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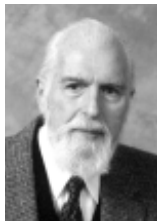
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The Heresy of the Faithful

By R. J. Rushdoony

(Reprinted from *The Philosophy of the Christian Curriculum* [Ross House Books: Vallecito, CA, 1981], pp. 149-158)



Many people excuse the extensive apostasy in the Church by pointing to original sin. Man is so great a sinner, we are told, that we should not be surprised at the extensive sway of unbelief in the very hearts of the faithful, let alone the world. We are reminded that the heart of man "is deceitful above all things, and desperately wicked: who can know it?" (*Jer. 17:9*). This is true, but the Scripture is not a Manichaeon document. It does not assert that Satan and sin have a power equal to or greater than God and His grace. On the contrary, "God is greater than our hearts" (*1 Jn. 3:20*), and "greater is he that is in you, than he that is in the world" (*1 Jn. 4:4*). Great and almighty is our sovereign and triune God, and we cannot limit His power without sinning, nor can we ascribe the helplessness of the church to the greater power of sin and Satan. Rather, we must ascribe it to the heresy and laziness of believers, who limit God in their unbelief.

Surrendering to Satan

Related to this acceptance of apostasy, which is an implicit acceptance of the superiority of Satan, is the surrender of this world to Satan and to unbelievers. The whole of the Old Testament speaks of God's judgment against all ungodly nations, and Saint Paul speaks in Hebrews 12:18-29 of the second shaking, the judgment of men and nations in the Gospel age, so that the things which cannot be shaken may alone remain. Christ who arose from the dead in the same body in which He was crucified set forth by His resurrection His victory over history as well as in eternity, over matter as well as in

spirit. The work of God's judgments in history is to clear the way for Christ's Kingdom to prevail, heralded in Revelation 11:15 with the glorious proclamation, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

Can we surrender the world to Satan and be true to Scripture? One fine pastor has said that all "matters of political, economic and social concern" should be bypassed by the clergy:

When you remember what Jesus said about the superiority of the wisdom of the "children of this generation" to that of the "children of light" in such matters (*Luke 16:8*), you know that society can manage its affairs quite well without the benefit of the clergy.

Fully Developed Righteousness

Let us call this interpretation what it is: *blasphemy!* Is the world better off if the clergy fail to proclaim and apply the Word of God to all things? And what did our Lord teach in *Luke 16:8*? Did He ask us to yield the world to the "children of this generation," or did He urge us to apply our wisdom even more earnestly? R. C. H. Lenski, in *The Interpretation of St. Luke's Gospel*, summarizes the meaning:

Thus: the *fully developed unrighteousness* we see in this man as regards the unrighteous mammon is to help us to see and to inspire us to attain the complete contrary, the *fully developed righteousness* with which we are to handle this unrighteous mammon: first, in the use to which we put it (v. 9); second, in the estimate we put upon it,

which underlies any use we make of it (v. 10-12); third, in the resistance which we offer it, this underlying both the use and the estimate (v. 13). (p. 830)

Unbelief does *not* give superior wisdom, nor does regeneration make men idiots in the affairs of the world, that we should turn the management of society over to unbelievers! Rather, no man is better able to manage himself *and* the affairs of the world than the instructed Christian, and it is the duty of the clergy to instruct the believers in all things according to the infallible Word of God.

The Perils of Pietism

Some men claim the authority of Luther for this retreat from the world, this Protestant version of monastic withdrawal. Instead, its origin is in Pietism, which revived the medieval spirit in the church and withdrew it from the world. Instead of a Reformation concern with the whole counsel of God, Pietism concerned itself only with the soul and surrendered the world to the devil. With Pietism, Protestantism ceased to be the army of God, going forth to conquer in Christ's name, and the church became instead a kind of new monastery, where men could retreat from the world and its problems and contemplate heaven.

This writer received a letter from a fine and faithful pastor, criticizing him for speaking on economics in a church building, in the parish hall. Preaching on the Gospel, the doctrine of justification, he defined as preaching on "absolutes," and all other teaching dealt only with things relative. But the whole Word of God is true, and the Scripture speaks to the *whole* of man's life!

The following is my answer to the letter, reprinted on request, because so many Christians are disturbed by the limitation in their clergy's preaching due to Pietism:

Dear Pastor:

Yo ur gracious letter arrived today, and I hasten to answer it before it gets lost in a hundred or more letters which have accumulated during my travels.

We are agreed, I am sure from your letter, in affirming the infallibility of Scripture, justification by faith, and the sovereignty of the triune God. We alike hold to the doctrines of creation and the Fall, and the depravity of man. The difference is, I think, practically summed up in your suggestion:

“According to our understanding, (a common one, I believe), a public minister of the Gospel is representative of Christ, and therefore under a restriction to declare the whole counsel of God.

“For that reason I think that you would be in a more effective position if you were to lecture on such a subject as economics as a lay specialist rather than an ordained minister of the Orthodox Presbyterian Church. Perhaps it would even be helpful to use a public auditorium rather than a church building — simply because of identification.”

At this point, I would disagree, and I believe, from my reading, that I would have Luther on my side.

There are two approaches to subjects, a humanistic one, of which there are many variations, and a theocentric and Biblical one. My recent lecture in Sunnyvale on economics, the third of a series on money, of which the first dealt with the exegetical foundations, has a theocentric and Biblical basis, and my assertion was that the world, and economics, is under God's law, NOT under man-made law.

Proclaiming The Whole Counsel of God

For me to declare the whole counsel of God means exactly that. The law of God deals extensively with economics, *i.e.*, with money, lending, usury, agriculture, business, etc. (I am enclosing some copies of my recent newsletters, of which Number 8 deals with certain aspects of economics relating to debt. These I dealt with in an earlier talk at Sunnyvale.) One brilliant economist, who has studied the Old Testament and New Testament laws and references to money, has pointed out that fractional reserve banking is clearly prohibited by Biblical law, although, of course, modern banking terminology is not used.

I take the law of God very seriously. I believe that man is saved from the law as a handwriting of ordinances against him, so that man is no longer, as a Christian, under the law as an indictment, but he is under the law as a way of life. The law is now written on the tables of his heart (the sign of the new covenant), and is his joy to keep. Man is not saved to have other gods, commit adultery, kill, steal, or covet, or to break any of God's laws, but, having now a new nature, delights in God's will to the extent that he is sanctified.

The ceremonial and sacrificial law is clearly fulfilled in Christ's atoning death and resurrection. Certain other laws have been subjected to changes by apostolic teaching, or our Lord's teaching, as witness the change of the death penalty for adultery to divorce, and the revision of the day of worship, and the end of the old Sabbath regulations (*Col. 2:16f.*, etc). Certainly the Reformers did not treat the Old Testament laws lightly, as witness their concern with usury.

I believe that it is a part of our modern apostasy that we have abandoned much of the world to the devil and restricted the Gospel to a narrow realm. The doctrine of creation is to me the cornerstone of our faith. Be-

cause the Holy Trinity created all things, all things are understandable only in terms of the triune God, and only He can redeem His creation. Moreover, only under His law can the creation function without ruin. Therefore, God's word must be declared for every realm: we must have a Christian economics, philosophy (which begins with the premise of the infallible Word and the triune God), historiography, literature, law, political science, and so on.

I wrote in *The Messianic Character of American Education*, a carefully documented statement of my thesis, that education apart from Christian theistic principles is destructive of itself and of man. I believe that the same is true of every other field of study.

Christ's Bodily Resurrection

The doctrine of the bodily resurrection of our Lord is in part a declaration that God's salvation is not restricted to the soul alone, but that time and history as well as eternity, the body as well as the soul, are destined to share in the glorious salvation of our God.

I would agree that the *church* has no jurisdiction apart from the Word of God, the sacraments, and the administration of godly discipline within the church. But the Word of God speaks to every condition and to every realm of life.

My point in dealing with economics was, in all three talks, Biblical. I dealt with the Biblical laws concerning money and debt in the first two, and, in the third, I simply emphasized the fact that it is God's law that governs the universe, not the man-made power ploys of contemporary politicians. I was giving a lecture rather than a sermon, but, had I been preaching, I would simply have been exegetical. And debased money is clearly condemned in Scripture, as witness

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Christ Calls Us to Reign

By Mark R. Rushdoony



Satan tempted Adam and Eve not to eat a delectable piece of fruit, but to consciously disobey God, to “be as gods, knowing (*i.e.*, determining for themselves) good and evil” (*Gen. 3:5*). Eve looked at the fruit, and was so tempted that she found it desirable (*v.6*). She was tempted to challenge God’s sole right to govern. First, the fruit looked good to her as a mere meal — “the tree was good for food.” Then, it became even more desirable as she studied it in terms of Satan’s sales pitch — “it was pleasant to the eyes.” Finally, Eve bought into Satan’s claim — “a tree to be desired to make one wise” — and she and Adam ate the fruit. Man’s first sin was not gluttony; it was having another god, taking to himself the prerogatives of God.

All of man’s sin is the outworking of his desire to play god, to believe in Satan’s phony promise, to “be as god, knowing good and evil.” Even while walking in faith, man tries to repeat this sin. Religious teaching and practice is often made to serve man and his will rather than God’s commands. In a humanistic age that demands absolute human autonomy (to “be as gods”), salvation becomes the consumer product of a God Who expects nothing in return. In many churches, the focus of salvation is completely on the sinner — his reward, his blessing, his comfort, his joy. No wonder Christianity is seen by many, both within and without the church, as a strictly personal affair.

Salvation is of God’s free grace, and not of our own works. Yet while salvation certainly has its personal aspect, humanism in the church has increasingly put man at the center of

the church and God’s purpose. Scripture, however, always points to the preeminence of God and His eternal will, and requires that man understand himself in terms of these. Even our “personal” salvation centers on the eternal will of God and Christ.

Into Newness of Life

Far from presenting a merely personal faith with subjective manifestations, Scripture presents salvation as into a new *way* of life as well as into life itself. Before Christ, this covenant way of life was Israel, and most of the “Old” Testament¹ is the laws of the covenant of life, or its history in terms of both the faithfulness and failures of God’s people. Clearly Israel was called to holiness, to being a set-apart people living by a divine standard of righteousness. It was by grace that God chose Israel and all who converted to its faith, but that faith carried with it the expectation — in fact, the demand — for righteousness as a standard of covenant life.

Since Christ has come, the church (*i.e.*, the body of believers) has been the Israel of God.² The “New” Testament emphasizes the collective unity and purpose of the body of believers as well. Peter described us as stones, parts of a building founded on Jesus Christ (*1 Pet. 2:4-6*). The Christian faith must be made personal, but that is its starting point in us, not its end result. The whole of Scripture points us to covenant faithfulness and service to God, not merely personal blessings.

Salvation is our recall to service, not our retirement package. Salvation is our return by God’s grace to our created purpose. Adam and Eve, remember, were given purposeful work in the

sinless world of Eden. When they rebelled against God in trying to determine good and evil for themselves, they fell from their purpose and calling into sin and death. In Adam, man stands condemned and continues to flee from his God and his purpose.

Justification

Justification is the application of Christ’s atonement to our personal sin and guilt. It is God’s looking at our guilt, yet rendering a judgment of “penalty paid.” Justification is God, as the Supreme Judge, declaring us as righteous in His eyes because of Jesus Christ. The legal consequence of the Fall was our condemnation to death; the legal consequence of our justification is our status as one of the righteous of God. This is the new legal status in which we must think and act. We are called not just to the joy and blessings of this status, but to its life. This is what Paul called the reign of grace through righteousness in Romans 5:17-21:

For if by one man’s offence death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so

might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Paul contrasted the old Adamic man with the new man in Jesus Christ. In doing so, Paul contrasted the reign of sin over Adamic man with the reign of righteousness that is ours by grace. Paul's point is very clear: Christian faith involves a changed life, one freed from sin and death and liberated to a life of righteousness.

This passage in Romans contrasts fallen man as a member of Adam's humanity with redeemed man as a member of Christ's new humanity. Paul contrasts one man's offense with the righteousness of one, one's disobedience with one's obedience. Then the apostle shows the contrast in the two humanities, Adamic man versus the new man in Jesus Christ. He contrasts condemnation with justification, the reign of sin with the reign of righteousness, the reign of death with the reign of grace "through righteousness unto eternal life by Jesus Christ our Lord."

The New Humanity

All men are born into the humanity of Adam, but the grace of God calls some men by a new birth into the humanity of Jesus Christ. This is what being "born again," being a "new creature in Christ," means. Whereas Adam caused humanity to fall from its calling, God has called believers back to His calling and purpose, back to a "reign" in righteousness. Paul describes the result of Adam's fall, but he also describes the purpose of Christ's atonement, that we might live in righteousness. To suggest that the essence of our salvation is heaven (and perhaps the joy of its earthly contemplation) is to limit the Christian faith to the legal act. It is to downplay the efficacy of the regenerating power of the Holy Scripture and sanctification.

The law-word³ of God is our standard for conduct for born-again members of Christ's humanity. It is, of course, binding on all men because its

authority comes from its authorship. Trying to promote God's law in a godless culture is a very difficult task — it is asking rebels against God to submit to His rules for their own good. Yet this is a necessary testimony to the world, as we must confront man with the absolute standard of justice from which he rebels.

Most importantly, however, the law-word of God is the standard for the new man in Jesus Christ and His reign in righteousness. The redeemed man must cease from his rebellion and submit to the eternal revelation of God's will.

We are regenerated by God's Spirit to a new life, not just to contemplate eternity and the joy we have from that certainty. We are declared righteous (justified) so that grace might reign through righteousness. When God's grace reigns in a man, it controls him. This control is through a life of righteousness. Our sanctification (growth in grace) is real because God's Spirit in the born-again man is real. The idea of a lawless Christian is a contradiction. The Christian is called from lawless rebellion, regenerated to desire righteousness, and empowered by the Holy Spirit to persevere therein.

We have, in a humanistic age, put too much emphasis on man in salvation — his will, his reward, his joy, etc. We often have neglected that calling to which this personal salvation brought us, the new humanity born again by the power of God, the Kingdom of God and His Christ, and the reign of grace through righteousness.

There are two humanities among us. One is born and remains in Adam and his sin; the other is born in Adam and yet born again in Jesus Christ and His life in us. Our calling in Jesus Christ is to live and work in terms of the righteousness to which we have been called. Eternal life begins at regeneration, not at the pearly gates. We are called to live in terms of the Faith, that is, in faithfulness. Rescued from sin's reign by Jesus Christ, we are called to live in terms of the reign of grace through righteousness.☑

¹ The distinction between "Old" and "New" Testaments is an unfortunate distinction imposed on the Bible by Marcion, a second century heretic excommunicated by his own father, a bishop. Marcion held to multiple first causes and felt the God and religion of the "Old" Testament was antagonistic to Christianity. Of the "New" Testament, Marcion accepted less than half a dozen of its books, and those he revised to his own liking. It is revelatory that man who drove a wedge into Scripture did so in order to dismiss the bulk of it.

² For an excellent treatment of the Scripture's clarity on this see Charles D. Provan, *The Church is Israel Now* (Ross House Books, Vallecito, CA).

³ The term "law" must not be limited to the Mosaic code, for all God's word is absolute in its authority, and is a consistent whole.

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Isaiah's indictment (1:22, which clearly refers to the debasing of silver and the adulterating of wine).

One of the fearful conditions of our day is that, apart from the modernistic, humanistic, and apostate schemes offered to men today, there is little to be heard except secular conservatism, which is in essence simply another form of humanism and equally to be condemned. I believe in the necessity for Christian conservatism, and I believe that we shall be under God's judgment if we neglect to proclaim the whole counsel of God for every realm, church, state, school, philosophy (where the great classic is Luther's *Bondage of the Will*), economics, political science, etc. This is not making Christ partisan: it is simply asserting, to use the old Reformation battle cry, "The Crown Rights of King Jesus" over every realm.

I write this, not in any sense in criticism of your position, but in the prayerful hope that you will recognize the full-orbed claims of our Redeemer.

Very sincerely,

R. J. Rushdoony

The Faith of the Blues Man

By Curt Lovelace



The music industry can be a rough and tumble environment. It's no place for the timid. Competition is strenuous, music can be stolen, contracts are voided for no apparent reason. And that's just what takes place in the genteel confines of the music industry offices. Living on the road can be even tougher — especially for the blues musician. Booze and drugs are staples for performers, roadies and hangers-on. Womanizing is a competitive sport.

Sam McClain can tell you from first-hand experience. He has experienced the ups and downs of life. He's taken part in all the rituals and rigors of the nomadic life. He's lived on a park bench. He's contemplated taking his own life. McClain has not only survived, but he has become a well-loved figure, not only as a musician, but as a man. McClain is on a mission. He has survived as a result of his abiding faith in the Lord Jesus Christ and he is sharing his faith with all who will listen — and many who might not hear the Word in a more conventional manner. One music reviewer described McClain this way: "Mighty Sam McClain is a blues artist. He's also a servant of God, a keeper/promoter of faith, and a survivor."

Roots

Growing up in rural Louisiana, there was one thing Sam McClain knew for sure — he didn't want to pick cotton. He says, "I used to stand on the side of the road and watch the Greyhound buses and smell the fumes. Those fumes were freedom to me."

Sam McClain didn't pick cotton. In fact, today the Mighty Sam McClain is a blues singer of some note, an en-

trepreneur, and the owner of his own record label. But McClain is no overnight success. His road has been long and rough. His life has included plenty of pain and disappointment and heartbreak. He knows the blues, because he has lived the blues.

There are many things that distinguish Mighty Sam McClain from other blues singers. His voice is distinctive. His lyrics are haunting. His band, including the horn section, is exceptional. But what separates Mighty, as he is known to his friends, from the rest of the field is that he knows who the truly Mighty One is. A follower of Jesus Christ since 1973, Mighty says it's his mission to talk about Jesus in his music "without preaching at people."

The Blues

Much of blues music is about pain, alienation, separation and leaving town. McClain says that he's "been leaving and arriving all my life." At 13 he left home to escape the abuse of his stepfather. "All I ever really wanted was for him to love me," he says of his abuser. Love was not what his stepfather had to offer, however. Instead he fed Sam a constant diet of discouragement, telling him often that he would never amount to anything. If he hadn't left, McClain says, he might have killed his stepfather. "It would have been an easy thing to do," he explains. Everybody hunted and had guns. An accident would have been easy to explain. God had other plans for young Sam McClain.

Ending up in Pensacola, Florida, a few years later, McClain started playing in local clubs. It was here that the name Mighty Sam McClain was attached to him. According to McClain, it was all an accident. Using the name

"Good Rocking Sam," McClain was gaining some local notoriety. When one of the local clubs had some flyers printed up, however, they mistakenly dubbed McClain "Mighty Sam." It stuck.

Fame was not swift. Nor was it necessarily kind. McClain kicked around — and got kicked about — for many years on what's called the "chitlin circuit." He was befriended by several notable musicians and taken advantage of by more than a few of them. He went through a couple of marriages and plenty of alcohol. Even after attaining some notice as a musician, he spent part of his life living on a park bench.

In 1973, Sam McClain's life changed forever. On a storm-filled drive to Monroe, Louisiana, to visit his parents, he was confronted with Jesus Christ. The way Sam tells the story, Jesus "didn't have to raise His voice. He didn't have to roar. All He said to me was, 'I love you. Don't do it no more.' I knew then how much I hurt Him; how much I hurt His people." He had to face up to a lot of things in his past, says McClain. The first thing he did was to go and reconcile with his stepfather. In 1975, a new Christian, McClain moved to Nashville. He said it was time to get serious about the business end of music. He bought books about business and he sat down to write some songs. He says of that time, "I wrote more than 200 songs. About five of them were worth letting somebody see." It wasn't until about 1993, McClain says, that he began to feel that he could write songs.

Faith For All of Life

The blues can be thought of as the poor man's existentialism. This very American form of music, which grew

out of the spirituals of the slave experience, is all about coping with life. Life is hard; nobody loves you when you're down; my woman is cheating on me; I just got laid off, again: these are the themes of the blues. The bluesman sings about coping with life — with no direction, no meaning — and no salvation.

The Bible, in some places, sings the blues too. In Psalm 73, for instance, we read Asaph's blues. A priest of the temple, Asaph was obviously a lonely, depressed, and hurt man. He felt cheated and left behind. Everybody else — even the charlatans and fakes — was getting ahead while Asaph languished. It's a common theme. Full of envy, self pity and a distorted view of his situation, Asaph was crying out. Asaph had the blues because he was green with envy.

But Asaph was not without hope. As we read verses 23 to 28 we see that Asaph came to his senses. He recognized that God's love and His goodness last forever. Nothing can separate us from the love of God that is in Christ Jesus!

That is the message that Mighty Sam McClain brings to his music. Just like the rest of us he still feels pain and hurt. A few years back, while he still struggled with alcohol, he lost his driver's license. He was embarrassed. He was inconvenienced. But McClain took this as an opportunity. He explains that "Between Jesus and that man in the black robe, I got moved. I had to give that [alcohol] up." He hasn't touched a drop since.

McClain still sings some of the old, classic blues songs. Most of the music he writes, though, is rooted in victory and hope. He is not a man without direction. Mighty Sam sings in one of his songs, "I'm a singer, I'm a man with a song, and I've got a message for you." The message McClain explains, is, "Life is real — deal with it. But there is hope, there is victory in Jesus." McClain says that he doesn't consider himself a songwriter. "I'm a servant,"

he says. "I just follow the directions. It's amazing how God has allowed me to figure out how to serve Him and make a living."

Being on the road can be a hard life. Being on the road as a Christian among hard drinking, hard living people can be even tougher. "There's a lot of dope, a lot of alcohol," McClain says. Sometimes there's some verbal abuse, too, for someone who doesn't conform. People get uncomfortable and they strike out at those seeking to follow Christ. "It's spiritual warfare, being on the road," the mighty man says.

The Mighty Message

Many songwriters write out of their own experience. Mighty Sam McClain is no exception. In *Hanging on the Cross*, one of his most poignant pieces, he deals with pain and a crisis of faith. "I didn't want to participate in that song," McClain explains. He had been hurt by some family members trying to take advantage of him. "I got stung again," he says. "Then the song came. I surrendered to it. I didn't want to tell nobody." Like Asaph, McClain knows where to turn for answers. Even in his pain, he concludes the song praying, "Lord, lift me up." This is the blues with resolution.

Mighty Sam's message is getting out. In fact, many people who have never heard his name, may have heard his music — and his message. Anyone who has ever watched the television series *Ally McBeal* may recognize the tune *New Man in Town*. That's Mighty Sam McClain. He says he was "blown away" when David Kelley of the Fox network called to discuss using the song. He was so nervous while the negotiations were going on that he was afraid to answer his phone.

"It's funny," McClain says, about what the network people will buy. "They don't even know that song's about Jesus," he says. The new man in town is Jesus Christ. He's the Mighty, Mighty Man. "There's a man coming around — and he's trying to free your

soul," the song proclaims. That's the new man in town. That's Jesus. This is the kind of tune that people hum and sing along to. This is uplifting music. That's Mighty Sam McClain's message.

Moving On

Things are looking up for Mighty Sam McClain these days. He's married to a wonderful woman and living on a small horse farm in New Hampshire. That, of course, is the subject of some of his songs.

At a blues festival in Portsmouth, New Hampshire, just a few years ago, McClain had a dream come true. Headliner and music legend Bobby Blue Bland called him up on stage to sing with him. McClain later said that this was one of the highlights of his life. "I've been seeing that in my mind since I was 13," he exclaimed.

McClain recently cut a new CD. This time, however, he did it at his own studio, on his own label, Might Music. *One More Bridge to Cross* was released in February, 2003. This is his music, his way, according to McClain. When we asked McClain whether starting his own label had anything to do with the treatment he received in the industry because of his faith, his response was, "Yes, yes, yes."

People respond to McClain's music. His concert schedule is very busy. Things are definitely looking up for Mighty Sam McClain. But McClain has not forgotten where he's been. Even more importantly, he also hasn't forgotten where he's going. He knows pain, but he also knows victory. Mighty Sam McClain is a bluesman with the answer. ■

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

The Successful Dominion Man Is a Successful Family Man

By Eugene Clingman



A husband's care for his wife and children is essential to Christ's purposes on earth. Without the godly family, the Kingdom of God does not begin to advance.

It was a godly family that was brought through the flood to repopulate the earth and begin a new godly culture. It was through Abraham and his godly family that God blessed all the families of the earth. Abraham, God said, would direct his family to "keep the way of the Lord by doing righteousness and justice" (*Gen. 18:19*). And so it is today also. The godly family is essential to the advance of Christ's Kingdom in the earth. Compare the last words written in the Old Testament with some of the first words of the Gospel narration in the New Testament: "And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse" (*Mal. 4:6*), and "he [John the Baptist] will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord" (*Lk. 1:17*). The close of the Old Testament and the opening of the New Testament agree: The family is key and foundational to the Kingdom.

Off to Work We Go

We men have a propensity to dive into our work as we say to ourselves, and to our wives and children, either by word or by the implication of our attitude and actions, "My work is of

first importance. God has given me a work and I am responsible to fulfill it. Certainly I will be there for you, but my work comes first." This is a misguided, misinformed attitude. Certainly the man of God is required to fulfill his God-given work, but he must also bring his family along with him in life and service to God.

When God created man, "male and female, created he them," and He gave *them* dominion, saying, "Be fruitful and multiply, and fill the earth, and subdue it." Adam and Eve were to serve together in the dominion mandate, for the task was assigned to *them*. Adam therefore was to recognize that his work, the work of dominion, was not something separate from his wife and children. An essential part of Adam's responsibility therefore was to care for his wife and children (*1 Tim. 3:4-5*), and to bring them along with him into yet greater fruitfulness. He could not serve fruitfully if he neglected those God put in his care.

The man who is fruitful in service to God recognizes that far from being counterproductive or an exercise in futility, his investment in his family is God-blessed. God has promised to give him success as the shepherd and guardian of his marriage and family (*Ps. 128*), and even to bless his investment to the thousandth generation (*Dt. 7:9*; see also *6:1-3*). What incredible returns! The wise and godly man will give himself to this, and will not be nonchalant about it; he will not falsely presume on the goodness of God to cover his indolence. Rather he will understand that he must be purposeful and energetic, that his investment will reap satisfying returns (*Pr. 14:4*), and that by this investment his service to the Kingdom of God will be greatly enhanced.

Pressing on to the Goal

The man of God who is successful in the Kingdom is successful in marriage and family. He recognizes himself as not yet glorified, still falling short of the glory of God. A sinner, saved by his gracious God, he knows that no matter how far he has come, he is not yet the husband or father God has called and purposed him to be (*1 Cor. 8:2*). He understands that in this life he will never "arrive." He recognizes he must continually cry out to God for himself and his family — for himself because he has not yet "arrived" and because he is easily deceived into complacency; and for his family, that they would be responsive to his care according to the good and gracious will of God. As a faithful shepherd he tends his wife and children with vigilant care. He knows doing so takes time and energy, yet he is ready to lay down his life for them. With Proverbial wisdom, he trusts God that this investment will pay ongoing dividends:

Know well the condition of your flocks, and pay attention to your herds; for riches are not forever, nor does a crown endure to all generations. When the grass disappears, the new growth is seen, and the herbs of the mountains are gathered in, the lambs will be for your clothing, and the goats will bring the price of a field, and there will be goats' milk enough for your food, for the food of your household, and sustenance for your maidens. (*Pr. 27:23-27*)

So then, husbands and fathers, recognize that you cannot neglect or count your family as secondary in im-

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Make No *Ms*-Take About It

Are We Giving Up Our Identities to Blend in with Culture?

By Mrs. Andrea Schwartz



How should you identify yourself if you are a woman? If you are going to approach the subject Biblically, you are either someone's daughter or someone's wife. Thus, as a formal address, you are either a *Miss* or a *Missus*. A female begins life with her father's name and assumes the name of her husband when she marries. Western society recognized this fact until sometime in the fabulous '60s when a hybrid creature evolved — the *Ms*.

If you peruse Proverbs 31 you will note that the married woman described is first given a reference point in terms of her husband (*vs. 11, 12 and 23*) and then her children (*vs. 28*). There is no reference to her as an autonomous individual striving for gender equity. Nor does it identify her primarily as "her kid's mom." Her status and role as a *Mrs.* is clearly put forth and embraced rather than ridiculed.

Those who hang on to the *Ms.* moniker end up disassociating themselves from the very context in which God placed them. The old joke about women only going on to higher education in order to obtain a *Mrs.* degree implicitly and explicitly disdains the role which God established to correct the first "not good" mentioned in the Scripture (*Gen. 2:18*).

I Am What I Am!

The fact that women have resorted to describing themselves as homemakers or "domestic engineers" points to the changes in the fabric of our society. It is as though the wife-and-mother designation needed clarification or enlargement in order to be

understood. Quite possibly the campaign to shove women out of the house, painting the "keeper at home" wife/mother as a dimwit who cannot carry on a decent conversation, is merely a ploy to get women to do what the feminist agenda couldn't achieve without negative propaganda, mind control, and behavior modification.

Recently I read this quote attributed to Simone de Beauvoir:

No woman should be authorized to stay at home to raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such choice, too many women will make that one.

Let's examine some of the potential catastrophic results of Simone de Beauvoir's greatest fear. Men (heads of households) would have helpers who are specifically concentrating on helping them succeed in their callings. Individual mothers would take extra time with their own children, nurturing them to excel in all that they undertake. Individual children would feel the particular love of their own mother whose life was centered on preparing them for usefulness in God's Kingdom (*vs. 21 and 27*). A wife and mother's creativity and entrepreneurial instincts would further establish the family as a unit that thrives and grows past the time that the children are young. Scary stuff indeed!

Proverbs 31 is no different from any other area of Scripture that outlines God's standard — only through His grace can success be achieved. I submit that the job description God created for a wife and mother guides her in her daily activities, not merely

to produce commendation from her husband and children (*vs. 28-31*), but also from her Creator and Savior, so she will hear "Well done good and faithful servant."

What, then, should be the primary career and activity of a wife and mother? St. Paul tells us in Titus 2:3:

The aged [mature] women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

What Our Lord Calls Us

We must never forget that the Scriptures refer to us as daughters and brides — both in our context as women *and* as human beings. We must never shun the terms the Lord gives us in honor. Nor should we ever assume that it takes no education, skill, experience, and talent to be a good wife and mother. On the contrary, the Proverbs 31 woman obviously had to be savvy enough to bargain and negotiate, fit enough to meet the demands of such a rigorous schedule, and perceptive enough to recognize when mercy was in order. She had to manage her time well enough to be able to volunteer and help the poor when called upon, and to be ready to help her husband in those functions whereby he would be judged and assessed by his peers.

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Education for the Kingdom of God: Cultivating Generosity Toward The Kingdom

By Ron Kirk



Longtime readers and friends of the *Chalcedon Report* know that over the years these pages have roundly censured the contemporary American view of the Christian faith, which commonly accepts eternal reward, but little temporal responsibility. The Barna Research Group notes that in the year 2002, among all adults, only 3% tithed at least 10% of their income to their local church, down from 8% previously.¹ God's faithful ministers are forced into second careers to make ends meet, and this trend seems to be growing in defiance of the admonition that the church should not "muzzle the ox." Yet in Psalm 110 we read that God's plan for His Kingdom includes faithful and generous support of Kingdom efforts. So why has the American church grown so passive and ineffective? What is the remedy? It may be, as is often the case (to cite the old comic strip *Pogo*), "We have met the enemy, and he is us!"

Psalm 110 and the Spirit of the Kingdom

Psalm 110 speaks of the Lordship of Christ, ruling in resurrected glory at the right hand of the Father until His enemies are defeated (*v. 1*). The Father places power in the hand of the Son. While the Kingdom continues to grow in a wicked world, He rules in the middle of His enemies (*v. 2*)! None of this should surprise us regarding the King of Kings and the Lord of Lords. What might surprise the uninitiated is the implication of verse 2 taken with verse 3. This passage clearly refers to the present age, the time between the cross and Christ's return. Verse 3 declares that this is the

time of Christ's *power*. The instrument of His power is His willing people, His volunteers. These according to the Authorized Version are the "dew of Thy youth."

Dew is that gentle but ubiquitous covering over the whole earth upon the morning. The dew is a freshening and vivifying element, replenishing the earth. *Easton's Bible Dictionary* speaks of the dew as a refreshing multitude. The New American Standard Bible translates the text, "Thy youth are to thee as the dew." Recognized for his theological acuity and optimistic eschatology, Chalcedon friend and Board member Martin Selbrede, in his hymn "Psalm 110" renders the passage:

Your people will offer themselves, freely in the day you lead your host,

*From the womb of the morning,
your soldiers like dew will come
unto You.*

Exponential growth seems to be the rule of Biblical growth. The exponential curve seems to show no growth at all for the longest time. Nonetheless, the curve will eventually increase. And like compound interest, the increase will yield great riches for the Kingdom of God. Therefore we ought not to despise the day of small things (*Zech. 4:10*). Someday, Christians will be as abundant and influential as the dew. Yet after 2000 years of church history including phenomenal eras of Christian progress, what now hinders us?

Early American Kingdom Orientation

In accordance with the spirit of Psalm 110, the early American Puritan saw himself as a child of God's

promise, an inhabitant of the City on the Hill. He saw himself as a self-consciously active participant in God's plan. He was no revolutionary, but rather a patient husbandman of the plot of land God gave for him to oversee. The American Pilgrim, according to Governor William Bradford, saw this continent as belonging to Christ, and thought the Pilgrims were the stepping-stones for others in so great a work. Pilgrim and Puritan alike therefore knew simultaneously how to keep hand to the plow and eye on eternity. The theology and way of life of the Pilgrim and Puritan became America's cultural mainstream and politics, particularly with respect to the Biblical principle of liberty under law. Our forefathers saw education as essential for propagating and maintaining the Kingdom.

Deuteronomy and the American Decline

Once known for its prevailing Christian disposition and accompanying blessings, America seems now to have largely forgotten her Lord. Remarkably, this decline began soon after the establishment of a government designed to protect the liberty, justice, peace, and economic endeavor of its people. Then again, perhaps it is not so strange.

In Deuteronomy, God, through Moses at the end of his ministry to ancient Israel, counsels the people to heed God lest in their prosperity they forget Him, resulting in the horrible curse of Chapter 28. Deuteronomy 8:11-14 warns:

Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes,

which I command thee this day: Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage.

Deuteronomy 28 further declares the blessings of obedience and the curses of neglect of God. Obedience promises life, prosperity, and peace, while disobedience promises adversity and trouble unto destruction.

America's early form of government supported the enterprising character of its people for decades of solid Bible-centered life. However, with prosperity, America quickly fell prey to the temptations of wealth. Americans became disaffected with homespun products and culture. We looked back to Egypt (Europe) for "upscale" fashions of all kinds. We sent our children to the Philistines (Europe) to be educated. We should hardly be surprised with the development of Unitarianism and the adoption of the humanistic Enlightenment and French Revolution philosophies. Mainstream Christianity then quickly fell into a personal, mystical, and pietistic practice.

Though we have not yet seen the horrible judgment of Deuteronomy 28, the lively outgoing faith of early America has all but vanished. The Biblical answer to such a state is to restore a renewed vision of Christ's rule from heaven, making ourselves willing volunteers, the generous instruments of Christ's hands.

Restoring Obedience in a Decadent World

In a world dominated by both rampant materialism and poverty, it may be difficult to envision a fulfilled

Psalm 110. Yet we know that great change begins with one or a handful of courageous individuals, willing to practice obedient Biblical generosity. Through personal influence, such courage grows from person to person until a *movement* becomes the mainstream. Where but the home of the faithful does godly conviction best grow to reality? The most effective influence occurs between family members, especially parent and child. Thus, child education is key to reproducing the Kingdom vision. This principle is hard for men, because the harvest appears so far away. In the short term, education is all investment. Yet God is gracious, as with economic investment, to bless faithful work with great reward. Fine education, particularly with respect to character formation, is worth the effort.

Several important elements constitute education for kingdom generosity. First, a Christian worldview consistent with Psalm 110 and the Biblical message of victory is essential. Every family should cultivate the importance of self-conscious, individual contribution toward God's will done on earth as it is in heaven, and with the meek inheriting the earth.

Children must learn generosity in practice. Parents should teach children to prefer others, including siblings and parents with respect to personal comfort. Who gets the biggest slice of pie? Who goes first?

Christian enterprise is the means to wealth sufficient to share abundantly. The widow's mite teaches much about the principle of giving, but that mite in itself does not have much buying-power. Wealth for sharing depends upon sound economy. Sound economy spends less than it produces. It saves to build capital. The first fruits of increase properly go to the Lord and His purposes. Children should learn to work now, then wait for the blessing. Investment helps build faith for both temporal and eternal purposes. Then, accumulated wealth becomes capital for the king-

dom, not largesse to spend upon oneself, though God is gracious to make us benefit from His hand upon our economic endeavors.

Tithing (and more) produces directed, discretionary resources for the building of the kingdom. In addition to a monetary tithe, every able Christian should learn to live strategically for the Kingdom, upon Biblical principle. God has granted unique gifts to each Christian for the edifying of the body (*1 Cor. 12*). Every Christian should study, master, and contribute to some educational or economic specialty that will serve his neighbor.² I like to call this tithing one's life. Every endeavor, in some small way, will tend to hinder the gospel or further it, depending on the quality of its conduct.

Civics education is critical. Few Christians understand America's largeness (in concert with the rest of the world) money system. Its false measure is an abomination to the Lord. Every Christian should be aware of the need to restore a sound standard to our money.³ Protecting free economic exchange without regulation and prior restraint, but with appropriate penalty for coercion, theft, and fraud, is the Biblical standard for civil government.

We must exalt, as our Puritan forebears did, the place of godly education. According to the Biblical principle of specialization (*1 Cor. 12*), God makes special calling upon those who teach or produce educational resources. True Christian education must be supported. Those worthy souls who sacrifice to serve as researchers, writers, curriculum developers, and teachers deserve support. Worthy educational institutions of all kinds deserve support.

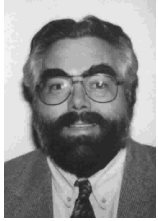
Conclusion

He who lays down his life for Christ's sake will gain it. The church

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“As for Me and My House”: Genealogical Legacy and Covenant Evangelism

By Roger Schultz, Ph.D.



A friend once described how she discovered her grandfather's will. The pastor of her former church (in a liberal, mainline denomination) had spoken dismissively of the will and the conservative restrictions her grandfather had placed on an endowment for the church. His comments led to her curiosity about the will, however, and my friend was delighted to learn about the Biblical and Reformed convictions of her ancestor, George Watson Marble.

A Christian Will

Marble (1870-1930) was a successful newspaper publisher in Fort Scott, Kansas. His will gives a clear testimony to his Christian faith: “Confessing my sinful nature, and constant transgressions, in the weakness of the flesh, of the Divine law, but confident of the love of God, and assured of forgiveness through the atoning blood of His Son, Jesus Christ, to all who sincerely accept Him as Savior and seek to put away their sins, I freely give to Him the glory for whatever of virtue may have been shown forth in my life....” Marble also thanked God for his material prosperity, noting that his own tithes and offerings seemed “a trifle” compared to God’s “blessings, benefits and providential interventions.”

The will also provided an endowment to help train Christian pastors and missionaries. Marble was acutely aware of the Fundamentalist-Modernist controversy of his day; however, and he tried to guarantee that the endowment would only support the unadulterated gospel:

None of the revenue of this bequest shall be expended in furtherance of any work in any field, of which the Gospel of the atoning blood of Jesus Christ, and the scriptural declaration of the fact of the resurrection, and the supernatural power of God over the laws of nature, are not sincerely conceded and expounded, and made the central theme of the message to the unsaved. I will that none of the revenue of this bequest shall be expended to support any gospel or theory or scheme of social service as a source of the means of the soul's salvation, sufficient in itself, without repentance, confession and the exercise of faith.¹

From what I can tell, Mr. Marble was a genuine believer who cared deeply for his church and the Christian faith. He also made a record of his convictions in the will. And three-quarters of a century after the recording that testament, it was rediscovered, providing spiritual encouragement for his granddaughter, his great-grandchildren, and his great-great-grandchildren.

A Covenantal Faith

Ours is a covenantal faith, and God deals with us as families as well as individually. God made covenant with Abraham and his children (*Gen. 17:7*), and specifically called Abraham so that he would train his children (*Gen. 18:19*). At the great covenant reaffirmation at Shechem in Joshua 24:15, Joshua declares, “As for me, and my house, we will serve the Lord.”

The New Testament continues that familial theme. “The promise is for you and your children,” Peter declares at Pentecost (*Acts 2:39*). Preaching the gos-

pel to the Philippian jailer in Acts 16:31, Paul said “[B]elieve in the Lord Jesus Christ, and you shall be saved, you and your household.” (A young fellow from our congregation was assigned Acts 16:31 as a memory verse at Awanas — but with the last clause omitted. What should he do? “Remind them that the gospel has a covenantal angle,” I helpfully suggested, “and note that Presbyterians want to follow *all* of the gospel!”)

In 2 Timothy 1:5, Paul notes the faith of Timothy's mother and grandmother. In fact, Paul was *sure* that Timothy was a man of sincere faith, because he had observed that faith in Timothy's forbearers. As one who has been influenced by a godly grandmother, the Apostle's comments have always meant much to me.

Scripture has a special role for grandfathers as well. (A sizeable portion of Genesis is reserved for the blessing Jacob gives to his sons and grandsons. And Hebrews 11:21 even says that Jacob's blessing to his grandsons was “by faith.”) In Deuteronomy 4:9, the children of Israel are charged to remember God's gracious dealing and to “make them known to your sons and grandsons.” While fathers are given a unique responsibility for teaching children the commandments of God (*Dt. 6:4-9*), grandfathers are to assist and to recall the history of God's redemptive workings (*Ex. 10:2*).

Grandparents' Roles

How can grandparents help raise the next generation and teach their grandchildren the things of God? It was probably easier to do in a day of family farms, extended families, and close-knit communities. On the other hand, with the modern blessing of longevity, older Christians have a unique oppor-

tunity to strengthen the faith of future generations. How, then, can grandparents leave a godly legacy?²

First, the older generation must pray for its children and grandchildren. I lived with my grandmother when I was a child, and I remember that she taught me to pray (the Lord's Prayer). Years later, I noticed the prayer list at the head of her bed and was surprised to see my name there (in the #1 spot). I was the pastor of a church at the time and was moved to think that Grandma was praying daily for me and my ministry.

Second, the older generation can tell stories to preserve the heritage of the family and faith. My children enjoy stories of my childhood and growing up on the farm in Minnesota, but unfortunately I am usually too busy to remember them or put them in good narrative form. Immigrant historians often say that, "the third generation tries to remember what the second generation tries to forget." That is probably true in most families. The things we thought were mundane and commonplace, our grandchildren will probably find interesting and exotic. (Rotary phones and party lines? Cool!)

Third, the older generation can write family histories to be a guide for coming generations. The best example I know is my father-in-law's "From Pagan to Patriarch: The Life and Times of Charles Selander." Upon retirement, my father-in-law compiled a comprehensive genealogical and family history. Over a hundred pages long and filled with pictures and narrative, it also includes reflections of God's providence, the story of my father-in-law's conversion, great thankfulness for God's grace, and a challenge for the future. The history is designed to tell a story, to encourage the grandchildren, and to guarantee a Christian legacy in the family.

We can preserve family history and stories very simply, to start with. Focus on the Family used to publish a

father's memory book — a diary-style book with blank pages and leading questions. (What were your happiest memories? Your saddest? What church did you attend? Etc.) It was a great idea, designed to motivate people to write down memories from which coming generations would profit.

Fourth, a Last Will and Testament can leave a legacy. (We will have our descendants' full attention, at least for a few minutes.) Certainly George Marble testified in his will to his hope in Christ. A friend once described an unforgettable funeral in Bristol, Tennessee, about forty years ago. In accordance with the provisions of the will, the deceased man had an open Bible on his chest, with his finger pointing to John 6:39. The underlined text read: "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day." Now there's a powerful Christian testimony.

If all else fails, even a gravestone can be a testimony. My children enjoyed walking through the historic cemetery in the mountain community where we used to live so that they could practice amateur demography. ("How long did people live?" and "How old were they when marrying?") We were especially encouraged by tombstones that recorded Scripture verses or Christian testimonies.

Markers of a Living Faith

The best gravestones I have seen were in Columbia, South Carolina, at an old cemetery where John Girardeau and James H. Thornwell are buried. Girardeau's grave was topped by a massive stone pulpit and an open Bible with this chiseled inscription: "After he had patiently endured, he obtained the promise." Most moving was the tombstone of Thornwell's daughter Nancy, who died in 1859, just before her wedding day, and was buried in her unused gown. Though we would consider her death untimely and sad, the inscription pointed to the believer's hope: "Her death was trium-

phant and glorious. She descended to the grave adorned as a bride to meet the bridegroom."³

We are called to train our children in the fear and nurture of the Lord. We must teach them the commandments of God and the way of salvation in Christ. As the Psalmist says, "One generation shall praise Thy works to another, and shall declare Thy mighty acts" (*Ps. 145:4*). We should also develop ways to leave a Christian legacy to our descendants, to inspire them to covenantal fidelity after we are gone. Following Joshua's challenge (*Jos. 24:15*), our desire to serve the Lord should extend to our entire family — the whole house, for this day and for generations to come. ☒

Dr. Schultz is Chairman of the History Department at Liberty University, teaches Church History at Christ College, and is the homeschooling father of nine children.

¹ My thanks to Sara Emery for showing me George Marble's will and giving permission to share the story of her grandfather.

² What kind of paper trail do we leave when we are gone? I spent a good part of my youth messing around in the attic of the abandoned "old house" on the family homestead, playing archeologist and looking to see what kind of junk was left behind. The only thing of real, albeit sentimental value, was my grandparents wedding license — and that discovery brought tears to my grandmother's eyes. At some point, the next generation will be hungry for information about us. What will we leave behind?

³ The stupidest tombstones I have seen were in a country cemetery in Minnesota. The tombstones had nothing religious, but were decorated with hunter motifs: deer, ducks, etc. I like the outdoors as much as the next guy — but on resurrection day I want to be identified as more than a duck hunter! The most tragic cemetery I have visited was in rural Bavaria, where one grave after another was of young men who had died in the early 1940s. The constantly repeated inscription was "Tot in Russland" — killed in Russia!

Faith and Education

By Samuel L. Blumenfeld



It can be said that education tells us a good deal about the faith of a nation or the lack thereof. Basically, education is what the past generation wants the future generation to know, believe in, and do. That was the sort of education I got back in the 1930s in the public schools of New York City. At assembly our principal read the 23rd Psalm, so we all knew that God existed as concretely as the magnificent city around us. He was there to protect us, and He certainly protected me during my time in the Army in World War II.

In those days, faith and education were clearly inseparable. Life without God, education without the acknowledgment of God, was simply unheard of. Yes, there were atheists and humanists and communists among the public educators, but the culture itself strongly adhered to Biblical faith, and most of the school personnel were believers. There may have been talk of the separation of church and state among the progressive elite. But, as everyone knew, the public schools' exhibition of faith had nothing to do with a federal establishment of religion. It was a faith that came down to us through history, through tradition, through the Bible, and was considered an indispensable component in the raising of the next generation.

We knew of the faith of the founding fathers. We read of faith in the works of English poets. We read of faith in the biographies of great men. We learned of faith in dissecting a frog in the biology lab. Darwin had not quite erased faith from the lab. (I had watched my mother "dissect" a chicken in preparation for the Sabbath dinner.)

We sat in orderly rows behind desks bolted to the floor. Learning required order and silence, and the mind responded by absorbing knowledge, honing skills, observing the world, and developing an independent mind with independent intelligence.

Childishness

One of the most salient points that John Taylor Gatto makes in his remarkable book, *The Underground History of American Education*, is that today's schools do everything in their power to make and keep the students childish, indeed, so childish that they cannot engage in an adult conversation with anyone.

Jay Leno, the late night TV comedian, provides enormously shocking interviews with today's youth, some of whom are in college. Their ignorance is so appalling that it is really more tragic than comic. "Who is buried in Grant's Tomb?" gets responses so absurd as to make one wonder. A high-schooler was asked, "Who wrote Handel's Messiah?" and he answered, "I don't read books." He didn't even know that Handel's Messiah was a piece of music, not a book.

But the simple truth is that most young people today don't read books. They don't read because either they can't or it is simply too difficult, too much work, or too painful. The schools have made these poor kids victims of progressive mis-education. And yet we spend more money on education than ever, the students spend more time in school than ever, and teachers are supposedly more professional than ever. But Dr. Rushdoony explained why this happened in his masterful study, *The Messianic Character of American Education*. The humanists took over the

schools and replaced Christianity with their atheist religion.

Mutilation of the Minds

Faith in God has been replaced by a nihilism that Satan uses to destroy minds and souls. Faith has been removed. God has been removed, and thus we no longer have education; we have the mutilation of the mind, the retarding of growth, the spread of ignorance, the enslavement of the soul. We have barbarians living in a hi-tech civilization. And all of the hi-tech toys are used to provide more awesome spectacles of fiery destruction than the human race has witnessed since the Creation.

When I was growing up, it was assumed that the future generation would know more than the previous generation. They would be better informed, wiser, more skillful, more talented. And indeed some of the young in our time have been able to achieve some wonderful things. But they are a small minority in a nation of over 270,000,000 people. Without faith, our education system has become a destructive, nihilist force.

Faith is the backbone of true education, for you cannot understand the world or the nature of man until you know the nature of God. John Calvin wrote in *The Institutes of the Christian Religion*, "Our wisdom, in so far as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves." And today's public schools deny both. Thus we get ignorant atheists.

But even so, some of these ignorant nihilists and atheists find their way to God, for as Calvin observed, man is by nature theistic. He wrote:

That there exists in the human mind, and indeed by natural instinct, some sense of Deity, we hold to be beyond dispute, since God himself, to prevent any man from pretending ignorance, has endued all men with some idea of his Godhead, the memory of which he constantly renews and occasionally enlarges, that all to a man, being aware that there is a God, and that he is their Maker, may be condemned by their own conscience when they neither worship him nor consecrate their lives to his service.

But faithless education has given us so many crippled minds and souls that one is saddened by the prospect that so many of them will spend their lives wandering in an empty landscape with no hope of redemption, for they cannot read and are trapped in a web of emotion, superstition, and ignorance.

The tragedy for them is beyond calculation. If faith is for all of life, then it must begin in the womb, and grow within us in the various stages of life. For we are all programmed to go through these stages. In modern America, schooling has become a twelve-year prison sentence in which the individual is manipulated, twisted, bored, propagandized, and reduced to animal status in order to fulfill an evil progressive agenda sustained by billions of dollars in taxes. The public has been persuaded by politicians and the education establishment that what goes on in the schools is worthy of their support. And the majority of our citizens not only sends their children to these schools, but actually believe that they are being “educated.”

True Education

Deuteronomy 6 tells us what education entails. Faith can only be passed on by faithful parents to their children in need of the knowledge of God. It cannot be passed on by faith-

less schools or by the U.S. government. In a rational society, children would be confronted with the knowledge of God as the first and foremost reality. In fact, that is the way it was in the early days of this country when children were taught the alphabet by such statements as: “A — In Adam’s Fall We sinned all; B — Heaven to find, The Bible Mind; C — Christ crucify’d For sinners dy’d; D — The Deluge drown’d The earth around; E — Elijah hid By ravens fed; F — The judgment made Felix afraid;” etc. In fact, the entire Primer was a simple, straightforward catechism in the Christian religion.

That Primer contained instruction in the Ten Commandments and such verses for children as:

*Though I am young a little one
If I can speak and go alone,
Then I must learn to know the
Lord,
And learn to read his holy word.*

Today, Christian schools and Christian homeschoolers are the only ones in America who make it a point to catechize their children. Even if they use modern, watered down texts, at least the children are taught that they were made in the image of God and have a duty to live up to God’s estimation of them. Life is a gift that must be cherished, and it is God who gives our lives meaning and purpose.

Public school nihilists have no idea why they are alive. Their souls have been removed and replaced with nothing. Materialist fulfillment and sensual satisfaction become their only purpose. The nihilist is a digestive tract on legs with an inner yen for self-destruction. There is no intellect, no love of life, no appreciation of beauty. Several years ago the subways of Montreal were plagued by gangs of nihilistic youths with much time on their hands. The city officials came up with an ingenious way of getting rid of them: they played classical and operatic music through the subway’s speaker system, and before you knew it, the gangs were gone. They simply could not tolerate

beauty. The music these nihilists enjoy is totally barbaric and satanic.

The deliberate effort of the public schools to destroy religious faith in their students must be considered the most destructive aspect of our culture. A culture without faith can only lead to madness. But there is a growing underground of godly sentiment that has risen in America since the terrible events of September 11, 2001. More and more Americans are beginning to realize how dependent we are on God’s mercy and forgiveness for our well-being. God has made us the strongest and richest nation in history because of our original faith in Him. That was our beginning, and it must be renewed in the next generation if we are to survive as a nation blessed by Him. ☞

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

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High School at Home

By Diana Johnson



A quick glance at my straightforward (and completely uncreative) title makes the content of this article clear. If you are choosing to read this article, I can safely assume one thing; you have an interest in homeschooling. It may be that you are a homeschooler whose oldest student will soon be ready for the high school challenge. Perhaps you are considering education at home for the first time. As a homeschooling parent of twenty years I have brought three children through high school, written a book on the subject, and navigated college admissions three times. I don't find it a particularly threatening process. Hard work, yes. Tedious at times, yes. But not scary. I know it can be. Take heart! With careful thought and advance planning it can be done — and it can be done well!

High school is primarily a preparation for the future. I believe it is advantageous for every intellectually capable student to prepare for college. We have no crystal ball that foretells a child's path or future circumstances. The better prepared he or she is for any eventuality, the more confidence we can have in his or her future.

Our Daughters

On occasion I have heard customers of ours express their family's conviction that they ought not prepare their daughters for college but should focus on homemaking skills and preparation to be a wife and mother. I am always troubled when I hear this. Like most homeschool mothers, it is my first desire for my girls to be wives and mothers. I do my best to train them in life skills and godly character accordingly. However, I also want

them to have sharp, Biblically-trained minds and a well-developed Christian worldview. I want them to be equipped to counsel their children wisely in their encounters with the many different issues of life. This goal is both compatible with and necessary for effective motherhood and the schooling of their own children. I also desire for them to have the education and skills to become breadwinners, should it ever prove necessary.

I know that life is unpredictable and, through God's sovereignty, takes twists and turns we would never have expected or chosen. Many girls will discover that a single life is God's will for them and will need skills to support themselves. Many wives will unexpectedly find themselves thrust into the workforce due to a husband's disability or death. Sometimes a husband's income will need to be supplemented temporarily to cover unbudgeted needs — not wants — that arise. By not preparing for life's unexpected, but all too common, occurrences we potentially condemn our daughters and possibly their children to a minimum wage, poverty level lifestyle.

Having said that, I would recommend encouraging our girls to enter fields that are compatible with motherhood. Education degrees prepare them for the classroom, substituting, tutoring, or capably teaching their own children. Music degrees prepare them for taking private students, holding a pianist position in the church, and enriching their family with beauty. Accounting makes a way for them to keep the books for a small business or a family business of their own. Nursing can be a helpful skill for any mother and is seldom a saturated field. These career fields can either be

pursued from home or offer very flexible scheduling. This list is just a start; undoubtedly there are many possibilities I have missed.

College Preparation

Should you agree with my reasoning and believe that college preparation is wise, the first step is to plan a high school program that can accomplish this goal. What are the high school basics? What is required for a student to be accepted into college?

One safe way to choose your high school program is to send for a catalog and an application packet from the college (or colleges) your student is considering. The catalog will usually contain a list of preferred high school courses for applicants. If it is not in the catalog, contact the admissions department for the information. Plan your coursework accordingly.

Getting college entrance information early in your high school process will save you anxiety, money, and unhappy surprises. Knowing what the college expects can help you plan your program in an orderly sequence, saving you from rushing around senior year to fill gaps and reducing the anxiety that surrounds an already stressful process.

Regarding money, the more you know about a college's scholarship opportunities and evaluation process, the more likely you will find a scholarship program to your student's advantage. Our third child will most likely attend college out of state next year. Although we are working on a normal college admission schedule, had we sought out earlier scholarship information we might have been able to change some last minute strategies resulting in an education cost savings

of several thousand dollars a year. We are still learning!

To prevent most last minute, unhappy surprises, get your facts early. Recently I heard that one of our more competitive state universities added a third year of foreign language to its high school requirements. That is not something you want to find out in your student's senior year!

The whole process of planning a high school program is a lengthy one, with courses to choose, plan, and complete, a transcript to assemble, and a GPA to calculate. Other items a college sometimes requests, such as course descriptions and portfolios of student work, cannot be produced successfully at the last minute.

Your student's eighth grade year is an appropriate time to begin to investigate your two main options: correspondence school or a home-

designed program. Using a correspondence school will streamline your parental role; the course of study, textbooks used, and some of the record-keeping will be the responsibility of the school you have chosen. If you desire greater control over your student's high school program and flexibility to accommodate special needs, interests, or talents, then a home-designed program may be the best choice for you. This type of program requires additional planning. Expect to lay out a general four-year course of study, with all the details fully unfolding over the course of the high school years. For detailed information on planning your student's high school program I refer you to my book, *Home-Designed High School*. I believe you will find I have presented the information in a painless and thorough manner, with the many details involved in planning your

student's program streamlined as much as possible.

By laying the groundwork carefully you will create a customized high school plan that strengthens your student's weaknesses and enhances his or her other God-given gifts, thus equipping him or her to be an effective worker for God's kingdom. After all, isn't that what homeschooling is all about?☞

Diana Johnson is a mother of five, homeschooler of twenty years, and the manager of the Scroll Christian Bookstore's homeschool department. She is the author of *The Starting Point*, *Home-Designed High School*, and the newly-released *When Homeschooling Gets Tough* from which this article is excerpted. Her husband John has pastored the Tyler Orthodox Presbyterian Church in Tyler, TX the last twenty years.

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Humility Alone Will Do:

A Call for Teachable Teachers

By William Blankschaen



The wounded general crumpled to his knees on the muddied field, clutching his bloodied side. Slowly he turned, straining to straighten, to face his ferocious foe towering above him. As a painful breath wracked his throbbing ribs, he squinted through the sweat and blood to peer up at the massive warrior striding confidently toward him.

“You miserable worm,” the fierce warrior thundered as if from on high, “I told you I have the superior army, technology, and strategy, and still you foolishly thought you could defeat me!” He stopped with a grin to enjoy the triumphant moment and the pained expression on his fallen foe’s face.

Click. The smile slipped away. As the brute’s face stiffened in surprise, the wounded general’s face cracked into a smile barely visible through the pall of fog hovering over the muddy field.

“Yes,” the battered lips liped in response, “yes, you were superior, but,” a bloodied cough shook his failing frame, “but, my friend, you’re the one who just stepped on the land mine.”

The Threat of Superior Knowledge

Knowledge puffs up. And in the world of education, such puffing can be hazardous to a teacher’s spiritual health. Like the overconfident warrior above who thought he had, and in fact did have, the superior strategy, weaponry, and army, educators are often tempted to trust in their superior knowledge to their own destruction. It is an easy trap to miss. An educator knows that he teaches precisely be-

cause his knowledge is greater than that of the student. An educator knows that his strategy in handling the truth must be greater than the student’s, or the teacher is unnecessary. Likewise, an educator’s understanding of the untruth must be superior for the teacher to expose the works of darkness. Thus it is that the educator finds himself in a relationship that is, by tautology, defined by his own superiority. Right about then — click.

Know the truth; know the untruth.¹ Such should be the mantra of everyone who desires to teach. But in acquiring that knowledge, there is a two-fold danger. First, the teacher will be tempted to trust in that knowledge. St. Augustine correctly diagnosed his own malady as a teacher when he noted, “For without you what am I to myself but the leader of my own destruction.”² Second, the educator may be tempted to arrogantly stray too near the fires of Mordor and find himself enchanted by the powers of the dark lord. “It is perilous to study too deeply the arts of the enemy.”³ Hence, knowledge alone is not enough to qualify one as an able teacher.

Would it bring anyone comfort to know that the person with the most thorough understanding of nuclear devices was an egotistical, self-centered, macho-man with long ambitions and a short fuse? Certainly not! But if knowledge is power, my friends, should it bring us any comfort to know that an educator who possesses an unfathomable knowledge of his field is unwilling to admit errors or appear imperfect before his students? Or what of the teacher who, with the best of intentions, studies the untruths of the works of darkness yet

seems to think only of his own interests and not of the well-being of his students? Are not both of these educators headed for the same ill-fated landmine? Pride does go before a fall for a reason. It is the blind spot concealing the selfish motivations of any and every teacher.

That’s right, *every* teacher. So many teachers strive to seem perfect when seeking to educate like Christ when, in fact, what the student most needs to see is the difference between Christ and the fallen-though-sanctified teacher. For example, Paul often contrasted himself to Christ, acknowledging that there was a difference between himself and the Master Teacher. Yes, he was earnestly attempting to imitate Christ, but, no, he had not and would never completely attain that goal. Perhaps embracing this paradox is the most fundamental of qualifications for teaching — the teacher must ever be a humble pupil willing to admit his own insatiable and eternal need to learn.⁴

Before being made an apostle, Paul was a prime example of a teacher set ablaze by selfish ambition. By his own admission, no other educator could claim to have surpassed his extensive knowledge of Scripture, philosophy, and any other topic a critic might name. But this knowledge led only to his being consumed with destroying the people of God. Why? The truth had not transformed him. For it is not enough to know the truth; we must be transformed by the truth for the process to be complete. Consequently, it was not until the Spirit of Truth transformed Paul on the road to Damascus and humbled him through blindness that Paul could truly begin becoming one of the greatest teachers ever to

walk this world. The lesson Paul learned, and the lesson every successful educator must grasp, is that *one cannot teach unless he is first willing to be taught*.

Learning How to Think

A teacher must first be willing to be taught how to think. *One cannot think until his mind has been renewed by the ultimate Thinker*. Here is where it all begins — in our minds. “As a man thinks in his heart, so is he” (*Pr. 23:7*). And “out of the abundance of the heart, a man speaks” (*Mt. 12:34*). Scripture is clear that it all starts in our minds, our souls, our hearts, or wherever our thinking takes place. Wherever and whatever your mind is, it must be renewed, gutted, stripped and refashioned to reflect the mind of Christ.⁵ For some, that means leaving behind the humanistic methods and doctrines of an atheistic educational system. For others, it means discarding the preconceived naïvetés of educating in a fallen world. For still others, it means admitting that they do *not* have it all figured out. As educators, we must check *our* thoughts at the door and put on the mind of Christ before we dare step into a classroom.

What does that mind look like? The mind of Christ is a mind marked by humility. It is a mind that “made itself of no reputation” when it had every right to do so (*Phil. 2*). It is a mind marked by servitude, “despised and rejected” by men (*Is. 53*). Perhaps most importantly and most willingly forgotten, it is a mind marked by “sorrows, and acquainted with grief” (*Is. 53:3*). Furthermore, because it is a mind truly committed to humility, no place is made for any “high thing that exalts itself against a knowledge of God” (*2 Cor. 10:5*).

Because every thought has been brought into captivity, there are no rogue thoughts calling for a revolution of self-interests. But to keep a sin-plagued mind in submission, the educator must study God’s laws of logic

and learn how God’s mind works so that he may continue to think God’s thoughts after Him. As Calvin and others have so accurately observed, we may only think because God has already thought. J.R.R. Tolkien wisely noted that we are but sub-creators, essential to the process, but only able to be creative because God first created all things then taught us how to be creative in His image.⁶ Thus as teachers, we are but storytellers committed to uncovering His story and not to telling our own. Consequently, the moment you think that *you* are worth hearing, you stop teaching and start proselytizing to the Cult of Me.

Finally, because this mind of Christ recognizes the frail and sinful human condition and its own natural tendencies toward weakness, there is constant attention given to training to wield the weapons of warfare so essential to classroom success. The educator immerses himself in Scripture each day and invests additional time in focused studies, never content with where he is, never disillusioned by where he is not. The teacher marks out and courageously protects daily time in prayer for he knows he dare not attempt to think on his own and “prayer is the hand that moves the hand of God.”⁷ Because he has been humbled by God, he knows he lacks wisdom and therefore asks daily, if not moment by moment, for wisdom from above to direct his feeble thoughts in a manner pleasing to the Creator. “My voice you shall hear in the morning, O Lord; in the morning I will direct it to you, and I will look up” (*Ps. 5:3*).

Learning How to Speak

A teacher must be willing to be taught how to speak. *One cannot speak effectively until he has been silenced by the voice of God*. Isaiah is one educator who learned this lesson well. He was indeed an educator, attempting to inform the Israelites of God’s impending judgment and urging them to use that knowledge to change their culture. But he had a problem. God de-

sired not Isaiah’s words but rather His own. One prophetic glimpse of God’s holiness and two scorched lips later, Isaiah emerged a man dumb to his own thoughts but an eloquent orator for the message of God (*Is. 6*).

Augustine again complained of his own inability to hear and speak the words of God as one of the reasons for his adolescent sinfulness:

*Do I dare say that you, my God, remained silent when I departed still farther from you? Did you in truth remain silent to me at that time? Yet none of [your words] sank deep into my heart, so that I would fulfill them.*⁸

One reason teachers struggle to hear the voice of God is that they are too busy talking themselves. Scripture diagnoses this linguistic addiction to hearing oneself speak and prescribes the following antidote: “Let everyone be swift to hear and slow to speak” (*Jas. 1:19*). Perhaps this biblical injunction may be summed up as follows: Shut up. Sit down. Let God speak.

One other crucial reason too many teachers struggle to hear the voice of God is that there is something missing from their daily routine — the sound of silence. In our hectic culture, the educator must constantly carve out daily sessions of silence to collect his thoughts and be open to the leading of the Holy Spirit. Waiting on God is an art neglected by any teacher at his own peril.⁹ Every teacher must take time to “be still, and know that [He is] God” (*Ps. 46:10*). We must become as Nathaniel, of whom it has been said that “he was a man much addicted to habits of devotion.”¹⁰ Failure to do so will result in a frustrated teacher frenetically failing to accomplish a divine task never intended for frail and finite fingers.

Learning How to Act

A teacher must be willing to be taught how to act. *One cannot act effectively until he has been set in motion by the hand of God*. It simply will

not do, not if we are serious about transforming culture for Christ, to teach one thing and live another. I will never forget the sage bowling advice received from a helpful uncle who, after explaining the correct bowling technique, promptly added, "But make sure you do as I say, not as I do!" Such hypocrisy we already have; it's sincere actions our students seek to see.

After all, any educator must recall that while we are preparing our students for eternity, we ourselves are being prepared for the same destination. Jonathan Edwards put it well when he stated:

*The glorious excellencies and beauty of God will be what will forever entertain the minds of the saint.... [T]hat which they shall enjoy in the angels, or in each other, or in anything else whatsoever that will yield them delight or happiness, will be what shall be seen of God in them.*¹¹

What exactly is seen in you? Any motion other than what reflects God in us is superfluous and downright dangerous for it obscures the true purpose of any education — communication of the knowledge of God. Self-illuminations simply distract from the eternal shore and cause the student instead to fixate on the lighthouse. Thus Pharos itself becomes an idolatrous threat to the spiritual safety of the student.¹²

*To teach a student it takes a teacher and one degree.
One teacher and a degree
And humility.
The humility alone will do
If degrees are few.*¹³ ☐

William Blankschaen has been blessed with a beautiful wife and three children. He is a teacher and administrator at Cornerstone Christian Academy near Cleveland, OH, while he writes challenging essays and Christ-honoring fiction.

¹ See my article "Teaching Apologetically: Getting Down and Dirty for Christ" *Chal-*

cedon Report October, 2002 for a more thorough treatment of this concept.

² St. Augustine, *The Confessions of St. Augustine* (New York: Doubleday, 1960), 93 (Book IV, Chapter 1).

³ The Elvish lord Elrond's explanation of why the once wise Saruman turned to evil in J.R.R. Tolkien's *The Fellowship of the Ring*.

⁴ It may be wise to note here that a paradox is an *apparent* and not an *actual* contradiction. Furthermore, our task of learning is an eternal one that will engage us throughout eternity. Scripture does not teach, as many Christians seem to think, that when we arrive in Heaven we will be like God, knowing all things.

⁵ Clearly implied in this statement from Romans 12:2 is the truth that one cannot truly know and, therefore, cannot truly teach anything if his mind has not been renewed by the Holy Spirit. This truth has staggering implications for an atheistic educational system.

⁶ Bradley J. Birzer, *J.R.R. Tolkien's Sanctifying Myth: Understanding Middle Earth*.

Wilmington: ISI Books, 2002). See especially Chapter 2 entitled "Myth and Subcreation."

⁷ Often attributed to E.M. Bounds in one of his landmark works on prayer, although I am quite certain several authors have expressed this same sentiment.

⁸ Augustine, 68 (Book II, Chapter 3).

⁹ To aid in acquiring this silent art, may I suggest a brief but classic booklet by Andrew Murray simply entitled *Waiting on God?* If you can find it, grab it. It's a good one.

¹⁰ A. B. Bruce, *The Training of the Twelve: Timeless Principles for Leadership Development*. (Grand Rapids: Kregel, 1988), 7.

¹¹ Jonathan Edwards, *Jonathan Edwards on Knowing Christ*. (Carlisle, Pennsylvania: Banner of Truth Trust, 1997), 42.

¹² The lighthouse at Pharos near the mouth of the Nile River was one the Seven Wonders of the Ancient World. Legend says that on a clear night it could nearly be seen all the way across the Mediterranean Sea.

¹³ Paraphrase of an Emily Dickinson poem entitled "To Make a Prairie."

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Applying the Faith to Saving and Investing

By Tom Rose[©]



Hardly a week goes by without my receiving an inquiry from younger friends about how to cope with various problems in our society. Most of the inquiries have to do with money: How do we get out of debt? How can we save for future needs and for retirement? We can't afford health insurance! How can we afford to homeschool our children or send them to a Christian school?

A recent enquirer raised this question: "I'm planning to buy life insurance. Wouldn't it be better to 'buy term and invest the difference' instead of a more expensive cash-value policy?"

This is a good question because it closely relates to many of the economic and financial pressures that weigh on families today. But because making sound financial choices requires first some background understanding about monetary policy, it behooves us to focus on the broader economic/political environment that has been developing during the last 50 or so years.

Economic Depravity

Since World War II our federal government has been engaged in deficit spending as it has steadily concentrated political power in Washington, D.C., and it has induced state and local governments as well as private citizens to become economically dependent on the federal bureaucracy. One result is that the rate of family savings has declined even though mothers have rushed into the work force to help make ends meet. But in-

stead of saving more, families have increased spending, and personal debt has soared.

During the last two or three generations the civil power has, in effect, grown to become Americans' "secular god." And, since the civil authority of a country truly reflects the heart and mind of a people, the growth of centralized government in America accurately reflects the weakening of Biblical Christianity in our country. In short, political and economic trends indicate an underlying *spiritual* problem which can only be solved by faithfully preaching God's Word and edifying the saints once they come into His church (*Pr. 29:18*). Two specific economic problems have resulted.

First, since World War II, continued deficit spending by the federal government and the resulting inflation of the money supply have caused the purchasing power of the dollar to drop to less than 10 % of what it was in 1945. This planned debauchment of our monetary unit has secretly stolen people's savings and, as indicated above, stimulated them to go into debt as well as to look to the federal government as the people's caretaker from the cradle to the grave. Lest readers misunderstand, let me point out that spiritual undermining of the populace occurs first, and then economic and political enslavement follows.

Second, before 1973 the real wages of workers generally rose year by year, but since that date the expected year-to-year rise in pay has not materialized. This explains why mothers have had to go to work, and it helps explain the widespread breakdown in family dis-

cipline of children. The godly influence of a loving mother has been praised by many successful men as the spiritual force that spurred them on to greatness, but this beneficent force is often missing in many homes today because mother is working outside the home.

How Can Families Save More?

So, in the face of declining real wages and steady debauchment of the dollar by our monetary authorities, what can families do to save more money to educate their children, to accumulate funds for emergencies, to achieve long-term goals, and to accumulate a retirement fund as well?

One obvious answer is to review family expenditures and make up a budget that eliminates unnecessary spending, thus "creating" a flow of savings to work with. Doing this takes discipline, but it is a necessary first step. Another answer is to create wealth by holding after-work jobs. Still another is to start a business, such as a family garden. This can generate hundreds of dollars of real savings while contributing to better health from home-grown vegetables and fruits. Additional real income can be earned for the family by children selling garden produce to neighbors. Our children, when youngsters, did this; and our neighbors looked forward to their visits because the produce from our garden was better and less expensive than they could purchase at the supermarket. Today this opportunity for child productivity cries out to be filled because the food chain has become much more polluted with lifeless, highly processed food. Also, it

teaches children the useful disciplines of work, saving, investing, and even entrepreneurship.

“Buy Term and Invest the Difference?”

The question, then, is this: What is the best avenue to take when embarking on a long-term savings plan, given the inflationary scenario since WW II? There are a number of avenues open: Savings bank accounts, tax-deferred IRAs, money market funds, Whole Life cash-value policies, variable annuities, mutual funds, the accumulation of gold and silver bullion, etc. In my younger years, I was active as a stockbroker and later as a life insurance salesman. As I grew in experience I came more and more to value permanent cash-building life insurance as an ideal way of creating an immediate estate in the event of early death, coupled with its ability to compound interest on a tax-deferred basis. True, the depreciating value of the dollar robbed me of purchasing value of the early premiums paid, but rising dividends used to purchase additional paid-up insurance helped somewhat to offset that loss; but the big reason I still recommend Whole Life insurance for the average person is this: Monthly premium notices (or automatic monthly bank drafts) serve as an excellent savings discipline on the policyholder. Without this built-in discipline most individuals will eventually falter in their plan to “buy term and invest the difference.”

As I grew older and my financial responsibility to my wife and children grew, I would periodically add to my life insurance coverage. Truly, the motivating force behind the purchase of life insurance is love for others. But my investment in life insurance was never a “dead investment.” As cash values increased, I would, during times of necessity or opportunity, borrow accumulated values at 5% interest. Some uses for borrowing accumulating cash values were to buy an

automobile for cash, to invest in the marketplace at higher rates of interest (for example, during the late 1970s interest rates paid by money-market mutual funds soared to 14% and finally to 20% in 1979), to pay for college tuition, and to take advantage of business opportunities that would otherwise have been missed. The important point is this: The accumulating cash values were not simply left to depreciate while untrustworthy civil rulers at the federal level and Federal Reserve monetary officials systematically colluded to debauch the purchasing value of the dollar. I developed a plan for counteracting the nasty effects of planned monetary inflation. I used the cash values in my life insurance as a readily available “opportunity fund” to build wealth, and I then repaid policy loans with depreciated dollars. In this way I was partially able to protect my family from what economists call “the hidden tax of inflation.” Let us not forget that building family wealth is certainly a Biblical goal (*Gen. 13:2*). My point in sharing my own experience is twofold: First, to encourage younger heads of family to embark upon a systematic, disciplined, long-term savings program. Second, to follow a plan that is flexible so that it can be used to protect family units from being insidiously robbed of their accumulated savings by civil rulers — the period of WW II to the present provides a perfect example of what we can expect in the future.

A New Era?

What about the future? Can we expect more or less monetary inflation and subsequent depreciation of the purchasing value of the dollar? We can almost certainly expect more of both! Why? Because since WW II, with each new presidential administration and new batch of congressmen elected to office, our political leaders have turned increasingly to have our nation serve as “policeman for the world” (*imperialism* is the correct term to

use), and with hundreds of thousands of American military personnel currently stationed in over 140 foreign countries, the trend of government deficit spending and continued monetary inflation is certain to grow worse if citizens continue to fail in their duty to rein in such unconstitutional activities of our civil rulers. This calls for careful consideration of other possible alternatives to protect the economic viability of the family and family wealth so that Christian families “can occupy” and continue their duty to build Christ’s Kingdom until He returns. If I were a young man with a young family today, I would strongly consider creating an immediate financial estate through the purchase of a good life insurance program. I would look for a life insurance company that pays healthy dividends and where cash values can accumulate in the form of additional paid-up insurance.

Another available option is to purchase an insurance-based Swiss annuity, because the Swiss franc has, over the years, not depreciated in purchasing power as rapidly as the U.S. dollar.

Some families might have excess funds to invest right now. If so, now is an opportune time to purchase gold and silver bullion because gold and silver, as commodity-based money, are the only kinds of money that cannot be insidiously stolen by deceitful government and monetary authorities. The gold bezant of ancient Byzantium retained its value for some 700 years. It wasn’t until the last 200 years of the Byzantine Empire that its rulers turned to debauching its currency, something our own civil rulers have now been doing for almost 90 years.

Wise observers will learn how to apply the lessons of history by “observing the times” and taking con-

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The Christian's Responsibility in Business

By Timothy D. Terrell



The Christian who takes the concepts of stewardship and dominion seriously is becoming a rarity in American business. This is having a devastating effect on society, as business culture becomes anti-Christian. In large part, this is due to an imbalance in the way Christians have thought about work.

Modern American Christianity has focused on recruiting for missions, the pastorate, and, lately, professional “Biblical counseling.” Recruitment occurs through short-term missions projects, Christian schools, colleges, and Sunday school classes. There is certainly nothing wrong with these ministries, or with encouraging people to consider them as they seek their callings. So far, the recruitment efforts appear to have been quite effective (though we might not always be able to say the same for the training the new recruits receive). Several years ago, when I was teaching at a large Christian university, I noted the overwhelming number of students in classes related to these career goals. Meanwhile, some business-related programs attracted fewer students than similar programs at schools with one-fourth the enrollment.

Many of these students arrived at the university already convinced that they would not be completely fulfilling God’s purpose for their lives if they did something not directly related to evangelism or Bible teaching. After all, if they were not in “full-time Christian service,” how could they be pleasing God with their lives? Some

students who were interested in business resolved their dilemma by telling themselves (and others) that they were going into business so that they might better evangelize unbelievers in the workplace. Some said that they would work in a “secular” occupation for a time so that they would be able to build wealth to fund missionary work later. Others wanted an occupation through which they could “help people,” and so ruled out business — which they thought of as somewhat exploitative and inconsiderate of human needs. They failed to see that every profitable business has only become successful by meeting the needs of customers as well as the employees and owners of the business.

The guilty feelings and rationalizations associated with going into business are completely unnecessary. Business is a legitimate and honorable calling, a calling implied even in the first commands given to man by God in Genesis 1, as we will see. The morality of the business vocation needs to be driven home no later than the high school level, when young people are beginning to consider careers. Maybe, in addition to the summer mission trip to the beach, teenagers should also consider signing up for internships with Christian business leaders.

What Should the Christian Businessman Do?

Christians in business have several key responsibilities. One is to employ godly *means* in accomplishing the goals of the business. The Christian businessman must not defraud his customers (*Lev. 19:35, 36*) or his em-

ployees (*Jas. 5:1-5*), but must tell the truth to his customers and keep his promises to his employees. He should keep the Lord’s day holy, restrain his hands from theft, and pay what he owes.

Godly *means* should be used to accomplish godly *ends*. As well-catechized children know, the chief end of man is to “glorify God and enjoy Him forever.” For a Christian businessman fulfilling his calling, part of glorifying God would be carrying out the orders given to Adam in Genesis 1: “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” Adam was required to go beyond the boundaries of the Garden of Eden, modifying the created order in some way. Perhaps he was to use the Garden of Eden as a model, and imitate God’s creativity in his alteration of the “wilder” parts of the earth. Clearly Adam and Eve were to multiply, increasing the number of men and women who would assist in this task. Intelligent planning and tools would be needed. Many goods and services would need to be produced to satisfy the needs of people as they went about their work. Businesses of many types would be vital to the carrying out of the Biblical dominion mandate.

After the Fall, Adam was cursed with death, and with hardship in his work. He was sent out, Genesis 3:23 says, “to till the ground from which he was taken.” To be obedient, he would still have to be in the business of altering the earth, though now with great difficulty. Noah, after the flood,

was given a similar charge — to be fruitful, multiply, and fill the earth (*Gen. 9:1*), along with the creatures that came off the ark (*Gen. 8:17*).

So how can a Christian businessman know when he is being obedient in his calling? People need a countless variety of goods and services to sustain their lives, carry out their work, enjoy and care for what God has created, and multiply. Which of these goods and services are needed most urgently? Which should I, as a believer with a unique set of talents, get in the business of producing? The Christian economist Paul Heyne, dealing with environmental concerns in particular, honed in on this problem of knowing how — specifically — to be good stewards over creation: “We will almost certainly fail to achieve our objectives if we simply ask people to become ‘better stewards.’ No one knows what ‘stewardship of creation’ implies for his or her own actions. Exhortations to change our life-styles just do not give us sufficient information.”¹ A requirement that Christian businessmen “produce what is most needed” for doing good work means that we must have some way of knowing exactly what those things are.

The Role of Prices and Profits

This information is not going to be uncovered by self-scrutiny or new divine revelation. It is found by paying attention to the constant communication from others about what they most need to carry out their goals. This communication is done rapidly and effectively through a price system. If oil supplies from the Middle East are reduced due to war, someone must reduce consumption of oil. Of course, if oil users were all polled and asked whether they would be willing to give up their usual consumption for the benefit of someone who “needed it more,” we would get no useful information. No single consumer could be expected to know how the value he puts on oil compares with the value

others might place on the same oil. Fighting over it would leave the oil in the hands of the strongest individual, who is not necessarily the person who can make the best use of it. So consumers agree to compare values by offering quantities of other goods (or dollars that would buy those goods) to the seller. Talk is cheap, but the willingness to sacrifice other goods to obtain the oil is evidence of the value the buyer places on it.

At the same time, people who might be able to produce oil look at the higher prices being obtained by sellers of oil, and consider entering the business. Higher profits are a signal that resources need to be redirected into the business that is generating something of high value. Profits help people determine which goods and services are satisfying the most intense needs of the moment, so that, for example, businesses are not wasting time and materials building houses when medicines are more urgently needed. A survey, or a government commission, cannot hope to solve this problem of allocating resources.

Someone will object that the goals our fellow men have are often vile and ignoble, so that items that should not have a high value do in fact attract resources for their production. And it is true enough that the market system leads to monetary rewards for those who respond to the demand for pornography or crack cocaine. What the market produces will only be as virtuous as the people in it, and a profitable business is not necessarily a moral business.

Yet the quite proper revulsion we have for certain products of a price system does not change the fact that the system is still performing its most basic function quite well — to communicate the relative intensity of various expressed needs. If pornography is for sale in the market, it is not the fault of the price system but of the people whose depravity leads them to desire it, or to offer it for sale. Our disapproval

of such transactions should lead us to beseech God that He might change the hearts of men, and to act to convince others of the immorality of their actions. This is preferable to disrupting the entire market exchange process that allows individuals to seek what they value. In hindering the market’s work, as socialism does, we would deprive individual entrepreneurs of information that tells them whether to produce food for the hungry, homes for those needing shelter, medicine for the sick, or clothing for the naked. Thus, any state intervention to prevent market transactions from taking place should be limited to very clear-cut cases that fit within the Biblical jurisdiction of the state — such as prohibiting prostitution or contract murder.

The Entrepreneurial Vocation

Christians in business, then, have a responsibility to use godly means to take dominion over the earth, satisfying legitimate human needs so that each person may “be fruitful and multiply,” giving glory to God. We should not look upon prices and profits as a “necessary evil” that must be tolerated so that higher purposes may be achieved. Rather, we should see them as a necessary method of communicating our varying needs in a complex world. Businessmen who are involved in meeting these needs in a practical way should be objects of admiration and imitation, not contempt. And young Christians seeking their calling should not have to rationalize a business career, but should begin to see it as a praiseworthy vocation.

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¹ Paul Heyne, “Are Christians Called to be ‘Stewards’ of Creation?” *Stewardship Journal* 3 (1993), 21.

Biblical Faith and Business

By Ian Hodge, Ph.D

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it?”

(Luke 14:28)



Business, it seems, is doomed to failure. Despite the huge increases in self-help management books and seminars on business, a huge percentage of new businesses fail. Eighty percent are expected to die within five years, and of those remaining over half will have expired within another five years. For those starting a business, the odds are against them.

In God We Trust

But Biblical wisdom is supposed to reverse all this. With a simplistic belief that God will provide — a necessary belief, by the way, unless it is misplaced — many Christians launch themselves into business only to find that they join the failed statistics, making up the eighty percent failure rate. Faith in God, it seems, is not enough.

If we take a look at the issues of business through a Biblical lens, we find that so often there is a superficial taking from the Bible those things that seems to guarantee success but which can easily be misread. Take our text above. It seems to indicate that with proper accounting and management, we will succeed. At least, this is the implication.

But by taking the text too far, we can soon get caught up in a set of problems for which, if we're not careful, we blame God.

When we rely too heavily on our own methods and not on a living faith, failure is in our wake. For example, counting the cost is an idea that appeals to CPAs and those with

a bent for number crunching. They love to work with their spreadsheets, calculators, and their forecasts of what can be expected. Another group will assume that proper business planning is essential to success. So they run their workshops, undertake their analyses, and come up with the next one, two, or five-year plan. Yet in spite of this, some big companies go to the wall along with the smaller companies that make up the eighty percent of failures.

Is there an explanation for these failures? I think so, and it comes down to the meaning of faith.

Biblical Faith

As a business manager, it is easy to identify the need for counting the cost. It is an essential ingredient in working out whether or not there are sufficient funds to start up a business. But the reality is that many people start a business without adequate funds. Some succeed, some fail. So the lack of counting the cost is not always an explanation of what has gone wrong. I have seen companies with adequate finances make the mistake of spending the money on expensive offices and fitouts, none of which, at the end of the day, contributed one dollar to the bottom line. Then there are business owners with little resources who make sure that nearly every dollar spent contributes in some way to new revenue. The latter succeeds while the former fails. Which one, then, has followed our text, and counted the cost?

The business planning group, on the other hand, says that the lack of business planning leads to disaster,

and there is an element of truth in this statement. But as some very serious organizations have found, there is also disaster to be had in placing too much emphasis in planning.

Unexpected Factors

No modern city business seems to compare with the farmer who can plan as much as he likes, but if it doesn't rain he doesn't get this year's income. While man-made irrigation systems make the farmer less dependent upon annual rainfall, long drought seasons, as currently experienced in Australia, can dry up the irrigation system as well. Where does that leave the farmer?

It leaves the farmer in the same place as the city businessman whose plans have not taken into consideration all the possible factors. And this is a very real problem with planning. None of us sees the future clearly. Plans can be made obsolete very quickly, undermining the essence of planning, whose aims were to take chance out of the business.

But if planning can be overturned by circumstances out of our control, and if successful farming depends on the movements of the weather, how is a man to plan his business activities?

Faith, it seems is the only option. Faith being the “the substance of things hoped for, the evidence of things not seen . . . By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible” (*Heb. 11:1,3*).

Now this passage of Scripture gives us a much better idea of how we are to

live: by faith. Our planning, our cost counting can be of no avail if at the end of the day we do not accept the world as God made it. When our business planning is complete we must, like the farmer, recognize that the best laid plans will fail if God does not bless them. And while God does not promise to send the rain every year, He does,

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portance. If you would be successful in life and ministry, your first priority must be your family, your wife, your children. Neglect them, and neglect the Kingdom. Nurture them, and you set course for generations of blessing, even unto the thousandth generation! ❏

Eugene Clingman is Executive Administrator of the International Church Council Project (www.churchcouncil.org), an effort of Coalition on Revival. Married 21 years until his wife died in 1998, he recently married Edna Malunjao, from the Philippines. Eugene has five home-schooled children. Edna is due to have a child in August. He lives in Hathaway Pines, CA, in the Sierra Nevada foothills east of Sacramento.

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Ladies, our jobs don't get less demanding when we stay at home to help our husbands and raise and guide our children! The question really is: Are you woman enough to handle it? For Heaven's sake, don't be *Ms-led!* ❏

Andrea Schwartz has been married to her husband Ford since 1975 and is the mother of three. Along with being a homeschooling mom, she is also the publishing coordinator for Ross House Books, and finds numerous activities related to family, ministry, and business that keep her out of trouble. Together she and Ford direct Friends of Chalcedon and Emmaus Christian Fellowship. She can be reached at andrea.schwartz@ix.netcom.com.

at the very least promise to "never leave us nor forsake us" (*Heb. 13:5*).

So while me may count the cost and while we may plan, and the Bible encourages this, this does not mean that our businesses will succeed. But to the man of faith, whose eye is constantly on the God who controls the

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should once more become militant and not weary in well doing for the Kingdom of God. Christians should liberally distribute personal wealth for the Kingdom. The Christian home should learn to see itself as a spiritual Christian economic entity designed to fulfill its Kingdom destiny. Parents must teach their children to understand their calling as Psalm 110 volunteers and train them for the responsibilities of Kingdom support and contribution. Christians must become strategically generous toward the Kingdom. If Christian families will rise again to this calling, we may yet witness world change and blessing like that of the Apostolic Era, the Reformation, or the great early American experiment. The greater the generosity of investment, the quicker the return. ❏

Ronald Kirk, long-time, pioneering educator, has applied Biblical character, skill and wisdom training to liberal arts education. Emphasizing Christian influence through enterprise (Christian dominion) and relational government (Christian love and liberty), Ron's approach puts feet on Van Tilian presuppositional apologetics.

¹ Barna Research Group, Ventura, CA (<http://www.barna.org/cgi-bin/PagePressRelease.asp?PressReleaseID=139&Reference=F>).

² Ronald Kirk, "Toward Learning Any Subject Biblically," *Chalcedon Report*, November 2002.

³ Tom Rose, "The Federal Reserve," *Chalcedon Report*, August 2002.

seasons of our lives, his planning will not be an end in itself but an act of faith knowing that plans come and go, but God remains for ever in control. It is His plan for the world and our businesses to which we must all conform. ❏

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structive action to protect their loved ones.

It is not the intent of the author, nor of Chalcedon, to provide specific advice regarding investment or savings vehicles; but rather to inform readers about choices that might confront them. Each reader is advised to seek competent advice concerning his or her own individual needs. ❏

Tom Rose is retired professor of economics, Grove City College, Pennsylvania. He is author of nine books and hundreds of articles dealing with economic and political issues, including economic textbooks for use by Christian colleges, high schools and home educators. Rose's latest books are: *Free Enterprise Economics in America and God, Gold, and Civil Government*, published by American Enterprise Publications, 177 N. Spring Road, Mercer, PA 16137. Phone: 724-748-3726; Website: www.biblicaleconomics.com.

What Scholarship Is This?

Dave Hunt's Book of Straw

By Christopher Petrovich

A Review of *What Love is This: Calvinism's Misrepresentation of God* (Sisters: Loyal Publishing, 2002)



Dave Hunt is up to his old tricks again. A popular Christian writer and apologist, Hunt has written numerous works on the Roman Catholic Church, cults, end-times, and other popular topics. He is editor of the *Berean Call*, a ministry designed to “alert believers in Christ to unbiblical teachings and practices impacting the church . . .” Chalcedon’s readers will be familiar with his *The Seduction of Christianity: Spiritual Discernment in the Last Days*, an attack on Christian Reconstruction, and the definitive response by Ken Gentry and Gary DeMar, *The Reduction of Christianity: Dave Hunt’s Theology of Cultural Surrender*. In his latest book, *What Love is This? Calvinism’s Misrepresentation of God*, Hunt turns a jaundiced eye to the doctrines of grace.¹

Hunt’s work begins with a misrepresentation of history and an *ad hominem* attack on Calvin. He claims, for instance, that Calvinism’s roots are in Roman Catholicism, and that Calvin’s behavior as the “Protestant Pope” of Geneva was grossly un-Christian.

Hunt time and again utilizes emotional appeals to plead his case rather than employing an exegetical analysis or literary assessment of the disputed Scriptural passages. He employs an Appeal to Pity (*Argumentum ad Misericordiam*) when he tells a story of a distraught pastor’s wife whose husband became a Calvinist. Her husband began worrying whether or not he was one of the elect and progressed into doubts about his salvation. The woman

warned her husband “that the God he was now believing in, a God who predestined people before they were even born to spend eternity in the lake of fire, was not the God I knew and loved....” This tear-drenched approach is commonplace in the writings of Dave Hunt, yet it has nothing to do with the merits of any theological system. Truth is not based upon feeling, as Hunt’s methodology implies. Nor is the truth of Christianity subjective, based upon the whims of humanity.

Hunt also criticizes Calvin’s approach to Scripture, arguing that “he brought his humanistic gift for logic to bear upon that which is ‘spiritually discerned’ (1 Corinthians 2:14.)” Logic, for Hunt, is an unspiritual technique, and Hunt repeatedly proves himself quite spiritual in that respect. Calvinism is “reformed scholasticism,” Hunt charges, which reserves Scriptural interpretation to a trained “elite.” Hunt also condemns Calvinism as “new truth.” The doctrine of predestination, of course, has also been taught throughout the history of the church, but facts do not seem to deter Hunt from making false conclusions.

Hunt’s treatment of the “Five Points of Calvinism” shows little understanding of theology and the Bible. The Canons of the Synod of Dordt assert that all men without “the regenerating grace of the Holy Spirit . . . are neither able nor willing to return to God.” Hunt responds by saying that this “statement is an expression of human opinion without biblical support.” Of course, Calvinists glean this doctrine from the Pauline argument for depravity in Romans 3:11: “There is

none who seeks for God.” Hunt also builds a straw man of Calvinism when he asserts that “Calvinism is guilty of both absurdity and injustice by declaring man to be incapable of repentance and faith, then condemning him for failing to repent and believe.” Hunt further argues that individuals are consigned to Hell for rejecting the Messiah, rather than for sinning in general. But Romans 6:23 states “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Given his Arminian presuppositions, Hunt struggles with the Biblical doctrine of foreknowledge. Hunt contends that “‘Foreknowledge’ and ‘foreknow’ are never used in the way the Calvinist would like to persuade us they could be.” However, the entirety of Scripture attests to the contrary, both in the use of the word “foreknow” and in the context of the Biblical story. Romans 11:2 states: “God hath not cast away his people which he foreknew.” Concerning foreknowledge, Deuteronomy 7:6-7 states: “[T]he LORD your God has chosen you to be a people out of all the peoples who are on the face of the earth. The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were fewest of all peoples.”

Hunt especially despises the Reformed doctrine of predestination. Irresistible grace, Hunt contends, is an “unbiblical premise to which Calvinists cling in spite of the fact that our Lord calls to all.” Failing to grasp the distinction between the general call

and the effectual call, Hunt erects yet another straw man argument. It would seem appropriate for Hunt to display a moderate understanding of Reformed theology before attempting to refute it.

As a Calvinist, I cringed at Hunt's critique of the Reformed view of evangelism. Hunt asks, "Since there is nothing one can do to change one's eternal destiny . . . shouldn't one just go on with life and let the inevitable take its course?" Hunt is convinced that evangelism takes a back seat for Calvinists. However, Reformed theologians always assert the centrality of the gospel in bringing the elect unto salvation. And those whom the Lord has redeemed, Calvinists would continue, are filled with the Holy Ghost and have a desire to share the love of God and the gospel of Jesus Christ. Hunt fails to account for these basic facts of evangelical theology.

Ultimately for Hunt, Calvinism is the antithesis of the "simple gospel." Such an assertion is ridiculous, given the record of evangelical Calvinism in America. The Calvinistic Puritans enthusiastically preached the same good news of Jesus Christ. Some of the greatest American evangelists were firmly committed to the doctrines of grace. Has Hunt never heard of Jonathan Edwards or George Whitefield? Though Calvinists are convinced that Jesus Christ saves only the elect, it does not follow that they refuse to proclaim the gospel to all.

Hunt's scholarship is very disappointing. He relies heavily upon Will Durant, for instance, for his historical material. While interesting reading, Durant is hardly acceptable for the definite refutation of Calvinism. Hunt's book is also marred with petty details. If Calvin were the tyrant Hunt depicts him to be, why did Genevans invite him back to lead the Reformation in their city-state? If Calvinism opposes evangelism and the "simple gospel," as Hunt insists, why then was Geneva the home of the greatest

missionary effort during the Protestant Reformation?

Dave Hunt's screed against Calvinism is based upon historical misrepresentation, theological ignorance, and logical fallacies. It is a popular work designed for the naive lay reader who is unaware of Hunt's inaccuracies. Dr. Elmer Towns, Dean of the School of Religion at Liberty University, upon reading *What Love Is This?* expressed hope that his students at Liberty University might read it, and the result of one student's reading is this review. If evangelicals do read this pitiful book, it should only be to see the grotesque and slanderous misrepresentation of Calvin and the doctrines of grace. ❏

Christopher Petrovich is pursuing an MA in Christian History and Theology from Wheaton College Graduate School. He has a particular interest in the role that Reformed theology should play in the development of contemporary Amish theology.

¹ Hunt has received wide acclaim for *What Love is This?* Tim LaHaye, Chuck Smith, Bob Wilkin, and Elmer L. Towns have all endorsed the book. Towns states, "Dave Hunt has given exact details to show the agonizing faults of Calvinistic abuses that most people have not considered. I would

like for all of my students at Liberty University to read this in-depth analysis." As a Liberty student, I was curious about Towns' endorsement. He responded to my inquiries by suggesting that I become better acquainted with church history and in particular the works of John Calvin. He also invited me to lunch at the beginning of the fall semester in 2002.

To our lunch meeting, I came armed with a copy of Hunt's book, as well as Calvin's *Institutes*, the Canons of the Synod of Dordt, and the London Baptist Confession. I was dismayed to find that rather than dealing with the issues at hand, Dr. Towns refused to discuss the merits of Hunt's work and proceeded to question the love of God in predestination. It was clear that his real concern was with his understanding of the doctrine of grace, and not specifically with either Calvin or Hunt. Towns eventually admitted to reading only select portions of Hunt's work, but suggested that since Dave Hunt was not known as a scholar, a cursory remark would pass over easily without much notice.

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