

Faith for All of Life
Mar/Apr 2009

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FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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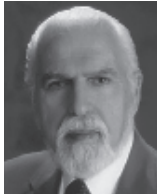
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Inflation and the Love of Money

(Reprinted from *Larceny in the Heart* [Vallecito, CA: Ross House Books, 2002], 55-59)

R. J. Rushdoony



According to D. B. Knox, “The view of the Old Testament and of the New Testament is that wealth is a blessing from God.”¹ A statement like that is very upsetting to many modern churchmen, who are bent on establishing wealth as a mark of sin. Some ministers have maintained that to make more than \$30,000 a year is sinful; other churchmen, whose salaries perhaps approach that sum, have set the sinful level somewhat higher! Abraham, blessed by God, was made rich (Gen. 13:2). Psalm 112:1–3 declares,

1. Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

2. His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3. Wealth and riches shall be in his house: and his righteousness endureth for ever.

Men are called to be faithful in the use of wealth (Luke 16:11), and to be liberal toward those in need (1 Tim. 6:18). Riches are a blessing to be enjoyed, but with a sense of responsibility (1 Tim. 6:17–18). We are not to trust in our wealth but in the Lord (Ps. 62); those who trust in their wealth or riches are denounced (Luke 6:24–25; James 5:1–6), and their trust is productive of evil.

However, the Bible does *not* say that wealth leads to sin; rather, man’s sinful

Consider the social implications of a love of money. It creates not a production-oriented, but consumption-governed, society. Where men are governed, in their desire for wealth, by a love of the land, or of commerce, or industry, they will be working and productive members of society.

heart *uses* wealth at times to increase the scope of its sin.

Moreover, it becomes clear from 1 Timothy 6:9–10, that, when “riches” are condemned, it is a particular kind of wealth, or, to be precise, *the love* of a particular form of wealth, money. Paul declares,

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6:9–10)

(In the parable of Luke 12:15–21, it is not wealth but *covetousness* which is condemned. Covetousness is a sin which strikes rich and poor alike.)

Why is the *love of money*, and not other forms of wealth, condemned? Why not the love of large farms or

ranches, or a prosperous business? If we miss this point, we miss a basic fact of Scripture.

The *love* of money is essentially a love of irresponsible wealth and power. If I have a million dollars in hard money, I am rich in a particular way. My use of that money *can* be responsible, but, even then, the responsibility is a rather two-edged thing. Most men who are rich in money are responsible to themselves, not to God nor to men, and more than a few are irresponsible to themselves and their future, i.e., their family.

If I have land as my wealth, that land is *only* a source of wealth if it is productive. Money loaned out can stimulate the economy and be productive to that degree, but the production is incidental, not basic. My love of a ranch or a farm, a business, or a production center, is the love of a directly producing form of wealth. I am then involved in the *responsible use of wealth*, and the *responsible production of wealth*. My wealth is then future oriented, not present or consumption oriented.

In the world of pagan antiquity, men, lacking the limited but real restraints later imposed by the church fathers and Christianity, had an inordinate distrust of monetary wealth and therefore of its means of self-perpetuation, interest, or usury. Their ban on usury (unsuccessfully) was wrong, but their fears of monetary wealth were well-grounded. The insane display, irresponsible conduct, and moral degeneracy which accompanied monetary wealth

led pagan moralists to condemn its ability to survive by means of interest (a wrong solution), but their fears represented a clear perception of a moral fact: monetary wealth is readily irresponsible and potentially a danger in society.

The Bible, however, does *not* say that the problem is money, but the *love* of money, i.e., the love of irresponsible wealth and power.

Consider the social implications of a *love* of money. It creates not a production-oriented, but consumption-governed, society. Where men are governed, in their desire for wealth, by a love of the land, or of commerce, or industry, they will be working and productive members of society. In their industry, they will be working and productive members of society. In their health, they will seek freedom for production, for the marketplace, from statist controls. In their decline, they will seek protection and subsidies, but they will still be production oriented.

When, however, men are governed by a love of money, they will be consumption and leisure oriented. They will demand a social order which produces more money, because money is at the top of their list of priorities. This means, of course, an inflationary society. All segments of society want welfarism; the indigent will take it in the form of outright handouts. Others will receive their welfare checks and “free” money in more respectable ways. By means of inflation and debt, they will expand their holdings and pay off good debts with bad money, a disguised form of subsidy and welfarism. Not only civil government but most corporations have become adept at this form of welfarism. The welfare cheating by the poor is amateurish by comparison.

Let us look again at Paul’s statement. He does not say that the love of money is our key and original sin. That

“When, however, men are governed by a love of money, they will be consumption and leisure oriented. They will demand a social order which produces more money, because money is at the top of their list of priorities. This means, of course, an inflationary society. All segments of society want welfarism; the indigent will take it in the form of outright handouts. Others will receive their welfare checks and “free” money in more respectable ways. By means of inflation and debt, they will expand their holdings and pay off good debts with bad money, a disguised form of subsidy and welfarism. Not only civil government but most corporations have become adept at this form of welfarism. The welfare cheating by the poor is amateurish by comparison.”

central sin is the desire to be our own god (Gen. 3:5). Rather, Paul tells us that this sin, the love of money, is the root of all evil in society, in its implications in the lives of men. The whole point of 1 Timothy 6:9–10 is, *first*, to warn against this love of money, and, *second*, to call attention to what it does to men.

The word translated as *evil* is in the Greek *kakos*, a word which has a very ancient and continuing usage in Greek and other Indo-European languages: it means feces. Very bluntly, Paul says the *love* of money, not money itself, but the love (and hence the people possessed by such a love) of money is the source of all \$#!@ in a social order.

It warps society from production to consumption; it produces inflation; and it dirties the whole of civilization with evil, *kakos*. It gives us the politics of *kakos*, and the politicians thereof, who reflect what the people themselves love and are.

The ironic fact, however, is that a society which prizes and lusts after monetary wealth quickly destroys wealth, because it liquidates productive wealth in favor of negotiable and consumer-oriented wealth, money. It sells out the future in favor of the present.

A modest California ranch was happily sold by its owners in the late sixties for almost a million dollars. The sale meant travel, security, and no work to the sellers. The property, worth a million in inflated paper, was actually producing a net of about 3 percent a year of its market value. Money in the bank, they reasoned, would do better.

By their sale, they sold out their son’s future. After their capital gains tax, realtor’s commission, and various penalties of an inflationary welfare economy, and after their year of travel, they had far less left than they had anticipated. Their capital was being diminished by inflation at a rate exceeding their dividends and interest. Moreover, by stepping outside the realm of production into consumption, they invited death, and the man soon passed away. Irrelevance always exacts a price, and the love of money is a love of irresponsible wealth, and hence irrelevance. Men and nations possessed by that love soon pass away. ■

1. D. B. Knox, “Wealth” in J. D. Douglas, ed., *The New Bible Dictionary* (Grand Rapids, MI: William B. Eerdmans, 1962: 1973), 1319.

Judgment, Justice, and Salvation

Mark R. Rushdoony



I frequently hear expressions of concern over the implications of the West's progressive repudiation of all things Christian. Inevitably, such concerns are centered around the judgment that must follow such sin.

It is not surprising Christians would be concerned with judgment. Unruly children do not think of punishment and are often unfazed by its threats; generally well-taught children who understand the consequences of bad behavior are, on the other hand, most sensitive to its threat. My siblings and I would burst into tears when our father so much as walked toward the "red paddle" that was kept conveniently located on top of the Frigidaire. The approach of judgment was as frightening as its delivery.

When we correct our children, we hope that it is conducive not only to justice but also to their restoration to proper behavior and attitude. Likewise, the judgment of God represents both justice and salvation.¹ This is most obvious in the final judgment, which is an *eschatological* event in that it will be the *end point* of sin and rebellion but also the culmination of the salvation of the people of God in the perfect justice of His eternal Kingdom.

The believer can, by grace, see "the day of the Lord" as representing the coincidence of salvation and judgment (Isa. 2:11–12; Joel 1:15–16, 2:1ff; 1 Cor. 5:5; 2 Tim. 4:18; 1 Pet. 1:13–19). The unbeliever, however, cannot see any upside to judgment, and his final judgment will result only in reprobation.

The judgment of God within time

and history also represents His salvation. Like a parent who corrects his children for the purpose of disciplining their character toward right behavior, our Heavenly Father periodically frustrates our rebellion and precipitates its failure in order to force us to rethink our course.

The exodus from Egypt was the supreme example of God's salvation before the advent of Christ. It was immediately preceded by the first Passover, where the judgment on Egypt's firstborn is juxtaposed with the salvation and blessing of those Hebrews who obeyed God. Shortly thereafter, the judgment of God fell on the Egyptians in the Red Sea. Their death was, however, called by Moses "the salvation of the LORD" (Exod. 14:13, see also 15:1–19).

The ultimate coincidence of judgment and salvation was Calvary. We must see the judgment and justice of the cross, not just the grace. The death of Christ was the death penalty, the judgment, God's perfect justice demanded. Christ was judged in our place (in the sense of receiving our judgment, not in being adjudicated guilty; He bore our sin and death, not our guilt). In this age of false gospels that really represent little more than messages of positive thinking, it needs to be emphasized that there is no true Christian conversion without repentance and faith. *First*, a man must repent of his sin and acknowledge that he is guilty before a Holy God and deserving of damnation. *Second*, a man must have faith specifically in the substitutionary death of Jesus Christ.

There is no cheap salvation. Our judgment fell on Jesus Christ. God's

grace provided the payment of our penalty in Christ's death in terms of His eternal law and justice. Our eternal salvation thus involves justice and judgment, so much so that "every idle word" will be judged (Matt. 12:36); God's final judgment will see all vestiges of sin resolved in the perfect justice of God. The false dichotomy of law versus grace perverts both because both law and grace are God's and come from His perfect nature. Those who hold to such a view do not rightly consider Christ's words that "judgment, mercy, and faith" are "weightier matters of the law" (Matt. 23:23). We falsify both Scripture and its revelation of God when we juxtapose what it does not.

A further example of the coincidence of justice and salvation in the person of Christ is clearly in view in His triumphal entry into Jerusalem one week before His crucifixion (Matt. 21:1–11; Mark 11:1–10; Luke 19:29–40; John 12:12–19). The city was packed with crowds of pilgrims for the annual Passover celebration, and they were excited at the reports of the raising of Lazarus (John 12:17–18); Jesus was a celebrity and they wanted to see Him "for all the mighty works" attributed to Him (Luke 19:37). They wanted Jesus as a savior king (John 6:15), not as a savior priest and sacrifice.²

The crowds loved Jesus as a miracle-worker, but the miracles they sought were those that glorified them, not God. A miracle-worker could rescue them from Roman political control. One who could feed multitudes with five loaves and two fishes could create economic prosperity. A healer of the sick could

cure all the social and physical ills of the people. They saw Jesus more like the crowds at a modern political rally see their candidate, as the one ready to usher in peace and prosperity if only they give him the power. They accepted the miracles of Jesus Christ as something of value to themselves, not for what they represented about Jesus Christ. At the triumphal entry, they cheered the Messiah they desired, not the one God intended.

The miracles of Christ the crowds so admired were, in fact, brief pictures of Christ in the fullness of His glory, ruling His Kingdom. We think of miracles as aberrations because they transcend the laws of our creaturely existence. Christ in the fullness of His person and reign transcends those laws that He created (John 1:3). They are not aberrations for the Lord of Creation, but very simple representations of who He is.

The triumphal entry was a specific fulfillment of Zechariah 9:9–10, which declared of this “King,” in part, that “he is just, and having salvation . . .” Here, in the person of Jesus Christ, we see both justice (which necessitates judgment for sin) and salvation. Kings, in the ancient world and long after, were the final court of appeal for justice, as witness the case of the two harlots before Solomon (1 Kings 3:16–28).

The reference of Zechariah 9:9 to justness is more than to moral righteousness; it refers to this as how “thy King cometh unto thee.” Jesus came as their King, the author and determiner of justice. His miracles revealed the sort of rule He represented: not a legalistic hardship but a reign of peace and blessing “from sea even to sea, and from the river even to the ends of the earth” (v. 10).

The Jerusalem crowds thought in terms of Judean political, social, and

economic blessing; Christ represented His eternal Kingdom and the future of all His people throughout all eternity. In their selfishness they missed the greater Kingdom Christ represented. The crowds at Jerusalem that cheered Jesus’ entry were not unlike many in the modern church. They, too, wanted Jesus to save them and to make their life better, but they were not so eager to see Him as their Lord, the Master, and the source of all justice. The modern church also denies its King His role as judge by rejecting His Word as law, foolishly denying themselves His justice and blessing.

The salvation of Christ is broader than our avoidance of hell; it includes all of our life, present and future, in His lordship over time and eternity. We are, in fact, saved *from* hell, but we are saved *to* live as new creations in Christ, in His eternal Kingdom. We thus embrace not only the benefits of salvation, but also the life of the saved. The culmination of the Kingdom of God is pictured in Revelation 21 as the New Jerusalem, not a re-creation of the Middle-Eastern city, but a combination of city and garden, the combined glory of Jerusalem (as the religious center of God’s people) and Eden (as the paradise God made for man’s ideal home). As a city it shall be the perfect community; as a garden it shall be the perfect home. It will be a place without time, tears, pain, or death. All this is because the Lord God “shall reign for ever and ever” (Rev. 22:5).

God will no more let us have salvation without justice and judgment than He did Jerusalem, which was totally destroyed within a generation of the crucifixion. Its people wanted the salvation of God Zechariah promised, but not the justness, the reign of righteousness, Christ the King represents. We destroy the meaning of the cross when we avoid the fact that it was the outworking of

the divine judgment on sin, a legal act of justice. We likewise cannot properly warn men of their total accountability at the final judgment if we negate the necessity of God’s absolute justice. The God of our salvation is the God of justice and judgment.

Returning to our concern for the sin and rebellion we see in our culture, we must, likewise, think in terms of both judgment and salvation. God is merciful, but He is also a God of truth who stands in terms of His perfect justice. All sin is subject to judgment. What we cannot know is the timing of God’s judgment, or even whether it will be in this life or in the last judgment. Ultimately, *judgment* is God’s and represents our final moral accountability to Him in terms of either reprobation or atonement. Scripture is also replete with examples of *judgments*, earthly frustrations and punishments on sin; these are at times civil and at times caused by God’s providential government; these latter are the kind we often long for when we see the sins of others but seek to avoid for our own sins.

Moreover, because God is not mocked, there are also *consequences* for sin. If I surreptitiously throw a brick through your window, I am guilty before God of theft even if I am never held accountable in this life. Regardless of whether or not I am caught, however, you still have the consequence of my sin, a broken window. The consequences of war include not only death but the transfer of productive capital to nonproductive pursuits. Just one direct economic consequence of abortion is the loss of labor and an aging population that consumes rather than produces (as witness the developing crisis in China from their one-birth policy). Some of the consequences of inflation are the reallocation of wealth, the removal of

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Restoring Spiritual Capital: Rushdoony's Solution to World Crisis

Christopher J. Ortiz

Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall. (Matt. 7:24–27 NKJV)



The city of man is near bankrupt, and I'm not referring to its economic condition—that is only a symptom of a more systemic

crisis. Its bankruptcy is moral because its foundation is sin; and as the Apostle John declared, "He that committeth sin is of the devil" (1 John 3:8). In other words, the foundations of non-Christian world societies are devilish—as Rushdoony notes, they are all beast systems:

The beast, the symbol of human government and empire, of anti-Christian states and culture generally, represented the Roman Empire of St. John's day, and all other anti-Christian orders. The beast represents the totality of all such empires in the ancient world, and all to come.¹

In his commentary on the book of Revelation, Rushdoony sees beyond a contemporary beast limited to the period of the Apostle John. Instead, Rushdoony sees an archetype for all beast systems—systems that serve as the messianic child of Satan and the great hope of humanistic man:

The world is clearly Satan's messiah. Man is man's one and only savior for humanism. The humanist therefore

delights in the centralization of power into the hands of human government, because this is his hope. The pretensions of apostate culture are his glory and hope. The humanist holds to the limitless possibilities of human culture and to the sovereignty of man's rule, and he declares proudly, "Who is like unto the beast? Who is able to make war with him?"²

In some ways, we are beyond this type of humanistic optimism. Even though we witnessed glimpses of it in the messianic euphoria over President Obama, humanistic man only has a skeptical hope that the centralized state can deliver him. In other words, there is no such statist power that can elicit the type of beast worship necessary for complete totalitarian power without compulsion. The Soviet system collapsed; the American system is teetering; and the distrust of the institutions of banking, government, and industry are presently at their lowest. Therefore, fear shall be the attempted means to control as the state continues to absorb each pillar of society by coercion:

In political theory, in the name of the people, the modern state has swallowed up the people and reduced them to nothing. The state is now in theory

and often in practice totalitarian. As a result, civilization is in crisis and decay. Material comforts are not lacking, but men's hearts fail them for fear. The state has devoured the people and their institutions.³

The Church as Chaplain to the World Order

As I mentioned, there is a glint of hope that a new U.S. presidential administration will restore stability to the American scene; but even the political experts say that this euphoria will soon wear off as economic reality settles back in. The American populace will grow disenchanted with its institutions, but as Rushdoony notes, this coming disillusionment will yield a significant opportunity for the church:

The true saints, the true heirs of the kingdom, shall witness mightily during the period of the false heirs, when salvation by politics is prevalent. Against the humanism of the City of Man, the City of God proclaims the lordship and kingship of Christ.⁴

The time of our greatest witness is "when salvation by politics is prevalent." It is then that the church must press the total lordship of Christ in every sphere. Our role is therefore to be a witness to

our time, but too much of our existence is built upon the sandy foundation of this present world system. We are not of this world (John 15:19), but our economics, science, justice, and education are built squarely upon the world's foundations. Therefore, if any one of these areas collapses, its effect upon the church will be manifest. By isolating the faith to personal sanctification, all other spheres are dominated by the humanistic order. Instead of modeling the fierceness of John the Baptist in laying the axe to the root, the church has taken the corner office in the new world order as the paid chaplain of American socialism:

[T]his socialistic alliance of big business with big government has added to itself big labor, big foundations, and statist education to make up our modern establishment, with the big churches as chaplains of this new order.⁵

We were able to truly witness a fitting symbol to Rushdoony's assessment in the 2009 inaugural prayer by megachurch leader Rick Warren. While many conservative Christians lauded Warren for being so "Christian" in his prayer, they missed the even greater transgression: it symbolized and solidified the American church's role as chaplain instead of prophet. Mr. Warren should have declined the invitation and used his pulpit to call the American system to repentance. This would have shown the church in opposition to the humanistic dream. Instead, the mainstream church has laid its hands upon an unclean head and now shares in the sins of the state (1 Tim. 5:22).

Here is the posture of the purpose-driven church: obese, powerless, and lacking authority. All its talk of being "Kingdom-minded" reduces to moral attempts at being an "influence," but a compromise with the world order is treason against our King. It is not enough to simply say, "Jesus is Lord."

You must press the total claims of His lordship in every sphere. This is the great opportunity that lies before us.

The Impotence and Strength of Modern Christianity

It is the truncated gospel that has reduced the power of the modern church. It is the isolation of the faith to matters of the heart, and a heaven-focused salvation, that has delimited the success of the Kingdom of God from advancing in every sphere. The "system" of the Christian faith is now an abridged one, and humanism has written in the remaining chapters:

The strength of the Christian can only be a "system," i.e., systematic theology, a knowing, intelligent, and systematic obedience to the triune God, and a faithful application of God's law order to every sphere of life. If the Christian operates without this system, he is a humanist without knowing it. And this is the reason for the great impotence of conservative, evangelical Christianity: it is neither fish nor fowl.⁶

The impotence of the modern expression of our faith is due to a syncretism of humanism and orthodox Christianity. Humanism is now the inescapable concept because without a systematic development of the implications of our faith in every sphere of life, humanism fills the gaps. The Christian is not aware of who he is, what he believes, or what are the implications of his faith. In short, as both Van Til and Rushdoony have stated, the Christian is not epistemologically self-conscious:

The humanists religiously deny every authority other than man, and their totalitarian state is a deliberately conceived man-god defying the order of God with man's own order. The intensely powerful religious force of humanism, with all its hatred of God and God's world of law and order, can

never be defeated by people whose ground of operation is vaguely Christian and largely humanistic. The lack of Christian epistemological self-consciousness is one of the major reasons, if not perhaps the major, for the growing victory of the enemy. Christians are too often trying to defend their realm on humanistic grounds, with Saul's armor, and as a result, they are steadily in retreat. Often, they are actually fighting for the enemy without knowing it.⁷

The enemy prevails because the Christian is basically a humanist—his faith is compromised and weakened at every point. Only systematic instruction in the responsibilities of the faith for every area of life will produce the type of Christian that can easily reverse the effects of humanistic dominion:

It is therefore of the utmost importance for Christians to develop epistemological self-consciousness. This means Christian education. It means a Christian philosophy for every sphere of human endeavor.⁸

Christian action in terms of Christian education is desperately needed. The world systems are reeling, and our calling is to equip the church for societal leadership. The failure of humanism is a door of opportunity, and we can only secure a defeat of it if the church can muster its forces. "[A] great and effective door has opened" (Rom. 16:9 NKJV), but much of the church is too hung over to get up off the couch:

Today the impotence and confusion of humanism is marked. It is wallowing in failure all over the world, in failure, but not in defeat, because there is no consistent Christian force to challenge and overthrow it.⁹

I may sound like a broken record, but the timing is even more crucial now as the battering winds of political, economic, and social tribulation are set to wreck the humanist dream. As

Rushdoony said, humanism is failing, but it is not defeated—and it cannot be defeated without the advancing of Christian Reconstruction:

This points us to a third perspective, one to counteract moral disarmament: *Christian reconstruction*. This means facing up to the facts of the situation and recognizing how far gone we are, and it means driving that fact home to people. It means then re-educating and reconstructing society from the ground up. This means Christian schools instead of statist education. It means new and truly Christian churches instead of humanistic ones. It means building from the ground up in politics in terms of Biblical perspectives. It means Christian economics, godly science, agriculture, and so on. It means the centrality of the family, and it also means a Christian principle of authority as against a humanistic doctrine of authority.¹⁰ (Emphasis in original)

Restoring Spiritual Capital

Christian Reconstruction begins with a restoration of spiritual capital. The forerunner to the boom and bust of the world economy is a decline of faith and character, but this fact is not generally recognized. Therefore, the Christian cannot look to politics for the answer, for no political system can sanctify the mind and heart:

[P]olitics cannot produce character: Christianity must. The decline of faith is a decline of character and a decline of character is the forerunner of political decay and collapse. Christianity has an obligation to train a people in the fundamentals of God's grace and law, and to make them active and able champions of true political liberty and order.¹¹ (Emphasis in original)

Political mobilization can win marginal victories, but it cannot transform the nature of the man working within the political system. That's why all political solutions are short-lived. Lasting

change begins with a recapitalization of faith and character, and this is why the inflationary state will war against it:

[T]he greatest enemy of inflation is faith and character. Inflation and socialism attack as the enemy Biblical Christianity, because it is their common purpose to destroy the roots of capitalization.¹²

That's why the real crisis of our time is not an economic one but a spiritual one. The devaluing of our currency should not be our greatest concern, but rather, the devaluing of spiritual capital. Men may rob the coffers of economic capitalism through taxation, inflation, and the debasement of fiat currencies, but that is only because the specie of spiritual capital is already cheapened.

The threat of monetary inflation is unsettling, but an overemphasis upon the protection of assets can obfuscate the real issue, viz. *the already debased spiritual capital*. Granted, we should strive to protect our investments by transferring our wealth from paper to hard assets, but we must do that in tandem to our continual "reinvestment" in spiritual capital. The cable news networks are replete with statistics monitoring the rising prices of gold and silver, but there are no analysts decrying the loss of spiritual capital:

Surely there is a mine for silver, and a place where gold is refined ... but where can wisdom be found? And where is the place of understanding? Man does not know its value, nor is it found in the land of the living. (Job 28:1, 12–13 NKJV)

Man does not know the value of wisdom; therefore no "Wall Street" exists to support it. Wisdom has no NASDAQ that rivets the attention of men, because none are concerned about its daily rise and fall in the marketplace of man. The financial pundits in media

are only sweating the gain and loss of capital investments, but none of these are concerned with wisdom's value. Their god is mammon, and so they cannot serve God:

No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. (Luke 16:13 NKJV)

Job said, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding" (Job 28:28 NKJV). Wisdom's stock market is measured by the prevalence of godly fear and the suppression of evil, but is this even the church's concern? When our financial assets are at stake, we too can be guilty of devaluing wisdom—viz. the fear of the Lord—by hand-wringing over our wealth. If the world is in turmoil over its economic loss, then let the Christian distinguish himself by coveting the riches of wisdom:

If you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the LORD, and find the knowledge of God. (Prov. 2:4–5 NKJV)

Wisdom demonstrated by a fear of the Lord is the source of our spiritual capital. Therefore, the responsibility of the Chalcedon Foundation is to establish a "NASDAQ" for spiritual capital. This is the real wealth that must consistently be measured and analyzed. For if this collapses, so goes the people and society built upon it. The financial economy may fail, but a people of faith and character—i.e., replete with spiritual capital—can easily rebuild.

The Firstness of the Kingdom is Our Greatest Security

In the meantime, wherein lies our security? For the Austrian school of economics, the answer is in hard assets,

saving, and less regulation. For the paleoconservative, security rests in a return to strict constitutionalism. No doubt, these simple items would transform the American system significantly, but can they provide us with lasting security?

In Matthew 6:25–34, security is found in a life devoted to God’s service. It is by seeking first the Kingdom of God, and His righteousness, that our Lord promises to add to us all our needs (v. 33). But this is not as simple as it looks because it’s based upon something more than obedience alone. This was demonstrated in the instance of the rich young ruler who had kept the commandments from his youth, but still lacked a willingness to forsake his assets in order to follow Christ (Luke 18:18–30).

Even those who stood by said, “Who then can be saved?” (v. 26). They understood the level of sacrifice our Lord required of them, but none were willing to do anything more than the rich young ruler. It was then that Peter said in verse 28, “See, we have left all and followed You,” to which Jesus replied,

Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to come eternal life. (Luke 18:29–30 NKJV; emphasis added)

This is the secret to the “firstness” of the Kingdom of God: *when God knows you are willing to leave all for the sake of the Kingdom, you will find a divine security that rewards both physical and eternal life.* The rich young ruler had to be proved in a manner similar to that of Abraham, who after receiving his promised child was then commanded to sacrifice him:

Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me. (Gen. 22:12 NKJV; emphasis added)

God wanted to prove that Abraham did not lack the most important element to the victory of the Kingdom: the fear of the Lord. It is our spiritual capital. It means to begin first with God’s revelation as the foundation to all truth, and His Kingdom as the purpose for our existence and work. This is what must undergird our law-keeping, because without it, we are no different than the discouraged young ruler who could not bring himself to become a true disciple.

Rushdoony established the Chalcedon Foundation to protect and enhance our spiritual capital. Although he was greatly concerned about the security of our national wealth, the preservation of our civil liberties, and the richness of our Christian heritage, he saw the enrichment of spiritual capital as the best means to sustain all other forms of wealth:

This letter is written by one who believes intensely in orthodox Christianity and in our historic Christian American liberties and heritage. It is my purpose to promote the basic capitalization of society, out of which all else flows, spiritual capital. Without the *spiritual capital* of a God-centered and Biblical faith, we are spiritually and materially bankrupt. We will only succumb to the inflated and false values which govern men today and which are leading them to destruction. Where do you stand?¹³ (emphasis in original)

The Army of the Faithful

There is no doubt the church suffers in times like these. As I’ve stated, much of that is due to the fact that we’re established upon the same foundation of sand. But as the army of God, our

approach to tribulation is to see it as a call to activation:

The church is not merely a victim in the world struggle: it must also be an active and aggressive army.¹⁴

We cannot take the posture of a victim, nor be reduced to doomsaying. We are called to victory in Christ Jesus, and we must proclaim that victory to the wider Christian community so that they, too, might share in our security. It is by our faithfulness in these times that God becomes for us a refuge. Therefore, I both anticipate and expect to see God’s provision made manifest on behalf of those that keep their focus upon the true riches that exceed gold and silver. It is my simple belief that *God concerns Himself with those that concern themselves with His Kingdom.* This is the calling of the redeemed:

Regenerate man ... works to reestablish the law order of God among men, to establish church, state, and society in terms of the word of God, and to manifest the kingdom of God in its every meaning.¹⁵

No financial crisis should delay these efforts. The lesson of Matthew 6:25–34 is to cast off concern for tomorrow, for tomorrow will take concern for itself. If our heart-cry is for His Kingdom to come, and His will to be done, on earth as it is in heaven (v. 10), then He will give us each day our daily bread (v. 11). Our primary concern is seeking the restoration of His order in the earth, and this work must continue despite what develops. Besides, it is not we who should worry, but those who are not faithful:

[T]oday, men, churches, and nations which are not faithful to Shiloh are, like Judah, cast aside and sent into captivity. Those who stand by faith and under the Messiah’s authority reign with Him. It is the nations of our time, not Christ’s Kingdom, who are in trouble

and under judgment. Until they are in obedience to Christ, they are under His wrath and His judgment.¹⁶

Prepare Your Heart for Action

Humanism is a house built upon sand, and the coming storms will wreak havoc on its structure. The house of humanism is on fire, but out of it can arise the visible Kingdom of God, if the church can become epistemologically aware of the implications of its faith. This is where you and I come in. It is our responsibility to gather up what we have learned in order to disseminate it aggressively to a church more prone to listen.

Mobilization is the key. Or, as Rushdoony once wrote: “We are interested in thinking for action.”¹⁷ Theology in itself is insufficient, unless it is used to transform the church into a marching army. The purpose of Chalcedon is to

help prepare a generation of Christian soldiers who will not flinch in perilous times. This is the great calling by the Lord of Hosts.

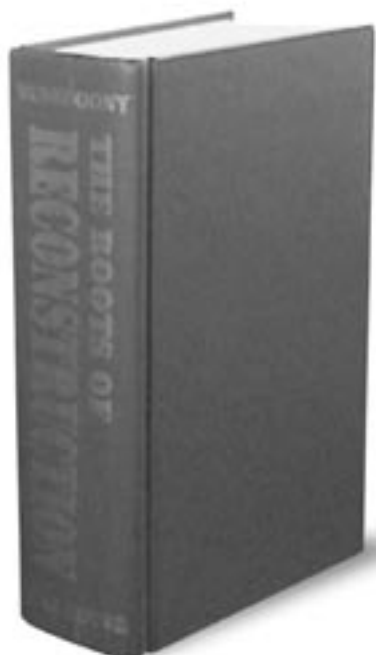
To reach this point, we must first establish our hearts (1 Thess. 3:2). Let all fear be dispelled (2 Tim. 1:7), and rejoice always (Phil. 4:4). Let us not be anxious about our times, but rather bring them up to God in prayer with immeasurable thanksgiving (v. 6). The God of peace will be with us (v. 9). By these means you can endure as a good soldier of Jesus Christ (2 Tim. 2:3). ■

1. R. J. Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Vallecito, CA: Ross House Books, 2001). 170.
2. Ibid.
3. R. J. Rushdoony, *Sovereignty* (Vallecito, CA: Ross House Books, 2007). 24f.
4. Rushdoony, *Thy Kingdom Come*, 163.
5. R. J. Rushdoony, *Roots of Reconstruction*

(Vallecito, CA: Ross House Books, 1991), 664.

6. Rushdoony, *Roots of Reconstruction*, 597.
7. Rushdoony, *Roots of Reconstruction*, 596.
8. Rushdoony, *Roots of Reconstruction*, 596.
9. Ibid.
10. Rushdoony, *Roots of Reconstruction*, 637.
11. Rushdoony, *Roots of Reconstruction*, 552.
12. Rushdoony, *Roots of Reconstruction*, 592.
13. Rushdoony, *Roots of Reconstruction*, 593.
14. Rushdoony, *Thy Kingdom Come*, 175.
15. Rushdoony, *Thy Kingdom Come*, 169.
16. R. J. Rushdoony, *Systematic Theology in Two Volumes* (Vallecito, CA: Ross House Book, 1994), p. 234
17. Rushdoony, *Roots of Reconstruction*, 949.

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The Deed in the Jar: Contemporary Crises and the Christian Future

Roger Schultz



An old friend called unexpectedly in mid-January to talk about the economy. He has been in the bullion and numismatics business for decades, and he is usually optimistic. But now he was deeply concerned about the future, and for the first time in his life he was “paranoid.” His economic prognostications were bleak, he explained, because God promises to bring judgment on a faithless nation. Since the United States is grossly immoral, he could only expect tough times ahead.

Many Americans have been frightened by economic news over the last year. Stock market and investment losses have clobbered retirement portfolios. Business losses, banking debacles, employee layoffs, and speculations about the recession have further alarmed Americans. Bailouts and stimulus packages stretching toward a trillion dollars underscore the socialist and Keynesian mindset of Washington’s statist politicians. Why shouldn’t we panic?

Despite these calamities, Christians shouldn’t despair over the churning events of the day. God is still in charge of the destiny of nations and His people. The shaking of the current economic order, however painful, is long overdue. In times of crisis, Christians should be driven to reflect honestly on the status quo and reevaluate their fundamental commitments. They have a perfect opportunity to provide a coherent alternative to the liberal agenda. When the

statist worldview flounders, Christians must be ready to offer Biblical solutions. What follows are scriptural principles that provide hope for the future.¹

Remember God’s Sovereignty

Christians must put their trust in the Lord. They know that they are completely dependent upon God. The Lord gives life and breath and is the one in whom we live and move and have our being (Acts 17:26–28). The Lord is ultimately the one who provides our daily bread (Matt. 6:11).

The simple petition of the Lord’s Prayer for daily bread defies the thinking of modern socialists, who see prosperity and security descending from the beneficent hand of the state. Have an economic problem? “Well,” the statist says, “we have a stimulus package for you worth hundreds and hundreds of billions of dollars!” Psalm 146:3 gives a simple warning: “Do not put your trust in princes” (NKJV). Men are mortal, the psalmist warns, and they and their plans perish. The believer’s confidence must be in the Lord, the maker of heaven and earth, who provides for the poor, executes perfect justice, and reigns forever. Christians cannot look to Washington for salvation; their hope is in the Lord.

On the eve of the American War for Independence, John Witherspoon preached an earnest patriotic sermon. Witherspoon was a Presbyterian minister and the president of Princeton, and his “Dominion of Providence over the Passions of Men” emphasized the

sovereignty of God. But before advancing national issues, Witherspoon stressed spiritual concerns. As important as American independence was, he believed that the patriot’s first obligation was to trust in God.

His evangelist emphasis is particularly appropriate for our modern crises. “I would take the opportunity to press every hearer to a sincere concern for his own soul’s salvation. There are times when the mind may be expected to be more awake to divine truth, and the conscience more open to the arrows of conviction than at others. A season of public judgment is of this kind ... I would therefore earnestly press the apostle’s exhortation, ‘Behold, now is the accepted time; behold, now is the day of salvation.’ There can be no true religion, till there be a discovery of your lost state, and an unfeigned acceptance of Christ Jesus, as he is offered in the gospel.” Unless Americans placed their trust in God, Witherspoon argued, their short-term prospects were bleak—and their eternal prospects were even worse.²

Christians must remember that God rules the nations. Anxious about political, economic, and military crises, they sometimes forget that God is in control. In doing so, they become practical atheists or deists, envisioning a world cut off from the providential power of God. Isaiah gives excellent reminders of God’s sovereignty: “For I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times

things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’” (Isa. 46:9–10 NKJV).

Paul makes the same point in Athens, emphasizing God’s comprehensive rule of all human history. “God, who made the world and everything in it ... has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings” (Acts 17:24, 26). American Christians can be confident that the omnipotent Lord will accomplish all His purposes.

In view of our modern threats of terrorism and militant Islam, it is worth revisiting Samuel Davies’ great sermon, “The Mediatorial Kingdom and Glories of Jesus Christ.” It was preached in 1756, during the French and Indian War, when colonial Christians worried about the threat of Romanism, France, and the Indians, France’s agents of terror on the frontier. Davies offered comforting reminders of God’s sovereignty, His providential governance of history, and the certain progress of the gospel of Christ.³

Put Your House in Order

Christians should never be apathetic or fatalistic in the face of crises. Robert Dabney frequently made that point in encouraging and challenging beleaguered Southerners after the War.⁴ When difficult times come, Christians must examine their lives and consider ways of renewing their obedience.

They must, for instance, pay their tithes. Christians who acknowledge that their whole sustenance comes from God could not do otherwise. The tithe represents the firstfruits of our earnings, and it acknowledges our dependence upon God. In times of economic crisis, it should be a first step toward recovery.

As a pastor, I surprised one parish-

ioner who sought counsel on how to extricate himself from financial trouble. “It is easy,” I said. “Pay your tithes.” It is presumptuous to expect God’s blessing when one systematically steals from the Lord. And conversely, the Lord has promised His blessings upon those who honor Him with their tithes.

Malachi 3 gives straightforward direction about how to avoid financial disasters, both personal and national. The Lord charges that His people have robbed Him through stolen tithes and offerings (v. 8), for which they will receive a special curse (v. 9). The Lord invites a test. If His people bring the full tithe, He promises to open the windows of heaven and pour out a blessing (v. 10).

The failure to tithe has economic consequences. Samuel warned that the monarchy, the new centralized government of his day, would exact its own tithe from the people (1 Sam. 8:15), usurping the place of God. People inevitably tithe. It may be a Biblical tithe, voluntarily and thankfully given to the true Lord. Or it may be some hypertithe mandated by a king or the current statist entities. When that happens, Samuel warned, people will suffer under the tyranny of the new lords they have established.

Perhaps churches could propose a “Biblical stimulus package” for the American economy. Want to see national economic recovery and prosperity? It’s easy! Pay your tithes and let God take care of the rest! There is, obviously, more involved. People who tithe embrace a complete Biblical worldview, including commitments to personal discipline, stewardship, and long-term investment, all of which have profound economic consequences. (Unbelievers will discount this as a simplistic solution—even as they promote a trillion-dollar humanistic stimulus

package to revitalize the economy with massive grants for Planned Parenthood and other liberal boondoggles.) A nation could do worse than follow the Malachi Plan (Mal. 3:10).⁵

Christians should, furthermore, ditch their personal idols. Americans live in a materialist age, and we are tempted to worship wealth and prosperity, even as we are tempted to idolize the state.

The “City on a Hill” sermon, preached by John Winthrop in 1620 at the start of the Puritan Massachusetts Bay Colony, was the first great sermon in American history. It draws on covenantal themes of the Old and New Testaments and closes with a passionate appeal to Deuteronomy 30. If the people obey and follow the Lord, Winthrop argues, they will receive His blessings. If they repudiate Him and His Word, they will receive His curse. The closing admonition is powerful: “[O]ur hearts shall turn away, so that we will not obey, but shall be seduced, and worship other Gods, our *pleasure* and *profits*, and serve them ... [W]e shall surely perish out of the good land.” Winthrop’s warning about “other Gods, our pleasure and profits” has a contemporary ring. American society is largely hedonistic and materialistic; we have pursued idols. Winthrop’s closing exhortation is also relevant today: “[L]et us choose life, that we and our seed may live, by obeying His voice and cleaving to Him, for *He* is our life and prosperity.”⁶

Christians should be frugal, especially in times of economic stress. A friend once described a vivid sermon illustration, where the pastor announced that he had a simple solution for the economic woes of the congregation. After a dramatic pause, he produced a small paper sack. The pastor described the savings the average parishioner would realize by packing a sandwich, rather than purchasing lunch, and

avoiding buying Cokes at the vending machine. Daily frugality would account for substantial annual and lifetime savings. The lesson on economizing was simple enough, but I suspect it was largely unfollowed.⁷

In the “Dominion of Providence,” Witherspoon stresses the importance of industry and frugality for American patriots. The riotous and wasteful man, “whose craving appetites make him constantly needy, is and must be subject to many masters” since “the borrower is servant to the lender.” On the other hand, Witherspoon insists, the frugal and moderate person is able to help others and give aid to his country.⁸

Christians must also avoid debt. In marriage counseling, I tell young couples that financial struggles put great stress on marriages. They should not go into debt, certainly not long-term debt, and never for depreciating items, especially for nonessential items unrelated to productivity. Scripture teaches that the borrower is the lender’s slave (Prov. 22:7). Why would anyone voluntarily place himself in bondage, especially for a television, or boat, or automobile? As those who have been bought with a price, Christians must never become the slaves of men (1 Cor. 7:23).

American indebtedness has reached critical levels.⁹ The current economic stimulus package would add hundreds of billions of additional indebtedness to the nation’s burdens. The consequences to the economy and national character will be horrific. As Robert Dabney once put it, “[T]he empty sack does not stand upright.”¹⁰ The American sack is quickly being emptied of its character and residual capital.

Dabney’s commentary on the post-Civil War crises of Reconstruction is enlightening. He saw a troubling centralization of capital and production in Wall Street, which would become the

consolidated center of debts, loans, and revenues. His prediction of a pending “financial despotism” is sobering for those who now see a socialist order emerging in America: “‘The borrower is servant to the lender.’ The political subjection must, sooner or later, follow the financial.”¹¹

Christians must also pursue their callings. Reformed Christians have followed the Protestant Reformers in emphasizing vocation. Adam was placed in the Garden with a clear mandate for work (Gen. 1:28). Though labor has become more difficult and frustrating after the Fall, calling is still vitally important. A man’s work is valuable and is to be done to the glory of God.

Our culture needs a revival of vocation. Too many young people are interested in *jobs*—employment to provide income. They should be more interested in *vocations*—callings based upon gifts and a sense of the Lord’s direction. In times of economic uncertainty, employers will seek workers possessing dedication and industry. I once heard excellent advice: “Make yourself indispensable to your boss.” This is a modern, axiomatic restating of Ephesians 6:6–8. Every Christian employee has a scriptural obligation to be hardworking and conscientious. It is especially prudent to do so in tough times.

Gary North’s recent reflections on his father’s death offer a testimony to the importance of calling. North differentiates between jobs and legacies. Since we have a limited time on earth, we should consider carefully what legacy we will leave. Every Christian should ask: “What will be my life’s work?”¹² North’s comments are reminiscent of Psalm 90, where the transitory nature of human existence is compared to the eternity of God. “[T]each us to number our days,” Moses prays in verse 12, “that we may apply our hearts unto wisdom.”

The closing petition of Psalm 90 is the prayer of every Christian who takes his calling seriously: “And let the beauty of the LORD our God be upon us: and establish thou the work of our hands.”

Christians must invest wisely, as wise stewards of the resources God has given. Christian stewardship is, as the Westminster Larger Catechism (Questions 141–142) explains, an extension of the eighth commandment. Since the Bible teaches that the righteous man leaves an inheritance to his children and children’s children (Prov. 13:22), every Christian should be concerned about the stewardship of his earthly estate.

When my grandparents married in 1927, my great-grandfather made a curious offer. The newlyweds were given the choice of a piano or a cow. When Grandma told the story, she always added, “Of course, we took the cow!” It made perfect sense for a young couple starting a dairy operation. My great-grandfather’s offer was, intentional or not, highly symbolic. He offered either the symbol of middle class cultural attainment and status (the piano) or a means of production and estate building (the cow). Christians should focus on production and calling rather than consumption and luxury.¹³

In tough times, Christians should practice true Biblical charity. Winthrop’s “City on a Hill” sermon, or a “Model of Christian Charity,” called Massachusetts Bay settlers to be gracious to the needy. I once served in a church where all the deacons were required to read George Grant’s *Bringing in the Sheaves* and Marvin Olasky’s *The Tragedy of American Compassion* prior to ordination so that they could better fulfill the duties of office.

Biblical charity is very different from the promiscuous entitlements of the welfare state. As Olasky notes, Biblical charity identifies a deserving

poor, differentiates between emergency assistance and long-term care, requires work from those who are able, encourages moral improvement, emphasizes personal interaction and discipleship, seeks to preserve family structures, and is done for the glory of God. Olasky also shows how Biblical charity, widely practiced in the nineteenth century, was tragically replaced by government agencies and cruel statist compassion. In times of crisis, Christians may again provide a Biblical alternative.¹⁴

Discern the Times

Churches should provide Biblically faithful commentary on the issues of the day. Scripture celebrates the sons of Issachar—“men that had understanding of the times, to know what Israel ought to do” (1 Chron. 12:32). Christians must be equipped to contend with the prevailing culture. The church has a mandate to provide this training, since the Great Commission requires teaching the nations to observe all things that Christ has commanded (Matt. 28:20). At the very least, churches can link to ministries that specialize in a comprehensive Biblical and worldview analysis of contemporary events.¹⁵

The Bible, for instance, speaks to monetary issues with its repeated emphases on just weights and just measures. Businessmen who use phony weights to cheat the people are condemned (Deut. 25:13–16). Likewise, governments who use corrupted standards are marked for judgment (Isa. 1:21–26).

The American monetary and banking system is a mess, and churches need to provide a clear testimony to scriptural standards. In the eighteenth century, John Witherspoon was a consistent voice for economic sanity, condemning government price controls and paper money systems.¹⁶ Martin Selbrede’s “Economic Crises and the Bible” is an excellent con-

temporary overview of the issue.¹⁷

Micah 6:8, for example, is a well-known passage on walking with God, loving mercy and doing justice. It is often taken out of context and given a sentimental and pietistic twist. As Selbrede notes, Micah condemns the “treasures of wickedness,” and the justice God demands concerns false weights (6:10–11). The humanistic state has produced a fiat monetary standard that is unstable and inherently valueless, and Christians need to argue for honest money.

J. Gresham Machen is an excellent example of a dutiful Christian confronting the culture on the basis of Biblical principles. Like other Princeton leaders, he was critical of public education that operated under state domination and was stripped of a religious core. Machen wrote extensively on Christian education and even testified before the U.S. Senate when it considered establishing a Department of Education.¹⁸

Machen is well known for his classic defense of orthodoxy in *Christianity and Liberalism*. The 1923 work also condemns the paternalistic materialism of the state, its socialistic drift, and the assault on individual liberties. He was particularly concerned about the “soul-killing system” of public education that buttressed modernistic statism. As Machen puts it: “[P]lace the lives of children in their formative years, despite the best convictions of their parents under the intimate control of experts appointed by the state, force them to attend schools where the higher aspirations of humanity are crushed out, and where the mind is filled with the materialism of the day, and it is difficult to see how even the remnants of liberty can subsist. Such a tyranny . . . used as the instrument of destroying human souls, is certainly far more dangerous than the crude tyrannies of the past.”¹⁹ We need

a new generation of Machens who are able to use Scripture to discern the times and confront the culture.

Keep Christian Confidence

In times of crisis, Christians may grow discouraged. Their view of the future can be shaped by “newspaper exegesis”—as they behold one calamity following another—rather than the sure promises of Scripture. We must remember that the Lord can accomplish all things.

In 1798, American prospects looked bleak. The revolution in France had frightened many in the infant American republic, and there were rumors of war and disturbing reports of religious and moral declension. The General Assembly of the Presbyterian Church issued a sober pastoral letter: “We perceive with pain and fearful apprehension a general dereliction of religious principles and practice among our fellow citizens, and a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity, which in many instances tends to atheism itself. The profligacy and corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence abound . . . The eternal God has a controversy with this nation.”

At the same time the pastoral letter was issued, however, there was already a stirring of revival in Virginia. And within a few years, the Second Awakening had a powerful impact on America. Even in the bleakest of times, the Lord was at work.

Lynchburg, Virginia, is a good example of what might happen in God’s good providence. In 1804, famous evangelist Lorenzo Dow was disappointed

with his revival services in the town. As Dow put it, “I spoke in the open air in what I conceived to be the seat of Satan’s kingdom . . . Lynchburg was a deadly place for the worship of God!”²⁰ Two hundred years later, Lynchburg is home to Liberty University, the largest evangelical university in the world.

In Jeremiah 32, God commands the imprisoned prophet to purchase a plot of ground. It was a strange request since Jeremiah had prophesied that Judah would be overwhelmed by the Babylonians. Facing the certainty of impending judgment, Jeremiah couldn’t understand the reason for the command and, in a long prayer, sought God’s confirmation (32:25). Jeremiah was reminded that nothing was too difficult for the Sovereign Lord (32:27). After the promised judgment, there would be a restoration: “Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them” (32:42 NKJV). In the meantime, while awaiting restoration, Jeremiah was to carefully place the deed to his new property in a jar. While Judah faced short-term judgment, Jeremiah’s deed, secured in the jar, would be a long-term reminder of what God would still accomplish.

Americans face calamities today, and we don’t know the trajectory or duration of the present troubles. Christians should not focus on the turbulent problems of the day and must certainly not put their confidence in the programs of man. Instead they should fix their eyes upon the Lord and His commands and promises. We can depend on His promises for the future, confident that the Sovereign Lord will accomplish all His purposes. ■

Dr. Schultz is Dean of the College of Arts and Sciences at Liberty University in Lynchburg, Virginia.

1. For an interesting perspective, see Gary North, “Why I Appreciate Recessions” at <http://www.lewrockwell.com/north/north139.html>.
2. John Witherspoon, “The Dominion of Providence over the Passions of Men,” *Political Sermons of the American Founding Era*, ed. Ellis Sandoz (Indianapolis, IN: Liberty Press, 1991), 545–546. Available at http://oll.libertyfund.org/index.php?option=com_staticxt&staticfile=show.php?title=1878&Itemid=27.
3. Samuel Davies, “The Mediatorial Kingdom and Glories of Jesus Christ,” *Political Sermons of the American Founding Era*, 183–206. What is astonishing is that Davies’ sermon is preached to slaves—the least powerful of the colonial audiences (p. 206).
4. Robert L. Dabney, “The Duty of the Hour,” *Discussions*, Vol. IV (Harrisonburg, VA: Sprinkle Publications, 1979), 118–119.
5. The best study of tithing is R. J. Rushdoony and Edward A. Powell, *Tithing and Dominion* (Vallecito, CA: Ross House Books, 1979).
6. John Winthrop, “A Model of Christian Charity,” at <http://religiousfreedom.lib.virginia.edu/sacred/charity.html>.
7. Some years ago a poor man in the neighborhood sought financial assistance from our church. The deacons were willing to give emergency assistance, but wanted to offer the man broader spiritual and budgetary counsel before giving substantial handouts. On a visit to the man’s home, they were stunned to see a big-screen television and to learn of the indigent man’s expensive cable service. The church could only help the man if he would put his house in order, which he refused to do. Too many Americans get into trouble because they have tiny resources but big-screen appetites. It’s time to get out the lunch sack!
8. Witherspoon, “The Dominion of Providence,” 557.
9. For a sobering view of the bank crisis and American debt, see the video at <http://www.garynorth.com/public/4527.cfm>.
10. Robert L. Dabney, “The New South,” *Discussions*, Vol. IV (Harrisonburg, VA: Sprinkle Publications, 1979), 12.
11. *Ibid.*, 7.
12. Gary North, “The Top Layer of the Cake,” <http://www.lewrockwell.com/north/north670.html>.
13. For a fascinating look at the piano industry, see Jeffery Tucker, “The End of the U.S. Piano Industry” at <http://www.lewrockwell.com/tucker/tucker115.html>.
14. In a recent Chalcedon podcast, Dr. Charles Roberts underscores the importance of Christian charity. Chalcedon also plans to release Rushdoony’s study of the diaconate, *In His Service*. Charles Roberts, “The Present and Future State of America, Part 1,” interview with Chris Ortiz and Andrea Schwartz, Chalcedon Podcast (January 23, 2009) at <http://feeds.feedburner.com/ChalcedonPodcast>.
15. The Chalcedon Position Papers address issues on economy, education, defense, and politics and are available at www.chalcedon.edu. These succinct summaries provide rich and readily accessible online resources.
16. Witherspoon noted the essentially statist direction of these proposals: “Remember, laws are not almighty. It is beyond the power of despotic princes to regulate the price of goods.” Quoted in Henry Steele Commager and Richard B. Morris, eds., *The Spirit of Seventy-Six* (New York: Harper and Row, 1967), 783–784.
17. Martin Selbrede, “Economic Crises and the Bible,” Chalcedon position paper (2008) at <http://www.chalcedon.edu/papers/EconomicsCrises.pdf>.
18. J. Gresham Machen, *Education, Christianity, and the State*, ed. John Robbins (n.p: Trinity Foundation, 1987).
19. J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids, MI: William B. Eerdmans, 1923; reprint edition, 1981), 10, 13–14.
20. James Elson, *Lynchburg, Virginia: The First Two Hundred Years* (Lynchburg, VA: Warwick House, 2004), 51.

Parental Consent

Andrea Schwartz



Parents today claim they face issues that earlier generations did not have to deal with. Consider the plight of parents who desire their

daughters to dress in a modest, God-honoring fashion to preserve their virtue in preparation for covenantal marriage, only to be silenced because the children of pastors and elders sport tattoos, body piercings, and revealing and/or provocative clothing without comment or correction from their Christian parents. Or, the dilemma of a Christian homeschooling mom when she discovers that her preadolescent son has been exploring hard-core pornography websites, only to be told that, “Boys will be boys.”

Christians have been conditioned to make our message conform to Madison Avenue dogmas and doctrines. The modern church has taken its lead from advertising and marketing firms, believing this is the way to bring more people to Christ. By adopting the Madison Avenue approach to the Great Commission and evangelistic endeavors, the church has become more concerned with how it is viewed than the message it has been commissioned to preach.

The church cannot effectively address the important issues of our day because the law of God has been all but eradicated from Christian preaching. Instead of proclaiming, “Thus saith the Lord,” we have focus groups, seeker surveys, psychological profiling, and a myriad of humanistic approaches to draw people in. Sad to say, modern congregations appear more like the studio

audiences of an Oprah Winfrey or Dr. Phil program than a vibrant, God-honoring army.

We live in treacherous times. In the midst of this chaos, we have professing Christians who are more concerned about not offending the enemies of God than faithfully proclaiming the Word of God. The church has diluted the Great Commission by soft peddling the do’s and don’ts of a holy life because it no longer views God’s law as a light for the path and a lamp for the feet of the children of God.

But how can Christians preach the law if they have not embraced the law? How can they embrace it, if they have been taught that the law is no longer relevant? If the law is no longer relevant, why should anyone bother with going to church or paying for a Christian education for his or her children? Moreover, if the Word is not faithfully and completely preached on Sunday, or taught throughout the curriculum Monday through Friday, why should anyone be surprised by our current societal malaise? Illegitimacy, sexual promiscuity, and an ever-increasing population of sexual predators all stem from an abandonment of God’s laws concerning sexual purity.

As Rushdoony points out, the law of God is a line in the sand. On one side, you have that which is pleasing to God. On the other, that which He disdains:

Every biblical law is concerned with holiness. All law creates a line of division, a separation between law-abiding and the law-breaking peoples. Without

law, there can be no separation. The modern antipathy to and open hatred of law is a hatred of holiness. It is an attempt to destroy the line of separation between good and evil by abolition of law. However, because God is holy, law is written into the structure of all being; law cannot be abolished: it can only be enforced, if not by man, surely by God.¹

From the time my children were little (about seven to nine years old), I instructed them using the book of Proverbs as a commentary on God’s law. We would go through the book chapter by chapter, sometimes only dealing with a few verses at a time. (I used to joke to my husband that in the process I was giving a sex education class to the children.) In Proverbs, codes of sexual conduct consistent with Biblical law are praised and encouraged, and those antithetical are denounced. Subjects like sexual enticement, falling prey to adultery (treason against the family), the dire consequences to health and happiness for failure to listen to one’s parents (incorrigibility) are all laid out. Note that I instructed my children *before* they reached puberty and had hormonal issues and societal pressures to deal with. They were instructed that sexual activity was reserved for covenantal marriage and in that context was a great blessing of God. Because my husband and I were students of the Bible from a Reconstructionist perspective, we delivered our words with conviction and certainty.

Our children learned that on one side of the line you were an in-law and on the other you were an out-law. They

knew that, in our household, we took God's law as law and that we wanted our family to live as trees planted by rivers of waters (Psalm 1), rather than have our feet firmly planted in mid-air.²

I've talked with many Christian parents who are reluctant to "come down too hard" on their children's dress or questionable viewing habits (magazines, video games, cable shows, etc.), afraid that they will alienate them if they do. However, they also complain that their children are already becoming alienated. Is it any wonder that the same "issues" that cause conflicts in a non-Christian home cause conflict in Christian families when Christians fail to know, apply, and teach God's laws? Telling young people that they should be holy and avoid sexual temptation, without highlighting, teaching, modeling, and enforcing the law of God, leaves those desirous of pleasing God in neutral gear.

How are they to be righteous when the standard for righteousness is neglected? Young listeners are fed a feel-good morality message by adults who are feverishly attempting to convince them that church is cooler than sex. As a result, many churches are paralyzed when dealing with the issue of modesty among its young women. Not wanting to step on the toes of a "babe in Christ" or risk being considered offensive, uncool, or prudish, the church remains silent regarding indecent apparel. Because the law of God is neglected, Christians are subjected to contaminating barrages from the secular world without any defense while the church congratulates itself for being tolerant and forbearing. Is it any surprise that "good girls" of the church dress like their peers in the culture?

Sexual conduct of church members often parallels that of the culture because the Biblical perspective of marriage and family has vanished from the

pulpit and the home. Most today would say the basis of marriage (should one decide to go beyond cohabitation) is romantic love and compatibility. We have lost understanding of the jurisdiction God gives to the Biblical trustee family³ as the primary institution established for godly dominion. Thus, factors that are prerequisites for covenantal marriage (virginity, dowry, parental approval) are downplayed or ignored as historical antiques.

When most consider the dowry, scenes from *Fiddler on the Roof* come to mind with a father selling his daughters in order to get them married. This model is a total opposite of the Biblical principle. Rushdoony comments:

The European dowry is a reversal of the Biblical principle: the girl's father provides it as a gift to the groom. This had led to an unhealthy situation with respect of marriage and the family. Girls become, in such a system, a liability. In the 14th and 15th century Italy, "Fathers came to dread the birth of a girl-child, in view of the large dowry they would have to provide for her, and every year the prices in the marriage-market rose." This led to a virtual destruction of the family, whereas the Biblical dowry strengthened the family. The groom wanted the highest price before accepting a girl, and the father shopped for someone who would not bankrupt him by his demands.⁴

By contrast, the Biblical dowry system elevated the status of a woman as one for whom a man would lay down his life. Again, Rushdoony's comments are insightful:

The dowry was an important part of marriage. We meet it first in Jacob, who worked seven years for Laban to earn a dowry for Rachel (Gen. 29:18). The pay for this service belonged to the bride as her dowry, and Rachel and Leah could indignantly speak of themselves as having been "sold" by their

father, because he had withheld from them their dowry (Gen. 31:14-15). It was the family capital; it represented the wife's security, in case of divorce where the husband was at fault. If she were at fault, she forfeited it. She could not alienate it from her children. There are indications that the normal dowry was about three years' wages. The dowry thus represented funds provided by the *father of the groom*, or by the groom through work, used to further the economic life of the new family. The dowry was thus the father's blessing on his son's marriage, or a test of the young man's character.⁵

This system worked to include the family of the bride and the family of the groom. Rushdoony makes an interesting point:

The Hebrew word for bridegroom means "the circumcised," the Hebrew word for father-in-law means *he who performed the operation of circumcision*, and the Hebrew word for mother-in-law is similar. This obviously had no reference to the actual physical rite, since Hebrew males were circumcised on the eighth day. What it meant was that the father-in-law ensured the fact of *spiritual circumcision*, as did the mother-in-law, by making sure of the covenantal status of the groom. It was their duty to prevent a mixed marriage. A man could only marry their daughter, and become a bridegroom, only when clearly a man under God.⁶

Since the woman's parents were to secure a godly husband for her, they had to be equally certain that their daughter was a godly match. Ensuring that their daughter was pure was of utmost necessity in being able to negotiate a good match, for the Bible established a greater provision for a virgin than for a woman who was not.

With so much at stake, a father would be foolish to allow a daughter to do anything that would impugn her reputation or status as a virgin. Dressing

with pronounced cleavage or with a bare midriff would be indicative of impurity or one heading in that direction. In today's culture, fathers have abandoned their Biblical trustee role and allowed their daughters to look more like whores in training than pure, godly women.

However, reputation and outward appearance were not sufficient. God has placed within a woman's body evidence of her sexual purity in the form of a membrane called the hymen. A woman's first sexual encounter is accompanied by a flow of blood when this membrane is ruptured. Thus, a woman's *tokens of virginity*⁷ would be the evidence that she was a virgin and rightly merited the dowry for a virgin. Biblical law outlines what recourse a man had if he discovered he had been misled on his wedding night and the recourse if a false accusation was rendered by the husband about his wife.

13. If any man take a wife, and go in unto her, and hate her,

14. And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15. Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

16. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17. And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18. And the elders of that city shall take that man and chastise him;

19. And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20. But if this thing be true, and the tokens of virginity be not found for the damsel:

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. (Deut. 22:13–21)

Rushdoony comments on this text:

This is not a popular text with feminists because it so clearly gives priority to the family *and* to the parents. The father in particular is seen as centrally important, and the matter of *honor* is stressed.

The seriousness of the matter is seen by the fine cited (v. 19) ... This fine of 100 shekels of silver was virtual confiscation of an estate. (A shekel was a weight of silver, not a coin.) Obviously, the honor of a family and its daughter could not be lightly impugned. This was not the only penalty. The husband making a false accusation was also to be chastised or beaten (v. 18). To question the honor of a family and its daughter was not something done casually or frequently. The man making the false accusation was not killed because he had to support the wife whose honor he had questioned.⁸

Thus, the reputation of a woman was so highly valued that slandering her brought severe consequences to her husband. Rushdoony notes that the penalty

was twice as severe as the fine for seduction in verses 28–29. How tragic it is that today women view themselves so cheaply that they slander themselves by their dress and demeanor.

Today the dating activities of most young people fly in the face of the Biblical safeguards for loss of virtue. Chaperoning and family-integrated activities are deemed remnants of an older, primitive era. Thus, accusations of rape are often difficult to prove when a woman has a history of fornication. However, most would be surprised to discover that Biblical law covers that subject as well.

23. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

26. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27. For he found her in the field, and the betrothed damsel cried, and there was none to save her. (Deut. 22:23–27)

Contrary to modern "wisdom," a woman is directed by Scripture to resist vigorously the attacks of a rapist or risk being considered to have consented to the rape.⁹ This would do much to eradi-

cate instances of women attempting to cover up their fornications with charges of rape, not to mention to encourage fathers to be more aware of the activities of their daughters.

Additionally, Exodus 22:16–17 covers the case of seduction:

16. And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Rushdoony explains that this case, ... has to do with the seduction of an unbetrothed virgin. In Deuteronomy 22:25–29, we have the law of rape, but in this instance the word used is “entice.” Although the girl participates in the act, the responsibility still rests primarily on the male. In Biblical law, the greater the responsibility the greater the culpability.

Without any qualification whatsoever, the guilty man must pay the virgin “the dowry of virgins.” The amount is not specified here, but in Deuteronomy 22:29 we are given the amount, fifty shekels of silver, a very large amount in those days.

This dowry is to be paid whether or not he marries the girl. Seduction was thus too costly to be commonplace in times when the law was kept.

Whether or not a marriage followed depended on the girl’s father. If he “utterly refused” the man as a son-in-law, the dowry still went to the girl. Since a subsequent suitor also paid some kind of dowry, the girl went into her marriage well endowed.

This law stresses the priority of the father over both his daughter and her possible husband. It was his duty to protect his daughter and to ensure a good marriage for her.¹⁰

Today, many young men explore the “realities” of sex by pornographic magazines or websites and through television and movies that are all-too-readily available. If discovered by parents, it is often the mother who is shocked and the father who is mildly concerned. After all, isn’t this just what boys do? If the law of God were preached and applied faithfully, there would be no such casual response. If a father truly understood that if his son were to violate a willing virgin that his son would owe the dowry (customarily in the neighborhood of three years’ wages) and might not even then be allowed to marry her, the father might be much less willing to see his son get sexually aroused at too early a stage.¹¹

You will not find any teaching in the New Testament that overturns these laws regarding sexual relations. The answer to the promiscuity of young people, rampant illegitimacy, murders of thousands of unborn children, and prevalent sexual perversions is faithfulness to God’s law. It is high time Christian fathers reclaim their Biblically ordained jurisdiction and responsibility and once again embrace the trusteeship given them by God. ■

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1. R. J. Rushdoony, “Holiness and the Law,” in *Institutes of Biblical Law, Vol. 1* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1973), 88.

2. This phrasing taken from the title of Francis Beckwith and Gregory Koukl’s book *Relativism: Feet Firmly Planted in Mid-Air*.

3. Andrea Schwartz, “The Biblical Trustee

Family,” *Faith for All of Life*, Nov.-Dec. 2007.

4. Rushdoony, *Institutes of Biblical Law*, 177.

5. *Ibid.*, 176–177.

6. *Ibid.*, 344.

7. The parents kept these tokens for the very purpose of being able to refute a false accusation against their daughter. The 1983 movie *Yentl*, although difficult to watch in almost every way, includes a scene where the main character (a woman pretending to be a man in order to learn the Talmud) somehow agrees to marry and intentionally drips wine on the bedsheets on the wedding night to produce tokens of virginity.

8. R. J. Rushdoony, *Deuteronomy* (Vallecito, CA: Ross House Books, 2008), 332.

9. Note that *Roe v. Wade* highlighted the circumstance of “Jane Roe” as the victim of rape resulting in pregnancy, when in actuality Norma McCorvey later admitted that she had not been raped, but was encouraged to say so in order to bring a test case to the Supreme Court. In addition, the case of the charges brought against students at Duke University also proved to be false, unsubstantiated rape charges.

10. R. J. Rushdoony, *Exodus* (Vallecito, CA: Ross House Books, 2004), 315.

The subsequent suitor referred to in the second paragraph above would be advised that he was not marrying a virgin, and thus, the required dowry amount he would need to pay would be less, chastity being a valued trait in a prospective bride. Rather than a “damaged goods” mentality, it pointed to the fact that this person had failed to demonstrate good judgment in the past and that reality followed her into a marriage. Therefore, rather than being better endowed than a woman who remained pure until marriage, this sum of money was there to help the foolish girl. It was far from a reward.

11. Pornography has so many ramifications. In his book, *Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization*, R. J. Rushdoony demonstrates that in order for modern man to justify his perversion, he must reject the Biblical doctrine of the fall of man. If there is no fall, then it follows that all that man does is normative. This is the philosophy behind pornography.

The Japanese Search for Masculinity

Judd Wilson



The Japanese obsession with the trivial can be shocking to American visitors. Westerners think of the Land of the Rising Sun

as a place where women wear kimonos, men have samurai swords on their hips, and a reverence for patriarchal hierarchy, topped by the emperor, governs all facets of life. But Japan is a very different place from what it was before World War II. It has grown rich, but it has lost many of the features that made it a formidable nation. Most significantly, it has grown away from God, and only a virile form of Christian reconstruction offers a future for the Japanese nation.

Several fundamental parts of Japanese life were lost when Americans defeated Japan in 1945. First and foremost, their religious worldview was shattered. This is not to say that the development was wholly negative, or complete. Emperor worship, or worship of any man, creature, or object, is explicitly against the Word of God (Exod. 20:3; Rom. 1:23), and a modified form of Shinto is still very much alive in Japan today. But the power of Shinto as a unifying racial myth, exalting the Japanese as those destined to govern the world and proclaiming their emperor as a god-man, was lost when the U.S. Marines took Iwo Jima and Okinawa. Their god couldn't save them from General Douglas MacArthur. The terms of surrender forced him to acknowledge that he was not divine and limited him to a ceremonial authority akin to that of the British monarchy today. In his stead, General MacArthur appointed bureaucrats to govern Japan.

Consequently, Japan changed from an imperial nation grounded in racial pride and samurai traditions to a neoconservative project. Asexual technocrats took charge of postwar Japan. Out went the old patriarchal religion, the old patriarchal system, and of course, the old patriarch. Keep in mind that the old Japanese patriarchy was a far cry from what Reformed Christians would refer to as Biblical patriarchy. Still, the fact that feminism became the dominant feature of Japanese life caused Japan to lose its identity in the postwar period. Gone were the old rites of the samurai; in came the gender-neutral worship of technological processes, procedures, and efficiency. Asian aptitude for improving on processes, coupled with reverence for authority, ensured that when MacArthur and the American administrators said "jump," the freshly defeated Japanese would make it their goal to exceed the demands made of them. Replacement of the old patriarchy with neo-American democracy was the goal of the postwar administrators. It was female suffrage at the point of the bayonet. And the Japanese neutered themselves on that bayonet.

The Japanese were compelled to retreat to a position of political, military, and cultural emasculation. This was the psychological impact of the devastation inflicted by the United States Armed Forces on Japan. Whole cities were incinerated in firebombing campaigns, not to mention the gratuitous bombings of Hiroshima and Nagasaki with atomic weapons. Unlike in the United States, where many families did not suffer casualties during the war, in Japan whole families perished in the struggle. Except

at Pearl Harbor and some isolated Alaskan islands, no American homeowners had to face falling bombs and exploding rockets; in Japan, all homeowners did. The resulting contrast between the two combatant nations could not be more pronounced. In the sixty years since the end of the war, Americans have only more boldly displayed their flag and flown it in an ever-increasing number of countries around the world; the Japanese balk at even singing their national anthem in their own country for fear of uncovering the old wounds from the war. Years of bombardment, air raids, and of fathers, sons, and brothers going off to war never to return had a dramatic effect on the nation.

The thing that sticks out most about Japan today is its level of technological and economic achievement. Japan has become one of the world's strongest and most productive economies, far outpacing its Asian neighbors in gross domestic product, political clout, and name recognition of their products worldwide. Many of the consumer products we take for granted today were mass-produced and distributed by Japanese companies. Sony, Nintendo, Honda, and Toyota are just a few of Japan's outstanding companies. American or Western minds invented many of the technological advancements that these companies sell, but the Japanese, like their Chinese and Korean counterparts, perfected the art of taking a good idea and making it faster and more inexpensively.

But this is all for naught. The Japanese may be rich compared to their neighbors, they may wear West-

ern clothes, they may have democracy, but they also have become known for being workaholics, falling asleep on the train from working too long, and dying young from stress. While long-ago popular arts such as bonsai and karate were respectable outlets for stress, and minds were applied to constructive tasks like having and raising children, now Japan has tried to imitate the West in self-destruction as well as in success. These days Japan is the land of karaoke, the art of mimicking other people's singing while getting intoxicated. It is the land of terrible and perverse forms of pornography, which exceed even American standards for gruesomeness and filth. Japan has one of the lowest birthrates in the world, and though at present it retains its ethnic homogeneity (98.4 percent of the population is ethnically Japanese), social engineers are calling for more diversity via immigration—something that's sure to suppress homogenous Japanese civilization. If this is what the Americans had to bring as liberators of Japan, what self-respecting Japanese man would want it?

No self-respecting Japanese man could want this. This is precisely where Christian reconstruction comes into play. Without trying to speak for millions of members of a foreign race, reasonable people can see that the aforementioned reforms are not changes Japan can continue to believe in and hope to survive. China is rising to the west, and rapidly encircling not just Asia but the globe as it tries to push America out of its hegemonic position. The socialists that worked against Japan during the American administration of the country are now battering down the gates of Japan's ethnic solidarity. Only a few tattered remnants of their warrior culture survive, and most of them are wrapped up in an alliance with the U.S. military, which has stationed 50,000 soldiers,

sailors, airmen, Marines, and their family members in Japan to defend Japan from herself. The idea that Japan needs the United States to protect it is beyond laughable. Ask any other Asian—whether Chinese, Korean, Filipino, Indonesian, Indian, or otherwise—if the Japanese know how to fight. In sixty years, they haven't forgotten.

However, for there to be a revival in the Japanese man's ability to govern himself, lead his nation, and defend Japan, he must come under the yoke of Christ. Decades of anti-military propaganda and strong feelings of collective guilt have crippled the Japanese man's ability to lead. They have accepted a state of subservience and immaturity out of fear of dealing with what their fathers did and did not do during the war, as well as a fear of reliving the horrors inflicted on their families during the war. The nation has a "self-defense force" rather than a military, which cannot fire on a foreign military vessel that has intruded into home waters, unless it is directly fired upon. Military-related magazines in Japan feature Japanese men wearing American military uniforms with toy replica rifles. Christ's law requiring adult men to participate in the common defense (Num. 1:3) would free them from this suicidal pacifism, while the Spirit of regeneration would require military regulations enforcing self-control.

Japanese men have lost control of their homes and their culture. Female suffrage, birth control, and female employment outside of the home have divided families and placed them under the headship of their government rather than their fathers. Americans predominate Japan's top modern art form, manga (comics); and American culture dominates Japan. Americans brought radical change to the Japanese way of life, and in the wake of defeat,

Japanese men have become childish. Inviting 50,000 foreign troops to set up shop inside your nation's borders to defend it—which is the job of each nation's military—signals Japanese approval of irresponsibility. Maybe this is why Japanese culture centers so much on cartoons, comics, and little girls' underpants. With the luxury of American arms and the profits of high technology protecting them, the Japanese have wallowed in self-loathing and immaturity. Under Christ, Japanese men can take pride in their race and traditions, while bounding their nationalistic pride within divine law.

Fear of reliving the war should be replaced with repentance for actual wrongs committed and finding strength in God where wrongs were committed against them. Let it be said that the Japanese, like the Germans and other peoples before them, have been victimized more in the textbook and courtroom in the last sixty years than on the battlefield during the years of the war. A man can die but once, and then the judgment, but it is a far worse fate for a nation to be persuaded to kill itself off for generation after generation through ungodliness, sterility, and foreign domination. This the Japanese have done, as the result of years of successful propaganda aimed at them and other formerly nationalistic races by internationalist social engineers.

Where actual wrongs have been committed, in Christ Japan will find a Savior from its sins. In the absence of Christ and His law, the best Japanese men can do is a noble paganism. With Christ, Japanese masculinity could be revived. Only men who are slaves to sin make women slaves for sex. A race under the law of Christ protects the weak and the alien, especially the virtue of ladies. A race under God's law only uses

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ConConControversy!

New Constitutional Convention in the Works?

Lee Duigon



Does the United States need a new Constitution?

Should the states hold a new Constitutional Convention?

With the recent failure of a vote in Ohio, and Virginia next in line to vote, the prospect of a second Constitutional Convention has alarmed some commentators. As noted by Chuck Baldwin on January 13, only two more states are needed to call a new convention.

Our first Constitutional Convention, in 1787, produced our existing Constitution. It was also our last Constitutional Convention. Nevertheless, Article V of the Constitution has always allowed for a new convention to be called by the states, as part of the amendment process.

“The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution,” says Article V. So far in our history, amendments have always been handed down by Congress for ratification by the states.

But Article V does allow another method of amending the Constitution: “[O]r, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments ...”

So, if 34 states request a new convention, Congress is required to call one.

Amendments, “which in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution,”

says Article V, “when ratified by the Legislatures of three fourths of the several States”—one method of ratification—“or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress ...”

As we shall see, Article V does not begin to cover all the possibilities.

Whom to Ask?

Is a new Constitutional Convention something to be afraid of? Would it result in the demise of the Constitution, written by our country’s founders, that has served us for 222 years? Could we find ourselves saddled with a new constitution—some abomination, perhaps, drawn up by the likes of William Ayers, Oprah Winfrey, Al Gore, and Rosie O’Donnell?

If it’s such a terrible idea, why did our founders include it in the original Constitution?

But if it’s such a good idea, why has it never been done?

In an effort to find out the pros and cons of convening a new convention, Chalcedon talked to three players in the game:

* Bill Walker of Seattle, former newspaper publisher and co-founder of Friends of the Article V Convention (FOAVC, see www.foavc.org), and a proponent of the “ConCon.”

* Phyllis Schlafly, head of the Eagle Forum (www.eagleforum.org), best known for her national leadership in stopping the Equal Rights Amendment (ERA) during the 1970s.

* Tom DeWeese, with the American Policy Center (www.americanpolicy.org), who was instrumental in mobilizing opposition to the recent ConCon vote in Ohio. In the face of opposition, that vote was not held.

The Pros

First, said Walker, the procedure is in Article V of the Constitution and always has been. “Congress has a constitutional obligation to call a convention if 34 states apply for it,” he said. “Congress does not have the right to veto the Constitution. If they have the right to veto Article V, they have the right to veto any article.”

From the beginning, he said, states have applied to Congress to call an Article V convention—so that amendments proposed by the states might be considered, if they have been ignored in Congress. To date, he said, there have been more than 650 applications made to Congress by the legislatures of all 50 states.

“We are not looking to write a new Constitution,” Walker said. “These would only be amendments to this Constitution—amendments proposed by the states, followed by the ratification process in all the states.”

On one of FOAVC’s websites, the Article V convention is described as “the ultimate populist political weapon.”

“It is a right of the people. It is a check and balanced designed to enable the people to alter the national government to confine the excesses of government or to improve its deficiencies.”

Most of the applications for amendments, Walker said, have to do with proposals to limit Congress' power—a Balanced Budget Amendment, term limits, repeal of the 16th Amendment (authorizing the federal income tax), the line-item veto, rules of legislative apportionment, etc. Congress has never shown any inclination to subject itself to a balanced budget or term limits. Without an Article V convention, Walker asked, how would such amendments ever come before the people for a vote?

“In our history, according to The Congressional Record, some 10,000 constitutional amendments have been proposed to Congress—with only 27 of them ever finalized,” he said. “An Article V convention wouldn't be any different. You'd have a lot of proposals going in, and very few coming out.

“At the convention, there would be a battle over every amendment proposed. Remember, it only takes 14 states to defeat any amendment.

“This is not something that someone can just sneak through in the middle of the night. You couldn't, for instance, repeal the Second Amendment [the right to bear arms] unless repeal was overwhelmingly supported by the American people.”

So the ratification process would ensure that no proposal coming out of a ConCon would become an amendment to the Constitution without the strong support of the whole citizenry.

But who would serve as delegates to the convention?

The U.S. Supreme Court, Walker said, has ruled that elected representatives of the people currently in office would not be eligible to serve as delegates unless they first resigned their office. Every state would elect its own delegates, he said, according to eligibility standards that already apply to election to any other public office.

“Do you know,” he said, “that since 1787 there have been some 700 conventions held to amend state constitutions? Those were all managed quietly and unobtrusively.”

The Cons

It all sounds calm and reasonable enough. But there's no guarantee a ConCon would play out calmly and reasonably, say critics.

“Once a ConCon is called, it becomes its own master,” Phyllis Schlafly said. “It's a terrible idea, and very dangerous. We already have a great Constitution that has withstood centuries, and we don't need another one.”

She pointed out that the original Constitutional Convention, authorized by the Continental Congress under the Articles of Confederation, proceeded immediately to exceed or ignore its instructions, devise its own rules, and then wound up replacing America's form of government—using ratification standards (a two-thirds majority of the states) different from those laid down by the existing government (100 percent of the states).

Guided by the 1787 precedent, she said, “The rules of ratification could be changed in midstream. We saw the same thing happen with the ERA. They kept losing, so they kept changing the rules. I have no desire to fight a battle like that again.”

“It's not that I'm opposed in principle to an Article V convention,” Tom DeWeese said. “But can you imagine a worse time to try to hold one?”

“The atmosphere today is so bad, so hypercharged politically, that I fear what a ConCon might do. Article V, unfortunately, doesn't give any firm guidelines for what to do.”

DeWeese and Mrs. Schlafly painted a grim picture of demonstrators clashing in the streets outside the convention hall, passions fueled by incessant leaks

to the media and sensational reporting, dissatisfied delegates litigating every difference of opinion, and special interest money pouring in, in an attempt to direct the convention's outcome.

“Some of the proposals in question, like a Balanced Budget Amendment, are good ideas,” DeWeese said, “but the method is too dangerous.

“I'm not sure a ConCon is the only way to curb Congress. Our side has to do a better job of getting its message to the American people. If we really want a Balanced Budget Amendment, then we have to do a better job of pressuring the Congress for it.”

“If you don't have popular support for an amendment,” Mrs. Schlafly said, “it isn't going to pass anyway, whether or not you hold a ConCon.

“But it would be the biggest media event in our lifetime, and it would be uncontrollable—for instance, there are no hard-and-fast rules for how delegates would be chosen. It would be a gold mine of litigation, so you'd have activist courts stepping in again and again to decide important issues.

“A ConCon would be primarily a fundraiser for people who want change. There are a lot of people, a lot of 'intellectuals,' who don't like our form of government. They want a European-style parliamentary government.”

Some hint of this discontent creeps into the FOAVC website. The theme of many of the postings is that an entrenched political class has usurped the sovereignty of the American people, and “the people” must take back their power.

In a poll offered on the site, it is proposed to “restore American democracy” by replacing the Electoral College with a straight popular vote, providing for the recall of the president and curbing his power to veto legislation, and outlawing all private financing of political campaigns, allowing “total public

financing” only.

Needless to say, such innovations would radically alter our country. And handfuls of high-population “Blue” states would dictate forever to all the other states, who would thus lose the last vestiges of state sovereignty allowed for by the Constitution. Our system of checks and balances would be wrecked by destroying the power of the executive branch: would any president ever complete a term, if he could be recalled at any time?

Walker has distanced himself from these and other positions taken on the FOAVC website (“They’re only the personal opinions of the people who posted them”); even so, their presence does lend weight to Mrs. Schlafly’s warning that some of ConCon’s backers don’t like America’s republican form of government and would like to replace it with some other form.

“We can’t trust the ratification process,” Tom DeWeese said. “It could be changed. What if they decided a vote of the states would not be needed to ratify anything the ConCon did? What if they decided to ratify by a straight nationwide popular vote? What if a simple political majority in Congress decided to ‘spare’ the people the expense and trouble of a long, drawn-out ratification campaign, and gave themselves the authority to ratify?”

“I’m just not ready to take a chance on that.”

Can States Change Their Votes?

To date, 22 states have voted to call for an Article V convention, and 18 states have not yet voted to do so.

Another 10 states have voted for a ConCon but have since rescinded their votes. This complicates matters because it is not definitely known whether a state has the right to rescind its vote. ConCon opponents say no because that would give one state the power to

nullify the actions of the other 33 states on the list. Opponents point out that 10 states, not one, have voted to rescind.

If only because of the confusion over that issue alone, it is not likely that a ConCon will be held anytime in the foreseeable future. The moment the 34th state got aboard, the 10 states in question would fight for their right to change their vote. That fight would involve extensive, time-consuming litigation that would ultimately be ruled on by the Supreme Court.

But if a ConCon were to be called, there would then be eternal disputes and court cases over the rules for selecting delegates; and if that obstacle were finally overcome, and the convention actually convened—well, Tom DeWeese and Phyllis Schlafly are right. It would be the biggest media circus ever.

With no hope whatsoever of keeping its deliberations secret, as the 1787 convention managed to do, the ConCon would generate an infinite series of alarmist news reports, inflamed editorial commentaries, hard feelings all around, and maybe, before long, civil strife and riots in the streets.

And yet for all that prodigious effort, there is still no certainty that any amendment would ever emerge from the ConCon for a vote. With special interests pressuring the delegates, and a steady stream of delegates running to the courts, the ConCon might not even be able to decide how to release an amendment for ratification.

It seems like a great deal of trouble to go to, and a risk to take, for an enterprise that shows little promise of any profitable return. ■

Lee Duigon is a Christian free-lance writer and contributing editor for the Chalcedon Report. He has been a newspaper editor and reporter and a published novelist.

M. Rushdoony ... Judgment cont. from page 5

incentives to thrift, and ultimately, the destruction of the means of exchange and the breakdown of commerce.

If we have a sense of Biblical justice, we are sensitive to both the moral rebellion of our times (and the ultimate judgment of God) as well as the certainty of consequences that are sure to follow certain actions. In that sense, the godly are like well-taught children who are very sensitive to the mere possibility of the paddle coming down from its usual place of rest.

We must, however, avoid being like a Sid, anxious to see Tom Sawyer get a lickin’ from Aunt Polly. Our warnings of judgment must be in the vein of proclaiming its origin in God’s justice. Likewise, we are called to be not prophets of doom, but of repentance and faith so that men might live in terms of the Word of God and His Christ, who is both “just and having salvation.” Proclaiming God’s justice and the certainty of judgment should be the basis for proclaiming His mercy and salvation. ■

1. For a discussion of this subject, see R. J. Rushdoony, “Salvation and Judgment” in *Salvation and Godly Rule* (Vallecito, CA: Ross House Books, 2004), 21–29, which I used in preparing this article.

2. Christ is prophet, priest, and king, but these roles are all based on His role as being the sacrifice, the Lamb of God, and presenting this finished work, as a priest, to the Father.

Wilson ... Japanese cont. from page 21

force legitimately, for self-defense and prosecution of wrongdoers. Christ is the God-man whose voice the Japanese can trust authoritatively, and whose law will make them free from their sins and from their current suicidal intentions. ■

Judd Wilson is a former military officer stationed in Japan, a former newspaper supervisor, a husband, and a father of two.

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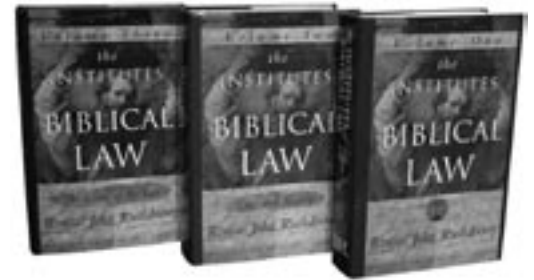
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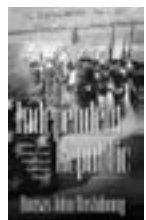


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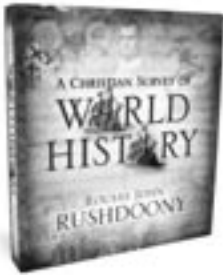
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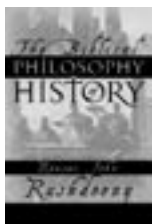
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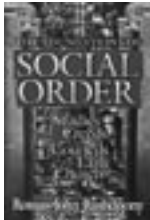
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By R.J. Rushdoony. Subtitled *A Study of the Effect of Neoplatonism on Christianity*.

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

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Psychology

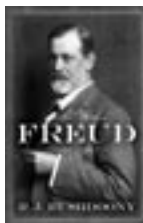


Politics of Guilt and Pity

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

glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

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By R.J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source to Western guilt — Christianity. Rushdoony shows conclusively the error of Freud's thought and the disastrous consequences of his influence in society.

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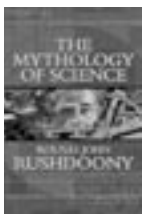
The Cure of Souls:

Recovering the Biblical Doctrine of Confession

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic. Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

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Science



The Mythology of Science

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

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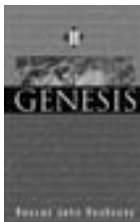


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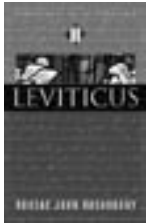


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Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

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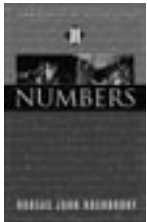
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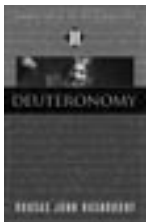
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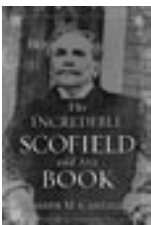
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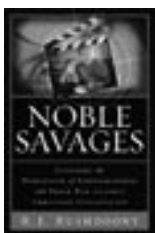
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of God. They believe man is a creature of faith, not, following the Enlightenment's humanism, of reason. They affirm Biblical infallibility because the God Whom the Bible reveals could speak in no other way than infallibly, and because the Bible in which God is revealed asserts that God alone speaks infallibly. Men deny infallibility to God not for intellectual reasons, but for ethical reasons—they are sinners in rebellion against God and His authority in favor of their own. The authors wrote convinced that only by a recovery of faith in an infallible Bible and obedience to its every command can Christians hope to turn back evil both in today's church and culture.

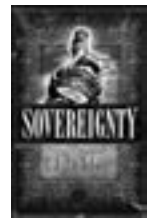
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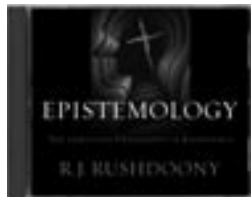
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