Jesus Christ to teach *all* nations — including ours — to observe *all* things He has commanded (Mt. 28:18-20). This means bringing into captivity to Christ *all* areas of life and thought.

We at IOTC are seriously concerned about, deeply grieved by, and lament the fact that far too many Christian leaders are a sinful embarrassment and are responsible for the cause of Christ being mocked and ridiculed. By being primarily cheerleaders for the Republican Party, they have dishonored their Lord and sold their Christian birthright for a mess of partisan political pottage.

We believe: *Secular, Christless conservatism — even when it is supposedly "compassionate" — will not defeat secular, Christless liberalism because to God they are two atheistic peas-in-a-pod.*

More than 100 years ago, speaking of the secular, Christless conservatism of his time, the great Southern Presbyterian theologian, Robert L. Dabney, observed:

[Its] history has been that it demurs to each aggression of the progressive party, and aims to save its credit by a respectable amount of growling, but always acquiesces at last in the innovation. What was the resisted novelty of yesterday is today one of the accepted principles of conservatism; it is now

conservative only in affecting to resist the next innovation, which will tomorrow be forced upon its timidity and will be succeeded by some third revolution, to be denounced and then adopted in its turn. American conservatism is merely the shadow that follows Radicalism as it moves forward to perdition. It remains behind it, but never retards it, and always advances near its leader. This pretended salt hath utterly lost its savor: wherewith shall it be salted? Its impotency is not hard to explain. It is worthless because it is the conservatism of expediency only, and not of sturdy principle. It tends to risk nothing serious for the sake of truth.

Amen! And what Dabney says has been proven with a vengeance in modern times.

Unquestioning support by Christians of Christless conservatism has not produced good fruit.

To those who will accuse us of desiring and trying to bring about "a Christian America," we unashamedly plead guilty though the accusation is far too modest. We also want a Christian world! And, over time, by God's grace, this *will* happen.

We covet your prayers for our success in obeying our Lord. ■

John Lofton, a "recovering Republican," is a member in good standing of a PCA church in Virginia. He can be reached at JLoft@aol.com.



# ECONOMIC VS. POLITICAL DOMINION

Timothy D. Terrell

TO HEAR SOME CONSERVATIVE CHRISTIANS TALK, YOU WOULD THINK THEY WERE JUST AS DEVOTED TO THE STATE AS IS THE POLITICAL LEFT. THE AIMS MAY BE DIFFERENT, BUT THE TOOL IS THE SAME — STATE COERCION. LEFTISTS, AT LEAST THOSE OF THE PLURALIST OR ATHEIST VARIETY, WANT CHRISTIAN RELIGIOUS STATEMENTS TAKEN OUT OF PUBLIC SCHOOLS. MANY CHRISTIANS WANT THE PUBLIC SCHOOLS TO TEACH CREATION ALONGSIDE EVOLUTION. BOTH GROUPS SEEK TO USE THE STATE. BOTH WANT POLITICAL DOMINION.



**E**xamples abound. Some years ago, prominent Christians were public advocates of the Americans with Disabilities Act, perhaps thinking that the legislation was the best way to help the handicapped. The law has made the state micromanager of the construction details of countless business facilities, and for years now has been squandering wealth for the satisfaction of bureaucrats with tape measures. Several years ago a Christian golfer on the PGA Tour filed suit to require the association to change its rules regarding golf carts, so that the effects of his physical handicap might be mitigated. This brought the government in as the arbiter of a private association's internal rules. Other conservative Christians have worked hard to get education voucher programs into place, believing that federal money directed to private Christian education could be obtained with no strings attached.

On occasion, the politicization of Christianity has become institutionalized. On the outskirts of Washington, D.C., there is a small college catering to conservative Christian homeschoolers. Its aim, from all appearances, is to get Christians inside the Beltway, into positions of political power. Several years ago a member of the faculty, a friend of mine, was forced out. Inconsequential shortcomings were named as grounds for his dismissal. The real offenses were his distrust of the state and his quiet requests that the library stock some of R. J. Rushdoony's work. Maybe Rush was too skeptical of the virtues of the state, or too wary of the use of state power. The college, blinded by its quest for political dominion, has evidently removed itself from Biblical foundations, and, ironically, will probably never gain the respect it craves from the Beltway political elite.

There is nothing necessarily wrong with a Christian being active in politics, and indeed we need Christians in political life, if only to help fend off legislation that would further restrict our liberties. But the emphasis on political dominion is hazardous. Christians who think state power is a useful and attractive tool may find that power used against them.

Historically, the state has been the enemy of the church. So, recognizing that Christ's Kingdom is not of this world, and that earthly power and goods are tools rather than ends in themselves, why not promote the less dangerous and more productive tools? I'm speaking, of course, about economic dominion, in which the persuasion of the marketplace is used rather than the coercion of the state.

### Politics vs. Christian Principles

Politics are often unfriendly to Christian principles. The very nature of the state is coercion. As George Washington observed, "Government is not reason and it is not eloquence. It is force. Like fire, it is a dangerous servant and a fearful master." While the civil magistrate is referred to in Romans 13:4 as "God's minister to you for good," the passage also makes reference to the minister's sword — an instrument with no other purpose than to coerce or "execute wrath." Frequently, instead of applying the sword to "him who practices evil," the sword has been unjustly applied to those who are doing no wrong. Given this perennial failing of civil magistrates, the safety of the church and the expansion of God's Kingdom would be enhanced with reduced participation from the state.

In the September 2004 *Chalcedon Report*, I reviewed John Cobin's book, *Bible and Government: Public Policy from a Christian Perspective*. While I criticized some of Dr. Cobin's arguments,

there was plenty in his book to admire. Cobin, unlike many conservative Christians today, sees reliance on the state as hazardous, and even entertains anarchy as an option preferable to an interventionist mega-state. Cobin is willing to point out the hypocrisy of some Christians who want to use the state's power as long as the state is transferring wealth in *their* direction — these Christians evidently having forgotten Biblical constraints on the state.

Political dominion also works against good stewardship of resources. Giving control of any resource to the state means that the resource will be allocated by a bureaucracy. There is no other way, as the Austrian economist Ludwig von Mises pointed out in his book *Bureaucracy*. Bureaucracy is, by its very nature, a lumbering, inflexible, inefficient juggernaut that is heavily influenced by special interest groups. Notions of "market failure" in the economics literature have long provided theoretical justifications for bureaucratic management, but market failures generally pale in comparison to government failure. One need only recall the failures of the Soviet state and its satellites in Europe and other parts of the world. Even apart from other Biblical limitations on the state, wisdom suggests that political allocation of resources is a poor method of stewardship.

### Markets Promote Christian Principles

What if Christians relied more on markets than on politics to achieve social goals? There is something to that modern corruption of the golden rule: "He who has the gold makes the rules." Without detracting from God's sovereignty over the world, we can safely say that material wealth can be useful for the building of the Kingdom. God makes some men wealthy and then uses that wealth to move societies.

Is wealth dangerous? Certainly, when Jesus Christ said “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God,” it was not without reason. Material comforts can be a perilous distraction. Yet we should not fall into gnostic error, or reject the good and proper uses of wealth. Many of the great patriarchs of Scripture were men of immense wealth, and they used it to do God’s will. Wealth is a blessing, if used wisely. As Proverbs 24:3-4 says, “Through wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches.” Economic dominion brings with it the capacity to fund mission work, build scholarships for sound Christian educational institutions, create lasting family legacies with stronger family ties, and provide charitably for those in need. Though the Bible provides appropriate cautions as to the temptations of wealth, we are also told to think of wealth as a useful reward.

Of course we cannot replace political tyranny with economic tyranny. Markets depend on voluntary, peace-

ful exchange, not coercion. Without the power to coerce, rich individuals or businesses cannot act in a tyrannical fashion. In markets, those who succeed are those who have best satisfied the customer. Even the wealthiest business can only hold on to its position at the discretion of the customer. Customers, collectively, hold the purse strings. When businesses break the rules customers have set — that is, when they have not catered to the desires of the customers — they lose their profits. Unethical business practices tend to produce economic losses in the long run. Where businesses have gone bad, it is because they have partnered with the state, perhaps to use the state’s coercive power to block competition or gain subsidies.

Markets are friendly to the development of morality for another reason — they are antithetical to the expansive state. Markets work best without the state’s intervention, and as economic freedoms improve, other freedoms tend to follow. Markets favor decentralization, because of the erosion of good information that comes from central-

ized authority. While political dominion needs the state to achieve its ends, economic dominion tends to constrain the state.

## Christian Principles Promote Markets

Markets may be friendly to Christian ethics, but the relationship works in the other direction as well. Christian morality improves economic outcomes. Max Weber’s thesis in *The Protestant Ethic and the Spirit of Capitalism* has problems, but there is evidence that nations that have adopted Christian principles perform better economically. Some nations that have rejected Christianity still have remnants of Biblical legal principles embedded in their constitutions, legal codes, and court precedents.

Even atheistic evolutionary theory has, at least to some extent, recognized the impact of morality on economic performance. There are two examples I will mention here.

Robert Axelrod, in his book *The Evolution of Cooperation*, examines the development of social strategies. Beginning with a reasonable set of assump-

## Church and State: A Bad Mix?

**W**e have no epistle from Paul urging the early Christians to seek positions in the state apparatus of the Roman Empire. “Seek ye therefore to become magistrates, military commanders, procurators, or treasurers... that we might rule the empire.”

This would sound very strange to us, coming from Paul — let alone from our Lord Himself. Nevertheless, despite having no instructions to that effect, Christians have been intimately involved with the state ever since. And who would say that this close association has historically been wholesome for the church?

Even in the earliest days of Christian history, the church couldn’t help being involved in the economy. Like everyone else, Christians have to buy and sell. So the choice is not whether to participate in the economy, but how.

Can a free market economy, governed by persons who practice Christian ethics, limit the state’s tendency to expand its power?

The answer given by history is generally “yes.” The

Declaration of Independence condemns King George III “For cutting off our Trade with all Parts of the World” and “For imposing Taxes on us without our Consent” through such measures as the Navigation Acts and the Stamp Act (taxation, of course, being an indirect restraint on trade). New England merchants and Southern planters united to secure American independence — which they viewed as being indivisible from economic liberty.

In recent history we’ve seen that tax cuts and deregulation stimulate the growth of the economy, while tax increases and bureaucratic interference depress it. The economic stagnation of the European Union testifies to that.

When the economy thrives, citizens are reluctant to make changes in the government. If they understand that allowing the government to grow will probably hurt the economy, they will vote to restrain the government from assuming new powers. It’s something for Christians to keep in mind when they decide where to place their chips.

tions about the gains one can expect from cooperating with others, and the gains to be expected from cheating others, Axelrod finds that in circumstances that involve repeated interactions between individuals, it is advantageous to cooperate. Furthermore, the particular strategies of cooperation that seem to be most successful are those that adopt an “ethic” of behavior remarkably consistent with Christian principles. Axelrod does not dwell on this consistency, if he mentions it at all in this book, but it is fairly clear.

In developing a successful strategy for social interaction, Axelrod says, one should follow a few basic rules. Among the rules are: don’t be envious, and be forgiving. Envy breaks down social cooperation, he notes. In a market, concentrating on the comparison of my gain with your gain will mislead me into behavior that reduces my wealth and yours. Forgiveness, Axelrod says, is also important. Permanently “punishing” someone who has wronged us isolates us from valuable commerce.

Another book coming from the same evolutionary perspective is *Passions Within Reason*, by Robert Frank. There is much a conservative Christian should criticize about this book, but Frank does suggest that there are this-world economic gains to be had from abiding by Christian ethical principles. He puzzles over what evolutionary advantage there is to be had from a person being scrupulously honest, even when the gain from dishonesty is large and the likelihood of being caught is slim (*e.g.*, finding an abandoned wallet full of cash and an ID in a deserted park).

Frank realizes that people want to deal with honest people, and therefore an honest person will have more opportunities to engage in mutually beneficial social relationships, including business relationships. But what is to prevent a dishonest person from faking honesty

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until an opportunity comes along to cheat? Emotions arising from personal passions or convictions may play an important role, he suggests. Being truly honest, or having other desirable characteristics like sympathy or compassion, will be manifest in observable, hard-to-imitate emotions (*e.g.*, blushing when telling a lie). Those emotions are most readily found among people who — get this — *really have* a conviction against lying, stealing, or doing other things that are contrary to social cooperation. Christian convictions, then, would seem to produce economic gains.

It should not be entirely surprising to discover this. Recall that the God who made man a physical and spiritual being is the same God who gave us law, and following the law will frequently produce both physical and spiritual benefits. The reality of physical persecution for following God’s law does not wreck the basic principle.

As an example, recall the business practices of the fast-food chain Chick-Fil-A. Chick-Fil-A has closed its stores on Sundays. This acknowledgement of the Lord’s Day may also be benefi-

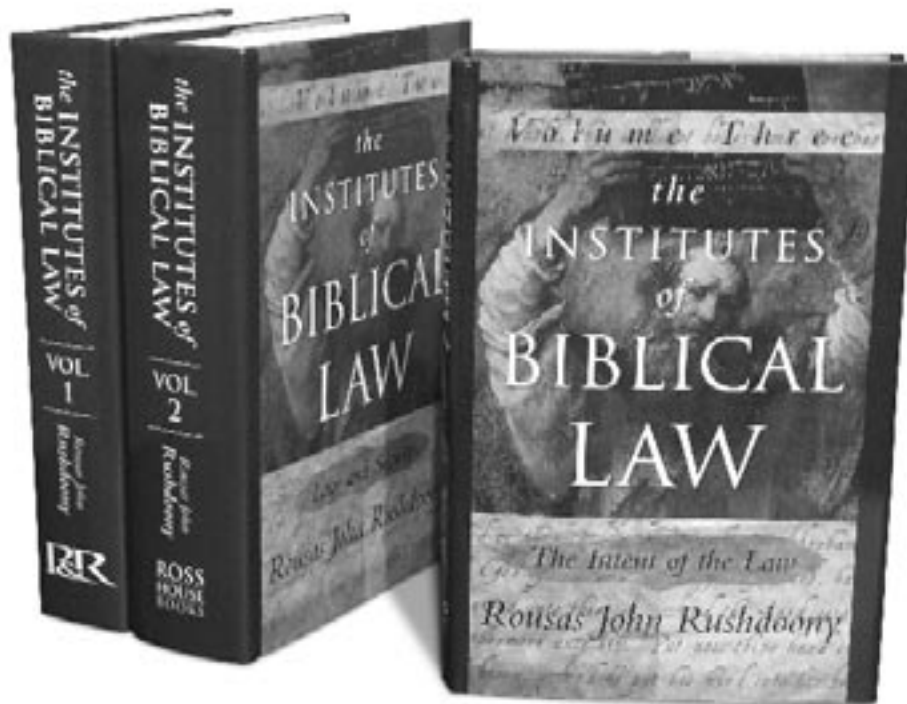
cial financially. Young people looking for a job that does not force them to compromise their Sabbath-observance convictions will gravitate toward Chick-Fil-A. And convictions tend to come in packages. Someone with a Sabbath-observance conviction probably also has a conviction against stealing from the employer, believes in honoring a commitment to show up for work on time, and has ethical standards that require treating others (including customers) with courtesy and respect. Ethical business decisions can be decisions that work well in the marketplace.

Christians who seek political dominion rather than economic dominion are missing out on a very effective tool for promoting the reign of Jesus Christ. But Christianity has become entranced with the power of the state, just as the non-Christian world has.

Where are the Christian business schools that will equip students for economic progress? There are some, but they should be widely known to provide excellent education. Students should emerge from Christian business programs with not only mature ethical judgment, but also the technical skills in accounting and finance, and an informed entrepreneurial mindset. Some of this cannot be taught in classes.

So then, where are the Christian entrepreneurs who, having been out in the business world making the tough decisions, will take young people under their wings as apprentices or interns? Some of those students who believe politics is the highest and best way to make a difference for Christ, apart from preaching, need to have their horizons expanded. ■

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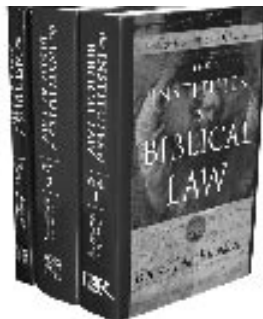
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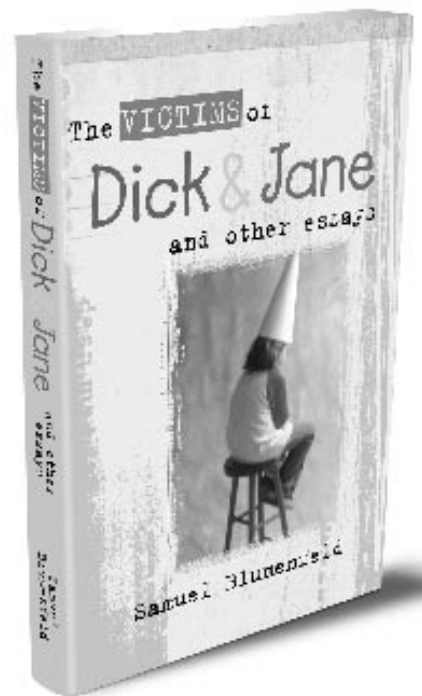
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# The Way We are Changed

Christopher J. Ortiz

And as many as received him, to them gave he power to become the sons of God; that whoever believes in the Son of God may not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish, but have eternal life. For God did not send the Son into the world to condemn the world, but that the world might be saved through him.



“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” (Ephesians 4:28)



A small Hebrew family slept serenely in the evening warmth of the Jerusalem countryside. Sleeping was easy for

this first century family. It usually followed a long day of hard work, hearty meals, and an extensive reading of the Torah — for the little ones, the Torah reading was an invitation to doze off into pleasant slumber as they slipped away cuddled in the deep folds of their mother's robe. These were simpler times, and the simplicity of agrarian life spared their minds 21st-century insomnia.

This family was not easily wakened, either. Since there were no glass windows or insulated ceilings to block the outside noise, the boisterous chorus of the nocturnal world was as much an assistant to their sleep as an oscillating fan is to people today — they'll run it in the dead of winter because they can not rest without its steady hum. Livestock, frogs, owls, and the innumerable species of bugs served these early farming families by providing a curtained background of noisy stillness.

But insects and frogs were not the only wildlife that made their way through the cover of darkness. Lurking towards the friendly shelter came an unwelcome stranger whose night-loving roguery would soon relieve this family of their valuable goods. With the balance of a spider and the silence of a desert mouse, this human invader would make three trips in and out of the house, carting off food, garments, and

denarii without so much as rousing a blink from the snoozing family members. By morning the cabinets, closets, and coffers would be swept clean. They would know a thief had visited them in the night.

Much like today thieves were a perpetual annoyance in the Mediterranean world. Unless one was wealthy or held great political or religious power, people could not afford to hire guards to protect their goods and property. So prevalent and anticipated was the thief that God provided Moses with clear penalties for theft. Stealing was a violation of the eighth commandment, and if the thief was caught the punishment usually entailed restitution (Ex. 22:1-4).

**“This is Saint Paul's thrust in the Ephesians passage regarding the thief. But this concept is not isolated to the thief. It's simply an example of how the new covenant applies to life's diverse affairs. In other words, how Paul deals with the thief is how God deals with us. How God delivers the thief from his sinful habit is how God will deliver us from ours.”**

#### **Paul and the Thief**

Although the subculture of the early church was spiritually transformed, thievery was still a possibility. Converted hearts did not guarantee that first century Christians did not steal. After all, Israel in the days of Roman occupation was no middle-class utopia. Jobs were difficult to come by and the economic lines fell cleanly between the rich and the poor. Hunger and necessity drove many well-meaning Christians to steal for their very livelihood. This “theft of necessity” drew a measure of sympathy as men do not despise a thief, if he steals to satisfy his soul when he is hungry (Pr. 6:30).

But it is easy to make a habit of stealing — why should a person seek out work when he'd become quite adept at “borrowing” permanently from others? We also justify our misbehavior when our sin becomes habitual. It's the only way to soften the persistent blows from our guilty conscience. Like Adam and Eve, we camouflage our misdeeds with the ill-fitted draperies of fig leaves as aprons (Gen. 3:7).

But a new creature in Christ does not seek a life of sin — at least he shouldn't. By the redemptive power of the blood of Jesus, a Christian is compelled by the Spirit and the Word to live in terms of his new life in Christ.

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with the thief is how God deals with us. How God delivers the thief from his sinful habit is how God will deliver us from ours.

## Inner Healing, God's Way

The modern evangelical church places great emphasis upon "inner healing" as a means to liberate a captive soul. This is how the idea of counseling developed since Sigmund Freud repositioned the science of the soul on the fulcrum of autonomous man. Mimicking his methodology, the church soon departed from the Biblical idea of counseling and moved steadily towards a humanistic balm that neglected the root of psychological dysfunction — sin.

Many Charismatics added to this the neo-Romanistic element of exorcism, or "casting out devils." A person's problem is rooted in a demonic "oppression" or "possession" that must be confronted with spiritual authority. The premise is that once the demonic influence or control is removed, the captive Christian can walk in victory over his or her insurmountable bondage.

Christians today who are seeking freedom from sinful habits, soulish insecurities, and problematic relationships, claim genuine deliverance by pop-psychology or casting out devils. However, these methods are flawed because they violate a central thesis in the Biblical view of man.

Paul did not believe in Greek dualism, the view that the spiritual world is good and the world of the flesh is evil. But many Christians do. Compounding this misguided starting point, modernistic psychologists have added Freud's concept of the "subconscious" — an indescribable "inner-world" shaped by the circumstances, relationships, fears, and strivings of our unseen self. Whereas Christians today are turning inward in search of freedom, Paul turned the thief outward to live out his liberty in Christ

by the power of the Holy Spirit, and in terms of God's law.

## The Pauline View of Man

Today's Christian takes Paul's exposition of the new life in Christ as one of a perpetual struggle of flesh and spirit. No doubt, we certainly battle with pressing temptations, disreputable thoughts, and shameless passions, and these carnal allurements do hail from

**"Man was not intended to be a perpetual patient subjected to the guesswork of modern psychology.**

**Rather, man was to be directed outwardly into judging and adjusting his actions according to the revealed will of God in**

**Scripture — he must put off the 'old man' (Eph. 4:22).**

**There was no freedom to be found by turning inward."**

our being made in the image of Adam. Yet our deliverance is not found by surveying our inner-selves. The depth of the heart is "no man's land" because it is "God's land." Only He can accurately assess what He created.

Since Paul denied Greek thinking, and fortunately existed in a "pre-Freudian" world, his concept of man streamed from a mind soaked in the Old Testament. For Paul, the make-up of man was a mystery, and godly men relied upon their Creator and His law for truth rather than psychology. In all likelihood Paul derived his view of man from passages such as Psalm 19:

*Who can discern his errors? Forgive my hidden faults. Keep your servant also from willful sins; may they not rule over me. Then I will be blameless, innocent of great transgression. (Ps. 19:12-13)*

We cannot discern our own errors. They are beyond our purview. Note that the psalmist requests forgiveness for his hidden faults and that he be kept from willful sins. How can you be "kept" from sin that is willful? David here recognizes that though he is choosing sin he cannot locate the reason on his own. His heart is beyond his powers of insight. This is the sustained testimony of the Old Testament — man's deceitful heart cannot be known.

*The heart is deceitful above all things and beyond cure. Who can understand it? "I the Lord search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve." (Jer. 17:9-10)*

Man cannot understand his heart. It is deceitful and only the Lord who made man can search and examine his inward parts. Yet the discipline of the Lord, Jeremiah said, would be according to his conduct, according to what his deeds deserve. Although sin proceeds from the heart, its fulfillment is demonstrated in sinful deeds. God searches the heart but judges the action.

Paul's theology of man, likewise, focused on the outward deeds of the flesh. The apostle's precise mind and spiritual authority was curbed in his definition of man's nature by the clear testimony of the law and the prophets. Man was not intended to be a perpetual patient subjected to the guesswork of modern psychology. Rather, man was to be directed outwardly into judging and adjusting his actions according to the revealed will of God in Scripture — he must put off the "old man" (Eph. 4:22). There was no freedom to be found by turning inward.

### **Tell the Thief to Steal No Longer**

Paul never suggests exorcism for the thief in Ephesians. He likewise neglects to summon the staff counselor at the Ephesian church to schedule a session with the habitual bandit. Instead, Paul instructs the fledgling church to bring the law of God to bear. For the law-word is useful for rebuking and training in righteousness (2 Tim. 3:16). Here is his admonition: “Let him that stole steal no more” (Eph. 4:28).

Today’s psychologist would consider this a bit simplistic. Yet it is the first priority because it is the law of God: thou shalt not steal (Ex. 20:15). To begin with anything else (*e.g.*, his childhood, his circumstances, our psychological methods) would be ascribing supreme authority to something other than God’s holy law.

God’s law forbids theft — end of discussion. Isn’t it possible that a tragic event in the thief’s childhood drives him to fill a void in his heart by stealing? No. He steals because he is sinful. No matter how acute our analysis, we are still seeing through a glass darkly. We do not yet know as we are known (1 Cor. 13:12). Therefore, we can only admonish the thief according to God’s law. We must turn his vision outward.

### **Restoration and Productivity**

Paul’s usage of the law in the New Testament is wondrous to behold. In Ephesians 4:28 Paul goes beyond the negative use of the law that only restrains theft. That in itself is incomplete and a guarantee the thief will likely fall back into his sin. Rather, Paul spurs the thief to productivity by embracing his primary calling as a man created in the image of God — go to work! In a simple but brilliant charge, Paul now brings the fourth commandment to bear upon the conduct of the thief: “[R]ather let him labour, working with his hands the thing which is good, that he may

have to give to him that needeth” (Eph 4:28).

The law of Moses had declared, “Six days thou shalt labour, and do all thy work” (Ex. 20:9). Notice again that this also turns the thief outward to objective labor instead of inward to a subjective trivial pursuit. In the wisdom of God, Paul uses two of the Ten Commandments in conjunction with the liberating power of the Gospel to provide the thief

**“Seeking pop-psychological remedies or demonic deliverance can create a vicious cycle. Those who do tend to drain the resources of others. By turning inward they become an emotional vortex that saps the time and energy from loved ones and ties up resources that could otherwise be used for productivity in their respective calling.”**

with his freedom from sin. He turns the thief outside himself to his calling under God as a productive member of the Kingdom. By working, instead of stealing, the thief not only finds his “inner healing” but is now able to relieve his neighbor by “giving to him that needeth.”

### **Becoming an Asset Instead of a Liability**

This is a stark contrast to today’s Christian who seeks freedom by exorcism or pop-psychology. Instead of becoming productive in his calling, the contemporary Christian is easily neutralized by becoming a perpetual

victim chasing an elusive freedom. Like the woman with the issue of blood, they spend their money on professional remedies with no relief from the incessant bleeding of their souls.

Seeking pop-psychological remedies or demonic deliverance can create a vicious cycle. Those who do tend to drain the resources of others. By turning inward they become an emotional vortex that saps the time and energy from loved ones and ties up resources that could otherwise be used for productivity in their respective calling.

God has a better way. By turning outward and putting on the new man (Eph. 4:24), we can discover healing and restoration in such a way that *we have to give to him that needeth*. We become assets to our families and communities because we are unfettered by sinful and demoralizing habits that remove us from our calling to dominion. When Adam and Eve sinned, their own guilt drove them to hide among the trees thereby leaving their position of Kingdom authority. Since then God has labored to bring man from out of the trees to take his place once again as the Lord’s ambassador in history.

Any form of counseling or teaching must have this as its goal — the restoration of mankind to the dominion mandate. Man is manufactured by God and therefore can only be repaired by the manufacturer. God has not left man in a fallen state, but brought him restoration through Christ. Since we lack the discernment to understand our sinful hearts, let us now turn our hearts and minds to the pure revelation of God’s law that informs us of the way we must walk and the work we must do (Ex. 18:20). ■

Christopher J. Ortiz is the Director of Communications for the Chalcedon Foundation, and the editor of *Faith for All of Life*.

Rousas John Rushdoony:

**Commentaries on the Pentateuch. Volume 3: *Leviticus***

Vallecito, California: Ross House Books, 2005.

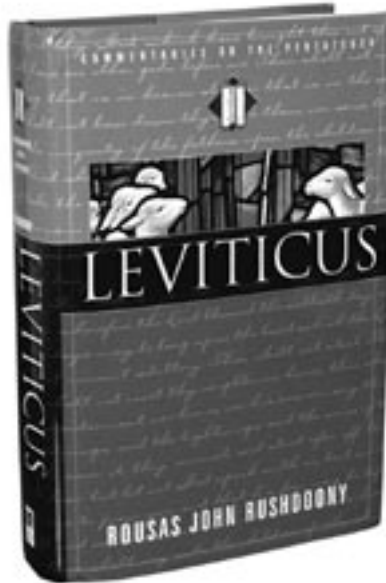
Reviewed by Martin Selbrede



The publication of R. J. Rushdoony's commentaries on the five books of Moses is no small matter. With the release in late 2005

of the third book in the series, *Leviticus*, we again find ourselves graced by the insights of the theologian who, perhaps more than any of his contemporaries, championed the relevance of the Law of God in the life of faithful Christians. With the scheduled publication of *Numbers* and *Deuteronomy* (both forthcoming), the reverent exposition and practical application of these neglected sections of Holy Writ will truly have reached a high point. As if complementing Spurgeon's highly regarded work on the Psalms (*The Treasury of David*), Rushdoony's five-volume masterpiece on the Pentateuch has, in effect, given us privileged access to the treasury of Moses. While it is difficult to single out any one aspect of Rushdoony's voluminous output to represent the core of his life's work, surely these five volumes stand alongside his *Institutes of Biblical Law* as supreme achievements, because both series cause oh-so-many scales to fall from our eyes as the Scriptures are opened to us.

In reference to unsaved Israelites, 2 Corinthians 3:15 informs us that "even unto this day, when Moses is read, the vail is upon their heart." However, for the vast majority of Christians, it would be no exaggeration to say that even unto this day, when Moses is read, a glaze forms over our eyes. Just last month, I sat in on a class in which the instruc-



tor singled out Leviticus as an example of what turns people off when reading Scripture. The instructor justified his condescending impatience by citing a famous quote that "God is an uneven writer." We were going to dutifully "plow through" this turgid, mind-numbing legalese quickly so we could get to the "good stuff," the clear skies and pure waters of the New Testament.

That viewpoint appeared unassailable, so everyone agreed with it. My hand shot up. "With all due respect, our disdain for Leviticus says a lot more about us than it tells us about God's holy Word," I interjected. "That we'd be willing to justify neglect of what God says about holiness by exploiting a caricature of this sacred book doesn't speak well for us." Murmurs of assent rose from the room: Leviticus is no less the word of God than an epistle of

Paul's! What were we thinking when we chuckled oh-so-knowingly at those clever quips (which the instructor, to his credit, renounced)? (As an aside: when postmillennialism was declared "dead" in the last century, the critics meant that it was dead "insofar as it had no living voice to raise in its defense." What a difference there can be when the truth *has* a living voice raised — humbly — in its defense.)

Thematically, Rushdoony's *Leviticus* is the centerpiece of the 5-volume series. I'm tempted to say that it rescues the Biblical text from obscurity, but we must define terms here to be accurate. There are several reasons why the Book of Leviticus may seem obscure to us. First and foremost is our own dullness of hearing (which Hebrews 5:11 treats as moral failure on our part, since it is both preventable and remediable). In this sense, Rushdoony penetrates that obscurity with precision and simplicity. His expositions are both lucid and practical, causing our appreciation for this sacred text to grow as we realize how unwarranted its calculated neglect actually is. We come to realize how meaningful and important God's revelation in Leviticus is for us today.

But obscurity can emanate from another quarter: the influence of faulty expositions of Leviticus. These inherited frameworks may involve the entire text of Leviticus, or a single chapter, or even a single verse. For example, Leviticus 19:19 has provided considerable debate: "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with

mingled seed: neither shall a garment mingled of linen and woollen come upon thee.” Prominent theologians have attempted to explain how this fits into the principle of obedience to the Mosaic Law, none with much success.<sup>1</sup>

For Rushdoony, however, Leviticus 19:19 is like a puzzle piece that fits perfectly and effortlessly in the middle of the puzzle. Critics have taken the piece back out, turned it at right angles or upside down, and then used sledgehammers to force the piece back in place.<sup>2</sup>

Of course, anyone dead-set on discrediting Dr. Rushdoony due to an existing bias would naturally beeline toward the “hot potato” texts, such as Leviticus 19:19 and Leviticus 11. And sadly, some quickly conclude, “What further need have we of witnesses?” (Mt. 26:65). To adopt such an approach in advance of examining Rushdoony’s expositions is patent nonsense. To lose the concrete benefits of 95% of this commentary over the 5% that deal with matters of ongoing debate among theologians today would be criminal. We don’t see such supercilious gnat-straining in regard to *The Expositor’s Bible* of 1903, edited by W. Robertson Nicoll, in which Samuel H. Kellogg’s highly regarded commentary on Leviticus appears. Perhaps the difference in reception stems from the fact that it wasn’t so controversial to regard God’s Law as relevant in 1903 as it is today.

Rushdoony launches his Leviticus commentary with an exposition of the prophecy of Zechariah 14:20-21. Every subsequent word in the commentary radiates from this key passage, which predicts the worldwide extension of the domain of holiness to every square inch of the earth, embracing even the most trivial aspects of existence (e.g., ornamental bells on horses). In this light, the contemporary relevance of Leviticus becomes exceedingly clear. Rushdoony

unfolds the multi-faceted picture chapter by chapter, whereby we see the inestimable worth of the Lamb of God who taketh away the sins of the world.

Barely a chapter goes by that Rushdoony doesn’t expose pertinent examples of humanistic thinking opposed to the sacred text. He points out the supposed “conspicuous waste” represented by the sacrifices, duly calculated by a cynical lecturer in Berkeley, California with regard to destroyed food.<sup>3</sup> “He spoke of this as an outrage: think of how many poor people could have been fed with this food!” Think also of the wasted productivity imposed by Sabbaths and Jubilees.<sup>4</sup> But Rushdoony nails the core issue: “To regard the sacrifices of food and time as conspicuous waste is to think humanistically, to think without God... such ‘conspicuous waste’ is a recognition that it is not our doing and planning that prospers us, but God’s government.” Man cannot live by bread alone (Mt. 4:4) and cannot have life on his terms without disaster. “What appears to others to be conspicuous waste is in reality evidence of life and freedom. It means giving ourselves to life rather than to death. Where men withhold themselves from giving their time, money, goods, and selves to God in Christ, we have the clearest instances of conspicuous waste.”<sup>5</sup>

It is shocking to realize how aggressively the attack against the texts of Leviticus continues to be waged. Where the texts aren’t explicitly defied, Rushdoony illustrates how they’ve been artfully transposed into humanistic contexts. His observation that *blasphemy* is no longer taken seriously against God is instructive. Blasphemy is enjoying new vigor in our age of political correctness, as university thought police zealously pursue blasphemers based on new, rapidly evolving definitions and criteria.<sup>6</sup>

Concerning the social and economic implications of the Jubilee, Rushdoony notes that “the concern is *holiness*, not society’s goals. We must minister to men because God requires it for His Kingdom, not because men see it as a humanistic cause. The purpose is a holy community, not the kingdom of man. Hence we are told by Paul and the apostolic fellowship, ‘Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord’ (Heb. 12:12-14).”<sup>7</sup>

Some scholars claim that Leviticus points to tribal land divisions in old Israel, and that such distinctions have long since expired, obliterating any legitimate venue for its diverse regulations. Rushdoony holds that while some statutes may have expired with old Israel, the remainder are upheld in light of Zechariah 14:20-21, in recognizable form. In favor of Rushdoony’s view, we could cite Isaiah 27:6, which prophesies that Israel shall bud and fill the face of the earth with fruit. Zion is transnational (Ps. 87), and Isaiah evidently regards the entire surface area of the earth to one day be, in a divinely appointed sense, Israel. Perhaps far from expiring, some of the Levitical regulations are intended to stretch over the earth as far as Israel will extend: namely, over all of it. If so, this powerful volume, so needful for the equipping of today’s serious Christian, may one day prove more relevant than any of us could have possibly imagined. ■

Martin G. Selbrede, Vice President of Chalcedon, lives in Woodlands, Texas. Martin is the Chief Scientist at Uni-Pixel Displays, Inc. He has been an advocate for the Chalcedon Foundation for a quarter

*continued on page 33*

Judith Levine:

***Harmful to Minors: The Perils of Protecting Children from Sex***

Thunder's Mouth Press, New York: 2002, 2003.

Reviewed by Lee Duigon



*It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.* (Psalm 100:3)

Every now and then, we encounter a book that's so hopelessly daft, so irredeemably wrong in its ideas that a reviewer hardly knows where to begin. That description applies to Judith Levine's *Harmful to Minors*.

So why review this book at all?

Because it sheds light on the absurd core of the humanist worldview: the idea that we are whatever we condition ourselves to be, and can live in a society which will be whatever we engineer it to be.

Learn to see it in its extreme forms, as in this book, and you'll be able to see it elsewhere, deeply permeating American life. In its subtler forms, disguised as worldly wisdom, pragmatism, public education, or even neoconservatism, it's everywhere we look.

This is the worldview that opposes the Christian faith, the Faith that is the only answer to it. This is Satan's original con game, first pitched to Adam and Eve in the Garden of Eden: "Ye shall be as gods" (Gen. 3:5).

**A Feminist Rant**

Judith Levine is a hyperfeminist, unmarried (but "in a relationship for 11 years"), with no children (p. 236). A former flower child, she still rhapsodizes over the 1960s — particularly the summer of 1967, when she, then 14 years old, longed to be ravished by her summer camp counselor, who was 26 (see

"Summer of Love," [www.villagevoice.com](http://www.villagevoice.com)). Today she wants "gay marriage," group marriage, and anything else that would undo the family and undermine Christianity (see her article, "Stop the Wedding! Why Gay Marriage Isn't Radi-

**Along the way, she buffets us with all manner of dreary clap-trap, from old chestnuts like the Kinsey lie that homosexuals make up 10% of the population (p. 92) (the Census Bureau says it's just under 4%) and abstinence won't protect you from sexually transmitted diseases (all of chapter 5), to newfangled howlers like "pornography doesn't hurt the viewer" (p. 149). Anyone who reads the whole thing deserves either a medal or a good thrashing.**

cal Enough," [www.villagevoice.com](http://www.villagevoice.com)).

Wading through her ponderous tome — approximately 95,000 words — I wondered just what kind of world Judith Levine would like to live in. There would be no families in it, no church, no Jesus Christ, no hope of an afterlife, no salvation. Not much of anything, beyond the hedonism of the moment. After about 50,000 words of this, it gets downright depressing. I am so glad I don't have to car-pool with this woman.

**Her Message**

Here's her argument, in brief.

*Sex doesn't harm children, but trying to protect them from sex does.*

It's amazing, the things you can say about children when you've never had children of your own. In fact, she says, "erotic pleasure is a gift and can be a positive joy to people *at every age*" (p. 138 — emphasis added).

The only evidence she adduces for this astonishing assertion is drivel like "Touch is good for children and other living things" (p. 178) and a few references to some "meta-analysis"-type studies (that is, studies of other people's studies) by Bruce Rind — a Temple University academic who has for years been crusading for the decriminalization of pedophilia, which he calls "intergenerational consensual sex."

*There is no such thing as a pedophile.* To make this point, she disqualifies as a pedophile any adult who also has sex with other adults, incest (which, by the way, is built into the normal nuclear family, she says on p. 27) and any adult who gets the child's "consent" first ("sexual contact with a child does not a pedophile make," p. 26). However, there *is* a streak of pedophilia in all heterosexual males, she alleges on p. 29.

So if sex is good for children, and the pedophile is an imaginary monster, why should anyone want to protect their children from sex?

It's all part of a vast right-wing conspiracy, of course, orchestrated by Christians and conservative Republican politicians "trying to fortify the nuclear family by fomenting suspicion of

strangers" (p. 44), and trying "to abolish erotica" (p. 35). J. Edgar Hoover and Joe McCarthy *created* the myth of the homosexual sexual predator, and only later "began painting that menace red" (p. 31).

Along the way, she buffets us with all manner of dreary claptrap, from old chestnuts like the Kinsey lie that homosexuals make up 10% of the population (p. 92) (the Census Bureau says it's just under 4%) and abstinence won't protect you from sexually transmitted diseases (all of chapter 5), to newfangled howlers like "pornography doesn't hurt the viewer" (p. 149). Anyone who reads the whole thing deserves either a medal or a good thrashing.

If you wade on to the end, you will be advised that adults should encourage very young children to initiate "sex play" among themselves (p. 188-189), even to the point of allowing "consensual fondling" in the classroom (p. 194). You'll also be lectured on the benefits of "great sex without intercourse," also known as "outercourse" (p. 198). This is an excellent thing, Ms. Levine says, because in addition to being pleasurable, "Dismantling the intercourse model also undermines the presumption of heterosexuality" (p. 197).

### Getting It Perfect

By now this is probably getting to be as disgusting to my reader as it was for me. But before I move on to larger issues, I should mention that *Harmful to Minors* is graced by an enthusiastic foreword by the former Surgeon General of the United States, Dr. Joycelyn Elders. You remember Dr. Elders. After 15 months on the job, she was forced to resign in disgrace when her remarks about the benefits of masturbation outraged the public. Compared to Judith Levine, Dr. Elders is a prude.

To sum up, this volume is a brief for a society built on complete sexual

anarchy. Not for a minute does Levine imagine that it might not work.

Levine looks at the world and sees poverty, injustice, disease, and violence, never suspecting that human nature in a fallen world is inherently depraved. The fact that 5,000 years of recorded history fail to show us even one society that has eliminated any of these problems suggests nothing to her. The human race, including all the world's best thinkers up till now, has had five millenia to apply its ingenuity, its wealth, and its coercive power to the perfection of human nature, and has come up empty. That does not deter Ms. Levine from thinking she's finally hit the nail on the head.

Those who've fallen for Satan's con game respond to centuries of disappointment by saying, "We may have slipped up last time, but this time it'll be perfect!" They never learn. This time we'll get it right; this time we'll be as God.

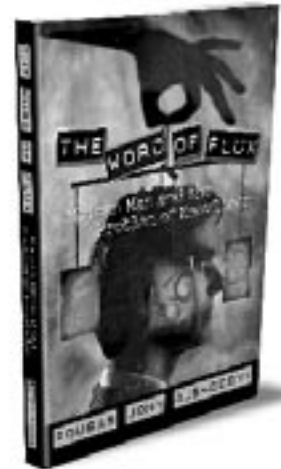
And this is what we're up against as we try to carry out the Great Commission, preaching the Gospel of Jesus Christ. Even when they don't flatly reject the Gospel, the worldly-wise are so busy pursuing their current can't-miss version of Utopia that it's all they can do to listen for an hour on Sunday.

The Lord commissioned us to preach to them, not try to sort them out. God will do the sorting, and God will do the saving. As for the future of Creation, that matter, along with the salvation of our souls, was settled when God's Son died on the cross.

Learn to recognize the con game when you see it, whatever name it bears; and don't fall for it. ■

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and a published novelist.

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*Rushdoony, Conflict ... cont. from page 5*

cannot be placed in a humanistic school. The Christian School movement is the result.

### The Only Sovereign

The German historian, Ethelbert Stauffer, in his important study of *Christ and the Caesars* (1952 in Germany; 1955, U. S.) showed clearly that the roots of the ancient conflict between church and state are religious. Where the state claims to be god walking on earth, the state will claim sovereignty and will seek to control every area of life and thought. A free society becomes impossible. The Christian claim is not that the church is sovereign over the world for it is not; lordship or sovereignty is an attribute of God, not man. But the Christian insistence is in the freedom of the church, “the realm of dominion in which the risen Lord continues to work” (E. Schweizer), from the controls of the state or any other agency.

It involves, moreover, a denial of the doctrine of state sovereignty. The very word sovereignty is absent from the U. S. Constitution because of the theological context of those times. The historian, A. F. Pollard, wrote:

The colonies had been as anxious to get rid of James II in 1688 as they were to be free from Parliament in 1776. Their fundamental objection was to any sovereignty vested in any State whatsoever, even in their own. Americans may be defined as that part of the English-speaking world which has instinctively revolted against the doctrine of the sovereignty of the State and has, not quite successfully, striven to maintain that attitude from the time of the Pilgrim Fathers to the present day.... It is this denial of all sovereignty which gives its profound and permanent interest to the American Revolution. The Pilgrim Fathers crossed the Atlantic to escape from sovereign power; Washington called it a “monster”; the professor of

American History at Oxford calls it a “bugaboo” ...and Mr. Lansing writes of the Peace Conference that “nine-tenths” of all international difficulties arise out of the problem of sovereignty and the so-called sovereign state.” (A.F. Pollard: *Factors in American History* [1925], 31f.)

This statement is all the more of interest because Pollard was an English scholar and a great authority of his day on constitutionalism. Since Pollard’s day, of course, the U. S. Federal government and the states have steadily advanced claims of sovereignty. At the same time, they have become increasingly humanistic in their view of law and have firmly established humanism as the religion of the “public” or state schools.

The novelty in the present conflict is not that the church or the Christian schools are claiming new, and historically novel, immunities, but that the various American states are claiming a jurisdiction never before exercised or existing. *The novelty is on the part of the state.* It is a product of its claim to sovereignty. This claim places the state on a collision course with the church, and even more, with God, the only Sovereign. On April 30, 1839, on “The Jubilee of the Constitution,” John Quincy Adams attacked the new doctrine of state sovereignty. As against parliamentary omnipotence and sovereignty, the colonists in 1776 appealed to the omnipotence and sovereignty of God. Adams declared:

There is the Declaration of Independence, and there is the Constitution of the United States — let them speak for themselves. The grossly immoral and dishonest doctrine of despotic state sovereignty, the exclusive judge of its own obligations, and responsible to no power on earth or in heaven, for the violation of them, is not there. The Constitution says it is not in me. (S.H. Peabody, editor; *American Patriotism, Speeches, Letters, and other Papers*, etc. [1880], 321).

The conflict is the same religious conflict which saw Rome and the early church in bitter war, and with many Christians martyred. It is Christ versus Caesar. For the Christian, there can be no compromise. What is at stake is not his property, concern, or income, but Christ’s dominion, “the realm of dominion in which the risen Lord continues to work.” ■

*Schultz, Religious Liberty ... cont. from page 11*

Rushdoony saw the issue of religious liberty and social order clearly. Noting that religious groups have practiced “human sacrifice, cannibalism, ritual prostitution, bestiality, murder [and] homosexuality,” he argues that, “absolute freedom of conscience and religious practice would destroy all law and social order and make civil government impossible.” His conclusion: “There can be no separation of religion and the state. The question is simply, which religion will undergird law and society?”<sup>2</sup> ■

Dr. Schultz is Chair of the History Department at Liberty University, teaches Church History at Christ College, and is pastor of Westminster Reformed Presbyterian Church in Lynchburg, Virginia.

1. Rousas Rushdoony, *Politics of Guilt and Pity* (Fairfax, Virginia: Thoburn Press, 1978), 139-152.

2. Rousas Rushdoony, *Christianity and the State* (Vallecito, California: Ross House Books, 1983), 84.



*Selbrede, Leviticus... cont. from page 29*

century, and is set to take over the scholarly responsibilities of R. J. Rushdoony in research and writing.

1. For example, as the controversy over theonomy developed into consecutive volleys between Reformed camps in the early 1990s, Leviticus 19:19 was singled out by Dr. Vern S. Poythress as “the test case” (see Vern Sheridan Poythress, “Effects of Interpretive Frameworks on the Application of Old Testament Law” in *Theonomy: A Reformed Critique*, p. 110, as quoted in Gary North’s “The Hermeneutics of Leviticus 19:19 – Passing Dr. Poythress’ Test,” in *Theonomy: An Informed Response*, edited by Gary North, Tyler, Texas: Institute for Christian Economics, 1991, p. 256. Dr. North offered up 40 pages in reply concerning Leviticus 19:19 (North, pp. 255-294), seeking to explain why theonomists rejecting the validity of Leviticus 19:19 have not

abandoned their core principle concerning Mosaic Law (in a phrase, *mandatory unless modified in the NT*, in contrast to the antinomian mantra, *repealed unless repeated in the NT*). Dr. North has written thousands of essays that are clear and tightly argued. This isn’t one of them. His elaborate hermeneutical roadmap (see North, pp. 292-294) reads like the logician’s old chestnut, “Why Fire Engines Are Red.” Next to North’s roadmap, Rushdoony’s exposition of Leviticus 19:19 is a model of laser beam clarity (see Rushdoony’s *Commentary on Leviticus*, pp. 227-230). Of course, Rushdoony’s allegedly *naïve view* is rejected by Poythress and North, but Poythress implicitly admits that Rushdoony’s position is (1) consistent and therefore (2) doesn’t require the kind of fancy footwork North feels obliged to choreograph (see North, p. 257).

2. About a week’s worth of sledgehammering, taking Dr. North at his word (see North, p. 293).

3. Rushdoony, p. 14.

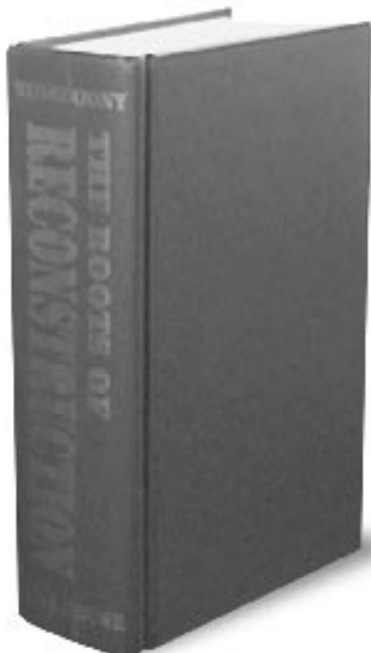
4. Rushdoony, p. 15.

5. Rushdoony, p. 15.

6. Rushdoony, p. 338. Noteworthy in this connection is FIRE (Foundation for Individual Rights in Education), a secular group in the frontlines of defending individuals against these newly defined “crimes of blasphemy.” See their website at [www.thefire.org](http://www.thefire.org) to see how serious this trend has become.

7. Rushdoony, p. 354.

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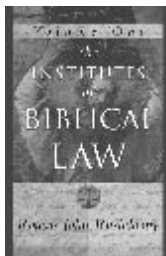
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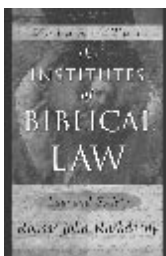
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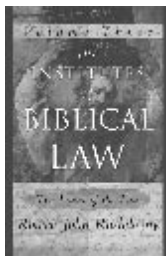
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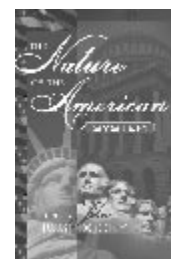


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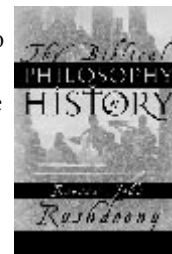
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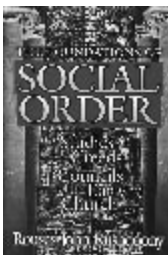
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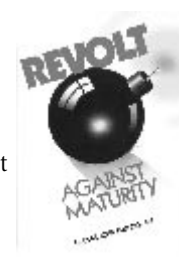
By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of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

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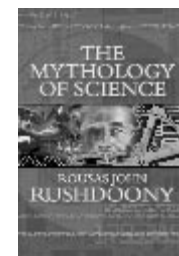


## *science*

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## *biblical studies*

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The book of *Leviticus* contains over ninety references to the word *holy*. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives. In the book of *Zechariah*, the prophet proclaims a day when "there shall be upon the bells of the horses, HOLINESS TO THE LORD" (Zech. 14:20). This same inscription is borne upon the garments of the high priest, and pictures for us a day in which every area of life shall be made holy to the Lord. This present study is dedicated to equipping His church for that redemptive mission.

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from this, nor can we know His history in any other light. This is why John's "testimony is true," and, while books filling the earth could not contain all that could be said, the testimony given by John is "faithful."

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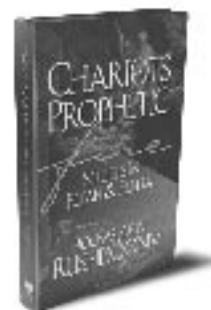
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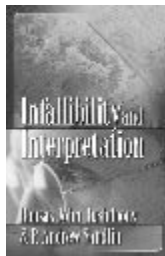
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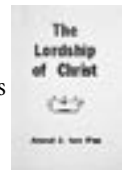


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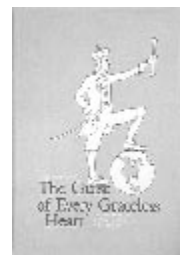


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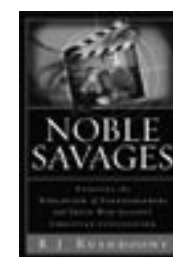
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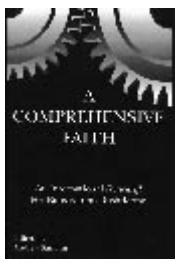
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Street Address		Daytime Phone*	
City	State	Country	Zip
<b>Method of Payment:</b> <input type="checkbox"/> Check <input type="checkbox"/> Money Order <input type="checkbox"/> Visa <input type="checkbox"/> Master Card <input type="checkbox"/> Amex <input type="checkbox"/> Discover			
Card Number		Exp. Date*	
Signature*		*Required for credit card orders	