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Symposium on
Christian Reconstruction
in the Western World Today

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The Journal of Christian Reconstruction

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*Symposium on Christian Reconstruction
in the Western World Today*

Douglas Kelly, Editor

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A CHALCEDON MINISTRY

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THE JOURNAL OF CHRISTIAN RECONSTRUCTION

This journal is dedicated to the fulfillment of the cultural mandate of Genesis 1:28 and 9:1—to subdue the earth to the glory of God. It is published by the Chalcedon Foundation, an independent Christian educational organization (see inside back cover). The perspective of the journal is that of orthodox Christianity. It affirms the verbal, plenary inspiration of the original manuscripts (autographs) of the Bible and the full divinity and full humanity of Jesus Christ—two natures in union (but without intermixture) in one person.

The editors are convinced that the Christian world is in need of a serious publication that bridges the gap between the newsletter-magazine and the scholarly academic journal. The editors are committed to Christian scholarship, but the journal is aimed at intelligent laymen, working pastors, and others who are interested in the reconstruction of all spheres of human existence in terms of the standards of the Old and New Testaments. It is not intended to be another outlet for professors to professors, but rather a forum for serious discussion within Christian circles.

The Marxists have been absolutely correct in their claim that theory must be united with practice, and for this reason they have been successful in their attempt to erode the foundations of the noncommunist world. The editors agree with the Marxists on this point, but instead of seeing in revolution the means of fusing theory and practice, we see the fusion in personal regeneration through God's grace in Jesus Christ and in the extension of God's kingdom. Good principles should be followed by good practice; eliminate either, and the movement falters. In the long run, it is the kingdom of God, not Marx's "kingdom of freedom," which shall reign triumphant. Christianity will emerge victorious, for only in Christ and His revelation can men find both the principles of conduct and the means of subduing the earth—the principles of biblical law.

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EDITOR'S INTRODUCTION

Douglas F. Kelly

This issue of the *Journal of Christian Reconstruction* focuses on the specific and immediate application of Christian Reconstruction in our society today. Our major concern in this symposium is not with long-term future scenarios, such as a vast revival (although we pray for it every day), or some type of economic crisis (although this is likely enough), but with what we can trace of the blessed work of the Holy Spirit in applying the transforming Gospel of grace to all areas of our contemporary life and society here and now.

We conservative Christians have been fairly adept at discerning and describing the evils and impending disasters of our time. Calling evil by its true name is after all an important part of any biblically based prophetic ministry. Diagnosis is an essential part of the curative process in medicine, theology, and every other field. But at the same time, many of us have so tended to focus on the diagnosis of evil that we have failed to look up and see the widespread healing and impartation of new life that is going on all around us.

May this issue cause many thousands of hardworking Christians to lift up their eyes long enough to behold a bright galaxy of encouraging “signs of the time” all across a dark horizon. When we see some of the beautiful things that God is doing in unexpected ways and places, may it draw us together in praise of His goodness, and bring us to a renewed determination to love Christ, win the lost, feed His sheep, and disciple the nations with every ounce of energy we have until our last hour on earth.

Elsewhere in this *Journal* your editor gives a brief assessment of what he sees as the present state of Christian Reconstruction in this country, and thus there will be no need to repeat that material here. However, I would like to share some reflections with you on the content of what may well prove to be a most significant issue of the *Journal*. Since so many different articles have been sent in, it is not possible to comment on each one. Yet all of them have their part to play in painting the out-

lines of a large picture of what the Lord is now doing across the Western world.

Looking over these reports from scores of active and vital renewal and reconstruction ministries from very diverse social, ecclesiastical, and geographical backgrounds, the following points stand out. First, much of the Christian reconstruction that is beginning to take place in the land is the {2} direct fruit of expository preaching of the whole counsel of God in local churches. As far as reconstruction is concerned, we cannot overestimate the importance of a return to preaching the Old and New Testaments in their entirety in thousands of churches up and down the land. Christian lawyer John W. Whitehead, in his very important book, *The Second American Revolution*, has rightly pointed out that the local church is the place where God desires the first action to be taken in restoring the nation (173). It is surely significant that in the United States on any given Sunday, more people are in church than have ever voted in any presidential election. What an opportunity is available to the pulpits of America! God forgive us for not having taken better advantage of it!

Yet while preachers (including this editor) have much to repent of, still we may rejoice and be encouraged at what transformation God is working in lives and in entire communities where men of God are consistently and courageously standing week by week in pulpits, large and small, and are opening in their fullness, beauty, and power the unsearchable riches of Christ, and are patiently and plainly explaining from text after text how the revealed law of God provides the only viable structure for a free and righteous society. God is raising up a great company of faithful expositors both black and white and of other races as well, and He is raising them up from every sort of denominational background. Several of the black ministers, for instance, who have written articles in this issue, have told me that as they kept on expounding more and more of Scripture, interpreting Scripture by Scripture, the Holy Spirit did things they had not dreamed of. They were impelled into welfare, medical, legal, educational, and other types of ministry that they had not thought of before. Their entire community in some cases is beginning to be influenced. What has happened? Expository preaching has let loose the power of God, and Christian reconstruction is taking place.

But how can my poor preaching become a channel of the power of God in my community? In this editor's opinion, you could do nothing better for a start than to read the powerful article of James Philip of Edinburgh on "The Ministry of the Word." I sat under James Philip's expository preaching for three years, and know firsthand the immense power of godliness this ministry has exercised all over Scotland and far beyond it. Preachers who will listen to what he has to say about the practical implications of crucifixion and resurrection in one's own life and ministry will never be shorn of power.

As you read this issue, be aware of what God is able to do—and is in fact doing—through local churches, some of them small, poor, and in human terms, very humble. Ask Him to make you willing to pay the price for the same thing—or greater things—to be done in your own church and community.

This leads to the second observation that has been forced upon me from {3} the content of this issue: local churches that are honoring the Word of God from the pulpit are discovering a new wholeness as they are impelled to reach out in compassion to the totality of people's needs—both physical and spiritual. Dr. John Perkins, the dedicated founder of the Voice of Calvary Ministries of Mississippi, which is doing so much to bring renewal and reconstruction not only to the lives of blacks, but also of whites, has summarized very clearly the necessary movement from faithful exposition to compassionate application, in his article: "We had been preaching the Gospel according to John 3:16. Now we were discovering that our response must be to implement the Gospel according to 1 John 3:16."

It is not without significance that more articles were turned in for this issue describing ministries of compassion than on any other subject, including education, theology, and politics. It is clear that God is stirring His people to reach out in our time in compassionate service in a way that we have not done for generations. Providing food, clothing, training in job skills; offering medical and legal services; and working to change sinful political structures is simply to return to the wholeness of a truly biblical ministry. We can rejoice that God's people are moving in this direction all across the country—as the articles in this *Journal* abundantly testify. Yet, realistically speaking, we are only making a

start in the right direction. We have far, far to go, but His Word points the way, and “Greater is he that is in you than he that is in the world.”

If the church will continue to move towards a biblical wholeness of ministry, the entrenched powers of evil will not be able to stand. But if the people of God choose an easier way out by opting for an unbiblical withdrawal from the needs and conflicts of the real world in our time in favor of a false spirituality, then the powers of evil will fill the vacuum with rapidity and with glee.

To quote John Whitehead again:

The grave problems in the courts, in the law, and in civil government are the consequence of a century of church teaching that involvement in church activities is more important than involvement in the affairs and institutions of the world. Christian pastors must define church activities in such a way to recapture the biblical emphasis that involvement in all areas of the culture is a necessary part of true spirituality. In this way the church will thrive, instead of having to fight for its very existence as it is today. (174)

A third observation comes to me from a close reading of the articles in this issue: without any apparent strategic planning, nonetheless a vitally significant Christian strategy has been developed by “an invisible hand”: there are now viable Christian alternatives to most of the humanistically controlled institutions of the secular state. Nowhere is this more true than in the field of education. Possibly as much as one-fourth of all school age pupils {4} under the 9th grade are now in private and Christian schools; this number is growing literally every day. If you love the Lord, you will rejoice as you read these articles on what is happening right now in Christian education in America. We no longer have to send our children to be burned in a humanistic Moloch: glorious alternatives are available.

There are Christian alternatives to secular bureaucracies and institutions in the areas of welfare, drug addiction, alcoholism, and more. Christian alternatives are being made available in law and politics and in the media, as well as in the arts. To be abreast of what the Holy Spirit is doing in our land, you should not miss reading the articles of Otto Scott and John W. Saunders (John Quade) on Christian renewal in literature and in filmmaking and television. While much—indeed, most—remains to be done, still Christians are providing alternative structures which can serve as both models and engines for the cultural

renewal and reconstruction of our whole society. No longer must Christians be content to gather the crumbs that fall from the table of secular humanism: this is progress, and to God be the glory!

Not only the article writers for this issue of the *Journal*, but also much travel about the country during the past year or so have opened my eyes to see a remarkable phenomenon that I had not been aware of before, and this I offer as a fourth observation on contemporary Christian reconstruction: God is raising up a corps of dedicated and powerful leadership from an unexpected quarter: the black Christian community of America. A very large percentage of Christian reconstruction ministries in America has been started by black people on their own under the impetus of a vision given them by the Lord and by the needs of the times. There is a tremendous Christian school movement among black Christians. You will be touched and encouraged to read articles about the educational ministries of Mrs. Margaret Jenkins of Inglewood, California, and Rev. Melvin Hodges of Baton Rouge, Louisiana. Revs. Carlos Caldwell of Good News Church, Pasadena, California, and Fred Judy of the Spiritual Center, Oxnard, California, have developed dynamic wholistic ministries in their churches which lead to the renewal along biblical lines of every area of life and activity, not only for the blacks in their churches, but for others in their areas as well.

R. J. Rushdoony has suggested the strong possibility that the black youths who are being trained in Christian schools and in churches that have recaptured the strong biblical wholeness of fundamental Bible preaching together with obedient life and compassionate outreach may well constitute the most effective Christian—and national—leadership in America by the turn of the century. Rushdoony has noted that the New England Puritans were the intellectual elite in the early days of America's life; then the New England Unitarians were the guiding intellects for much of the nineteenth century; outstanding Jewish and Catholic intellects have given us guidance for much of the twentieth century. It will be no surprise to this *Journal* if black believers, {5} trained in thoroughly Christian institutions, constitute much of the Christian leadership of the future. If this should be the case, the biblical principle that those who lead must first go through sufferings (see Heb. 2:10) will have been richly and fruitfully fulfilled.

We must conclude these remarks with two final observations on this issue of the *Journal*. For my last observation but one, I would like to summarize all that is happening by quoting from an article (elsewhere in this issue) on the “Present Struggle for Christian Reconstruction in the United States”:

... evangelical, conservative Christians are starting to offer an effective challenge to the established secular humanism which reigns in all the major institutions of our time by returning to a new medievalism and a new catholicity of faith and service. We evangelical Protestants have often been so critical of some of the errors of Medieval Catholicism that we have sadly failed to appreciate some of the very great strengths of the Medieval Church. We have tended to forget that at its best, the Western Medieval Church was a radically caring institution. It built hospitals, orphanages, universities, libraries, poor houses; it caused legislation to be Christianized (as for instance through the Justinian and Theodosian legal codes, which applied the ten commandments to Western society, and gave legal protection to the family)

We evangelical Protestants in the United States, while strongly holding to our belief in justification by grace through faith, the priesthood of all believers, etc., are now trying to return to some of the best elements of our Medieval Christian and Catholic heritage in order to make the love of God the Father, the uplifting and transforming presence of the Holy Spirit, and the glorious and liberating salvation of the Lord Jesus Christ a powerful reality to the needy men and women in the secular society of our time

Our final observation flows from the previous one on the necessity of returning to a true catholicity: although the liberal approach to ecumenicity which stresses a (sometimes triumphalist) merging of structures regardless of faith (or lack of it) seems to have faded in importance, never (at least since the 1740s Evangelical Awakening) has there been such strong grassroots ecumenism of faith and service among born-again Christians: Protestant, Catholic, and Charismatic. Hand in hand, they are building effective Christian schools; they are reaching out in works of mercy to the needy, and they are beginning to clean corrupt politicians out of office. They are doing together what none of them could do alone. This is of God, and the praise must be His.

Thus you will note in this issue that articles on Christian reconstruction come from all segments of the Christian Church: Protestant, Cath-

olic, Charismatic. While the position of Chalcedon remains, as always, dominion-oriented, evangelical Calvinism, we believe it would be tragic blindness to refuse to acknowledge—and rejoice in—the tremendous work of salvation, healing, and reconstruction that the Lord is doing across a very {6} broad spectrum of the Church. Therefore, we have asked our brethren from many different church connections to speak for themselves and to help us understand what God is about in their midst; we have not edited their remarks in any way. To have written in this issue of the *Journal* does not necessarily mean that the writer or institution would agree with the Chalcedon perspective in every point, or that Chalcedon would necessarily agree with every distinctive of their position. However, we sincerely believe that every contributor to this issue loves the Lord, believes in His Word, and is laying his or her life on the line to apply the Christian Faith to this generation. Hence, we love and respect them all, and believe that you will be enlightened and encouraged by what God has to say to you through them.

A final editorial note: The editor wishes to state that very little biographical data is given on some writers in this issue, while more is given on others simply because we have not been able to obtain as much biographical information as we would like. These articles have come in over a period of many months from all over the country, which has made it difficult to gather as much personal and educational data as would be normal in a smaller issue of the *Journal*. Thus, if more data is given on one author than on another, it does *not* mean we think he is any more important than anyone else: all it means is that we had more information in hand. We think every article, every writer, and every ministry described in this issue is very important to the triumph of the Kingdom of our Lord and of His Christ.

1.
SYMPOSIUM ON
CHRISTIAN
RECONSTRUCTION
IN THE WESTERN WORLD
TODAY

THE VICTORY OF HIS CAUSE

Ray Joseph

[Retiring moderator's sermon to the Ohio-Illinois Presbytery of the Reformed Presbyterian Church of North America meeting, Southside Indianapolis, March 25, 1982—edited.]

Please give attention to the Word of God as found in the book of Hebrews, chapter 6, beginning with verse 19 to the end of 7:4. This burden has been growing on me for twenty-six years, so it is not something sudden, and it has become particularly focused in the past ten years. I am referring to the biblical burden of the Crown Rights of Jesus Christ as King over men and nations, and for the extension and application of that truth which the Reformed Presbyterian Church has held traditionally and historically and still holds in her testimony, in the Westminster Confession of Faith, the Declaration and Testimony, the Covenant of 1871, and others that we could mention.

Our Covenanter History

As you are aware, in 1638 and 1643, the nation of Scotland entered into covenant with God, the National Covenant and the Solemn League and Covenant, acknowledging that the Lord Jesus Christ is King over men and nations. But then in a few years King Charles II returned to the throne and was soon involved in repudiating the solemn obligations that Scotland had assumed to obey the laws of God in the nation. The church that supported the Covenants during the next thirty years was hunted down by the king's armies until the Revolution Settlement of 1688, a time in which 18,000 men and women and children died, and their survivors came to be known as the Covenanters, a name which has persevered to this day, and the Covenanter Church was born.

In the following century, many emigrated from Scotland and Ireland to the New World to establish a new civilization for themselves and their posterity. Eighty-eight years after the Revolution Settlement in

Scotland, a new nation was born on this side of the ocean which adopted a Constitution embodying many of the principles of civil and religious liberty for which those 18,000 men, women, and children had died one hundred years before. The structure of this document was influenced, not so much by French deism, as by biblical theism, and much of it through the teachings and {8} writings of one of those Covenanters, Samuel Rutherford, whose *Lex Rex (The Law and the Prince)* has recently been noted by Francis Schaeffer in his book, *A Christian Manifesto*.

Today's Battle

Today, this new nation, passing its bicentennial six years ago, having been founded on the laws of God and a Christian consensus, stands on the brink of being inundated by a tidal wave of secular humanism, a “sea-change of history,” as some have said, which has profound and disturbing implications for the continuing freedoms of our churches. For eighty years the signs of deterioration have been evident, and in the last forty years the momentum has progressively gained in destructive force until today it threatens to sweep all before it, removing every vestige of the teaching of the Reformed Presbyterian Church embodied in the phrase “For Christ’s Crown and Covenant,” and replacing it with a despotic and totalitarian Kingdom of Man.

Last night at prayer meeting one of our members shared the latest encroachment of the IRS upon religious freedoms in the United States. The Christian Liberty Academy received a demand last year and another demand this year with no reason given to justify them. The IRS demanded from this correspondence school “notes from pastoral counseling sessions, copies of all correspondence with our missionaries, our visitors, our satellite schools, the newspapers, elected officials, our radio listeners, and the name and addresses of contributors to our ministry,” according to Rev. Lindstrom, the pastor-teacher. He termed this IRS demand as one made in the most “unmitigated and openly brazen defiance of the Bible, the freedom of religion in the Constitution of the United States and statutory law that we have received thus far.”

Kingdom Victory

And now, what of the future? Persecution, yes, but beyond that, what does the Bible say that we can confidently expect to see happen in world history before the Second Coming of King Jesus? Are we near the end, as some say?

Let us briefly examine our text, Hebrews 6:20, “Whither the forerunner is for us entered, even Jesus made an High Priest forever after the order of Melchizedek,” and chapter 7:4, “Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.” “After the order of Melchizedek”! I hope that phrase is emblazoned in our thinking. We often sing it in Psalm 110, and Hebrews mentions it no fewer than *seven times*!

“Melchizedek” means “King-Priest,” and we are told that our Lord’s priesthood is not after the order of Levi, but after the {9} order of a pre-Israelite, Gentile, civilization-building priestly king by the name of Melchizedek, who was the head of a godly civilization built upon the law of God. He was “King of Righteousness,” and “King of Peace,” that is, “Salem,” or “Shalom,” with his capital at Jeru-salem or Jeru-shalom. His was a nation of peace based upon the law of God. And please note verse 3, “He abides a priest continually,” or perpetually ... “in perpetuity” ... a striking construction here. That is, the principle of his priesthood is to carry through with a linear development to the end of history, to the consummation, the “parousia” of our Lord Jesus Christ at His Second Coming. Brethren, we must grasp the awesome significance of this fact, that OUR LORD JESUS CHRIST IS A CIVILIZATION BUILDER, and that the ultimate results of his civilization-building priesthood is the victory of His Kingdom, which is to take dominion of this world before the end of time.

Kingdom Victory!

Our Struggle

Now, do you struggle with that idea? Many people do, particularly with the total victory part. I struggled with it for a long time. Do you have difficulty seeing through the eye of faith His worldwide victory? In view of today’s deterioration which is heading to judgment, so did I.

But, brethren, let us together join our covenant father Abraham. Abraham struggled with God's plan and promise also. He was promised by God that "your seed will be as the sand on the seashore and as the stars in the sky for multitude." Abraham struggled with believing this! Both he and his wife Sarah were well past the time of child-bearing, and they had no seed. So Sarah tried to help. She really did! She gave Abraham, her husband, her handmaid Hagar, thinking that perhaps God would raise up their seed through her. So, Abraham, being a practical man as well as a man of faith, complied with his wife's request and had a child by Hagar. But God said, "No, Abraham. Your seed ... *yours and Sarah's* ... will be as the stars of the sky for multitude." And so it came to pass. Regardless of the struggles with believing God's promise, in spite of the appearance of all circumstantial evidence, the promise was (and is being) realized. And today, how well we know the story! But Abraham did not have the luxury of looking back several thousand years, and yet, he "had faith." The Bible speaks of "the faith of Abraham." God showed him, and I believe that He wants to show us today, that just as His supernatural regeneration of the deadness of Sarah's womb brought forth Isaac, against all circumstantial appearances, even so He will bring forth the conversion of the world, including the Jews, by His supernatural regeneration of the human race through His promised Messiah, the Prince. For just as Melchizedek was the head of a godly civilization, even so Jesus Christ is the Head of a godly order that is to take dominion in the land ... of this world. "Thy will be {10} done on EARTH"

"Israel and the New Covenant"

Four years ago at Calvin College during the meeting of our NAPARC Synods, I was standing in the noontime dinner line talking to Dr. Norman Shepherd, then of Westminster Seminary, telling him how much I appreciated his lead article in the Winter '76 issue of the *Journal of Christian Reconstruction*, entitled, "Justice to Victory." He said, "You should get a copy of Roderick Campbell's book *Israel and the New Covenant*." I had never heard of it. "The only problem," he said, "is that it's out of print." And so I more or less forgot about the book. But more on this later.

Dr. Shepherd in his article characterizes the pessimistic defeatism on the part of so many Christians today as a “confession of anti-faith in anti-Christ.” He says, rather, that “when we seek to disciple men to Jesus Christ, we are not asking them to join the battle on the losing side. The strategy we develop for the battle, our missionary policy, should not be formulated in terms of short-range goals ... [but in terms of] ... sound long-range planning for victory! Such planning gives the church the freedom it needs time-wise to lay solid foundations for the upbuilding of the kingdom without being deflected from its goal by short-lived ups and downs. Christ is no pessimist! We dare not be pessimistic either.”

Man’s Planning, or God’s Working?

Now, how is this going to happen? How is the priesthood of Jesus Christ “after the order of Melchizedek,” a civilization-building priesthood, to be implemented?

First of all, we must believe, and then God will use us. He is already using the planning and talents of men who, after years and years of carefully laid plans and efforts, find that God is pleased to bless them in the reaching and training and building of disciples. God does use our efforts to witness to our neighbors.

Now, I ask you, are the conversions which sometimes result from these efforts that you and I and others may make, the results of *man’s* efforts? Can we take credit for that? Or rather, do we say that the credit really goes to the Holy Spirit Who regenerates hearts and brings changed lives using the tools and tactics that we may develop? We know the answer. Christ has commanded us to be “His witnesses,” and the Holy Spirit is pleased to bless with conversions as He chooses.

Now, the same Lord Who commanded us to “make all nations disciples” on the individual level, has also commanded us to witness on the national level. And in the same way the same God will bless the bold planning, the strategy, the tactics and implementation of godly men who determine to change a society, a civilization, a government, an economy, with the {11} supernatural working of His changing the minds and hearts of “opinion makers,” and moving a country back to Him in Reformation and Revival. And the long-term results will be that Christians will again take dominion. They will, that is, if they will

believe, and then start to *obey* accordingly. God will bless them with victory! We do not serve a weak Christ and an impotent Holy Spirit Who has no power, and Who is under the dominion of Satan. What a heresy!

Who Receives the Credit?

But, then, when the victory comes, do we say that it came because *we* planned it, that man gets the credit? Of course not! The victory will come according to the foreknowledge and foreordination of our Sovereign Most High God Who has purposed to use His servants, the Church, in the completing of that history-long project of building His Kingdom right up to, and past, the point of worldwide triumph on this earth, before the end of time! And it will incorporate all of the talents that He has endowed on His Church, all of the purposeful planning of which His servants are capable, plans to “take captive every high thing,” as an essential implementing which His Holy Spirit has chosen to exercise in establishing the Gospel of the atonement of His Son over all the earth! In both instances, the narrower focus of witnessing to neighbors and friends, and the wider objective of making all nations disciples by planning to establish the government on Christian principles and taking dominion of the universities, the courts, education and the economy, it will occur through the careful and bold planning of His servants who are acting in obedience to His Great Commission.

Does it shock you to hear me say that? Does it sound revolutionary, perhaps? But ... where is our faith? Do we not think that our God is big enough to do this? Or do we not really believe that it is *supposed* to happen? Do we believe in the unchanging purposes of God? If we *do* believe and act accordingly, then God’s supernatural blessings will flow, those blessings promised by God when His children launch out in faith and new obedience.

The Consequences of Private Religion

Let me ask a difficult question. How did we get into the mess we are in today? Here we have the IRS coming along and asking for a ridiculous list of things and sending people to jail, and it has already happened! Your media does not carry it.

I'll tell you how we got here. What we are seeing today is the surging wave of atheistic secular humanism filling the vacuum and the void left by the Christian church when she began to preach and practice pietism and private personal salvation at the narrow personal level *only*, and gave up the concept of taking dominion of society at the wider national level. And this {12} change represented nothing less than a shift in the church's belief structure. And as a result of this shift in belief structure, the civil government, the law, education, the economy, and all the rest of it were left to the humanists to gradually and progressively direct and control.

Now this fact should be particularly sobering to us Covenanters who have maintained the principles of Christ's sovereignty over civil government. One of our distinctive principles, brethren, has been violated! Think with me back two hundred years. We did not see the building of a "Christian consensus" by accident! It was the result of pulpit preaching and teaching that emphasized the need for the community to follow God's law, as well as personal piety. Brethren, we have lost that! As I read our own history, I read that in Scotland the people demanded that their preachers "preach up the times." They were not satisfied with only a narrow focus from the pulpit on the individual life.

But, what of us? What have we done? Are we satisfied with that today? Does our preaching apply the Crown Rights of King Jesus, the Crown and Covenant, the Blue Banner, to economics, law, civil government, education? What has happened to us, brethren?

A Missing Faith

I think that I know. And I think that you also know. We have lost our former biblical faith and optimism. We have lost the eschatology that was the foundation that enabled us to make these statements which produced the Covenant of 1871, for example. Consequently, we have given up our former vision for Christ's Kingship over men and nations. We have given in to the dismal projections of the humanistic media and accepted too many of their conclusions as truth. And we have given over our former biblical vision of the worldwide victory of his Kingdom into the deadening grip of a false eschatology of pessimism and defeat. I am sorry that there are many brethren who still believe this—I used to believe it myself. And what does it say? Essentially, it

says, “Well, I’m not sure whether the Kingdom of Christ is going to be victorious on a worldwide scale or not. It’s probably ‘spiritual.’” And so we have “spiritualized” such passages as Philippians 2, Isaiah 11, and a host of other passages that speak plainly of the worldwide dominion of the Kingdom of our Lord Jesus Christ before the end of history. “Thy will be done on EARTH ...”

“Puddle Eschatology”?

Consider just one of these passages—Isaiah 11:9—which says, “For the knowledge of the Lord shall cover the earth as the waters cover the sea.” Now, how do the waters cover the sea? In little puddles here and there? Brethren, do we have a “puddle eschatology”? Yes, sadly, I am afraid that many of us do. And it is also true that as long as we have a “puddle {13} eschatolgy,” to the degree that we believe that and therefore follow it, we will “muddle through” somehow, by the grace of our God Who is gracious with all of us who too often are “slow to hear,” just as the Hebrews were.

But I don’t believe that the Scriptures teach a “puddle eschatology”! And, until and unless we change our “belief structure” into line with what the Scriptures teach (and in line with what our illustrious forebearers believed), we will continue to “muddle through” with our “puddle eschatology.” No doubt, our gracious God will be long-suffering and patient with us, and somehow we will get there, but without very many glorious things happening, I fear.

But ... Is It Necessary?

Now, perhaps some of you are thinking to yourselves, as I once did, “Well, that’s nice. I would like to believe that. But is it really necessary? I’m not sure whether it is that important if the kingdom develops into a worldwide civilization after the order of Melchizedek or not.” Well, *does* it make any difference? If so, what should we do?

I will close with this thought and challenge. It need not take some of you as many years to come to a biblically based optimism as it did me. The book that I referred to earlier, *Israel and the New Covenant*, by Roderick Campbell, with a foreword by Oswald T. Allis, has been reprinted by Geneva Divinity School Press in Tyler, Texas, and by Pres-

byterian and Reformed Publishing Company who originally published it in 1954. I urge each of you to secure a copy and to study it carefully.

Still the “Primitive Church”!

Brethren, I am convinced that future generations will survey history and look back on these times in which we are living today as the end-times of the primitive church! We are still in the era of the primitive church after 2000 years: primitive in its divisions, primitive in its understanding of Christ’s Kingship and Kingdom, and particularly primitive in its realization that Christ’s priesthood is not after the order of Levi, but after the order of Melchizedek!

How many hundreds of times have you and I read that passage in Hebrews, and never really understood what God is saying to us there? And please don’t come to me and say that the revelation of God in the Scriptures is not sufficient to tell us what that means. Please don’t tell me that, because it is not true that God has left us without a sufficient revelation!

Though we are still in the era of the “primitive church,” nevertheless, I urge you to pray with me that we may be among those of God’s servants who will arise and build and point the way to the glorious future of Christ’s Crown and Covenant in such a total and dedicatory way that future generations will rise up and call us blessed! {14} Please pray with me about that. AMEN!

Israel and the New Covenant, by Roderick Campbell, is available from: Presbyterian and Reformed Publishing Co., Box 817, Phillipsburg, NJ 08865 (Introductory offer: \$6.00); Geneva Divinity School Press, 708 Hamvassy, Tyler, TX 75701 (\$12.95).

THE PRESENT STRUGGLE FOR CHRISTIAN RECONSTRUCTION IN THE UNITED STATES

Douglas F. Kelly

[This is the English translation of a speech recently given to the
A.V.P.C. in Lausanne, Switzerland, by the editor.]

In the United States we are presently seeing a dramatic polarization between the forces of Christianity and secular humanism. Good and evil in our country seem to be increasing in their self-consciousness, and seem to be carrying their own principles to their logical conclusions. This situation is bringing America into a position of internal conflict.

For most of this century, at least until the 1950s, there did not seem to be too much difference between the church and the world in the United States. A rather superficial religiosity pervaded much of public life, which was in effect a type of “civil religion.” This civil religion took some elements of liberal Christianity, some elements of humanism, and especially of popular scientism, and combined them with certain aspects of “the American Way of Life.” This particular type of “American Christianity” tended to “water down” both Gospel and Law; it tended to make few demands on faith and few ethical demands on life. For many years it gave a general religious respectability to the aspirations of the American middle-class culture. Perhaps this approach was best summarized by the late President Dwight Eisenhower when, in the last term of his presidency, he made the remark to the media that “every American needs faith; it does not matter what we have faith in; what counts is that we have faith.”

A major reason why the church in America has failed to change the culture is because of what Dr. Francis Schaeffer has called “the false spirituality” of evangelical believers. Many of us evangelicals in America were interested only in the salvation of the soul, and failed to speak to all of the other important areas of life. We failed to follow the whole

of Scripture, which of course does deal with personal salvation, but also goes on to lay down the basic structures for education, for economics, for politics, and for the other great matters of life and society. But somehow in my country, we evangelicals did not address these other matters from the pulpit, and thus we tended to act in a humanist way in some of those areas.

For instance, we evangelical believers failed to do the Lord's will in the racial situation back in the 1950s and 1960s. Rev. John Perkins of Mississippi, has started a ministry to blacks called the Voice of Calvary, which not only works to get people saved and daily trusting in Jesus, but also gives them job skills, has opened food co-ops and medical clinics, and is working politically to change sinful {16} political structures. He has spoken of the failure of the white evangelical Christians to deal with the problems of the blacks twenty years ago in his fascinating biography. He shows that conservative white churches generally restricted their message to some aspects of personal salvation and left, for instance, a vacuum of teaching on racial questions. This gap of teaching was then filled by non-biblical attitudes.

In other words, the evangelical Christian church in America, although it was right in its beliefs about the way of salvation, failed to be fully biblical in letting all of life be instructed by the Word of God. We did not speak to race; we did not speak to politics; we did not speak to business. And as you can imagine, the secular humanists were only too glad to fill the gap with their anti-scriptural approach. However, this is beginning to change.

Since the late 1950s and the early 1960s, however, this type of respectable synthesis between the world and the church has rapidly faded in importance. (Of course, one must add here that certainly not *all* of American Christianity was by any means superficial and unfaithful to the Gospel. There has always been a strong Christian testimony in America; but you will understand I am speaking of the general historical tendency, and I recognize that there are many exceptions to this general tendency.) Be that as it may, today we see a real difference between the true church and the world. Christians are becoming more self-consciously Christian, and secular humanists are becoming more self-consciously secularist. Thus, they are going in opposite directions,

and as a result there is deep religious, philosophical, cultural, and political conflict within the United States at this time.

Dr. R. J. Rushdoony has said that in his opinion the United States is the country where there is at present the most conflict between Christianity and secularism. There is, of course, warfare between Christians and the State in the Soviet Union, but the struggle there takes a different form; for there, the State is persecuting believers, whereas in the United States, believers are in a much stronger position and are now on the offensive against the forces of humanistic unbelief.

Factors in the Growing Struggle

There are several factors which have contributed to the demise of the superficial civil religion of American culture and have led to its replacement by a more authentic, militant biblical Christianity on the one hand, and by a more militant secular humanism on other hand. One of the most important factors is the growth of the Christian school movement since the 1950s. In the early part of the twentieth century, usually Roman Catholic, Lutheran, and sometimes Anglican (Episcopalian) churches were the only ones in America to have parochial schools; but with the increasing militancy of humanist evolutionism and relativism in the public school textbooks, along with the widespread breakdown of moral discipline and academic competency in the {17} state schools, Baptist, Presbyterian, and somewhat later, charismatic churches began to build Christian schools in order to save their children from the corruption that reigned in many of the state schools. (And here again, of course, some state schools were not as bad as others in discipline and morals; but all have a secular humanistic orientation because of the evolutionist textbooks they use.)

Today, approximately one-fourth of all school-age children in the United States under the age of fifteen are in Christian schools. This percentage is increasing every day, for each day approximately three and one-half new Christian schools are started. In the Baptist churches alone, two and one-half schools are being opened every day. If this rate of growth should continue, in only eighteen more years (by the turn of the century) the majority of all American children will be in Christian schools. Can you imagine the tremendous difference this will make in private and public morals as well as in national voting patterns?

Indeed, some Christian scholars believe that this rapidly expanding American Christian school movement may represent the beginning of a revival of vital godliness and true belief that could transform the nation. It is too early to say whether or not this is the case, but it does seem to me that this Christian education movement is something the Holy Spirit is already using to work profound changes in our national life. The twentieth century is the only century, since the Protestant Reformation of the sixteenth century, which has not seen a major, culture-changing revival. Maybe before this century ends we will become aware that the Christian school movement was indeed the beginning of a Holy Spirit revival. Time will tell.

One of the most encouraging things about the Christian school movement is the remarkable way it has drawn together true believers from many different ecclesiastical connections. The Christian school where my own children go in California is over 50 percent Roman Catholic and also has a number of charismatics, as well as those of us who are traditional Presbyterians and Episcopalians. Though we belong to different churches, we love one another and work together hand in hand, because at last we have become aware that those things that unite us as true believers in Jesus Christ and in Holy Scriptures are far more important than those things in which we do not agree. All of the parents in our school—Catholic, Protestant, and Charismatic—are deeply aware that secular humanism is our common enemy, and all are deeply committed to reaching the world with the saving gospel of the Lord Jesus Christ. All of us—Catholic and Protestant—believe that it would be wrong to entrust our precious children to the teaching of unbelievers who are committed to evolution and to historical relativism, and who deny the Lordship and Saviorhood of Christ as well as the absolute truths of Scripture. Hence we have joined together to do what no one of us could do alone. And our small Christian school in California is typical of similar schools all over the country. Our school {18} teaches the basic world and life view of the Holy Scriptures (such as creation, rather than evolution), without going into denominational distinctives such as the mode of baptism, the proper form of church government, gifts of the Spirit, etc. Thus we are experiencing among true believers in America today a “grassroots” ecumenicity and a catholicity of fellowship and of service.

The liberal ecumenical movement has faded in importance, but grassroots ecumenicity among true believers from many different churches has never been greater. For this we praise God.

Secular Opposition to Christian Educational Reconstruction

It is a true spiritual principle that when God begins working, Satan becomes very angry, and so opposes the work of God. As Christianity has become more biblical and more effective in America, the secular humanists have begun to see it as a dangerous threat to their previously unchallenged leadership, and thus they have strongly opposed its progress. In particular, the humanists are working very hard to stop the Christian school movement. Why are secular humanists so opposed to Christian schools? If they are truly open-minded, fair and liberal (as they claim they are), why are they unwilling to allow Christians to teach their own children what they believe, even as they allow the secularists to teach their children secular beliefs?

Here is the explanation: secularists tend to replace God by the state. They see the government-controlled schools as the main instrument that the state uses to prepare children to be loyal citizens to the secular state. When a state is humanistic, then it wishes to train its children to be loyal humanists in their world and life view in order to perpetuate the humanist control of the country. If an alternative school system arises, it will train a percentage of the population in a different (i.e., Christian) world and life view. When the Christian-trained children grow up, they will naturally try to make the policies and leadership of the state Christian rather than secularist. Therefore, we can understand why the militant secular humanists in the United States are very distraught over the alternative Christian educational system, and wish to destroy it.

For the last eight or ten years, Christian schools have been taken to court in nearly every one of the fifty states. Many pastors who have Christian schools in their churches have been jailed as common criminals for refusing to close down their schools. The Rev. Everett Sileven of Nebraska was jailed for several months last year, and expects to be put back in prison as soon as his little Christian school opens this very month. Pray for this man and for the many others of your American

Christian brothers who, along with the Apostles of old, “rejoice to be counted worthy to suffer shame for his name” (Acts 5:41).

Yet even in these trials and tribulations God is at work blessing His people {19} and advancing His cause. Hundreds of Christian schools and churches have been taken to the courts, but I am glad to report that the Christians have won the vast majority of those cases. Sometimes enemies of the Lord have actually been converted in the courtroom under the powerful impact of the Christ-like demeanor and clear testimony of simple and humble parents of Christian school children.

The great Church Father of the early third century, Tertullian, said, “The blood of the martyrs is the seed of the church,” and this has been true with the American Christian school movement. The more it has been persecuted, the more it has spread. We are seeing before our eyes the fulfillment of Psalm 76:10, “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”

Dr. Rushdoony of Chalcedon, with whom I am presently working, has spent much time during the last five or six years flying all over the country to testify as an expert witness in many court trials on behalf of Christian schools. Undoubtedly his writings, leadership, and continual court testimony have played a great part in the widespread victories of Christian schools and churches in the courts of America. History seems to indicate that if religious liberty is lost in a country, then it is not long before civil and personal liberties will also be attacked by the ruling powers. Thus the efforts of Chalcedon, and of many other conservative Christian organizations (including some very fine professors of law at the Roman Catholic Notre Dame University, who work closely with Dr. Rushdoony), to defend Christian liberties are exceedingly important, because personal and civil liberties are at the same time being defended. In my own opinion, much of the future of Western civilization—whether we go into tyranny in the West or whether we maintain our freedoms—depends directly on the outcome of the current Christian school struggle in the United States.

Other Areas of Christian Reconstruction in the United States Today

In addition to reconstruction in the field of education, the people of God in America in many different churches are beginning to work

together to help the poor, hungry, deprived, and oppressed members of society. In the past, many of our conservative, Bible-believing churches in America have neglected the needs of the poor and of the black people. This is beginning to change as more people are turning to the Word of God for practical guidance in all of life.

Brother Lester Roloff, a Baptist evangelist in the state of Texas, has a large number of homes and orphanages for children and youths of the worst character and backgrounds. He accepts youths who are addicted to drugs and prostitution. He takes youths and drunkards out of jails and brings them into his Christ-centered homes, where they are taught the Word of God, where they are trained in job skills, where they are fed properly and {20} given both loving Christian fellowship and also firm discipline. Roloff's homes have had an extremely high rate of conversion and physical and emotional healing. He has sent thousands of formerly dangerous, troublesome young people back into society as strong Christians who will have productive jobs and be agents of reconciliation in the nation. Roloff is now starting a ministry to Indians in the reservations of Arizona.

The homes of Lester Roloff have had a much higher rate of success than any of the state-controlled alcoholic, youth, or drug abuse centers, and yet the State Department of Welfare (now called the Department of Human Resources) of Texas has taken him to court several times in an effort to close down his ministries. Why? Could it be that the humanists are embarrassed by the sheer success of the gospel of the Lord Jesus Christ in uplifting the broken and oppressed? Needless to say, Roloff's ministry is continuing and expanding in spite of persecution by the bureaucratic officials of Texas.

And Brother Roloff is not the only one engaged in this sort of ministry to the needy. There are over 100 other similar ministries across the country that offer Christ-centered healing and practical help in starting a new way of life for prisoners, drug addicts, drunks, prostitutes, runaway youths, and others who are in trouble with society. Therefore, what has happened in the realm of human welfare and compassion is similar to what has happened in the realm of education: Christians are offering a real and practical alternative to the humanistic programs of the secular state.

Also, large numbers of churches—both black and white—offer food and various sorts of support to poor people in their districts. One of the greatest pastors and preachers in America is a black man: Rev. Dr. E. V. Hill, who is pastor of the Mount Zion Missionary Baptist Church in Los Angeles, California. Once Dr. Hill was an assistant to the famous civil rights leader, Dr. Martin Luther King. Later Dr. Hill was converted, and in addition to being a tremendous biblical preacher and evangelist, is doing a great work in establishing Christian schools in black areas of America, and trains his church people to visit all the people in their neighborhoods: to love them and help them in both physical and spiritual needs. His church is in the Watts area of Los Angeles, which saw terrible racial riots in the 1960s.

Members of his church are trained to be missionaries for Christ wherever they are, beginning with their own block. For thirty-one blocks around the church, a person on each street has the responsibility to be Christ's ambassador. On one block, a blind black woman brought 161 out of 162 people into the kingdom of Christ. Dr. Hill is trying to start similar ministries among the poor in the inner cities and slums all over America. One of the wealthy, Christian families of America—the Bunker Hunts of Texas—are helping to finance his dream.

The Voice of Calvary—another fine, Christian black organization based in Jackson, Mississippi—is also trying to reach blacks and poor people with the gospel, but at the same time is working to educate these people, to {21} establish food, housing, and medical cooperatives for them, to educate them to get good jobs and to live productive lives, and to change political situations where necessary. We could mention many others.

Christian reconstruction is taking place in the intellectual world and among university students. Organizations such as Chalcedon and many others have been quietly working in the background for years to provide ideas, theological interpretation, and practical information as well as inspiration to enable pastors, professors, teachers, elders, deacons, and interested Christian laymen to apply the liberating Word of God to their society in an effective and wholesome way. It has taken about fifteen years of hard work and prayer for us to begin to see the effects of ministries such as Chalcedon on both church and state.

Another organization which is having a great impact for Christian renewal in the world of ideas is the Creation Research Society, also based in California, of which Dr. Henry M. Morris (author of the outstanding *Genesis Flood*) is president. This organization has been influential in having both Arkansas and Mississippi pass laws which require creationism as a scientific possibility to be taught in the government schools along with evolution as another theory.

A significant impact is being made on tens of thousands of university students all over America, Canada, and now in parts of Europe by the Maranatha Ministries, of which Rev. Robert Winer, a converted Jew, is the outstanding leader. This organization has seen vast numbers of conversions, and very responsibly works to train and disciple and upbuild their converts in a mature faith and effective service. I have seen something of their work at both the University of California at Berkeley, and the University of Washington at Seattle, and have been deeply impressed with their Christ-likeness, sincerity, and effectiveness. The Maranatha leadership is charismatic, and undoubtedly on that point some of us may hold a different view, but there can be no questioning of the fact that these people love Jesus Christ, are seeking to understand and apply the whole Word of God, and are giving their lives to win students for the Lord. In my opinion, I believe that the Maranatha Ministries may become one of the great spiritual forces of the latter part of the twentieth century, and indeed beyond. They are totally committed to the Word of God as inspired, infallible, and relevant to every area of life.

Another great problem of our times is the economy. We live in a time of inflation, high interest rates, and much unemployment. Many evangelical churches are beginning to do something to help people. The Rev. Joe Morecraft of Atlanta, Georgia, has encouraged his church to start a "poor loan" system in which the church sets aside money to lend to needy people without charging any interest. Other churches have opened food storage houses and free clothing rooms to help those who are in distress.

Other Bible-believing churches are getting nurses, doctors, and lawyers on their staffs, along with the pastor, to minister to people's medical and legal {22} needs as well as their spiritual needs. You would be surprised to know how many medical doctors, nurses, and lawyers are

willing to give their professional lives to this kind of ministry when given the opportunity.

In speaking of Christian Reconstruction in the United States, of course I could not fail to mention the controversial Moral Majority which is led by the Virginia evangelist, Dr. Jerry Falwell. I do not have time to examine the Moral Majority in any detail here, but I will simply point out that it has encouraged tens of thousands of Christians to register to vote, and to take into consideration moral and spiritual issues in the way they vote. Most people believe that the Moral Majority made a significant impact in causing the 1980 elections to go conservative—especially in several senatorial races. The Moral Majority has doubtlessly made mistakes and has certainly made many enemies (partly because of its political effectiveness), but yet it stands as a sign that real Christians are emerging into the political arena, and are going to have an increasing voice in the way the country is run. The secular humanists are no longer in undisputed control.

Evangelical conservative Christians in the United States are also making an increasingly important impact in the mass media. In America the mass media—newspapers, television, and radio—have tended to be very secular and humanistic for many years. The way they report the news has been often unfair and biased against Christians, against conservatives, and against traditional moral values in general. There are, of course, some exceptions, but this is the general trend. In particular, the Christian Broadcasting Network in Norfolk, Virginia, under the effective presidency of Dr. Pat Robertson, who is a graduate lawyer from Yale University School of Law, is rapidly becoming an alternative network to the traditional humanistic networks such as ABC, NBC, and CBS. The Christian Broadcasting Network sponsors a Christian-oriented talk show—*The 700 Club*—as well as excellent news reporting from a more conservative and Christian framework. Their program is received all over the nation and into other countries via Telstar satellite. The CBN (Christian Broadcasting Network) has a graduate faculty to train people in the media; they are helping to sponsor the Christian Heritage Foundation, under the guidance of Dr. Donald E. Seim, M.D., which will be a national studies center with emphasis on research and effective communication of Christian truth to our generation. The CBN has also started the Freedom Foundation, of which Rev. Ted Pan-

taleo is president, which is working in the courts and elsewhere to preserve religious and civil liberties.

All of these ministries, and many others which I have no time to mention, will be described in detail in the next issue of the *Journal of Christian Reconstruction*. Also, your own *Association Vaudoise de Parents Chrétiens*, which is being so effectively led by our esteemed friend Jean-Marc Berthoud, will be described in detail and with much appreciation.

Let me summarize the position of Christian reconstruction in America in {23} this way: evangelical, conservative Christians are starting to offer an effective challenge to the established secular humanism which reigns in all the major institutions of our time by returning to a new medievalism and a new catholicity of faith and service. We evangelical Protestants have often been so critical of some of the errors of Medieval Catholicism that we have sadly failed to appreciate some of the very great strengths of the Medieval Church. We have tended to forget that at its best, the Western Medieval Church was a radically caring institution. It built hospitals, orphanages, universities, libraries, and poor houses; it caused legislation and governmental institutions in the countries of Western Europe to be Christianized (as for instance through the Justinian and Theodosian legal codes which applied the ten commandments to Western society, and gave legal protection to the family). The Medieval Church made many mistakes which needed correction, but that cannot remove the tremendous power it was for good in turning Europe from ancient paganism to a knowledge of Christ.

We evangelical Protestants in the United States, while strongly holding to our belief in justification by grace through faith, the priesthood of all believers, etc., are now trying to return to some of the best elements of our Medieval Christian and Catholic heritage in order to make the love of God the Father, the uplifting and transforming presence of the Holy Spirit, and the glorious and liberating salvation of the Lord Jesus Christ a powerful reality to the needy men and women in the secular society of our time. Indeed, we do not stop in the Middle Ages, nor in the early Church; we are doing our best to learn from both Old and New Testaments God's way of life for our individual lives, for our professions, for church, and for our nation. We have far to go and much to learn, but we believe that to attempt anything less would be to

fail to carry out the great commission of our blessed Lord and Savior to His church, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen” (Matt. 28:19–20).

Our dear brothers and sisters in Switzerland, we earnestly request your prayers for us. We assure you of our love and prayers for you.

2.
RECONSTRUCTION
IN CHURCH

THE MINISTRY OF THE WORD

James Philip

Some years ago, at a time of anniversary, it seemed fitting and appropriate to give some expression to, and make some assessment of, the pattern of ministry into which some of us—happily a growing number—in Scotland have been led, and to which we have become more and more committed with the passing of the years as we have seen something of its impact on men's lives and its fruitfulness in the production of mature and balanced Christian character. The pattern is as follows:

A ministry of the Word at depth, not merely in terms of the recovery of biblical exposition, but particularly in terms of a determination to allow all the vital thrust of that Word to do its costly work in men's lives for the production of Christian character and wholeness; an incisive pastoral work as a necessary corollary to this, helping the Word home in personal application; the establishing of a life of corporate prayer in the fellowship of God's people as the "power-house" for the work and the battleground on which significant advance in the work is made; the self-propagating qualities of such a fellowship, by which recruitment for the ministry and for overseas missionary service becomes a spontaneous, unheralded, and continuing reality; a steady increase over the years in the stewardship of money; and the quiet, steady, and unobtrusive building up of the Church of God in the salvation of men.

Now, the point to be noted is this: The pattern has repeated itself not by conscious imitation (where this has been attempted it has generally been abortive), but by a spiritual affinity in those whose hearts have been touched by a common inspiration. And this has meant freedom of expression and movement in situations that have been very different from one another. It has sometimes been remarked that the "pattern" has tended to change from time to time; but the criticism implied in this had really missed the point. It is the *form* that changes; the *content* is always the same. And this is only what one would expect, in a living work. "God fulfills Himself in many ways, lest one good custom should corrupt the world."

In the midst of this work, and because of it, there has been born a fellowship binding kindred spirits and congregations together in a quality of love and caring which has become one of the sweetest and most precious things in life, and which is instantly recognizable by those who move from one place to another. There is the sense of being at one—and indeed, “at home”—in another’s fellowships, and this is more eloquent, perhaps, than anything else could be of the reality of {25} the bond that binds us.¹

It is the purpose of this article to spell out in some detail the implications of this statement, particularly in terms of the nature of the ministry it involves, to show its biblical and historical origins, and to indicate that it stands in a true reformed—and indeed apostolic—succession.

1.

To trace the history of preaching from its earliest origins in Scripture is a fascinating and rewarding exercise.² The relation of Christian preaching to the Old Testament may be traced more immediately and obviously to the service and worship of the synagogue during and after the Exile, and—more basically—to the ministry of the prophets. Both in Old Testament times and in New, preaching took place because God put a living message into the mouths of His servants, and the high doctrine of preaching enshrined in the New Testament makes it clear that the Church made the same claims for its message as the prophets had made in their time: “Thus saith the Lord.” The famous passage in Nehemiah 8, which tells how Ezra the scribe “stood upon a pulpit of wood ... and read in the book of the law distinctly and gave the sense, and caused the people to understand the reading,” is reflected with great faithfulness by our Lord’s standing in the synagogue in Nazareth and expounding the well-known messianic passage in Isaiah 61 (Luke 4:16–21).

But preaching in this sense goes considerably further back than the Exile, for—apart from the distinctive prophetic activity in the centuries preceding it—the historical books of the Old Testament contain significant examples of teaching ministry. Jehoshaphat (2 Chron. 17), in the

1. Holyrood Abbey Congregational Record, July 1967.

2. What follows in this brief summary of the biblical antecedents of preaching is being expanded in a more substantial work that is at present under preparation.

context of widespread national reforms, instituted a programme of teaching throughout Judah, in which the book of the law was expounded to the people. Earlier still, at the end of the period of the Judges, God raised up Samuel and made him His mouthpiece to Israel, in a ministry that changed the face of the land in the prophet's lifetime. Still earlier, we find Joshua uttering his farewell discourses to the assembled congregation in what could fairly be called sermonic form, rehearsing God's dealings with them and the reality of the covenant into which He had entered with them. The book of Deuteronomy is likewise a series of addresses by Moses repeating and expounding much of the legislation given earlier to the people.

All this lends credence to Calvin's view that the preaching of the Word belongs, with the institution of marriage and government, to the natural {26} order, and that the prominent place given to the preaching and hearing of the Word of God within the Church constituted a restoration of the true order of nature.³

In New Testament times, our Lord Himself stood in this Scriptural tradition, continuing the pattern of synagogue preaching, unfolding and opening up the Scriptures, but also rehabilitating it in the sense of restoring its authority, an authority which consisted in the fact that in His teaching a confrontation took place in which He, the Lord of Scripture, met with His hearers and challenged them as the rightful Lord of their lives. It is this that was destined to become the pattern for all New Testament preaching that was to follow. What is said at the end of Luke's gospel (24:27, 45) is definitive and decisive in this regard: "Beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself," opening "their understanding that they might understand the scriptures."

There is ample evidence in the Acts of the Apostles that the early Church followed Him in this, after the coming of the Spirit at Pentecost. The apostolic preaching consisted of a brief account of the life, ministry, death, and resurrection of Jesus according to the Scriptures and in fulfillment of them, on the basis of which they proclaimed the good news of the gospel of forgiveness through His name. Two things may be said of this: on the one hand this was the "pattern" on which the

3. See R. S. Wallace, *Calvin's Doctrine of the Christian Life*, 143–44.

Gospels themselves were written; on the other, it follows with great accuracy the development of our Lord's own ministry in the days of His flesh, in which His first concern was to show, by miracle, wonder, and sign, by word and action, that He was the promised Messiah, and His second to teach—again from Scripture—that “the Son of man must suffer and be crucified.” The faithfulness of the apostolic proclamation to this twofold emphasis is amply demonstrated in the description of Paul's habitual practice given in Acts 17:3, “Opening and alleging that the Christ must indeed have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is the Christ.”

The opening up of the Scriptures concerning Christ—such was the legacy left by the early Church to posterity; and this must necessarily be the yardstick and criterion by which authentic Christian preaching in any age must be assessed.

2.

The history of the Christian Church down the years, however, shows only too clearly that the high dignity of this pattern was often but indifferently maintained, and sometimes and for long periods obscured and lost altogether. {27}

In the hundred years or so following the close of the New Testament era there is scanty documentary evidence to enable us to construct a reasonable history of the development of preaching. What does seem certain, however, is that the preaching of those days took the form of homily (from the Latin, *homilia*, meaning “a conversation”). This was essentially a simple, unpretentious address, spoken extempore, although not without preparation, with little in the way of structure, and certainly far removed from the grossly ramified structures of later mediaeval scholasticism. As time went on, the evidences point to a gradual progression in the homily towards a more orderly structure and a more expository character. Historians of this period agree that the movement towards this received its most significant impetus through men like Clement of Alexandria (ca. 160–220) and his distinguished pupil Origen (185–254), particularly the latter. Origen was unquestionably a figure of immense and definitive significance in the early church. One historian maintains that it was through him that exegesis and preaching were so firmly united that throughout the history

of the ancient church and long afterwards they remained intertwined. His influence was indeed seminal, in that it set a pattern which was followed and developed increasingly from this time onwards to that of the great and significant figures of Chrysostom (John of Antioch, 344–407) and Augustine (354–430), with whom the full flowering of the ancient homiletical preaching took place, representing respectively the Greek and Latin branches of the church.

Following them there came, however, an ebb tide that led inexorably to the decline of the Middle Ages. With Chrysostom, the Greek church spent itself, and after him there was no really great preacher. After Augustine also there was a marked decline for two centuries and a dark period for five or more in the West; and even when Western preaching within the Latin church revived, it was a very different kind of preaching, far removed from its expository, homiletic roots, that persisted until the Reformation.

It is a remarkable, even fateful, phenomenon that following the time of Augustine and onwards through the Middle Ages until the time of the Reformation the whole concept of preaching, both in form and in content, underwent fundamental changes. It is not so much that there was no preaching—indeed, preaching was revived from time to time through the labors of Dominican and Franciscan friars, among others—but rather, that preaching had degenerated to a mechanical level, lacking in true inspiration. Several factors contributed to this, and although it would be easy to oversimplify the nature of this retrograde development—and thus be in danger of distorting, even falsifying it—it is possible to trace it, at least in its initial stages, back to the time—before even the ascendancy of Chrysostom and Augustine—when Christianity became the “official” religion of the Roman empire in the reign of Constantine. For with the Constantinian era, conditions favorable to the development of preaching obtained and increased. {28} Christianity became “respectable,” and with the development of worship in elaborate and attractive forms culturally, preaching gradually became more formal and stately. “The development of preaching,” as one historian observes, “toward an oratorical form became an integral part of the general ecclesiastical movement.”⁴

4. Dargan, *History of Preaching*, vol. 1, 63.

With this, the influence of classical oratory began inevitably to make itself felt. “In the traditional and accepted educational system, rhetorical studies occupied the chief place. If educated at all, a man was educated in rhetoric.... So when the schools were open to Christians, without persecution or social disfavour, there was opportunity for them to receive the customary oratorical training from the best teachers.... Also, their hearers were so educated. There was a demand for oratory and rhetoric, and the Church tended to oblige.”⁵ Another historian quotes Chrysostom as observing that fashionable people in Constantinople, Alexandria, Antioch, and hundreds of smaller towns, began to speak almost as enthusiastically about the favorite preacher of the hour as they spoke of the favorite horse in the races, or the reigning actor in the theatre.⁶

What was unquestionably already a trend in Augustine’s day became more and more a fixed pattern after his time, until in the mediaeval period the decline of the ancient, traditional Christian preaching was complete. The influence of the scholastic theology of the universities, which from the beginning were clerical institutions, took over; the combination of theology and philosophy, and the application of Aristotelian logic to the interpretation of Scripture, with its speculation, analysis, and ratiocination imposed an intolerable incubus upon preaching which virtually destroyed it as an effective means for communicating the gospel. It is not surprising, therefore, that hardly any counterparts to the comprehensive patristic expositions of complete books of the Bible are to be found in mediaeval ecclesiastical literature.

Another deleterious influence on preaching was the growth in liturgy and forms of worship which led to the spoken word having, and being given, far less relative value, and to confining it within the liturgical context of the Mass, a process which constructed and impoverished it and finally dismissed it to a place so minor as to be practically irrelevant in the life of the Church. The cure of souls came to belong in the context of penance rather than preaching—in contrast to Paul’s famous affirmation in Ephesians 4 about “the perfecting of the saints.”

5. *Ibid.*, 65.

6. Broadus, *Preparation and Delivery of Sermons*, 61.

Furthermore, what attempts the Middle Ages made to be faithful to the Bible ended in tragedy because of the very manner of their use of it; for they followed and developed Origen's allegorical method—this was a most fateful {29} influence very different from the definitive direction he gave to the true expository method!—finding not only double, but triple and even quadruple meanings in Scripture. In this way the possibility of real exegesis was destroyed; the basic rule of interpretation, that everything must mean something else than the merely explicit or obvious, led to uninhibited and all too often absurd spiritualizations, and this was one of the major factors in making the Bible a sealed book, and finally led the Church to believe that Bible-reading was much too perilous a business for ordinary laypeople to engage in. It is an irony of the time that sanction for such an attitude was found in allegorizing the story given in Exodus 19: Mount Sinai represents Scripture, and the laymen who accidentally or presumptuously trespass on the Holy Mount shall die.⁷

The mediaeval Schoolmen's patterns of preaching, moreover, became incredibly complex, with all manner of ramifications, divisions, and subdivisions, showing a punctiliousness that to the modern mind is not only artificial but ludicrous.⁸ T. H. L. Parker comments, remarkably, that "some writers regard the Schoolmen as saviours of the sermon, in that they freed it from the bondage (!) of the homily. But the form they gave it was far more rigid and artificial, and not so well suited to the purpose of preaching"; and he goes on to quote from C. Smyth, "Such preaching may be clever and ingenious, but its connection with the Word of God, though undeniable, is purely superficial and purely formal. There is here no wrestling with the Word, no preaching as of a dying man to dying men. The text from Scripture is supposed to be the preacher's theme: it is in fact merely the peg on which he hangs an academic exercise."⁹ It is scarcely surprising that such a pattern became increasingly unacceptable and powerless. Its decay was inevitable; it had the touch of death.

7. J. S. McEwen, *Faith of John Knox*, 32–33.

8. See C. Smyth, "The Art of Preaching," for an extended treatment of scholastic preaching.

9. *Ibid.*, 53.

The time of the Reformation saw a marked, indeed fundamental change. The antecedents of the movement that was destined to revolutionize the whole of Europe go as far back as Wyclif and his Lollard bands who initiated what Dargan calls “that wave of mighty reformatory preaching” in the later part of the fourteenth century. It was Wyclif who first departed decisively from the mediaeval pattern, both in form and context, returning to the homily and making preaching once again, as in the patristic age, the exposition of the Scriptures. It was this noble heritage that was passed on through John Hus to Luther and the other Reformers, and that became, under God, the foundation of the Reformation. It was an idea whose hour had come; for Wyclif’s Lollards travelled the length and breadth of England, spreading the message of the gospel and making known the Word {30} of God to the common people through the use of Wyclif’s translation of the Scriptures into the English language. It was a movement that gathered momentum and became ultimately irresistible. And the Reformation became a glorious fact, setting the whole of Europe aflame with its liberating message of grace.

The transformation in preaching was astonishing. It would not be too much to say that it came into its own in a way that had not been known since the fifth century. It is certainly no accident that Chrysostom and Augustine were the fathers to whom the Reformers looked back with great approval, for they unquestionably stand in the early tradition. As Parker says, “the Gospel is a return through Augustine to the New Testament; the form is a return to the homily of the Fathers.”¹⁰

But while it may be true that it was Luther who first “rediscovered both the form and the substance of this preaching” (Parker), it was supremely in the Reformed, as distinct from the Lutheran, tradition that the continuous exposition of Scripture, brought into its own by Origen and into its fullest flowering by Chrysostom and Augustine, found its fullest expression and reached its greatest heights. That the output of the Reformers was prodigious, makes it clear just what a central place preaching now had in the life of the Church. Calvin and Zwingli in particular, with Bullinger following them, preached continuously through books of the Bible, often in the greatest detail. Dargan

10. T. H. L. Parker, *The Oracles of God*, 20.

points out that Bullinger's biographer "enumerates as having come down from the eighteen years following 1549 one hundred sermons on the book of Revelation, sixty-six on Daniel, one hundred and seventy on Jeremiah, one hundred and ninety on Isaiah," and that in the first ten years of his ministry he had gone through nearly all the books of the Bible, matching Calvin himself in the comprehensiveness of his biblical coverage.

The implications of this revolution can hardly be overestimated. With the preaching of the Word being recognized as the primary task of the ministry, preaching resumed its proper place in worship: the Mass was "dethroned from its usurped reign in the Church," and "the pulpit, instead of the altar, became the central point" in the Reformed churches. "Preaching was bound to the Scriptures, both in form and in substance. The purpose of preaching, the Reformers said, was to lay bare and interpret the Word of God in Scripture. Hence they set up the Scripture as the criterion by which all their preaching must be judged."¹¹ Preaching became more prominent in worship than it had been since the fourth century. Luther, indeed, maintained that preaching is the most important part of worship, an attitude well illustrated by the following quotation from his {31} Table Talk:

I am sure and certain, when I go up to the pulpit to preach or read, that it is not my word I speak, but that my tongue is the pen of a ready writer, as the Psalmist has it. God speaks in the prophets and men of God, as St. Peter in his epistle says: The holy men of God spake as they were moved by the Holy Ghost. Therefore we must not separate or part God and man, according to our natural reason or understanding. In like manner every hearer must say: I hear not St. Paul, St. Peter, or a man speak, but God Himself.

This undoubtedly represents a high view of preaching, but it was certainly shared by the other Reformers, and is one of the distinctive notes of the Reformation.

3.

We must now turn our attention to two matters in particular which have a direct bearing on the theme of this paper, both integrally related,

11. *Ibid.*, 21.

and emerging from what has been said: (a) the basic presuppositions underlying the essential need felt by the Reformers to make a clean break with the mediaeval scholastic form of preaching and return to the earlier, patristic model, the expositional homily; and (b) the Reformed doctrine of preaching itself.

(a) Over against the situation that obtained in the mediaeval Church in which the Bible had become a sealed book—for the reasons graphically expressed by Pope Innocent III about the year 1210, “No doubt it is a laudable thing that a man should aspire to study for himself the oracles of God in Scripture. But the task is so difficult, the possibilities of error so great, and the consequences of error so terrible, that no man should embark on such study unless he has prepared himself for it by a thorough training in theology”—the Reformers resolutely believed and taught the essential *perspicuity* or intelligibility of Scripture to the ordinary spiritual mind. John Knox’s words to Mary, Queen of Scots, make this point well:

The Word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, who is never contrary to Himself, explains the same more clearly in other places: so that there can remain no doubt, but to such as remain obstinately ignorant.¹²

Elsewhere, in *A Most Wholesome Counsel*, written in July 1556 to his brethren in Scotland, “touching the daily exercise of God’s most holy and sacred Word,” Knox speaks of the need to study widely, reading whole books at a time—“ever ending such books as ye begin (as the time will suffer)”—and to “join some books of the Old, and some of the New Testament together: as Genesis and one of the Evangelists, Exodus with another, and so forth.... Be frequent in the Prophets, and in the Epistles of {32} St. Paul, for the multitude of matters most comfortable therein contained requireth exercise and a good memory.” And he adds:

For it shall greatly comfort you, to hear that harmony and well-tuned song of the Holy Spirit speaking in our fathers from the beginning. It shall confirm you in these dangerous and perilous days, to behold the face of Christ Jesus’ loving Spouse and Kirk, from Abel to Himself, and from Himself to this day, in all ages to be one.¹³

12. Knox, *History*, vol. 2, 18.

Here, as J. S. McEwen points out,¹⁴ we have, admirably stated, the essentials of the Reformed doctrine of the *perspicuitas* of Scripture. He adds:

The Bible is not a rag-bag of assorted proof-texts, as the mediaeval Church had made it: it is a unity of revelation, and is to be read in the light of the revelation which it, itself, communicates. Take it where you will, it tells—chapter after chapter—the one story of God’s unfolding plan of redemption. Isolated sentences, torn from their context, may well be unintelligible or even misleading; but their meaning will become plain when they are read as parts of that great story. Therefore read widely to learn the story, before reading narrowly to elucidate the meaning of single texts.

It is true that in the above-mentioned *Wholesome Counsel* Knox is referring to the reading of the Scriptures; but this does not mean, and Knox does not suggest, that the man in the pew can dispense with the man in the pulpit.

Knox is well aware that the ordinary believer may have neither the time nor the ability to reach that conspectus of all Scripture which is essential to a balanced interpretation of specific texts, or to the formulation of a body of doctrine. For the presentation of the Faith in its wholeness, for the well-being of the Church and of the individual believers who require to hear the Word in its wholeness for their edification in the faith, the labours of trained exegete, theologian and skilled preacher are essential.

But the *perspicuitas* of Scripture did mean this: that the wayfaring men, though fools, would meet their God in the Bible, hear His voice, take His promises and comforts and rebukes personally and directly to themselves, and understand enough of what was being said to them to receive, by faith, salvation.¹⁵

The profound significance of all this can scarcely be exaggerated, in relation to the Reformers’ adoption of, or rather reversion to, the continuous exposition of Scripture practiced in the early centuries of the Christian era. On the one hand—and this was particularly true at the time of the Reformation—there was a clamant need for a knowledge of

13. Knox, *Select Writings*, 178.

14. McEwen, *Faith of John Knox*; note particularly the chapter on “The Bible and the Holy Spirit,” to which the material in this section is indebted.

15. *Ibid.*, 35–36.

the Scriptures to be imparted to the common people. They had been denied it for so long, {33} and now men were hungry for the Word of life. How else could that knowledge be imparted, except by the most comprehensive exposition of all its parts? On the other hand—and this is even more basic and fundamental—the Reformers maintained that Christ and the Scriptures were inseparable, in the sense that it is only in and through the Scriptures that Christ can be known. Therefore, to communicate a *whole* Christ and mediate a whole salvation, a whole Bible is necessary, for Christ is in all the Scriptures. “Search the Scriptures,” said our Lord, “for in them ye think ye have eternal life: and *they are they which testify of Me*” (John 5:39).

It can hardly be controverted that in respect to both these considerations, the wheel has come round full circle; for today, there is a widespread ignorance of the Scriptures throughout the land, and—thankfully—a growing hunger in men’s hearts for the living Word. And, withal, there is a growing awareness of the need for a presentation of the message of the whole biblical revelation with a view to the production of balanced and mature Christian character in the lives of God’s people.

(b) The indissoluble bond between Christ and the Scriptures has significance for the Reformer’s doctrine of preaching also, for indeed the one is the corollary of the other. T. H. L. Parker discusses this at some length in a fine chapter of his book on Calvin¹⁶, and sums up the distinctive characteristics of the great Reformer’s position.

Preaching is the Word of God, first, in the sense that it is an exposition and interpretation of the Bible, which is as much the Word of God as if men “heard the very words pronounced by God himself.” Secondly, preaching is the Word of God because the preacher has been sent and commissioned by God as His ambassador, the one who has authority to speak in His name. Thirdly, preaching is the Word of God in the sense that it is Revelation. It is the Word of God when God speaks through the human words, revealing Himself through them and using them as the vehicle of His grace. To use Calvin’s own words, “He deigns to consecrate the mouths and tongues of men to His service, making His own voice to be heard in them”;¹⁷ and “whenever God is

16. Parker, *Oracles*, 45–64.

pleased to bless their labour, He makes their doctrine efficacious by the power of His Spirit; and the voice which is in itself mortal, is made an instrument to communicate eternal life.”¹⁸ It is not so much that Calvin *identifies* the spoken, human word with the living Word of God—the distinction between the two is always there—but rather, that he recognizes that God is pleased to speak *in* the word that is preached, as indeed is made clear in the important passage in Acts 10:44, “While Peter yet spake *these words*, the Holy Ghost fell on all them that heard *the word*.” In other words, the Holy Spirit is given in the preaching of the {34} Word (i.e., when *true* preaching takes place, for it can never be *taken for granted*, as a matter of course, that this anointing takes place every time a man chooses to speak forth the truth of the gospel—orthodoxy of doctrine of itself does not guarantee the unction of the Spirit), making the word spoken a living word from on high that creates faith, mediates forgiveness, and transmits newness of life.

There are two necessary corollaries or implications of this doctrine of preaching. One is that it is the preaching, rather than the preacher, that is of decisive importance; the message rather than the man. Far from “new presbyter” being “old priest writ large,” a familiar enough accusation, he is in fact the “servant of the Word,” and it is the Word, not the man, that makes the impact and accomplishes the work of grace in men’s lives. This is of greater significance than is often realized. If the gospel were, of course, simply a story to relate, then the important consideration *would be* the preacher—his style, his presentation, his oratory. But if it *is*, as the Apostles and Reformers held, the power of God unto salvation, and not simply something *attended* by the power of God, then the emphasis necessarily passes from the preacher to the thing preached, and from the “excellency of speech” and the “enticing words of man’s wisdom” to the message that comes “in demonstration of the Spirit and of power.”

The other corollary of the biblical doctrine of preaching is that since it is God that speaks to men in the proclamation of the Word, no man, however spiritually mature or sanctified, is ever in a position where he

17. J. Calvin, *Institutes of the Christian Religion*, vol. 4, 1.5.

18. J. Calvin, *Commentary on 1 Peter*, 1 Pet. 1:25.

does not *need* that ministry or need to submit himself in obedience to it. As Calvin puts it,

We see that the most learned need to be taught, the most upright and the most righteous have need to be admonished. If God has already put us on the good road and bestowed upon us the gifts of the Holy Spirit, we must not think that preaching is now unnecessary for us, for we must be led right up to the end, since our perfection is not in this world.¹⁹

T. H. L. Parker quotes from one of Calvin's sermons on Deuteronomy to illustrate the kind of authority preaching has and the duty of obedience that it lays on those who hear it:

It is especially said, "The people has been rebellious against the mouth of God." And how is that? It is not narrated that God appeared visibly, or that a voice was heard from heaven. No, it was Moses who had spoken it; it was a man who said that the people resisted the mouth of God. So we see how God wishes His Word to be received in such humility when He sends men to declare what He commands them, as if He were in the midst of us. The doctrine, then, which is put forward in the name of God, ought to be authoritative as if all the Angels of Heaven descended to us, as if God Himself had revealed His majesty before our eyes. In this way He wishes to test the {35} obedience of our faith.²⁰

A greater appreciation of this important truth would surely serve to deliver the people of God from the cardinal error of confusing the proclamation of the Word of God with an exercise in public speaking to be assessed, judged, criticized, and even patronized, instead of accepted humbly and joyfully in a spirit of obedience and submission as a word from on high. The Apostle Paul says it all in his memorable words to the Thessalonians:

For this cause thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.²¹

19. J. Calvin, *Corpus Reformatorum*, sec. xxv., 638.

20. Parker, *Oracles*, 62.

21. 1 Thess. 2:13.

4.

We come now to a consideration of one of the most important passages in the New Testament relating to the nature of true ministry. At the beginning of this paper mention was made of the recovery of biblical exposition of a sort that allows the vital thrust of the Word to do its costly work in men's lives for the production of Christian character and wholeness. This is well underlined in Ephesians 4:8–16, and what the Apostle says in these verses provides a fair description of the sort of ministry that the present writer has been committed to in the past twenty-five years.²² Here are the relevant verses:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying {36} of itself in love.

The context of the passage is, as always with Paul, significant for a full understanding of his meaning. He follows his usual method of presenting first of all the great fundamental truths of the gospel, in the first chapters of the epistle, and then proceeds on the basis of these to make his exhortations to holiness of life: first the great indicatives of the faith, the wealth of our position in Christ, then the grand

22. The substance of what follows in this section appeared originally in *Themelios*, the magazine of the International Fellowship of Evangelical Students, under the title "The Ministry of the Word in the Church." It also appears, substantially, in the booklet "On This Rock," by the present writer.

imperative to walk worthy of our vocation. Paul invariably passes from doctrine to duty, and requires of us that our position in Christ should become our possession in experience. “Becoming what you are” expresses the idea perfectly. And this passage tells us that the supreme, the chief, means by which this moral transformation takes place is the ministry of the Word, bestowed as a gift upon the Church by the risen and ascended Christ.

We could put this in another way: we observe how Paul ends the previous chapter of Ephesians (3:20–21) with the glorious doxology which includes the words, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end.” What follows in chapter 4 shows in practical detail how that glory is to be rendered to God—by the saints being “perfected,” that is, being brought into their proper condition, in maturity, to the measure of the stature of the fulness of Christ.

It is important to see, then, that the gifts spoken of here as given to the Church—apostles, prophets, evangelists, pastors, and teachers—are given on the basis, and as the fruit, of Christ’s ascension and coronation. The Apostle’s picture is of the activity of a risen, glorified, and victorious Lord on the initiative to bless and sanctify His people. One is reminded of our Lord’s own parable about first binding the strong man, then spoiling his house (Mark 3:27): first He leads captivity captive, then He proceeds to take Satan’s prey from him, unloosing the shackles that have bound them, healing the wounds and scars that dark bondage has inflicted upon them, and restoring them to freedom and human personality once again.

The gifts Paul mentions in these verses are spoken of in the context of the theme of diversity in unity within the body of Christ, which occupied us so substantially in our last study in 1 Corinthians 12, “Ye are the body of Christ, and members in particular”—here he deals with it in a particular way, in relation to particular gifts of ministry with which some members of the body are endowed.

Before we go on to discuss these varying gifts, it would be well to look on to the purpose and intention for which the gifts were given. This is expressed in vv. 12–16, as being to furnish God’s people, every individual believer among them, for their particular service and their particular contribution to the building up of the body of Christ, the

building up of the house that God wants to dwell in. It is here that we see something of the bigness and grandeur of Paul's doctrine. {37}

It will help us, also, in this connection, to look even further back in the epistle; for Paul speaks here of our sharing in Christ's ascension and exaltation, and we need to think of this in the terms in which it is spoken of in Ephesians 1:19ff., where he prays for the eyes of our understanding to be opened that we may know "... the exceeding greatness of His power to usward who believe," the very power which wrought in Christ when He was raised from the dead and set far above all principality and power. It is this that the Church, the body of Christ, shares and participates in through the ministry instituted by the ascended Lord.

The list of gifts Paul gives here is not, of course, exhaustive, and should be compared with those given in Romans 12:6-8 and 1 Corinthians 12:27ff. Every gift plays its part in the edifying of the body, and each has its unique and distinctive contribution to make. Nevertheless, Paul concentrates here on those gifts relating to the ministry of the Word; for him, they are clearly of paramount importance.

Furthermore, these gifts are not necessarily mutually exclusive in the sense that a man may be endowed with only one. It is true that some men, in the history of the Church, have been obviously and preeminently raised up as, say, evangelists, or prophets, or teachers of the Word; but this does not mean that their work is exclusively evangelism, or prophecy, or teaching. It was not so in the New Testament itself. Paul claimed to be an apostle (1 Cor. 9:1), but he was also more—he was a preacher and a teacher (1 Tim. 2:7; 2 Tim. 1:11). He also claimed to have the gift of prophecy (1 Cor. 13:2); and who would deny that he was an evangelist, when his labors were so signally blessed among the Gentiles? The same can be said of Timothy and Titus, who were pastors and teachers in their fellowships, and yet Paul could say to Timothy, "Preach the Word ... do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:2, 5). It is fair to say, in the light of this, that men called to the ministry today should be considered as called to an all-round ministry of prophetic utterance (in the sense of telling forth the word of the Lord), evangelism, teaching, and pastoral work, although some may have a predominant emphasis on one rather than the others.

Let me say something, then, in detail about the various “gifts.” First of all, “apostles.” We can discern a twofold meaning of the word in the New Testament, first of all referring to the Twelve, and Paul. In this narrow and exclusive sense, the qualifications were: to have seen Jesus (1 Cor. 9:1), and to have been a witness of the Resurrection (Acts 1:21–22). On this construction, the apostles were bound to die out and never be replaced. There could only be twelve apostles in this sense, for later generations could not possibly “see” Jesus in the way they did, or be eye-witnesses of His Resurrection in the forty days between the Resurrection and the Ascension. But the word “apostle” is also applied to others than the Twelve in the New {38} Testament—to Barnabas (Acts 14:4, 14), James the brother of our Lord (1 Cor. 15:7, Gal. 1:19), Silvanus (1 Thess. 2:16), and others. These, in fact, may well have “seen” Jesus in His earthly ministry and been witnesses of the Resurrection also.

What is important for us to recognize is the fact that to these men was given by Christ the responsibility of establishing the norm of the apostolic gospel, by their preaching and by their writing. In this, they were unique and unrepeatable. There are no apostles in this sense today, nor could there be—nor need there be—since the revelation is now complete. No new revelation is possible, or necessary, although new illumination is always needed on what was originally given.

In a wider, more generalized and less precise sense of the word, however, there is a “sending” which is “apostolic” today in this respect: “He who would teach Christ must still know Christ; and he who would bring the power of Christ to others must still have experienced Christ’s power” (Barclay).

Next, “prophets.” There are several things to be said about the New Testament prophets. First of all, there seems no good reason for not assuming that they stand in integral relation, and succession, to the Old Testament prophets. In the Old Testament, the norm of prophecy is Moses (Deut. 18:15–19). The prophets told forth the Word of God, and sometimes foretold the future, a combination of proclamation and prediction. This we see likewise in the New Testament prophets—for example, Agabus in Acts 11:18, 21:10–11 on the one hand, and Judas and Silas in Acts 15:32 on the other.

In the New Testament every Christian is a potential prophet—the pouring out of the Spirit carries with it this result, “and they shall prophesy.” Moses had said, “Would God all the Lord’s people were prophets.” Yet, in the New Testament there was a special class or group known as “the prophets,” mentioned here and in 1 Corinthians 12:28. Theirs was a work of edification, exhortation, and comfort. It is clear that in the New Testament they were an important group. With the apostles, they laid the foundation of the New Testament Church (Eph. 2:20, “built upon the foundations of the apostles and prophets”). One all-important aspect of this was the establishing of apostolic doctrine, the formulation of the teaching of the gospel. In this respect, both apostles and prophets would necessarily pass from the scene, for there is a “once-for-allness” about this. The New Testament canon was eventually completed, and no more “revelation” was needed. It had all been given.

Also, with the establishment of settled ministries under “pastors and teachers,” the prophets became progressively unnecessary and “redundant,” and their special office superseded, with ministers “taking over” their ministry of exhortation and instruction. {39}

The ministry, or at least the name, of prophet also soon died in the Church. Their work, receiving and declaring the word of God under direct inspiration of the Spirit, was most vital before there was a canon of New Testament Scriptures. We read of prophets in the second century, but they had diminished importance. The apostolic writings were coming to be read widely and accepted as authoritative, and this tended to replace the authority of the prophets. At the same time, the local ministry was assuming greater importance than that of itinerant ministers, and there was the added problem that there were many false teachers and self-styled “prophets” who went from place to place to peddle their wares.²³

The prophetic function today, must therefore be seen as that of contending earnestly for the faith once delivered to the saints. This is what we mean by a “prophetic” ministry—the recovery of old, lost values, the rehabilitation of a true ministry of the old, lost values, the rehabilitation of a true ministry of the Word in the Church.

23. F. Foulkes, *Tyndale Commentary on Ephesians*, 118–19.

Next, “evangelists.” What is evangelism? On Scriptural grounds, it is misleading to identify “preaching the gospel” with “preaching a gospel message,” as if only the latter were true evangelism. Men who labor to expound the Scriptures are sometimes criticized for not making pointed enough appeals to the unconverted, and the implication is that only the pointed appeal constitutes true evangelism. There is a whole philosophy behind this attitude, but it must be asserted that all the available Scriptural evidence stands in contradiction to it. According to the New Testament, the preaching of the gospel is the proclamation of the mighty acts of God, not a series of exhortations and entreaties to get right with God. All the characteristic preaching of the gospel in the Acts of the Apostles bears witness to this. The Apostles preached doctrine. Modern scholarship has established that there was a well-defined apostolic *kerygma* which formed the foundation and basis of all their ministry. And it was objective proclamation in this sense, not subjective appeal, that God was pleased to bless. A careful and unbiased reading of the New Testament will surely make it clear that the apostolic evangelism consisted of the exposition and interpretation of the Scriptures concerning Christ. Paul reasoned with men out of the Scriptures (Acts 17:2), opening up and unfolding their meaning in such a way that their message in all its virtue and power got home to mind, heart, and conscience. It is precisely the lack of this kind of preaching that has so often brought evangelistic work into such a parlous state today. We need to be clear that it is the law of the Lord that converts the soul (Ps. 19:7), not the earnest pleading of men, and this means that it must be proclaimed and expounded objectively, and trusted in—whether it be John’s gospel, Romans, Genesis, or Numbers—as having converting power, if the Spirit is in the preaching of it. {40}

Then, “pastors and teachers.” This, as the Greek makes clear, constitutes a combined office. This is significant, and it is possible to see a reason for such a union. The teaching of the Word, the exposition of Holy Scripture, is something that probes men’s hearts and lives, and unearths and brings to the surface the basic human problems and needs that lurk hidden in the recesses of the soul. It is this fact that necessitates pastoral care and help in order to resolve them and bring relief and blessing. According to the narrative of the Gospels, the presence of Jesus seemed again and again to draw into the open the demons

that hitherto had remained concealed in the dark and hopeless depths of men's lives, in order that they might be challenged and cast out of them. In the same way today, the Word exposes the works of the evil one in human experience, to enable wise pastoral care to be exercised for the establishment of spiritual health.

The reality of this healing and restorative activity is borne out in what Paul proceeds to say in vv. 12–13 about the purpose of the institution of the gifts of ministry in the Church. The Authorized Version (AV) gives a threefold division of v. 12, following Chrysostom, Calvin, and others, and takes the three clauses as coordinates. But this is open to question on linguistic and grammatical grounds, and it is better either to adopt a twofold division of the verse (so N.E.B.), and render “with a view to the equipment of the saints for their work of service, and to the edifying of the body of Christ,” or to take the three phrases as successive and dependent on one another (so Luther and others) and so interpret “with a view to the full equipment of the saints for the work of ministration or service they had each to do in order to the building up of the body of Christ.”²⁴ In any case, the phrase “the work of the ministry” can scarcely refer to the ministry of the Word; for, as Abbott rightly points out (ICC), “we cannot suppose the teachers themselves to be included among those who are the objects of the functions enumerated in v. 11.” It is better to take *diakonia* in the more general sense of “service” applicable to all believers than the more restricted and specific sense of service of an official kind. Moule is therefore right when he interprets Paul's meaning to be that “the Divine gift of a Christian ministry is to have its effect above all things in the fitting of the saints (true believers in general) for active service for the common Lord.” Moule proceeds to take the next phrase, “the edifying of the body,” as “a special aspect of the ‘work of service’ just mentioned,” thus following Salmond's interpretation (quoted above). But it is equally possible to refer this phrase directly to the institution of the gifts of ministry in the Church, for “the edifying of the body” is as truly the purpose of ministry as is the equipment of the saints. Indeed, taken thus, the function of ministry has both a negative, or preparatory, and a positive and prophetic character. For the word {41} translated in the

24. Salmond, *Expositors Greek Testament*

AV as “perfecting” by its etymology has almost a negative and preparatory connotation. It is of some importance to examine this in detail.

The Greek word *katartismos* occurs only here in the New Testament but its verbal form *katartizo* is found several times in Paul and other New Testament writers. Its root meaning is “to fit together, to bring into its proper use, whether for the first time or after a lapse” (Souter). The word used in classical Greek is a medical term for the setting of a dislocated joint, and appears in the New Testament in such contexts as “the framing of the worlds by the word of God” (Heb. 11:3); “mending torn nets” (Matt. 4:21); “restoring a backslider” (Gal. 6:1); and “making perfect” (1 Pet. 5:10), where the etymological meaning of the word is almost interpreted and commented upon in what follows that reference—“stablish, strengthen, settle,”—for this is the redeemed man’s “proper condition” in the purpose and intention of God.

I would like now to elaborate and spell out in more detail this process of “perfecting” the saints in such a way as to show the richness and importance of Paul’s concept of the ministry. It may be said that there is a threefold ministry involved in the preaching of the Word. First of all, there is the “illuminative” aspect. Illumination is needed for the ignorant and the confused. This is a wide and important area for our consideration. We see it at work in the initial sense, in the mystery of regeneration. It is the entrance of the Divine Word, as the Psalmist says, that gives light. Faith cometh by hearing, and hearing by the word of God: and its first act is to open blinded eyes and minds to understand the truth of the gospel. “Understandest thou what thou readest,” Philip said to the Ethiopian eunuch; and this was the beginning of things for him. As it is for us all.

But the illuminative action of the Word continues all along the line; for there are different kinds of ignorance and confusion for it to combat. It is safe to say, for example, that there is a great deal of ignorance in the minds and hearts of believers, perhaps especially young believers, but certainly not only those, concerning their position in Christ. This is very graphically and pointedly underlined by Paul in Romans 6 in the repeated words, “Know ye not ... ?” It is this ignorance of our position in Christ, of who we are, and what we are, and where we are in Him, that has led to a great deal of confusion in the doctrine of sanctification, not to say impoverishment. This is why Paul writes as he does

to the Ephesians (1:15ff.), praying that the eyes of their understanding might be enlightened, that they might know the wealth of their position in Christ, and the extent of their victory in Him.

A very graphic illustration of the possibilities inherent in this idea of illumination is seen in the incident recorded in Acts 19 in which Paul encountered certain disciples at Ephesus whose experience was clearly defective. When asked about their knowledge and experience of the Holy Spirit, {42} their rejoinder was, “We have not so much as heard whether there be any Holy Ghost.” Ignorance was their problem. There were things they needed to know, which they did not know. And Paul’s ministry to them was first of all, and necessarily, a ministry of illumination. They had to be made to understand some very necessary truths about the Spirit (19:4). I am aware, of course, of the controversial nature of this passage in Acts; but its precise interpretation need not concern us at this point: for on any interpretation, these men entered into a fulness of experience they had never known before. They entered their real heritage as children of God, and became men on fire for Him—with what result we may see from the rest of the chapter! For their experience was the prologue and prelude to a tremendous and far-reaching impact on the whole city.

The words in Acts 19:20, “So mightily grew the word of God and prevailed,” are an apt summary of what happened. In the space of three short years the name of Jesus was magnified in that heathen, idolatrous city, and the whole of Asia heard the word of the gospel. Is it not significant that the chapter which records this mighty work begins with a story which tells of how twelve disciples entered their real heritage and destiny as children of God? But we must not miss the import of these words quoted from 19:20, “So mightily grew the word ...” How can the Word grow? Well, it became a bigger, greater, more majestic reality to these men. They discovered the wealth of what was theirs in Christ. And I do not think it could be overemphasized that this so often is the true nature of our impoverishment today. The first and crying need of our time is for a teaching ministry that will unfold to God’s people the wealth of the gospel of grace, so to open up the truths of salvation that their very greatness and majesty will overpower and overwhelm men, and kindle a great flame within that will consume the dross of lesser

things, and drive them into the kind of outreach that tells for the kingdom of God.

In the second place, we have what can be called the “therapeutic” aspect of ministry. Light and illumination for the ignorant and confused is accompanied by therapy for the sick. If ignorance hinders development to spiritual maturity, so also does sickness in the spiritual life. If a man’s life is not what it should be, it is the therapeutic action of the word that he needs, and that word will challenge him, and convict, often on specific matters, in the terms we have already alluded to flowing from the various uses of the word *katartizo*.

It is here that we see the true understanding of “crisis” in spiritual experience. It is true that the illumination of the Word can bring sudden enlightenment—“I see it now,” we say, as the light floods in. That is a crisis, if you like, in our thinking. But with the therapeutic action of the Word, crises can be very much more acute. “If thy right hand offend thee, cut it off,” says our Lord. That is crisis indeed, just as abdominal surgery is {43} crisis therapy in the medical sphere. The diseased organ must be cut out if health is to be preserved.

But this surgery, it must be realized, is essentially a negative thing, and preparatory. It is not health itself; it simply removes that which makes good health impossible. So also, in spiritual life, the therapy of the Word does not in itself constitute growth and upbuilding: it simply makes growth possible, by removing and dealing with things that have hitherto prevented it. Crisis, in the spiritual life, means just that. And we should not confuse it to mean that a man who has had a crisis experience has “arrived” in the spiritual sense or is on a higher plane spiritually than others, any more than we can suppose that a man who has had a surgical operation is superior to those who have not. Indeed, a man who has undergone a spiritual crisis has only now begun: real, meaningful Christian experience has only now become possible, now that hindrances to growth are out of the way. It was, in fact, only because he had fallen away from his original, first consecration that this crisis-therapy became necessary. Something went wrong. But in those for whom something has not gone wrong, this kind of therapy is not necessary. This is why it is a misleading assumption (as well as an irritating one) to suppose that everybody is sick and needs soul-surgery, thus making this therapeutic aspect of ministry the “all in all” in

one's work. Too many have thought so, to the impoverishment of spiritual life. Preoccupation with it leads to ecclesiastical valetudinarianism!

Over against this, however, Paul sets yet a third aspect of ministry: "edification" (v. 12b). There is such a thing as growth in maturity as well as growth toward it, as there is in natural, physical life. We develop, both in natural and spiritual life, from childhood (and childishness, with all its problems and its need for therapy, as Paul indicates in v. 14), to adult life, then there is development of stature in adulthood through the edifying ministry of the Word. Illumination for the ignorant and confused; therapy for the sick; and food for the healthy. When everything that hinders growth in the believer is removed—ignorance, on the one hand, and disease on the other—he can then begin to grow. For good pot-plants, you have to remove the worm at the root—this arrests the disease that has blighted the flower—and then you apply fertilizers. This is how to promote good blooms.

And here, it is the steady process of growth that is important, not an experience marked by crisis. Nor is there any short-cut to such maturity, no simple, three-point plan that bypasses the serious business of Christian discipline, with its wrestling and battling and striving, with its daily obedience and daily dying to sin. Our Lord's parable of the seed growing secretly has relevance here—"first the blade, then the ear, then the full corn in the ear." This is the pattern for positive Christian growth. Only by a steady submission to the gracious discipline of the Word in all its fulness, as it ministers to {44} us the riches of Christ, as it steadily and progressively masters us—only thus do we develop the lineaments of Christian character. And for this, Christ has appointed in the Church ministers, prophets, and teachers for the perfecting of the saints, to bring them to the measure of the stature of the fulness of Christ.

The "growth towards maturity" referred to, and spoken of, in v. 13 is described in strong terms, for the Greek word for "come" has the force of "reaching one's destination" as a "full-grown man." The reference is a collective one, and applies to the Church as the body of Christ, although it applies also to the individual believer. The idea of growth ("stature" in v. 13 refers to height or growth, rather than age) is continued and further emphasized in v. 15. The verb translated "speaking the truth" has in fact a wider meaning than the AV gives it. Alford trans-

lates “being followers of truth,” but better still would be “cherishing the truth.” The Christian, as Moule says, is to “cultivate an instinct for Divine truth as against its counterfeits, in thought and in life.” Here the attitude of the saints to the ministry of the Word is in view (in terms of our Lord’s warning, “Take heed how ye hear”). It is by cherishing the truth and receiving it as one would receive a welcome guest into one’s home (cf. 1Thess. 2:13, where the word Paul uses of receiving the word of God has precisely this force—*edexasthe*), that we grow up into maturity in Christ “in all things.” This last phrase is important, since it indicates all-round, balanced growth: emotional, intellectual, moral, and spiritual. This is the great desideratum in spiritual life, and nothing less can be properly called the development of true Christian stature.

To complete this marvellously full and comprehensive discussion of the nature and purpose of the ministry of the Word, Paul adds a final word about the inevitable outcome of the whole operation. The AV translation of v. 16 is somewhat cumbersome, although its general meaning is really quite clear. The essential idea is the inner harmony and coherence of the body and the common growth of the limbs through individual connection with the Head (“fitly framed together and compacted”). The phrase “by that which every joint supplieth” has been variously rendered, but is probably best taken as “through every contact with the supply,” that is to say, through the union of every member of the body with the Head. This is further suggested in the next phrase, “according to the proportionate working of each several part.” Each member of the body of Christ has his contribution to make to the harmony and well-being of the body, and will make that contribution when he responds without reserve to the ministry of the Word. And this will result in the glad, spontaneous, and inevitable increase or growth of the body. Here is the true, New Testament conception of evangelical outreach—the Church as the body of Christ energized and vitalized by an unreserved reception of the word of ministry, healed, equipped, and built {45} up into maturity and balanced development, and thus made self-propagating and fruitful in the service of the gospel.

This, then, is the service for which the saints are to be equipped—this is the final purpose and goal of the ministry of the Word in the Church of Christ.

5.

J. W. Alexander in his *Thoughts on Preaching*²⁵ enumerates a number of reasons why “a judicious return to the expository method of preaching seems to be desirable”:

1. The expository method of preaching is the most obvious and natural way of conveying to the hearers the import of the sacred volume. It is the very work for which a ministry was instituted, to interpret the Scriptures.

2. The expository method has the sanction of primitive and ancient usage. In the Israelitish, as well as the Christian Church, preaching was an ordinary mode of religious instruction. In both it was justly regarded as a means of conducting the hearers to the knowledge of revealed truth.

3. The expository method is adapted to secure the greatest amount of Scriptural knowledge to both preacher and hearers. It needs no argument, we trust, to sustain the position that every minister of the gospel should be mighty in the Scriptures; familiar with the whole text; versed in the best commentaries; at home in every portion of both Testaments; and accustomed to grapple with the most perplexing difficulties. This is the appropriate and peculiar field of clerical study.

4. The expository method of preaching is best fitted to communicate the knowledge of Scriptural truth in its connection. The knowledge of the Bible is sometimes more than the knowledge of its isolated sentences. It includes a full acquaintance with the relation which every proposition sustains to the narrative or argument of which it is a part.

5. The expository method affords inducement and occasion to the preacher to declare the whole counsel of God. No man, who selects his insulated texts at random, has any good reason to be satisfied that he is not neglecting the inculcation of many important doctrines or duties.

6. The expository method admits of being made generally interesting to Christian assemblies. We are aware that the vulgar opinion is just the reverse of this, and that there are those who refrain from this way of preaching, under the belief that it must necessarily prove

25. Reprinted by Banner of Truth Trust, 1975.

dry and repulsive to the hearer. To this our reply is, that the interpretation of the Scriptures *ought* to be interesting to every member of a Christian community: if it is not so, in fact, the cause of this disrelish is an evil which the Church should not willingly endure, and which can be remedied in no other way than by bringing the public back to the assiduous studies of the Bible. {46}

7. The expository method has a direct tendency to correct, if not to preclude, the evils incident to the common textual mode of preaching.

Alexander's points are very valid, and his whole chapter is worthy of careful and detailed consideration. He concludes it with a quotation from a sermon preached in 1821 by Dr. John M. Mason on the occasion of resigning the charge of his congregation. In suggesting to his people the principles upon which they should select his successor, he says:

Do not choose a man who always preaches upon insulated texts. I care not how careful or powerful he may be in handling them. The effect of his power and eloquence will be to banish a taste for the Word of God, and to substitute the preacher in its place. You have been accustomed to hear that Word preached to you in its connection. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion I can assure you that, while it is of all exercises the most difficult for the preacher, it is in the same proportion, the most profitable for you. It has this particular advantage, that in going through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion; and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting himself to the invidious suspicion of aiming his discourses at individuals.²⁶

Some further considerations can usefully be added at this point with regard to the practical advantages that continuous expository ministry has. For one thing, it delivers a man from the anxiety and worry of "what to preach on next Sunday." One simply goes on "to the next section" of the book, be it gospel, epistle, prophet, or history. For another thing, it delivers a man from riding any particular hobbyhorse, and imparts a *balance* to his preaching as almost nothing else can. Furthermore, it means that, over a period of months or a year, it is very likely

26. Mason, *Works*, vol. 1, 366.

that most of the problems and difficulties the members of a congregation may encounter in their spiritual experience will come up for treatment and exposition sooner or later. The immense variety of teaching material contained, for example, in a gospel is very impressive: all manner of issues, doctrinal, practical, ethical, in the realm of the church, in the life of a congregation, in individual experience and in society, in personal and interpersonal relationships, and in the secret places of spiritual life, will inevitably be opened up.²⁷ {47}

Another important consideration is that such a ministry helps people to begin to *think biblically*, and to allow the Word of God to begin to shape their lives. What is more—and this is of supreme importance and indeed encouragement for those who contemplate beginning such a ministry—it tends to create its own appetite, in all sorts and conditions of men, in the sense that it stimulates a hunger in them for the living word²⁸, and produces a company of those who are deeply taught in the Word, and thus people the church with men and women who can give a reason for the hope that is in them, and who can and will serve God meaningfully and faithfully at home and abroad.

6.

Our next consideration must be to say something about the practical approach to this continuous expository ministry.

To say that such a ministry delivers a man from the anxiety, not to say weekly tyranny, of “what to preach on next Sunday” (see above, 70) is a statement of the obvious and even the superficial and easy. But that is where the “easy” ends; for the rest, it involves a man in a very great

27. The importance of this point is implicit in a fine introduction to Geerhardus Vos’s *Redemptive History and Biblical Interpretation*. It speaks of Vos as the first in the Reformed tradition to give pointed, systematic attention to the doctrinal or positive theological significance of the fact that redemptive revelation comes as an organically unfolding historical process rather than in a dogmatic system, and quotes Vos as saying, “It is certainly not without significance that God has embodied the contents of revelation, not in a dogmatic system, but in a book of history, the parallel to which in dramatic interest and simple eloquence is nowhere to be found.” It is the distinction between biblical theology and dogmatic theology that Vos has in view.

28. It is surely the ultimate vindication of such a ministry that it should prompt the comment from a responsive hearer, “We did not know how hungry we were!”

deal of disciplined study and basic spadework, in the exercise of rightly dividing the Word of truth, as the Apostle Paul puts it, and of being “a workman that needeth not to be ashamed.” I will need to expand on this a little so as to make clear what I mean, and do not mean, by all that is involved in it.

On the one hand, there is the task of what I have called the “basic spadework” of getting down to and unearthing what the Scriptures say. The Reformers held to the truth that the meaning of the Word as it was originally given is the meaning that bears the message of God to the people. This often requires a great deal of excavation, and a great deal of study, with the help of all possible aids from the scholars and the commentators. Parker has a useful paragraph²⁹ in which he outlines the nature of Calvin’s preparation:

First, he read what others had written on the particular text and so established the catholic interpretation. His reading would not only lie in his fellow-Reformers (though we know that he made great use of Martin Bucer’s commentaries), but also in the Fathers and, no doubt, the Schoolmen as well. Probably he would not always need to consult authorities on passages he had already treated in sermons or commentaries. Secondly, he would consider what was the teaching contained in his text, and how he should present it in a clear and easily remembered manner. Thirdly, he applied his text to the life of his people and decided what lessons it contained for them, and how best he {48} might drive it home to their consciences.

In this connection I have often urged our own students to “major” on commentaries, expository and exegetical, in their buying of theological books. If the centrally important thing is what the Scriptures are saying, then it is our first duty as servants of the Word to get down to that first of all and most of all.

That being said, however, two other things require to be said: first of all, it needs to be recognized that details of historical introduction, time and place of writing, and such like, are *not* the substance of our preaching. True, there are a great many scholarly issues and problems involved in, say, the study of a gospel: but this is not the essence of preaching. Even if it were, all this can be got by people in any good Bible dictionary or handbook, and I do not see it as the preacher’s task

29. Parker, *Oracles*, 69.

to give over the pulpit what they can get for themselves from the dictionaries. James Denney has a fine passage in his commentary on 2 Corinthians 1:15–20 in which this point is well made. Commenting on the words, “all the promises of God in Him are yea, and in Him amen,” he says:

It is in this positive, definite, unmistakable character that the strength of the gospel lies. What a man cannot know, cannot see, cannot tell, he cannot preach. The refutation of popular errors, even in theology, is not gospel; the criticism of traditional theories, even about Scripture, is not gospel; the intellectual “economy” with which a clever man in a dubious position uses language about the Bible or its doctrines which to the simple means Yes, and to the subtle qualifies the Yes enormously, is not gospel. There is no strength in any of these things. Dealing in them does not make character simple, sincere, massive, Christian. When they stamp themselves on the soul, the result is not one to which we could make the appeal which Paul makes here. If we have any gospel at all, it is because there are things which stand for us above all doubts, truths so sure that we cannot question them, so absolute that we cannot qualify them, so much our life that to tamper with them is to touch our very heart. Nobody has any right to preach who has not mighty affirmations to make concerning God’s Son, Jesus Christ—affirmations in which there is no ambiguity, and which no questioning can reach.

By the same token—and this is the second point—thorough and disciplined study with commentaries does not mean that it is a question in our preaching of relating and passing on what is read in the commentaries. Rather, a man’s preaching is meant to be a *living* word, a word from God, that precisely you do not get from commentaries (this is not to impugn commentaries, as such, but simply to recognize that this is not what they are for). But this never means that a man should not bother to read them. Indeed, he should and must! That is where the spadework is done. But it is when the spadework is done, or being done, that the study and the discipline involved act as a kind of catalyst, and *from the study* there emerges the {49} authentic word from the Lord.... *from the study*, the hard spadework—and not without it. Sir Thomas Taylor, former Principal of Aberdeen University in Scotland, and a devout believer, used to say, “The Scriptures do not yield their treasures to chance enquiry.”

And, therefore, expository preaching is never *merely* exposition, but exposition plus something else, the ministry of the Holy Spirit, which makes it into food for the soul for building up men in the faith—spiritual nurture, as an answer to prayer, “Give us this day our daily bread.” We cannot, when men ask us for bread, be content to give them a stone.

For my own part—if I may speak from my personal experience in the ministry—over the years, and increasingly as the years pass, I have found the need to dig ever more deeply into the Scriptures, and lay the learning of the scholars and the commentators under tribute as much as is within my power to do so. And, demanding as it undoubtedly is, it more and more brings a resilience of mind and spirit and a sense of buoyancy to preaching.

But, it may be said—the *time* this must all take! Ah, yes! But it is a question of priorities, is it not? Whatever else may have to suffer, preparation of this nature for the pulpit cannot be allowed to suffer. It is a matter of our stewardship before God. There will always be more to do in a parish or congregation than one man can properly do. But this is the number one priority; and my plea is that it be *made* this, whatever other good and necessary and worthy things be left undone to ensure that it is given that place.

It cannot seriously be questioned that this is also the true biblical emphasis. No one can mistake the urgency in, for example, Paul’s words to Timothy as he bids him “preach the word; be instant in season, out of season” (2 Tim. 4:2ff.). And this serves to remind us that time is not on our side in our concern to build and establish a bulwark against the surging tide of lawlessness and anarchism in our day. There is a crying need for the Church to recover its faith in the divine word it has been commissioned to preach, to recover also its faith in preaching as the God-appointed means of communicating the Divine power to human situations that desperately need it. It is clear that since this is the weapon above all others that is mighty through God to the pulling down of strongholds, the preaching of the Word should be the Church’s paramount and urgent priority.

But it is plain that even in the context of the conscious needs of the time, this is not always the case; plain also that this urgent priority very readily tends to become submerged in a multitude of “other things,” many of them worthy and good, some less so, but all alike deadly dan-

gerous in the time and attention they succeed in filching from “the one thing needful.” All else in the life of the church should be subservient to the labor of preaching and its necessary adjunct of spiritual counseling and pastoral work. We in the ministry must make it our business to see to it that whatever else suffers in the busy round of our work, the time that requires to be given to preparation {50} of heart and mind for the pulpit will not suffer, but be kept sacrosanct. And God’s people, too, if they are wise, will see to it that their demands on their ministers will not be such as to make this a practical impossibility for them. For, unless they do, they will find that the practical effectiveness and fruitfulness of their work will soon become subject to the law of diminishing returns, and a pattern will emerge in which more and more activity will produce less and less spiritual vitality and fruit, until a point is reached when the true work of the gospel is relegated to a relatively, if not completely, insignificant place.

7.

We must now turn to a further consideration, of fundamental importance in the work of preaching. The apostle Paul, in a notable exhortation to Timothy (1 Tim. 4:16), says “Take heed unto thyself and unto the doctrine.” Up to this point, our concern has been principally with “the doctrine”; we must now turn our attention to the personal life of the one who preaches and handles that doctrine. We may usefully consider this by beginning with a statement by the Apostle about preaching itself, in 1 Corinthians 1:21: “After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” We have already underlined the fact that the New Testament regards preaching not only as a valid means of communication, but as the chief means of communicating the gospel, and have amply substantiated P. T. Forsyth’s assertion, “Preaching is the most distinctive institution in Christianity. With its preaching Christianity stands or falls.” What concerns us now, however, is the undoubted paradox in Paul’s words. There is a “foolishness” in preaching. It is one of the “weak things” which God has chosen to confound the things that are mighty. This “foolishness” is part of a larger pattern and principle inherent in the idea of revelation itself. This, in fact, is how God has chosen to reveal Himself to the world. In

the beginning, He chose Israel as His peculiar people, not because they were more in number than any people, for they were the fewest of all people (Deut. 7:7). It was to this insignificant people that He came and was incarnate for our salvation, coming in the weakness of our flesh and nature. This is the supreme incongruity of the Divine revelation: God's answer to the terrifying enigmas and dark tragedies of the human situation is a babe in the manger!

This incongruity persists throughout. Christ was born into a peasant home; for thirty years He lived in obscurity; in His public ministry He was a mere wandering preacher, and He had nowhere to lay His head. He sailed the sea in a borrowed boat, He rode into Jerusalem on a borrowed beast; He taught an ethic of nonresistance; He was crucified in weakness, on a cross, the symbol of failure, shame, and reproach; and He was buried in a borrowed tomb. And when He rose from the dead and appointed representatives {51} to preach His name, He chose the weak things of the world, a band of humble fishermen, all of them men who had failed. And the method by which He ordained that His message be propagated was the foolishness of preaching: "Go ye into all the world and preach the gospel"—no swords, no spears, no action; only words. But they turned the world upside down!

I underline this to bring out the essential principle inherent in the idea of preaching, for it is basic and fundamental. And we must not be misled or beguiled by its apparent "weakness" into alternatives that, humanly speaking, might seem to be more effective. For this "weakness" is the "door" that lets God through to the world He longs to bless and save. And the "weakness" of preaching requires to be matched by a corresponding "weakness" in the preacher, before his word can ever be effective and owned of God.

All this is seen in a most impressive way in the life and experience of the Apostle Paul, and he underlines it in a remarkable way in the first two chapters of 1 Thessalonians. It is summed up in 1:5: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as you know what manner of men we were among you for your sake." It is the phrase "what manner of men we were" that is important for us (cf. also 1:9; 2:1, 4, 10). Paul explicitly associates the anointing of power upon his ministry in Thessalonica with the kind of men he and his companions were and the quality of

lives that they lived among them. And all that we learn about him, in this epistle and in Acts generally, serves to confirm the nature and extent of the discipline that he underwent at the hands of God in meeting him “a broken and emptied vessel, for the Master’s use made meet.”

In 1 Thessalonians 2:4 Paul speaks of being “approved by God to be entrusted with the gospel.” The verb Paul uses, *dokimazein* means “to prove after test,” and he thinks of himself as having been tried out and put to the test by God, then trusted for service. One can hardly doubt that he is thinking, at least in some measure, of the “silent years” during which he was withdrawn from the forefront of Christian work in the days following the Damascus Road experience, in order that he might be exposed to the majesty of the Divine word that was to shape and fashion him as the mighty apostle to the Gentiles (not that it was over and done with at that time; indeed, there is a sense in which that discipline was life-long. As he says in 2 Corinthians 4, he was “always bearing about in the body of the dying of the Lord Jesus”).

There is ample evidence in Paul’s epistles to show that the nature of this discipline was ever and again to bring him to an end of himself, to the place of utter weakness and emptiness, that provided the living God with the “door” through which to reach out to bless the lives of men. The process may be seen in a variety of ways. We may consider, for example, what sort {52} of life the apostle brought to Thessalonica, and what happened to him and in him in the process of being sent there by God. The general picture is an impressive one.

In Acts 16 we have the record of Paul’s second missionary journey. Very early on in that journey (16:6) the apostle began to experience some very strange and compelling restraints upon his spirit that must have been hard to understand (16:6–7). He was forbidden by the Holy Ghost to preach in Asia or Bithynia or Mysia, and in strange and unusual fashion was guided by the Spirit down to the coast, to Troas, where he received a vision of the man from Macedonia. Now, whatever may be said about this unusual experience, this much is clear: a Divine strategy of the first importance was in the process of being unfolded and fulfilled, and here was a man sensitive enough to the voice of the Spirit to recognize the leading of God, and willing enough to allow his own plans to be modified, altered, and even cancelled, obedient enough also to follow His will even when it meant walking in the dark,

a man sensitive enough to know that it was God who was closing the door in Asia, and who did not waste time and dissipate spiritual energy trying to push it open again. The Thessalonian church was born in one man's utter obedience and abandonment to the will of God. That was the shape of the crucible in which the work in Thessalonica was fashioned.

Across the Aegean sea went Paul, with the Macedonian call ringing in his ears. We may well imagine the Apostle anticipating the most signal kind of opening for the gospel. Surely with such an urgent call to service there must be some particular and especial work to be done there. Yet never was there a more striking or greater contrast! For all that seemed to happen was an insignificant gathering by the riverside with a group of women (16:13), then an encounter with a demon possessed girl—then big trouble! Paul and Silas were arrested for breach of the peace, scourged, and put into prison, with bleeding backs, and feet in the stocks.

Now, the fact that divine intervention came to deliver them in no wise alters or minimizes the fact that right from the moment Paul landed in Europe, difficulties, disappointments, and frustrations beset his way, and obstacles and hindrances.

Commentators have been quick to point this out and to relate it to the principle by which God works, viz., that He chooses the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise—certainly there could have been no less ostentatious a beginning to a work than Paul experienced in Philippi. This interpretation is true, as we see from 1 Corinthians 1—but I want you simply to see the pattern of difficulty, obstacle, hazard, that beset the way. It was a man with the marks of the cross upon him in the form of great weals on his back from the stripes he received, who went to preach the gospel in Thessalonica. The Church in Thessalonica was born through the travail of the Apostle who brought the {53} message there. The obstacles, the hazards, the hindrances and frustrations—these were simply the shape of the crucible in which the instrument of blessing was formed and forged.

Out of the presses of pain,
Cometh the soul's best wine.

One thinks of the well-known words in 1 Corinthians 2:1–4 —the weakness, the fear, and the much trembling, and the demonstration of the spirit and of power, as the inevitable accompaniment of his ministry.

A further insight into what manner of man the apostle was may be seen in the remarkable series of metaphors in 1 Thessalonians 2:7–12, unfolding a picture of what could well be called “Paul the warm-hearted.” The depth of “family” feeling in these verses is really remarkable, and shows how wholehearted and unstinted he was in his love and care for them. The gospel plants love in a man’s heart. And love is the antithesis of self-seeking and self-centeredness. Love gives, without reserve. The Bible everywhere implies that love is costly (it costs a cross and a death). And its costliness lies supremely in this: that it involves a heart in pain and hurt. C. S. Lewis has a fine passage on this:

To love at all is to be vulnerable. Love anything and your heart will certainly be wrung and possibly broken. If you want to be sure of keeping it intact, you must give your heart to no-one, not even to an animal. Wrap it carefully round with hobbies and little luxuries: avoid all entanglements: lock it up safe in the casket or coffin of your selfishness. But in the casket—safe, dark, motionless, airless, it will change. It will not be broken: it will become unbreakable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. The only place outside of heaven where you can be safe from the dangers and perturbations of love is hell.... We shall draw nearer to God, not by trying to avoid the sufferings inherent in all loves, but by accepting them, offering them back to Him, throwing away all defensive armour. If our hearts need to be broken, and if He chooses this way as the way in which they should break, so be it.³⁰

I am not at all sure but that this is where the deepest challenge of all lies for the minister of the gospel and where many of us are weighed in the balances and found wanting. The question that needs to be asked is not about our spiritual exercises, prayers, studies, or grasp of the doctrines of the faith, but “Do we give ourselves to men in the service of Christ and the gospel?” Or are we afraid of the cost of loving as God means us to? We must beware of locking ourselves up in a self-protective lovelessness and clothing ourselves instead with impeccable ortho-

30. *The Four Loves* (1960), 138–39.

doxy. This has spelt barrenness in the service of God for many. They need the fountains of the great deep broken up {54} within them. They need a broken heart, a thorn, a cross, to make them human and loving. This is what we must learn in the school of Christ. Without this all else will be in vain. How else can we know the power of His resurrection save through the fellowship of His sufferings being made conformable to His death? We are going forth bearing in the body the dying of the Lord Jesus, and this is the only way to draw men to His cross to find life and salvation.

Such, then, was the kind of man who went with the gospel to Thessalonica, and such his “manner of entering in” among them. Is it much wonder that his ministry was “not in word only, but also in power, and in the Holy Ghost”?

The same pattern is seen elsewhere, as for example in 2 Corinthians 2:14ff., in a passage that has much to say about the Christian ministry, in terms of being “able ministers of the New Testament” (3:6). Consider the picture in the following:

Thanks be to God, Who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of Him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance of life to life.

The picture is that of a Roman triumph, in which the conquering general rode into the capital, with his captives chained to his chariot wheels, watched by cheering crowds, while incense burned on every altar by the way, to celebrate the victory. What Paul is saying is, *not* that *he* wins the battle, or that he is made to triumph, but that he is the captive led in the conqueror’s train, and men see in him the trophy of the conqueror’s power. It is he, Paul, who is the captive at Christ’s chariot wheels. Christ triumphed over him on the Damascus Road and bound him forever to Himself, and wherever he went, his captivity to Christ (here again is the idea of “weakness”) made the knowledge of the Saviour available to everyone he met.

Denney has some very fine things to say on this:

When God wins the victory over man, and leads him captive in triumph, the captive too has an interest in what happens: it is the beginning of all triumphs, in any true sense, for him ... [The Dam-

ascus Road] was the beginning of God's triumph over him: for that is how God led him in triumph in Christ. But it was the beginning also of all that made the Apostle's life itself a triumph, not a career of hopeless, internal strife, such as it had been, but of unbroken Christian victory.

Furthermore, the true meaning of the word....reminds us that the only true triumphs we can ever have, deserving the name, must begin with God's triumph over us....³¹ {55}

Paul speaks, however, not only of God triumphing over him in Christ, but also making manifest through him the savour of this knowledge in every place. Why "savour"? The figure, again, is suggested by the idea of the Roman triumph with incense smoking on the altars by the way, and its fragrance floating over the whole procession. What the Apostle means is that the knowledge of Christ communicated through the lives of believers is a fragrant thing. As Paul went from place to place men saw in him not only the power, but also the sweetness of God's redeeming love:

The Mighty Victor made manifest through him, not only his might, but his charm, not only his greatness, but his grace.

Nor is it to preachers only, continues Denney, that this word "savour" speaks:

It is of the widest application. Wherever Christ is leading a single soul in triumph, the fragrance of the gospel should go forth; rather, it does go forth, in proportion as His triumph is complete. There is sure to be that in the life which will reveal the graciousness as well as the omnipotence of the Saviour. And it is this virtue which God uses as His main witness, as His chief instrument to evangelize the world. In every relation of life it shall tell. Nothing is so insuppressible, nothing so persuasive, as a fragrance. The lowliest life which Christ is really leading in triumph will speak infallibly and persuasively for Him.... And if we are conscious that we fail in this matter, and that the fragrance of the knowledge of Christ is something to which our life gives no testimony, let us be sure that the explanation of it is to be found in self-will. There is something in us which has not yet made complete surrender to Him, and not until He leads us unresistingly in triumph will the sweet savour go forth.³²

31. Denney, *2 Corinthians*, 88ff.

32. Denney, *Ibid.*, 92.

Who is sufficient for these things? There is only one way: it is to be at Christ's chariot wheels, a bond slave of the Conqueror, manifestly conquered and mastered by the Master of men. This, again, is the "weakness" that proves to be the "door" through which God comes in blessing to the world.

Above all, however, we find this pattern unfolded in 2 Corinthians 4, in a passage which may be said to be the *locus classicus* in the Pauline writings. In a statement at once profoundly moving and of rare beauty, Paul speaks of the "light of the knowledge of the glory of God in the face of Jesus Christ" as being the treasure that we have in earthen vessels. We must note the association of ideas: the light of the gospel has "shined in our hearts," and now, having been enlightened, it is our responsibility to let the light shine before men (Matt. 5:16).

But how are we to let the light shine? Through preaching, through witnessing? Yes, indeed— "we preach not ourselves but Christ Jesus the {56} Lord" (4:5)—but there is another prerequisite. We must see the connection between "earthen vessels" (4:7) and being "troubled on every side" (4:8ff.). The "light" has to be let out; but how can the light shine out of an earthen vessel? Well, there is not much that can be done with an earthen vessel except to break it: if the vessel is broken, the light gets out.

The old Puritan, Matthew Henry, has a remarkably fruitful interpretation of these words. He suggests that Paul may have in mind the well-known story of Gideon and his three hundred men (Judg. 7:13–21). When the light shone through the shattered pitchers, there was such a display of light that the enemy thought they were surrounded by an army of thousands, and fled the field in disarray. This is how the victory was won!

Whether Paul had this in mind or not, it is an excellent illustration, and very pertinent for our point. There is only one way for a light to shine out of an earthen vessel, and it is for that earthen vessel to be shattered. And so Paul goes on to say: "We are troubled on every side yet not distressed ... always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The life also of Jesus—what is that? It is the light of the knowledge of His glory, for to speak of that light shining into us to transform us means nothing else than that the risen Lord of glory comes by His

Spirit into our hearts. And He wants *out* to bless men! It is the same idea, in different imagery, as Paul expresses in Galatians 3:1, when he speaks of Christ crucified being “placarded” for all to see.

What Paul means is that the “dying of Jesus” is borne about by the minister of the Word, and that those who receive his message partake of Jesus’s risen life and power! Our lives, he means, are to reflect the death of Christ in such a way that men are somehow reminded of Calvary. We are to be signposts to Calvary, and our lives must say to men, “Behold the Lamb of God that taketh away the sin of the world.”

This is something very deeply embedded in Paul’s thought. It could almost be called “the theology of Christian experience.” One thinks of the well-known words in 1 Corinthians 2:3ff., “I was with you in weakness, and in fear, and in much trembling [I had this knowledge in an earthen vessel, ... ‘that the excellency of the power may be of God, and not of us’], and my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of Spirit and of power.” The earthen vessel, as we see, was shattered, and the light of the gospel streamed out all over Corinth! For, accompanying the marks of the cross, there are the marks of the resurrection: the one produces the other, as an infallible law of spiritual harvest. “Death worketh in us, but life in you” (2 Cor. 4:12). Denney’s comment is characteristic:

Suffering, for the Christian, is not an accident; it is a divine appointment and a divine opportunity. To wear life out in the service of Jesus is to open it to the entrance of Jesus’ life: it is to receive, in all its alleviations, {57} in all its renewals, in all its deliverances, a witness to His resurrection. Perhaps it is only by accepting this service, with the daily dying it demands, that that witness can be given to us; and “the life of Jesus” on His throne may become incomprehensible and unreal in proportion as we decline to bear about in our bodies His dying.³³

What Paul goes on to say in 2 Corinthians 4:13–15 serves to bear all this out. The point of his quotation from Psalm 116:10, “I believed, and therefore have I spoken; we also believe, and therefore speak,” seems to be this: “I believe this to be the pattern of effective service for God. I believe this is what He undertakes to bless, and I am going forward on the assumption that sacrificial living, my bearing in the body the dying of the Lord Jesus, the shattering of the earthen vessel, will be owned of

33. Denney, *Ibid.*, 163.

God in revealing the risen and omnipotent Saviour to dying men and women.”

This is the real challenge of the minister’s inner life and preparation for his work. It is a high and costly way to live, and we will often be tempted to take lower ground, and substitutes for it are common. We should not forget the temptation that came to our Lord to leave the path of suffering and cross-bearing appointed for Him in the Messianic Scriptures. This is the realm where evangelical orthodoxy is sometimes made to do duty, and becomes a substitute for living, fruitful faith. It costs to bear the cross in the pulpit, and the temptation to look for an easier way is very real. When it is yielded to, as, alas, it sometimes is, it will have certain results, and the first of these will be a lack of, or loss of authority. A man’s gospel will be in word only, not in power. It will not do anything; it will be incapable to doing anything except to proclaim the sad truth that there is a death that he has refused to die.

Another way of putting this is to say that a man needs unction if his ministry is to do anything in our day and generation. E. M. Bounds speaks impressively of this when he describes unction as “the indefinable in preaching which makes it preaching.... that which distinguishes and separates preaching from all mere human address.” He continues:

This unction vitalizes God’s revealed truth, makes it living and life-giving. Even God’s truth spoken without this unction is light, dead and deadening. Though abounding in truth, though weighty with thought, though sparkling with rhetoric, though pointed by logic, though powerful by earnestness, without this divine unction it issues in death and not in life.

Unction is that indefinable, indescribable something which an old, renowned Scottish preacher describes thus: “There is sometimes somewhat in preaching that cannot be described either to matter or expression, and cannot be described what it is, or from whence it cometh, but with a sweet violence it pierceth into the heart and affections and comes immediately from the Lord; but if there be any way to {58} obtain such a thing it is by the heavenly disposition of the speaker.”

This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and the one who has it not. It supports and impregnates revealed truth with all the energy of God. Unction is simply putting God in His

own Word and on His own preacher. By mighty and great prayerfulness and by continual prayerfulness, it is all potential and personal to the preacher; it inspires and clarifies his intellect, gives insight and grasp and projecting power; which is greater than head power; and tenderness, purity, force flow from the heart by it. Enlargement, freedom, fullness of thought, directness and simplicity of utterance are the fruits of this unction.³⁴

Let me end this paper on a personal note. This theme in Scripture is one that has held a fascination for me over the years. I have been preoccupied with it and gripped by it, for I have felt that here I was at the heart of all that is absolutely vital in Christian service. I have felt that if I was to be any use to God in the service of the gospel, this pattern must become a continuing reality in my life. Sometimes I feel that I have only caught the merest glimpse of it and that only a pale, fitful reflection of it has been there in me—and how deeply I wish it had been far more than it has been!—but I believe with all my heart that all that there has been of good in my ministry has been so because something of all this has touched my life. And I know that I must be brought to this place again and again, day by day, as I continue to preach His Word.

In the impressive story in the epilogue of John's gospel (John 21:15ff.), in our Lord's confrontation with Simon Peter, we see that it was at that same low point of "death," when Peter was stripped down to character, that he received the commission, "Feed My sheep." Only there are we fit to do so. And we need to be brought back again and again to that place if we are to be of any use to Him. The earthen vessel must be broken for the light to show forth. We must become broken bread and poured out wine for the life of the world. The shape of the "crucible" may be various, but the principle is always the same. Behind every life that has ever told for God there is a continuing experience of the cross, and Christ reenacts a thousand Calvaries in us to bless the lives of men.

What we say is important, yes; but what we are when we say it is also important. This is the message; and it beckons us on, whispering in our hearts with monotonous insistence: "The message of Christ crucified can be preached effectively only by a crucified man."

34. E.M. Bounds, *Power through Prayer*.

REV. E. V. HILL AND THE MOUNT ZION MISSIONARY BAPTIST CHURCH

R. J. Rushdoony

One of the great pastors of America is the Rev. E. V. Hill. The Mount Zion Missionary Baptist Church in Los Angeles, California, in the Watts area, is a church with a mission to its Negro community and to all America. Dr. Hill recognizes the threat of the inner cities, with their millions of Latin Americans, Negroes, and whites, all poor and all potential recruits for revolutionary movements. Dr. Hill is working to make them actual recruits for Christ's Kingdom. His goal is Christian schools for the children, and Christian training schools for the adults, in all the major American cities within the decade. Work has been started in Dallas, Texas, and Denver, Colorado, towards that goal, with a strong base in Los Angeles.

Members of the Mount Zion Missionary Baptist Church are trained for and charged with a responsibility to be a missionary wherever they are, beginning with their own block. For thirty-one blocks around the church, a person on each street has a responsibility to be Christ's ambassador. On one block, a blind woman brought 161 out of 162 people into Christ's Kingdom.

Dr. Hill's purpose is not to catch a few stray souls here and there but to command America for Christ, beginning with the inner city. His work of Christian reconstruction is one of the more exciting stories of our time. {59}

GOOD NEWS CHURCH OF CHRIST (HOLINESS) U.S.A. IN PASADENA, CA

Carlos D. Caldwell, Pastor

Our church had taken on new dimensions before I arrived at Jubilee. We were excited about the many things we were doing within our church alone—aiding the poor and educating those who walk through the doors. We have had over the years biblical input from Grace Community Church. John McArthur and his staff have played, and still do, a personal Bible input through me to the church.

We have a tape ministry still going strong, and those tapes are being sent to places such as Africa, India, and several places within the United States. We have a Christian Education Center educating on an elective basis, and we are enjoying the many subjects that are being taught in our Education Center. The classes are on Sunday morning and evening and Tuesday morning and Tuesday evening. The pulpit has always had a biblical taping ministry with an expository approach verse-by-verse sermon presentation.

The first of the year 1982, John Perkins and I met. When he found it to be that we had already established an Elders' Board, ruling the church with a plurality of elders, this excited him that, as a black church, we are on the way following biblical principles and ministries. Our time together with him sharing what holistic ministry was all about proved to be a most valuable time for me. He instilled the idea of ministering to the whole man, not only with spiritual needs, but working with the physical and social needs.

World Vision was introduced to us by way of John Perkins, and they invited the pastor and other elders to take part in a two-day management seminar held at the Hollywood Presbyterian Church in Hollywood.

That proved to be a real blessing to us as well. We began to revamp our leadership program, but the *coup de grace* came when we were

privileged to attend the Jubilee in Jackson, Mississippi, sponsored by the Voice of Calvary ministry, where some of the great men and women who are concerned about the needs of the black community and the poor of the world were present. We saw and heard men who have given their lives in caring, with Luke 4:18—the holistic ministry that our Lord stated that He would be doing because the Spirit of the Lord was on Him to preach the gospel to the poor. {61}

While listening to these great men such as Tom Skinner, Tony Evans, John Perkins—these were just some of the men and women who expressed great concern for the poor. While listening to them I began to think about a passage of scripture, 1 Thessalonians 5:23–24. The Bible speaks of a preservation of spirit, soul, and body. This is Paul’s prayer in preaching to the people within the church.

As I thought about Good News, Pasadena, we have always been involved in ministering to the soul of man for we definitely want him saved; and then I thought of the small letter *s* of spirit that we are concerned about. Each man whose soul is saved has communion with God, and then it really hit me hard—I asked myself what Good News Church is doing in regard to meeting the needs of the poor of our society, and by thinking of “body” I was thinking of the physical and social and economic needs.

And then, as I opened my Bible, seeing that verse 24 states, “Faithful is he that calleth you, that also will do it.” It strongly suggests to me that God is concerned with the total man. If we are concerned about the needs of man then we are hurt where our God hurts. Our Lord said, “...the poor you have with you always.” Therefore, He calls us to be concerned about the total man. I am truly concerned as I look through (the church) God’s institution: He has called me and called the church to do something to aid the poor. So He says, faithful He will be, and because He is faithful, the text says He will also do it.

With these thoughts in mind, I have received a great burden that I know is from God, to be involved in meeting the needs of Pasadena’s poor. There are still too many single parents in the County of Los Angeles. There are too many young men roaming the streets with nothing to do. There are too many Latinos who society has written off as hopeless, shiftless, and with no desire to better themselves. I see also, on the drug scene, little or no results in the government approach to

solving the many social ills that trouble our city of Pasadena. I personally would like to make progress with the needs here, for there are so many young girls who, after their first pregnancy, have other babies to remain on the County. Too many men who have no skills, but they could upgrade their thinking, upgrade their values, upgrade their dignity, because “skill power” will bring about financial security.

A man who is begging for lunch, if given fish, will come again, calling for you to give him more fish to survive. Teach the man how to fish and there will be no need for a handout.

Good News Church, since the Jubilee, has begun, with John Perkins’s help, to reconstruct our scope of meeting the needs here in Pasadena, and we want to develop a Job Skill Center to counteract these unique problems that we are faced with.

Pray for us because I feel so much alone, as one lone black church trying to remove Mt. Everest with a teaspoon.

A SUMMARY REPORT OF THE SPIRITUAL CENTER CHURCH OF OXNARD, CA

Jim Gilmer

[originally presented to the Planning Commission via Senior
Planner Carol Waldrop]

SPIRITUAL CENTER'S BELIEFS AND GOALS

God

1. God is the infinite personal spirit who has revealed himself as a Trinity in unity, existing eternally as Father (St. John 14:20), Son (St. John 1:1), and Holy Spirit—three persons (St. John 16:13; Acts 1:8), and yet one God (1 Tim. 2:5).

2. The Bible, including both the Old and New Testaments, is a divine revelation, containing harmonious and complete original autographs which were inspired by the Holy Spirit, so that the words were kept from error.

Jesus Christ

3. Jesus Christ is the image of the invisible God, which is to say, he is himself the very God, he took upon him our nature, being conceived by the Holy Ghost, and born of the Virgin Mary: thus giving rise to our fundamental belief in the Virgin Birth (St. Matt. 1:18). The cross as a substitutionary sacrifice for the sins of the world: he arose from the dead in the body in which he was crucified he ascended into heaven in that body glorified, where he is now, our interceding High Priest (Heb. 4:14), he will come again personally and visibly to set up His Kingdom, to rule and reign upon the earth as Lord and King of Kings (Acts 1:11; Titus 2:13, 27; Matt. 16:27, 24:30, 25:30).

Man

4. Man was created in the image of God, but fell into sin and in that sense is lost; this is true of all men, and except a man be born again, he cannot see the Kingdom of God; salvation is by grace through faith in Christ, who himself bore our sins in his own body on the tree (1 Pet. 2:24). The rebirth of the wicked and unbelieving and the reward of the righteous are everlasting, and as the reward is conscious, so is the retribution (Rom. 6:4, 5:6). {63}

Water Baptism by Immersion

5. Water baptism alone is not enough for salvation, but is an outward demonstration that one has already had a conversion experience and has accepted Christ as his personal Savior. Immersion corresponds more closely to the death, burial, and resurrection of our Lord (Col. 2:12).

Church

6. The Church is an elect company of believers baptized by the Holy Spirit into one body, each believer living his life in the power of the Holy Spirit; its mission being to witness concerning its Head, Jesus Christ. The church is to teach and preach the gospel among all nations until the end of the world (St. Matt. 16:18, 28:19–20).

Board of Directors

President: Pastor Fred A. Judy
Vice-President: Sylvia L. Judy
1st Vice-President: James C. Gilmer
2nd Vice-President: Samuel Moyd
Secretary: Jacqueline Hawkins
Advisor: David Turnquist
Project Chairperson: Nancee McGhee

Administration and Staff of the Spiritual Center (2.1)

Pastor: Fred A. Judy—businessman, A.A., B.A., M.A., Ph.D. Ed., founder

Assistant Pastor: James C. Gilmer—A.A., B.A., Bible college certificate, teacher, Dean of Instruction, VCU.

Assistant Pastor: Samuel Moyd—director FEBTC, Rhema Bible graduate, computer operator

Mrs. Emma Dautrieve: preschool and kindergarten director, A.A. former L.A. Deputy Sheriff, former playground director, L.A. Board of Education, *numerous* certificates

Mr. Roy Christianson: headmaster elementary school, B.A. Ed., M.A. Ed., minister

Mrs. Ellen Christianson: assistant principal elementary school, B.A. Ed., M.A. Ed., housewife

Jacqueline Hawkins: principal jr. high school and high school, B.A., M.A. Ed., Bible college graduate, pianist

Floyd Dautrieve: Ministry of Helps, B.A. police science, Deputy probation officer L.A. county, real estate salesman

Martha Campos: receptionist, A.A., B.A. Ed., Bible college graduate, minister {64}

Timothy B. Jones: finance minister, B.A., rehabilitation specialist, Santa Barbara marriage and family counselor

Introduction

The Spiritual Center Church report summary is a compilation of the organization, administration, history, and operations of this church.

It is our concern that this information be forwarded to the Planning Commission of Oxnard to enhance the procedures for the proposed plans of the property at 605 South Rose Avenue. Moreover, our main interest is that this report may help expedite our special use permit procedures.

Membership Information

The Spiritual Center Church membership consists of a total of approximately 300 members. Our church is nondenominational and the race of the congregation is mixed. The membership is 60 percent Spanish-American, 15 percent Anglo-American, and 25 percent Black-American.

The median age of the membership is twenty-five years old. Ages range from infant to fifty-six.

All members are in good health and none are disabled in any way.

Summary of Services of the Church

The mission of the Spiritual Center is bringing an individual to a personal acceptance of Jesus Christ as Savior and Lord, helping Christians grow in grace, and in the knowledge of our Lord, and equipping them for effective service. Our outreach programs are geared to helping needy people in the community.

*Our concern is to work with the City of Oxnard and the County of Ventura in providing assistance programs for the community.

Current Programs and Services are:

1. Spiritual Center Church (nondenominational)
2. Free counseling for drug addicts, alcoholics, prostitutes, etc., and follow-up
3. Marriage and family seminars and counseling
4. Prison ministries (visiting inmates and their families)
5. Youth ministry (teen, adolescent, children)
6. Hospital ministries (visiting the sick)
7. Pastoral counseling (spiritual guidance)
8. Faith Evangelistic Bible Training Center (school of ministry)
9. Faith Christian Schools (preschool thru 12th)
10. Valley Christian University (branch campus offering B.A., M.A., Ph.D.)
11. Faith Evangelistic Ministries (world outreach ministries in foreign countries) {65}
12. Make Love Your Aim (radio program on KDAR FM 98—Oxnard)
13. Make Love Your Aim (television program—Ox. Cable 12)
14. Rehabilitation programs with the State of California and private agencies
15. Overseas missions—Phillipines, Nigeria, Mexico
16. Employment assistance, housing, food, etc., in conjunction with the Ventura County Welfare Dept., and other helping agencies
17. Career guidance

Future Programs:

Community crime prevention units and crime prevention education (with police supervision)

Victim's Assistance Program (a program to assist victims of crimes), hotline counseling (connected with the central hotline services in U.S.)

Financial Support and Operation

The Spiritual Center Church is a nonprofit corporation under federal and state law. The I.R.S. has determined that a religious nonprofit organization is exempt from federal income tax as described in the Internal Revenue Code 170(b)(1)(A)(i) and 509(a)(1). Under this code, donors may deduct contributions to us as provided in section 170 of the code for bequests, legacies, devises, transfers, or gifts donated to us for our use.

Consequently, the Spiritual Center is funded by contributions from the general church membership, businesses, radio-television ministry, and gifts from various donors.

In general, the schools and colleges are tuition-funded as private institutions. The church organization has a bookstore and a thrift shop also, which assists in raising finances for its use.

Finally, we have various rehabilitation programs with the State of California that provide financial support for our programs.

Market Survey on Proposed Property

The proposed site at 605 South Rose Avenue, formerly a farm labor camp, is an ideal location for the Spiritual Center Church and its present activities. The property has good accessibility from either Rose or Fifth Streets. The visibility is excellent because of no extremely large buildings surrounding this site. The property is situated on a corner lot which provides for an enormous amount of land space.

In addition, the site has buildings suitable for the church and school use which will require no extreme construction additions. This will save a large sum of money financially. Moreover, there is enough building space to house all of the church's activities without any overcrowding. There is a large cafeteria which will service the schools. Also, the property has a large lot for in-house parking facilities which will pro-

vide for no traffic congestion {66} on Fifth or Rose Streets. Parking is also available in the front of the buildings.

The location of the centrally-located property will enable more citizens to take advantage of our programs now. Moreover, the available space will allow us to operate at our *full potential* with our many programs and services. We will be able to better serve the community at this site.

Finally, there is no other site in Oxnard that has an enclosed compound like this, neither is there any other site that has the floor plan of this site.

Church-Interest in Proposed Property

The Spiritual Center's motives for obtaining this property is solely to operate its various church-related programs. Our church operation is geared quite differently from the traditional church. We are an out-reaching ministry that requires beyond-average space and buildings to house all of our programs and services.

The unique structural floor plan of this property will provide uniformity in our operations. The location of this property also represents the largest segment of *economically depressed* individuals in the City of Oxnard. The Spiritual Center will serve many definite needs in the La Colonia area.

In conclusion, we would like to reiterate that there is no other land or building floor plan in Oxnard that will serve our present needs as this site at 605 South Rose Avenue.

Long-Range Goals of the Spiritual Center

The Spiritual Center Church is growing very rapidly. In the past four years we have expanded into four different buildings. Our programs are not limited to specific growth levels. Our services increase as community needs increase. Our present operations are by no means an end to our growth.

We estimate that the maximum amount of time to be at the site of 605 South Rose Avenue to be not more than five years. We are rapidly looking ahead to building our proposed "New Construction Plan".

This present facility (605 South Rose Avenue) will not be able to house our total ministry after five years. We are planning a television station, hospital, university campus, Bible college campus, Christian school campuses, and three-thousand seat sanctuary, radio station, homes for the elderly, shopping areas, and various other projects.

While located on Hueneme Road, we had evaluated the land parcels owned by Western LNG Co. (34.3 acres) to build our final construction plans. Presently, we are still believing to acquire such a quantity of land as that to build our new construction plans.

Conclusion

In conclusion, we the representatives of the Spiritual Center, in all faith, {67} in all hope, and in all love, earnestly desire that this summary report furnishes enough information to assist the Planning Commission in making a quality decision to affirm our permit application.

Due to the delay of the special use permit, we can not operate our youth summer programs that we had planned to begin on June 28, 1982. Furthermore, we had scheduled parent (adult) education workshops and summer tutorial classes for interested individuals. Moreover, we had emphasized the implementation of a parent-student reading program; we were going to open this up to the community.

We are in desperate need to begin *complete operation* by the middle of August. We have bills to pay, and our financial status with our creditors depends on the implementation of our programs in August.

If any other information is needed, we would be more than happy to assist you.

In Jesus name,
Dr. Fred A. Judy, Ph.D., Ed.
Pastor, Spiritual Center

James C. Gilmer
Assistant Pastor

3.
RECONSTRUCTION
THROUGH
MINISTRIES OF
COMPASSION

VOICE OF CALVARY MINISTRIES: A CASE STUDY

John M. Perkins

Summary

Voice of Calvary (VOC) Ministries is a Mississippi community-based, nonprofit Christian organization. For the past twenty-two years, Voice of Calvary has been committed to sharing the Gospel of Jesus Christ and meeting the physical, spiritual, economic, social, and mental needs of the whole person. It is dedicated to rebuilding and developing poor and depressed communities in Mississippi. Voice of Calvary has concentrated most of its efforts in rural Mississippi, which includes some of the poorest counties in America.

The problems of hunger, poverty, poor health, unemployment and insufficient education are interrelated and cyclical in many communities of Mississippi. It is necessary to respond to these problems on several fronts. Poor people need skills, education, stable incomes, preventative health care, and proper nutritional habits. Isolated instances of charity or crisis medical attention are not of much help. Similarly, to focus on one aspect of the problem without involving its many facets will be ineffective in the long run.

Today, Voice of Calvary is involved in adult education, tutoring, a preschool, youth recreation programs, and health care, with health centers featuring nutrition and community health education programs in both Mendenhall and New Hebron, Mississippi. In addition, the program in Mendenhall includes a thrift-store enterprise and a farm to strengthen the economic base of the community. Mendenhall, Mississippi, has in many ways become a model of community development in rural areas, and its low-income residents are finding an alternative to the welfare system.

In Jackson, a housing and neighborhood rehabilitation project, a thrift-store cooperative, a printshop, a youth center and tutoring program, a training/study center, an urban family health center, and a

church are some of the many community development activities in which Voice of Calvary is involved.

Voice of Calvary Ministries has become a model for Christians across the country through its pioneering efforts in community development and {69} racial reconciliation through the church. Voice of Calvary has worked to demonstrate the saving power of Jesus Christ by being a force for hope in poor communities, reaching out to every area of need: physical, social, economic, educational, and spiritual.

Introduction: Responding to God's Call and the Confrontation of Human Need

VOC's work began in 1960 when John and Vera Mae Perkins returned to their native Mississippi. In response to God's call, John and his family left a successful job and secure life in California, and moved to the small town of Mendenhall to share his new-found faith with his people.

As John preached and taught he came face to face with the deep and widespread needs of a poor rural town. He saw that racism and economic self-interest had trapped his people in a cycle of poverty. Many black people in Mendenhall lacked adequate food, housing, heating, health care, education, and jobs.

These needs were by no means new to John and Vera Mae. What became "new" was the realization that these needs had to be a basic part of their strategy and perhaps key to reaching the community. More and more, people were coming to John and Vera Mae for advice and assistance on matters ranging from how to make a loan for a house to getting a sick child to the hospital. With each relationship came the opportunity to share their faith in Jesus Christ. In the words of Rev. Perkins,

We had been preaching the Gospel according to John 3:16. Now, we were discovering that our response must be to implement the Gospel according to 1 John 3:16.

By 1964 Rev. Perkins and a group of believers had formed what is now the Voice of Calvary Church, and were actively reaching out to the community's poor. In so doing, a key biblical concept came to light: a response to the needs which people feel most deeply fleshes out the meaning of the Gospel proclamation. This is what has come to be

called the “felt need concept.” This concept is based on the principle that the best way to communicate to a person’s most basic spiritual needs is through his physical needs, or the needs he can best identify for himself.

The Felt Need and Wholistic Evangelism

Through the hermeneutic lens of the felt need, Jesus’s ministry takes on new dimensions. Indeed, the Bible chronicles several instances wherein Jesus used opportunities to meet people’s physical needs as stepping stones to treat their spiritual needs. In distilled form Jesus used three steps. First, He would verbalize the Good News, usually telling who He was. Then He would actualize His words, acting upon what He’d said. Lastly, He would spiritualize His actions, pointing out that they had spiritual implications {70} upon the lives of His listeners. A case in point is Jesus’s statement, “I am the bread of life,” which He then followed by the feeding of five thousand people, and concludes by stating, “If any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh” (John 6:51).

Just so, the Bible tells us that the church is to be the body of Christ—the hands and feet of Jesus—at work in our communities. Moreover, the body of Christ is to be empowered to “greater works” (John 14:12) than Christ Himself. Hence, Jesus’s strategy for ministry became Voice of Calvary’s strategy for ministry. In terms of a biblical rationale, first we find that Jesus says, “As long as I am in the world, I am the light of the world” (John 8:12), and then gives His followers the same title that He gave Himself: “You are the light of the world ... let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven” (Matt. 5:14, 16). Thus, we find that if those who are called by the same name as Christ are committed to following His example in both proclaiming the Word and acting to meet human needs, Jesus Christ living through them will produce the same spiritual results in the hearts of men and women that there were when He walked the earth. What results is an evangelism that impacts the whole of a person’s life.

When Jesus describes His own ministry, he talks about preaching and healing and releasing prisoners (Luke 4:18, 21). His target is the poor, the blind, the prisoners, and the oppressed. Conspicuously

absent is a theology that divides a man up into little compartments—body, soul, mind, emotions, spirit—then puts one above the other and deals with that only. Rather, the works have both physical and spiritual meaning that show Jesus’s strategy to rescue whole people, and to enlist both their bodies and spirits in His kingdom. Jesus makes God’s love relevant to a person’s every need, to the whole person.

This is the ministry of Christ. The discovery made by John Perkins and those at Voice of Calvary was that they had inherited the responsibility and the power to continue this ministry in the world with the same clarity and quality with which He began it two thousand years ago.

At this juncture a critical question might be raised, namely, why is the idea of the whole person so crucial when sharing the Gospel in poor and oppressed communities? We can begin to answer this question and gain insight as we reflect on the situation of Hester Evans, a long-time friend of John and Vera Mae Perkins, and a native of Mississippi.

The Whole Person and the Cycle of Poverty

Hester’s poverty was far more than the sum of her individual problems, including twelve children packed in four rooms and a diet based entirely on cornbread. Rather, these and other factors were painted on a backdrop of {71} sheer hopelessness. Hester was trapped. Though Rev. Perkins’s church began sending relief food rations, Hester’s condition forced the question, “How can Christ’s love deal with these needs?”

Again, the answer stems from Hester’s life, in a scenario depicting the extent of the damage and debilitation poverty had on her. During the hot and humid summer months, Miss Hester and her children would tear the wood off the outside of the house to use in their cookstove. One could look through her floors and see that the wood blocks that held the house up had been cut on, time and again, to get splinters to build a fire with. Eventually one could see through the whole house.

Such behavior might seem shocking and irrational when one considers that winter was just a few months away. In fact, many of the people in Miss Hester’s community quit trying to be charitable. They began to

blame her for her own problems. And, to a certain extent, she was to blame. Nonetheless, Miss Hester still felt hopelessly trapped.

For Miss Hester and many folks like her, poverty had moved beyond her physical condition to claim her whole mind. For the really poor, poverty means thinking just for the moment. It is the inability to think about the future because of the total demand to think about survival in the present. It is a culture, a whole way of life. Hence, a little money or relief can't help much.

In all, it is observed that the different aspects of poverty form together into a cycle of destruction and dependence that winds itself down around a person. This is the cycle of poverty, that trapped feeling felt by Miss Hester—a continuous cycle of damage: not enough food when young so that a child can't think straight; no hope of education or personal development or family so a girl gets pregnant before she's fifteen; no education, poor jobs, poor pay. Poor pay, bad food and housing; bad food and housing, poor health, poor performance on the job, less pay. A cycle, but at its center a mind so captive, a mind so busy responding to the day-to-day needs that it has no time to think about the future or about those spiritual realities that give meaning to life.

Hence, in answer to the question why the necessity of the “whole person” concept, we find that it is because in poor and disenfranchised communities there is often a basic cause-and-effect relationship between spiritual and physical needs. We find there is a glaring incongruence when the words of life are shared with a person without also sharing the things that person needs in order to live. But we can also get caught in the shallows of welfare paternalism if we help meet people's physical needs without sharing with them the understanding that they can have a new quality of life that lasts forever. God wants people to develop into whole human beings. Thus, an evangelism that is biblically authentic by definition forces us to deal with the question of the whole person; it brings us face-to-face with all the needs of people and then reaches out to make them whole. {72}

The Felt Need and Community Development

A store and cooperative farm were the church's first “felt need projects” to meet the community's desire for economic resources and self-help. Nutrition and education programs soon followed. Later,

tutoring and recreation programs, adult education, and a health center were added to further develop the community.

In 1978 the work of Mendenhall became an autonomous model of Christian development in a rural community. The ministry there is under the director of indigenous leadership developed during the earlier years of John's ministry in Mendenhall.

In 1974 Rev. Perkins moved to Jackson to undertake discipleship work and leadership development at Jackson State University. As the main office, Voice of Calvary Ministries in Jackson continues its effort to be the body of Christ in ministry to the local community.

Today, a number of community development projects now work under the umbrella of Voice of Calvary Ministries.

People's Development Inc. is a nonprofit housing cooperative that buys and renovates deteriorating neighborhood homes. The houses are rented or resold to low-income people. This work helps reverse neighborhood deterioration and provides people with adequate housing. PDI enables low-income people to buy their own homes who otherwise would be unable to do so.

Thriftco is a developing network of thrift stores in poor areas. The stores sell low-cost clothing and household items. Cooperative members receive discounts and yearly rebates. Thriftco's aim is to provide an economic base for the development of poor communities. It serves as an educational development center, providing community seminars on money management, vocational skills, home weatherization, and cooperative economics.

Bringing health care to underserved areas continues to be one of Voice of Calvary's visions. The health centers are bringing primary medical and dental services to both rural and urban areas. Currently, health outreach programs concentrate on nutrition education and preventive health care.

One of Voice of Calvary's aims has been to develop the leadership abilities of young people. The John M. Perkins International Study Center carries on this ministry. The Study Center program equips present and future church leaders to become wholistic community developers by sharing the experience and vision of Voice of Calvary. Students gain on-the-job training through the ministries. The Study Center also conducts a volunteer program which includes opportuni-

ties for college students and other individuals to learn by working with VOC.

Voice of Calvary's concern for meeting the needs of the poor through a biblical strategy of community development is not limited to Mississippi. A {73} number of leaders from the United States, Africa, and Latin America have visited and worked with Voice of Calvary. Many of these are carrying VOC's experience and vision back to community projects in their home areas. A developing agricultural project in Haiti is one of the fruits of these ties.

At the center of these ministries is Voice of Calvary Fellowship. As a growing body of Christians, both black and white, it is an active testimony to the reconciling power of Jesus Christ. Its ministries include worship, fellowship, and teaching, as well as a neighborhood youth center and tutoring program.

Three R's of Community Development

John Perkins sums up the essentials of VOC's approach to ministry in what he calls the "Three R's" of Christian community development.

The first "R" is relocation. In order to minister effectively to the poor, Christians need to relocate in the community of need as part of a local body of believers. By living as neighbors with the poor, the needs of the neighborhood become one's own needs. Shared needs and friendship become the avenues for communicating the good news of Jesus Christ and working together for better conditions in the community.

The second "R" is reconciliation. The love and forgiveness of the Gospel reconcile us to God. The Gospel calls for reconciliation with our neighbors. The local church is to be a force and a forum for reconciliation across all racial, cultural, social, and economic barriers.

The third "R" is redistribution. Christ calls us to share with those in need. This means redistribution of more than our goods. It means a sharing of our skills, technology, and educational resources in a way that empowers people to break out of the cycle of poverty and become able to meet their own needs.

The "Three R's" of relocation, reconciliation, and redistribution are biblical principles which Voice of Calvary seeks to live out in witness to Christ and service to poor communities.

WORLD IMPACT

R. J. Rushdoony

One of the Christian missions to the slums of America is World Impact Inc., 2001 S. Vermont Avenue, Los Angeles, California 90007. The mission is headed by Dr. Keith Phillips. Its concern is to bring God's salvation and love to the ghettos of America. Staff members live in the inner city where they work and become part of the community. They stress evangelism and discipleship and work to build Christian leadership. Bible study classes for adults and children are conducted. Food, milk, clothing, and medicines are provided in emergencies. Legal, educational, and vocational counseling is also available. There is some care also for the elderly, jail and hospital visitation, and more. Socially, a varied program of activities in the form of games, art and craft classes, and parties, is provided to build up family life. There is a tutoring program to help Latin Americans, as well as classes in the basics of sewing, cooking, nutrition, and more.

World Impact and other like groups are demonstrating that the Great Commission is to all the world, beginning in our inner cities.

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HIGHER HEIGHTS CHRISTIAN SCHOOL COMMUNITY ASSISTANCE PROGRAM

R. J. Rushdoony

The Higher Heights Christian School of Martinez, California, began in early January 1982 a Community Assistance Program to help feed the hungry of Contra Costa County in the San Francisco Bay Area. In six weeks, by late February, an average of 240 families each day, four days a week, were being fed, for a total of many individuals in that brief span of time.

The program, a major task, has required the work of a supervising manager, Bill Birka. The school's public affairs director, Joe Fanucchi, said of the program, "It was a consensus reached through prayer. We have to show our love, to reach out to people, so they know we care." The anonymous donors include food companies and individuals. The recipients have included many obviously malnourished people, including babies with swollen stomachs and adults too hungry to wait to leave the school building before stuffing the food into their mouths. Fanucchi noted that many recipients were getting no state or federal aid, in part because, "When you build up a bureaucracy, it takes too much money to run [it]. Not enough money gets through to the people."

A number of people refuse the food when they learn that it is not provided by the federal government. (They apparently feel that such food is their "right," and they want their "rights" rather than Christian help or charity.)

Higher Heights Christian School is a fundamentalist Christian school. {75}

THE NEED OF THE POOR AND OUR RESPONSE

J. Paul Landrey

Biographical Sketch

Paul Landrey is director of Mission Ministry for World Vision. He is responsible for managing MARC (Missions Advanced Research and Communications) activities in the United States. This involves challenging churches in the United States to mission by helping them to understand the task, suggesting strategies for approaching the task, maintaining communication among those attempting the task, and granting financial aid as appropriate.

Mission Ministry is in constant contact with other Christian agencies involved in the task of evangelism in the United States. It maintains a publications program and provides research capability for a variety of organizations, such as the Lausanne Committee for World Evangelization (LCWE), North America Committee. “Managing Your Church for Mission” seminars, which are designed to help churches in the States, are another vital part of its ministry.

Landrey served six years as a pastor in southern California and fifteen years with Overseas Crusades (now known as O. C. Ministries Inc.) in Latin America. He was national director for Brazil, where he served for nearly ten years; more recently, he was director of the O. C. regional team based in Columbia. As director, Landrey was responsible for the management of team operations and ministry oversight for Andean countries in South America. He was a member of the Luis Palau Team for evangelistic crusades in Asuncion, Paraguay, and Rosario, Argentina. He was also director of counseling follow-up for the Greater Rio de Janeiro Billy Graham Crusade in Brazil.

His primary focus has always been directed toward church renewal and multiplication. He is in constant demand for pastors’ conferences and training workshops. His ability to enhance the gifts and skills of pastors and lay leaders has been widely appreciated.

Paul Landrey was born and raised in India of missionary parents who were with the Wesleyan Methodist Church. His formal education was obtained at Azusa Pacific College, Pasadena College, and the School of World Mission, Fuller Theological Seminary, Pasadena, California.

With his wife, Carol, and two children, Richard and Angela, the Landreys live in Temple City, California. {77}

Introduction

The dignity of a person is one of the key elements in all of Scripture. Made in the image of God, people are endowed with special dignity—a dignity that should give them certain rights. In his encyclical, “Pacem in Terris,” Pope John XXIII lists some of these:

Every person has the right to life, to bodily integrity and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care and the necessary social services.

The harsh reality of America’s present economic system is that people are being deprived of their dignity: many are going hungry; families are homeless; mothers and children are without basic health care. As the Reagan administration endeavors to balance the federal budget, the President has called upon those of us in the “private sector” to take up as much of the slack as possible. It is an awesome challenge.

Hunger in Detroit

Statistics about the poor and those who are deprived can have a numbing effect upon us ... especially if we are not in touch with the poor. We dare not forget that these statistics are talking about people. Perhaps you have heard or read William T. Cunningham’s testimony before the Senate Special Committee on Aging, February 25, 1982. Let me quote:

Hunger in Detroit is desperation. It is old people in restaurants ordering a cup of tea at an uncleared table and quickly eating leftover scraps of french fries and sandwiches. It is opening and eating from packages of cookies or cold cuts on the supermarket shelf while pretending to shop. It’s 75-year-old Annie Harris, full of pride and dignity, confess-

ing that after her last trip to the hospital for starvation, she would have killed herself if she did not believe in Jesus Christ.

Hunger in Detroit is constant worry. It's worrying whether the partial loaf of bread, the remnants of jam and the last box of macaroni and cheese will take you through three days until the Social Security check arrives. It's dropping the same tea bag in hot water for the second day. Hunger in Detroit is loneliness. It's not having anything to offer company, if there were company.

Hunger in Detroit is illness, another trip to the hospital because an egg in the morning, tea and toast at noon, and hot dogs at night were not enough.

Hunger in Detroit is anger. It's old people saying, "They treat us like an old horse, only they don't shoot us, they just starve us inch by inch. They've got the food, but they just won't give it to us."³⁵

Crime in Our Towns

There's another face on poverty, however. Last year, virtually one-third of all homes were victimized³⁶, and a reported 23,000 Americans were killed {78} by criminals.³⁷ This figure was up from 16,000 in 1970³⁸ and was four times the number of Americans killed in combat per year in the Vietnam war.³⁹

If an illness suddenly struck one-third of our households, killing 23,000 Americans and costing us \$125 billion per year, or if foreign-supported terrorists did the same, would we not rise up in alarm and mobilize our best intellects and harness our collective energies and resources to try and stop such a devastation? We would devote ourselves unceasingly to the eradication of such an enemy.

35. "Hunger in Detroit," testimony by William T. Cunningham, *Christian Century*, April 7, 1982, 423–24.

36. U.S. Department of Justice, *Bureau of Justice Statistics Bulletin* (March 1981), 1.

37. See U. S. Federal Bureau of Investigation, Uniform Crime Reports, *Crime in the United States: 1979* (1980); also see U.S. Federal Bureau of Investigation, Uniform Crime Reports, *1980 Preliminary Annual Release* (March 1981).

38. See U.S. Federal Bureau of Investigation, Uniform Crime Reports, *Crime in the United States: 1970* (1971).

39. Public Information Office, Department of Defense, Washington, DC, May 1981.

Transmitting Positive Values

Though alcoholism, poverty and perceived social injustice all contribute to crime, there is a deeper force that is causing a breakdown of our society. These merely tip the raft of social order, while a deep current is moving the entire raft at a startling speed. That deep current is our failure to transmit positive values, norms and attachments from one generation to another.

So said Judge Mark W. Cannon before the Southwestern Judicial Conference in Santa Fe, New Mexico, on June 4, 1981.

It was Justice Powell who observed, “We are being cut adrift from the type of humanizing authority which in the past shaped the character of our people.” He was not referring to governmental authority, but to the “more personal forms we have known in the home, the church, the school and community which once gave direction to our lives.”⁴⁰

Not only has spirituality declined, but families have been weakened. Thirty percent of all children under six years of age live with just one parent or no parents at all. Michael Novak noted in *Harper's*:

The family nourishes “basic trust.” From this spring creativity, psychic energy, social dynamism. If infants are injured here, not all the institutions of society can put them back together. Familiar strength that took generations to acquire can be lost in a single generation, can disappear for centuries. If the quality of family life deteriorates, there is no quality of life.⁴¹

Ironically, the whole system that depends upon families for its subsistence too often undermines them through its institutions and legislation. The federal budget cut-backs could actually be good news for us. There has been a dramatic shift from the politics of distributing more to the politics of dividing less. Cutbacks have highlighted an opportunity for Christians that has always been there; now we must capture that opportunity. {79}

40. Louis F. Powell Jr., “What Justice Powell Says is Wrong with America,” *US. News and World Report*, August 28, 1972, 41.

41. “Mugged,” *Washington Post*, PA13.

A Church Opportunity

While addressing several hundred pastors and church leaders in San Diego recently, Rev. Gordon MacDonald, pastor of Grace Chapel in Lexington, Massachusetts, and member of World Vision's board of directors, challenged the Christian community to pick up the slack left by the government in meeting the needs of suffering people worldwide and in this nation.

Said MacDonald,

There will be many enormous vacuums created as government cuts back its foreign and domestic aid programs; and if Christians don't seize the next few years to invest their resources in the whole person, then we have passed up one of the greatest opportunities that history has ever presented. I think the '80s offer an unparalleled opportunity for Christians to stand up and be counted in terms of whether or not they truly believe in compassion. We've discovered that government cannot do everything; the church now has the opportunity to be the church.

Social Science Studies

Interestingly enough, studies in the social sciences have found the enduring impact of just that kind of a ministry. Sean O'Sullivan of Columbia University, in a study of families in the Bedford-Stuyvesant area of New York, found that the law-abiding youth most often came from a home where the father was present and the mother was active in church. "Discipline in a family cuts the chances of drug addiction in half," reported O'Sullivan. He also found a close link between drug addiction and fighting, skipping school, drinking, and driving without a license. O'Sullivan concluded that the "complete nuclear family," combined with discipline and religious faith, was the best insulation from antisocial behavior; and therefore, efforts at prevention of drug abuse and delinquency should concentrate on strengthening such families.⁴²

A thorough investigation by Peter O. Peretti indicates that when parents separate, youngsters tend to "lose interest" in their values. Peretti

42. Sean O'Sullivan, "Family Discipline, Faith: Our Keys to Preventing Youth Drug Abuse," *Juvenile Justice Digest*, May 1, 1981, 5.

adds, “It might be assumed that religion does play a part in inculcating youth and adults alike with the socially desirable values of a society.” Albert Rhodes and Albert Reiss, in the significant article, “The Religious Factor and Delinquent Behavior,” after deliberate statistical analysis, found that boys with no religious preference committed twice as many crimes per thousand as those “having a religious preference.”⁴³

Consider these statements in the light of observations made by Allen Bergin and Alberta Siegel. Dr. Bergin, former professor of clinical psychology at Columbia, notes:

If one considers the \$50 billion a year we spend on social disorders like venereal disease, alcoholism, drug abuse and so on, these are major symptoms of social problems. Their roots lie in values, personal conduct, morality, and social philosophy.⁴⁴ {80}

Alberta Siegel of Stanford writes,

Every civilization is only 20 years away from barbarism. For 20 years is all we have to accomplish the task of civilizing the infants ... who know nothing of our language, our culture, our religion, our values, or our customs of interpersonal relations.⁴⁵

The problems we confront are so complex, they tend to escape our grasp. We must make every effort to understand them, and together, commit ourselves to solving them.

Development

Since 1950, World Vision has been involved in helping those who suffer in the developing countries. Only in the last few years have we become involved with the poor of America. In that experience, we have found that most all of the basic causes of human suffering and the solutions to those problems are culture-free. A hungry person in a develop-

43. Peter O. Peretti, “Desocialization—Resocialization Within Prison Walls,” *Canadian Journal of Corrections* (1970):12.

44. Allen Bergin, “Psychotherapy and Religious Values,” *Journal of Consulting and Clinical Psychology* 48, no. 1 (1980):103.

45. Alberta Siegel, “The Effects of Media Violence on Social Learning,” in *Violence and the Media: A Staff Report to the National Commission on the Causes and Prevention of Violence*, prepared by Robert K. Baker and Dr. Sandra J. Ball (Washington, DC: U.S. Government Printing Office, 1969, 279.

ing country feels no greater need for food and emotional stability than the person who feels hunger here in America. In comparison, the hungry American is surrounded by others who have more sources for food and opportunity for development, and that in itself increases the severity of pain.

The most important subject is the *process of developing* the poor and providing a way in which they can become all that God intended.

We all know what is not needed today is more money. What is needed is an approach that involves developing people. If we have learned anything in our years of ministry in World Vision, it is this.

Development is a thoughtful attempt to help a community of people to achieve a life in which the economic, social and spiritual elements are brought together at a level which brings dignity to the individual as one made in the image of God. It seeks to help people become all that God wants them to be. That is *Christian Development* carried out by Christians. (World Vision International Board Policy, 1979)

The first thing we need to underscore and always keep in mind is that development is *for people* and it is *by people*. It is a people-centered task. We focus our efforts on the task of enabling people to become what God desires them to be. We are in the business of releasing human potential. For the most part, we are not concerned with developing institutions or infrastructures, roads or dams. Our continuing focus is on people.

This brings us to another very important concept. All people are created in God's image. Because we are created in His image, we all have a right to be valued and cared for. So there's no room for paternalism. We're not going out to help "the people down there." We are going out to extend hands to brothers and sisters who have a right to expect that we have an obligation to act in that way.

Holistic View

Another key concept has to do with a {81} holistic view of man. Now, we spell that with an *h* as opposed to the *w* which is used in a lot of approaches to medicine today here in the West.

First of all, we are mind, body, and soul; and those are really not divisible. Tomato soup is not a tomato, some water, and some salt and pepper. It's all of that mixed together. The individual parts disappear.

You have something which is totally unique. Therefore, we have to think about the whole person—the entire spectrum of human needs.

Another level of holism has to do with the reality that individuals do not live by themselves. They live in communities. We have to think about the needs which the community has. Individually, there are many things you cannot do anything about. But, if you band together, they can be changed.

Then there is the environment. Human beings live in a community environment. We have to understand that environment. Part of the environment is natural, and that's fairly easy to understand. They live in a particular part of the city; they have plenty of water or they have no clean water; there are adequate systems of communication and support or there are none. But another part is the economic environment. Who has the money in this community? Are there money lenders? Are people in debt? Who owns the land? To whom will the increased agricultural production or cottage industry go? Those are very important questions. There's also a political environment. Who makes the decisions? Who's in power? Who has the choices? Now, these three levels are very important when considering the environment.

Problem of Sin

At the heart of the developmental question is the problem of human sin. It is the fundamental problem when you talk about development. The beautiful thing about Christianity is that it provides an answer to the sin problem. The only way you get at the root is through authentic and meaningful evangelism. That is the core we bring as Christians to the development process. We need changed hearts, first and foremost, so that the other changes—physical, social, and economic—will have a chance to really take root and benefit everybody. You remember Jesus's manifesto at Nazareth:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor. (Luke 4:18–19, NIV)

Jesus was just embarking upon the ministry the Father had entrusted into His able hands. He clearly states His agenda. As Christians, it is our agenda as well.

Development as Process

Finally, development is a process, and it's already begun. That is very important to affirm. We do not bring development to other people. They are already on their pilgrimage of development. We have to respect what's there. We need to see ourselves and act as facilitators, enablers, people who encourage, who activate—but not as those who bring answers. {82} We in the West are very goal-oriented. We have our operating plans and action plans and require the same of those who work for us. The tendency is to overemphasize the goal—the measurable end result. There is not nearly enough emphasis on the process, or how you are going to get there. Is that the right way to get to that right goal? That's the question we need constantly to ask ourselves.

Indian Wells

There's a part of India where you will find some wells which illustrate this. They have simple hand pumps. But they are in total disuse and disrepair. Millions of dollars were spent putting those wells in villages all over that part of India. The goal was a good one—the local people needed clean water. The approach was to hire a crew of Englishmen with a well-drilling rig. They were sent around with the necessary materials and dug the wells.

Later, an evaluation team went out to discover what had happened. They found the wells in disuse and disrepair. They asked people why they didn't use the wells or why they didn't fix them or take care of them. The response was, "Well, they're not ours. They belong to those people who have the big trucks—those white people that came and dug the wells. We're waiting for them to come back and fix their wells." The goal was right, but the method was wrong.

So, development is for people and by people—people in the broadest sense of the word. It's looking at their individual needs, the needs of their community and the environment in which they live. It's more than economics. It goes to the heart of sin, and it's a process that's already there.

Our Approach

The approach we have been encouraging worldwide with our field staff comes out of the International Institute of Rural Reconstruction in the Philippines. It's based upon a poem written by IIRR founder, Dr. James Yen, an eighty-seven-year-old man who has been doing development for fifty-seven years:

Go to the people, live among them and learn from them. Work with them and plan with them. Build on what they have. Teach by showing and learn by doing. Not a showcase, but a pattern. Add not odds and ends, but a system. Not relief, but release. The best of the leaders, when your task is accomplished and their work is done, will remark, "We did it ourselves."

Our Response

If we are to respond to the challenge which confronts us in America, there are steps we need to take. Here are a few:

1. *Rediscover the power of the gospel* when it is applied in context to issue where people live. We must be willing to lay the same cross on our lives as those to whom we minister. It was Dag Hammarskjöld (the then Secretary General of the United Nations) who said, "The road to sanctification passes through the world of action."

2. *Reflect on our way of life.* Waste in the United States and a continual {83} reaching out for more and more of the world's scarce materials raise sobering questions among our friends, not only in this country but around the world. Only two centuries ago our new nation was born on a continent rich in natural resources, but wasteful procedures have seriously depleted our resources. Could our way of life be in part a cause of the misery and injustice we are called to correct?

3. *Discover creative ways to work as equal partners* with those we intend to help.

4. *Pool resources* and network the solutions we propose. It is far too costly for any one of us to go about our little projects, trying to reinvent the wheel.

John R. Mott, pioneer in world mission, foresaw this need as early as 1938. In his address at the Union Theological Seminary in Richmond, Virginia, he declared:

The task is too large for scattered and piecemeal efforts. The burdens of oppressed people will not be lifted, the inequities of forced labor will not be abolished, the injustices of the machine age will not be righted, the sinister encroachments of military power will not be extirpated, the sinful practice of racism will not be done away with, the menace of religious intolerance will not be removed until the Christian agencies working under God's power are joined together in Christlike unity.⁴⁶

5. *Be willing to address the issue of injustice* in our land. Outstanding examples like John Wesley, William Wilberforce, and others point to the impact of a few godly men and women who challenged the systems of injustice of their day and won.

Conclusion

In closing, it would be helpful to recall a remark of the founder of the Salvation Army—General William Booth. It's a statement from his last address at Royal Albert Hall on May 9, 1912:

While women weep, as they do now, I'll fight; while little children go hungry, as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I'll fight—I'll fight to the very end!⁴⁷

If the churches of this land will join hands in the Spirit of Him who said, "My Father is working still, and I am working," the course of history can, in fact, be changed toward the quality of life God intends for men and women, boys and girls. There is no more exciting challenge than to be a part of that ministry.

46. John R. Mott, quoted by I.W. Moomaw, "The Summons to a New Era in World Mission," *Christian Century*, March 17, 1982, 301.

47. J. Evan Smith, *Booth the Beloved* (Melbourne: Wilke and Co. Ltd., 1942), 123–24.

RECONSTRUCTION BEHIND CLOSED DOORS

Rev. Darrell S. Sutton, T.H.B.

Witnessing the powerful truth of the Gospel penetrating the depths of hearts behind prison bars is unquestionably one of the most dynamic manifestations of the work of the Holy Spirit of our day. To see lives turned completely around in a God-anointed metamorphosis is truly a blessing to behold. For just as the word of the Lord came unto Jeremiah while being in prison (Jer. 33:1, 15–17), so it is today, as the called servants of the Lord go behind the closed doors of prison bars and give forth the Word of eternal life.

May we never forget the biblical giants who were used so mightily by the Lord, yet still were placed behind prison bars. John the Baptist, the forerunner of Christ, who was placed behind bars for his bold declaration of the Kingdom (Matt. 4:12); the apostle Peter, who was imprisoned for his faith, yet was delivered by an angel sent by the Lord (Acts 12:4–17); the New Testament giant, Paul, who was beaten and imprisoned along with Silas, yet, through their praise, a Philippian jailer found salvation (Acts 16:22–39); and the mighty epistles of Paul that were written from prison cells. These are but a few of the giant men of God who were used to His glory behind prison bars.

However, the men of God have not ceased to exist behind prison bars as typified by this poem that was sent to me after leading this man into the Kingdom of God.

Free

In my younger days,
Life just seemed like gray haze.
Nothing was real,
If it did not feel.

And as I grew older,
The World seemed to get colder.

Life was full of pain,
And a struggle to keep sane.

There was a place in my heart,
That was empty from the start.
No matter what I tried,
My hatred only grew inside.

My heart had a hole,
That went through to my soul. {85}
My fears I tried to hide,
But my heartache grew inside.

I tried drugs and booze,
But I would always lose.
I followed what others would do,
But still I was blue.

Soon I was arrested,
Then life the more I detested.
I was at the end of my rope,
But there was one last hope.

Then I heard that Jesus saves,
All I could do was rant and rave.
I knew I'd be down for a long time,
But His love was gentle and kind.

I was in jail when it came to me,
What I should but could not be.
He opened my eyes so I could see,
That He still wanted and loved me.

Now I am "*behind closed doors*"
But I'm freer now than I was before.

How does this miraculous metamorphosis take place? What is this process of reconstruction that can take a man who is dead in sin behind prison bars and make him a man of God who is productive in life? The answer is the power of Christ to call, prepare, and give forth new life unto deadened hearts. Only Christ can change a person and give him new life. There is, however, a very intricate reconstruction

process that needs to take place in order that a person can become a fruitful, productive Christian citizen within the prison system and upon his release into society. Through years of experience in prison ministry, I have found that there has to be two main purposes underlining any ministry program that is going to be successful in reconstructing lives behind prison bars.

The first main purpose is that the ministry must be one of healing and restoration! As the ministry team enters the institution, they must present an air of open arms which welcome all worn, tattered, and beaten lives into God's wonderful grace. Of all the gifts a ministry can give, love has to be number one. There is no place where this type of attitude of ministry is more needed than in the penitentiaries of today, for most of the people within prison today have never experienced this kind of genuine love and concern. In establishing this format of healing and restoration, you set up a trust between the inmates and yourself, in that they come to services knowing they will not be condemned nor judged, but instead, loved and encouraged. In maintaining this, you have now established an open door relationship which is the first step in any reconstruction process of a life. {86}

The second main purpose of reconstruction comes through the teaching of the life-changing message of God's Word! The emphasis of this teaching should stress that the inmates not only be hearers of God's Word but also doers of God's Word (James 1:22). Without the practical application of God's Word within these people's lives, they will never become reconstructed into the image of Christ. This purpose can easily be accomplished through careful and proper planning in preparation for teaching. I have found that there are five basic points to properly prepare for teaching the practical application of God's Word to people who are in prison. The first point is that the teacher needs to be a skillful predictor of needs. In other words, get to know your people. If you notice that someone in the service has a reading problem, use a paraphrase along with the King James Bible. Realize also that the majority of these people have not been able to function consistently in responsibility, nor in emotional stability, so gear your teachings according to their needs. Secondly, evaluate your lesson plan to make sure it is something the inmate can relate to and that it is worth communicating. Third, make sure that you are teaching in tangible concepts and not

unrealistic ideals. Fourth, create an atmosphere of reflective thinking through exposing a problem, discussing the facts, forming a concept, and setting forth a goal in order to solve the problem. Fifth, is to always leave the person with some simple, tangible, well-defined practical goals with which to work. In working through these five steps, the teaching of God's Word comes from a practical standpoint and not in unrealistic ideals.

Now that we have studied the two main purposes that underline the reconstruction process behind prison bars, we need to observe the facets of ministry which grow from these solid foundations. These different facets of ministry are the constitution which make up the beautiful process of reconstructing a life from beginning to maturity in Christ. These modes of ministry have to do with an evangelistic thrust, a teaching thrust, a discipleship thrust, a concern and counseling thrust, and a follow-up thrust. All of these different emphases must work together and are of equal importance as they form a dynamic process of giving new life through Christ Jesus.

The evangelistic thrust of this process is based on Paul's understanding and statement, "I have become all things to all men, that I may by all means save some" (1 Cor. 9:22). Just as Paul reached out to the highways and byways, so must the effective minister always reach out. The majority of inmates within prisons today do not come to chapel services. There is a variety of reasons why they do not attend, but probably foremost is the peer pressure they receive because of it. Within prison systems, unfortunately, it is considered to be a sign of weakness to attend chapel services, thus, the mass population does not attend. The question is, then, does the outreach minister sit in the chapel and hope someone comes in to hear the Gospel? Of {87} course not! The effective reconstruction worker must get out and meet the unregenerate person where he is at, and not where he'd like him to be. Providing the opportunity to expose the unsaved to the Gospel can be accomplished through a number of ways. I personally have found that holding outdoor revival services and concerts are two of the most effective tools of evangelism behind prison bars. The best results are to have Christian bands or singing groups open the programs and have guest speakers who present a very simple, yet powerful approach to the Gospel, and give an altar call.

The avenues of sport activities are also a great way of reaching the masses with the Gospel. The ministry I personally direct sponsors baseball games, handball tournaments, basketball games, horseshoe tournaments, and weight lifting contests. In these activities, we have all the volunteer participants share the Word of God and testimonies, and conclude the game with a short presentation of the Gospel with an altar call. Another form of evangelism is the one-on-one approach. This is done by walking up and down cell blocks sharing the good news of Christ. Not only are hundreds of men and women coming to know Christ through these evangelistic services, but the born-again Christian inmate is also growing. We personally train the Christian brothers and sisters to do the majority of the follow-up. We are there only once a week, yet the Christian inmates live there day in and day out. There is nothing more exciting than seeing a man sharing Christ with another man in the middle of a penitentiary yard.

After a person accepts Christ as his or her Savior, the most important thing to do is to get him or her feeding on God's Word. The teaching thrust in the process of reconstruction is vital, and comes about through well-balanced teaching seminars. Within these teaching seminars, the main emphasis is placed on bringing about practical insights for living a victorious Christian life, and not being just a hearer of God's Word but a doer also. Some of the topics intricately studied are: The Uniqueness of the Bible; Effective Prayer Life; Doctrine of Christ; How to Study the Bible; Dating and Marriage; How to Give Your Faith Away; Grace of God; Walking the Christian Life; and The Importance of Fellowship. Many of the people we have had the opportunity of leading to Christ are now walking tall for Jesus because they were fed the Eternal Bread of Life, God's Word.

Not only is it important to give teaching seminars over various topics; it is also vital to set up discipleship and kinship groups among the brethren. These discipleship groups meet on a regular basis and are geared to establish the importance of intimate fellowship, the oneness of prayer, to systematically study a book of the Bible, to open up and share, to discuss personal victories and problems, and to be a witnessing force among their peers. These small groups are really where the practicality of God's truth becomes a true, workable reality! {88}

The concern and counseling thrust of the reconstruction process is very vital, in that Christian men and women behind bars have a place to come and seek guidance in particular problems and decisions. This counseling is all done in a one-on-one setting and is totally confidential. Many heartaches and important decisions are settled in these meetings, for they're all guided by the Word of God. In dealing with genuine concern, we have recently started an interdenominational organization called HIS Prison Outreach. This is a group of caring Christians who volunteer to minister on a Christian pen-pal team or on a visitation team. We match these volunteers up with men and women who are behind prison bars in order to befriend them and encourage them in Christ Jesus either through a letter or a visit.

The follow-up thrust is a ministry that is an absolute in the total completion of a reconstructed life. Without this follow-up, all the teaching, discipling, and counseling that has been so diligently given forth will never be totally fulfilled and applied within the person's life. The vast majority of men and women in prisons today who are believers were never believers prior to coming to prison. Upon their release back into society, they find themselves in a completely new world, a world of which they're far from being familiar with or totally comfortable in. This is why follow-up is an absolute necessity, for the lack of fellowship and guidance at this point can be disastrous. In order to meet this need, we have developed some small ex-convict, ex-jail offender churches known as the New Life Fellowship. These fellowships are not live-in programs, but rather based on Matthew 6:33, "Seek ye first the kingdom of God, and His righteousness, and all things shall be added unto you." In these fellowships, we teach the power points of the Christian life, have group discussions, have men-on-men and women-on-women counseling sessions, and meet in intimate fellowship. These groups meet every Friday night, and are geared to give the believers coming out of prison or jail a place to come and hang their heart.

Through the love of Christ, the power of His Word, and the guidance of the Holy Spirit, lives are being reconstructed behind closed doors! This process of reconstruction that takes a person who receives Christ through an evangelistic activity, and then through teaching them, counseling them, and discipling them all the way into a corporate body

of believers within society is not some kind of future ideal but is reality today! Many of the men who I have had the opportunity of working with through this reconstruction process are now productive citizens, ministers, and family men. I praise God for His amazing grace, that in Him even the most lost lives can be reconstructed into His image.

SOME THEOLOGICAL CONSIDERATIONS OF PRISON MINISTRY

What Prisoners Need to Know

Howard Ahmanson

I have had only a little experience in dealing with prisoners in Christian ministry, mostly indirect. These observations are sketchy—not a complete analysis of the subject.

The most obvious consideration, of course (assuming that we are dealing with real criminals and not innocent people or political prisoners), is the one of “forgiveness.” The forgiveness of Christ is a glorious fact for those who believe; but it does not, and should not necessarily, affect their earthly penalties. As a matter of fact, it is a poor idea to give any earthly incentive to a prisoner to confess Christ. Prisoners tend to be manipulators and to say what they think they are expected to say.

Another important consideration is how we are to help prisoners when they are released. Generally they are turned out with only the clothes on their backs and a few dollars cash. This is not enough to put down a deposit on an apartment. The releasee can generally use some assistance. But he is often likely to feel that he needs more—specifically, that he needs to have a car or truck given to him before he can begin to earn money. This could, needless to say, be very expensive and should be avoided where there is any alternative. One should not be surprised to find that they feel they need to have things given to them: if they were burglars or robbers before, that was the attitude that got them into trouble. And even when they may want to turn from the acts of thievery, the attitude may still be there.

Among the specific Scriptures that prisoners need to be taught is Proverbs 6, which forbids co-signing. Not that they will co-sign themselves, but they must be taught not to wheedle others into doing so for

them. Scripture is clear on this point. (An exception to this law might be within families.)

Released prisoners will often want to start their own businesses—and want to be given the capital—rather than start out working for someone else. There are two reasons for this. One: they would like to avoid being accountable to someone else. Two: they are afraid that no one will hire them. Another form of this is that they will often wish to set up their own independent prison ministries. This does not necessarily represent a higher level of commitment to Christ, although they and much of the Christian culture {90} think it does. Rather, the full-time ministry, however inaccurately, is seen as a career where one can earn a respectable living and not get one's hands dirty. If the person is from the drug culture, he sees ministry as basically a baptized version of his favorite sport—“rapping” or talking. This idea is not confined to ex-cons and drug addicts. When Paul said, “If a man will not work, he shall not eat,” he was speaking to an audience which he described as “...some of you are idle. They are not busy: they are busybodies” (2 Thess. 3:10–11). Whether prisoners are really lazy or not, their habits have been shaped by their environment. It is quite possible that a Christian prisoner has established a godly lifestyle inside, but has no pattern for living such a lifestyle outside in the world where we live. This, indeed, is probably the central problem with ex-convicts.

For political prisoners and others unjustly held, our task becomes different. It is not our *primary* task to determine guilt or innocence. If we know for *certain* that someone is being held incommunicado and that the real story is not getting out, we may smuggle messages out, if we are sure that is the only way to secure justice. The question of justice and fair treatment for prisoners is one with which we have a right to concern ourselves.

CHRIST IS THE ANSWER: ROLOFF EVANGELISTIC ENTERPRISES

Lester Roloff

March 3, 1982

Mr. Douglas Kelly,
Editor, Post Office Box 1285
Murphys, California 95247

Dear Mr. Kelly,

I appreciate your call and I certainly have a great deal of respect for Dr. Rushdoony and I am sure you all are putting out a very helpful publication in these times of unChristian and unconstitutional persecution and prosecution.

In 1973 the State brought the battle to my church door and said, “We brought you your standards.” I informed them, of course, that I had mine before they were ever born.

I’m sending you a book, the story of my life, that may be of help to you, and we’ll have the secretary send you other material that you might have to look over.

In the beginning of our case we appealed for a hearing on the Constitution and the judge said he wouldn’t touch it. So it took us eight years to get our day in court. We went all the way to the Supreme Court of the United States. In the meantime they had closed us twice, had assigned me to the county jail three times—although we’ve never taken a penny of tax money, neither have we made a charge. We’ve built the largest homes in the world for people in trouble. We have some 700 people living here on the campus of 556 acres. We take nothing but “terminal cases” or people in trouble.

The battle has been over accreditation, certification and license. All three are nothing but unAmerican and unconstitutional albatrosses around the church’s neck.

The Department of HUMAN Resources is completely out of bounds when it steps over on the Department of DIVINE Resources, because we {92} recognize Jesus as the Head, the Holy Spirit as the Administrator and the King James Version as our set of rules and standards.

But on April 17, 1981, after the judge had agreed to give us our day in court and had listened to the facts and offered us as much time as we wanted (after he had come to visit and see the work), he, in the light of the facts and his understanding of the Constitution of the United States, could offer the State of Texas no relief and of course we were set free.

In 1973 some friend put out a big poster which said, “Brother Roloff today, Your church tomorrow.” That was a prophecy that has been fulfilled. There is trouble in many, many states and some of my preacher friends are in jail while I’m writing this report.

The three enemies, the news media, organized religion and the state department, are the same three enemies that raised the middle cross some 2,000 years ago.

We’ve not only had an erosion of our liberty, we’ve had an explosion. We pled the rights of the parents, the children, the workers and the church in our last court confrontation, and of course, we won.

It’s so sad to see and have to say that the Sodomites’ rights (wrongs) are gaining more respect than the churches and the homes.

As you may know, we’ve been on Mike Wallace’s *60 Minutes* three times. A big paper in London came and wrote up a story and the British Broadcasting Corporation came and filmed the work for England. Someone from France also called asking permission to come and see the work and do a story.

England calls ours the “Old Victorian philosophy,” to which I said, “It’s far better than the Beatles that they shipped over here.”

In order to see the need, one has only to realize that we get fifty calls a day and turn more than 15,000 away every year.

We are now beginning our work in Arizona with the Indians, 50 percent of whom die because of liquor. One out of three of their babies dies before it reaches six months of age; and the suicide rate is 100 times greater among teenage Indians than any other group.

You will see in the enclosed Family Altar News a picture of three little Indian babies whose father shot their mother's face off and killed her. We got him from the court and also the three babies.

The original American Indian is the lonely and forgotten man in this country. We've been able to reach many of them and train them here in Corpus Christi. The officials are asking us to help them.

We teach all of our people to work. All the buildings are spotless. Our boys catch fish down the Intracoastal Canal on five piers to help feed 2,100 meals a day. They filet them and we have a big processing plant where we keep from one to two hundred thousand dollars worth of groceries from our own fields. We raise all of our grapefruit and oranges in the Rio Grande {93} Valley. We eat out of our gardens twelve months of the year. We have a big goat dairy and a cow dairy. We have our own builders and various skilled men. We offer complete Christian education, along with trade schools. We've saved the government hundreds of millions of dollars in a third of a century. But the big saving is the wasted lives and the criminals that have come to know Christ, especially the young people who at a very early age have been hooked on dope. Many of the girls became prostitutes in order to get their dope. But we believe that the new birth through Christ brings a new life.

We have five converted choirs that travel across the country singing and testifying.

We are on nearly 200 radio stations and we are going on 100 more in the next thirty or sixty days.

It's our deep and abiding conviction that when bad men make laws, good men have to break them. Any law that is contrary to the Constitution and the Word of God is a bad law.

Our theme verse for our life is, "Now the just shall live by faith." Anything that is not of faith is sin, and without faith it is impossible to please God (Hebrews 11:6).

Yours for OTHERS,
In Jesus' name,
Lester Roloff

Editor's Note

Much to our great sadness, beloved Pastor Roloff was killed in a plane crash in Texas, on Election Day, November 2, 1982. This Paul-like servant of Christ could now surely say with the Apostle: "To be with Christ is far better."

Brother Roloff built for the future, and so his mighty ministry goes on, and will continue to go on "from strength to strength" and "from grace to glory." Let us all redouble our financial support of this vital, nation-transforming ministry of Christ.

4.
RECONSTRUCTION
THROUGH
CHRISTIAN EDUCATION

THE CHRISTIAN SCHOOL: ARENAS AND TARGETS FOR RECONSTRUCTION

Robert L. Alderman

Biographical Sketch

Pastor Robert L. Alderman was born in South Carolina on April 23, 1937, and spent his early years in Alcolu, South Carolina, where he finished high school.

He received his advanced education at the University of South Carolina, where he earned a Bachelor of Science in Business Administration with a major in accounting.

He studied at Columbia Bible College and was graduated from Southwestern Baptist Theological Seminary at Ft. Worth, Texas, with a Master of Divinity.

He was awarded a Doctor of Divinity from the Hindustan Bible College in recognition for local church leadership in world missions.

Pastor Alderman has served in the pastoral ministry since 1959, with the exception of time given to seminary studies. He has been pastor of the Shenandoah Baptist Church since its beginning in December of 1970 and has directed a television ministry in the Roanoke area since 1970.

He serves on the Board of Trustees of the Caribbean Christian Center for the Deaf Inc., and is chairman of the Board of Trustees of the Shenandoah Baptist Ministries Association. He is a board member of the World Evangelical Outreach Mission Board. He led in the establishment of the Roanoke Valley Christian Schools in 1973. The school, a ministry of Shenandoah Baptist Church, provides a Children's Center and academic training for grades K-12.

I write as a Christian—the narrow-minded one (Matt. 7:14).

I write as a parent, one who knows to whom the children belong biologically, scripturally, and responsibly.

I write as an American, one who understands that this nation did not come into being by those who plotted and plucked, but by those who ploughed and planted. {95}

I write as one who believes that all of us Americans will soon lose our rights if we don't reverse the "RIGHTS" movement of the last fifty years with a good "RESPONSIBILITY" movement.

So much for this proud but brief autobiography. Let me get to the theme of the issue—"Applying God's Truth"—and my short contribution to it.

God's Truth is God's Truth in these United States, in Australia, New Zealand, Germany, or wherever. The application of that Truth may vary in different nations, but the Truth itself will not change.

To change the Truth of God is not an alternative available to men, nations, or movements. All that rests with us in relation to God's Truth is to obey or disobey, but never to change.

That creates something of a formidable responsibility to the Christian under a changing government and within a changing culture.

For example, we are all familiar with the biblical injunction concerning properly established government. We are to be subject to it, pray for it, and render taxes to support it.

At a time when such a government is changing, the Christian has the problem of identifying the government he is to honor. It is increasingly difficult to identify the genuine government. Is the government that of bureaucratic fiat? Is it the government of congressional action untested in the courts? Could it be a new government of executive decree? Perhaps our biblical responsibilities of honor, respect, and subjection really apply to none of these.

Could it be that our biblical responsibility is fulfilled as we respond properly to a Constitutional form of government—and stand firmly against the encroachment of pseudo-governments posing without check and balance as our entitled landlords?

Must we give way to those who would rule over us, even to those whose positions are nonresponsive to our duly installed government "of, by, and for the people"? Must we oppose them? If we give to them an element of control over our personal, family, and religious matters, then how much do we give? If we oppose, then how strongly, and in

what fashion, do we oppose? And if we do either, at which point do we disobey God?

Of course you recognize that these very questions present some of the exciting opportunities we are now experiencing in our nation.

Some of the questions we must ask, at least in part, are: What questions must be faced? How are we going to face them? In what arenas will they be tested?

The list could be numerous. I will limit mine, but only for the purpose of this article, to three. These three I have personally faced as a local pastor and leader of a Christian school. Such leadership position has pressed the issue with the enemy, identified the arena of conflict, and uncovered much of the corruption which has been successfully hiding slightly below the surface {96} of our progressive society.

Basic Freedom

We must face the question of basic freedom, and there is no better example of *how* we should face such an issue than the current conflict over parental freedom in the training of children. The arena for facing this basic question has been constructed, and it is the parent and/or the church controlled Christian school which is financed totally without government funds.

From my vantage point it appears that nothing has provoked and frustrated the funded social planner of this generation more than the rapid return of direct parental control over the education of children. The Christian school movement has fostered this return and has given a pleasing and persuasive call to parents to assume again their duty toward their children.

At this point the veneer covering of our progressive society has crumbled, revealing the vast hordes of ideas, experts, and decrees that set a philosophical, moral, and administrative ambush against parents, churches, and schools.

The very idea that the social planners would lose control over their unchecked abuse of young minds struck economic and philosophical fear into their being. So loud was their cry that many noninformed parents felt that to deprive these experts of free access to the minds of their children was akin to burning the flag and raping the old maid school teacher.

When the dust settled (if it indeed has), the real issue came to the forefront. Does the training of our children belong to the *titled* (the so-called professional) or to the *entitled* (the God-ordained parent)? The solution, to many, did not seem to rest with *prior claim* but with *present claim*. And who could deny it! Parents have surrendered their entitlement in the training of their children to a system about which they knew very little, and with which they agreed even less.

The reclamation of this parental responsibility would bring to the surface an arsenal of weapons designed by the statist social planners and expert educators to hold the territory they had captured.

Deeply entrenched in this arsenal was a heavily funded bureaucratic government, a widely espoused philosophy that subjugated internal family matters to the state, a liberal church stripped of its ability to think and act biblically, and a preponderance of passive parents who had no idea that the biological conception of children was inseparably tied to parental responsibility to provide for, nurture, and train—at all costs and against all odds—the children born to them.

Fundamental to the issue of such parental freedom was the failure of parents to realize that the child was theirs, regardless of which government program paid for the prenatal care and delivery.

Has the issue surfaced enough to be dealt with? I believe that it has, and {97} as I have personally dealt with the heavy hand of the oppressor—I have sensed a rising element of pride in a growing number of parents who have reenlisted in the conflict and are encouraged by the progress.

This is not to say that the battle has been won. Far from it! It has just been openly and clearly identified. Many of the troops still have no idea which army they will join. Will TRUTH be applied to their decision? Will it be the fundamental premise for their decision? Has TRUTH been exposed sufficiently for these parents to use it as the basis for choice?

Hopefully YES! But realistically we are a long way from seeing a simple and straightforward presentation of the issues to any but those who have been shaken by some crisis or who have been nurtured in Christian knowledge.

Academic Disciplines

Parallel to this issue of freedom (which I have discussed in a very limited form) is the question and arena of academic disciplines.

For so long our general assumption was that there was not much damage anyone could do with the three Rs. And of course most parents, civic leaders, and church leaders assumed that those Rs were the extent and purpose of educational systems.

As the educational process shifted along a plotted evolutionary path away from parents, away from the church, and away from accountability, it gradually became the consensus that academic disciplines were outside the realm of parental and church ability. In fact, both elements, parents and church, allowed a sense of condescension as they bowed before the bellowing and sophisticated world of academics.

The obvious took place. Practically everything the church espoused and preached was quietly stripped from the discipline of education. So much so that we moved rapidly:

—From the fundamental position that ALL TRUTH IS GOD'S TRUTH,

—To an insidious idea that God's Truth may or may not be as good as, or as revelant to, academic truth,

—To the preposterous but widely taught lunacy that there is no God and there is no truth.

It was easy for us to see that reconstruction was needed, but for a Christian school sponsored by a local church and financed by sacrificing parents to contribute to such reconstruction was an absurd notion. Our society was about as prepared for such a notion as England was for the Boston Tea Party.

With the exception of concerned parents and biblical churches, nobody would even dare give a nod to the idea.

But those parents and those churches did. And that dark cloud which subtly slid over the academic disciplines of our children suddenly collided {98} with one big irresistible force—THE TRUTH OF THE CREATOR APPLIED TO THE THINGS CREATED BY PEOPLE WHO PROUDLY ACKNOWLEDGED THAT THEY WERE CREATED.

The process of reconstruction in the arena of academic disciplines was underway. The meaning of history, the details of science, the anal-

ysis of social structures, and the fundamental reason for reading (to gain a knowledge of God and His Word), were properly restored to the educational disciplines of our children.

Some said it *could* not be done. Some said it *should* not be done. Others said they would destroy it if it was done. Nevertheless, it is being done—and it is being done by those who are simply, faithfully, and courageously applying God’s Truth to the need of the hour.

A question must also be asked concerning

Practiced Truth

The social planners who stripped God and Truth from their planning failed in their projection of the results of their teaching. The corruption of our contemporary society is merely the logical result of the training given to it.

Therefore, it is not out of line for the humanist to congratulate, protect, and provide for the criminal his system has produced.

Consider the question of the biological evolution of the species. Why should not our trained children act like animals? Some would answer that they should not act like animals because they have evolved upward. Upward to what? Upward to social behavior? Whose social behavior? The dialogue continues because the system has left out any and all absolutes, leaving society with no way to practice truth because that society is convinced there is no truth to practice.

Given such a situation it should be obvious that Christian schools can and will produce a degree of reconstruction in the arena of practiced truth.

It may well be that this arena of reconstruction aggravates the humanists as much as any other for at least two reasons.

First, the “non-moralist” seems to enjoy his immorality, yet he and it are threatened by the very idea that there may be an absolute moral code somewhere in this universe. For awhile it appeared to him that such an idea was rapidly disappearing from his culture. He is now highly threatened by the fact that it just will not depart.

Second, the “non-moralist,” or the non-practitioner of truth, is threatened by the fact that the practitioner of truth is achieving in the desired arenas of happiness and fulfillment. According to the non-practitioner this was just simply not supposed to happen. By all that he

had been taught it was to be his approach that delivered such goods. Quite naturally he is {99} threatened. It is not just his happiness and fulfillment at stake. If he has been deceived at these points, he may well have been deceived at others.

His alternatives are limited. He may accept truth or he may fight it. It is precisely at this point where the Christian school is vitally involved in the cutting edge of our society. For those who desire to accept the truth in the arena of basic freedom, academic disciplines, and practiced truth, the Christian school is leading the way for students, parents, the Christian population, and the honest searcher.

For those who want to fight it, the Christian school stands as their greatest threat. The reasons are obvious but a few should be listed:

- The Christian school is founded on the basis of Christian truth—absolute Christian truth.
- The Christian school in America is effectively training more young people over a longer period of time than ever before.
- The Christian school is removing students from the classroom influence of the non-practitioners of truth.
- The Christian school is willingly financed by parents and benefactors who acknowledge and promote its standards and beliefs with the passion of conviction.
- The Christian school is not financed by “strings attached” government funds, thereby escaping any present threat to its freedom to teach under the dictate of God rather than the dictate of the “expert.”
- The Christian school is generally doing a better job with less money, less material, and less manpower; thereby discrediting the claims that the humanist’s schools could produce better students if they had bigger budgets.

Target Areas

The Christian school is obviously bringing about Christian reconstruction in our nation. The three major arenas discussed in this article, basic freedom, academic disciplines, and practiced truth, represent only a beginning. Major emphasis needs to be focused on such other reconstruction areas as:

- The reacquisition of Constitutional government, and
- The reacknowledgement of the church's responsibility in the total training of its children.

Many pastors still need a clarification of the issues and a clear definition of what is meant by Christian education. As long as some pastors promote a Sunday school but remain neutral or anti toward a Monday school, then our prime target for reconstruction must be the prayer chamber, the private study, and the pulpit of the American pastor.

FOUNDATION FOR CHRISTIAN EDUCATION IN AMERICA

Melvin G. Hodges

Upon graduating from seminary in May 1977, I came to the awareness that since the Lord called me into His Vineyard, I must do something and do it quickly. There was no doubt in my mind about leaving the State of Texas, because I knew that there was no way for me to stay and work with my father, who is a pastor. There he wasn't going to let me sit around and do nothing with my life or schooling. So in August 1977, I moved to Baton Rouge, Louisiana, with the help and support of a number of churches in Texas and the State of Louisiana.

On September 10, 1977, we held our *first* service in the gym of the Zion City Elementary School with forty children and three adults in attendance.

Over a period of months we had to deal with and minister to between 250 and 300 children every Sunday, without the help or presence of any adults. This went on for a period of seven months.

In July of 1978 I received a phone call from the pastor of the Lanier Baptist Church, asking me to come to his office right away. Upon arriving at his office, I was asked to go and inspect what was then the Monte Sano Presbyterian Church. After viewing the church and educational building, I was told to go see two Christian men who were in the real estate developing business. After arriving at their office and giving my *personal testimony*, I was informed by these men that they had purchased the building and were turning it over to me for the use of building a church and school.

On July 16, 1978, we moved into the building with 100 adults in attendance and 400 children. I couldn't get away from those children, so the Lord laid it on my heart to start a Christian school. In August 1978, we started with 20 students and ended the year with 75. In August 1979, we started with 150 students and ended the year with 200 students. In 1981, we started with 400 and right now we have 575 stu-

dents, from K–2 through 6th grade; and all the while they said it couldn't be done. We have had to fight Satan, tooth and nail, all the way. We have the largest all-black Christian school in America with about 300 on our waiting list. Every year, we add a grade with a hope and intention of one day starting a college.

We also have a school in Dewitt, under the direction of Pastor Thomas O. Phillips, that is doing quite well. It is our *prayer and hope* to start {101} Christian schools all over America. Our next goal is to start a school in Gulfport, Mississippi, and Dallas, Texas. In order to do this, we need the *prayers and financial support of God's people from those who can give \$5.00, \$10.00, \$15.00 or more per month. Our address is: Foundation For Christian Education in America, 1729 Monte Sano Avenue, Baton Rouge, LA 70807.* I firmly believe that if we don't reach this generation with the Gospel of *our Lord and Savior Jesus Christ*, we are going to be a doomed society and nation. We must at all cost and with all deliberate speed, instill some Christian character in these young hearts and minds.

The world is full of *confused young people who have been taught one set of values at home and church, and another at school.* We can avoid this dilemma by giving them a Christian education in a truly Christian school.

Perhaps the most rewarding experience in life is to give a child *all* the tools he needs to grow up and please *God*. His success in life depends heavily upon the training he receives. We can point him to success by giving him consistent training in his home, his church, and his school.

There is no greater investment than the *life of a child* that God has given into our protection. For this very reason we must start more Christian schools.

Thank you in advance for your cooperation and consideration in this matter.

Because He lives,
Melvin G. Hodges

WHAT MIRACLES GOD HAS WROUGHT

Celeste Scott Christian School

Margaret Aikens Jenkins

Margaret Aikens Jenkins is the founder-director of the Celeste Scott Christian Elementary and Junior High School. The school is located in Inglewood, California. It is God's vision manifested into reality. It goes back to 1957 when God gave Margaret Jenkins a vision of going into a burning building to save some children. He told her that the fire would not burn her, nor would the flames consume her. He said, "Go in and rescue." In that vision, two people were standing at the door of the burning building but they were not able to go inside to help Margaret perform the task. Oftentimes Margaret would think on this vision and be puzzled as to why she was the only one able to go into the building.

As time went by, the passing years brought on the deaths of two people in the gospel trio of which Margaret was a member. The trio was called the Ladies of Song. They were a very close-knit singing group; in fact, one of them was Margaret's sister. It was the sorrowful impact of her death that caused the meaning of Margaret's vision to come forth. She realized that the two people at the entrance of the burning building were the other members of the Ladies of Song. God had selected her among them to go in and save the children, and now God had selected her among them to survive them and go forth with a mission in life to "save the children." "How, Lord," she would ask, "How can I save children?" By and by the answer came— "A Christian school."

Today the school stands as a towering testimony to faith. It was built on hard work, tears, miracles, and most of all, obedience to God's Word. This obedience started less than ten years ago when Margaret resigned from a federal government position after fifteen years of service. This seemingly abrupt and major act was due to but one thing. It was that November date that the Lord spoke to her and gave her a mission.

It needs to be pointed out that she had little or no money for the monumental task of initiating a school, nor had she the knowledge of going about getting a school. Add to that, her grave inexperience of even running a school. All she had was the knowledge that the Lord told her to do it, and do it she would.

One month after her resignation, Margaret was drawing up papers to a charitable foundation called the Ladies of Song Mary Celeste Scott Memorial Foundation. Mary Celeste Scott was the name of her sister who {103} had passed away. The foundation was so named to memorialize her and the Christian work she had done in service for God and mankind. The Ladies of Song part of the name stemmed from the aforementioned gospel trio. The original trio was Margaret Jenkins, Mary Celeste Scott, and Hazel Stringer. Margaret formed a new group which is still very much in existence and demand today.

The foundation was active from its inception. They had cake sales, banquets, and other kinds of positive Christian activities. One of their largest events was a star-studded tribute to gospel music held at the Inglewood Forum. Margaret worked tirelessly on every event, and each one resulted with the foundation having new friends to help support and believe in the importance of a Christian school to “save the children.” The Lord was continually blessing Margaret’s efforts because many people committed themselves to Jesus as a result of becoming involved with the foundation and the concept of the school.

Time passed, fundraisers continued, and Margaret never lost sight of her goal. One day, as if out of the “clear blue,” she received a call from someone telling her of a school that was “up for sale.” She raced to look at it with overwhelming thoughts. “Could this be it? Could this be the school that the Lord wants for the babies? Can the foundation raise enough money to buy it?” When she got to the school site, all questions ceased.

What she saw was a school campus located on two acres of space. It had previously been a Seventh Day Adventist school. It had ten classrooms, an assembly room to accommodate 650, a large luncheon area, a large recreational field, and a fully equipped kitchen facility.

While standing on those grounds she realized that even though she had worked so hard to have a school, she never really had a inkling as to what the school would be like. Yet, here she was, after a “phone call,”

standing in front of something so complete that it even included desks and chairs. The Holy Spirit anointed Margaret right on the spot and she “knew” that this was the future home of the Celeste Scott Christian School.

Margaret entered into negotiations with the building owners and with the help of the Lord reached an agreement to rent one of the offices on the school site. The agreement stipulated that the rental fee could be applied to the future down payment.

The foundation moved their offices to the school site; “Praise God,” they were in! Fundraising for the down payment was nonstop. Margaret and volunteer members of the foundation manned the office daily. One of those ever faithful volunteers was Robbie Preston Williams, vice president of the foundation and member of the Ladies of Song. In three months time (September of 1976), arrangements were made for usage of one of the larger rooms on the school site. The purpose was to open a preschool. Tuition monies would also be applied to the eventual down payment toward the purchase of the school— “Praise God,” the school was started! It was a preschool, and three of its seven enrollees were Margaret’s grandchildren, but nevertheless, it was opened, started, and on its way.

The forthcoming years from 1976 to September of 1979 were tremendous and tumultuous. Yes, the foundation did get the down payment, and yes, the school did expand. It went from a preschool to a kindergarten, and in subsequent years added primary, intermediate and junior grades. In December 1981, a modular building was installed and later dedicated as the Joel B. Melton Junior High School Wing. It was so named in honor of Margaret’s beloved father.

During those years the foundation was granted seven extensions of escrow. If God had not been completely “in the picture,” the school would have been completely “out of the picture.” There was the time when \$6,000 was needed in the matter of one day in order to save eviction. A very despondent Margaret Jenkins was sitting in her office spiritually and mentally exhausted from the task of trying to raise that sum. She was literally wrapped up in thought as to who else to call, or what would be her next move. She did not hear the knock on the door, nor did she see the entrance of the woman who was now before her. It was Gwendolyn Cooper, who in the past had given small donations to

the foundation. Margaret's forlorn eyes concerned this lady and she was to question the reason. It was then that the pressure thickened and the dam burst. Margaret released a flood of tears in explanation of her \$6,000 need to prevent the closing of the school. A sympathetic Gwendolyn Cooper told Margaret that on that day she had sensed something was wrong, and that the Lord had directed her to the school. She comforted Margaret and left telling her that she would return in the afternoon. Upon her return, she put a check in the amount of \$6,000 in Margaret Jenkins's hand— "Praise God!"

God's Word speaks of abundance, and such was the case when the school faced yet another crisis. This time \$65,000 was needed in one week's time. Margaret had attended an Easter breakfast and one of the speakers told her that the Lord had put it on his heart to pray for her needs. After she explained her plight, he did indeed pray for her. He also offered his assistance in trying to help to obtain the money. He knew of a foundation that might be interested in donating to the school.

In one day's time a proposal was written and submitted to the foundation. "Miraculously," within that same week, the school was to learn that the foundation had finished with their donations for the year; but the foundation's director was so taken with the school that he gave them a personal donation of \$50,000— "Praise God!" The school's need decreased to \$15,000. Margaret, Robbie, and another member of the Board got on the phone and raised it "in a day." {105}

And so it was—tuition monies, fundraisers, large and small contributions, and most of all "faith" brought about the closing of escrow of the Celeste Scott Christian School.

About the School

The school is located in an attractive residential area, and it is as much of a community fixture and landmark as the Inglewood Forum which is three blocks from its location.

Going on campus is a very inspiring event for those friends and supporters who remember when the school was just an idea. One becomes immediately impressed by the large identification sign reading CELESTE SCOTT CHRISTIAN ELEMENTARY AND JUNIOR HIGH SCHOOL. Entering the gates you see well-manicured grounds boast-

ing rows of flowers colorfully enhancing the complex. Sprawled in immediate vision is the six buildings. The recreation field is covered with a rich luster of green grass, but it is clearly the sight of red-and-blue-uniform-clad children that brings sharply to mind what miracles “God has wrought.” Margaret had envisioned these uniforms way back when the school was just a particle of thought.

Amidst the arduous fundraising projects, Margaret was also developing very capable school administrative skills. There were textbook selections, discipline workshops, curriculum development, teacher hiring criteria, and tuition bookkeeping systems.

Today, an executive committee headed by Margaret Jenkins works along with an advisory board, an educational board and a number of highly qualified consultants to assure that the school maintains a high standard. The current total staff of thirty-five persons provide supervision, instruction, counseling, food, and maintenance service. The professional teaching staff are certified and biblical. The nonprofessional staff are qualified and biblical.

The school’s educational program provides a comprehensive range of subjects for kindergarten through ninth grade. Special emphasis is devoted to the basics: reading, writing, and arithmetic. All subjects taught are mandated by state laws and guidelines, but are presented firstly based upon the Word of God. Overheard in a third grade science class is a child eager to know about anatomy because he knows that “God made man.”

The classification of students is based upon a level system of kindergarten, primary, intermediate, and junior. In several instances, surrounding local school districts have received transferring students from Celeste Scott School and have reported back that these students have indicated superior achievement in grade level at the receiving school.

The children are all “strivers.” Why? A student summed it up, “I can do all things through Christ who strengthens me.”

The curriculum is planned to safeguard against the infiltration of humanism. {106} Because of this the A BEKA Textbook series is used that individualizes the presentation of five general subjects. They include social studies, language arts, mathematics, science, and Bible. The curriculum also includes art, music, physical education, and

Christian education. The Christian education has served as a leveling force and as a rich source of reference for solving problems. Discipline becomes far less of a problem than that which is experienced in many other schools. The religious education is nondenominational. This permits families from a variety of religious backgrounds to enjoy the positive influences of biblical study and the influence of Christian principals in the moral and spiritual lives of the children and their families.

The school has a reading lab and a center for learning difficulties. Its activities in sports include flag football, baseball, and volleyball teams in the Lutheran Christ Coast League. They have a boy scouts and a cub scouts organization, a drill team, and a cheerleading squad. The drill team was represented in the America for Jesus Rally. They have a mass children's choir that has already recorded an album that was well received in the music industry. To foster missionary awareness responsibilities, the school has adopted a little Nicaraguan child and pledges monthly to his support. Everything is a learning experience, even the lunch period where children are instructed with proper table etiquette, placement of napkins and utensils, and the importance of tidiness. Even the babies are aware that "Cleanliness is next to Godliness." The school is deeply grounded in God's Word. This was evidenced by their victory on a Bible Quiz TV show on channel 40. There is an extended day-care program where the children have crafts, homework, nutrition, and supervised play.

A high school is one of the future plans. Margaret wistfully looks ahead: "We need to offer our children other skills like typing and computer mechanics. Our ultimate goal," she added, "is to raise up spiritual giants, instilling God's spiritual value in them while cultivating and developing their talents. They'll be ready to go out and evangelize in the business world knowing that they've reached the pinnacle of salvation."

The norm in many of today's schools is to find very austere principals housed in offices behind a barricade of clerks and other staff. Many of these principals are not even aware of the children's names. Not so in the Celeste Scott School. Margaret knows them all (all 300 of them)—they are "her babies." Every student affectionately calls her "Grandma" and regards her in that manner. They can constantly be

found running to her with problems ranging from runny ink pens to runny noses. Her reaction is a familiar scene. She has interrupted phone calls, meetings, and other important activities to take the time to respond to a child's need. Oftentimes she can be heard speaking to a child using God's Word as a cure-all for the given situation.

Little Johnny was a child who came to school as a disturbed youngster. {107} His improvement in his three years of attendance was phenomenal. When a financial problem arose in the family, it was necessary for Johnny's mother to have him return to a public school. "Grandma" would not allow this to happen; she knew that Johnny's improvement was based solely on the individual love and specialized concern that he got from the school and staff. Should he return to the public schools now, she feared that he would lose his positive direction. Due to "Grandma's" concern, Johnny was allowed to stay at Celeste Scott School.

The motto of the school is appropriately, "LIGHT THE TORCH AND SAVE THE CHILDREN." On December 17, 1981, the Lord moved on the school, and for all, it was a day when the school and its motto were "one." About fifty-five children were "FILLED WITH THE HOLY SPIRIT."

It was almost like a second day of Pentecost. Margaret explains:

I was sitting in my office and I heard all of this noise coming up from the intermediate class upstairs. I thought I heard children crying. The principal, Rev. Naylor, went upstairs to see what was wrong but the noise didn't stop. When I went up myself I was stunned; the children were just crying and crying, tears were streaming down their little faces, and amidst their sobs they were saying, 'I love you, Jesus. I love you, Jesus.' Others were speaking in tongues. They were so overcome we decided to take them outside for air. As we took them outside and they passed other children it became more contagious. One child was mocking the others, thinking that they were playing. Well, before you knew it, we heard him yell and we turned around. He was stretched out on the floor just calling on the name of Jesus—the Lord had filled him. There were yet other children speaking in tongues. We had to call other teachers to our aid.

Teachers Eugene Bollin and Lavern McGee continue with the story. Says Mr. Bollin, "When I came out of my room to see what was going on, I had to first try to keep myself calm, because the sight of those

children almost made me become slain under the power, too! I managed to take some of the children to the washroom to wash their faces.” McGee adds, “My kids [the juniors] were just amazed at what was going on. They were curious first, and that curiosity turned into jealousy. They wanted what they witnessed the younger children getting. I explained to them that it was a gift and they had to pray and ask the Lord for it. They began to do just that, and POP, POP, POP, just like hot grease hitting popcorn, there was another contagious reaction and about twenty-four of my juniors were filled.” HALLELUJAH! “I tell you,” says Bollin, “In my years at this school, I’ve just seen miracle after miracle after miracle.”

Two hours and fifty-five Spirit-filled children later, the school returned to normal. Their countenances were capable of lighting up all of Inglewood, California.

The school has a countless amount of wonderful testimonies. Another {108} story gives account of a student who requested that her parents help her to study the Scriptures. Her parents were unfamiliar with God’s Word but were eager to help their child. Upon first opening the Bible, their eyes were directed to, and fixed on, a Scripture in Corinthians that caused them to question the “righteousness” of their relationship without the sanctity of “wedlock.” Their quest for guidance drew them to Margaret. This attractive Spirit-filled lady, whose eyes reflect the deep love of God, counseled them as she has done to several of the parents of her “babies.” They listened well. The following week, they were back at the school—this time to be married by the principal who was also a minister. They later went on to commit themselves to the Lord.

God is abundantly blessing. The school is not only saving the children; it’s saving their families, too! The Celeste Scott School is here and God has done it.

I will praise thee forever for thou hast done it and I will wait on thy name for it is good before thy saints (Ps. 52:9).

VALLEY CHRISTIAN UNIVERSITY AND RELATED MINISTRIES

Murray Norris

When I first discovered a Christian counseling book by Jay Adams, I was in Germany teaching at a Christian encampment. I was astounded that God had a better answer for counseling, too.

As a student of psychology I knew that this wasn't the answer, but I knew that there wasn't anything else being offered in the five colleges and universities I had attended in California.

As I read the book, I could see that the Bible had the answers to counseling, and the man-made answers offered by psychology were even destructive. Once again, God had pointed out to me that He had all the answers. But let's go back to the beginning.

In 1969 and 1970 I had found that students in a high school in Fresno had to put on a satanic Black Mass, or a séance, or some sort of satanic worship in order to get a grade in English. At that time, I was editor of the town newspaper (the smaller of the two).

We found that God gave us victory over these classes when enough of us were praying as well as acting. Thus, we found we could win through prayers and action.

God not only gave us three victories over the forces of the occult in Fresno schools, but He also gave us victory over satanism and immoral sex education in neighboring counties.

In 1972 California passed its abortion law and later that year, the publisher of the newspaper and I parted company over the issues of pornography and abortion. On election day, I made a deal with the Lord—if He would support my wife, my thirteen children, and me, I would go anywhere He sent me and I would tell anyone who would listen, "You can win through prayers and action."

In the past years, God has given hundreds of victories through prayers and action. We have seen one minister clean up all the pornog-

raphy in five California cities—right down to the Playboys and Penthouses on the grocery store shelves.

Across the nation, God guided a city councilman in Norfolk, Virginia to clean up thirty-nine massage parlors, nineteen smut shops, nine adult theatres, and all the Playboys and other smutty magazines off the grocery store shelves. {110} In Goldsboro, North Carolina, fifteen Baptist pastors cleaned up the two smut shops in only three months.

As victory piled upon victory, we formulated the 8–9–10 Plan for Victory. That is the 8 officials who are obligated to help you clean up pornography, the 9 successful methods that have been used, and the 10 steps to organization.

Much of this has been adapted to the campaigns to clean up sex education, values clarification, and other unhealthy classes in the public schools.

We constantly travel the nation to tell parents how to win against these moral evils, and at the same time, to give them the positive side in “How To Be A Winning Parent” seminars.

In 1977 we opened the National Pregnancy Hotline to help girls in all parts of the nation to get help to keep their babies. More than 1,200 organizations and individuals have joined in this effort in every state. Many of the girls have not only saved their babies, but they have come to Christ under the tender guidance of the volunteer counselors on the national and local hotlines. Pat Boone, the entertainer, has given his help and made a thirty-second TV spot, which the stations run for free, to bring girls into the local and national hotlines.

Any girl anywhere can step to any phone and call either of the hotline numbers, and they can be told where to get help. The numbers are 800–535–9947 (except in Louisiana) and 800–344–7211 (except in California).

To help the local hotlines, the National Pregnancy Hotline has joined with Valley Christian University to provide counseling seminars on how to handle hotlines, and how to counsel the pregnant girls, and to counsel for marital problems, suicides, and other community problems. Between 5 and 10 percent of the pregnancy hotlines now provide other counseling services as well. The hotline is completely financed by donations and is depending entirely on God to keep it operating.

Also in 1977, Valley Christian University was organized to provide a Christian alternative to the courses offered in both secular and private colleges in the area of counseling, education, political science, and business administration. By copying from the programs at other California colleges, Valley Christian University offers both classes on campus and external degrees based on a competency and tutorial system. It has already been accredited by the International Accrediting Commission for Schools, Colleges, and Theological Seminaries.

Branch campuses have been opened in Oxnard, California, and in St. Joseph, Missouri. Other Christian colleges in Tennessee, Oregon and Texas are using the VCU Christian courses. Still other universities and colleges are asking for use of these courses which are unique with VCU. Some of the most popular courses are Christian Economics, Christian Political Stewardship, Christian Counseling, Christian Principles of Business Management, {111} and all types of Christian Education.

Graduating students take the nationally-known tests from GMAT and GRE to make sure they have covered all that is taught in the other colleges—in addition to the Christian answers.

“We want to show what the others are teaching, as well as God’s way—which is far better,” says Dr. JoAnne Dowell-Johnson, head of the VCU education department. She has provided a number of seminar tapes showing the differences in methodology between public school teachers and how Christians must teach children.

Every year, seminars are held in Fresno to show the students the advantages of Christian methods in criminal law, economics, business, politics, counseling, education, and many other fields of study. More than half of those attending are ministers. Many come back year after year because they insist they learn so much in the week-long programs. Each year the seminars are scheduled for the third week in June and the third week in August.

Dr. Rousas Rushdoony has been a key in helping to develop the Christian courses at Valley Christian University. He has served as Dean of Academics and provided many of the textbooks used in the various courses.

Today, the VCU Department of Education provides help with home-study courses. Parents who want to teach their children at home are welcome at VCU, or they can write to get help with curriculum and

diagnostic tests to see what help their children need in academics. The education department also provides seminars for those wanting to teach in a Christian manner, in addition to helping those starting Christian schools.

The Psychology Department at Valley Christian University provides seminars on Christian counseling, home-study courses, and mails out books and tapes to those who want to develop their counseling skills. The National Pregnancy Hotline also comes under the Psychology Department. It is from this department that many church groups and local hotlines get their first seminar on Christian counseling, and then continue with local studies from materials supplied by VCU. The department also provides help for those starting local hotlines.

In the Political Science Department students are involved in the political processes of the local, state, and national government: they are shown how to lobby, how to govern, how God formed governments and what God expects from governments. They are also shown how to get elected. Several students and former students are already elected to office in local and county levels. One has been elected to the Orange State Council in Australia, and another student resigned after being elected because he felt he needed more college study before he would be able to fulfill his proper political role.

Using biblical approaches, the students realize that God expects Christians to become government leaders, and they view politics as the “art of leadership,” not something “dirty” to be avoided. {112} This department also provides tapes, books, and even video tapes on why governments are formed and what they are supposed to do—in addition to tapes on Christian Political Stewardship by Dr. Rushdoony and others involved in politics.

While it is not generally known, Valley Christian University and Christian Family Renewal do handle a number of former homosexuals and lesbians and are involved in counseling members of the “gay community” who want to go straight. Dr. Murray Norris, President of VCU, was once invited to appear on the PTL Club show as the nation’s leading homosexual counselor. Upon arriving at the PTL studios, Norris found he was appearing with an old friend, Mike Warnke, the former satanic high priest turned Christian. They never discussed homosexu-

ality on the air as they did two shows on the problems and solutions to satanism.

It was Mike Warnke who helped launch Christian Family Renewal in 1970 when he explained to Dr. Norris the problems with teaching satanism in schools. He pointed out that today, three-fourths of the nation's government schools, and some of the private schools, are now teaching satanism or occultism as part of the curriculum. Today, Mike Warnke is traveling the nation as a Christian comedian and is seeking his doctorate in education at Valley Christian University.

VCU also offers materials on satanism and its solutions, as well as tapes and books on the subject.

Some of the materials printed at VCU have been reprinted in nineteen different countries including Africa, Europe, Australia, Asia and South America. One anti-abortion booklet is appearing in twenty different languages, and has been printed four million times for the United States. Another book explaining humanism and the troubles it is causing in government and private schools has passed the 200,000 mark in the U. S. and is being reprinted in Australia. It is called *Weep For Your Children*.

All of the staff and volunteers are taught to help the people who call and write for assistance. All promote the idea that you can win through prayers and action. In the university, everyone exudes confidence that God has a better way. For example, Christian counseling is considered to be the fastest, most effective, most efficient, and by far the most permanent way of counseling—far better than any other modality taught in normal psychology courses.

To provide counseling for the community, the university has a counseling center in a local shopping center. Monthly meetings for local Christian counselors are held in the Fresno-Clovis area. Staff from the Oxnard campus hold meetings every Wednesday for family counseling.

Across the nation, where individual students are studying VCU courses under pastors and other degreed Christians, both student and instructor are gaining new insights into God's better ways in business, politics, education, {113} and counseling. Many counseling students and graduates have hooked into the National Pregnancy Hotline and have become community counselors as well.

Dr. Norris and others from VCU work with Agapeforce and Youth With A Mission to help train young people in God's better ways.

Starting last year, an African Emergency Relief program was developed, funneling thousands of dollars to missionaries to feed the starving people in East Africa. The program appears to be expanding now as various self-help projects are being developed. There are also plans to develop agriculture, public health, and philosophy departments at the university.

Already in the curriculum are studies in making false teeth, nutrition, and other beginnings of the new departments. Nutrition has become a large part of counseling as more than 30 percent of all those coming for counseling also appear to have nutritional problems. Seminars on nutrition and tapes and books on nutrition are also offered by the university.

Up to 1982 the university and other programs of Christian Family Renewal have been promoted only in the organization's own publications. However, this year, other publications, including the local newspaper, have been giving publicity to the work. It is almost as if God is providing a way to reach more people and be of more help throughout the nation and the world.

BASIC EDUCATION CURRICULUM

Duane H. Martin

Basic Education, a complete academic curriculum published by Reform Publications of Dallas, Texas, is firmly committed to the ideal of Christian reformation and reform in American culture and society. Production is rapidly proceeding on a complete line of Christian curriculum materials for use in a wide range of educational environments. The materials are self-contained, self-instructional, and self-paced. They can be used in traditional teacher-directed classrooms, individualized programs, special education, adult education, and as supplements to any existing educational program. Basic Education curriculum is ideal for use with remedial and gifted student programs because the rate of learning is controlled by the ability and motivation of the student. Basic Education curriculum can be used very easily for home study and small group tutorial situations. Materials are currently available for a learning-to-read program, grades 1–12, and about twenty college level courses. College and high school material can be used to set up Bible Institute programs in local churches or areas. For more information and free samples, please write:

Basic Education
P. O. Box 893
Lewisville, TX 75067
(214) 462–1316

GOD'S EMERGING ARMY

Lee Grady

It seems that God has always been inclined to use the youth of a nation to be the spearhead of what He is doing in the earth. Jeremiah was but a lad of fifteen when he was appointed over the nations to be the Lord's mouthpiece to Israel. Esther was also a teenager when she found herself to be God's providential instrument in saving her nation from destruction. The Lord Jesus Himself began His ministry by calling together and training a lively and vigorous band of young men, many of whom were under the age of twenty.

Full of zeal and enthusiasm, ready for adventure, searching for a cause to fight for, youth can be the most useful vessels for God's Spirit to work through.

Today in our nation, like never before, the youth of America are rising up in the fullness of God's Spirit to be His instruments for revival. In previous decades, this was not the case. It was a dark period in this country's history when the college campuses of the '60s became the propagators of a selfish and rebellious philosophy. But the tide has turned and today, the college campus appears to be the cultivating ground for the greatest spiritual harvest this nation has ever witnessed.

Granted, American campuses are, like never before, the harbors of every atheistic and humanistic idea poisoning the nation today. A recent *U. S. News & World Report* feature revealed that "a small but determined band of radical teachers" are responsible for infiltrating the universities of the United States with the doctrines of Marxism. Over half of the economics faculty at the University of Massachusetts, Amherst, for example, would identify themselves as Marxists.⁴⁸

But in the very wellspring of this satanic flood that, if left unchecked, would engulf our nation, the Spirit of God has begun to raise up a standard against it. Where sin has increased, grace has abounded all the more.

48. *U.S. News & World Report*, January 25, 1982.

Today, despite the hostile environment found in the campuses, the green buds have appeared which signal a forthcoming flowering of the gospel among the younger generation that will spread throughout every part of society in America, as well as to every nation in the world.

This revival among youth has already been foretold in the Scriptures. In {116} Psalm 110:3, David says,

Thy people will volunteer freely
in the day of Thy power [or army];
On holy array, from the womb of the dawn,
Thy youth are to Thee as the dew.

Would it not be due to the grace and mercy of God that in a time when religious liberty and freedom as we know it is being challenged by humanism, He would prepare a spiritual army to defend us? It reminds us of another time in history—the American Revolution—when the defenseless colonies were faced with the necessary task of defending their God-given liberties. Ezra Stiles, in a sermon he gave in 1783, said that it was a supernatural act of God that the tiny band of American patriots arose into formation as an army:

The ardor and spirit of military discipline was by Heaven, and without counsel, sent through the continent like lightning. Surprising was it how soon the army was organized, took its formation, and rose into a firm system and impregnable arrangement.⁴⁹

This nation belongs to God's people by covenant, and He will not allow it to be trampled under the feet of the wicked. He will empower His army—and they will go forth with the high praises of God in their mouths and a two-edged sword in their hands! This army of countless young people, inspired by a passionate love for God and His truth, will go forth conquering and to conquer. Totally committed to Jesus Christ, having died to every selfish desire, these “green berets” will proclaim to the world that Jesus Christ is indeed King of kings and Lord of lords.

The vision for such a move of God's Spirit on the university campus began a little more than ten years ago in the hearts of a young couple in

49. Ezra Stiles, “Election Sermon” given on May 8, 1783, in Verna M. Hall, *The Christian History of the Constitution* (San Francisco, CA: Foundation for American Christian Education, n.d.), 384.

California. Bob Weiner, while ministering to the youth at a large, growing church in Long Beach, felt deeply impressed by the Holy Spirit that his ministry was taking him in a new direction.

While visiting relatives in Kentucky, Bob preached the message of total commitment to Jesus Christ in his father-in-law's Methodist church. In response, many high school students from that little town of Paducah gave their hearts to the Lord and were excited about sharing their new life with their classmates. Meanwhile, Bob and his wife, Rose, were scheduled to minister in Sweden for several months during an evangelistic tour.

While in Scandinavia, the Weiners felt strongly that they were to return to Paducah, Kentucky. Upon their return, they discovered that the young people they had ministered to previously had received no Bible teaching to ground them in their initial salvation experience. Bob and Rose immediately {117} began evening Bible studies for the students, and their teaching center also became a licensed drug rehabilitation center. Overnight, young people from area high schools began to crowd the fellowship house. Students were daily being saved, filled with the Spirit, and taught how to share the life of Jesus effectively.

It was not long before those young people were trained and ready for full-time Christian ministry. They quickly developed into mature men and women of God with a desire to see the whole earth filled with the glory of the Lord. As the Paducah fellowship began to overflow with young people, it became apparent that the Lord was directing them to start a new ministry in another locality.

Bob and Rose began to see more clearly each day that God had called them to begin similar New Testament fellowships on every college campus in the United States. Not despising the day of small beginnings, they trained the first evangelistic team and began a ministry on the nearby Murray State University campus in Murray, Kentucky. More students were saved, more full-time leaders emerged, and a chain reaction began that has not stopped since that initial outreach.

Today, as a result of the multiplied grace of God on this ministry, there are Maranatha Christian fellowships on forty-nine major American campuses and foreign ministries presently in Canada, England, Germany, Mexico, Venezuela, Brazil, Argentina, Australia, and Singapore. Before January 1, 1983, forty-one more ministries will be estab-

lished in the United States on such campuses as Columbia University in New York City, Cornell University in Ithaca, New York, Purdue University in West Lafayette, Indiana, California's Stanford University, and American University in Washington, DC.

There is one particular aspect of a move of God that does well to characterize the spirit and vision of those involved, and that is its music. Looking at the hymns sung during the Great Awakening on the original choruses of William Booth's Salvation Army, we are reminded of the prophetic purpose that these groups were seeking to accomplish. The lively praise choruses sung by students who gather at Maranatha Campus Ministries across the nation declare what the Spirit of God is doing in these last days:

Rise up, rise up, you are the soldiers of the cross,
You are the ones who are to glorify the King!
Creation groans for the sons of God to come,
manifesting all the nature of our King!

Arise and shine, for your light has come,
and the glory of the Lord is upon you!
Lift up your eyes 'round about and see,
that the nations are falling at your feet!

So let's glorify the Lord, let's glorify the King! {118}
Let's shout and sing, as we take the victory!
Let's glorify the Lord, let's glorify the King!
Let us shout and take the victory!

Vibrant and enthusiastic, the young people of Maranatha Campus Ministries are taking God's "dominion mandate" seriously. In evangelism, which is the number one priority of these zealous saints, they are bold and uncompromising. Young men from Maranatha are known to stand up and preach publicly on the campus plazas, and the students defend the faith in the classroom situation as well.

Surprisingly, most students are interested in hearing what the young preachers have to say. After being so used to a "Sunday morning Christianity," students are awed by believers who stand up with such conviction and declare that Jesus must be absolute Lord of every area of

life. And those who respond to this type of message are totally committed to following Jesus Christ with 100 percent devotion.

Maranatha students have a vision that goes beyond revival in America alone, although they pray and labor fervently to bring that about. Their vision is to see the gospel preached in every nation. One way that students can do that even while they are still enrolled in school is to reach the foreign students on their campuses. At present, there are over 300,000 international students in America, and most of these are the most influential young people from their respective nations.

Every Maranatha fellowship in the United States and Canada has a full-time evangelist to the foreign students. By reaching these internationals, Maranatha Campus Ministries members believe that they can train the future leaders of the nations. Foreigners who are saved and discipled in Maranatha fellowships are encouraged to return eventually to their own countries as full-time pastors, evangelists, or government or business leaders, to bring the gospel there.

Students in Maranatha are being taught the forgotten legacy of American Christian history. They understand that America was given to the Pilgrim settlers “for ye glorie of God and advancement of ye Christian faith.” Learning America’s Christian history is a vital part of the study that goes on in Maranatha fellowships throughout the nation, and the history that has been robbed from America by its humanistic textbook writers is now reappearing in the content of the preaching of young evangelists on the campus!

Bob Weiner, in a recent article about Maranatha Campus Ministries which appeared in *Charisma* magazine, was quoted as saying,

Christians need to realize that we are the watchmen over this earth. God gave us the earth, and we’re not going to let the earth be taken over by evil. It’s not enough any more just to go to church on Sunday, fold our hands and hope that the world will get better. We’re going to have to intercede. We’re going to have to stand up in love, knowing what we’re talking about, and take some strong action if we’re going {119} to save the nation and the world.

With that kind of conviction about the Christian duty to have dominion over the earth, each Maranatha student sees himself as influential in the future of the nation as well as a vital part of the present battle to bring reform. Students understand that Jesus must be Sover-

eign Lord over all of men's affairs, including civil government, and they are eagerly learning the biblical principles by which they can reconstruct American civil government in the days ahead.

Aside from constant evangelism and Bible education, these students are involved in speaking out against injustice on the campus and in their community. Combining intercessory prayer with letter writing, phone calling, picketing, and other forms of lobbying, the young people at Maranatha Christian Centers are currently laboring to rid America of abortion, infanticide, and the Equal Rights Amendment. It seems a monumental task for such a minority of students, but these young people believe that their God is fighting for them to reclaim this nation and deal with His enemies!

Their faith in God's ability to accomplish this task is evident in another one of their choruses:

Through our God, we shall do valiantly,
It is He who shall tread down our enemies!
We'll sing and shout the victory,
Christ is King!

For God has won the victory, and set His people free!
His Word has slain the enemy.
The earth shall stand and see that
Through our God, we shall do valiantly!

Even with this great and glorious vision of world dominion, the saints in Maranatha Campus Ministries are lovers of simplicity. The most important priority in the individual believer's life—whether he be a campus pastor, a traveling evangelist, a full-time student, or the young man that stacks chairs after a meeting—is maintaining a pure and holy relationship with the Lord Jesus. Amidst all the activity of those who believe in working to hasten the coming of God's kingdom on earth, their supreme motto is:

I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I might gain Christ. (Phil. 3:8)

Maranatha men and women are convinced that it is the heart-to-heart relationship with the Lord Jesus that this thirsty and down-trod-

den world is longing for. Inspired by that love, they are determined to go to the nations with the gospel, and are depending on His abiding presence to go with them, confirming their message with signs and wonders following. And as they go, {120} they are singing:

Not by might nor power,
but by My Spirit, says the Lord!
Not by might nor power,
but by My Spirit, says the Lord!
All the kingdoms shall topple,
And the deaf shall hear,
And the blind shall see!
Not by might nor power,
but by My Spirit, says the Lord!

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MODEL BUILDING IN CHRISTIAN HIGHER EDUCATION

*Verne R. Kennedy,
President, Belhaven College*

Christian higher education currently faces a critical moment in its development. The very survival of some institutions of higher learning is at stake. Private colleges are in an especially precarious position. Some prognosticators predict that as many as 50 percent of all private colleges will close by the year 2000. Less pessimistic predictions call for a 25 percent reduction in the total number of independent colleges by the twenty-first century. Institutions are caught in a double-bind. Traditional college-age population is declining. There are not as many young people to fill classrooms and dormitories. Many who are potential students do not choose or cannot afford a private, liberal arts education. Private contributions to colleges have been reduced by the current recession, and state and federal financial aid have been cut. As colleges and universities struggle to adjust to these cuts in funds, they must also contend with skyrocketing inflation and tremendous increases in the costs of daily operations.

Yet, in the midst of crisis, we can find hope. The written language of Japan is instructive at this point. Our word “crisis” is depicted by two word-pictures in Japanese. When translated separately, one means danger, while the second means opportunity. This current crisis in higher education affords a “dangerous opportunity” to the Christian college. The danger lies in the temptation to compromise in order to attain financial security. The opportunity lies in the fact that the truly Christian college can play a significant role in establishing God’s Kingdom on earth.

Before we elaborate on the importance of our Christian colleges, we need to define our terms. What is a Christian college? Perhaps it would be easier to state what a Christian college is not. A Christian college is not simply a Bible college. Neither is a college Christian because it

requires Bible in the curriculum. Requiring chapel attendances does not make a college Christian. Even a Christian faculty and staff do not, in themselves, make a college Christian. A Christian college may and probably does exhibit some or all of these characteristics, but these alone do not make any institution Christian.

A truly Christian college will exhibit specific characteristics relating to at least three important areas. A Christian college will be built on certain foundational {122} *principles*. It will have certain *purposes* behind the educational experiences it offers. And it will be involved in certain key *processes* in the achieving of these purposes.

The life of every individual or institution is built upon certain *principles*. These are basic assumptions which influence our thoughts and actions. In 1978, Belhaven College faced squarely the need to clarify the basic, foundational principles upon which the college was built. As we sought to survive with integrity, we engaged in the difficult process of clarifying the basic tenets involved in the college's Christian commitment. Our goal was to make sure that our basic presuppositions were clearly articulated and rooted in biblical truth. The Board of Trustees, working with a task force of administrators, faculty, students, and alumni, adopted an institutional goals statement. In it are outlined certain foundational principles which undergird the operation of a Christian college.

One such principle is the fact that all truth is God's truth:

The college accepts the Bible as the Word of God, the only infallible basis for belief and behavior. While the Bible does not set forth all truth, it is entirely true. Truth as presented in the Scriptures provides the absolute standard by which all claims to truth can be tested.

A second key principle is that man is created in the image of God with inherent dignity:

The college affirms that God is the author of all life and the author of truth needed for rightly understanding that life. As the crown of His creative work, God made man in His own image and intended for man to exercise responsible dominion over the rest of creation.

A third principle is the mediatorship of Christ between God and man:

Christ is the mediator of creation and redemption and man should be obedient to Christ in all areas of life and learning. Man is ultimately

accountable to Christ, and Christ is the final judge of our endeavors, academic and other.

In addition to holding to certain foundational principles, a Christian college will have a definite purpose. The overriding purpose of a Christian education is to provide an educational background which leads people gladly to obey Christ, "In Whom are hid all the treasures of wisdom and knowledge."

In order to do this a Christian college must be continually involved in the challenge of integrating faith and learning. Believing that "the Christian view ... alone can attach the right meaning and purpose to the world and life," Belhaven College seeks creatively to bring such a view to bear upon the academic pursuits of the college.

But, we believe that a Christian college, if it is to truly fulfill its mission, must go beyond merely integrating faith and learning to integrate faith, learning, and *life*. A Christian college must teach its students to think as {123} Christians, but it must also teach them to act as Christians. This is the ministry dimension which makes a Christian college unique. At Belhaven College, we consider this ministry dimension a primary characteristic of Christian higher education. Without it, Christian education becomes a deadening scholastic exercise. If the Christian college does not add this to its view of Christian higher education, it is guilty of a truncated view of Christian education.

A Christian college is identifiable also by the process by which it seeks to achieve its purpose. It is important that, in our effort to survive, we never forget *why* we are striving to survive. We must also continually give attention to *how* we are seeking to survive. Does the entire operation of the college demonstrate real conviction? Is the college involved in bringing together faith and reason? Does it develop a value system among students clearly founded on biblical principals? Is it equipping students realistically to face the tough ethical questions of today's world? Is it forging positive ways to respond to the pressing needs in the world for renewal and reconciliation of all things to Christ? Does the overall academic community strive to demonstrate Christ's presence?

A college founded on certain foundational principles, committed to the purpose of equipping people to follow Christ, and involved in a process to achieve this purpose is a genuinely Christian college. Why is

it so important that these colleges continue to exist? What role do they play in the Kingdom?

A Christian college—in today's world—plays several roles. It serves as a *preparer* of men and women, equipping them to function as salt and light in the world. It takes on a *prophetic* role, requiring the church to be accountable to its calling. And it presents a *pattern* and a model to the church and unchurched world alike.

In the early New Testament church, all that was necessary in the education of a new proponent of the Gospel could be learned in the local congregation and as an apprentice to a more seasoned evangelist. Today, because of the complexity of modern life, many local churches are ill-prepared to handle the full task of Christian higher education. The Christian college can provide a valuable service to the church. It is not the church, but it can and should function as an educational arm of the church. It has an especially important role in *preparing* men and women to enter a variety of ministry situations within the church and in all walks of life.

Christian colleges also perform a *prophetic* function. One need only read the prophecies of Isaiah, Amos, Micah, the Sermon on the Mount, the book of James, or 1 John to discover that God intends for His people to live bold, startling lives. Today, too many evangelists have become too comfortable in the economic and social security offered by their faith, and many have lost sight of the kind of lives we are called to live. The Christian college, with its {124} commitment to thorough and excellent scholarship, can call boldly for a new age of evangelicalism, an age when God's Word to man as contained in all of Scripture is taken seriously and obeyed.

Realistically, one of the most difficult tensions a Christian college faces as it pursues its goals is the tension between being prophetic while, at the same time, maintaining viable marketability. As the Christian college faces this serious tension, we must find innovative ways to present biblical programs which are prophetic. The Christian college must not compromise; it must persuade.

In addition to serving as a preparer and a prophet to and for the church, the Christian college has the opportunity to present a *pattern* and a model to other colleges, to the church world, and to the unchurched world. First, the Christian college should be a model of

scholastic excellence for all men. Second, the college has the opportunity to be a model Christian community. It can demonstrate to the world what happens when men and women who work together strive to teach and to live under the lordship of Christ. It can show the power of the love of Christ to break down barriers and to heal lives. Third, the Christian college can demonstrate God's faithfulness to honor those who honor Him. The task of the Christian college, to the non-Christian, might seem to be an impossible one. How can smaller colleges, who often charge higher tuition, compete against the larger institutions? How can they survive? The very fact that colleges such as Belhaven College are not only surviving but experiencing record enrollments is a testimony to the power and work of God. Fourth, the Christian college must also be a model of fiscal responsibility and accountability. Millions of dollars have been invested in Christian colleges. Each one has a responsibility to use those resources effectively for the advancement of the Kingdom.

Christian colleges are facing great challenges in the days ahead. It is important that Christians stand by our colleges as they face this challenge. We must pledge ourselves to work for, to support, and to pray for our institutions. We must recognize that they are an important element of Christ's Kingdom on earth. It is particularly important that we search out those institutions which will become model builders for the future, for those Christian colleges will pay rich dividends in the work of the Kingdom for years to come.

WORK IN PROGRESS: CHRISTIAN HERITAGE FOUNDATION; A RESTORATION MINISTRY

Donald E. Seim

[1982]

The Challenge

On May 26, 1742, Nathaniel Appleton, pastor of the First Church of Cambridge, Massachusetts, delivered an electoral sermon before the Governor of the Massachusetts Bay Colony. He ended his message with this prophetic plea:

My fellow countrymen our country is the battleground on which the conflicts of the ages are to be fought and decided. It is the valley of decision filled with multitudes and multitudes. Joel 3:14. Every instinct of our being ought to say “Let the nation be saved and saved at once, which carries the world’s largest hope and the world’s final destinies”. It is the Christianizing of our nation the Republic has its life at stake, society its order, labor its reward, home its happiness, and the world its future.⁵⁰

America is now in that valley of decision of which Nathaniel Appleton spoke. We view the American dream with a sense of frustration. We watch our Christian heritage already eroded internally by ungodly influences continually grow dimmer in full view of a permissive, unresponsive, divisive, and perhaps ignorant Church which has relinquished its traditional role of Christian leadership.

Today, the collective memory of our Christian heritage is blurred and distorted, as through a glass darkly. Eighty years of the unabated influence of humanism and atheism combined with a pluralistic society and a paganistic progressive educational system have virtually buried the traditional views that a Divine Providence guides our American

50. Brooks, *The Return of the Puritans* (New Puritan Library), 81.

nation. We are fast becoming a people who do not know their own heritage, and are loosing the stabilizing influence of Christian absolutes from which are built character and conscience: "... for truth is fallen in the streets and equity cannot enter (Isa. 59:14).

Noah Webster in the 1828 edition of the *American Dictionary of the English Language* defines {126} the word *heritage* as an estate that passes from an ancestor to an heir by descent of course of law. In Scripture, the Saints or people of God are called His heritage, as being claimed by Him and the objects of His special care (1 Pet. 5).⁵¹

Visualize the gathering of our Founding Fathers about the council table seeking the destiny of this nation, kneeling in prayer together like the elders of the early church, searching for Divine guidance. While diverse in experience, calling, and background, they were willing to unite in one accord and be led by the Holy Spirit. Their strong and common faith in God and the recognition of His supreme sovereignty forged the spiritual iron with which America was birthed. This was the unique heritage passed on to us and for which we are held responsible.

This legacy now stands in jeopardy not only from ungodly men who are seeking to keep the truth of God's hand on America from us, but, alas!, we have sold our birthright by challenging God's sovereignty in this land by trying to reconcile His authority and Spirit with the world's system (Heb. 12:16).

The Vision

In this hour, God has begun to raise up men of action and prayer with a renewed anointing of the Spirit and a burden in their hearts. Their vision is to restore America back to God. For the past one year, a small group of these men from the corners of this nation has been seeking God's will in starting a Christian study center to bring to maturity the great potential being wasted in the body of Christ. We proposed to call this ministry the *Christian Heritage Foundation*. Based on biblical principles and God's law, its purpose is to educate the people of the Republic on the issues concerning our Christian liberty: to effect a standard of righteousness in the character and conscience of the heart

51. *American Dictionary of the English Language*, 1828 ed.

of the American nation by rekindling the spirit and job of our Christian heritage.

The Ministry

The mantle of the Christian Heritage Foundation will be to become a Christian study center. Unlike the many national secular research and development institutions which are designed to serve the needs and purposes of universities, big business, and government, this ministry will reason, study, and think through issues and questions based on the knowledge of the Word of God and of our Christian heritage.

- Drawing from diverse professional backgrounds and experience available in the Christian community, the study center research facilities will focus on producing position papers of the issues facing {127} the nation today and of all areas of life, presenting the Christian alternative.
- Important issues and their solution will be the subject of the dialogues and will be discussed and clarified in the light of Christian goals. The emphasis will be on reasoning from the Word of God.
- The study center will also develop a scriptural storehouse and information bank of primary and secondary reference material. Educational programs, books and pamphlets, and tapes will be made available to Christian schools and educational ministries.
- In the body of Christ, there is a strong need for interdenominational communication and dialogue. Studies of doctrinal similarities and of our common spiritual heritage could have a positive unifying effect on the Church.
- Christian radio and television ministries could draw from the study center's information banks and research capabilities for documentary background information. The media also provides a source of information dissemination. Eventually computer technology and advanced communication techniques could be utilized.
- The study center will be one of its own projects, staying constantly in prayer, seeking to stay in the will of God, and being sensitive to the moves of God.

Conclusion

In summary, the *Christian Heritage Foundation* will become a fountainhead of ideas and truth flowing to serve the body of Christ.

Welded together into an effective ministry will be a scriptural storehouse of God's wisdom and Word and a reference source and depository of our Christian heritage, which will enable us to bring to bear on the issues challenging the Church and the nation today the fullest effect of biblical reasoning combined with our national legacy. Creative application and projection will give this work its feet, but only by prayer, obedience, and humility will it receive its wings. And ye shall know the truth and the truth shall make you free (John 8:32).

Are we willing as Christian leaders to go back to the council table to learn and work together, jointly learning and applying our Christian principles and heritage? If we will, then, we can begin with a fresh anointing to renew the source of our national greatness and our spiritual strength.

Like Moses, if we stop being fearful and put forth our hand and pick up the serpent by the tail, we may find we are again holding the rod of God (Ex. 4:2-4).

Anyone wishing information on this ministry, please address your inquiry to Dr. Donald E. Seim, Christian Heritage Foundation, 1524 Shorehaven Court, Virginia Beach, VA 23454.

5.
RECONSTRUCTION
THROUGH MINISTRIES OF
INTELLECTUAL RENEWAL

THE VISION OF CHALCEDON

R. J. Rushdoony

The vision of Chalcedon began with a personal note, and, before that, a family fact. When Armenia was converted to Christianity in ca. AD 301, many of the nobility and previous royal dynasties were also converted. Each such family dedicated itself to the Lord, swore to full obedience to the Lord's every word, and promised to provide continuously for the support of a pastor from their own house. More than a few families were faithful to this promise; sometimes son succeeded father, at other times a nephew or a cousin, but always someone from the house became a pastor. In my own case, I am the eighth in a father and son line, and a long line from the early 300s.

With the Turkish massacres, that world ended. Previously, my paternal grandfather, a pastor, had first been blinded by the Turks and later killed (as was my maternal grandfather, and many relatives). In all, one and a half million Armenians were killed. My brother of eight months, Rousas George, died shortly before the flight into Russia. I was born on April 25, 1916, not too long after my parents arrived in the United States. Before my birth, while still in Russia, my father prayed that I would serve the Lord in the ministry of the word. From my earliest days, before I could say more than a few words, my father echoed Hannah's words (1 Sam. 1:27-28) and constantly reminded me that I had been given to the Lord, and I was not my own. I was very young when my father's commitment became my own. I had been prayed for!

John L. Dagg, D.D., the great American Baptist leader, prayed earnestly that his descendents would become believers and join him in heaven. Just yesterday morning, a sixth generation descendent of J. L. Dagg, Beth Sutton of Georgia, a strong Christian, left us after a wonderful visit. Dagg's prayers are being answered to the sixth generation at least! More parents need to pray for their children, and for their unborn descendents.

Very early, two facts impressed me. *First*, almost everyone in the farm community (in California) where we lived went to a church. Even

in my high school years, much later, only one of these many churches was known to be somewhat modernistic. *Second*, in spite of this, both our community and the world left much to be desired in terms of being Christian. (Things {129} are dramatically worse now, but they still left much to be desired then.) A *third* fact struck me forcibly as a boy. An elderly saint in the neighborhood, called “Grandfather” by all of us, was somewhat blind and rather feeble. He exercised daily around the two walls of the barn which were not included in the corral. He would tap the side of the barn with his cane, until he came to the end, and would then turn to the other side, all the while praying, reciting Bible verses, and the like. We boys always said “Hello” to him, and shook his hand. In 100° weather, his hands were still cold, even though he wore his winter underwear through the summer. His heart, we were told, was tired and thus would not pump blood to his extremities, and hence they were cold, a sign of creeping death. Years later, as a university student, I read a book which compared the twentieth century church to an old man, no longer able to pump blood effectively to the extremities. This illustration struck me with especial force. It also helped set my Christian calling. The healing blood of Christ must be “pumped” to the extremities by the living church, both to carry the good news of salvation, and also to extend Christ’s royal dominion over all things.

Towards this end, I began my ministry (ordained as an evangelist) among Chinese Americans and American Indians. I preached, during those years (twelve years in all) in the open air, in the streets on occasion, in prisons, and visited the hospital bed by bed, and so on. At the same time, I thought, prayed, and planned in terms of a theological ministry to set forth the whole word of God for the whole of life.

I had begun to write articles (in 1948, I believe), and had three books published, before we finally established Chalcedon, with no money whatsoever, simply by faith. In 1965, an opportunity arose when some people, whom I had not previously known, asked me to move to the Los Angeles area and teach them the word of God systematically. Thus, in September 1965, the first, one-page *Chalcedon Report* was published. It now goes to every continent. We have five full-time and two part-time staff members, and our secretary, and will add more as funds permit. Also, our unpaid trustees are working with us, and two plan to

be in residence here soon. We are hoping and praying for funds to develop a study center.

Our goal is to bring every area of life and thought into captivity to Jesus Christ. We believe that the whole word of God must be applied to all of life.

It is not only our duty as persons, families, and churches to be Christian, but it is also the duty of the state, the school, our callings, the arts and sciences, economics, and every other sphere to be under Christ our King. Nothing is exempt from His dominion. Like the Puritans, we seek to assert the “Crown Rights of Christ the King” over all of life.

We believe in the necessity for the total surrender of our whole life and world to the dominion of Jesus Christ; He is not simply a life and fire insurance salesman but our Lord and Savior. Our salvation is only and {30} exclusively by His atoning blood, and our sanctification is by His law-word, which His Spirit gives us power and grace to live by; as the Lord’s covenant people, we must live by His word, not our own. He is the only way.

Our sinful world lies under the burden of guilt and the sentence of death. The churches too often are like an old man whose dying heart cannot pump blood to the extremities. We must strive to reach the inner and the outer city, places near and far, church, state, school, and all other areas of life and thought with the saving power of Christ and His sanctifying law-word. We are plainly told that, “without shedding of blood is no remission” of sins (Heb. 9:22). Christ’s blood has been shed, and ours is now the task of proclaiming His salvation, dominion, and victory unto all the world. Our Lord tells us very plainly that the very “gates of hell shall not prevail [or, hold out] against” His church (Matt. 16:18). John tells us what this means: “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5:4). In fact, Paul tells us, whatever the persecution or battle, “we are *more* than conquerors through him that loved us” (Rom. 8:37). Having such assurance, we dare not retreat, nor think of defeat. We belong to the Lord: He made us, and we are His property; He redeemed us, and thereby made us doubly His possession. Our Lord, as the Adam of the redeemed and new humanity, said, “Lo, I come to do thy will, O God” (Heb. 10:9), and we must follow His example of obedience or faithfulness in all our ways. We must rebuild

the walls of our Jerusalem and say with Nehemiah, “The God of heaven, he will prosper us: therefore we his servants will arise and build” (Neh. 2:20). In that task of reconstruction, the joy of the LORD is our strength (Neh. 8:10).

Editor’s Note on the Ministry of Chalcedon: We believe our readers will be interested to know some of the projects and ministries in which Chalcedon is currently involved. A letter from two Chalcedon associates, Kendall Thurston and Charles Wagoner, to Friends of Chalcedon on February 16, 1981, gives much helpful information, and so we quote from it.

Friends of Chalcedon
P. O. Box 158
Vallecito, CA 95251
February 16, 1981

Dear Friends of Chalcedon,

The authors of this letter are two members of a host of volunteers for Chalcedon here in the Vallecito area. Our letter is an appeal for you to make an additional financial contribution to Chalcedon. Rather than lead you {131} through three pages to let you find that out, there it is! Right up front. In our letter we hope to convey four messages to you:

1. What Chalcedon has been doing, especially lately.
2. What Chalcedon hopes to do in 1981.
3. Why we converted from Addressograph to computerized labels.
4. Chalcedon’s special and urgent needs for funds.

1. The Past

1980 was a very fruitful year for Chalcedon. Pastor Rushdoony was a witness in innumerable court cases throughout the land. Cases involving Christian schools, churches, children arrested for attending Christian schools, and taxes were won. In two cases, state supreme courts have cited his testimony in overturning lower court decisions. Chalcedon paid for all of the travel and related expenses in these cases, so we can all feel some vicarious thrill for having a part in these victories.

[1981 and 1982 have continued to be bumper years for Christian school trials for Dr. Rushdoony.—ed.]

Valley Christian University (VCU) is a new graduate school offering a Ph.D. program. Chalcedon has been asked to take over its political science department, with other areas possibly to follow. More about this when we discuss the building program (see “The Future” below).

In addition to the Bible studies in West Los Angeles, where the Chalcedon tapes originate, Pastor Rushdoony holds several series of conferences and study sessions in other areas. These include a monthly class in Vallecito in systematic theology, with the class being published in a series of volumes, two thus far: *Infallibility: An Inescapable Doctrine* and *The Necessity for Systematic Theology*. Seminars dealing with “The Theological Foundations for the Freedom of the Church” have been held for numerous pastors and teachers. [Dr. Rushdoony now preaches and teaches at Chalcedon Church in Vallecito, rather than in L.A.—ed.]

Chalcedon’s publications continue: the *Chalcedon Report*, Chalcedon Position Papers, the *Journal of Christian Reconstruction*, the *Chalcedon Medical Report*, etc. (how to subscribe is discussed under “Labels,” below). The second volume of *Institutes of Biblical Law* is ready for publication, waiting only for the needed \$20,000 for its typesetting and printing. Other books continue to be produced. Rush also writes a monthly column for the *California Farmer*, which has a national circulation. You probably have read some of those articles in *Bread Upon the Waters*. [This second volume has now been published.—ed.]

Radio and television work has been done, and more is planned. Rush has appeared several times as a guest on the *The 700 Club*, and on other television and radio programs as well. Two groups have completed interviews with Rush for national viewing; more are planned.

Counseling, teaching, lecturing, corresponding; all of these take a growing amount of Chalcedon’s time. Students and others come to spend anywhere from hours to days under Pastor Rushdoony’s tutelage. {132}

2. The Future

In addition to VCU, our facilities will be used as an extension of Brainerd Theological Seminary. Programs for ministers and ministerial

students at the graduate and post-graduate levels are under study at this time.

Chalcedon's paid staff will be expanded beginning in June. Chalcedon has just purchased additional housing for this staff expansion; a very generous and most welcome gift is providing most of this cost.

The volunteer staff is growing, too; outgrowing the facilities is what it's doing. But what a joy that in the past year and a half three families have moved to this area specifically to donate their time to Chalcedon. What's more, it's delightful to see the growing interest and support from the local communities!

Probably the most exciting project that we are involved in locally is the planning for a church and school facility in Vallecito. Initially, the plans call for a primary school, but this will be expanded to include a high school and church. The facilities are being designed so that when the kiddies are out, the adults move in. The multipurpose nature of most buildings will permit the graduate students both to learn and to practice teaching and preaching in our facilities. The land has been donated for this work; the architect and builder are presently completing the land use plan, and the initial building designs have just started. These facilities will serve the children of Calaveras County, students from Valley Christian University and Brainerd Theological Seminary, families for church worship, and possibly a youth program. Chalcedon will also have the use of the same facilities for Bible studies, forums, lectures, and needed space for getting out the monthly mailings; thousands of pieces of mail go out each month. [Our school is in rented facilities. Last year—1981—there were nine pupils. This year, we expect twenty-five to thirty.—ed.]

3. The Labels

In 1976 a Chalcedon letter mentioned that we hoped to replace our wornout Addressograph mailing system. That need has been answered by the donation of the use of a computer system in a local business. Let us assure you that the computer mailing list is for Chalcedon's use only. The mailing list will never be available to anyone else for any use.

We expect that, due to the haste in which we transferred the names over to the new system, there will be errors in many of the labels. If yours is one of these, please send us the correction, along with the old

label. We simply had to go to a computer. The old cloth plates were wearing out, along with the machinery. The computer will save us typing time, filing time, and will sort the names by ZIP codes. It will also facilitate changing to the 9-digit ZIP codes if they become a reality.

You probably noted one or more letters on the top line of your mailing label. A *C* means you are to receive the *Chalcedon Report* each month; an *M* means you are a doctor or other health professional receiving the {133} *Chalcedon Medical Report*; a *J* means you chose to receive the *Journal of Christian Reconstruction* (and be billed for each issue). If you would desire any change on your label, including a change in *C-M-J*, please note the change on your old label and mail it to Chalcedon. Arlene, Chalcedon's secretary, and her crew will handle the rest. For example, if you would like to receive the *Journal* automatically, and/or the *Medical Report* automatically, please include your mailing label with your request. Thanks!

4. *The Pitch.*

Obviously, the expenses of Chalcedon are increasing rapidly as its influence spreads and additional demands on its services are met. We mentioned the \$20,000 needed to typeset and print volume 2 of *Biblical Law*. This is urgent! Volume 1 is used as a law-school text, and the second volume will fill a great need in that regard. An economics book is also ready for printing; its Christian perspective is needed badly in this deficit-spending world of ours. Two other books are close to ready for printing. The pace of Chalcedon's publications needs to be stepped up.

The court cases involving Christian families and churches are increasing at a frightening rate. Chalcedon's support here imparts a heavy financial strain on its budget.

The radio ministry needs additional funds for expansion. Begun in May of last year, it has already grown to 100 stations this month. "Our Threatened Freedom," as the series is called, is carried without charge by the stations, but we incur monthly costs for syndication, plus expenses for the tapes and the mailing. Many stations are using this series as their editorials. This vital ministry must go forward! [Now more than 180 stations! —ed.]

Funds for additional staff members are desperately needed. More of Pastor Rushdoony's time must be made available for research, writing, and lecturing.

The construction program in Vallecito will obviously have far more use and benefit than a merely local one. Because of our commitment to pay as we go, and because of the tremendous startup costs, our initial needs are great. For example, the planning, grading, utilities, and a disproportionate share of such items as paving, engineering, permit, and architectural costs have to be included with the construction of the first building. We know the school demand is here (we're contributing to it), and we have commitments for the other uses.

In the forefront of the Christian school movement, Chalcedon's primary emphasis has been to train Christians to "occupy" in Christ's name. Pressing the Lordship of Christ in every area of life, Chalcedon's ministry has crossed virtually all denominational lines, quietly influencing thousands. Chalcedon's books, writings, tapes, and reports go all over the world. Even a response from behind the "Iron Curtain" has been received! The *Journal of Christian Reconstruction* has already gained a remarkable following and impact in the few short years since its inception. These publications have {134} greatly influenced teachers, professors, legislative aides, and others in key positions.

So significant has Chalcedon's work been that it has earned Chalcedon the title of the religious right's "Think Tank" as reported in the February 2, 1981, issue of *Newsweek*.

We know of no other organization whose influence has been so extensive and so effective in awakening Christians to the real issues at stake. Humanly speaking, the work of Pastor Rushdoony and the staff of Chalcedon has been nothing short of phenomenal. Accordingly, no other organization is more deserving of our prayers and financial support. In a time of inflation, all of us have less to spend; but, if we are to conquer the world for Christ, we need to be mindful of our duty to tithe, and more.

But most important of all, we need to be in prayer for Pastor Rushdoony. The demands on his time are staggering. Pray that the Lord will sustain his health in order that he will be able to continue his vigorous pace.

In the days ahead, as humanistic institutions and civilizations collapse around us, leadership will decide the day; either for humanistic tyranny or for Christ. The question is this: “What are we (each one of us) doing to train Christians to recapture every area of life and thought for Jesus Christ?” This is our primary concern. The other problems are brush fires to be put out along the way; inflation, diminishing incomes, increasing attacks from humanistic planners, demands from all sides on our time and on our resources. But Christ demands sacrifice of us. He is God incarnate, and His claims are total. He does not want the leftovers of our lives. We face a world like Joshua’s. Whom will we serve? (Josh. 24:15)

For the King,
Kendall Thurston
Charles Wagoner

CHRISTIAN PARENTS ASSOCIATION OF THE CANTON OF VAUD

Annual Review of Activities for 1981
Association Vaudoise de Parents Chretiens
Case postale 40, 1001
Lausanne, Switzerland

J. M. Berthoud,
Secretary for the Committee

[Translated into English by Douglas Kelly, Murphys, California]

We can be grateful to God for the task which He has allowed our Association to accomplish during this past year. During our last General Assembly, we outlined several practical projects. When we read again the minutes of this Assembly, we can only give a report of what may be the abiding validity of these plans, which up to the present time have scarcely been carried out in a concrete way. Certainly, the number of our membership has almost tripled, but where are the small study groups for development, which we have planned to establish?

The brochure of Mr. Aerny has certainly been distributed⁵², yet less widely than we had hoped But where, in fact, are those teams which were supposed to begin the task of systematically examining school textbooks, and of establishing in every area of instruction a full academic program based upon a thoroughly Christian viewpoint?

As we conclude this brief review of our practical projects, we must ask what has come of our contacts with the media in order to denounce the pornographic films which are being so freely displayed on the screens of our city, and now, even in our schools? Perhaps we are trying

52. F. Aerny, *Les reformes scolaires d'ou viennent-elles, et ou vont-elles?* (Lausanne, Switzerland: AVPC, 1980).

to cover too much territory. Well, as the wise old proverb says, man proposes, but God disposes. Most of our activity this year has in fact been a reaction to current events in our area.

Call to Prayer Concerning the Revision of the Swiss Penal Code

Last December, we learned of propositions from the Commission named {136} by Mr. Kurt Furgler, President of the Confederation; propositions which intended to revise certain articles of the Swiss penal code, relating to morals and the family.⁵³

We immediately realized the extreme seriousness of these propositions, and we have sought the will of God in prayer. May I mention here, in passing, the tremendous importance that we give to prayer in the life of our Association. If we want to act in an effective manner, we must act in accordance with the will of God; for it is especially through prayer that God reveals to His children His will for the present hour.

Thus we gave a call to prayer, as you know. This meant sending out circular letters which you have received, and I will speak no more about the details here. I shall simply make the following remarks: this call to prayer was favorably received by pious Christians from practically every background. By dealing with this matter on a spiritual level—that of prayer—we have cleared the ground for all other undertakings during the rest of the year. In other words, we had to call on God for His help. Without Him, what could we do except testify that our world is going down to perdition? With Him, we can undertake great things. Did not the Apostle Paul say that if God be for us, who can be against us? In Him, we are more than conquerors.

Thanks be to God, this call to prayer for repentance among Christians, for the salvation of our authorities, and for the good of our country was heard.

53. Kurt Furgler, a Christian Democratic federal councillor, is a modernist Roman Catholic and head of the Federal Department of Justice and Police since 1972. He is the fervent promoter of: (a) the disappearance of the federal structure of the Swiss Confederation through a proposed general revision of the Swiss Constitution; (b) the disappearance of what is left of the influence of God's Law in Swiss law through a general revision of the federal penal and civil law codes.

On the 8th of February 1981, at the request of his colleagues, Messrs. Chautems and de Watteville, Pastor Barilier preached a sermon in the cathedral of Lausanne in response to this call to prayer, long before the official publication of these propositions of the experts.

By the specific request of the parish council, this sermon was published. Articles, as remarkable for their clarity as for their firmness, by Pastors Barilier, Ray, and Hasler were published by several newspapers in order to refute the permissive sophistry of the experts.

Mr. de Siebenthal published a penetrating study of this question entitled “The Present State of Morals,” in the review *Finalites* which he edits, and Mr. Jean-Jacques Dubois, president of Action Biblique, delivered an important address during the general assembly of this evangelical organization, which was a clear-sighted analysis of “The Moral State of the Swiss People.” This address was based in large part on the stand taken by our Association, and was published in the journal of Action Biblique, {137} *Le Temoin (The Witness)*.

On her own, and independent of us, Mrs. Arlette Pelet-Mauge launched an “Appeal to Mothers,” and some friends from Valais, in particular Dr. Pitteloud of Sion and Mr. Roger Lovey of Fully, organized the petition to the Federal Council which you know about.

As you know, all of these position papers were assembled and published in a brochure entitled “Laws and Morals: a Christian Position.” This brochure was distributed by our Association to the political, judicial, and religious authorities of our canton. Such action can only be the fruit of the direct action of Providence in response to the prayers of Christians. May God be honored and praised for it!

Decree of the Council of State Instituting Structural Reforms in the Schools of Vaud

We have waged heavy battle this year on another front: that of educational reform.

This battlefield is a vast one indeed, and in order to wage a successful fight, we must consider the strategic aspects of this war without at the same time forgetting to pay careful attention also to essential tactical questions. If our call to prayer was a strategic action which sought to break into the enemy lines by calling on the celestial armies and on the power of the King of kings, the Lord of lords, our head and God, Jesus

Christ, then the fight we are waging against the decree of the DIP⁵⁴ was, in itself, a tactical action in order to obtain a political victory at a particular point in the battle line.

At the beginning of this year, I remember having had a long telephone conversation with a personality here in Vaud who is very active in the fight against educational reform. This person had noticed a certain amount of disarray among those who were opposing these reforms, as they faced the actions of the Department. I tried to show him that by looking at the entire battle in a broader perspective, by attacking the common enemy on the disputed territory of the revision of the penal code, we would be able to handle the situation, and reverse the apparent impasse in the fight for a school which would be beneficial for parents, for teachers, and above all for students in our land of Vaud. This, by the grace of God, is precisely what happened.

As you know, we have urged the calling of a referendum by the publication of a small brochure which is essentially a condensation of basic arguments advanced by the adversaries of these reforms. More than 5,000 {138} copies of this brochure were sent out, to the authorities in Vaud as well as to the entire staff who teach in the primary schools. God alone knows what the effects of this action were, but we do know that one never sows the Truth in vain, but that in its time it will bring forth fruit. Within a very short time, the referendum was forthcoming!

Many may be wondering: what relationship is there between educational reform and reform of the penal code? We believe that in both cases, we are confronted with the same utopianism: on the one hand toward children, and on the other toward adults, both of whom are considered to be inherently good, and worthy of complete trust. No more discipline, no more grammatical structure, no more exams, no more laws, and everything will work out for the best in the best of all possible worlds! This is the line of the antinomians, as much in families as in the school or in the state. Those who refuse to recognize the sinful

54. DIP, Department de l'Instruction Publique. In Switzerland public education at all levels (with the exception of the famous Ecole Polytechnique Federale in Zurich and Lausanne) is a cantonal matter. The federal government has no say in educational matters.

nature of both child and adult, and work to make every influence of the divine Law disappear from our society, are in fact working to cause the total downfall of our civilization. Let us note in passing, that such has been the fixed goal for more than two and a half centuries of the powerful religious sect known as free-masonry.

It is up to us to stir ourselves to return to God and His laws. In placing ourselves resolutely under the law-word of God, and not above it, so as to judge it, and thus establish ourselves as our own lords, by putting into practice the anarchist slogan— “without God or any master”—we can be assured of the divine blessing. This blessing is not only upon ourselves, but also upon the earthly city where we are for a little while yet, as pilgrims on their way to the heavenly city which is our true homeland.

*Referendum on the Decree Concerning Structural Reform of the Schools of Vaud*⁵⁵

By the grace of God, the decree on structural reform of the schools of Vaud, was rejected by the people of Vaud in the voting that took place on the 26th and 27th of last September.

You will undoubtedly remember that this decree was strongly advocated by the Department of Public Instruction, by most of the political parties, by the APE,⁵⁶ and by several teachers unions, and was upheld by some sixty public conferences all over the canton.

Insofar as our Association is concerned, we must give grateful recognition here to the referendum committee, as well as to all those who have worked beyond measure to overturn this wretched project. In spite of weak {139} participation, owing in part, certainly, to the complexity of the problems that were raised and to the lack of clarity of the project itself; and equally in spite of the rather slim majority obtained by those who refused this project, a decisive step has been made in the right direction.

55. Cantonal and federal laws are subject to final approbation by the majority of voting citizens if a sufficient number of citizens demand a referendum within a fixed time limit.

56. APE, Association de Parents d'Élèves, a very influential utopian parents' association.

For the first time in our canton—and in French-speaking Switzerland—the vague reformer, who for the last twenty years has been tampering with our schools without any political obstacles, has at last been stopped. It has been proven that with courage, with perseverance, and with faith, educational utopianism can be halted. But this is only the beginning: we must work all the more diligently for a moral renewal and for the purifying of thought and of mind.

It is here that we plan to consecrate ourselves all the more during the new year.

The reform which the Department of Public Instruction was advocating, as well as the Council of State and the Great Council, went in the same direction as the French “global school”, the German “whole school” (*gesamtschule*), or the English “comprehensive school”; which is to the certain detriment of the pupils.

A recent report of the National Council for Educational Standards of Great Britain, clearly demonstrated that the scholastic results obtained by the “comprehensive schools” in England—which have been systematically established since 1965—were definitely inferior to those which came from traditional “grammar schools” and from “secondary modern schools.” The author of this report, Mr. R. W. Baldwin, specified three main causes for these disappointing results:

- a. the abolition of entrance exams to secondary schools
- b. the teaching of mixed classes
- c. the establishment of scholastic groups which are too large (from *Statistics of Education* [London, 1979], vol. 2).

These kinds of failures have been avoided by the victory of 26–27 September, at least for the time being, in the schools of Vaud.

We also wish to thank here, Mr. Rene Berthod of Orsieres⁵⁷, for the support which he has so generously given to our Association in our educational battle, by organizing two conferences in Aigle and in Lausanne in the beginning of the month of September. The text of these conferences, already published by the review *Finalites*, will be reproduced next year by the Association in the form of a brochure which we will distribute as widely as our means will permit. In answer to the con-

57. Rene Berthod is a Roman Catholic school teacher from the Valais canton, who holds views very close to those we defend.

fusion of the present scholastic debate, Mr. Berthod reminds us of the unchanging standards with which all instruction worthy of the name must comply. {140}

***Support for the Popular Initiative for
the Abolition of the Monopoly of the SRG
Over Radio and Television***⁵⁸

We are seeking in different ways to help Christians, who wish to know about our work, as well as the authorities of our canton, understand the intellectual, moral, and spiritual dangers which confront our country today. These dangers very clearly affect families, and above all those families which are trying to pass on to their children our common Christian heritage.

The help which we have given in the formation of a “Romand Committee for an independent radio and television,” the text of our Association on this question which has been spread among the authorities of Vaud, and the active part which we have taken in gathering signatures for this initiative, are all means of defending our Christian heritage, which is being attacked so violently today.

The formation of a support committee with a broad political base, and the public impact of this action, have in themselves largely justified our efforts in this matter. We are very glad for the help which has been obtained for this action from evangelical circles. The Christians of our country must realize that in order to carry out the holy requirements of the Word of God, they must set aside a capital force with which to oppose the tampering experimentations of the noxious utopian dreamers and liars of our time.

In spite of the defeat of this initiative (only 93,000 signatures were gathered out of the necessary 100,000), the very fact that within a few months Christian circles were able to gather more than 40,000 signatures on a question which was strongly debated, is most encouraging. The text of Mr. Barilier, “The Reign of the Lie,” published in the NRL,⁵⁹ which deals with abuses perpetrated on the channels of French-speak-

58. In Switzerland the federal post office holds a de facto monopoly on radio and television. The national networks have been strongly infiltrated by influences subversive of Christian and patriotic values.

ing Switzerland, explains extremely well the reasons for our opposition to this monopoly, in which, ironically, the radio claims to be a public service!

Conference for the Renewal of Christian Combat Today

We are waging a battle on a very large front, and from time to time we have to initiate action in unexpected places in order to drive back the enemy lines. The conference of Rugel, on Lake Hallwill, had as its main purpose to demonstrate that religiously speaking, those forces which are opposed to the critical tearing-down of the Christian faith are capable of joining together in order to wage a common battle. The epistemological, {141} theological, exegetical, and ethical errors which destroy the foundations of Christianity are basically the same as those which wreck the school under the pretense of being reforms. A good proof of this is the fact that the main opposition to the action of our Association is coming from liberal reviews, or modernist Protestant journals such as *Les Cahiers Protestants*, *La Vie Protestante*, *Le Protestant*, and that our major adversary, both in the matter of law as well as that of education, is none other than the professor of permissive ethics, Dr. Louis Rumpf.⁶⁰

On the other hand, our Association can count on the support of those who hold to a more genuinely orthodox position, whether they are catholic, reformed, or evangelical.

The program of the conference of Rugel, published in the German-speaking Swiss review *Aufblick*, was sent at our expense to all the clergy

59. NRL, Nouvelle Revue de Lausanne, a local newspaper. A prostitute had justified her profession at a peak hearing hour on the local radio as constituting a philanthropic and self-sacrificing vocation.

60. Professor L. Rumpf, for over fifteen years professor of ethics at the Theological Faculty of the Evangelical Reformed (state) Church of the Canton of Vaud. Prof. Rumpf was an enthusiastic member of K. Furgler's famous Penal Code Reform Commission. On the basis that the finality of public law is individual freedom, Prof. Rumpf recommended with the Commission: the reduction of the age of legal sexual majority from sixteen to fourteen; total legislation of the professions of prostitute and pimp; totally free pornography for adults; authorisation of sex-centers; free homosexuality; legislation of incest between consenting adults; prosecution of marital rape.

of Vaud as well as to the evangelical and Reformed pastors of French-speaking Switzerland.

In spite of a rather lower attendance than we could have wished, these conferences were very beneficial for those who heard them. We were surprised by the way in which all of these conferences fitted together with one another so as to form one harmonious, well-balanced whole—and this happened spontaneously; no one attempted to arrange it this way.

A number of people have expressed their desire to see this material published, whether in German or French. In this time of confusion, we are convinced that such a publication would render great service to the faithful in the different churches by clearly recalling, as the various speakers at the conferences did, certain of the unchangeable fundamentals of the Christian faith, as well as by boldly uncovering the dangers and seductions of the hour.

May God lay His hand upon this project so that even brighter and broader beams may shine forth from the light generated by these conferences.

Here we thank with all of our heart Mr. Niklaus Oertly,⁶¹ whose devotion made this congress possible. We also thank all of those who have actively worked together in this matter.

On the first day, Professors Wells⁶² of Aix-en-Provence and Moeller of {142} Basle, each refuted in their own way the humanistic and rationalistic criticism of the Bible. Professor Wells gave us an in-depth analysis of where scriptural criticism leads, showing us that at the end of the day the acceptance of non-Christian presuppositions by exegesis and by theology ends up in a total dissipation of the content of the biblical message.

Professor Moeller,⁶³ for his part, concentrated on the examination of the practical results of rationalistic criticism, by taking numerous examples from publications destined for adults, youth, and children. He clearly showed us that if the biblical foundation of the Christian

61. Niklaus Oertly, president of the Verein besorgter Eltern of Zurich.

62. Paul Wells, professor of systematic theology at the Faculte Libre de Theologie Reformee of Aix-en-Provence.

63. Dr. Moller, Freie evangelische Akademie, Basel.

message is thus dissolved by the acid of this rationalistic criticism, then the message of salvation in Christ is inevitably replaced by another gospel: often sheer revolution.

The second day was dedicated to the practical, ethical consequences for the individual, for the state, and for the school, of the affirmation of the inspiration, the inerrancy, and the authority of the Holy Scriptures.

Pastor Hoffman⁶⁴ demonstrated in his first speech how the abandonment of divinely revealed, and thus immutable, ethical norms by the churches leads to the present moral breakdown. His second speech had a more constructive function, which demonstrated the different but complementary roles of law and grace in the Christian life.

In the afternoon, Pastor Barilier⁶⁵ dealt with the great question of the relationship of the Christian to the state, by considering the teaching of the Apostle Paul in Romans 13:1–7. In conclusion, he dealt with two particularly delicate and important problems: that of the legitimacy of the usage of force by the state, and that of the relationship between the divine law and civil laws.

In the evening, as a replacement for Dr. Ernst, the secretary of the AVPC, your servant (J. M. Berthoud), gave an expose entitled, “What Does the Future Hold for Our Children?” (This expose was also presented to a group of Christian parents at Nyon, in the beginning of the month of October.) We attempted to give a Christian interpretation of the development of the schools of Vaud by means of a rapid survey of their history. We also considered exactly how Christians can take positive action against the increasing deChristianization of the public schools; a deChristianization which is seen not only in content but also in methods. We clearly saw the pedagogical consequences of the destruction of the theological, philosophical, and ethical foundations upon which our conference speakers had so helpfully drawn our attention. {143} Wednesday morning, Professor Dengerink⁶⁶ of the Netherlands dealt with the subject of the relationship between the Church and the Kingdom of God. He showed us very clearly the different ways in

64. Jean Hoffman, pastor of the strict Baptist Church of Tramelan. These Baptists are in close contact with the Baptist Association founded by Dr. Shields.

65. Pastor of the Cathedral Church in Lausanne.

66. Professor Jan Dengerink, president of IARFA.

which the relationship between the church and the world has been looked at during the history of the church. If the church has a very definite message to transmit, it ought not to be contaminated by modes of thought which are totally alien to it. This message is not limited to a uniquely “religious” and “spiritual” sphere, but ought to be addressed to the whole of reality which has been created by God, and which is to be restored in Christ.

In conclusion, Mr. N. Oertly of the Verein besorgter Eltern summarized the essential points of the different conferences. He ended by recalling that only the repentance of Christians and of the churches, and a return to the truth could bring our western world out of the cruel dilemmas in which it is now imprisoned by its rejection of God and its disobedience to His written revelation.

Conference on the “Renewal of Intellect and Morals” at the EPFL Lecture Hall

Our Association was invited to take part in this important Catholic congress. Many excellent contacts were established, and we were glad to have this opportunity to explain our stand to the many people who were interested in what we are doing.

These addresses will be published in the review *Finalites*. We were particularly struck by the speech of Mr. Roger Lovey on “The History of Democracy in Switzerland,” in which he showed the opposition between the two forms of democracy which our country has known. The democracy which comes from the Christian tradition of our ancestors submitted itself to divine laws and respected the proper local character of our cantons, which are very diverse states out of which our confederation is formed. But modern democracy, which is an offspring of the French Revolution and of the secular humanism of the so-called Enlightenment, dethrones God and His laws, and instead proclaims the absolute sovereignty of the general will, which is expressed by the numerical majority of voters. Modern democracy desires a unifying, centralized administrative and political control of the Confederation.

Mr. Lovey also saw no hope for our country except in a return to God, in a renewed obedience to the divine laws, and in the rediscovery of the respect which should be paid to the particular heritage of each of

our confederated states. His speech was terminated by a moving prayer by Gonzague de Reynold for the salvation of our country.

We may mention here that our Association has also been invited during {144} this congress to participate in the day-long conference of "Amitie francaise," which will be held at the end of the month of November and will focus on the problems of teaching in Paris. We have thus been given a place in this conference, and have also established excellent contacts: especially with those who are leaders of the French movement "Action familiale et scolaire," which for a long time has carried on a battle very much like the one we are waging.

For these different conferences we have published three new bibliographies on "The Law of God," "Divine Inspiration and Inerrancy of the Bible," and "Christian Intellectual and Philosophical Renewal." These bibliographies are available to you.

Petition Against the Revision of the Swiss Penal Code

We are very happy to tell you that the final harvest of signatures for the federal petition against the revision of several articles in the penal code, relative to the family and to morals, was a great success. Around 150,000 have been gathered up to this time.

This petition will be presented at Bern in mid-December. We are particularly grateful to God for the awakening of conscience in our fellow citizens that this petition implies. We are reproducing several documents on this petition, and particularly, the public declaration of the Council of State of Vaud on this question.⁶⁷

You will undoubtedly be struck, as we have been, by the courage, the clarity, and the force which emanate from this declaration. The magistrate is fair and good, when he carries out his true vocation, which is to be the minister of God for our well being and for that of the whole country.

We wish to express here, our gratitude to the supreme political authority of our canton, which has had the thoroughly Christian good sense to affirm so clearly the essential moral foundation of penal law,

67. The Conseil d'Etat is the cantonal government. The Conseil Synodal, when consulted on this matter, very diplomatically refused to give its opinion, being unwilling to disavow the Faculty of Theology.

against the useless and vain reasoning of so many intellectuals, who have lost their Christian, human, and social roots. This declaration alone fully justifies every effort that has been made during the past year.

Conclusion

A year's work is now completed. We must now visualize the new year.

We already have several texts which we hope to edit in the form of brochures, and to distribute widely in our canton. We hope to publish the following soon:

1. Rene Berthod: *Une ecole pour les enfants*. {145}
2. Jean-Marc Berthoud: *Quel avenir pour nos enfants?*
3. Roger Barilier: *Le Chretien et l'etat*.
4. Roger Lovey: *Histoire et etat de la democratie en Suisse*.
5. Rousas J. Rushdoony: *Le caractere messianique de l'education americaine* (resume).

Moreover, we will undoubtedly be able, within the near future, to distribute a fundamental critique of the pernicious pedagogical theory of Jean Piaget.

These are the works which we have in hand. Others—on the so-called modern math, on the unfortunate new French, and on history without dates—should be undertaken.

To do this effectively, however, we would need to assure a large distribution for our publications, and even be able to reach the entire teaching staff of our canton. This will of course be very expensive, and we do not want to go beyond our means, for this is the way of utopia: this is a “faith” without that obedience to God and to His commandments which alone gives it validity.

All of the very urgent activities undertaken during this past year, which have been successfully carried out—in spite of our modest means and numerous practical difficulties—have taken a very heavy toll on our finances.

By the grace of God and the generosity which He has been able to inspire in you, we are completing this year with our books basically balanced. But the coffers are empty and membership fees for next year

will evidently not cover the expenses of the projects which we plan to carry out.

We must leave this thought with those who have the responsibility for our country. Without the reflection which can be inspired by a wide distribution of such studies as we have proposed, the healing and renewal of our situation which we can foresee on the horizon, can never reach us. Yet will not God Himself be able to bring to successful completion that which He has begun through our Association?

In this confidence we go forth to face a new year.

Unto him that loved us, and washed us from our sins in his blood,
And hath made us kings and priests unto God and his Father; to him
be glory and dominion for ever and ever! Amen. (Rev. 1:5-6)

J. M. Berthoud,
Secretary for the Committee

RUTHERFORD HOUSE NEWS

Nigel M. de S. Cameron

Rutherford House is the name that has been given to the research and study centre being set up in Edinburgh by the Scottish Evangelical Research Trust. This newsletter will be published from time to time to keep supporters and others interested in touch with the House and the various projects associated with it.

We Need Friends!

The work of the House and the Trust is entirely dependent upon the giving of Christian people who are in sympathy with its aims. Some of those who receive this newsletter have already committed themselves to regular financial support of the project, and our hope is that others will wish to join with them. A response slip is included so that those interested may either offer support or request further information, which we shall be happy to supply. Those who help support our work will be registered as Friends of Rutherford House.

The Rutherford Lectures

The Council has decided to initiate a series of lectures, probably annually, and is delighted to announce that the first lecturer will be the *Revd. Professor James I. Packer*. Dr. Packer, who is currently teaching in Canada, is known especially as author of *Fundamentalism and the Word of God* and *Knowing God*.

Dr. Packer's visit will take place during the week beginning May 1st, 1983. The provisional arrangements are as follows:

Monday 2nd: meetings in Edinburgh

Friday 6th: meetings in Aberdeen

Tuesday 3rd-Thursday 5th: Rutherford Lectures

These will be delivered in central Glasgow, with addresses in the morning on each of the three days for ministers and other Christian leaders, and in the evenings a series of public meetings. The main

theme will be *The Holy Spirit*, a subject on which Dr. Packer is currently engaged in writing.

Full publicity will of course be given nearer the date, but you might care {147} to note the arrangements in your diary—especially if you will be arranging other meetings for next May.

Rutherford House

Plans have yet to be finalized for the running of the House, and to a degree they will depend upon the nature of the property purchased. It does, however, appear that the planning permission will be granted for change of use of the house at 17 Claremont Park, Edinburgh. It is about eighty years old and has been in use for the past fifty years as a mother and baby home—which gives it some features of obvious use to us, such as a large bath and shower room.

The suggestions that have so far been made would utilize the two front rooms on the ground floor for the library, with accommodation for the warden and his family at the rear of the ground floor and up a secondary staircase to additional rooms. The first and second floors of the building would then yield the warden's study, a small office, a kitchen for residents' use, bathrooms, a large committee room/lounge, and five (double) bedrooms.

The house also has a sizeable garden, and those who come to stay will find that the pleasant situation (and ample parking!) more than compensate for the disadvantage of not being more centrally located.

Our First Publications

The Research and Publications Committee has begun a programme of publishing on behalf of the project, the first examples of which are now available. The intention is to publish “popular” leaflets, more serious booklets, and also some monographs that are more “academic.” The first items are two booklets: *Is there Substance to our Faith?* and *Freedom and the Fundamentals*. Both are addressed specifically to the current debate within the Church of Scotland about the Westminster Confession of Faith.

But our interests are not, of course, confined to such matters. A major project about to be launched is on the subject of medical ethics,

and we hope soon to have a series of popular leaflets and some other materials available on such vital questions as abortion and euthanasia. In addition, a series of pamphlets on key subjects like prayer, Bible reading, membership of the church, and marriage is being prepared, suitable for use in youth fellowships and with young people thinking of joining the church.

These will all be made available through bookshops, though they may also be bought through the post. But we should like as many as possible of those who are interested in our work to place an order for all these items, so that they receive one copy through the post as soon as they are published. It will greatly help us if we can be sure of an immediate sale of, say, a few hundred copies. A form is attached for those who wish to help in this way; an {148} account will be sent from time to time, since many of these items will sell for only a few pence (nothing is envisaged costing more than 1.50 pounds). Those who choose to order in this way will receive a discount on the shop prices.

Can You Help?

Library books. We have been given a very large collection of theological books to begin our library, and already one other gift of several hundred volumes has come in. If you have theological books which you might like to give to the library (or to sell), *especially sets of books and periodical runs*, please write with details.

Voluntary assistance. Once we have the House and the library in operation, we shall need regular voluntary help in various capacities:

1. secretarial and general clerical help—for example, dealing with orders for literature;
2. help in the library—shelving and perhaps cataloguing books;
3. attendance at the House, so that we can maintain regular open hours (such as 9–5) through each week.

Some of these duties could well be fitted together if suitable volunteers were forthcoming. If you live within the Edinburgh area and think that you could give us, say, one or two mornings a week, please let us know.

We hope that now the project is off the ground and many more people will wish to support and join with us in the venture. Those who

become Friends of Rutherford House will be kept in touch with all that we do. Let us know if you wish your name to be added to that list.

THE ISSACHARIAN REPORT

P. Richard Flinn

[Rev. Flinn of 44 Totaravale Drive, Sunnynook, Auckland 10, New Zealand, recently wrote to R. J. Rushdoony describing his New Zealand Reconstruction ministry.]

I have meant to write you for some time to thank you for your labor in God's Kingdom, labor which has helped me greatly over the past five years. Your circular asking whether we wished to continue to receive the *Chalcedon Report* finally has crystallized the need to write.

All our spare cash I put toward our own monthly newsletter, the *Issacharian Report*, which has a mailing list that recently passed 400. I write one article for it a month, and then we reprint suitable articles from the *Chalcedon Report*, giving credit to your publication. I select articles by yourself and others that are more general in interest and that would be meaningful to folks here in New Zealand. It is one good way of getting you known and being read by New Zealand Christians. A growing number of people are becoming interested in Christian reconstruction. One supporter sends a copy of our letter to the prime minister every month; other members of Parliament also receive it. The other day, a contact of mine was passing your book *Politics of Guilt and Pity* on to his local MP, with whom he has a good relationship; he knows that he will enjoy it. The Lord is at work in His vineyard here.

Our goal is to get more and more people reading your books, out of which they will come to a deeper understanding of how to apply all of God's Word to life. And there is a great deal of work to be done. The Christian school movement is just beginning here, and as in the States, the charismatics are now getting involved. There is a lot to be done: we have a strongly entrenched socialist culture and worldview. The Church of Christ desperately needs reeducating on the need to exercise dominion for God over all of life. Evangelicals in this country are heavily influenced by pietistic premillennialism; but there seems to be

a growing dissatisfaction with this amongst the charismatics (this movement has been particularly strong here). Copies of Kik's *Eschatology of Victory* are selling steadily, as are your *Institutes*, and Bahnsen's *Theonomy*. (We also run a book outlet, for obvious purposes—no one else stocks this material.) {150} I did want to encourage you in your labour for the King, by letting you know just something of what is going on in New Zealand. I very much appreciate the *Chalcedon Report*, and hope that it will be OK with you if I give to and support the reproduction of your articles down here, instead of giving directly to Chalcedon. Thank you very very much for your ministry. May God bless you in all that you do.

In His bonds, Rev. P. Richard Flinn.

THE ISSACHARIAN REPORT
NO. 40 — DECEMBER 1981

*A ministry of the First Reformed Presbyterian Church, North
Shore—one of the Reformed Churches of New Zealand—
Studies in the Third Commandment #1*
THE NAME OF GOD

The Proverb has it, “Where there are many words transgression is unavoidable, but he who restrains his lips is wise” (Prov. 10:19). The Bible commands us to use and weigh our words carefully. Many words mean sin—it is unavoidable. In this age of excessive volubility and inflated loquacity here is a sober warning for the Christian. Christ warned that every careless word that men shall speak, they shall render account for it in the day of judgment (Matt. 12:36). By our *words* we will be condemned or justified. The Saviour annexes a reason—words are important because man inevitably speaks out of the *heart*.

Since every careless word will face divine judgment, on each and every subject, then necessarily words about *God*, that invoke His name, that are addressed directly to Him or are about Him, will receive special scrutiny. The third commandment must govern the way we speak of God.

A study of the Bible shows that a name is very important in God's Kingdom. Names are not carelessly or idly chosen in the Scriptures. A name could reveal truth about the origin of a person (thus, Moab and

Ammon, Gen. 19:37–38); that God’s mercy had been sealed to a person (thus Noah, Gen. 5:29); that God’s prophetic promises had been covenanted (thus Abraham, Gen. 17:5); that the person designated had a distinct and peculiar function in God’s Kingdom (thus Jesus, Matt. 1:21).

In all of these examples the common principle is this: the name of a person, given in the Scriptures is *revelatory*. It reveals something of the *essence*, the *place*, the *calling* of that person in the creation, in the Kingdom of God. The same principle is true with respect to God: His names reveal His character and attributes. This can be clearly seen in a citation of some of His names given in Scripture: the Almighty, the Highest, the Lord of Hosts, {151} the King of kings, the Most High, the Judge of the earth, the Holy One, the Mighty Lord. The names of God, then, both evoke and invoke the very nature and attributes of God. Here men are said to call upon the name of God in worship (Gen. 4:26; 13:4) As Coslett Quin has expressed it, “the name of God is the compendium of His Revelation, the very point and edge of His word” (*The Ten Commandments*, 98).

To speak of God’s names, then, is to invoke all of His glory and majesty and awesome holiness, bringing whatever is in our purview at that time, before the God of Scripture. To take God’s name in vain is to use His names in a light, empty, irreverent, familiar, unthoughtful, or profane manner. Moreover, since we speak out of the *abundance* of our hearts, any and every use of God’s name reflects the state of our *hearts* toward Him. Just as a person who swears and curses in his mind will one day utter the words he has harboured within, so the irreverent heart will be given to irreverent invocation of God.

The way the church speaks of God’s name is an accurate indicator of how the Church is before God. Meaningless repetition of His name, or the names of any of the persons of the Trinity, is popular today. Phrases such as “praise God” or “praise Jesus” or “hallelujah” (praise Jehovah) abound—the names of God have become virtual expletives within the church. It is not too strong to call this profanity. Some will say that many engage in this abominable practice out of good intentions or motives, with an attempt to love God. This we do not question, but point out that if love of God is genuine it will be conditioned *by God’s* awesome holiness and unspeakable majesty. His name will never be used lightly or vainly where there is genuine love and fear of God.

Where love of God is not so conditioned, the devotee does not love the God of the Holy Scriptures at all, but an idol of human imagination and devising.

The very manifestation of a light, unthinking use of that Holy name shows that there is within the heart of many, a carnal, light, unthinking attitude toward God that borders on blasphemous presumption.

A further manifestation of a profane, irreverent (that is, a careless, unthinking) use of God's name is in public and private prayer: often sincere Christians will repeat names of God over and over, without due regard for Him. Again, this can only occur where there is not a fear for God within the heart of the worshipper. Prayer has degenerated, then, beyond the incantation of merely empty phrases and forms, to the employment of God's name in a magical fashion.

A still worse form of breaking the third commandment is when God's name is used as an incantation of emotional fervour, even frenzy. That Christians would think they are worshipping the Triune God when they employ, rather, deploy their God-given faculties in such a manner is bad {152} enough. But when the Holy name of God is associated with such fleshliness it is a horrible deformation of true worship and proper reverence due Him.

Profanity and blasphemy are part of our culture. Today it is acceptable for respected leaders to invoke God's name in an unholy fashion. Nobody cares. The names of Christ have become gutter words. There is deliberation in all of this—it is the hand of Satan working through the hearts and minds of those he has enslaved (1 Tim. 2:25–26) to scorn, mock, profane the Holy name of God. Regrettably, many of God's own people have come to tolerate such ungodliness.

But sadder and more heart-rendering still is the profane use of God's name within the Church. We will not know *true* revival until the holiness and awesome majesty of God's name is burned into our *hearts* and then, inevitably, upon our lips The Lord will not hold us guiltless if we continue to bear His name in vain.

Our Father, which art in heaven, hallowed by thy name. (Matt. 6:9)

THE ISSACHARIAN REPORT

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editor at 44 Totaravale Drive, Glenfield, Auckland 10. Permission is given to reprint articles provided the name and address of the *Report* is cited. All donations to the *Issacharian Report* are tax deductible.

6.
RECONSTRUCTION
THROUGH SYSTEMATIC
THEOLOGY
AND BIBLICAL STUDIES

YOU CAN'T SPLIT ROTTEN WOOD

Martin G. Selbrede

This issue of the *Journal* is devoted to the practical implementation of Christian reconstruction in the here and now. Leading reconstructionists are only too aware of the visible Church's pietistic resistance to virtually any efforts along these lines, particularly if those efforts stand squarely on God's Law. Those opposed to reconstructionism go so far as to assert that its leading exponents are anti-Christ, since they allegedly teach doctrines in contradiction to those taught by Christ. Other branches of the visible Church have denied the dominion mandate in denominationally-binding written declarations. The Law is disparaged by those of antinomian bent, pietism and defeatism are now synonymous with Christianity, and monergistic redemption is considered a bad joke of a less-enlightened age.

What do reconstructionists say of this? Dr. Rushdoony asserts that to take the world-conquering word of God and transform it into a symbol of impotence "is not heresy. It is blasphemy." Dr. North concurs, alluding to an appropriate parallel in Israel's history, intimating that God will spoon-feed the present generation until it drops dead, whereupon the faithful will then cross over into the land to possess it. Another writer mirrors this thought, adding that God will allow this generation to perish, in order to raise up a generation that *does* know its master (Isa. 1:3).

Now, these same reconstructionists are very busy working to correct this present rampant errorism. Is this consistent with the very judgment they have pronounced on today's visible church? They virtually acknowledge that we are sitting on a sinking ship. What is their suggested course of action? Is it tantamount to polishing brass? Will polishing brass cause the ship to stop sinking? Are we even on the right ship? Perhaps we'd better check our tickets.

One disturbing development in the reconstruction movement is the rise of survivalism. Armed self-sufficiency is touted as the key to passing through upcoming crises unscathed. Christians who are "faithful"

in this way will be in a position to build a Christian society after the big upheaval. These reconstructionists are implicitly waiting for the collapse, so that they can “move right on in.” Their faith in present reconstructionism can be measured by the height of their stockpiles of dehydrated food. {154} Even assuming that their scenario is accurate, one wonders what will happen should these same reconstructionists enter the alleged “final apostasy.” You haven’t seen survivalism until you see “final apostasy survivalism.” Their pessimism for the immediate future parallels their doctrine of the distant future. They are in error on both counts.

More optimistic reconstructionists point to the progress made in establishing a distinctively Christian school system in America. This optimism is scarcely warranted, since not one seminary in the entire country teaches the full counsel of God faithfully; they are all infected by heresies, some very mild, some rather extreme. This conclusion is so incredible, I might never have stated it had anyone less qualified than Dr. Rushdoony propounded it. If the *seminaries* miss the mark, how much more so will the Christian schools.

Now, it is superficially heartening that, by extrapolating present trends, every child in America will attend a Christian school by the year 2000. As Dr. Rushdoony has pointed out, this thought certainly scares the humanists. But if other trends in the church are likewise extrapolated, the humanists will have little to fear—most Christian schools, mirroring their parent denominations, will dance merrily down paths as ruinous as the one taken by Princeton Theological Seminary.

Of course, there are other schools, some using principles such as those developed by James Rose, that will be somewhat more immune to theological drift. But the question must be raised, on what kind of theological foundation are these schools standing? Consider the comment of F. Bonifas as cited by Warfield:

What strikes me today is the incomplete and fragmentary character of our faith: the lack of precision in our Christian conceptions; a certain ignorance of the wonderful things which God has done for us and which He has revealed to us for the salvation and nourishment of our souls. I discover the traces of this ignorance in our preaching as well as in our daily life. And here is one of the causes of the febleness of spiritual life in the bosom of our flocks and among ourselves. To these

fluid Christian convictions, there necessarily corresponds a lowered Christian life.

Charles Bois hammers the same point home:

There does not at present exist among us a strongly concatenated body of doctrine, possessing the conscience and determining the will. We have convictions, no doubt, and even strong and active convictions, but they are, if I may so speak, isolated and merely juxtaposed in the mind, without any deep bond uniting them into an organism. Upon several fundamental points, even among believers, there is a vagueness, an indetermination, which leaves access open to every fluctuation and to the most unexpected mixtures of belief. Contradictory elements often live together and struggle with one another, even in the most positively convinced, without their suspecting the enmity of {155} the guests they have received into their thought. It is astonishing to observe the strange amalgams which spring up and acclimate themselves in the minds of the young theological generations, which have been long deprived of the strong discipline of the past. This incoherence of ideas produces weakness and danger elsewhere also, besides in the sphere of doctrine. It is impossible but that spiritual life and practical activity should sustain also serious damage from this intellectual anarchy.

Although some today feel the Westminster Confession is adequate to correct this serious problem, Warfield contended that it is systematic theology that is needed. Our generation has allegedly outgrown Hodge's *Systematic Theology* (and in so doing, has dug its own grave), so where is the much needed replacement? How far can we go without a new *Systematic Theology*? We just keep producing commentaries, devotionals, studies, easy-to-read paperbacks, etc. In my view, the long-needed *Systematic Theology* will be built on a firm foundation of Warfieldism; this will be its authenticating mark. Today's builders continue to reject the Warfield stone; nevertheless, it will become the chief cornerstone.

For the record, it was not for lack of postmillennial material that the visible Church became predominantly premillennial. The church generally follows its theological leaders, and after Warfield died, postmillennial theological leadership, along with Old Princeton, disappeared. Indeed, postmillennial thought has since withdrawn from the far reaches that Warfield had extended it. Only now is that ground being reclaimed after sixty years of neglect. This "conspiracy of silence," as D.

M. Lloyd-Jones noted, is “perhaps the only weapon with which to deal with such a protagonist.” Most reconstructionists would have to plead no contest to the charge of at least unknowingly contributing to this church-eneebing tactic.

Consider now a related matter, theological drift. Princeton was the victim of this deadly disease. How might it have been prevented? Warfield knew how. The story was told, that a prominent lady of Princeton met him during the sessions of a General Assembly and said, “Dr. Warfield, I hear there is going to be trouble at the Assembly. Do let us pray for peace.” “I am praying,” replied Warfield, “that if they do not do what is right, there may be a mighty battle.” Were enough saints engaged in mighty battle to save Princeton? Apparently not, and by default Westminster was formed. You may not yet know it, but Westminster should be the sight of a mighty battle right now as well; in fact, it may already be too late to avert defeat. Where are we now? Dr. Rushdoony’s comment, cited earlier, comes back to haunt us.

Princeton should *never* have fallen from its station. The handling of affairs prior to that fall were a prescription for disaster, a disaster that seems destined to repeat itself. Warfield’s view contrasted with that of J. Gresham Machen. Dr. Machen wrote, “I had expressed my hope that to the end the {156} present intolerable condition there might be a great split in the Church, in order to separate the Christians from the anti-Christian propagandists. ‘No,’ said Dr. Warfield, ‘you can’t split rotten wood.’” Now, this statement of Warfield’s has different meanings in different settings, but its truth abides in each context. The situation was already beyond hope of repair at the point Warfield made this statement, and he implied that offshoot seminaries would soon suffer the same fate as Princeton, the bastion of faith. Warfield meant that people would ultimately come to see that truth could be found only outside of the seminaries, and the established denominations, and that thus, there might be a new beginning.

Why a new beginning? Because the scriptural counterpart to “you can’t split rotten wood” is “the salt has lost its saltiness, and is fit only to be thrown down and trodden underfoot by men.” Such was the essence of Warfield’s comment, and he believed the time had come for the salt to be literally thrown out and trodden upon. The bad salt is on the world’s hands, so let it be used for the one purpose it is yet fit for.

The new beginning will require several successive elements. First, postmillennialism must once again be extended to the final theological outpost, eschatological universalism. This is accomplished by correcting and fine-tuning Warfield's theory as he himself requested. That sixty years passed by before the "subsequent study" Warfield hoped for was even attempted is lamentable; the bright spot is that the resulting analysis of Revelation 19 and 20 has, in Dr. Loraine Boettner's words, "brought the postmillennial system to its final position," and has "put the capstone on the doctrine of Postmillennialism."

Secondly, a new *Systematic Theology* must be written according to Dr. Warfield's specifications. It cannot be emphasized enough that the Westminster Confession is ultimately inadequate, for those who hold to it still must choose between Van Til and Clark, Bahnsen and Kline, etc. Confessions are subject to revision (the Westminster Confession was changed in 1903 in spite of Warfield's strong opposition). Only a new systematic theology will be able to stem the rampant theological drift of the age.

What must then follow is the rise of a seminary dedicated to teaching that systematic theology. Princeton may never have gone sour had its instructors been required to believe in and faithfully teach from the Hodge systematic theology. It would have been better to fire heretics and make do with fewer professors than let the whole seminary slide into liberalism. In other words, the charter or constitution of a seminary *ought to be a Systematic Theology*. There will be no adding to or taking away; it will be a closed book, as the Bible is. Perhaps a new century will require a newer systematic, if only to take into account new challenges to the Christian faith. But the principle remains the same. Had this principle been adhered to properly, professors at Princeton would today be echoing Warfield's attitude concerning Hodge's {157} *Systematic Theology*: "Give me the master." Warfield saw too late that not all of his fellow instructors wanted to retain "the master." The last I had heard, the Hodge word was out of print.

Once a bastion of faith is again established, one jealously guarded by its own design against heretical inroads and the slow death caused by a cold and scientific spirit, then the church at large can feed on this fountain of truth. If three-year olds can learn the Shorter Catechism, as Rev. Chilton demonstrated, what is to prevent adolescents from drawing on

the power of a new *Systematic Theology*, one written with a reverential love of the precious sweet truths of God's living word? Perhaps with this kind of source material in place, the Christian school movement may raise up a generation that knows Hodge and Warfield, in contrast to an earlier theologian's lament that there lived a generation "that knew not Machen."

Third, the church at large must be convicted of its duty under the Great Commission. If the present church is not to be totally wiped off the face of the earth to make room for a more faithful remnant, the day must soon arrive when Dr. Rushdoony will no more need to fly from one end of the country to the other defending the church against the enslaving designs of the state. The church itself should take up this task, and do so heartily, as unto the Lord. The church has slit its own wrists, of course, so it needs to start back at square one. Warfield's comments are instructive on this point:

To imagine that it is of little importance how the Church shall be organized and ordered, then, is manifestly to contradict the Apostle. To contend that no organization is prescribed for it is to deny the total validity of the minute directions laid down in these epistles. Nay, this whole point of view is as irrational as it is unbiblical. One might as well say that it makes no difference how a machine is put together—how, for example, a typewriter is disposed in its several parts—because, forsooth, the typewriter does not exist for itself, but for the manuscript which is produced by or rather through it. Of course the Church does not exist for itself—that is, for the beauty of its organization, the symmetry of its parts, the majesty of its services; it exists for its "product" and for the "truth" which has been committed to it and of which it is the support and stay in the world. But just on that account, not less but more, is it necessary that it be properly organized and equipped and administered—that it may function properly. Beware how you tamper with any machine, lest you mar or destroy its product; beware how you tamper with or are indifferent to the Divine organization and ordering of the Church, lest you thereby mar its efficiency or destroy its power; as the pillar and ground of the truth. Surely you can trust God to know how it is best to organize His Church so that it may perform its functions in the world. And surely you must assert that His ordering of the Church, which is His, is necessary, if not the "esse," certainly for the "bene esse" of the Church.

In all likelihood, the new *Systematic Theology* will carefully set forth the details suggested in Warfield's *caveat*, thereby giving the church

something {158} concrete to either accept or reject. Fortunately, a church's decision on this issue will ultimately be determinative of its strength or weakness, success or failure, of its being blessed or cursed in its fruit. As Dr. Rushdoony has stressed, theology is a seamless garment. Additionally, its extent over other areas is likewise seamless. That we see a discontinuity between a systematic theology, the seminaries, the Christian school system, and the church at large, demonstrates the statement by Ch. Bois that our thoughts on these issues are "isolated and merely juxtaposed in the mind, without any deep bond uniting them." This situation will be rectified by the new *Systematic Theology*.

Yes, there is a definite and godly purpose served by the publication of recent reconstructionists works. We are certainly blessed by such keystone works as *Institutes of Biblical Law* (Rushdoony), *Theonomy in Christian Ethics* (Bahnsen), and *An Economic Commentary on the Bible* (North). But, at the deepest level, these books are working their influence in an intellectual vacuum, for they implicitly presuppose a working body of knowledge. In other words, they should actually constitute valuable supplements to a systematic theology, but *nothing should be found in them that is not also to be found in concentrated form in the Systematic Theology, for they all have the same source, the Bible.*

Therefore, reconstructionists should not be dominated by pessimistic survivalism, nor by undue optimism concerning the present course of events, but should be ready to yield to the long-awaited systematic theology when it arrives. In the meantime, wise stewardship of existing resources in terms of biblical Law is in order. Coordinated efforts to stem the rise of tyrannic statism should be organized. Christians would do well to submit to the Law in all fields, repudiating humanistic alternatives (antinomian monetary instruments, fiscal policy, political theory, etc.) as outlined in contemporary reconstructionist literature. But the key issue is to see that theological drift will not be corrected by a river of newsletters and pamphlets.

It is generally assumed that Warfield did not write a systematic theology because he was too involved in polemical defense of the faith. While perhaps true to an extent, this view misses the main issue: Warfield regarded the Hodge volumes as totally fulfilling the Church's need for a systematic theology. In his articles defending systematic theology, Warfield was actually defending the Hodge work, and, by implication,

any future efforts cast in the same likeness. If theological drift was severe when the Hodge volume was in its heyday (see above quotations of Bonifas and Bois), how much more serious is our condition now that Hodge has been virtually forgotten?

Therefore, Warfield left us with his final word regarding today's church: "You can't split rotten wood." In all likelihood, many denominations will view the new *Systematic Theology* as scripturally unacceptable to them as the dominion mandate, or theonomy (at least the new *Systematic* will be in {159} good company). But we must not seek peace at the expense of truth! Perhaps some seminaries can be recaptured, but given the present state of affairs, this is rather improbable. The wood is probably all rotten. Those reconstructionists teaching at seminaries they regard to be "right on" will, of course, take issue with this conclusion. Perhaps I will be as flooded with irate protests against this point as Dr. Rushdoony has been on other doctrinal issues. Nevertheless, I stand by my statement.

When the new seminary is established, standing squarely on the new *Systematic Theology*, the old seminaries will still continue to operate. But rotten wood will eventually decay. If the new seminary is of God, no one will be able to prevent the spread of its godly influence over America, and the world. The Christian world may again have a bastion of faith, and those holding the posts at that seminary will speak with boldness and authority under Christ, being heard throughout the length and breadth of Christendom. The prophetic voice of the Church will become powerful once again.

America may possibly recover its original Christian roots (as preserved in the Constitution) before the Lord is provoked to empower an invading nation to enslave it. Woe unto us, if we do not do all in our power to turn our nation back to repentance, moral repentance, as well as economic repentance. As Dr. North pointed out, a depression is the recovery stage in an economy, analogous to a heroin addict going through withdrawal. Reconstructionists must be instrumental in getting America off the "needle," economic or otherwise. But it may be too late; God may be ready to pound the dough down, to use Dr. North's imagery.

Ultimately, we return to the point raised by Bois, that for almost a century, the young theological generations "have been long deprived of

the strong discipline of the past,” a deprivation productive of weakness and danger to the church. The church has survived longer periods of such deprivation, of course, but to have such a disastrous situation continue in the midst of so great a number of able Christian scholars must only mean that Warfield was right: the wood is rotten.

Warfield believed that at the end of history, the whole word would be saved. This powerful, scripturally-based conviction (which I also share) did not prevent Warfield from pronouncing judgment on the Church. Many reconstructionists will balk at Warfield's pessimism, yet today's reconstructionists can't even begin to match Warfield's postmillennial vision of the future. Warfield out-postmilled us all. If anyone had a vested interest in painting a positive picture of the church's immediate future, it would have been Warfield. Considering that the situation has only worsened since Warfield's death, it seems that his judgment has been doubly and trebly confirmed.

Christian assets are being funneled into survival provisions while seminaries stray farther from the truth, and the pietistic churches ask, what {160} do we need a stuffy old systematic theology for? Everyone is quite happy with their programs for the future. To such as these, Christ's pronouncement is made, that the doctor comes to heal the sick, not the healthy. The *Systematic Theology* will be received by those who know they are in need of it. Everyone else, asserting their “healthiness,” will ignore it. And God is certainly a good chap, since He will, as Dr. North notes, graciously spoon-feed the seminaries and churches who continue to deprive new theological generations of the “strong discipline of the past.”

THE CHRONOLOGY OF THE JUDGES

J. H. John Peet

Introduction

According to Thiele,⁶⁸ “Chronology is the backbone of history... Without an exact chronology there can be no exact history.” Recent research has clarified a large portion of the Old Testament chronology. Much of the credit must go to Thiele, who successfully decoded the Old Testament data on the divided monarchy.⁶⁹ More recently, Bimson has reexamined the biblical and archaeological data of the exodus and conquest. As a result, he has established the reliability of a mid-fifteenth century date for the exodus.⁷⁰ The same writer, as a part of a symposium on the patriarchal period,⁷¹ has done a similar study of that section of the biblical narrative. Merrill has obtained comparable results,⁷² though he did not consider archaeological aspects. Yamauchi has reviewed the post-exile period.⁷³

However, the period between the conquest and the monarchy—the time of the judges—has resulted in a variety of suggested chronologies. It is the purpose of this paper to review the problems and make some suggestions. The author does not claim originality for the results here, but merely presents an analysis and a synthesis of these many aspects of research.⁷⁴ Perhaps {162} the most helpful work is the thesis by

68. E. W. Thiele, *The Mysterious Numbers of the Hebrew Kings* (University of Chicago, 1951).

69. E. W. Thiele, *A Chronology of the Hebrew Kings* (Zondervan, 1977); H. G. Stigers, *Bull. Evangelical Theol. Soc.* 10, no. 2, (1967): 81–90.

70. J. J. Bimson, *Redating the Exodus and Conquest* (University of Sheffield), 1978.

71. J. J. Bimson, *Essays on the Patriarchal Narratives*, ed. A. R. Millard and D. J. Wiseman (IVP, 1980).

72. E. H. Merrill, *Bibliotheca Sacra* 137, no. 547 (1980): 241–51.

73. E. M. Yamauchi, *ibid.*, 292–95.

Schmidt. It is to be regretted that this has not been published, except indirectly through Whitcomb.⁷⁵ Josephus is included as an ancient authority, though his reliability is questioned.⁷⁶

In order to understand the chronology—and, particularly, the spiritual message—of the book of Judges, it is helpful to identify the character of the judges and their work. They existed before the time of the book of Judges,⁷⁷ and these earlier references also indicate the plurality of the officers at any single time. They seem to have functioned alongside the priesthood, which is perhaps why at least two high priests, Eli and Samuel, served as judges too. In addition to a general administration of justice, some served as military and religious leaders. These latter people (usually men, but including at least one woman, Deborah) were charismatic, being elected, not by the people, nor by family succession, but by God. The proof of this was the work of the Holy Spirit enabling them to do extraordinary things.

How do we approach the data? Often there has been an arbitrary manipulation of the data in order to harmonize it. Schmidt⁷⁸ established five principles on which the data should be used in order to establish a chronology:

74. Bachmann, *Das Buch der Richter*, vol. I, 53–74 (see Cassell, below).

J. J. Bimson, *Redating the Exodus and Conquest*; F. Josephus, *Antiquities* ed. W. Whiston (Pickering and Inglis.);

C. F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament: Joshua, Judges and Ruth* (Clark, 1865);

P. Cassell, *Lange's Commentary on the Holy Scriptures: Judges*, 11–15;

E. H. Merrill, *Bibliotheca Sacra* 138, no. 551 (1981): 246–57;

J. B. Payne, *New Illustrated Bible Dictionary* (IVP, 1980), entry on “Judges”;

J. W. Schmidt, *The Joshua-Judges Chronology* (Ph.D. diss., Central Baptist Theological Seminary, 1954);

J. C. Whitcomb, *Chart of Old Testament Patriarchs and Judges* (Grace Theological Seminary, 1965);

L. Wood, *A Survey of Israel's History* (Zondervan, 1970.);

Whitcomb, “Chart,” 1.

75. Whitcomb, “Chart,” 1.

76. Keil and Delitzsch, *Joshua*, 290.

77. Num. 25:5; Deut. 16:18, 17:9, 19:17; Josh. 8:33, 23:2, 24:1.

78. Schmidt, “The Joshua–Judges Chronology,” 16, 104–5.

- a. We should be faithful to the Massoretic Text of scripture in the light of Thiele's work which shows its dependability.
- b. Our interpretation should be faithful to *all* the biblical data, since it is inconceivable that the Holy Spirit would give so much data if it was not historical. It is also unlikely that Israel would not have preserved data for this key period, when all the periods before and since have been so accurately recorded.
- c. As shown by Thiele's work, we need to understand the chronologer's mind.
- d. There should be harmony with established extrabiblical data.
- e. The overall chronology must be logically and mathematically sound.

These principles cannot be improved on. However, it is useful to remember that often the scriptural records are very selective and record only small portions of the history. For example, only two or three years of the forty years of wanderings are reported. Similar proportions, and less, occur in the monarchical records. Consequently, care must be taken in interpreting silence.^{163}

Table 1 lists the data recorded in the book of Judges. The table attempts to distinguish between statements about periods of rest and periods of judgeship, which are only indicated to be identical for Gideon, though, of course, they may have been elsewhere. In addition to the details missing for Shamgar, it must be remembered that there is no direct information on the length of time between the division and the first oppression, or for the length of Samuel's judgeship. The length of Saul's reign is found in Paul's sermon in Acts 13.

Figure 1 attempts to identify the locations of the oppressions and judgeships. Petrie⁷⁹ divides the oppressions and deliverances into three approximately equal periods of 120 years located in the north, east, and west regions of the land. However, in the light of other biblical evidence to be identified below, we cannot describe these as being completely parallel in time. In particular, we see Othniel, Ehud, and Shamgar judging in the south; Deborah, Gideon, and Gideon's successors were in the

79. F. Petrie, *Proc. Soc. Bibl. Arch.* 18 (1896): 243–49 (quoted in Schmidt, *ibid.*, 40).

central region; Jephthah and his followers ruled in the central and east Jordan areas; and Samson was in the south and west Jordan locations.

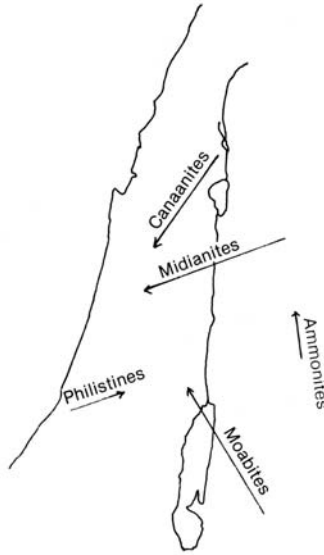
Table 1
The Periods of Oppression, Peace, and Judgeship Before Samuel

Oppression/Judge	Oppression	Peace	Rule	Reference
Mesopotamian	8			3:8
Othniel		40		3:11
Moabite	18			3:14
Ehud				3:31
Philistine	?			3:31
Shamgar		?		3:31
Canaanite	20			4:3
Deborah		40		5:31
Midianite	7			6:1
Gideon		40	40	8:28
Abimelech	3			9:22
Tola			23	10:2
Jair			22	10:3
Ammonite	18			10:18
Jephthah			6	12:7
Ibzan			7	12:9
Elon			10	12:11
Abdon			8	12:14
Philistines	40			13:1
Samson			20	16:31

We must also respect the scriptural statements concerning continuities. Othniel was followed by the Moabite oppression and Ehud, after whom Shamgar led the people. They were followed, not necessarily immediately, by the Canaanite troubles and Deborah's judgeship. But the Midianite attacks are not said to follow Deborah; this does not mean that there was a time lag, only that the Scriptures are silent on the matter. Gideon is stated to have been succeeded by his rebellious son, Abimelech, and then by Tola and Jair. Similarly, Jephthah was followed successively by Ibzan, Elon, and {165} Abdon. Samson was apparently not chronologically related to the other judges. It is also worth noting

that the book does not claim to be completely chronological. The opening chapters form a prologue which, in part, sets the scene for the rest of the book. The last five chapters clearly belong to a period earlier than Samson (see below).

Figure 1. Locations of the Oppressions and Deliverance



One of the crucial steps in Thiele's analysis of the monarchy was the recognition of co-regencies. Do we have overlapping judgeships? As will be apparent, it is numerically necessary. For example, Judges 10:7–8 indicates 300 years had passed since the conquest of the east of Jordan. Yet there were 300 years from the beginning of the Mesopotamian oppression to the end of Jair's judgeship. So, some overlapping must occur. Raska⁸⁰ was the first to recognize that overlapping must occur following the Ammonities. Wood⁸¹ believes that they are implied between Shamgar and Ehud (3:30–4:1) and between Jephthah and Samson (10:17). Also, he believes, Tola in Issachar (10:1–2) could overlap with Jair in Gilead (10:3–5). Whitcomb⁸² favours Jabin's oppression overlapping with Ehud's rest, as proposed by Schmidt. Lange⁸³ inter-

80. J. Raska, *Die Chronologie der Bibel* (Braunüller, 1878), 59–65 (quoted in Schmidt, "The Joshua–Judges Chronology," 40).

81. Wood, *Survey*, 207.

82. Whitcomb, "Chart," 2.

prets 10:7 as indicating that the Ammonite oppression in the east was contemporary with the Philistine attacks to the south and west. Schmidt⁸⁴ disagrees with this for several reasons:

- a. There is no mention of the Philistines in the three chapters about the Ammonites. But this is often true, for example, in the books of the Kings when experiences in Judah are not included in chapters concerned with Israel.
- b. The reference in 10:6–9 to the oppression lasting eighteen years limits it to Ammon. But that passage leads into the immediate account of the Ammonite oppression, which is over long before the Philistines are defeated.
- c. 10:9 shows that the Ammonite attack reached into west Jordan. This, though, is still well clear of the Philistine border.
- d. The rule of Jephthah ends with repentance by the people (10:10,15,17) and so further oppression is unlikely. This hardly argues against contemporaneous oppressions in different areas, though, of course, different areas of responsibility do not necessarily imply contemporaneity.
- e. The Ephraimites would not have left their home on the Philistine border during their oppression to support Jephthah (12:1). This is a strong argument, but there were clearly periods of uneasy peace during Samson's rule which could have accommodated this support. Or, the two oppressions may have overlapped incompletely and the Ephraimites gave help before the Philistine oppression began. {166}
- f. 13:1 refers to the children of Israel “again” doing evil before the Lord. Keil⁸⁵ argues that this does not necessarily argue against some contemporaneity.

That judges were contemporaneous is clear from the references quoted earlier describing a plurality of judges. In addition, we are told that Samuel appointed his sons as judges (8:1–3), so not only were there several judges, but there was a senior judge, Samuel, too. (One is reminded of the existence of prophets and their “schools of prophets.”) 10:11–12 indicates the existence of other oppressions in addition to

83. Cassell, *Judges*, 12.

84. Schmidt, “The Joshua–Judges Chronology,” 200.

85. Keil and Delitzsch, *Joshua*, 280.

those described in detail. These must have been contemporaneous with the main events.

The book of Judges is a sad one because it would not have been written had it not been for the apostasy of God's people (2:20–23). But these times of spiritual rebellion did occur. Attempts are usually made to allow for the initial apostasy after the death of the elders (3:12), but what about the other apostasies (e.g. 4:1, 6:1, 8:34, 10:6)? They could be included in the periods of rest. The apostasy following Gideon's death is to be recognised as being associated with Abimelech's attempt to rule.

One other factor that must underlie our discussions is that of Beecher.⁸⁶ He recognised a change in the format of the reports after Gideon. No longer do we read that "the land had rest." The two systems differ in that the earlier portions had continuous periods of forty years, and the second section has more realistic values, he claims. But this is not a fair representation of the facts. The early spans were not all based on the figure 4.0 (see table 1). There seems no reason to believe that the figures of forty are even rounded values when they are listed with 8, 18, 20, and 7. To devalue these figures as Beecher suggests means a similar approach must be applied to the kings: e.g., forty years for Saul, David, and Solomon. A more valid approach is that of Lederer,⁸⁷ who suggests that one year can be deducted from each period to allow for fractional years. For example, we know that David's forty years are, in fact, forty and one half (2 Sam. 5:4–5 and 1 Kings 2:11). Of course, this example shows an under-estimate rather than the reverse! However, Schmidt⁸⁸ reasonably suggests that, while some rounding up may have occurred to cover part years, probably only six years in the whole period of the judges can be postulated.

86. W. J. Beecher, *The Dated Events of the Old Testament* (S. S. Times Co., 1907), 30–31 and 80–123 (quoted in Schmidt, "The Joshua–Judges Chronology," 92).

87. C. Lederer, *Die Biblisches Zeitrechnung* (Kleeberger, 1887), 37 (quoted in Schmidt, *ibid.*, 89).

88. Schmidt, *ibid.*, 234.

Controlling Data

In order to date the individual judges, it is necessary to determine any fixed points that can be identified. There are four items to be considered: the {167} exodus—elders period, the beginning of Saul's reign, the beginning of the Ammonite oppression, and 1 Kings 6:1. Finally in this section, we will consider the genealogies relevant to this period.

(a) Exodus—Elders

Convincing evidence from the Scriptures has been presented by Whitcomb⁸⁹ fixing the exodus at approximately 1447/5 BC, taking Thiele's date of 931 for the end of Solomon's reign. 1 Kings 6:1 gives the exodus as 480 years before the consecration of the temple, in Solomon's fourth year. The difficulties of fitting the judges into the available time using this date are nothing compared with the problems of using a mid-thirteenth century date for the exodus. Bimson⁹⁰ determines a slightly earlier date of 1470 BC in his interpretation of the biblical and archaeological data. We will use the former date, which seems a better biblical figure, in spite of Bimson's doubts.⁹¹

The wanderings lasted forty years, so Jericho was entered in 1407/5. Referring to the post-wilderness period, Josephus⁹² allows for twenty-five years after Moses and eighteen years of anarchy. The length of the conquest can be fixed by reference to Caleb. He was forty years old at the end of the second year of the exodus (Josh. 14:7); he was forty-five years older at the end of the conquest (v. 10) and before the completion of the allocation of the land. This must be dated to 1400 BC, so the conquest took seven years. We also learn from Joshua 24:29–31 that Joshua died at 110 years of age and the people were faithful to YHWH through the days of Joshua and the elders who outlived him. Judges 2:7–9 adds another comment that confirms that these elders were of the same generation as Joshua, and so will not have outlived him by many years. The trouble is that we do not know when Joshua died. Merrill⁹³ sets his death at 1361 and Cushan's oppression as starting at

89. Whitcomb, "Chart," 1.

90. Bimson, *Redating the Exodus*, 110 and 323.

91. *Ibid.*, 81.

92. Josephus, *Antiquities*, 5.1.29 and 6.5.4.

1350. His reasoning was that Joshua was Moses's assistant at the exodus (Ex. 33:11), so he must have been at least twenty-five years at the time, being a young man; hence his death at 1361. Likewise, Merrill points out the elders of Joshua's day must have been under twenty years at the exodus (in the light of Num. 14:29). If they died at a similar age to Joshua, then their deaths would occur around 1355. If the period of apostasy lasted up to five years, then Cushan marched into Palestine ca. 1350. Merrill's dates are later than those normally used. Schmidt sees it differently.⁹⁴ He sees Joshua older than Caleb, since he is described as "old" (Josh. 13:1) when Caleb is vigorous at eighty-five (14:6–11). So, he must have been about ninety-five at the time of entry when Caleb was seventy-eight years. This puts his death ca. 1392 BC. Following the references on the elders already mentioned, he estimates them to have been fifty-eight years at the entry to Canaan and so seventy-three years at Joshua's death. Ten years later they would have been eighty-three years old. This would have been a reasonable age to have envisaged their influence to wane; the expression "all the days of the elders" could apply to the end of {168} their restraining influence rather than to their death. This seems to be more conjectural than Merrill's analysis, and interprets the reference to him as a young man as meaning he was a generation younger than Moses (i.e., 80–25 = 55 years at the exodus). Bachmann⁹⁵ argues that the ten years for the elders would have been adequate because (1) they would have been seventy-five years + by this time; (2) the moral deterioration would not take long; and (3) Joshua apparently did not live long after the conquest and division. This view is generally accepted by the commentators. A key factor is the age of the elders. Their retirement, or death, at eighty-five years seems strangely early against Moses's 120 years and Joshua's 110 years. Lange⁹⁶ saw the period of the conquest as being twenty years rather than Schmidt's twenty-five years. Schmidt's extra years were found⁹⁷ using Lederer's suggestions concerning fractional years.

93. Merrill, *Bibliotheca Sacra*, 250.

94. Schmidt, "The Joshua–Judges Chronology," 208.

95. Bachmann, *Das Buch der Richter*, 14.

96. Cassell, *Judges*, 11.

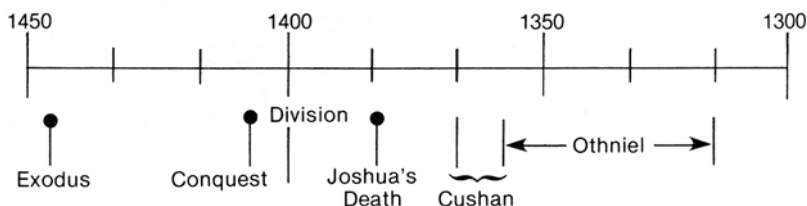
97. Schmidt, "The Joshua–Judges Chronology," 205.

In order to resolve the conflict, it is useful to consider Othniel, since he has to be alive and active until forty-eight years after Cushan's onslaught. Othniel is described as Caleb's younger brother in the Hebrew and Vulgate versions, but as his nephew in the LXX. Schmidt⁹⁸ suggests that the expression "younger brother" (Judg. 3:9) has no significance if it refers to Kenaz, and that the term "son of Kenaz" is best rendered "the Kenezite," as in Joshua 14:6. This would seem reasonable. Othniel had previously distinguished himself as a soldier (Judg. 1:13) and had been given his niece as wife (accepting Schmidt's interpretation).

The interpretation of this varied data requires an analysis of Joshua's age at the exodus (i.e., Joshua's age relative to Caleb) and Othniel's age relative to Caleb (i.e., Othniel's age at the exodus). We accept 1447 for the exodus, 1407 for the conquest of Jericho, and 1400 for the division of the land. Table 2 compares the various data. The term "generation" in the table is used somewhat loosely as a convenient term for fifteen years. Other figures could be used, but this seems to be the most realistic in its results.

Bearing in mind the forty-eight years to follow Cushan's rise (Judg. 3:11 indicates that Othniel lived most if not all of this time), the most likely period for Joshua's death was between 1392 and 1377, and the rise of Cushan was between 1377 and 1362, with Othniel born after the exodus. He had to be significantly younger than the elders to outlive them by so long. The age of the elders probably favors the later date. As a compromise working figure, we use 1382 and 1367 respectively, with Othniel born approximately a generation after the exodus. Figure 2 summarizes this.

Figure 2. The Beginning of the Judges



98. *Ibid.*, 212.

Table 2. Data Relevant to the Date of Cushan's Attack (on following page)

(b) The Accession of Saul

Thiele has identified the year 967 BC as the fourth in Solomon's reign. He therefore was crowned in 971. David ruled for forty years (1 Kings 2:11) and so acceded in 1010. Bimson⁹⁹ points out that there was a brief co-regency between Solomon and David, but this probably makes no significant difference to the chronology. Saul reigned for forty years (Acts 13:21), from 1050 to 1010. While this fixes the crucial date of 1050, it is relevant to cross-check with other biblical data.

1 Samuel 13:1 has caused much controversy because the text is defective, implying a reign of two years (as in King James Version). The New English Bible makes it twenty-two years, and the New American Standard Bible gives thirty-two years. Josephus¹⁰⁰ gives the reign as twenty years and as forty years! Bimson suggests that a reign of forty years is linked to the interpretation of "young man" (1 Sam. 9:2) as implying that he was twenty to thirty years old at his accession. In contrast, he suggests, that *bahur* means "a man in the prime of manhood," and he draws attention to Jonathan as of military age soon after.¹⁰¹ He must, therefore, have been forty + at his accession and reigned for twenty-two years.

Ishbosheth was forty years at Saul's death (2 Sam. 2:10), and so Saul must have been over sixty-five years at his death. Whitcomb¹⁰² points out that the forty years may have been the length of his dynasty (i.e., 32 + 7 1/2 Ishbosheth). This seems unlikely. It is neither a natural reading of Paul's statement nor does it fit the facts concerning Ishbosheth. 2 Samuel 2:10 indicates that of the seven years that David ruled in Judah alone, Ishbosheth actually ruled for only two years.¹⁰³

Schmidt¹⁰⁴ analyzes the defective verse. By analogy with similar passages elsewhere, it must refer to Saul's age at his accession and the

99. Bimson, *Redating the Exodus*, 97.

100. Josephus, *Antiquities*, 10.8.4 and 6.14.9.

101. Bimson, *Redating the Exodus*, 260.

102. Whitcomb, "Chart" 2.

103. Schmidt, "The Joshua–Judges Chronology," 107.

104. *Ibid.*, 246.

Table 2. Data Relevant to the Date of Cushan's Attack

Joshua, compared to Caleb	Joshua's age at exodus	Date of Joshua's death	Date of Cushan's rise*	Maximum age of elders at Cushan's rise	Othniel and the exodus		
					15 years at exodus	born at exodus	born generation after exodus
Generation younger	25	1362	1347	120	115	100	85
Same generation	40	1377	1362	100	100	85	70
Generation older	55	1392	1377	90	85	70	55
					Othniel's age at 1400 BC		
					60	45	30

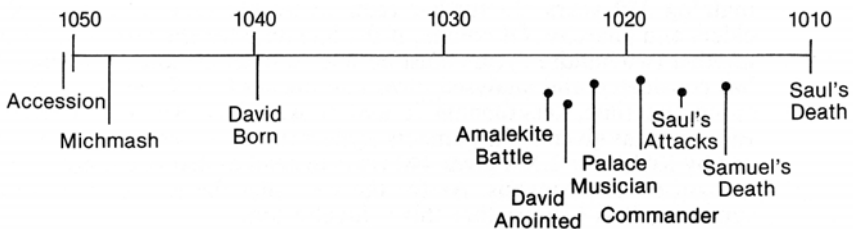
(*assuming 10 years of the elders and 5 years of anarchy.)

length of his reign. He rejects such interpretations as Merrill's,¹⁰⁵ which links the second half of the verse with the next verse. However, while useful, analogy is not conclusive. It would seem that either guess is possible: "Saul was () years old when he became king, and when he had reigned over Israel two years..." or, "Saul was () years old when he became king, and he reigned over Israel () two years." The latter interpretation requires a forty-year dynasty. As to Saul's age at his anointing, we concur with Bimson¹⁰⁶ if the former interpretation is followed; if the events occurred two years later, then Saul must have been over forty years old to have a son old enough to go into battle.

We can relate this data on Saul to David's early life. David was thirty years old when he came to the throne in 1010 (2 Sam. 5:4), so he was born in 1040. He was anointed soon after the Amalekite battle. According to Wood,¹⁰⁷ he must have been about fifteen to be a lone farmer (so dating the Amalekite battle to 1025). While this is possible, it {171} could have been earlier; this author has seen younger shepherds in the Mediterranean countries.

Figure 3 summarizes the events of Saul's life as far as they can be dated.

Figure 3. The Reign of Saul



(c) Jephthah's Statement

It was a major tenet of Schmidt's thesis,¹⁰⁸ that Jephthah's statement (Judg. 11:26) is of fundamental importance though many failed to take it into account. Whitcomb¹⁰⁹ concurs with this; the Israelites had occu-

105. Merrill, *Bibliotheca Sacra*, n19.

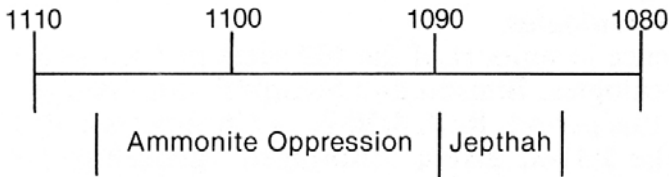
106. Bimson, *Redating the Exodus*, 98.

107. Wood, *Survey*, 246.

108. Schmidt, "The Joshua-Judges Chronology," 202.

pied the territory for 300 years. The conquest of Gilead occurred between the fifth and eleventh months of the fortieth year after the exodus. The date of the Ammonite attack must, therefore, be 1107 (assuming 300 years is a precise rather than a rounded figure). Figure 4 summarises this data.

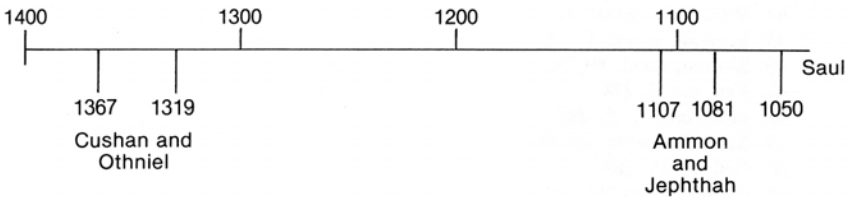
Figure 4. Chronology of Jephthah's Time



(d) The Time of the Judges

Figure 5 summarizes the crucial information calculated thus far.

Figure 5. The Time of the Judges



The judges covered 318 years,¹¹⁰ from 1367 to 1050. But, the total periods of oppression, rest, etc., up to Samuel is 447 years.¹¹¹ This figure does not include Samuel or the unknown values for Shamgar. 1 Kings 6:1 indicates there was 480 years from the exodus to the fourth year of Solomon. Of this period, eighty-four years cover the monarchy and forty-seven years are occupied by the wilderness wanderings and conquest. The remaining 350 years are further reduced by the time of Joshua, the elders, and anarchy. Of course, if the late date for the exodus is used, another two hundred years must be deleted from the total!¹¹² Schmidt¹¹³ has considered and analyzed three approaches to 1

109. Whitcomb, "Chart," 2.

110. Payne, *Bible Dictionary*, 836.

111. Merrill, *Bibliotheca Sacra*, 252.

112. Whitcomb, "Chart," 2.

Kings 6:1—shortening the time, lengthening it, and taking it as reliable. Bimson¹¹⁴ has given the arguments against the short period. As pointed out by Keil,¹¹⁵ the LXX gives 440 years instead of 480 years, but this is recognised as erroneous. As for the view that the use of forty years is symbolic, Keil¹¹⁶ shows that this is invalid too.

Schmidt again has evaluated the text,¹¹⁷ and shown that the 480 years is thoroughly reliable. A number of solutions have been proposed. Keil¹¹⁸ made up this time as fifty-seven (wanderings—elders) and 301 (Cushan—Jair); the remaining 122 years are made up of overlaps in the east (Ammonites and Jephthah to Abdon) with the west (Philistines), followed by Samuel and the kings. Lange¹¹⁹ solves the problem by reducing Ehud's rule to forty years, together with similar overlaps (Tola/Jair with the Philistines; Ammonites and Jephthah to Abdon with Samson). Bachmann¹²⁰ restores Ehud's eighty years and reduces the time of the elders from twenty to ten years. He also overlaps Samuel with Saul and the eastern judges and the Ammonite troubles with the Philistines. The rest of this paper examines each period.

(e) Genealogies

Evidence in support of the 480 years of 1 Kings 6:1 also comes from the genealogies. Bimson and Schmidt¹²¹ compare the genealogies relevant to this period. Ruth 4:20–22; 1 Chronicles 2:10–15; Matthew 1:4–6, and Luke 3:31–32 give a “shortened” genealogy for the period from the time of the exodus to Solomon: six generations (table 3, column 2). 1 Chronicles 6:33–37 gives fourteen generations for the same period in

113. Schmidt, “The Joshua–Judges Chronology,” 16–17.

114. Bimson, *Redating the Exodus*, 91–96.

115. Keil, and Delitzsch, *Joshua*, 278.

116. *Ibid.*, 287–88.

117. Schmidt, “The Joshua–Judges Chronology,” 109–13.

118. Keil, and Delitzsch, *Joshua*, 289.

119. Cassell, *Judges*, 13.

120. Bachmann, *Das Buch der Richter*, 14.

121. Bimson, *Redating the Exodus*, 84 and 96; Schmidt, “The Joshua–Judges Chronology,” 113–20.

the family tree of Heman the singer (table 3, column 1). Josephus¹²² gives thirty-one priests for the period of the exodus to the exile. {173}

Table 3. The Genealogies of 1 Chronicles

Chapter Six		Chapter Two
Heman		David
Joel		Jesse
Samuel		Obed
Elkanah		Boaz/Ruth
Jeroham		
Eliel		
Toah		
Zuph		
Elkanah		
Joel		
Azariah		
Zephaniah		
Tahath		Salmon/Rahab
Assir	Exodus	Nashon
Ebiasaph		Amminadab
Korah		Aram
Izhar	Descent	Hezron
Kohath		Judah
Levi		
Jacob		Jacob

Clearly, as mentioned earlier, we must seek to understand the Hebrew mind in understanding these contrasts. We do not have any guidance to give an answer here. Are the missing generations a reflection of the fact that these were the rejected people, those who died in the wilderness for their rebellion and those who rebelled and caused the repeated oppression of the period of the judges? As neat as this answer might appear (and a useful “way out”), it does not seem to be acceptable. Why does it not apply to Heman’s family? It seems unlikely

122. Josephus, *Antiquities*, 20.10.1.

(though not impossible, of course) that all Salmon's descendants rejected YHWH. We just do not know the answer.

A comparison of these genealogies shows that Boaz was of the line of Salmon through Rahab, but was not his son in the sense we use the term today. The fourteen generations give nearly thirty-five years a generation for the period of 480 years; this is very reasonable. The priestly line through Aaron involves about eleven generations to the time of Solomon (1 Chron. 6:3–8). In fact, the succeeding generations to the time of Uzziah and to the exile are also abbreviated (vv. 8–15). That genealogies are abbreviated is apparent from Kyle's paper¹²³ in which he gives several examples. We have several more complete genealogies, though, that confirm the validity of the 480 years of 1 Kings 6:1.

The Judges

In the light of our controls we now attempt to fill in the details. We consider (a) the latter judges, (b) the early judges, (c) the intermediate period, and finally (d) other incidents.

(a) The Latter Judges

Lange¹²⁴ sees a distinct change occurring after the death of {174} Gideon—initially attacks came from one source, victory was won, and the land rested; after Gideon, we find the heros are no longer called judges and are of shorter activity and the land ceased to have rest.

Schmidt¹²⁵ believes that the ultimate solution to the chronological problem lies in a recognition of an overlap of the last part of Judges with 1 Samuel. This requires the overlap of some of the judges in the former book with Eli and Samuel. He counters arguments based on the apparent silence of one book about the contents of the other. The same criticism could be applied to the book of Ruth, but it is generally accepted that it fits into the latter times of the judges. Not only do the books not contradict each other, but they are similar spiritually, politi-

123. M. G. Kyle, *Bibliotheca Sacra* 89 (1932): 200–204.

124. Cassell, *Judges*, 12.

125. Schmidt, "The Joshua–Judges Chronology," 225–30.

cally, and in their involvement with the Philistines. He considers there to be sixty-one years of synchronous history between the two books.

Samuel

Saul reigned for forty years and Samuel continued until nearly the end of his reign as judge (1 Sam. 25:1; figure 3). We are not told Samuel's age. He was "old" at Saul's accession and so was "very old" at his death. Also, he was old enough to have sons able to act as judges before Saul became king. This would suggest that his birth was around 1100 BC;¹²⁶ with Saul's accession in 1050, the events of Mizpah (1 Sam. 7) would be about 1055, and Aphek (1 Sam. 4) would have been twenty years earlier (1 Sam. 7:2), 1075. This would seem to indicate his call came around 1090–1085. There is no need to accept Bimson's view¹²⁷ that the text of 1 Samuel 7:2 must be corrected because it suggests a twenty-year judgeship by Samuel; rather, as Schmidt sees it,¹²⁸ it is a turning point in Israel's history—it was to lead, after these twenty years, to the defeat of the Philistines.

Schmidt believed Samuel would have to have been thirty-five years old at Eli's death in order to be judge, but Samson was old enough at twenty (see below), so the above dates (making him twenty-five) are acceptable. Arguing against an overlap, Bachmann¹²⁹ points out that Samuel was judge over *all* Israel (1 Sam. 7:3–6). However, it could refer to him as primary judge since later he certainly had his sons as secondary judges. Nevertheless, it will be interesting to see the result of our reconstruction: will he be sole judge at this time?

Eli

Eli judged Israel for forty years until he was ninety-eight years old (1 Sam. 4:15, 18). Josephus¹³⁰ says his judgeship followed Samson, but Keil¹³¹ points out that this cannot be so. Since the Philistine oppression lasted forty years, and twenty years of that time were under Samuel

126. Wood, *Survey*, 229.

127. Bimson, *Redating the Exodus*, 99.

128. Schmidt, "The Joshua–Judges Chronology," 235; Keil and Delitzsch, *Samuel* (1950), 70–71.

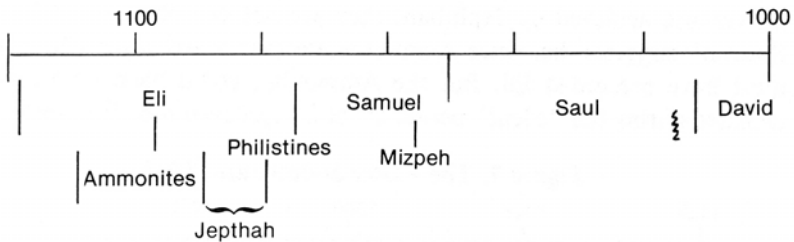
129. Bachmann, *Das Buch der Richter*, 14.

130. Josephus, *Antiquities*, 5.9.1.

131. Keil and Delitzsch, *Joshua*, 281–82.

(i.e., Aphek to Mizpah), the first twenty years of their domination covered the last twenty years of Eli's rule. Also, as we shall see, Samson's time covered the last half of the Philistine oppression; so, Samson followed Eli. Eli's early years afford no traces of oppression.¹³² {175} Lange¹³³ points out that in 1 Samuel 12:11 ("YHWH sent Jerubbaal, Bedan, Jephthah, and Samuel"), Eli is not named between others and Samuel, suggesting that they overlapped with Eli. Since the events of Aphek coincided with Eli's death, he died around 1075 BC. Figure 6 summarises the data so far.

Figure 6. *The Latter Judges*



Another test of the reasonableness of this chronological pattern is the genealogy of Eli.¹³⁴ His grandson Ichabod was born at his death (1 Sam. 4:21). Ichabod's brother, Ahitub, must have been older than him since their father's death precipitated the birth of Ichabod. Ahijah, who was Ahitub's son, was priest in the days of Saul (1 Sam. 14:3). Since the events of 1 Samuel 14 occurred about 1030, and Ahijah must have been thirty years of age or more to serve as priest, he must have been born before 1060. His father would have been born 1080 or earlier. This is consistent with the data deduced from Scripture for the judges. But, we can go further. Ahimelech (1 Sam. 22:10) is variously identified with Ahijah or as his brother. The former seems reasonable, though is not essential to the reconstruction. He was father to Abiathar, priest in David's day. If he was born about 1035 (his father would then be twenty-five years), he would be twenty-five at David's accession. Not only would he be old enough to serve David in his exile, but he would

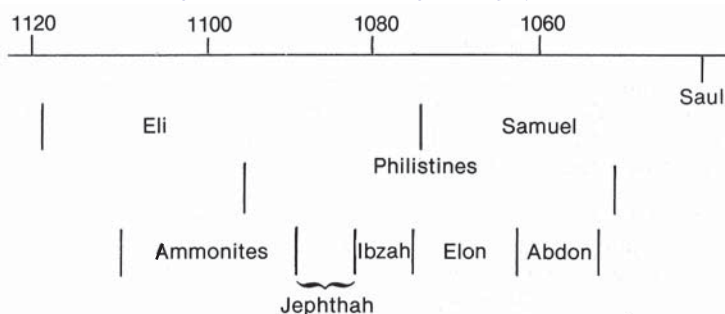
132. Cassell, *Judges*, 14.

133. *Ibid.*, 15.

134. Bimson, *Redating the Exodus*, 261.

be sixty-five at Solomon's accession. He was indeed priest at this time, though deposed by the new king (1 Kings 2:26–27; 4:4).

Figure 7. The Latter Judges (amplified)



Jephthah et al.

There is little more to add chronologically here (figure 4). As several commentators have pointed out, idolatry was widespread and so was judgement; the Ammonites attacked in the east and the Philistines in the west, apparently simultaneously.¹³⁵ The Ammonites also attacked Judah, Benjamin, and Ephraim on the west bank (Judg. 10:9). Jephthah used troops from Manasseh and Gilead, and he seized twenty cities from the Ammonites.

Though the pressure of the Philistines becomes troublesome at the same time as the Ammonites, they are the minor oppressors at the time of Jephthah, since they do not feature in his time. So, says Bimson,¹³⁶ Jephthah did not precede the Philistines by many decades; the Philistine oppression really got underway in the time of Eli. {176} Jephthah was followed by Ibzan, Elon, and Abdon for seven, ten, and eight years respectively. They were based at Bethlehem, Ajalon and Ephraim in turn, which were not far from each other. Wood¹³⁷ says they served “perhaps somewhat contemporaneously,” though this is not of significance to the chronology of the judges. However, the scriptural record does indicate successive rules (“after him”—Judg. 12:8, 11, 13). Also, they maintained the deliverance achieved by Jephthah; they are not described as “deliverers.” Bimson¹³⁸ suggests that since Ammon is not

135. Wood, *Survey*, 222.

136. Bimson, *op cit*, 101.

137. Wood, *Survey*, 225.

mentioned under Eli, Jephthah must have preceded Eli. But the Ammonites could have risen and been defeated during the “silent” period of the biblical record on Eli. See figure 7.

Samson

Whitcomb¹³⁹ follows Schmidt in believing that the Philistines followed the Ammonites. Keil¹⁴⁰ counters the arguments used in favour of this interpretation and points out not only that Jephthah was clearly judge over a part of Israel, but also that there is an absence of any claim that the land had rest in chapters 11 and 12. In contrast, Lange¹⁴¹ believed the Philistines preyed on the Ammonites in their oppression of Israel. He also believed that Samson’s twenty years followed the forty years recorded for the Philistines.

We have shown that the Philistine domination lasted from ca. 1095 to 1055. It is also seen, in figure 7, that, though they were contemporaneous, the Philistines did start a few years after the Ammonites, giving further point to the biblical presentation. Concerning Samson, we learn that he was born about the time of the outbreak of oppression (Judg. 13:1–5). After some early clashes, he appears to have maintained a fragile peace for twenty years. Samson must have died before the final overthrow of the Philistines at Mizpah; {177} indeed, probably his victorious death at Gaza facilitated Samuel’s victory at Mizpah.¹⁴² So, he died around 1055 and began as judge about 1075. So, all of Samson’s twenty years falls within the second half of the Philistine’s forty. He was about eighteen to twenty years old when he began his term of office and died at about forty years of age. As our figure 7 shows, Schmidt¹⁴³ is correct in seeing Samson’s rule as synchronous with the first twenty of Samuel and contemporaneous with Elon and Abdon. Payne¹⁴⁴ sees “particular significance [in] the fact that the forty-year Philistine oppression.... continued uninterruptedly from the deaths of Tola and

138. Bimson, *Redating the Exodus*, 100.

139. Whitcomb, “Chart” 2.

140. Keil and Delitzsch, *Joshua*, 280.

141. Cassell, *Judges*, 12.

142. Whitcomb, “Chart” 2.

143. Schmidt, “The Joshua–Judges Chronology,” 220.

144. Payne, *Bible Dictionary*, 835.

Jair (10:7), through the judgeships of Jephthah, the three minor judges, Eli and Samson, down to the victorious advent of Samuel.”

(b) The Early Judges

Othniel

The details of his chronology were developed earlier (see figure 2).

Ehud

The Moabites, with the help of the Ammonites and Amalekites, occupied defenseless Jericho (Josh. 6:26; 1 Kings 16:34).¹⁴⁵ A Benjaminite, Ehud, delivered them and established an eighty-year peace. It is this latter figure that has caused controversy. Whiston¹⁴⁶ has given him eight, rather than eighty. Lange¹⁴⁷ has corrected this to forty years in order to accommodate the data to Jephthah’s statement. However, as Schmidt and Thiele have shown, you cannot treat Scriptural data in this manner without good textual reasoning. Indeed, Bachmann¹⁴⁸ corrects Lange’s view in his footnote.

Shamgar

Some problems arise here. We are given no lengths of time for his judgeship. Bimson,¹⁴⁹ following some LXX manuscripts, shifts this reference (Judg. 3:31) to the end of the story of Samson. While there does not appear to be anything in the text to prohibit that, we can disagree strongly not only {178} because of the weak textual evidence for the relocation, but because Deborah names him in her song (Judg. 5:16). Wood¹⁵⁰ places him in the eighty-year period of Ehud’s peace. This is not unlikely. He followed Ehud. Ehud’s death opened the doors to apostasy again (Judg. 4:1), and the eighty-year peace was shattered by the Canaanite, Jabin (Judg. 4:2). It would seem that Shamgar was used of God to destroy the Philistines before they destroyed the peace.

145. Wood, *Survey*, 214.

146. Josephus, *Antiquities*, 685.

147. Cassell, *Judges*, 13.

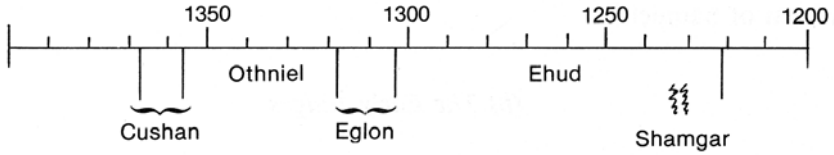
148. Bachmann, *Das Buch der Richter*, 14.

149. Bimson, *Redating the Exodus*, 95.

150. Wood, *Survey*, 218.

Unhappily, this did not prevent the spiritual adultery of the Israelites. Figure 8 updates this early period.

Figure 8. The Beginning of the Judges



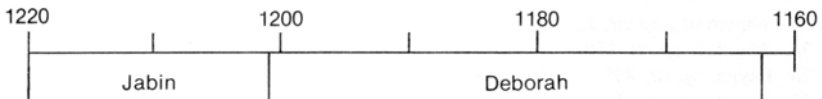
(c) The Intermediate Period

We have the period 1221–1107 to accommodate the Canaanite and Midianite oppressions and the deliverances associated with them.

Deborah

Jabin, the Canaanite king, oppressed Israel for twenty years. During this time Deborah had been serving as judge (Judg. 4:4); now she was called to deliver the people. Schmidt¹⁵¹ locates Jabin's suppression in the latter years of Ehud's peace, by distinguishing between Ehud's death and the end of the peace. It is true that they may not be coincident; it is also true that this Canaanite oppression was in the north, whereas the Moabites had attacked from the south. But, since Jabin's attack is related to Ehud's death, it is difficult to see how his attacks could be concurrent with the period of peace (cf. Judg. 3:30, NASB: "the land was undisturbed for eighty years"). In fact, Deborah judged in Ramah and Bethel, sixty miles south of the battle, and called on Barak, from the north, to lead the battle. Forty more years of peace ensued. {179}

Figure 9. Jabin and Deborah



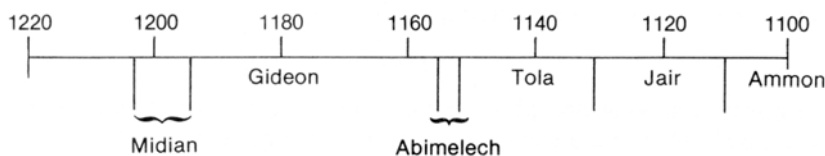
Gideon

The Midianites, supported by the Amalekites and desert tribes, crossed the fertile lands of the Esdraelon Valley and for six years plundered the land.¹⁵² Forty years of rest followed under Gideon, but his

151. Schmidt, "The Joshua–Judges Chronology," 180.

death marked a new apostasy (Judg. 8:32–34). They followed his godless son, Abimelech, for three years (Judg. 9:22), but he was rejected at the end of this time. Tola followed chronologically and geographically for twenty-three years.¹⁵³ Jair followed “after him” for twenty-two years (Judg. 10:3). Wood comments that Tola and Jair were “probably contemporaneous,” the expression “after him” indicating that Jair began after Tola *began* his rule, rather than when he finished.¹⁵⁴ This conjecture does not fit the obvious meaning of the verse. Schmidt points out that Jair does not coincide with the incursion of the Ammonites, because of the wide control he had through thirty cities.¹⁵⁵ Judges 10:6 describes the apostasy leading to the Ammonite onslaught. So, we can postulate the details of figure 10.

Figure 10. The Midianites, Gideon, and Gideon’s Successors



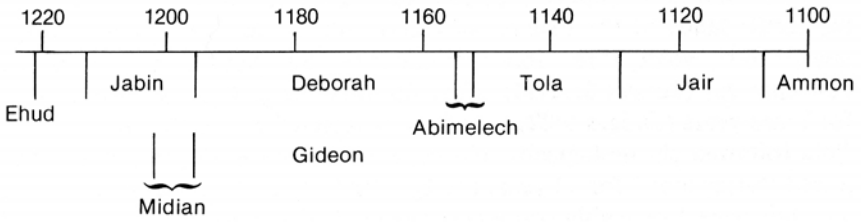
A comparison of figures 9 and 10 shows an overlap. Is this feasible? Is it consistent with the scriptural record? Interestingly, a look back at Judges 6:1ff. indicates a lack of any specific reference to “after him/her,” a point made in our introduction. There seems no way of fixing the judgeships of Deborah and Gideon with more precision. Two points may be made, though, which may or may not be significant. Times of apostasy before Deborah and after Jair could cause a shift of these two periods towards each other. Also, a small shift would allow the two periods of forty years rest to be coincident. In fact, there is no reference to the end of Deborah’s rule (Judg. 5:31). Again, in view of the carefulness of the record, this silence seems strange if it is not significant. Accordingly, we tentatively propose the integration as in figure 11. {180}

152. Wood, *Survey*, 218.

153. Schmidt, “The Joshua–Judges Chronology,” 192.

154. Wood, *Survey*, 221.

155. Schmidt, “The Joshua–Judges Chronology,” 194.

Figure 11. The Times of Deborah and Barak

Of course, we also have a gap which *could* accommodate Shamgar!

Dan and Gibeah

The book of Judges ends with two representative stories (chaps. 17–21). The Danite migration was reported in Joshua 19:47 as occurring during the life of Rahab (Josh. 16:25) and so must be fixed early in the time of the judges.¹⁵⁶ The sorry story of Gibeah’s attack on the Levite woman occurs when Phinehas, son of Eleazar, was still high priest (Judg. 20:28). Since he was active at the time of the conquest, (e.g., Josh. 22:13) this incident must be in the early period of the judges.¹⁵⁷

Ruth

Lange, following Josephus, places Ruth’s story in the time of Eli¹⁵⁸ because of the chronological requirements of her genealogy. Wood prefers to place her in the period of Gideon’s successors for the same reason.¹⁵⁹ It will be seen by comparison of figures 7 and 11, that both positions are feasible.

Conclusion

One test of a chronological proposal was that it should be consistent with proven extra-biblical evidence. However, the problem is well stated by Schmidt with respect to the date of the exodus. Archaeological data has “given rise to two schools of ‘early daters’ and ‘later daters’... Either position, however, is embarrassed by perfectly good archaeological evidence opposing it.”¹⁶⁰ He also comments, concerning

156. Wood, *Survey*, 212.

157. *Ibid.*, 213.

158. Cassell, *Lange’s Commentary on the Holy Scriptures: Ruth*, 8.

159. Wood, *Survey*, 221.

the time of the judges, that “established synchronisms between this period of Hebrew history and that of the contemporary powers are difficult to establish,”¹⁶¹ {181} and that extra-biblical material is “not only plentiful but also perplexing.”¹⁶² Such statements as these must make one cautious in any attempt to correlate chronology and stratigraphy. Perhaps the most notable relationship described is that concerning Deborah, and her coincidence with the end of the late bronze age at the end of the thirteenth century.¹⁶³ Bimson has given an extensive survey of this period and shown correlation with archaeology. The fine points of detail of the chronology are not suitable for comparison until the general problems of archaeology are settled.¹⁶⁴

One passage, relevant to this period, which has only been considered indirectly thus far is Acts 13:18–20. About 450 years are allotted to the times of the judges by Paul. We have seen that the time from the conquest to Saul was 1400–1050, i.e., 350 years.

In seeking to resolve the problem, Lange¹⁶⁵ questions the figure in Acts 13 and prefers a figure of 350 years. But, as we have already seen, it is not permissible to correct the word to suit our whims, but only if there is clear textual support for such an amendment. This is lacking here. Several writers prefer the reading in several modern versions which links the 450 years to vv. 17–19, rather than to v. 20. Keil¹⁶⁶ sees the period as covering the time from Abraham to the Conquest. This is not only a different understanding to the meaning of the text, but requires a shorter chronology for the exodus. Whitcomb¹⁶⁷ limits it to the time of the exile in Egypt through to the Conquest, accepting the larger figure for the spell in Egypt. Keil is consistent with this reading in going back to the Patriarchal period, but it requires an acceptance of the doubtful shorter chronology.

160. Schmidt, “The Joshua–Judges Chronology,” 44.

161. *Ibid.*, 7.

162. *Ibid.*, 120.

163. Wood, *Survey*, 217.

164. S. F. Vaninger, *Journal of Christian Reconstruction* 1, no. 1 (1980): 110–34.

165. Cassell, *Judges*, 13.

166. Keil and Delitzsch, *Joshua*, 277.

167. Whitcomb, “Chart,” 1.

In a recent paper,¹⁶⁸ Merrill has reinterpreted the data and submits it is a round figure which takes “the numerical data of the Book of Judges (and 1 Samuel) at face value and with no allowance for synchronism, lapses or other possibilities which must be entertained in a truly ‘scientific’ approach to the problem.” The figures for the judges from Othniel to Eli are 447 years, that is, “about 450 years.” Merrill, like Thiele and Schmidt, emphasizes the need to understand the biblical scholars on their own terms, not by twentieth-century methods.

168. Merrill, *Bibliotheca Sacra*, 254.

FEMININE SPIRITUALITY

Eve Shakes an Angry Fist at Yahweh, But He Triumphs Through the Son

Theodore P. Letis

1. Introduction

Feminist *religious* concerns are not with equality between the sexes; they will settle for nothing less than feminine superiority. Though this is not a recent stance but finds its earliest expression concomitant with the earliest records of human religion,¹⁶⁹ in English, one recent restatement of this conviction was Ashley Montagu's *The Natural Superiority of Women* (1952).¹⁷⁰ He clearly states his belief that, "it is the unique function and {183} destiny of women to teach men to live as if to live and love were one."¹⁷¹ So strongly does he believe this that he maintains that, "were women to fail in this task all hope for the future of humanity would depart from the world."¹⁷² It is precisely the opposite qualities, which have been the legacy of male-dominated society, that have perpetuated barbarism and brutality. However, it is not just the concern of male dominance politically, or socially, it is the male god that is at the root of this problem. Those who have searched for a dis-

169. Margaret A. Murray, *The God of the Witches* (London: Oxford University Press, 1981); M. Esther Harding, *Women's Mysteries: Ancient and Modern* (New York: Harper and Row, 1976); Merlin Stone, *When God Was a Woman* (New York: Harcourt Brace Jovanovich, 1976); James J. Preston, *Cult of the Goddess* (New York: Advent Books Inc. 1980).

170. Ashley Montagu, *The Natural Superiority of Women* (New York: Macmillan Publishing Co. Inc., 1952). We will be using the recent 1974 edition. See also Andrew M. Greeley, *The Mary Myth: On the Feminity of God* (New York: Seabury Press, 1977) and James J. Preston, ed., *Mother Worship: Theme and Variation* (Chapel Hill: University of North Carolina Press, 1982). See Note 1 at end of article.

171. *Ibid.*, 249.

172. *Ibid.*, 250.

tinctly *feminine* spirituality, therefore, have concluded that in order to change social structures, religious underpinnings must be altered in the most revolutionary sense; thus, nothing will do short of a *Changing of the Gods*,¹⁷³ that will go *Beyond God the Father*.¹⁷⁴ Zsuzsanna E. Budapest, a leading spokeswoman for *feminine spirituality* and the High Priestess of the Susan B. Anthony Coven Number One, understands that,

What people believe (faith—religion) is political because it influences their actions and because it is the vehicle by which a religion perpetuates a social system. Politics and religion are interdependent.¹⁷⁵

This self-conscious *feminine spirituality* has been termed by Rosemary Radford Ruether as “countercultural *feminism*”;¹⁷⁶ this is an apt designation when one considers that what is being called into question are the major three religions of both the West and the Near East, i.e., *Judaism*, *Christianity*, and *Islam* (and possibly *all* religion that is of a male origin). It would be a grave mistake, however, not to take this revolution seriously, by relegating it to the outer fringes: this *is* the uniquely feminine spirituality of the feminist movement!

Scripture, as well as the Christian God are considered not just irrelevant for women, but are regarded as primeval enemies of all women and *true* spirituality. Budapest again tells us, {184}

Nineteenth-century witches ... were militant about their liberation. Additionally, the “new” priests of the male-god-trinity were called devils and denounced as perpetrators of evil by the witches of the nineteenth century....

The religious war of the rich upon the poor, the direct attacks of the male-god priests against the Goddess-worshipping witches, has only been transmuted—it has not gone away.¹⁷⁷

173. Naomi R. Goldenberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979).

174. Mary Daly, *Beyond God the Father: Toward a Philosophy of Women's Liberation*, (Boston: Beacon Press, 1974).

175. Zsuzsanna E. Budapest, *The Holy Book of Women's Mysteries*. (Los Angeles: privately published, 1979), 10.

176. Rosemary Radford Ruether, “Goddesses and Witches: Liberation and Countercultural Feminism,” *Christian Century* 97 (September 10–17, 1980): 842–46.

177. Budapest, *The Holy Book*, 127–28.

It is precisely this combative mentality that provides counterculture feminism its peculiar energy, as well as a rationale that utterly militates against any form of truce, or accommodation to male religions, most especially, Christianity. Therefore, it will be the purpose of this paper to illustrate that any evangelical response to feminism that attempts to appease through either exegetical maneuvering, or translation technique, is wrongheaded, but worse yet, naive. But that this has been the case too often is evident,¹⁷⁸ as is the fact that this is the result of not interacting with counterculture *feminine spirituality*. Robert Johnson does not even mention this phenomenon in his chapter on the women controversy.¹⁷⁹ What he has done, however, is to note only two schools, the “Egalitarian” (biblical feminism) and the “Traditionalist” (historic orthodox position). It should be noted that by use of the term “traditionalist” Johnson may be prejudicing the discussion, since such a term gives connotations of uncritical dogmatism. It is our belief that both James B. Hurley¹⁸⁰ and Susan {185} Foh¹⁸¹ would be included in the traditionalist category; yet their work is anything but uncritical, but rather fresh, both in historical research and in exegesis. And though they are not doing so consciously, it is, in fact, their position which

178. See Paul K. Jewett, *Man As Male and Female* (Grand Rapids, MI: Eerdmans, 1975); Letha Scanzoni and Nancy Hardesty, *All We're Meant To Be* (Waco, TX: Word Books, 1975); Virginia R. Mollenkott, *Women, Men, and the Bible* (Nashville, TN: Abingdon, 1977); Austin H. Stouffer, “The Ordination of Women: Yes,” *Christianity Today*, February 20, 1981, 12–15; Berkeley and Alvera Mickelson, “The ‘Head’ of the Epistles,” *Christianity Today* 25 (February 20, 1981): 20–23; Berkeley and Alvera Mickelson, “Does Male Dominance Tarnish Our Translations?” *Christianity Today*, October 5, 1979, 23–29. Susan Foh has designated these as the “Biblical Feminists” (*Women and the Word of God*, 3).

179. Robert K. Johnson, “The Role of Women in the Church and Family,” in *Evangelicals at an Impasse* (Atlanta: John Knox Press, 1979), 48–76. Nor have any of the above “biblical feminists.” But neither do those representing the historic orthodox position, e.g., Hurley, Knight, or Foh. (Foh does make reference to Daly but still assumes that she is an advocate of “Christian” feminism, while Elizabeth Clark and Herbert Richardson [*Women and Religion* (New York: Harper and Row, 1977), 262–71] tell us that she has abandoned the Christian faith in favor of *feminine spirituality*, which her work *Beyond God the Father* clearly indicates. Donald Bloesch [*Is The Bible Sexist?* (Westchester, IL: Crossway Books, 1982)] has recently noted some of the advocates of *feminine spirituality* but offers no substantive critique.)

alone will prove to be equal to the challenge of *feminist spirituality* and its return to the very paganism that Paul was combating in his restrictive language concerning women.¹⁸² It is only when we understand counterculture *feminist spirituality* as it exists today, that we are able to understand just what Paul was concerned with when he wrote Timothy with regard to women and the criteria for holding office in the church. This is because it is only counterculture feminism which is free of the Western Christian, cultural influences (which both “Christian” and “biblical” feminists feel they are combating) and thus self-consciously parallels the pagan first-century cultural influences Paul was guarding against.

We will begin with an introduction to what the feminine religionists are saying concerning their denouncing all things male and the naivete and misspent energy involved in trying to appeal to them with an egalitarian Christianity. We will next survey how they view *feminine spirituality* and its self-avowed return to pagan worship and witchcraft. We will then say a word about sexism in translations and the so-called attempts to rid translations of sexism (which seems to result in a “sexist” translation with a bias away from the patriarchy contained in the original languages of Scripture toward egalitarianism). Finally, we will have an appendix on the role of women in the Nag Hammadi Library.

180. James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Zondervan, 1981), 193–233. I take gentle exception to his understanding as well as Foh’s concerning the office of a deacon. Hurley’s conclusions, however, are tentative. On this issue see George W. Knight’s *The New Testament Teaching On the Role Relationship of Men and Women* (Grand Rapids, MI: Baker Book House, 1977), 48–53; 61–68.

181. Susan Foh, *Women and the Word of God* (Philadelphia: Presbyterian and Reformed Pub. Co., 1980), 89–163. See also Bloesch’s work *Is The Bible Sexist?* While he legitimatizes the historic orthodox position on the family structure, he fails to see that ecclesiastical offices are predicated upon the hierarchy of the family and, as George Knight has pointed out, are to be seen as analogous to the family authority structure (“The Ordination of Women: No,” *Christianity Today*, February 20, 1981, 16–19).

182. See Richard and Catherine Kroeger’s article, “May Women Teach?” *Reformed Journal* 30 (October 1980): 14–18. Though I agree with their exegesis, I disagree with their conclusion that Paul was *only* interested in restricting “heretical” women from teaching because it is precisely Paul’s intention to prevent heretical women from taking control of the church (see Rev. 2:20–24) by reiterating the Old Testament Hebraic restrictions on *all* women from positions of ruling/teaching authority.

*Gloria Patri, et Filio et Spiritui Sancto!***2. Feminine Castration of All Things Male**

Mary Daly, who could well be the most brilliant exponent of *feminine spirituality*,¹⁸³ not only does not see any value in the Christian God or His religion, but she also feels that it is impossible for there to be any redemption for this {186} faith—ever. She has analyzed this from a philosophical perspective and has concluded that Greek thought (male) has so influenced this religion with a built-in inoculation that it is hopelessly immune to change and therefore has no theology of the future, thus allowing no place for the development of a matriarchal spirituality. Both Aristotles’ “four causes” and the Parmenidean idea of “true being” as *changeless* have assured that the male status quo will perennially dominate. Even the attempt by Pannenberg to bring the future into theology has been “remarkably unsuccessful,” because he has a “fixation upon the figure of Jesus,” which leads him to see his [Jesus’s] mission as a “single event conclusively and for all time, and just for this reason only once.”¹⁸⁴ This, in turn, leads Pannenberg to conclude that “the arrival of what is future may be thought to its conclusion only with the idea of repetition (which does not exclude the new), in the sense that in it the future *has* arrived in a *permanent present*”¹⁸⁵ (emphasis his). Thus, with the future *fixed* in the *now*, with a male religious figure, she sees no opportunity for an evolutionary process leading to an acknowledging of the primacy of *feminine spirituality*. For her, Christianity will never allow “being” to flow into “becoming,” hence, she concludes:

Marxist criticism of Christian hierarchism and oppressiveness, while it wasn’t deep enough, did manage (along with other influences) to generate a frantic scurry among theologians to leap on the bandwagon of futurism and find a scapegoat for the disease of Christianity. Having managed to blame “the Hellenic influence” for Christian servility to oppressive powers, they now offer us the “future” of incorporation

183. Daly, *Beyond God*, 180–98.

184. *Ibid.*, 182.

185. *Ibid.*

with Yahweh and Son. Women who have finally come to recognize that we are *per definitionem* excluded from the management in that “corporation” can recognize here a continued hardening of the arteries that should link “being” and “becoming.” The institutional fathers are still running the show in the name of the “Future,” which is another word for past.¹⁸⁶

Her plan of action, therefore, is as clear and decisive as her critique of the problem: the *male* god must be castrated:

I have already suggested that if God is male, then Male is God. The divine patriarch castrates women as long as he is allowed to live on in the human imagination. The process of cutting away the Supreme Phallus can hardly be a merely “rational” affair. The problem is one of transforming the collective imagination so that this distortion of the human aspiration to transcendence loses its credibility.¹⁸⁷

It is evident to this author that all well-intended attempts by evangelicals to cloud-over male imagery with reference to the Godhead, in order to appease {187} feminists, far from winning them over, results in their becoming coconspirators with them in this cosmic castration, which is inexorably leading the way for the reinstatement of the Mother Goddess. Daly, in fact, reduces to ridicule such placating attempts. Using Virginia Woolf’s famous quote that “women are condemned by society to function as mirrors, reflecting men at twice their actual size,” she then assesses modern attempts at finding a better place for women in the *male* religion:

Since the Protestant Reformation, spiritual Looking Glass education has been modernized in some rooms of the House of Mirrors. Reformed Male Mothers in terms of the myth that “Adam” gave birth to Eve from his rib in the creation account: thus, “Male” Mothers even decided to include a suitable proportion of females (up to one half of one percent) among their membership, thereby stressing that the time for Male Snobbism was over and the time for Democracy had come.¹⁸⁸

Naomi R. Goldenberg also sees the Christian faith as devoid of value for women today. Her advice is also to move to *feminine spirituality*:

186. *Ibid.*, 184.

187. *Ibid.*, 19.

188. *Ibid.*, 196.

While it is certainly true that a reappraisal of the past is necessary to arouse our outrage about Jewish and Christian stereotypes of women, fixation on the past will not provide us with forward directions.

To progress toward religions in which new images of women live and thrive we have to make a philosophical leap entirely out of patriarchal structures.¹⁸⁹

She sends a clear and unambiguous signal to both her timid “reforming” sisters (Christian feminists) who want to retain some modified form of Judaism/Christianity, as well as to evangelicals (biblical feminists) and their vacuous attempts to win back the offended, new-breed women:

Jesus Christ cannot symbolize the liberation of women. A culture that maintains a masculine image for its highest divinity cannot allow its women to experience themselves as the equals of its men. In order to develop a theology of women’s liberation, feminists have to leave Christ and Bible behind them. Women have to stop denying the sexism that lies at the root of the Jewish and Christian religions.¹⁹⁰ (emphasis mine)

It is to the point to realize that it is not inappropriate practitioners of these male religions who are receiving this disapprobation; it is not faulty exegesis, nor sexist translations that are oppressors of women—it is the religious systems of Judaism and Christianity. The women offering these critiques know these faiths in a technical way; both women are well-published academics who are experts in the field of religion. And, it is they {188} who are giving the marching orders to a generation of thinking, fearless women who will not abide the rule of Yahweh.

3. A Survey of the New Feminine Spirituality

As Goldenberg has noted, repudiating the patriarchies and their religions is not enough; women must return to their true identity, which will awaken within them their true essence. Only a *feminine spirituality* can provide this. Carol P. Christ has noted that,

189. Goldenberg, *Changing*, 18.

190. *Ibid.*, 22.

Symbol systems cannot simply be rejected, they must be replaced. Where there is not any replacement, the mind will revert to familiar structures at times of crisis, bafflement, or defeat.¹⁹¹

The dynamism and potency of this new symbol system was brought home vividly to Goldenberg at the first national all-women conference on women's spirituality. She relates the event as follows:

On the evening of April 23, 1976, several hundred women came together to participate in the first national all women conference on women's spirituality. The keynote speeches and rituals were held in a church in the heart of Boston. After listening attentively to two addresses on the theme of "Womenpower: Energy Re-Sourcement," the audience became very active. In tones ranging from whispers to shouts, they chanted, "The Goddess Is Alive—Magic Is Afoot." The women evoked the Goddess with dancing, stamping, clapping and yelling. They stood on pews and danced bare-breasted on the pulpit and amid the hymnbooks. Had any sedate, white-haired clergyman been present, I am sure he would have felt the Apocalypse had arrived.¹⁹²

In quasi justification of the events, Goldenberg suggests, "Why not be enraged with the whole Judeo-Christian tradition for centuries of degradation of the bodies and images of women."¹⁹³

This self-conscious return to witchcraft and pagan goddess worship by modern feminist religionists is seen by them as the renaissance of a distinctively feminine religion—the oldest of all religions—which they believe to have originated within a primal matriarchy. They were suppressed, however, by male followers of warrior gods, as was also the case during the Middle Ages when an estimated nine million witches were executed, 80 percent of whom were women.¹⁹⁴ Starhawk (her high priestess name) tells us that,

Goddess religion is unimaginably old, but contemporary Witchcraft {189} could just as accurately be called the New Religion. The Craft,

191. Carol Christ and Judith Plaskow, *Womenspirit Rising* (San Francisco: Harper and Row, 1979), 275.

192. Goldenberg, *Changing*, 92.

193. *Ibid.*

194. Starhawk, *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* (San Francisco: Harper and Row, 1979), 5. Ruether takes exception to the fast and loose use of such disputed figures; see her "Goddesses and Witches."

today, is undergoing more than a revival, it is experiencing a renaissance, a recreation. Women are spurring this renewal, and actively reawakening the Goddess, the image of “the legitimacy and beneficence of female power.”¹⁹⁵

She adds that “feminist covens are probably the fastest-growing arm of the Craft. Many are Dianic [after the Goddess which Paul had so much trouble with at Ephesus]: a sect of witchcraft that gives far more prominence to the female principle than the male.”¹⁹⁶ Evangelicals should take Goldenberg’s admonishment seriously when they address feminists, lest their appeals be misdirected, and they incur double wrath for trying to present a patriarchal ideology (albeit, modified via translation alterations or exegetical excess) while not being informed and therefore sensitive to *feminine spirituality*:

Whatever one decides about witches of the past, it is the witches of the present who are building a powerful religion. It is the theories and practices of these witches that ought to concern scholars of modern religious movements—especially scholars interested in religions with a psychological worldview.¹⁹⁷

She continues by noting that these witches see their uniquely feminine religion as the answer to political and social changes, because, “Witches see religious and secular change as intimately linked.”¹⁹⁸ As a result,

One high priestess has even prophesied that until vast numbers of women control their own space by seeing themselves as divine and rejecting the notion of a male god, they will never succeed in getting the Equal Rights Amendment declared as law.¹⁹⁹

The intense psychological impulse provided by the switching of categories and images in feminist witchcraft from traditional Judaeo-Christian to the Mother Goddess cannot be competed with by the passing old guard:

To understand the psychological ideals of modern witchcraft one must develop a feeling for the meaning of the Goddess in contem-

195. *Ibid.*, 8.

196. *Ibid.*, 10–11.

197. Goldenberg, *Changing*, 90.

198. *Ibid.*

199. *Ibid.*, 90–91.

porary witch culture. It is She who is the muse inspiring every feminist witch and high priestess at work today. She is the focus for all the mental attitudes and abilities that the Craft works to help women develop.²⁰⁰

In addition, “Sexuality is a sacrament.”²⁰¹ “All acts of love and pleasure are My [the Goddess’s] rituals.”²⁰² Budapest, in rehearsing the history of {190} the worship of Aphrodite, who is “only one aspect of the Goddess,”²⁰³ tells us that, “All women served in the temples of the Goddess of love. Priestesses who chose to live in the temples worshipped Her as Queen of Heaven by extending Her life-giving powers to impotent men.” She then relates mournfully that, “These Holy Women were violently attacked by the emerging Levite priests as whores and prostitutes, a deliberately demeaning epithet.”²⁰⁴ It should be evident that what we have in view here is a return to the very cultural religious beliefs and practices that Paul was concerned with at both Ephesus and Corinth.

We will conclude this section with a final quotation which should put this discussion in clear perspective. According to Budapest, the Dianic coven, as well as all of women’s spirituality, is,

rooted in Paganism, where wimmin’s [*sic*] values are dominant. The Goddess-worship, the core of Paganism, was once universal. Paganism is pleasure-oriented, joy and feasting prone, celebrating life with dancing and lovemaking. Working in harmony with Mother Nature, we discover and recover the All-Creatrix, the female power without whom nothing is born nor glad.²⁰⁵

It should be evident to the astute reader that perhaps Thiselton’s “Two Horizons”²⁰⁶ are not so very distant from one another.

200. *Ibid.*, 91–92.

201. Starhawk, *The Spiral*, 9.

202. *Ibid.*, 12.

203. Budapest, *The Holy Book*, 122.

204. *Ibid.*, 123.

205. *Ibid.*, 11.

206. Anthony Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids, MI: Eerdmans, 1980), 10–23.

4. Sexist Translations: Will They Work?

Concerning sexism in our translations, the author must confess that he understands the motive behind those who want to expunge anything that might be given to a sexist or hierarchal interpretation in the Revised Standard Version (RSV) but remains unimpressed with Mickelsen's assessment.²⁰⁷ Concerning the former problem, Bruce Metzger has been accused of allowing a conservative orientation to influence his decision not to back many of the proposals for revision in the RSV; thus, a Task Force was appointed by the Unit Committee of the Division of Ministry and Education of the National Council of Churches, to produce a lectionary which will employ more "inclusive" language. Metzger tells us, however, that, "Although the lectionary Task Force may take the current RSV text as a point of departure, the modified text cannot legally be called the RSV Bible."²⁰⁸ Concerning why Metzger says he cannot abide some of the suggestions, *Time* magazine records that he "assailed the militants' approach as unscholarly and 'intolerable.'"²⁰⁹ {191} He has recently expanded on his rationale:

Instead of resorting to paraphrasing (as will be inevitable in preparing the proposed lectionary), an essentially literal rendering that attempts to preserve as much of the Tyndale-King James tradition as is compatible with current English, while being sensitive to legitimate concerns regarding the use of inclusive language in referring to people. The role of the translator is to provide a faithful rendering of whatever the Bible text says. If, according to Deuteronomy 21:15ff., only sons had the right of inheritance, and if Peter and Paul wrote instruction concerning the appropriate demeanor for Christian women at home and in the church, the translator cannot alter history.²¹⁰

Metzger is to be commended for his historic stand for academic integrity in the face of fierce social upheaval.

Ironically, again, the leaders in the *feminist spiritual renewal* are not moved by either actual revisions or proposed revisions. They desire a revision from *patriarchy* to *matriarchy*. Goldenberg reminds us of the

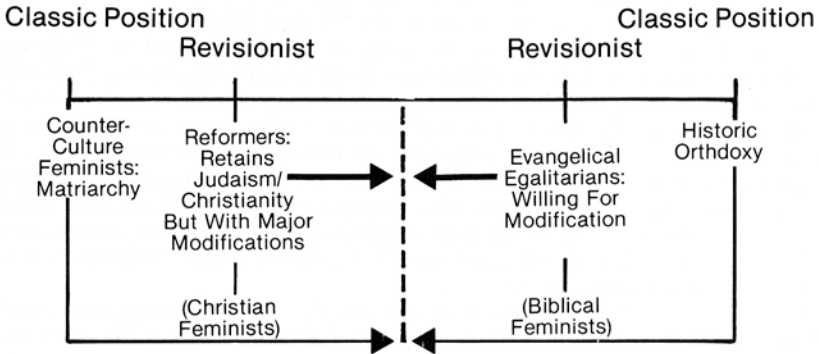
207. Berkeley and Alvera Mickelsen, "Does Male Dominance Tarnish Our Translations?" *Christianity Today*, October 5, 1979, 23–29.

208. Bruce Metzger, correspondence to the author, 1981.

209. Richard N. Ostling, "Unmanning the Holy Bible," *Time*, December 8, 1980, 128.

210. Metzger, correspondence.

historic work of Elizabeth Cady Stanton, which began in 1895 and attempted to demonstrate that “Judaism and Christianity had to be eliminated for the position of women to be significantly improved.”²¹¹ In this work, it was not her intention to make the Bible less sexist; this was impossible. Rather, it was her objective to “undermine biblical authority and she used almost any means to do this. She pointed out absurdities, underlined contradictions and suggested misinterpretations on the part of male scholars.”²¹² Goldenberg complains that many feminists want to retain Scripture and *revise* it. This is interesting because there are evangelicals who also are willing for this accommodation to take place. Thus we see that there are four basic postures on the feminist issue as illustrated by the graph below: {192}



Goldenberg fears that,

Many of today’s Feminists are not yet willing to reject Jewish and Christian tradition at such a basic level. Instead, they turn to exegesis to preserve Jewish and Christian religious systems. They prefer revision to revolution.²¹³

The same could be said about the *evangelical egalitarian*, by one from the historic Orthodox position: they are not willing to see the culturally conditioned features of the feminist ideology, and so they want to make Christianity approvable to the inconsistent feminists whom

211. Goldenberg, *Changing*, 10. The title of this work by Stanton was, *The Women’s Bible*.

212. *Ibid.*, 12.

213. *Ibid.*, 13.

Goldenberg is chiding, who want to retain some measures of the traditional religions. Thus, the two groups in the middle talk only to one another, while the two outside groups talk only to one another.²¹⁴ Nevertheless, to return to the issue of revision, Goldenberg does not hesitate to tell her sisters that she finds “the retranslation of Jewish and Christian scripture to be a self-deceptive enterprise.”²¹⁵ Nevertheless, evangelicals are still set on such translation work, even though they are being told that it will do them no good. Even so, we will look at the Mickelsens’ claims.

Concerning their criticism of the TEV most everyone would admit its deficiencies. The same could be said of the others that were produced from a principle of loose or paraphrastic tendencies. Hence, we will just look at the King James Version (KJV), since most regard it as close in rendering to the original.²¹⁶ (We will {193} mention that the alarm at the use of the word “deaconess” by the RSV, NIV [New International Version, see footnote], and Phillips is totally unwarranted, since it is a technique in English, as the receptor language, to use feminine forms when reference is being made to a woman.) Concerning the KJV’s use of the word “servant” for *diakonos*, this certainly is the meaning of the word. And, in light of the criteria for a deacon in the *Pastorals*, it is evident that a woman could not hold the “office” of a deacon.

214. It appears that it is only the historic orthodox group and the spiritual feminists who talk the same language concerning the patriarchal and hierarchal nature of Judaism/Christianity; while the “Christian Feminists” want to resist the new spirituality and are more concerned with bringing Judaism/Christianity into tune with the modern egalitarian ethos and are interested in bringing as many evangelicals over to their side as will come (see Ruether’s “Goddesses and Witches”). As for the “Biblical Feminists,” they seem to be responding to the sensitizing of the former group. An editorial in *Christianity Today* aptly described the pressure and intimidation that many evangelicals must bear under: “We have the uneasy feeling that some Christians who interpret the Scriptures to support various objectives of women’s liberation are really being molded by a modern cultural (and American) trend that warps their understanding of the text. They are so pressured by the surrounding culture that they are unable to see clearly and apply honestly what Scripture really teaches. Their thinking has not been shaped by the pure word of God, but perhaps by the fear of being old-fashioned, or of not being ‘with it,’ or of bringing the gospel into disrepute in our excessively egalitarian society” (“Women’s Role in Church and Family,” *Christianity Today*, February 20, 1981).

215. Goldenberg, *Changing*, 18.

Therefore, there is no problem in rendering this word in such a fashion as actually describes what a deacon does—serve. With regard to the protesting of the different renderings of *hesychia*, i.e., “let the women learn in *silence*,” when used in 1 Timothy 2:11, and “with *quietness* they work and eat,” at 2 Thessalonians 3:16, this is really pressing a point unreasonably. In the first place, there was no feminine revolution going on in 1611; therefore, there was no need to “put women down.” The hierarchal relationship between the sexes was an assumption of the seventeenth-century mind-set of both men and women. We are reading a twentieth-century concern into the seventeenth century. In the second place, if one was aware of the “Preface to the Readers,” found in the original edition of the KJV, they would read,

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done But that we should express the same notion in the same particular work; as for example, if we translate the Hebrew or Greek word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ach* ... thus to mince the matter, we thought to savour more of curiosity than wisdom ... so if we should say as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get you hence, be banished forever We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words²¹⁷

Thus, we see that the translators reserved for themselves the right to interchange synonyms. For example, in 2 Corinthians 1:3–7, the word

216. Note Ed L. Miller’s comment in the *Harvard Theological Review* 72 (July-October 1979): 307–31: “In the booklet *The Story of the New International Version* (New York: New York International Bible Society, 1978), the hope is expressed, indirectly, that the *NIV* might become ‘the accepted Bible for the majority of readers today’ (6) and many of us have seen display ads announcing that after 367 years a ‘new tradition’ has begun with the *NIV*. I doubt it. It will probably be a long time before any English translation excels the *King James Version* with respect to the much desired quality of *literalness* (in the sense of faithful reproduction—no more, no less—within the bounds of good expression)....”

217. F. F. Bruce, *The English Bible*, 2nd. ed. (New York: Oxford University Press, 1970), 104.

“comfort” is used six times, while in the same verses the word “consolation” is used four times. The Greek is the same in all places.

In concluding this section, in order to prevent all forms of ethnocentrism or acculturation from taking Scripture captive to some transcendent ideology, we should retain a formal translation technique and just ride-out all social and cultural storms.²¹⁸ Finally, in response to those who would maintain that {194} the Bible’s teaching of a hierarchy between the sexes invariably leads to exploitation and oppression, they simply are not aware of the Christian ethic which everyone who lays claim to the Christian faith, man or woman, must either fall upon and be broken, or else will have this rock fall on them and crush them. Both Susan Foh²¹⁹ and James Hurley²²⁰ have delineated this clearly. Christ said to all, “Love your neighbor, *as yourself*.” He told husbands to love their wives as He had loved the church. Perhaps only Christians can understand what this last mystery means. But there is not a Christian who is indwelt by the Holy Spirit who does not know what it means; they may choose not to obey it, but the ethical imperative is there. Hence, Christians need never be intimidated by those outside of our ethical structure; it is the highest in the universe because it was given to us by the author of that universe.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

218. The real value of the Mickelsen article is found in its demonstrating yet again the pliability of the “Dynamic Equivalence” theory of translation to whatever historically conditioned ideology may prevail in any given cultural context. Let it be said one more time, “When the translator starts reducing the author’s form... the possibility of letting his own theological prejudice influence the determination of what is essential and what is not essential is far greater than when he sticks as closely as possible to the textual form handed down” (Jakob Van Bruggen, *The Future of the Bible* [Nashville: Thomas Nelson Inc., 1978], 167). See also Noel Weeks’s articles in *The New Testament Student and Bible Translation*, ed. John H. Skilton (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1978).

219. Foh, *Women*, 182–223.

220. Hurley, *Man and Woman*, 138–61; 239–42.

The Nag Hammadi Library and the Role of Women

In dealing with this topic it is my intention to approach it as a Martin Marty rather than a George MacRae. I make this acknowledgement because it is the current sociological and anthropological concerns being expressed in the popular media, as well as in academia in university curriculum, concerning the role of women in the religious community that is in focus just now. Thus enters the contribution of the Nag Hammadi corpus on this issue.

The anthropological quest for feminine religious identity was never a significant problem historically, even in patriarchal societies, because of an ever-present category of female deity, the most primal example being the Mother Goddess and her son, the hunter.²²¹ The only significant exceptions to this, however, have been within the systems of Judaism, Christianity, and {195} Islam. Catholicism, however, may be an exception within the exception. The cult of Mary has always played an extensive role in supplying a feminine religious category which was tantamount to the role played by the earliest Mother Goddess. In fact, within the current contextual discussions on the importance of reinstating a female religious category in modern Western religions, Catholicism may well be coming into its own with Mary. Sr. Ann Therese Shields believes Mary to be a “model” for modern Catholic women:

As a woman I have often reflected on how to hear better in order to follow the Lord. Was there a particular way as a woman that I was to make myself ready, to clear the paths of my mind and heart to hear God speak? In response to those [*sic*] questions the Lord has begun to teach me that he desires me to model myself on his mother.... Surely Mary is a woman after whom we can model our lives. Today especially we need to have and grow in her qualities as part of our own character.²²²

In addition, those who may be non-Catholic but who may be involved in a cultural phenomenon as significant in scope as the feminist renaissance, namely, the charismatic renewal, are also asked to consider Mary as a female religious category in Msgr. David E. Rosage’s

221. Ruether, “Goddesses and Witches,” 842–46.

222. Ann Therese Shields, “Open to God’s Word,” *New Covenant* 10 (May 1981): 8–11.

*Mary: the Model Charismatic.*²²³ Nevertheless, in spite of the nice congruity between historic mariology and contemporary feminine sensitivities, it is not enough for those who view this as only an island of femininity within a sea of patriarchal dominance and suppression. These have rejected the big three religious communities and have set upon the task of discovering anew the true line of feminine descent in religion, both before the era of patriarchal usurpation (thus maintaining the primalness of both matriarchy and their Mother Goddess), and since. The thrust of this history has been captured in Rosemary Radford Ruether's essay, "Goddesses and Witches: Liberation and Counter-cultural Feminism." Because of the conciseness of her treatment of the literature on this subject, I take the liberty to quote her at some length:

Countercultural feminists reject the idea that any critical biblical tradition or any theological tradition has relevance for women. What liberation feminists would call the biblical tradition's patriarchal ideology, countercultural feminists would declare to be its *only* ideology. In this view Judaism and Christianity exist for one purpose only—to sanctify patriarchy. Consequently, any woman who is concerned to find a feminist spirituality must withdraw from these religious institutions, purge herself of any inherited attachment to their authoritative symbols, and seek an alternative female-centered religion.

Since there are no established female-centered religions around, countercultural feminists have been engaged in trying to rediscover or create them. Following nineteenth century anthropologists such as Jakob Backofen, countercultural feminist spirituality accepts the idea that human society was originally matriarchal. The original human religion, during the long millenia of the Stone Age culture, was the cult of the Mother Goddess and her son, the hunter, which reflected matriarchal. This religion was subdued by the patriarchal nomadic warriors who conquered the indian subcontinent and the Mediterranean world in the second millenium B.C. These nomadic warriors replaced the dominant symbol of the Mother Goddess with that of the sky god, and subsumed the goddess into the cult of Zeus Pater in the form of subordinate wives, mistresses or daughters. From the eighth century B.C. to the seventh century A.D., the patriarchal reform religions of Judaism,

223. David E. Rosage, *Mary: The Model Charismatic* (Pecos, NM: Dove Publications, 1977).

Christianity and Islam suppressed the goddess altogether and substituted the exclusive reign of the sky father.

However, the cult of the Mother Goddess did not die out altogether. It survived underground as a persecuted religion, named witchcraft or devil worship by its patriarchal enemies. Medieval witchcraft is believed to constitute the continuation of the cult of the Mother Goddess and the horned god (cf. the writings of Dame Margaret Murray).²²⁴

With this backdrop we introduce a work which has attempted to interpret the Nag Hammadi writings within the context of just such a controversy mentioned above. Elaine Pagels, in her work *The Gnostic Gospels*, maintains the thesis that a form of Christianity existed *before* orthodoxy called Gnosticism, which had a divine Mother and not only equality for women in clerical roles, but in some writings, women are found superior, spiritually. For example, Pagels quotes the *Gospel of Philip*:

...the companion of the [Savior is] Mary Magdalene. [But Christ loved] her more than [all] the disciples and used to kiss her [often] on her [mouth]. The rest of [the disciples were offended by it....] They said to him, "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you as [I love] her."²²⁵

And in the *Gospel of Mary* we find that Mary Magdalene has been given secret teaching that none of the twelve were given:

Peter answered and spoke concerning these same things. He questioned {197} them about the Savior: "Did he really speak privately with a woman [and] not openly to us? Are we to turn about and all listen to her? Did he prefer her to us?"²²⁶

No doubt this view of feminine superiority has its inspiration in the corollary belief that the female deity was superior to the "foolish" male deity. The following is from the *Secret Book of John*:

... he said ... , " I am a jealous God, and there is no other God beside me." But by announcing this he indicated to the angels ... that another

224. Ruether, "Goddesses and Witches," 842.

225. Elaine Pagels, *The Gnostic Gospels* (New York: Random House, 1979), 64.

226. James M. Robinson, ed., *The Nag Hammadi Library* (San Francisco: Harper and Row, 1977), 473.

God does exist; for if there were no other one, of whom would he be jealous? ... Then the mother began to be distressed.²²⁷

Pagels adds that, “Often, in these gnostic texts, the creator (male god) is castigated for his arrogance—nearly always by a superior feminine power.”²²⁸ Pagels does not argue, however, that the Nag Hammadi documents provide an occasion for “sanctifying matriarchy.” Though she acknowledges that “the Nag Hammadi sources, discovered at a time of contemporary social crises concerning sexual roles, challenge us to reinterpret history,”²²⁹ she notes that, “Gnostics were not unanimous in affirming women—nor were the orthodox unanimous in denigrating them. Certain gnostic texts undeniably speak of the feminine in terms of contempt.”²³⁰ It is a rather convenient scheme to describe this plurality on the role of women in Gnosticism, because of Gnosticism’s diverse antecedents. Obviously, as Pagels has noted, Judaism prevailed in the Orthodox view of women:

Discussing the public activity of women in the churches, he [Paul] argues from his own—traditionally Jewish—concept of a monistic, masculine God for a divinely ordained hierarchy of social subordination: as God has authority over Christ, he declares, citing Genesis 2–3, so man has authority over women.²³¹

Those elements in the Nag Hammadi collection which reveal this view of women would also have been influenced by Jewish antecedents. As for those elements in the Gnostic writings which seem to give a greater place to women, they would probably have derived their perspective from Hellenistic or Persian antecedents. It was the latter traditions that Paul was {198} concerned about keeping out of the Church, which Richard and Catherine Kroeger note:

The prohibition against women teachers in 1 Tim. 2:11–15 must be understood in the light of major concern over false teachers and teaching as it is stressed repeatedly in the pastoral epistles. We find evidence that many of the ideas and practices current in the ensuing

227. Pagels, *Gnostic Gospels*, 58.

228. *Ibid.*, 58.

229. *Ibid.*, 69.

230. *Ibid.*, 66.

231. *Ibid.*, 61.

centuries were already present, causing concern to the orthodox communities in both Ephesus and Crete, where there had been strong religious ties for many centuries. One of these concerns appears to have been over women who formulated new and unorthodox doctrine.²³²

In conclusion, it is clear that we have two streams of thought on women; one flows from the front of the Judeo revelation which is taken over by Paul into the orthodox branch of Christianity. The other stream finds its origin in the primal Mother Goddess, which later finds expression in aspects of Hellenism and then strands of Gnosticism. The latter tradition saw the female as having superior spirituality, because as Epiphanius says, they, “pretend that the fact of having been the *first* to eat the fruit of knowledge (gnosis) was for Eve a great privilege,” and as such, it was Eve who was “the mediatrix who brought divine enlightenment to mankind.”²³³ Thus it would appear, that at the risk of sounding Manichaeian (a late form of residual Gnosticism) what we have in the contemporary controversy concerning the role of women in the Christian faith is the classic struggle between two mutually exclusive streams of thought, one finding its origin in the Mother Goddess, and the other finding its origin in Hebrew scripture, and both of which are decisively, resolutely, irreconcilable with one another. {199}

NOTE 1

Joyce Brothers has recently added to Montagu’s thesis by telling us that in women the “right and left hemispheres work together on a problem” and so they possess “greater sensitivity and their logical method of processing information may be seen by our descendants a few thousand years from now as the significant difference that will have replaced male strength and gained women the *dominant role*” (“Men and Women—the Differences,” *Women’s Day*, February 9, 1982, emphasis mine). While Brothers sees implications for this in the political arena, Elizabeth Nickles has presented us with a schema which has women taking over the corporate world within the next twenty-five years, in her recent work *The Coming Matriarchy: How Women Will*

232. Richard and Catherine Kroeger, “May Women Teach?” 14–18.

233. *Ibid.*, 16.

Gain the Balance of Power (New York: Seaview Books, 1981). Noting that “the U.S. Department of Labor predicts a 21 percent increase in the number of female managers and administrators by 1985” (140), she goes on to tell us that “as the number of women in the labor force continues to increase, the ratio of female to male workers will also grow accordingly, giving women more footholds for power. Already this ratio has surged from 58 per 100 in 1970 to 69 per 100 in 1978, and it is likely to increase to the point where employed women outnumber employed men” (195). Thus, because of these and other trends, she concludes, “It is highly conceivable, then, that men seeking top-level positions will be overtaken or bypassed by the Pacesetter women, who could be in a position to gain corporate control within the next twenty-five years” (141). This ascendancy to dominance is not just the result of sheer superiority of numbers, but will be the result of a superior working manner currently referred to as “beta” (integrational), as opposed to the male tendency toward the “alpha” style (specialization). Nickles quotes Lynn Rosener, who warns women of what they can expect when they begin to exert their superior “beta” style within the corporate context: “As women enter into high levels of business, if they promote a new kind of management style, they’re going to be seen as a threat. They’re going to be seen as using certain skills which up to this point our society has considered tantamount to witchcraft, and referred to in a way that implies they are not rational, they are mysterious” (199).

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7.
RECONSTRUCTION
THROUGH FAMILY LIFE

THE TRUSTEE FAMILY AND ECONOMICS

R. J. Rushdoony

The French scholar, Charles Moraze, in *The Triumph of the Middle Class*, makes an amazing statement with regard to the Enlightenment:

It was during the two following centuries that Europe rediscovered the Greek art of proof by reason. This new procedure was in its infancy even at the time of D'Alembert. But at last the certainty conferred by reasoning was felt, and tested, and although it was used indiscriminately for arithmetical problems or parlour games, it nevertheless fixed, from the time of Fermat and Pascal, the rigid standards by which all knowledge was to be judged.²³⁴

Was reason indeed born only with the Enlightenment, after its death in Greece? What about thinkers like Tertullian, Augustine, Anselm, and Aquinas? What Moraze is saying is that reason can only exist when God is not the presupposition of human thought. The Enlightenment is thus for such men an era of light, although in reality it was a time of oppression, perhaps also the era when bathing and cleanliness were least practiced, and a time of humanistic arrogance. For Moraze and others, truth requires a man-made universe of thought and things.

This explains why this era of humanistic statism is so hostile to the family. The family is a product of neither statist planning nor human design. It is a *given* of the natural order, something man is born into, and it is at the same time declared by Scripture to be central to the supernaturally ordained nature of things. Rebellions against the family have always been self-defeating, because the family is inescapably the matrix of life. Aldous Huxley, in *Brave New World*, visualized the utopia of the future as a world of test-tube babies: the family was to be superceded by the state. Who could in such a world develop emotional

234. Charles Moraze, *The Triumph of the Middle Class* (Cleveland, OH: World Publishing Co., [1957] 1966), 84.

ties to Test Tube No. 999,666? The future world of Huxley's utopia was also a world without a future, and without reality.

The family is thus a *given*; almost like oxygen, it is necessary to life. The more a person is separated from the family, the less life he has. Now, if the family is a God-ordained *given*, and Scripture tells us it is so (Gen. 2:18–24), {202} then it follows that there must be a necessary relationship between the family and economics. So basic a fact as the family cannot be unrelated or indifferent to economics. However, before considering this relationship we need to look at the family briefly.

According to Zimmerman, there have been in history three types of family, trustee, domestic, and atomistic. Critics of Zimmerman have tended to view these three in evolutionary terms, the trustee family as primitive, and the atomistic as the product of a higher culture.²³⁵ This was emphatically not Zimmerman's perspective. All social organizations, Zimmerman pointed out, have *power*. Men have in the course of history repeatedly localized power in varying institutions in varying degrees. Most sociologists have viewed the family in terms of internal aspects such as polygamous, polyandrous, monogamous, large, small, childless, matrilineal, matriarchal, patrilineal, patriarchal, and so on. These variations are sometimes superficial. Thus, even in polygamous societies, Zimmerman held that it was doubtful if more than one in five hundred families had more than one wife. To discuss 499 families in terms of the character of one is absurd. Zimmerman found more fruitful the analysis of families in terms of social power.

In terms of this, he saw the trustee family as that family structure which is the basic power and cohesive force in its society. In the trustee family, the members are less important than the family; what the family owns and is in terms of property, and what it is in terms of faith, honor, and position is a heritage from the past to be handed on to the generations to come. There is solidarity, and also authority in such a family. The head of the family represented, not his private wishes, but the religious, public, and social responsibilities of all members of the family, past and present. In the Bible, burial is seen as with the fathers, the gen-

235. John W. Richards, "Carle Zimmerman's Sociology of the Family," *Mankind Quarterly* 22, nos. 1–2 (Fall Winter 1981): 55–68.

erations past, and death as going to the fathers, so that death and burial stress the family unit. The family is the basic law and governmental agency in the trustee family.

The domestic family is one which has extensive powers and freedom, and it has extensive social responsibilities, but the rise of a strong state has limited its earlier priority. Legally, a significant difference is that title to the property is now vested in the man, the head of the household, and the result is that the status of the wife declines, because the husband now has more personal and arbitrary powers. There is thus both more freedom in the domestic family from family authority, and, at the same time, more despotism in the control of material assets.

In the atomistic family, the family ceases to be the central and even sacred unit, and the individual becomes sacred and central. The major social value and force is no longer the trustee family; the individual is the social value, {203} and the state is the social force. In the trustee family of Scripture, the illegitimate child has no status. In the world of the atomistic family, discrimination is increasingly against the legitimate family in favor of the illegitimate child. Freedom is given to extra-marital sexuality, and to perversions, and marital sexuality is mocked. Family powers are steadily dissolved by statist laws, and the family is replaced by the state as man's basic government. Marriage moves from a family covenant to a civil contract.²³⁶

Now to another aspect of family life, the sexual. Here the work of Joseph Daniel Unwin is of central importance. Unwin, in a study of all cultures, past and present, found a very strict correlation between sexual regulations and cultural behavior. A culture with pre- and post-marital promiscuity or license represents a cultural dead level, in intelligence and productivity alike. Unwin refused to say whether or not cultural energy is or is not to be desired; he merely stated its conditions. This cultural primitiveness he termed zoistic.

A second level is monistic. Here prenuptial intercourse, while perhaps disliked, is tolerated or forgiven instead of being prevented. Such

236. See Carle C. Zimmerman, *Family and Civilization* (New York: Harper, 1947); and Carle C. Zimmerman and Lucious F. Cervantes, *Marriage and the Family* (Chicago, IL: Henry Regnery, 1956).

a culture begins to believe in spirits, produce some more complex housing, and show some cultural energy.

In a deistic culture, we have pre- and post-nuptial chastity, a belief in God, a growing science and technology, and general social advance.²³⁷

The point should now be clear. The biblical family is the central source of power and social energy in any society. I have specified the *biblical* family, one faithful to Scripture, rather than the *Christian* family because the Christian family too often means merely a church-related family, not one true to the biblical premises. We should recognize too that the biblical family is far more powerful as a source of social energy than any other form of trustee family. Various cultures have had ancestor worship and a governing trustee family system of great power, but none have equaled the biblical family.

Because the trustee family is the great locale of power, it has often incurred the enmity of other claimants to power. One of these has been the church. Asceticism saw marital life as a lower way of life and showed no little hostility at times to the family. This attitude is still present in many evangelical churches in a disguised form. The family is in effect saved from itself by being drawn into the church night after night for church activities. At {204} one time, for example, church elders made an annual visitation of all homes to ensure that the children were taught their catechism, and that family prayer and Bible study was the practice. Today the effort is directed towards attendance at weekday church prayer meetings and Bible study. The center has been shifted.

The humanistic state school has been a much greater enemy of the trustee family of Scripture. Authority is focused and allegiance developed in nonfamily terms, so that the child, since statist education began, revolts against the family. Adolescent rebellion is a product of an antifamily culture; it is a learned, not a natural, fact. It is a product of an anti-Christian world and life view.

237. See J. D. Unwin, *Sex and Culture* (London: Oxford, 1934); J. D. Unwin, *Sexual Regulations and Cultural Behaviour* (Oxford, 1935); Unwin, "Monogamy as a Condition of Social Energy," *Hibbert Journal* 25, no. 4 (July 1927): 662-47; Unwin, "Marriage in Cultural History," *Hibbert Journal* 26, no. 4 (July 1928): 696-706.

The greatest enemy of the trustee family has always been the state. Strausz-Hupe has called attention to the French Revolution's hostility to the family:

Bertrand Barere de Vieuzac, a follower of Robespierre, wrote on May 3, 1793: "The spirit of the private family must vanish when the great family (of the Republic) calls(Children) are born for the Republic, not for the pride and despotism of the family." "Despotism" is here synonymous with all *private* power, however modest and limited, whereas the power of the state, absolute as it may be, is synonymous with "freedom." The semantics of totalitarianism did not wait upon the refinements, in this century, of double talk and double think.²³⁸

It should not surprise us, therefore, that humanism, with its hostility to the biblical family as the locale of power, should work to undermine the family and to create a new source for social energy in state controls. Sociology and science have thus given us some highly fictional accounts of the origins of the family. In 1861, Bachofen, a Swiss, in *Mutterrecht (Mother-right)*, viewed man's early life as one of primitive hordes living in promiscuity. Women were the ruling forces, because paternity under promiscuous living was uncertain. In time, this original sexual communism gave way to male dominance and private property. In Scotland, McLennan's *Primitive Marriage*, and in the United States, Morgan's *Ancient Society* advanced like theses. All this was done without any real evidence that such a society had ever existed. At the same time, 1861, in England, Sir Henry Main's *Ancient Law* set forth a different thesis, an original patriarchal despotism, with agnation, a kinship which traces relationship through males only.

Those who disagreed with these two theses held to pair marriage, but not on biblical grounds; rather, because the animal kingdom shows some pair marriage among beasts of prey, and usually among man-like apes. Thus, pair marriage was viewed as a somewhat higher step in man's evolution, as a {205} past achievement rather than a necessary fact. Pair marriage was held to be a practical step in man's struggle for food, because a small group, husband, wife, and children, would have a better chance to locate and gain food. This view is obviously one that sees no compelling need for a like organization today.

238. Robert Strausz-Hupe, *Power and Community* (New York: Frederick A. Praeger, 1956), 112–13n13.

Many more theories have followed, but all share the same essentially evolutionary perspective. The traditional family is a vestigial social structure which is in the process of being altered and superseded. In the world of humanistic statism and science, the family is a relic of the past, to be studied critically, to be controlled like the inhabitants of a zoo, and to be seen in highly critical terms.

Johann von Justi, in 1768, wrote concerning the police powers of the state:

The purpose of policing is to ensure the good fortune of the state through the wisdom of its regulations, and to augment its forces and its power to the limits of its capability. The science of policing consists, therefore, in regulating everything that relates to the present condition of society, in strengthening and improving it, in seeing that all things contribute to the welfare of the members that compose it. The aim of policing is to make everything that composes the state serve to strengthen and increase its power, and likewise serve the public welfare.²³⁹

The state sought to police the family in order to repress its powers and usurp them. Humanistic thought worked to “liberate” men, then women, and now children from the family. As against the biblical trustee family’s insistence on the sexual integrity of its members, and the limitation of sexual relations to the married couple, humanism saw liberation as from the family and its responsibilities into promiscuous and nonfamilial sexuality. It should not surprise us that in recent years the women’s liberation has been both antifamily and pro-lesbian; there is a necessary link.

To turn now to the major social powers of the family, a brief review is in order. I have, in various papers, dealt more fully with these. The only major social power denied by God to the family is the death penalty; hence, Cain could not be executed for the murder of Abel, since humanity was limited to his own family.

The five main areas of power which the biblical family possesses are, *first*, control of children. The family is the God-appointed custodian and caretaker. The children belong to God, and hence infant baptism is simply an acknowledgement of God’s property right over us, our pos-

239. Cited in Jacques Donzelot, *The Policing of Families* (New York: Pantheon Books, 1979), 7.

sessions, and our children. God gives to the family the stewardship of children. *Second*, the biblical pattern of property ownership is neither state ownership nor {206} private ownership but family ownership under God, who is the true owner of heaven and earth and all things therein (Ps. 24:1). *Third*, inheritance is governed by God's law to favor the godly seed and capitalize the future of His kingdom. *Fourth*, welfare is family based, and is controlled by God's law and a part of the tithe system (Deut. 14:28–29, etc.).²⁴⁰ *Fifth*, education is a family mandate, and it must be in terms of the faith.

All these powers mean tremendous powers; they mean *control of the future*. Hence, the modern state is seeking to usurp all these powers. Consider furthermore these powers plus Unwin's data on social energy, and it is clear that no other power or pretended power can dominate the human scene without destroying the biblical trustee family. Of course, such an effort is always suicidal.

Let us look again at the trustee family and its biblical powers. The father's power is not arbitrary; it is under God. Paul in Ephesians 5:21–33 compares the husband and wife to Christ and the church; the husband, like Christ, must manifest a self-sacrificing love for the welfare in the Lord of his family, and there must be a mutual submission one to another in the fear of the Lord.

This brings us to a very important point. The idea of a corporation is biblical. The church is a corporation: it is the body of Christ; the family, too, is a corporation, continuing its life beyond the death of its members. Naboth, in answering Ahab (1 Kings 21:1ff.), rejected Ahab's pagan perspective. His property was for him a trust from his forefathers, to be passed on to his descendants, not a matter for personal profit, as Ahab offered him.

In many states, we still have biblical relics in community property laws, however sadly decayed. At the same time, wealthy and powerful statisticians have made provisions in the law to exempt themselves, for purposes of continuing rule and power, from various inheritance and estate laws. This is done in essence by setting up trusts and corpora-

240. See E. A. Powell and R. J. Rushdoony, *Tithing and Dominion* (Vallecito, CA: Ross House Books, 1979).

tions. Their concern is not biblical, nor familial in any godly sense, but simply the retention of wealth and power.

The Christian family must, in terms of Scripture, see itself as the true focal point of social power, social energy, and social wealth. It is under God the agency for the religious, moral, economic, and governmental capitalization of society, among other things. The family must strengthen itself against any and all usurpation of its powers by any institution, especially now the state and its schools. The revival of the biblical trustee family will mean at the least radical changes and dramatic renewal in the spheres of religion, economics, education, and government.

FAMILY RECONSTRUCTION

Byron Snapp

At its very heart, the word “reconstruction” means “to build again.” Thus, a commitment to reconstruction involves more than merely talking or reading about reconstruction. It involves actively applying God’s Word to all of life. All the earth is the Lord’s (Ex. 19:5). How can we call Him “Lord” if we do not seek to do what He says in all of life (Luke 6:46)? Scripture relates to and is the basis for all living. Thus a proper knowledge of it must be the basis of all rebuilding. God gave His inspired word “that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:17).

This article will set forth some areas of reconstruction in which our family has been involved. As a pastor of a small rural church, with blue-collar membership in the Piedmont section of South Carolina, I have wrestled with the idea of reconstruction for some time. Although we must be involved in rebuilding society at every level, reconstruction cannot be fully realized on the national arena until the local arena is reconstructed. Personal responsibility in reconstruction involves more than reading, prayer, or letter writing.

Reconstruction must begin with the basic unit of society—the family. God commanded Adam’s family to “be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth” (Gen. 1:28). The blessings of the covenant are upon individuals and also families (note Gen. 17:1ff; Deut. 28:1–6; Joel 2:28; and Acts 2:39). Curses also involved families (Deut. 29:18). The godly family will see its children as arrows. Arrows were weapons of attack used to strike the enemy from some distance. Under God, the family will desire to so train and prepare its members to battle for the Lord in their generation and perhaps, in our mobile society, even in another part of the United States or the world (see Ps. 127:4). Paul warned Timothy in 1 Timothy 5:8 that proper provision is to be made by the head of the family for his family. To fail to provide spiritually

and physically is to deny the faith. In writing on the importance of the family unit, Ken Gentry makes the following observations: {208}

Godly families were thus obligated to recognize two important truths: First, when God's grace claimed a person, God's rule extended over all that the person possessed. For example, in law of the tithe (Deut. 14:22; Mal. 3:10) God claimed the first tenth of one's production as a sign that He had a right to all of it. Second, when God's grace claimed a person, that person's household was to be set apart as holy unto the Lord. For example, the children of God's people were forbidden to marry non-believers "for thou art an holy people" (Deut. 7:1-6). Truly God kept the family central in His gracious dealings with His covenant people.²⁴¹

Unless separated by death or for some other reason, the first twenty years of a child's life is spent with his/her parents. Parents have a tremendous influence on their children and a responsibility for proper training. Dr. R. J. Rushdoony aptly sums up this importance in the following words:

It needs more than ever to be stressed that the best and truest educators are parents under God. The greatest school is the family. In learning, no act of teaching in any school or university compares to the routine task of mothers in teaching the babe who speaks no language the mother tongue in so short a time. No other task in education is equal to this. The moral training of the child, the discipline of good habits, is an inheritance from parents to the child which surpasses all other. The family is the first and most basic school of man.²⁴²

Parents have the primary responsibility of educating their children. Faithful church attendance and Christian school enrollment are important. The parent must not stop here. An important part of a covenant child's education involves daily family worship within the home.

In Psalm 78:4 we read, "We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done." The Hebrew word translated "hide" here is also used in Isaiah 3:9. There we read, "The show of their countenance doth witness against them; and they

241. Kenneth L. Gentry Jr., *Infant Baptism: A Duty of God's People* (Christian Education Committee, Westminster Presbytery, Presbyterian Church in America), 4.

242. R. J. Rushdoony, *The Institutes of Biblical Law* (Craig Press, 1973), 185.

declare their sin as Sodom, they hide it not ...” This Hebrew phrase, translated “hide not,” has the idea of bringing out into the open or declaring openly. Christian parents and heads of households are to declare openly to family members God’s laws, Christ’s righteousness, and God’s mighty acts. The Psalmist points out the personal responsibility that parents have faithfully to teach their children God’s word. Each generation will do it knowing that God’s word will not return unto Him void, but will accomplish the purpose for which it is sent (Isa. 55:11).

Although Abraham was approximately one hundred years old, God planned and knew that Abraham would be faithful to teach his household the {209} way of the Lord (Gen. 18:19). The same remains true today. In Ephesians 6:4 Paul commands fathers as follows: “And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” It is quite possible that parents who neglect to bring up their children according to the Bible will be angrily blamed when their children see that they are ill-prepared to face their responsibilities with a biblical world and life view.

Why would God put this responsibility on parents?

First, our children are to be presented with the mighty acts of God, including the work of the Trinity in regard to salvation and also showing the Lordship of Christ in all of life. God told Abraham of the impending destruction of Sodom and Gomorrah in order that he, his children, and future generations would be reminded of God’s mighty act of judgment upon the cities of Sodom and Gomorrah. Our families need to be confronted with the character of our God as He has revealed Himself in Exodus 34:6–7: “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” In Psalm 78:7 the Psalmist aptly sums up the reason for instructing present and future generations: “that they might set their hope in God, and not forget the works of God, but keep his commandments.” A daily period of family worship is certainly part of the diligent instruction mentioned in Deuteronomy 6:7.

Many today do not expect God to really be involved in daily affairs. Many think that God will not operate victoriously in the affairs of man until Christ returns. God's word will not allow us to believe that, with the close of the canon, He became a weak inactive God. "By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth" (Prov. 8:15-16). These verses are still true. It continues to be the duty of parents to declare the mighty acts of God to the next generation (Ps. 145:4). These mighty acts not only include God's hand in the lives of Christians in previous days but also in the lives of the parents themselves. In so doing, the next generation will have the continual expectation that the unchangeable God (Heb. 13:8) will continue to rule and work His victorious will in their generation.

The minimum number of opportunities we have to so present God's mighty acts to our own families are evident in the following calculations. Assuming that you attend church once a week, over a fifteen year period you have attended church 780 times. If you have daily family worship of God over the same period, you will have been able to lead your family in the study of Scripture 5,478 times. In a fifty year period that would be 18,262 {210} occasions of worship in the home.

Are your church officers stressing this responsibility? In his book, *Thoughts on Family Worship*, James W. Alexander speaks of past days in which presbyteries would visit churches within their bounds:

The faithfulness of private Christians, in regard to this duty, was made matter of inquiry by church-courts. By the Act of Assembly, 1596, ratified December 17-18, 1638, among other provisions for the visitation of churches, by presbyteries, the following questions were proposed to the heads of families: "Do the elders visit the families within the quarter and bounds assigned to each of them? Are they careful to have the worship of God set up in the families of their bounds?" The minister, also, is directed in his pastoral visits, to ask, "Whether God be worshipped in the family, by prayers, praises, and reading of Scriptures? Concerning the behaviour of servants towards God and towards man; if they attend family and public worship? If there be catechizing in the family?" [The questions quoted in this section come from "Overtures of General Assembly, A.D. 1705, concerning the method of proceeding in Kirk-Sessions and Presbyteries" (author's note).]

When the Confession of the Westminster Divines was adopted by the Church of Scotland, it contained this provision, which is still valid among ourselves, "God is to be worshipped everywhere, in spirit and

in truth; as in private families daily, and in secret each one by himself.” (Note: *Confession of Faith* ch. 21:6) In conformity with these principles, the practice of family-worship became universal throughout the Presbyterian body in Scotland, and among all the Dissenters in England.²⁴³

Church officers who are reading this should examine the amount of encouragement and instruction they give to families within the congregation in this matter. Heads of households who neglect family instruction may be surprised to find out how little their family members know of God’s law and its practical outworking in all of life.

Secondly, parents are reminded, by conducting family worship, that throughout the day they are to be setting the law of God before family members in their words and actions (Deut. 6:4–9). Family worship reminds all members that their dependence is upon God for all things day and night. In their daily steps, God’s word is to be a lamp to their feet and a light to their path (Ps. 119:105). Parents realize that as their household submits itself to the instruction of Scripture during devotions, that same submission must extend throughout the day. It is hard for a parent to sit down and conduct family worship if he does not, throughout the day, seek to practice, by God’s grace, what he teaches.

Family devotions provide an opportunity for the father and husband to {211} instruct his household to look at all of life through God’s spectacles (the Bible). The Book of Proverbs provides many illustrations of this. The father is careful to point out to his son, as he prepares to go into the world, that godly wisdom must be the basis for all of his decisions (Prov. 1:7; 2:1–5; 4:1–10). Children will be more apt to teach their children daily if they themselves have been taught by their parents (Prov. 4:4).

No one can be saved because of the merits of family worship. Salvation comes only when one is convicted by the Holy Spirit of his sin, and flees to Christ in faith and repentance. Yet, family worship provides further opportunities for the unregenerate in your home to hear the Gospel. It provides the opportunity for overnight guests also to be confronted with the truths of Scripture.

243. James W. Alexander, *Thoughts on Family Worship* (Harrisonburg, VA: Sprinkle Publications, 1981), 24–25.

Many readers say that this sounds good, but for one reason or another this could not be put into practice in their homes.

Some might feel they are too old to begin family worship. Abraham had seen his ninety-ninth birthday (Gen. 17:1) when God stated in Genesis 18:19 that Abraham would command his children and his household after him to keep God's work. The fact is, as long as God leaves us here, we are to instruct those around us in the things of God. We are never too old. Redeem the time that remains for you upon the earth by instructing those in your household in the way of the Lord. After his encounter with the man at Peniel, Jacob was commanded in Genesis 35:1 to go to Bethel to live and worship God. Notice that Jacob tells his household in v. 2: "Then Jacob said unto his household and to all that were with him, 'Put away the strange gods that are among you and be clean, and change your garments.'" The point I want to make here is that Jacob saw error in his household. As head of his family he commanded that it be corrected according to God's standards. We, as heads of households, never become too old, nor lose our God-given responsibilities to correct error in our homes.

Another often-heard excuse is that there are too few in the house to have family worship. The children are grown and gone. Perhaps only you and your wife remain. Perhaps you have just married. You say that you will begin family devotions when God gives you children. In Matt. 18:20 we read: "For where two or three are gathered together in my name, there am I in the midst of them." Christ promises to be with His people, no matter how small in number, when they meet in worship. Family worship is not just for children, it is for the family. Husbands and wives need this daily time before God's word as well. Continued Bible reading, discussion, and prayer on a daily basis is important for whoever may be in your household, before you have children or after they have married and left.

Some readers may say, "We're too busy. Both parents work. The children are involved in extracurricular activities, etc." Christ once heard a similar complaint. It is recorded in Luke 10:38-40. Martha, busy cooking a {212} meal for Jesus, becomes extremely upset with her sister Mary. Mary was sitting at the feet of Jesus, drinking in His every word. Martha asks Jesus to rebuke Mary for not helping her. Instead Jesus admonishes Martha, "Martha, Martha, thou art careful and troubled

about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her” (Luke 10:41–42). Jesus was not stating that all we need to do is read the Bible, not worrying about building His kingdom. He is stating that Christians are not to become so involved in their pursuits and obligations that they neglect to feed upon the law of God. You find time to eat every day. You find time to enjoy your favorite television program. Are these more important than family worship? It is important that you make time for that which is most important.

A lack of family devotions must be based on excuses only, for no acceptable reasons can be found to support their absence.

As Christians, we look forward to our children being better Christians than we are. We long to see society further reconstructed for God’s glory in their generation. Part of our present obligation is faithfully to teach God’s word to our household.

Failure to deal with priority items was vividly illustrated recently when the fire alarm in an Indiana fire station rang. The firemen immediately responded to the call. In their haste they forgot to turn off their own stove. The alarm was false. Upon returning to their station, they found it in flames. Much damage was done before the flames were extinguished. Many Christians today are busy answering alarms that later in life will be seen as of little importance compared with the need for daily biblical instruction in the home.

Obedience unto the Lord will result in undeserved blessings from a God who is full of grace. A family that seeks to have daily biblical instruction can expect several benefits as a result.

One benefit of family devotions is that a specific daily opportunity is given to further equip household members to stand against and battle humanism. In Psalm 78:4–5, the Psalmist speaks of the need to teach God’s law to each generation. A reason for so doing is given in v. 7: “that they might set their hope in God and not forget the works of God, but keep his commandments.”

In verses 9–11 of this Psalm, mention is made of the children of Ephraim who, being armed, “turn back in the day of battle.” They refused to walk according to God’s law. They forgot His mighty works. They had the weapons and the opportunity to drive out the godless from the land God gave them. They failed. They turned back in the day

of battle. Any generation that has not been faithfully taught God's work will react in a similar manner. A similar situation had happened years earlier in Israel's history, after the death of Joshua's generation. In Judges 2:10 we read: "And also {213} all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." Their parents had been busy in conquering and settling the land. Evidently, many felt biblical instruction ought to be left for others. In his unpublished work, *Ancient Israel's War Against humanism: A Practical Commentary on the Book of Judges*, James B. Jordan makes the following important comments:

In the first place, it means that the older generation was too busy doing what they supposed to be God's will, with the result that their children were not taught. How often is this the case? Scripture makes it plain that there is no more important task any man or woman has than teaching their children about the LORD. The very last verses of the Old Testament tell us that the whole purpose of the Messiah's work can be summed up as restoring family life under God. Satan loves to see Christians who think that the Kingdom cannot wait, and that they must be busy. Satan has time; and he is willing to wait, in the confidence that the next generation will be his. The older generation worked hard to occupy that part of the land they had conquered, but all their labors came to naught because they did not train their children, and the land was conquered by enemies. This sad story happens over and over in the Book of Judges. Israel's *national* disasters were a direct result of the *family* disasters, parents who did not understand God's priorities. Busy-busy Christians and their rebellious children: a story common to all ages of the Church. And is this not why so many preacher's kids and missionary's kids turn out bad? And how often is this simply the result of parental egotism? I'm important and my work is important, and I don't have time for my children. Parents with such attitudes will pay dearly in their old age, and so will society.

In the second place, it means that the children did not understand the reality of war between God's people and God's enemies. God's mighty works of war in the past, had they been taught them properly, would have taught them how desperate the situation was. They would have known that God means business, and that He kills the wicked. They would have known that the Canaanites hated them, and that peace was impossible. They would have known about the viciousness of Pharaoh, and of the Amalekites. They would have known of the seductiveness of the Midianites, and of the craftiness of the

Gibeonites. They would have been on their guard against the enemy. Also, knowing that God had killed an entire generation of their forefathers in the wilderness, they would have been on their guard to stay close to the LORD.

But they did not know these things. Rather, they grew up at ease, never being impressed with the seriousness of it all. It was easy to compromise and to play around with Baal and Ashteroth. God seemed far away, and His mighty works seemed almost mythical, indeed primitive; compared with the sophisticated new views propounded on all sides. And so we come to the failure of the later generations.²⁴⁴ {214}

Many Christians today are making the same mistake as did the Israelites. The next generation, like the children of Ephraim, is being sent into the battle against humanism with their weapon, God's word (Eph. 6:17), readily accessible. They flee from battle with their weapon unused because they are ignorant of the mighty works of God. Knowing not the Lord, they naturally openly express their allegiance to humanism. Often Scripture is wrongly used to back their claims.

Israel repeatedly failed as a nation because parents failed faithfully to teach their children the word of God. Our nation stands on the brink of great judgment today. How many children of church members know that the basic battle in society today is that of Christianity vs. humanism? Has your household seen from daily instruction that Scripture alone speaks to personal, family, and civil problems? Do you desire to have your family pray with the Psalmist: "Let my heart be sound in thy statutes; that I be not ashamed" (Ps. 119:80). Salvation is by God's grace alone. He alone can give faith and repentance. It cannot be stressed too much that our families need diligent, daily instruction in God's word, accompanied by prayer, that God will use it for the furtherance of His kingdom.

Secondly, family devotions give the opportunity for greater unity within the family. Christian families are not perfect. There will be husband-wife disputes and sibling quarrels. How are disagreements to be handled? Paul teaches in Ephesians 4:26 that we not to let the sun set on our anger. The time to deal with anger is the moment it occurs.

244. James B. Jordan, *Ancient Israel's War Against humanism: A Practical Commentary on the Book of Judges* (unpublished, 1979), pt. 1 (Judges 1-12), 20-21.

Because of our own pride, we do not want to be reconciled in the heat of anger. Have you tried to sincerely pray with someone with whom you were mad? I do not believe it can be done. Reconciliation must first take place (Matt. 5:23–24). As families gather daily to worship God, bitterness among family members must be resolved or else the time will only be a ceremony worthy of God’s anger. The husband and wife must have disagreements settled. They must be ready for God’s will to be done. Family problems cannot be swept under the rug and given an opportunity to incubate and hatch into a bigger problem.

The old slogan “The family that prays together stays together” contains much truth. Prayer is not something that allows a couple to live an antinomian lifestyle and pray once a day in the assurance of a solid marriage. The family that truly prays together can only do so after differences are resolved. Frequently God will use the two-edged sword of His word to cut away at the anger and bring conviction and repentance as the family members submit themselves to the authority of Scripture.

A third benefit of devotions is that of practical instruction as to how to read and study Scripture and how to pray. As children hear Dad and Mom pray and join in vocal prayers themselves, their prayer lives will be strengthened. Children will be encouraged to pray in Christian schools, in church, in college dorms, and in their future families, having had this {215} background. Greater opportunity is also given for becoming more familiar with psalms and hymns as they are sung during this time. By teaching our household, family members learn how to and the necessity of teaching the next generation. Humanly speaking, there is a greater probability that our children will teach their children. Psalm 78:2–4a speaks to this: “I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children...” Hopefully, having profited from our mistakes, our children will train their children better than we have trained our children. Likewise, their children will train the next generation even better. Our goal should always be, by God’s grace, to train and teach the next generation to be better Christians than we have been.

One of the clearest illustrations of family instruction is found in God’s commands to the Israelites at the institution of the Passover in Exodus 12. In verses 24–27 of that chapter, God instructs the elders (v.

21) that the ordinance is to be observed by each generation. When the children ask, “What mean ye by this service?” (v. 25), the fathers are specifically to instruct them as to the significance of the Passover (v. 27). Moses reminds the people of this in Exodus 13:8, 14. Before they entered the land of Canaan, Moses pointed out to all the congregation of Israel the importance of family instruction. His words are recorded in Deuteronomy 32:7: “Remember the days of old, consider the years of many generations: ask thy father and he will show thee: thy elders and they will tell thee.” As we have already seen, it was not long before succeeding generations forgot these words (Judg. 2:10).

Let us now consider some practical guidelines for conducting family devotions.

We must remember that we want to conduct *family* devotions. All inhabitants of our household should be present. It is the responsibility of the father and mother to arrange schedules accordingly. This may require everyone getting up a few minutes earlier each morning. The situation will be different for each family. Each family will be tempted to say that their schedule cannot be rearranged. Let us not forget our covenantal responsibilities to teach and pray with our families. Memorize Luke 10:41: “And Jesus answered and said unto her, ‘Martha, Martha, thou art careful and troubled about many things: But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.’” Hide these words in your heart that they might remind you to arrange your schedule in such a way that your family can be instructed daily.

We also need to find a time when there will be the least interruption. The phone may need to be taken off the hook. If relatives and friends are in the habit of dropping by during this time, invite them to stay or inform them in love that you have set aside this time for Bible study. Invite them to come at another time. {216} Try to schedule your devotional time when your family is as alert as possible. They should not be held at a time when you have to rush through them because everyone’s mind is on their upcoming favorite television show. (Don’t start devotions at 7:55 p.m. and plan to watch television at 8:00 p.m.) Don’t prolong the time but allow for an adequate time together.

Devotions must not become a ritual or a formality. The desire is for family members to incline their ear to wisdom and their heart to

understanding (Prov. 2:2). Variation helps to promote them, humanly speaking. From personal experience we have found it best to begin our time with prayer, realizing that God's Spirit must give us fertile hearts and minds for His word. Scripture then is read and discussed. Although a multitude of devotional books are available, they must not take the place of the Bible. Care must be taken that we do not just read man's comments upon a text without reading Scripture itself. The Bible must always be preeminent. We have found it helpful to discuss the passage among all family members. I stress this because it is easy to have the false idea that the Bible study is only for children; they must be asked all the questions. Every family member should be asked a question and should be encouraged to enter into the discussion. Knowing that questions will be asked will help some members to keep alert while the passage is being read. At times you may want to sing one or two psalms or hymns. Also, you may show a picture of a missionary family, relate something about their work, and pray for them. Catechism questions can be reviewed occasionally. You can think of other variations.

A couple of warnings must be given. Let no parent think that this is the only time he needs to speak to his children about the Lord. Deuteronomy 6:4-9 is very clear. Parents are faithfully to teach Scripture in word, deed, and action. We always have the responsibility to reconstruct family life and society by the faithful application of God's Word.

Scripture reminds us that to whom much is given, much is required (Luke 12:48). Faithful family devotions must result in an attitude of humility, not pride. We must not think ourselves better than others who are perhaps weaker in the faith. Greater study of God's work, by His grace, results in greater knowledge which, in turn, results in greater responsibility to apply the crown rights of Christ throughout life.

As you begin this, and continue it in your family, you will be tempted to give up. As your children mature, schedules will have to be continually rearranged. From time to time there will be new types of interruptions. Some days you will fail to have this time together. Endeavor anew after these failures to reclaim this time with your family in order that your household might better "set their hope in God, and not forget the works of God, but keep his commandments" (Ps. 78:7).

The concern for proper training in the home extends beyond family instruction and living within the home. It must involve the education of the {217} child in school. True education can begin only with the recognition that God is the source of all truth (see Prov. 1:7, Ps. 111:10, and Prov. 15:33). The Israelites were to be certain that they sought true education for their children. The familiar passage found in Deut. 6:1–9 is a reminder that God and His word is to be the foundation for education in all of life. It is hard to imagine that God would approve of the Israelite children being instructed by the Hittites or the Amorites outside the home. God specifically warned that the Israelites were not to make marriage alliances with the heathen nations (Deut. 7:3). There was a good reason for this prohibition: “For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you and destroy thee suddenly” (Deut. 7:4). Turning to the New Testament, Paul, inspired of God, reminds the Christian that one is to marry “only in the Lord” (1 Cor. 7:39) and that believers are not to be unequally yoked with unbelievers, “for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Cor. 6:14). If God forbids Christians to marry non-Christians, does he not also forbid parents allowing their children to sit under non-Christian teaching for twelve to sixteen years of their life, approximately thirty hours each week? It is hard to imagine that God would look with favor on covenant children being taught one thing in the home and then sent to schools (public or private) in which humanism is the underlying worldview for all that is taught. “The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words” (Prov. 15:26). (Here, I am not saying that all public school teachers are non-Christians. I am stating that the humanistic philosophy and lessons are an abomination unto God. Christian teachers in all schools need to rethink this whole area in light of their field of instruction and Scripture.)

Convinced of this fact, my wife and I were also convinced of our tight budget that would be even tighter when our three children were all in school. The nearest school was fifteen miles away. Although no one in our area had a real concern for Christian education, we realized that lives must be reconstructed by God’s law, not by man’s opinion. Shortly after our eldest child enrolled in the Christian school kinder-

garten, by the grace of God, I was asked to teach Bible to the high-school students in exchange for my childrens' education. In the two subsequent years one other course has been added to my teaching responsibilities in the high school.

I mention this to point out several new ideas that this opportunity provides. Economically, the immediate future does not look good. Many families and Christian schools will be affected financially. Many Christian schools are small and need personnel. The reader would be wise to examine the idea of work/scholarship closely if he is unable otherwise to budget the necessary tuition for his family. Through close cooperation with those in {218} charge, some vocational courses could be introduced on the high-school level. Young men need to learn how to work with their hands regarding household and auto repairs. Coeds need household instruction as well. We are reminded of Paul's instruction to the elder ladies in Titus 2:4-5: "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." Future cooks need to know more than how to open a can or cook a frozen pizza. A course in nutrition would be a worthy addition to any high-school curriculum.²⁴⁵ Christian schools that use church facilities will probably already have access to a kitchen, thus capital outlay for cooking and nutrition courses should be minimal. If the vision of those in charge is broad enough, some night classes for adults might be offered. For example, a basic introductory course in the area of biblical economics would be greatly helpful to parents and many Christian school teachers and staffs. Not all can teach. Thus, a work/scholarship might involve doing office work, janitorial work, or perhaps tutoring slow learners. Financially strapped readers or readers who know Christians that, humanly speaking, cannot afford to send their children to a Christian school, need seriously to consider their talents and how these talents

245. For a good introduction to the importance of proper nutrition for learning, see "On Teaching," November 1981–December 1981, published by American Reformation Movement, Independence Square, Suite 106, Box 138, 7341 Clairemont Mesa Blvd., San Diego, CA 92111. The monthly newsletter is edited by Dave Gamble.

might be exchanged on a work/scholarship basis in order to provide a Christian education for their children.

A word of caution needs to be inserted. If used, vocational courses should not be seen as an alternative or replacement for courses in grammar, mathematics, or history, etc. Students must be reminded that the basic courses in Christian high schools are just that—basic. They are basic to any vocational courses that might be offered. For example, mechanics, carpentry, and cooking involve reading and mathematical knowledge. Scientific principles cannot be separated from the use of tools nor the mixing of ingredients listed in the latest recipe. Vocational courses should be seen as additional courses to the curriculum and not replacement courses for other studies. This type of course offering might underline the necessity of study and knowledge of the basic courses. Perhaps a Saturday morning three- or four-hour course in one or more of the above fields might be worthy of further thought.

If grasped, such opportunities can provide many beneficial results. By God's grace, your influence will be widened. The local school, at which I teach, has students enrolled from as far away as thirty miles. They attend for a variety of reasons. Few have any concept of a Christian education or {219} understand Christian reconstruction. There are numerous opportunities to present a world and life view. Secondly, a work/scholarship gives the parent a closer involvement in the education of his own children. He sees the school from a different perspective than just that of a parent. He will know the other teachers better. He will also come to a better understanding of the particular problems of that school.

The reconstructionist's concern for evangelism and education extends beyond his own family. He is mindful of and motivated by Christ's words to His disciples to go and teach all nations, "teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:28). A concern will be shown for the lost and their enmity toward God and His law. There must be a desire for the conversion of the lost, as the reconstructionist realizes that a conservative non-Christian cannot live for God's glory (1 Cor. 10:31) nor obey God's word, and thus, is just another type of humanist. The lost sinner must realize that Scripture alone provides the answers to the problems faced by individuals, families, and society as a whole.

Admittedly, one is often disappointed with the lack of interest among Christians regarding the reconstruction of all of life under the authority of Scripture. Yet, we must remember that most have attended two to four hours (at the most) of church per week and spent thirty hours per week being trained in humanistic educational institutions, not counting the constant humanistic influences encountered outside the classroom. In turn, their children are being brought up in the same way. Too many pastors blindly support the humanistic educational institutions, thus failing to provide proper leadership in this area for their flock. Should we, humanly speaking, expect a different response? We are reaping what has been sown.

By God's grace, we are living in a time when great opportunities exist for reconstruction in this area that are comparable to the existing opportunities for the provision of a Christian school education for our household. In my experience, one of the best ways of reaching others is by means of a radio program. For too long we have abdicated the use of radio to others. Now we are seeing a change. Those who will not take time to read a book regarding reconstruction will listen to a radio program, particularly if that program is professionally done and is aired at a time when it can be conveniently heard. When a person becomes a consistent listener, then it is more probable that that person will begin to do some serious reading, thinking, and acting regarding current issues in light of Scripture. By means of a radio program, a much wider audience (Christian and non-Christian) can be reached than if one merely depends on personal instruction (as important as this is).

For more than a year a local radio station has been broadcasting a weekly five-minute program by Dr. R. J. Rushdoony entitled, "Our Threatened Freedoms." Each program deals with some aspect of the threats facing our Christian religious liberty. The following quotes will give you an idea of the quality content that makes up each program.

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In a program entitled, "The Issue: Freedom of Controls," Dr. Rushdoony states:

There is no reason to believe that various state and federal agencies will not continue their efforts to control Christian colleges and seminaries. In fact, everything points to an increase on all fronts of efforts to control the Church and all kinds of religious institutions. What we

are facing is an increasing war against all freedom of religion. I myself as a witness in a number of cases have heard State attorneys refer to the First Amendment as a document of historical interest only. One such attorney insisted that a dynamic view of Constitutional law and development requires us to see the necessity for federal and state controls. In his thinking, all meaning in the First Amendment as we have known it is null and void. In other words, freedom of religion, freedom of press, speech, assembly and petition should be subject to careful and strict controls. There are even some who hold that it should be illegal for people to try to influence their congressmen or senators. For all such people the great enemy is freedom....There is a war going on against freedom. The basic freedom is religious liberty. If we lose that we are then a slave people living in a slave state. Now more than ever, we need to help those who fight in defense of the First Amendment. The basic freedom is always freedom for the Faith. Religious liberty thus must be defended as crucial for our future.

The following comments are from the segment entitled, "Do We Want To Be Lied To?":

I know several ministers who have lost churches this year for dealing very biblically and patiently with the sins of the congregation....All too many people want lies that make them feel good. The prophet Isaiah spoke of an evil generation that demanded of God's prophets: "Speak unto us smooth things; prophesy deceit" (Isa. 30:10). But lies are the death of truth and freedom. People who want to be lied to are candidates for defeat and slavery. Do you want to be lied to or do you want the truth? Do you shut the door on unpleasant facts and try to put a good front on things? The Pharisees of old tried to whitewash evil but it did not work then nor will it work now. Faith and freedom require of us a love for the truth and a rejection of lies...."

Each program is approximately five minutes in length and is designed to be used weekly as a public service spot. Not all stations will carry the program as a public service. Our local station would not. Therefore, two families are sponsoring the broadcast. The price is nominal, considering the opportunities that can result. We have found that the best time to air the program is prior to, or immediately following, the hourly news. {221} This broadcast can further the cause of biblical religion in several ways:

1. People are made aware, perhaps for the first time, that the real war going on in our land is that of Christianity vs. humanism. Dr. Rushdoony shows the Christian's responsibility in education,

economics, civil government, the court system, the family, etc.... At the same time the listener is made acutely aware of the goals and purposes of humanism in each area.

2. The listener is confronted with the fact that all of life must be seen and reconstructed from a biblical perspective.
3. The local evangelical bookstore has agreed to make his books available to the public. At the end of each program the station has agreed to announce that Dr. Rushdoony's books are available at the local Christian bookstore.
4. New contacts can be made. After the first broadcast we received a call for further information from a pastor in a neighboring state.
5. Our prayer lives will be broadened and strengthened. First, many programs contain examples of Christians in their fight against humanism. These needs should cause other Christians to join in prayer for those in the front line of battle. Secondly, if this program is aired in your area, do not think your job is complete. The program itself must be backed up by prayer, if real fruit is to result. We must remember the inspired words of James: "Ye have not because ye ask not" (James 4:2c).
6. As new contacts are found, study groups could be formed and conferences could be planned.
7. The program could ideally be promoted by your Christian school. This would allow the public to become aware of the school.

The programs are on cassette tape. Thirteen programs are on each tape. At last report the program is being broadcast on approximately 120 stations in the United States with the possibilities existing for some overseas broadcasts.

Further information regarding the program can be obtained from the following address:

Mr. Sherman Harris
Professional Broadcasting Services
625 Esplanade, Suite 10
Redondo Beach, CA 90277

The programs are produced and mailed by:

Chalcedon Audio-Visual Productions
P. O. Box 158
Vallecito, CA 95251

Another program that deserves a wide airing is “Bills of Right.” This half-hour weekly program is produced by Dave Haigler, a director of Dominion Forum in Dallas, Texas. Each program sets forth the biblical position regarding a subject on which pending legislation exists in Congress. {222} Proposed bills are then briefly explained. Listeners are encouraged to contact their Congressmen regarding the legislation. The programs are directed to laymen. This is needed. For example, Dave Haigler explains that a bill entitled HR 241 means that the bill originated in the House of Representatives. The main sponsors of the bill are also given. Often, we do not know that a potentially damaging position of legislation is pending until the bill has already become law. A program such as “Bills of Right” is an antidote to this problem and should serve to educate and encourage Christians to reconstruct society. The first three programs covered the following subjects: (1) human life legislation, (2) gold-standard bills, and (3) tax incentives for family duties.

In his letter to me, dated January 4, 1982, he makes reference as to how he had an opportunity to start this program. I am quoting from this letter, hoping that this will encourage some readers of this article to go and do likewise:

Several weeks ago, I delivered a press release to KVVU on certain activities by the Dallas Gay Alliance that were reportedly cosponsored by the public library. I was invited on a talk show to speak out on this outrage. After the talk-show appearance, the station owner asked me to do a weekly, thirty-minute commentary on pending legislation, covering the following things: (1) analysis of good and bad bills before Congress; (2) report on voting records of our congressmen; and (3) particular bills of exceeding great interest, reporting on contents and progress through the Congress.

Further information regarding the program can be had by writing the following:

Mr. Dave Haigler
8300 Douglas, Suite 800
Dallas, TX 75225

Perhaps interested individuals, families, or groups would desire to take on the airing of one or both of these programs in their local area as a project. It will cost some money. Time will also be involved as those

interested should meet with the program director of the local station, encourage him to air the programs, and make sure that the station has the programs in hand at the time of broadcast. The program should be monitored to make sure that it is aired at its scheduled time. It would also be helpful to put out some publicity regarding the program. Interested churches should be willing to publish the date, time of broadcast, and program titles for each month. If you have an office or a place of business, perhaps you could have a similar list posted or made available to interested customers or clients. I was able to get a good write-up in our local newspaper regarding “Our Threatened Freedoms.” I believe that the time and money spent will be used by God to bring forth much fruit. {223}

The times in which we live provide ample opportunity for reconstruction. Our duty is not one of sitting and mourning over how awful things are. Our duty is, by God’s grace and in His strength, to seek to reconstruct society beginning with our own families and reaching out to every area of life. Our God and His word are fully sufficient for the task at hand.

8.
**RECONSTRUCTION
THROUGH POLITICS**

WHY AND HOW CHRISTIANS MUST BE INVOLVED IN MORAL ISSUES

Dr. William Monroe

Should Christians be involved in politics? Should preachers? Should they work to oppose the evils of society? If so, to what degree? If not, what is our responsibility? Who is responsible for the morals of the community? What am I going to tell my children when they ask, “Daddy, where were you when America lost her freedom?”

I have wrestled with these questions for a long time (I don’t know if I have successfully answered all of them yet; it is a real struggle).

Several months ago, about 200 members of our church, along with several other area church groups, picketed a local strip-show. A Christian lawyer-friend of mine said, “Do you think Jesus would ever picket a strip show?” I have to admit, I don’t know for sure. However, I think that He probably would. When here before, He had no influence; He spent His days training a small group of men who would carry the banner of Christianity. They were primarily concerned with evangelism. Into the darkness of the ancient world they went. As the Gospel was preached, the underpinnings of western civilization were laid. Our entire culture today, economically, politically, morally, and spiritually, is based on our Judeo-Christian heritage. Now, because of the moral and political decadence of our age, we are facing a new “Dark Ages.” These are unsettling times; I’m under no illusions. I realize I cannot change the world; in fact, I am not even trying. I am well aware that Satan, the “god of this world,” is in control; he is the “prince of power of the air.” I realize that as we approach the end, “evil times and seducers will wax worse and worse.” I am a premillennialist—I don’t expect to bring in a better world. I’m looking forward to the Rapture when I can go to a better one.

However, I fear, at least in some cases, our premillennialism has been used to rationalize our failure to assume our responsibilities as Christian citizens. Did not our Lord say, “Occupy until I come”? He called us

the “light” and commanded that we shine in the darkness of our culture.

He called us the “salt of the earth.” It goes without saying that our Lord chose His metaphors carefully. “Salt” is such an interesting and informative symbol. Salt is valuable. The encyclopedia says salt has over 16,000 {225} uses. Roman soldiers were sometimes paid with salt; it was called the soldier’s *salarium*, from which our word “salary” is derived. I suggest that believers are the most valuable members of our culture. They contribute more and consume less, on the average, than other members of society. They contribute by paying taxes, staying employed, living within their means, refusing welfare, staying out of jail, and in the case of this country today, millions of believers pay for education which they do not receive while sending their children to Christian schools. Secondly, salt preserves. I remember, when as a boy living in West Virginia, we would kill hogs and preserve the meat in a meathouse by rubbing salt into it. No refrigeration was needed. Just as salt keeps back the putrefaction in food, Christians are the preserving force in our society. This Scriptural principle should be kept constantly in mind. God would have saved Sodom and Gomorrah had there been ten righteous people. God poured out His wrath not only because of the wickedness of the lost, but also because He could find no righteous people to save that civilization. Yes, salt preserves. Thirdly, salt heals. Any dentist will tell you that a salt-water gargle is the best healer for gums and throat. In the same way, God’s people have a healing influence in their culture. Who is the source of more genuine compassion, benevolence, and love than the believers of any society?

Now, all of these characteristics presuppose salt getting out of the shaker and into use. Jesus said, “If the salt has lost its savor, it is thenceforth good for nothing but to be cast out and trodden under the foot of man.” Salt without savor—Christians not savoring—both good for nothing; therefore, I must be involved. Another reason I have felt impelled publicly to involve myself in moral and political issues is that I have a conviction that we cannot be neutral. To be silent is to give consent. Those who are neutral (by their refusal to get into action) in the battle of morality are directly assisting the powers of evil; they are the Laodicean group who, because of their neutrality, their lukewarmness of apathy, are coexisting with evil, thus permitting and encourag-

ing its very existence. How do we who hold sincere Bible convictions regarding abortion, pornography, ERA, etc., sit in silence while the immoral, the humanists, the atheists, and the godless control the legal, political, educational, and religious systems of our country? It has been said, "Silence is golden, but sometimes, it's just plain yellow." Common decency, the blood of Christ, and our concern for God's honor require that we involve ourselves in basic, moral issues.

Another question I must answer is my conscience! Who is responsible for the morality of a community? Often, Christian involvement in moral or political issues is nothing more than assuming some responsibility for community morality. If we Christians do not stand, we shall lose by default. Do you honestly think strip-show operators, pornographers, or militant feminists will guard community morals? Will humanistic public officials or {226} school boards care about the result of their teaching or their ordinances? Ideally, public officials should be the "first line of defense" in moral issues; however, most of them are unbelievers, humanists, and have moral problems of their own. Therefore, the ultimate responsibility for morality in a community is held by God's people. If they will stand firm on legitimate political and moral issues, they will make it much easier for public officials to take promoral positions. If, on the other hand, we are silent, the forces of evil will prevail by default.

There is one other reason I must be involved: I believe it is a necessity for effective evangelism. Romans 1 uses the phrase, "God gave them up," three times. Why did God give them up? Because of such moral depravity that they became reprobate. Their hearts and consciences were hardened. The Scripture says that sin had such a grip on this culture that their "imagination was vain." This means they had lost the ability to reason clearly regarding morality. Therefore, we must be involved. For in our involvement, we create the moral consciousness which, in turn, is necessary for evangelism. I believe an example of this would be New York City. That area has been so long devoid of any witness of significance in proportion to the population that one wonders if there is not such a lack of moral consciousness that effective evangelism is impossible. This must always be our real reason for involvement. Our first priority is world evangelism. However, the effectiveness of evangelism is in direct proportion to our freedom to

preach and the response in the heart of those who listen. We are first of all missionaries—not activists. We must always remember that we are activists only so that we may continue to be missionaries.

Therefore, I must stand. I must stand whether I win or lose. I must stand whether in the majority or in the minority. I must stand whether I have community approval or not. I must stand even when knowing the chances of victory are slim or none. My only motivation can be as a disciple of Christ and whether or not something is right. William Penn said, “Right is right when everyone is against it, and wrong is wrong if everyone is for it.” Morality and righteousness are their own rewards to the believer.

How Can We Get Involved?

I am sure there are as many ways to get involved as there are people. I thought, though, that I could speak best from experience; so, I will simply tell you some things we have done to involve ourselves.

Last year, prior to the election, I determined to reach as many people as possible in each county-seat town. Our church purchased a powerful sound system, several large American flags, and a large quantity of pro-American literature. We took out ads in the local paper of each town. Everyday for two weeks, I traveled with my wife and several volunteers from the church to the respective courthouses. One of our soloists would sing a couple of {227} patriotic hymns (accompanied by a soundtrack). I would then speak on Christian patriotic duties, such as how we should support Christian candidates, work against liberal causes, register to vote, and vote. After the rally, which lasted about thirty minutes, we would pass out literature and talk to the crowd that gathered. We had previously alerted pastors we were coming to town, and often had good crowds. We never had fewer than 50 to 60 people, and usually had 150 to 200. Several times, we had 300 to 400. This caused quite a sensation in small towns and stirred a lot of talk and support for good candidates.

Recently, a male strip-show came to the most exclusive restaurant in town. Over 200 of our members picketed while the show was in progress (we had earlier obtained a permit). This brought attention to the problem by making the front page the next day. The controversy dominated the papers and television for several days. Several pastors

came to our support, along with many local citizens. However, the mayor and city government refused to do anything. I wrote a statement of our position and appeared before the city council to ask them to pass an ordinance to prohibit obscenity in the future. We have not gotten final victory yet, but the mayor asked our attorney to write up the ordinance and implied action would be taken on it by the city council.

Five years in a row now, someone in either our House or Senate of the General Assembly has introduced a passive euthanasia bill (living will or natural death legislation). On every occasion, a coalition of fundamentalists, Catholics, and pro-lifers has successfully lobbied the entire legislature to have it killed. It has taken an unbelievable amount of work, but it has been worth it.

Several other issues have also been successfully defended relating to governmental interference in our church or Christian school ministries. Of particular note is a bill that was passed, because of the efforts of Christians, that forbids the licensing of church-related day-care centers altogether.

My point is simply this: Much can be done if a few people are willing to really pay the price in terms of hard work, time, and some intelligent lobbying, with a lot of prayer and letter writing involved.

Let me warn you that if you take a stand, you will face opposition. You will go through some really trying and discouraging moments. You will be hated by the “powers that be,” the “bluebloods,” and the ruling elite of your community. They prefer that preachers stay in their pulpits and never question their authority. They will accuse you of trying to be a “kingmaker,” a “powergrabber,” etc., if you get involved in political and moral activity. When they cannot find anything on which to attack you, they will attack your motives.

The liberals will attack you publicly. They will write letters to the editors castigating you for your stand and they will not bother to stick to the facts. {228} They will say you have no right to impose your beliefs on others in a free society—although they will feel free to impose theirs upon you.

Particularly if you live in a small town, people will be reluctant to identify with you. Though they may agree with you philosophically, they do not like to lose the friends of a lifetime over abortion, ERA, pornography, etc. Small towns are “tough” on controversialists. How-

ever, we must continue. Remember the words of Edward Everett Hale: “I am only one, but I am one; I can’t do everything, but I can do something; what I can do, I ought to do; what I ought to do, by the grace of God, I shall do.”

Martin Niemoller was a Protestant pastor in Nazi Germany. He watched passively as others had their rights abrogated. Finally, it was his turn. For several years, he survived the hell of Dachau. Afterwards, he said these famous words:

They first came for the Communists,
And I didn’t speak up, for I was not a Communist;

Then they came for the Jews,
And I didn’t speak up, for I was not a Jew;

Then they came for the Unionists,
And I didn’t speak up, for I was not a Unionist;

Then they came for the Catholics;
And I didn’t speak up, for I was not a Catholic;

And they came for me . . .
And by that time, there was no one left to speak up.

God forbid that we wait until there is no one left to speak up. We are fast losing our country. The day for pious rhetoric is past—it is time for action! Therefore, I simply must be involved. I can’t turn my back on this country in its hour of need. Like Martin Luther I can only say, “Here I stand; I can do no other; God help me!”

A SMALL CHURCH CAN MAKE A DIFFERENCE IN GOVERNMENT

*Claude Patterson, Mayor,
City of Appleton City, Missouri*

Do individuals really change things? Can a small country church make a difference? Herriman Chapel, a small country church in the Ozarks, near Eldorado Springs, Missouri, answers “yes” to both questions.

Four years ago, Pastor Claude Patterson challenged his congregation to make a difference. “Bad things happen in government,” he said, “because good people do nothing.” He urged them not to complain about the government unless they would help make the needed changes.

“Bless their hearts,” Patterson said, “this little group really got involved.” Since that time, four people from his church have been elected as political party committeemen, two as county court judges (including one as presiding judge), and one appointed to the special road district.

Nominated for U.S. Congress in 1974, and currently serving a third term as mayor of Appleton City, Missouri, Patterson says, “You, one person, with conviction and the Lord’s help, can make a difference.”

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THE CALIFORNIA ROUNDTABLE

Ron Zielinski

What is the California Roundtable?

The Roundtable is a private, voluntary, nonprofit, and nonpartisan organization classified by the Internal Revenue Service as “educational and charitable” (a 501[c]3 organization). Its purpose is twofold: education and leadership. First, the Roundtable is committed to educating Californians concerning the major political and legal issues facing our society today. Second, the Roundtable is committed to leadership—to mobilizing and activating Californians and showing them how to become involved in the political process. The goal of this political involvement is to increase the implementation of the Judeo-Christian value system (and more specifically stressing the personal righteousness of the individual so that the promise of 2 Chron. 7:14 might become reality), which has too often been abandoned in society today. This system of Jewish and Christian values is based upon the Ten Commandments as elaborated upon in the New Testament. It has been the foundation of Western and American life for nearly 2,000 years, and recent public opinion studies show that it is still supported by a majority of Americans. Thus, the ultimate objective of the California Roundtable is (a) the reassertion of the Judeo-Christian value system as the underpinning of American life today, and (b) convincing America that only *righteousness* can and will exalt a nation, while sin is the cause of its ultimate disgrace, decline, and finally destruction.

How does the California Roundtable pursue its objectives?

The Roundtable engages in a variety of activities in pursuit of its goals. Central are a regular publication, the Roundtable Report, and periodic rallies and workshops to stimulate and inform Californians. A resource center houses materials for use by those who wish to pursue more in-depth study of various public issues. Position papers presenting scholarly analyses of public issues, tapes, and bibliographical lists

are available through this center. Resources are prepared under the direction of a panel of experts whose training and experience cover many fields of endeavor. The Roundtable is committed to maintaining the highest level of scholarship in its {231} educational efforts, and its educational activities are continuously evaluated to insure scholarly excellence and integrity.

Who may participate in the California Roundtable?

Membership in the Roundtable is open to anyone who genuinely desires to contribute to the reassertion of Judeo-Christian values as the foundation of American political and legal life. The present membership represents a variety of occupations, socioeconomic positions, races, ethnic groups, religious persuasions, and political affiliations. To become a member, you need only send to the state headquarters the annual dues—\$25 for an individual or \$100 for an organization—and accompany the dues with the membership form provided. As a Roundtable member you will have access to all the materials and services of the Roundtable and can be a vital, active participant in the Judeo-Christian Renaissance emerging in America.

California Roundtable Positions

The California Roundtable considers the issues discussed below to be of critical importance in American politics and law today because they involve areas where the greatest deterioration of Judeo-Christian values has occurred and where the most remains to be done in counteracting that deterioration. The statements below are brief summaries only. For more complete analyses of these various positions, contact the California Roundtable and request the position paper dealing with the issue in which you are interested.

1. BASIC POSITIONS

At the heart of today's political and legal battles are certain key, fundamental issues. Because these issues are so important, and because they underlie specific issues, the Roundtable's positions regarding these basic issues are presented first in the discussion below.

A. Separation of Church and State

The Roundtable believes that the government should not establish or directly favor—or penalize—any particular church institution, organization, sect, or denomination in relationship to others. The complete separation of “church” and “state” is impossible, however, for law and politics are inevitably related to certain philosophical/value systems. And these systems are, in turn, inevitably related to some religious/theological system. These facts were recognized by the founders of this nation, by the U.S. Constitution, and by the U.S. Supreme Court past and present.

Furthermore, the First Amendment to the Constitution limits only government—the *government* cannot intrude upon the realm of religion. The First Amendment does not in any way limit *religious people* from {232} influencing the government. Indeed, the Constitution protects the rights of religious people, including Christians, to influence government. The Roundtable’s objectives, therefore, are to educate and mobilize the people to exercise their constitutional rights of influencing government.

B. Legislating Morality

The argument that “you can’t legislate morality” is closely related to the myth discussed above, that of “separating church and state.” “Morality” is simply defined as “a system of rules specifying right and wrong conduct.” “Legislation/law” is simply a “*government-imposed* system of rules specifying right and wrong conduct.” Consequently, it is impossible to avoid “legislating morality.”

humanism, which is so much responsible for the myth concerning “legislating morality,” clearly operates from its own assumptions about morality. It just as clearly promotes legislation which would embody its own viewpoints concerning moral values. The only valid question which thus remains concerns *which* system of morality should be legislated. The Roundtable is committed to the position that the Judeo-Christian system must be (and still is) American’s choice in view of its clear superiority over all alternatives.

C. Secular/Religious humanism

humanism is a massive, multifaceted movement constituting the major opponent in America today of the Judeo-Christian system. Often disguising itself as “political liberalism,” “educational progressivism,” etc., humanism includes a number of principles. But it may be defined essentially as a system centered on man—humanly-determined values prevail, and man is the ultimate source of his own knowledge and power. Relatively few Americans openly describe themselves as “humanists.” But humanistic values have come to pervade American leadership and the major institutions in American life (philosophy, science, law, theology, education, communications, etc.).

Humanism is militantly opposed to the Judeo-Christian system. The *Humanist Manifesto II* describes the theism underlying Judeo-Christian values as “unproved, outmoded, and harmful.” The *Manifesto* further calls for “reasonable minds” to “look to other means of survival.” The success of humanism in converting the power centers of America to humanistic views is singularly responsible for much of the reaction of groups such as the Roundtable. It is only as the majority of Americans who still adhere to Judeo-Christian positions rally behind such efforts as those of the Roundtable that humanism can be resisted.

D. The Primary Institutions of Society

Three primary institutions have existed in society since ancient times: the {233} family, the government, and the church. The Roundtable believes that each of these three societal institutions has specific and distinct responsibilities. The Roundtable also believes that government has too often failed to perform effectively the distinctive responsibilities assigned to it. Government has intruded too far into realms of life which are the primary responsibility of the other two societal institutions. For example, government has taken over too much of the responsibility for providing for Americans’ physical and economic needs and welfare—a responsibility primarily belonging to the family and the church. Government has also failed to support the other two institutions as it should and/or has failed to perform properly and fully its own primary responsibilities, such as maintaining law and order. Thus, many of the positions taken by the Roundtable concerning polit-

ical and legal issues stem from a commitment to restore societal functions to the proper societal institutions and to reestablish a better balance of power and responsibility among the three institutions.

2. SPECIFIC POSITIONS

A. Cultural/Lifestyle Issues

Until very recently in American history, American culture and the lifestyle considered normal and acceptable by the culture were firmly moored in Judeo-Christian values. Thus, cultural and lifestyle issues were not a part of American's agenda of political and legal concerns. With the very recent victories of humanism, however, cultural and lifestyle issues have become hotly debated as humanists have "politicized" these issues. The Roundtable's positions in these issue areas are thus primarily concerned with reasserting the Judeo-Christian foundation of American culture and behavior in the face of bitterly vigorous attacks by humanistic forces.

1. Abortion

Solid scientific and theological evidence now available demonstrates that human life begins with conception so that the developing life is "just as human" as the fully developed adult. The question is not, therefore, whether a woman has a "right" to an abortion, but whether a mother has a "right" to kill her child. Government should never legitimize such a heinous crime. Instead, private agencies, such as church and family, should shoulder the responsibility of helping the woman with an unwanted pregnancy to complete the pregnancy and then place the baby with the best family possible.

2. Homosexuality

Homosexuality is deviant, immoral behavior considered abhorrent by both Christian and non-Christian societies. The United States must not {234} recognize such illegitimate behavior as simply an "alternative lifestyle." And homosexuals should never be accorded the status of a legitimate "minority group," entitled thereby to legal and constitutional protection. Instead, private agencies should assume the responsibility of helping homosexuals to overcome their problem and become legitimate members of society.

3. Rights of Women

While traditional law clearly discriminated against women in some instances, those discriminatory features have now been largely prohibited. Unfortunately, special protections and benefits guaranteed to women by traditional American law have now also been largely repealed, due to the efforts of the extremist women's liberation movement, which has advocated the "total equality" of the sexes.

This attempt to "equalize" completely totally ignores inherent and beneficial differences between the sexes. Law should be built upon a recognition of distinctions, except where such distinctions are clearly discriminatory. Thus, the ERA and similar measures must be vigorously opposed because they are likely to be much more detrimental than beneficial to women and to society at large.

4. Minority Rights

In America today, there is an overemphasis upon "minority status" and an overly-broad definition of that status to include some groups not truly deserving of the classification. Furthermore, among some legitimate minority groups such as racial and ethnic minorities there should be equal emphasis on rights and responsibilities.

The Roundtable believes that Americans should be equally recompensed and rewarded for doing well and equally punished for doing wrong. Under the U.S. Constitution neither favoritism nor discrimination is permissible. And the current imbalance between rights and responsibilities should be remedied.

5. Education

Throughout most of American history, education has been a private, nongovernmental institution in which Judeo-Christian values prevailed. The twentieth-century seizure by the humanistically-oriented national government of increasing control over education must be countered. Private schools should be encouraged to flourish at the highest levels of excellence. Deut. 11:19 mandates parents as responsible for the education of their children—not *government*. Furthermore, we are commanded (not an option) to teach our children diligently (Deut. 6:7) concerning God's Law-Word: government schools cannot and will not do this. Parents are {235} responsible for both quality and content of their child's education.

6. Obscenity

Obscenity and pornography are harmful. To argue otherwise is to argue that “all art is morally trivial.” Furthermore, solid empirical evidence exists to demonstrate the harmful effect of pornography.

Thus, the U.S. Supreme Court’s consistent ruling that obscenity is not protected by the First Amendment is well-founded. And stricter regulation of obscenity is constitutional, as well as sorely needed. As the Supreme Court has also ruled, whatever may be a person’s “right” to indulge in obscenity in his own home, he does not have the right to obtain or indulge in such obscenity in the public marketplace. Such public trafficking in obscenity may, the Supreme Court has said, “harm the quality of life, total community environment, and, possibly, the public safety itself.” Thus, significant strengthening of current obscenity and pornography laws should be undertaken immediately.

7. Crime

The frightening prevalence of crime in the United States today cannot be explained away or eliminated simply by blaming society for the individual’s criminal acts or by “decriminalizing” more and more offenses. The rights of the criminal defendant must not be allowed to overshadow the rights of the victim and of society. Much greater emphasis should be placed on requiring criminals to make restitution to those whom they have harmed. And capital punishment should be prescribed for the most heinous offenses.

B. Economic Issues

The Judeo-Christian system teaches a fundamental economic concept which might be described as “sole stewardship.” Under this principle, property is to be privately owned— “solely” under the control of a private party. But the owner is to function as a responsible steward of his property, exercising his ownership in such a way as to consider the needs and interests of those other than himself. The Roundtable’s economic views are based, therefore, on the principle of “sole stewardship.”

1. Free Enterprise

Property should be privately owned and economic activity basically privately owned and controlled. The free marketplace should be allowed to regulate itself.

2. Debt and Inflation

These two economic evils are closely related and must be vigorously attacked. Excessive debt today, both government and private, is significantly {236} related to a lack of proper stewardship on the part of both the government and the private citizen. Furthermore, our staggering government and private debts are major contributors to inflation. Financial stewardship and responsibility must be reinstated in order for our economy and our government to function properly.

3. Welfare

Today's massive government economic welfare program is substantially responsible for the problems of debt and inflation. Additionally, government welfare contributes to the breakdown of the family unit by replacing the father as the family's chief provider. It also stifles initiative and perpetuates a negative image of those receiving welfare by creating the perception that such people are not capable of caring for themselves.

Welfare, which diverts government from its legitimate functions, should be the concern primarily of the family and the church. Therefore, government welfare programs should be eliminated, and government's major contribution to economic welfare should be the support and encouragement (through such measures as tax incentives) of the family and the church, as they assume the welfare responsibility.

C. Foreign Policy Issues

1. Military Defense

Protecting the nation is a paramount national government responsibility which can, indeed, be effectively performed only by the national government. If that government fails in this duty and the nation declines in power or falls to foreign enemies, any discussion of other government responsibilities is obviously meaningless.

Essential to the effective performance by the national government of its protective function is the maintenance of strong military, as history has amply demonstrated. However, as recent history also demonstrates, American military capacity vis-a-vis other nations has been steadily decreasing. This potentially deadly trend must be countered immediately. And major steps must be taken to reestablish American military

might—not as a means of precipitating war but of preserving the peace of the world.

2. Foreign Alliances

The Judeo-Christian system requires that nations, in their relations with one another, observe certain standards. And history, including Old Testament history, repeatedly demonstrates the devastating consequences of disobeying such standards. Both secular and Old Testament history militate against making alliances with the nation's enemies or submitting any of our national interests to influence or control by our foes. And while some of the {237} nations who support the United States in the international community may adhere to certain positions with which this nation might not agree, the friendship of those nations toward us is itself a proper and overriding moral act which we cannot afford to rebuff. However, any nation who is an enemy of God—such as atheistic regimes—should be viewed as an enemy of America and no alliances formulated. The principle of not being “unequally yoked” should be observed. Our founding fathers warned of foreign entanglements and we should review their position.

BOB JONES UNIVERSITY V. UNITED STATES OF AMERICA

William Bentley Ball et al.

In a *Chalcedon Report* some months ago we made some observations on the significance of the Bob Jones case in regard to questions of religious liberty in the United States. We stated then, and we repeat, that we do not agree with Bob Jones's views on race and his interpretation of Scripture at this point, but since substantive constitutional issues are raised by this case, we thought it would be of interest to the public at large to reproduce the brief of Attorney Ball and Associates.

No. 81-3

in the

Supreme Court of the United States

October Term, 1981

BOB JONES UNIVERSITY,

Petitioner, v.

UNITED STATES OF AMERICA,

Respondent.

Brief for Petitioner

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Questions Presented

Bob Jones University, a non-tax-funded pervasively religious institution which had been recognized as tax-exempt under §501(c)(3) of the

Internal Revenue Code, holds a primary religious conviction that interracial dating and marriage are contrary to Scripture. On the grounds that §501(c)(3) allows tax-exempt status solely to organizations which are “charitable” in the sense employed by the district court in *Green v. Connally*, 330 F. Supp. 1150 (D.D.C. 1971), *aff’d sub nom.*, *Coit v. Green*, 440 U.S. 997 (1971), and that the institution’s policy implementing that religious belief violates “public policy,” the IRS revoked its recognition of Bob Jones University’s tax-exempt status.

1. Did the Congress, in §501(c)(3), require that an organization, regardless of whether it is organized and operated exclusively for religious purposes, nonetheless be “charitable” in the sense employed in *Green v. Connally*?
2. Did revocation of recognition of Bob Jones University’s tax-exempt status violate rights of the institution protected by the Free Exercise Clause of the First Amendment?
3. Does the requirement of IRS, that, to be tax-exempt, a religious organization must stay in step with “expressed federal policy”, as defined by IRS, violate the Establishment Clause of the First Amendment?
4. Did denial by IRS of recognition of the tax-exempt status of the institution deprive it of liberty and property without due process of law contrary to the Fifth Amendment?

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Opinions Below

The majority and dissenting opinions in the Court of Appeals are reported at 639 F. 2d 147 (1980). The reported opinion of the district court is found at 468 F. Supp. 890 (D. S. C. 1978). An additional opinion of the district court, unreported, as well as the foregoing opinions, appear as Appendices A through D of the petition for a writ of certiorari.

Jurisdiction

The case was decided and judgment was entered by the United States Court of Appeals for the Fourth Circuit on December 30, 1980. A petition for rehearing was denied April 8, 1981. The petition for a writ of certiorari was filed on July 1, 1981, and was granted on October 13, 1981. The jurisdiction of this Court was invoked under Title 28 of the United States Code §1254(1).

Constitutional and Statutory Provisions Involved

U.S. Constitution, Amendment 1:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof

U.S. Constitution, Amendment 5:

...nor shall any person ... be deprived of life, liberty, or property, without due process of law

Internal Revenue Code:

Sec. 501. Exemption from tax on corporations, certain trusts, etc.

Constitutional & Statutory Provisions

(a) *Exemption from taxation.*—An organization described in subsection (c). . . shall be exempt from taxation under this subtitle

(c) *List of exempt organizations.*—The following organizations are referred to in subsection (a).

(3) Corporations, and any community chest, fund or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletic facilities or equipment), or for the prevention of cruelty to children or animals

Sec. 3306. Definitions. [Federal Unemployment Tax Act]

(c) *Employment.*—For purposes of this chapter, the term “employment” means ... (A) any service, of whatever nature, performed after 1954 by an employee for the person employing him, irrespective of the {244} citizenship or residence of either, (i) within the United States, ... except—

...(8) service performed in the employ of a religious, charitable, educational, or other organization described in section 501(c)(3) which is exempt from income tax under section 501(a)....

Statement of the Case

Petitioner, Bob Jones University,²⁴⁶ brought this action against the United States, pursuant to 28 U.S.C. §1346 to recover \$21.00 which it had paid in taxes under the Federal Unemployment Tax Act. The Government counterclaimed for approximately \$490,000.00 in unemployment taxes, plus interest, allegedly due it on returns filed by the University for the years 1971 through 1975.

At issue was the revocation by the Internal Revenue Service of its recognition of the status of the University as an exempt organization under §501(c)(3) of the Internal Revenue Code. The revocation resulted from the University’s enforcement of its religious teachings concerning interracial marriage.²⁴⁷ IRS contended that §501(c)(3) exempts only organizations which are “charitable” in nature (and that

246. In accord with Rule 28.1, Bob Jones University states that it is a corporation which has no parent company or subsidiary (except wholly owned subsidiaries).

whether the University was religious in purpose and character was irrelevant); that an organization which violates federal policy may not be considered to be charitable in nature; that the University's policy on interracial marriage violated federal public policy. The District Court, on both statutory and First Amendment grounds, held that the Government was without authority to revoke its recognition of the tax-exempt status of the University. The Court of Appeals reversed, holding that the Internal Revenue Service had statutory authority for its action and that that action did not violate First Amendment rights of the University. Judge Widener, of the Court of Appeals, dissented.²⁴⁸

The trial court, noting that the University accepts no financial support from local, state, or federal government (P A41),²⁴⁹ made findings of fact with respect to (a) the University's religious character and (b) {245} its related religious beliefs on dating and marriage.

The trial court found the University's religious character to be pervasive and central to its existence:

The plaintiff [University] is dedicated to the teaching and propagation of its fundamentalist religious beliefs. Everything taught at plaintiff is taught according to the Bible ...The cornerstone of plaintiff institution is Christian religious indoctrination, not isolated academics. (P A42).

Nearly half of the University's 5,000 students are studying for the ministry or otherwise preparing for Christian service. *Ibid.* Prayer is an enjoined and constant practice among the student body. *Ibid.* Every teacher is required to be a "born-again" Christian who must testify to a

247. Prior to September 1971, that enforcement took the form of barring admission of black students. (Joint Appendix [hereinafter "JA"], A89). After that date married black students were admitted, and since May 1975, a completely open admissions policy has been in effect. Restrictions on interracial dating and marriage among students continue to exist.

248. Back of this litigation lies the litigation considered by this Court in *Bob Jones University v. Simon*, 416 U.S.725 (1974), wherein the Court had held that the Anti-Injunction Act (26 U.S.C. §7421[a]) prohibited the University from obtaining judicial review, through an injunction action, of revocation by IRS of the University's tax-exempt status. There the Court had suggested that a proper procedure for the University to gain judicial review would be to pay "...an installment of FICA and FUTA taxes, exhaust the Service's internal refund procedures, and then bring suit for the refund." *Id.*, at 756.

249. The signal "P" refers to the Petition for Certiorari.

saving experience with Jesus Christ. Every teacher must consider his or her mission at the University to be the training of Christian character. *Ibid.* Students are screened as to their religious beliefs, and a multitude of religious disciplinary rules addresses “almost every facet of a student’s life.” *Ibid.* Worldly amusements, such as dancing, use of tobacco, movie-going, and listening to jazz or rock music are prohibited. (P A43).

The Court of Appeals did not dispute these findings.

With respect to the second area of findings (the University’s policy regarding dating and marriage) the trial court found:

A primary fundamentalist conviction of the plaintiff is that the Scriptures forbid interracial dating and marriage. Detailed testimony was presented at trial elucidating the Biblical foundation for these beliefs. The Court finds that the defendant [the Government] has admitted that plaintiff’s [the University’s] beliefs against interracial dating and marriage are genuine religious beliefs. *Ibid.*

The Court of Appeals did not dispute this finding, but affirmed it:

Bob Jones University believes that the Scriptures forbid interracial marriage and dating. (P A4).

The decision of the Court of Appeals was based upon four conclusions of law:

1. That the district court’s reading of the separate references, in Section 501(c)(3), to eight different types of organizations which are entitled to tax-exempt treatment (“religious,” “charitable,” “scientific,” etc.) was “simplistic,” in that the three-judge court in *Green v. Connally*, 330 F. supp. 1150 (D. D. C. 1971), *aff’d per curiam sub nom. Coit v. Green*, 404 U.S. 997 (1971), had reasoned that the listed eight types of organizations were *all* required to meet a common law definition of “charitable.” 639 F. 2d at 151. (P A7-A8). Thus it was of no significance that the University had been found, as a matter of fact, to be “religious.”

2. That the University could not qualify as a “charitable” organization if it violated “public policy.” The University violated public {246} policy by its enforcement of its beliefs relating to marriage: “specifically, the government policy against subsidizing racial discrimination in education, public or private.” (P A9). This policy the court found to be “formalized” in several IRS rulings (Rev. Rul. 71-447, 1971-2 Cum. Bull. 230; Rev. Proc. 72-54, 1972-2 Cum. Bull. 834; Rev. Proc. 75-50, 1975-2 Cum. Bull. 587; Rev. Rul. 75-231, 1975-1 Cum. Bull. 158). (P A5).

3. That, assuming that the revocation of the University's tax-exempt status did to an extent impinge upon the University's freedom to practice religion, "[t]he government's interest in eliminating all forms of racial discrimination is compelling." (P A12). Thus its action did not violate the Free Exercise Clause.

4. That, due to the compelling state interest in enforcement of non-discrimination, the government's action did not create Establishment Clause violation by advancing those religions which would "stay in step" with the "expressed federal policy" of non-discrimination. Further, since the only inquiry which government would make of the University would be "whether the institution maintains racially neutral policies," no excessive entanglements would be created. (P A14-A16).

The dissenting opinion, pointing to the district court's findings respecting the religious nature of the University, as well as to language of this Court in *Bob Jones University v. Simon*, 416 U.S. 725, 734 (1974),²⁵⁰ concluded that "Bob Jones University is a religious organization," and stated:

... we are dealing in this case not with the right of the government to interfere in the internal affairs of a school operated by a church, but with the internal affairs of the church itself. There is no difference in this case between the government's right to take away Bob Jones' tax exemption and the government's right to take away the exemption of a church which has a rule of its internal doctrine or discipline based on race, although this church may not operate a school at all. 639 F.2d at 156. (P A19).

The dissent stated that the majority, the IRS, and the district court in *Green v. Connally*, had misconstrued Section 501(c)(3) by insisting that all the eight types of organizations listed therein be common law "charitable" organizations. (P A21-A24). Instead Congress, by employing the common technique of legislating in the disjunctive,²⁵¹ provided that each of the eight classes be tax-exempt. Since the University falls within one of these classes ("religious"), it is exempt, and IRS cannot

250. "The university is devoted to the teaching and propagation of its fundamentalist religious beliefs."

251. "Each of these [the eight types of organizations] is a distinct and separate category. By the rules of statutory construction as well as common sense, the word 'or' must be read after each of the listed categories." (P A23).

take away the exemption granted by Congress. The dissent denied that recognizing the tax exemption of an institution constitutes “subsidizing” it (*ibid.*), and concluded that the public policy of the nation favoring freedom of religion may not be made {247} subordinate to a public policy against discrimination on account of race in private, non-tax-funded religious institutions. (P A24-A37).

Summary of Argument

Bob Jones University, as an exclusively religious organization, qualifies as a tax-exempt organization under the plain meaning of Section 501(c)(3). The Court of Appeals erred in holding that all tax-exempt organizations must be “charitable,” as that term was understood by the district court in *Green v. Connally*, and thus be in conformity with “Federal public policy.” The legislative history of Section 501(c)(3) is completely devoid of any expression of an intent by Congress to deny tax-exempt status to all but “charitable” (in the *Green* sense) organizations. *Green*, in which no religious issue was litigated, is erroneous in its reasoning and calls for the untenable conclusions that, to be tax-exempt, an organization must comply with anything that can be called “public policy,” and that non-taxation is tantamount to subsidy. The Court of Appeals’ decision, further, requires violation of the principle of separation of powers.

Bob Jones University is a pervasively religious ministry whose *raison d’être* is the propagation of religious faith. Its rule against interracial dating is a matter of religious belief and practice. Denial of tax exemption to a religious ministry because its established teaching and practice violates “Federal public policy” violates rights of that ministry protected by the Free Exercise Clause of the First Amendment. The compelling constitutional interest in religious liberty may not be made to yield to an indefinitely stated “Federal public policy” respecting race.

The Court of Appeals’ decision violates the Establishment Clause by upholding the Government’s prescribing of a minimum floor of acceptable church doctrine to which every religion must subscribe or else suffer taxation. The decision likewise creates tax preferences for conforming religions, and calls for excessive entanglements of government with religious bodies since it necessitates governmental surveil-

lance thereof in order to assure their conformity to “Federal public policy.”

The power to tax is the power to destroy. Liberty and property are taken without due process of law by force of the decision below which would destroy the entire religious enterprise known as Bob Jones University solely because it follows a religiously dictated policy respecting dating by its students.

Argument

I.

THE COURT OF APPEALS ERRED IN ITS CONSTRUCTION OF SECTION 501(C)(3).

Petitioners raise substantial claims under the Religion Clauses of the First Amendment. At the threshold, however, it is clear that the constitutional questions may be avoided by the Court’s first considering whether the {248} Congress intended the construction of Section 501(c)(3) imposed by the Court of Appeals. *NLRB v. Catholic Bishop of Chicago*, 440 U.S. 490, 500 (1979); *St. Martin Evangelical Lutheran Church v. South Dakota*,—U. S.—, 49 U.S.L.W. 4575, 4577 (1981). Plainly the Congress, in Section 501(c)(3), did not write a limitation that, to have tax exempt status, a church, a school, or any other organization devoted to 501(c)(3) purposes, must have a racially non-discriminatory policy. That section grants tax-exempt status to organizations “organized and operated exclusively for religious, charitable, ... or educational purposes” Bob Jones University qualifies as a tax-exempt organization under that provision.

The Court of Appeals, however, has construed Section 501(c)(3) to mean that each of the eight types of organization listed therein must be “charitable” as that term was understood by the three-judge court in *Green v. Connally*, 330 F. Supp. 1150 (D. D. C. 1971), *aff’d per curiam sub nom. Coit v. Green*, 404 U. S. 997 (1971). (Under that construction, the religious²⁵² organization which is the petitioner here, is, in the

252. Bob Jones University is a religious institution of the type categorized by the Supreme Court in *Lemon v. Kurtzman*, 403 U.S.602 (1971). It does not merely “involve substantial religious activity and purpose” (*id.* at 616) but is pervasively religious. (P A40-A45). And see point II of Argument, *infra*.

Court of Appeals’ view, required to be in conformity with “public policy” or else be taxed as though it were not organized and operated for religious or other 501[c][3] purposes.) (P A7-A8).

The Court of Appeals construction is erroneous for four reasons:

1. It misreads the plain wording of the statute.
2. It is contradicted by the legislative history of the statute.
3. It adopts the incorrect rationale of the district court in *Green*, *supra*.
4. It requires an administrative usurpation of Congressional law-making authority.

1. The Plain Wording of Section 501(c)(3)

Section 501(c)(3) lists eight categories of purposes of exempt organizations, one of which is “charitable” and all of which are given in the disjunctive (“religious, charitable, scientific [etc.], or for the prevention of cruelty to children or animals”). The Court of Appeals hold that exempt organizations must all have a particular one of the purposes—namely, “charitable.” The court thus rewrites the statute by erasing the disjunctive, “or,” (whereby “charitable,” “religious,” and other purposes are given in the alternative). The court further takes a single one of the alternative purposes (“charitable”) and superimposes it on all the other distinct purposes (resulting also in the redundancy that “charitable,” as one of the eight purposes, must be “charitable”). That construction overthrows the established principle that words of a statute are to be interpreted in their ordinary, {249} everyday senses (*Malat v. Riddell*, 383 U.S. 569, 571 [1966]), and that no one part of a statute should be interpreted in such a manner as to create redundancy. (*Jarecki v. G. D. Searle & Co.*, 367 U.S. 303, 307–308 [1961]).

In *Reiter v. Sonotone Corp.*, 442 U.S. 330 (1979) it was contended that certain wording of Section 4 of the Clayton Act (“Any person who shall be injured in his business or property ...”) should be read as “business activity or property related to one’s business.” The Court rejected this attempt to transfer the meaning of one statutory term to another statutory term employed in the disjunctive:

That strained construction would have us ignore the disjunctive “or” and rob the term “property” of its independent and ordinary significance; moreover, it would convert the noun “business” into an

adjective. In construing a statute we are obliged to give effect, if possible, to every word Congress used. *United States v. Menasche*, 348 U.S.528, 538, 539 Canons of construction ordinarily suggest that terms connected by a disjunctive be given separate meanings, unless the context dictates otherwise; here it does not ... Congress' use of the word "or" makes plain that "business" was not intended to modify "property," nor was "property" intended to modify "business." *Id.* at 339.

The attempt of the Court of Appeals here to make "religious" an adjective modifying "charitable" is an equally untenable construction.²⁵³

Further, where substantial constitutional issues under the Religion Clauses would arise by virtue of the extension to religious institutions of a governmental requirement, this Court has held that the extension may not be left to implication, but instead "there must be present the affirmative intention of the Congress clearly expressed." *NLRB v. Catholic Bishop of Chicago*, *supra*, at 500. As is seen *infra*, substantial Religion Clause issues indeed arise under the Fourth Circuit's reading of the statute. The Court of Appeals sought to extend, to a religious institution, not an explicit statutory provision, such as was at issue in *Catholic Bishop*, but rather to add a requirement, not even found in the words of the statute, namely, a racial non-discrimination provision. This presents an even more egregious breach of the *Catholic Bishop* principle than the NLRB had attempted.

2. The Legislative History of Section 501(c)(3)

The legislative history of Section 501(c)(3) reveals a total absence of any intent on the part of Congress to deny tax-exempt status to religious institutions that do not maintain a policy against racial discrimination.

The exemptions from taxation now contained in Section 501(c)(3) originated as a part of the Tariff Act of 1894, 28 Stat. 509, 556. That original {250} statutory provision stated:

253. "Each of these [the eight types of organization] is a distinct and separate category. By the rules of statutory construction as well as common sense, the word 'or' must be read after each of the listed categories." Widener, J., dissenting, in Court of Appeals. (P A23).

[N]othing herein contained shall apply to corporations, companies, or associations organized and conducted solely for charitable, religious or educational purposes.

There is no indication that Congress incorporated or had reference to a “common law of charitable trusts” in enacting this corporate income-tax statute. Further, even at this beginning point, Congress clearly distinguished religious and educational corporations from charitable corporations.

After the ratification of the Sixteenth Amendment, Congress passed the Tariff Act of 1913, ch. 16, §II, 38 Stat. 114, 166. Section II G(a) exempted from the income tax:

[A]ny corporation or association organized and operated exclusively for religious, charitable, scientific, or educational purposes, no part of the net income of which inures to the benefit of any private stockholders or individual.

Again the Congress separated religions and educational organizations (and now, in addition, scientific organizations) from charitable organizations. Again, there is no indication that Congress had any reference to a “common law of charitable trusts.” To the contrary, if Congress had believed that common law principles²⁵⁴ applied generally to its tax-exemption statutes, it need not have added the requirement that, for a corporation to be exempt from taxation, no part of its net earnings could inure to the benefit of any private stockholder or individual. Under a generally accepted common law definition of “charity,” no income could inure to the benefit of a private person. See 4 A. Scott, *The Law of Trusts* §376 (2d ed. 1956). Thus, the inclusion of a requirement to that effect in the statute was completely unnecessary if Congress had intended all organizations to qualify as common-law charities in order to be exempt from taxation.

In subsequent Revenue Acts, Congress continued to broaden the list of exempt purposes. See Revenue Acts of 1918 (ch. 254, §213(6), 40 Stat. 1057), and 1921 (ch. 98, §231(6), 42 Stat. 227), wherein again

254. That Congress could be said to legislate from any specific sense of “common law” at all is problematical in a federated Union of fifty separate jurisdictions, each pursuing its own path with respect to common-law development.

Congress maintained the distinction between “charitable” and other types of organizations.

The Internal Revenue Service itself was sensitive to this distinction, and, in *I. T. 1800, II-2 C. B. 151* (1923), flatly stated:

It seems obvious that the intent must have been to use the word “charitable” in Section 231(6) [the precursor of Section 501(c)(3)] in its more restricted and common meaning and not to include either religious, scientific, literary, educational, civic or social welfare {251} organizations. Otherwise, the word “charitable” would have been used by itself as an all-inclusive term, for in its broadest sense it includes all of the specific purposes enumerated. That the word “charitable” was used in a restricted sense is also shown from its position in the section. The language is “religious, charitable, scientific, literary, or education....”

This substantially contemporaneous construction²⁵⁵ of the tax-exemption provisions of the Code accords precisely with the plain wording of the statute, and directly contradicts the construction given it by the Court below.

The exemption from taxation contained in the Revenue Act of 1921 remained unchanged in the Revenue Acts of 1924, 1926, 1928, and 1932.²⁵⁶ Moreover, the regulations issued by the IRS under the Revenue Act of 1924 defined the term “charitable” to mean solely “relief of the poor.” *Treas. Reg. 65, Art. 517*, as also did the regulations under the Revenue Acts of 1926, 1928, and 1932.²⁵⁷

The Revenue Act of 1934, ch. 216, §101(6), 48 Stat. 680, exempted from taxation the identical categories of organizations that were exempt under prior Revenue Acts, as did the Revenue Act of 1936, ch. 740, §101(6), 49 Stat. 1648, and the Revenue Act of 1938, ch. 554, §101(6), 52 Stat. 447. The regulations promulgated under these Reve-

255. See *National Muffler Dealers Association Inc. v. United States*, 440 U.S. 472, 477 (1979).

256. Revenue Act of 1924, ch. 176, §231(6), 43 Stat. 253; Revenue Act of 1926, ch. 20, §231 (6), 44 Stat. 9; Revenue Act of 1928, ch. 562, §103(6), 45 Stat. 791; Revenue Act of 1932, ch. 154, §103(6), 47 Stat. 169.

257. *Treas. Reg. 69, Art. 517* (Revenue Act of 1926); *Treas. Reg. 74, Art. 527* (Revenue Act of 1928); *Treas. Reg. 77, Art. 527* (Revenue Act of 1932).

nue Acts continued to define the term “charitable” solely as “relief of the poor.”²⁵⁸

In enacting Section 101(6) of the Internal Revenue Code of 1939, Congress continued to exempt from taxation the identical categories of organizations that had been exempt from taxation under the Revenue Acts of 1934, 1936, and 1938. During the fifteen years in which the 1939 Code remained in effect, the IRS issued three sets of regulations, each of which defined the term “charitable” to mean relief of poverty.²⁵⁹

Section 501(c)(3) of the Internal Revenue Code of 1954 continued to exempt the same categories of organizations that had been exempt from taxation under the 1939 Code.

The Report of the House Ways and Means Committee on the 1954 Code stated that Section 501 “is derived from sections 101 and 421 of the 1939 Code. *No change in substance has been made except that employees’ {252} pension trusts, etc., are brought in the scope of this section.*” H. R. Rep. No. 1337, 83d Cong., 2d Sess. A165 (1954). (Emphasis supplied).

The position now advanced by the IRS is thus very clearly not “a substantially contemporaneous construction of the statute by those presumed to be aware of Congressional intent,” *National Muffler Dealers Association Inc. v. United States, supra*, at 477, but is simply one of recent vintage which has never been endorsed by the Congress.²⁶⁰

258. Treas. Reg. 86, Art. 101(6)-1 (Revenue Act of 1932); Treas. Reg. 94, Art. 101(6)-1 (Revenue Act of 1936); Treas. Reg. 101, Art. 101(6)-1 (Revenue Act of 1938).

259. Treas. Reg. 103, §19.101(6)-1 (1939 Code); Treas. Reg. 111, §19.101(6)-1 (1939 Code); Treas. Reg. 118, §39.101(6)-1(b) (1939 Code).

260. In a footnote contained on page 8 of Senate Report 94-1318, relating to enactment of a racial non-discrimination restriction on tax-exempt social clubs in P. L. 94-568, reference is made by the drafter of the Report to this Court’s summary affirmance of *Green v. Connally, supra*. This mere reference is not remotely an endorsement of *Green’s* construction of §501(c)(3). The drafter only shows his lack of awareness of this Court’s express disavowal of any precedent effect of the *Green* decision which it made in *Bob Jones University v. Simon*, 416 U.S. at 740. Nor is such a reference a reliable indicator of the intent of the Congress which enacted §501(c)(3). *Consumer Product Safety Commission v. GTE Sylvania*, 447 U.S. 102, 118n13 (1980).

3. *Green v. Connally*

The foundation of the Court of Appeals' opinion is the opinion (per Leventhal, J.) of the three-judge court in *Green*. That opinion, however, affords no sound basis for the denial of tax-exempt status to the religious institution now before the Court.

First: This Court, in *Bob Jones University v. Simon*, 416 U.S.725, at 740, indicated that its affirmance of *Green* lacks the precedential weight of a case involving a truly adversary appeal to that Court.

Second: the *Green* opinion may not be utilized in any way to support policies or actions of IRS which impinge upon the liberties of religious institutions or create excessive governmental entanglements with them because no religious claimant and no Religion Clause claim was present in the *Green* litigation.²⁶¹ Indeed, Judge Leventhal, in his opinion in *Green*, expressly declined to consider any issues pertaining to tax exemption of *religious* bodies. See *Green, supra*, at 1168–1169.

Third: even if the *Green* opinion could be read as applying to religious institutions regardless of Free Exercise and Establishment Clause considerations, it is an elaborate, but insupportable, effort to write a provision into {253} the Internal Revenue Code which the Congress did not write and did not imply. The major premise laid down in the opinion is that, to be tax-exempt, an organization must be in compliance with “Federal public policy.” The minor premise is that an organization which discriminates on account of race is in violation of “Federal public policy.”

The conclusion is that such an organization must be denied tax exemption. The *Green* court pointed to no language wherein the Con-

261. Only on May 14, 1981, following the expansion (by orders issued May 5, 1980, and June 2, 1980) of the *Green* injunction to include, for the first time, religious schools, did any such school become a party to the *Green* litigation. The United States District Court for the District of Columbia on May 14, 1981, granted intervention to Clarksdale Baptist Church, Clarksdale, Mississippi, which operates Clarksdale Baptist School, and on July 13, 1981, ordered the injunction orders of May 5, 1980, and June 2, 1980, suspended “to the extent they apply to church operated schools in the State of Mississippi... pending final solution of the issues raised by the intervenor herein, the Clarksdale Baptist Church.” The “issues” related to religious free exercise and church-state entanglements. See *Green v. Regan*, Civil Action No. 69-1355, United States District Court for the District of Columbia.

gress had said such a thing, and the long essay supplied by the court is nothing more than a mustering of reasons why the Congress could say so should the Congress ever want to. The lengthy first portion of the opinion (“General Law of Charitable Trusts,” 1157–1161) is an analogy of the law of tax exemption to the law of charitable trusts. The analogy is tentative since (a) the opinion declines to conclude whether an educational organization that practices racial discrimination can qualify for existence as a charitable trust (as to that, according to the opinion, “[t]here is at least grave doubt.” *Id.*, at 1157); (b) the court can only say that “the trend” in the cases is in the opposite direction of denying such qualification (here citing no cases and relying solely on Bogert²⁶² and two law review articles. *Id.*, at 1160).

Having merely analogized to the common law of charitable trusts, the *Green* opinion continues its effort to supply substance and intent, missing in what the Congress wrote, by going on to say that this “common law referent” is not really “the ultimate criterion for determination whether such [racially discriminatory] schools are eligible” for tax exemption; that criterion is instead simply “Federal policy.” *Id.*, at 1161. Again, wholly lacking in the opinion is any authority in the decisions of the Supreme Court for the assumption that adherence to “Federal policy” (declared or undeclared in relation to the matter at hand) shall determine the tax-exempt status of any 501(c)(3) organization. *Tank Truck Rentals Inc. v. Commissioner of Internal Revenue*, 356 U.S. 30 (1958), and *Lilly v. Commissioner of Internal Revenue*, 343 U.S. 90 (1952), cited in the *Green* case, deal merely with the question of what constitutes a “necessary” business expense (which is therefore deductible). This line of cases held that a finding of “necessary” could not be made if the allowance of deduction would “frustrate sharply defined national or state policies proscribing particular kinds of conduct evidenced by some governmental declaration thereof.” *Tank Truck*, at 33–34. The *Green* court’s application of this phrasing, arising in the context of “necessary business expenses,” is a gross misappropriation of language. The sense, for example, of *Tank Truck* is that a business expense is not “necessary” when it is incurred in violation of a state truck-weight statute. Allowance of such a deduction would actually amount

262. G. Bogert, *The Law of Trusts and Trustees*.

to rewarding a violator of state law precisely on account of that {254} violation. Cf., *Commissioner v. Tellier*, 383 U.S. 687, 691 (1966); *Commissioner v. Sullivan*, 356 U.S. 27, 29 (1958). *Tank Truck* does not remotely establish a principle that an institution of religion or learning shall lose entirely its tax exemption if it fails, in any respect, to be in conformity with “Federal public policy.”

But if, nevertheless, an uncritical view were taken of the *Green* court’s principle, then nonconformity with *whatever* may be said to be “Federal public policy” necessarily brings with it denial of tax exemption. “Federal public policy” is by no means limited to policy respecting racial discrimination. The Age Discrimination in Employment Act of 1967, 29 U.S.C. §621, et seq., expresses federal public policy “to prohibit arbitrary age discrimination in employment.” The Occupational Safety and Health Act, 29 U.S.C. §651, et seq., expresses federal public policy “to assure so far as possible every working man and woman in the Nation safe and healthful working conditions.” The General Education Provisions Act, 20 U.S.C. §1221–1, declares it to be “the policy of the United States of America that every citizen is entitled to an education to meet his or her full potential without financial barriers.” The National Environmental Policy Act of 1969, 42 U.S.C. §4331, et seq., states that it is “the continuing policy of the Federal Government ... to create and maintain conditions under which man and nature can exist in productive harmony.” It follows, if the *Green* rationale is accepted, that if any organization, otherwise exempt under §501(c)(3), were to discriminate on account of age, maintain unsafe or unhealthful working conditions, create any financial barrier to education, based on sex, or create any environmental disharmony, that organization’s tax exemption would have to be denied.²⁶³ Further, the rationale of *Green*, in its foundation in *Tank Truck*, embraces offenses not only to federal public policy but also to “state policies proscribing particular kinds of conduct.” Therefore, violation by a 501(c)(3) organization of zoning laws, building codes, and myriad other state proscriptive laws would necessitate revocation of federal tax exemption.²⁶⁴

263. And for further potential consequences see T. Neuberger and T. Crumplar, *Tax Exempt Religious Schools Under Attack: Conflicting Goals of Religious Freedom and Racial Integration*, 48 *Fordham L. Rev.* 229, 272–273 (1979).

The rationale of the *Green* court is also in error in its strained effort to convert non-taxation into virtual subsidy, or positive “financial support.” There is, of course, no justification for this in a single line of the Internal Revenue Code, or in any decision of the Supreme Court. The rationale is necessarily contrived, being based upon a series of inapposite inferences {255} which the court, in its apparent zeal to supply what was lacking in the mind of the Congress, seized upon. In *Walz v. Tax Commission*, 397 U.S. 664 (1970), the Supreme Court noted that tax exemptions create an “indirect economic benefit” (*id.* at 676), and stated that income-tax exemption of churches represents a “benevolent neutrality toward churches and religious exercise generally so long as none was favored over others and none suffered interference.” *Id.*, at 676–677.²⁶⁵ The Court pointed to the true nature of tax exemption by noting that in refraining from taxation “government does not transfer a part of its revenue to churches but simply abstains from demanding that the church support the state.”²⁶⁶

264. Should a tax-exempt organization be in violation of some particular federal statute (and no such violation is here charged to petitioner), the proper means of enforcement is found in the remedial and penalty provisions of that statute, instead of in revocation of tax-exempt status.

265. “Tax exemption,” said Justice Brennan in concurrence, “...constitutes mere passive state involvement with religion and not the affirmative involvement characteristic of outright governmental subsidy.” *Id.*, at 691.

266. “Furthermore, ‘refraining from taxation’ is not philosophically or operationally equivalent to subsidizing.... The most essential difference—with respect to nonproducers of wealth particularly—is that tax exemption, in and of itself, conveys no money whatever to an organization, which cannot build a birdhouse or buy a bathmat with it. The only money such an organization has is what its supporters contribute to it because they believe in it. All that a tax exemption does is to permit the full value of such contributions to go to the purposes intended without diversion to the government, which the contributors already support in their own proper capacity as taxpayers. No one is compelled by tax exemption to support the organization, as they would be by taxation and appropriation. The organization’s flourishing or failing is thus dependent upon its appeal to voluntary contributors rather than upon the vote of a committee of legislators dispensing funds raised from everyone by the taxing power of the state.” D. Kelley, *Why Churches Should Not Pay Taxes*, 12–13.

4. Separation of Powers

The *Green* opinion calls for a plain usurpation of Congressional law-making powers by the non-elected public servants of the Internal Revenue Service. Following the preliminary injunctive order of the court in *Green*,²⁶⁷ IRS, by a press release of July 10, 1970, stated that private schools which maintain racially discriminatory policies were no longer eligible for tax exemption. (JA, A235). Constantly expanding its law-making under the order, IRS issued a series of rulings,²⁶⁸ culminating in the Proposed Revenue Procedures in 1978 and 1979 (43 Fed. Reg. 37296 [1978] and 44 Fed. Reg. 9451 [1979]) calling for comprehensive affirmative action programs by private (including religious) schools, awarding IRS agents with accordion-like powers to exercise personal subjective discretion as to whether, for example, an Amish school had engaged in a sufficiently “active and vigorous” program to “recruit” students on the basis of race. (Proposed Revenue Procedure, February 9, 1979, §4.03). This Court has consistently refused to permit administrative agencies to add to or rewrite laws enacted {256} by Congress. In *Manhattan General Equipment Co. v. Commission*, 297 U.S. 129, 134–135 (1936), the Court stated:

The power of an administrative officer or board to administer a federal statute and to prescribe rules and regulations to that end is not the power to make law—for no such power can be delegated by Congress—but the power to adopt regulations to carry into effect the will of Congress as expressed by the statute.... The *statute* defines the rights of the taxpayer and fixes a standard by which such rights are to be measured. (Emphasis supplied)

In *Mobil Oil Corp. v. Higginbotham*, 436 U.S.618, 625–26 (1978), this Court said.

There is a basic difference between filling a gap left by Congress’ silence and rewriting rules that Congress has affirmatively and specifically enactedPerhaps the wisdom we possess today would enable us to do a better job... than Congress did [years ago] ... , but even if that be true, we have no authority to substitute our views for those expressed by Congress in a duly enacted statute.

267. *Green v. Kennedy*, 309 F. Supp. 1127 (D. D. C. 1970).

268. Rev. Rul. 71–447, 1971–2 Cum. Bull. 230; Rev. Proc. 72–54, 1972–2 Cum. Bull. 834; Rev. Proc. 75–50, 1975–2 Cum. Bull. 587; Rev. Rul. 75–231, 1975–1 Cum. Bull. 158.

There is absolutely no evidence in the legislative history of Section 501(c)(3) that Congress intended to permit the IRS to be legislators for the nation or that Congress intended to permit the IRS to selectively use the taxing power granted to Congress to enforce those public policies which the IRS, based on its own value judgments, has determined to be worthy of enforcement.

II.

APPLICATION TO THE PETITIONER RELIGIOUS MINISTRY OF THE COURT OF APPEALS' CONSTRUCTION OF SECTION 501(C)(3) VIOLATES RIGHTS OF THAT MINISTRY PROTECTED BY THE FREE EXERCISE CLAUSE

Where governmental action is challenged as violating the Free Exercise Clause, the Court has held it necessary to inquire: (1) Is religious exercise involved? (2) If so, would the challenged governmental activity burden that exercise? (3) If it would, would that burden nonetheless be justified by a compelling governmental interest in the restriction imposed? *Thomas v. Review Board*,—U. S.—, 49 U.S.L.W. 4341, 4344 (1981).

1. Religious Exercise

A. *Petitioner is a Religious Ministry.* The record is clear that the petitioner is a pervasively religious ministry which the Government did not found and does not fund. The extensive findings of the trial court with respect to Bob Jones University (see in particular Findings of Fact Nos. 1, 3, 4, 5, and 8; P A40–45) establish beyond any possibility of contradiction, that Bob Jones University is a religious ministry.

Schools indistinguishable (in terms of constitutional significance) from petitioner have been declared by this Court to be “an integral part of this {257} religious mission” of their sponsoring churches²⁶⁹ (*Lemon v. Kurtzman*, 403 U.S. 602, 616 [1971]), that mission being “the only reason for the schools’ existence” (*Meek v. Pittenger*, 421 U.S.349, 366 [1975]); whose “affirmative, if not dominant, policy is to assure future adherents to a particular faith by having control of their education” (*Tilton v. Richardson*, 403 U.S. 672, 685–686 [1971]); whose teachers advance the religious mission of the church-related schools in which they serve (*NLRB v. Catholic Bishop of Chicago, supra*, at 501); whose

technical training “goes hand in hand with the religious mission,” so that, within the school, “the two are inextricably intertwined.” *Meek, supra*, at 366. And see opinion of the Seventh Circuit in *Catholic Bishop of Chicago v. NLRB*, 559 F. 2d 1112, 1119–1120 (7th Cir. 1977); *McCormick v. Hirsch*, 460 F. Supp. 1337, 1352–1354 (M. D. Pa. 1978). The Supreme Court upon its review in *Catholic Bishop* referred to “the admitted and obvious fact that the *raison d'être* of parochial schools is the propagation of religious faith” (440 U.S., at 503), having previously described Bob Jones University as “devoted to teaching and propagation of its fundamentalist religious beliefs” (*Bob Jones University v. Simon*, 416 U.S. 725, 734 [1974]).

B. *The Restrictive Policy of Petitioner is a Matter of Religious Belief and Practice.* The trial court found:

A primary fundamentalist conviction of the plaintiff is that the Scriptures forbid interracial dating and marriage. Detailed testimony was presented at trial elucidating the Biblical foundation for these beliefs.²⁷⁰ The Court finds that the defendant [the Government] has admitted that plaintiff’s [the University’s] beliefs against interracial dating and marriage are genuine beliefs. (P A6).

The Court of Appeals affirmed this finding. (P A2). Irrelevant, under this Court’s decisions, are any questions whatsoever as to whether those religious beliefs accord with any beliefs held by the Government, the public, or any other religious groups large or small, or whether those beliefs are offensive to some or unpopular with many. *Cantwell v. Connecticut*, 322 U.S. 78, 86–87 (1944); *Fowler v. Rhode Island*, 345 U.S. 67, 69–70 (1945).

269. The district court, in its findings of fact, stated:

“The fact that plaintiff is not affiliated with any denomination, yet, at the same time, is totally guided by its fundamentalist beliefs, attests that plaintiff is a distinct religious organization in and of itself. Plaintiff is not an educational appendage of a recognized church that may allude in its educational processes to the beliefs of the parent religious order. Instead, the organizational source of plaintiff’s religious beliefs is the university. The convictions of plaintiff’s faith do not merely guide its curriculum but, more importantly, dictate for it the truth therein. Bob Jones University cannot be termed a sectarian school, for it composes its own religious order.” (P A44-A45).

270. JA, A66-A73.

2. Imposition Upon Religious Exercise

The Court of Appeals, acknowledging the presence of {258} petitioner's religious beliefs, failed to examine the question of the effect which denial of tax-exempt status would have upon the exercise thereof through the religious ministry in question. Trivializing that fundamental issue by disposing of it through a part of one sentence ("Assuming that the revocation of §501(c)(3) status does impinge upon the University's practice to some extent...," P A12), the court moved at once to the separate issue of compelling state interest.

This Court has long insisted that religious liberty is a "preferred" freedom (*Murdock v. Pennsylvania*, 319 U.S. 105, 115 [1943]), and that the exercise of First Amendment liberties may not be conditioned upon the payment of taxes. (*Grosjean v. American Press Co.*, 297 U.S. 232 [1936]). The framers of the First Amendment were aware of, and rejected, the view that taxes might be imposed whose "main purpose ... was to suppress the publication of comments and criticisms objectionable to the Crown." *Id.*, at 248, 246. Certainly it is unthinkable today that *religious* expression may be taxed because it includes purposes objectionable to any branch of the government.²⁷¹ Had the Court dealt with the case fairly, it would have found the obvious: that the denial of tax exemption to a religious ministry which does not depend upon, or seek, public funding (P A41), and which is utterly dependent upon the religious community which it serves, is of potentially devastating effect.

While the non-taxation of such organizations is not "financial support," or a "subsidy," or in such a sense a "benefit," the imposing of taxation may well constitute a crippling burden. It is utterly misleading to say, as does the Government, that deprivation of tax exemption of the petitioner "does not compel petitioners or any other religious institution to alter their religious teachings, or compel their students to violate their benefits." (Brief for United States, 14). By the same reasoning, government could order the razing of the University's buildings and

271. As the Court stated in *Sherbert v. Verner*: "Government may [not] ... penalize or discriminate against individuals or groups because they hold religious views abhorrent to the authorities ... nor employ the taxing power to inhibit the dissemination of particular religious views" 374 U.S. 398, 402 (1963).

the dispersal of its students without violation of religious exercise. The tax ordinance found violative of Free Exercise in *Murdock v. Pennsylvania* did not require the altering of any religious teachings or the violation of any beliefs. It was nevertheless found to burden the exercise of a religious ministry. In *Cantwell, supra*, an ordinance required (as in the instant case) a religious ministry to be in conformity with the mind of a governmental agent as a condition necessary to its evangelizing efforts; the ordinance contained no language stating that Jehovah's Witnesses must "alter their teachings" {259} or "violate their beliefs."²⁷² As in *Sherbert*, the pressure on the University to forego its religious practice is "unmistakable." *Sherbert, supra*, at 404.

The burden on religious exercise must also be seen in another aspect. If the broad Fourth Circuit—*Green* principle be accepted, that tax exemption is to be denied to a religious ministry which is said to violate "Federal public policy" on racial discrimination, then that ministry necessarily is left to the congressionally uncontrolled discretion of administrative agents to determine what shall and what shall not constitute violation of that public policy and, indeed, how that policy shall be advanced. The inevitable result is seen in the post-*Green* activities of IRS, culminating in the Proposed Revenue Procedures of 1978 and 1979, *supra*. The IRS requirements contained therein were so phrased as to leave IRS employees *plenary subjective* powers to regulate religious schools, giving rise to the kinds of hazards condemned in *Keyishian v. Board of Regents*, 385 U.S. 589, 601, 604 (1967).

3. Lack of Compelling Governmental Interest

This Court has held that religious liberty may not be denied in the absence of a compelling governmental interest:

272. One of the primary tools of the religious intolerance which caused our ancestors first to flee England, and then to erect the protective barrier of the First Amendment, was the use of the law to place restrictions or exact penalties on the use of property for nonconforming religious educational purposes. Particularly, the English courts employed the device of denying the enforcement of charitable trusts in favor of dissenting religious bodies. See J. Paterson, *Liberty of the Press, Speech, and Public Worship*, 515–550 (London, 1880) and J. R. Green, *History of the English People*, vol. 3, p. 159 et seq. (London, 1886).

... only those interests of the highest order and those not otherwise served can overbalance claims to the free exercise of religion. *Wisconsin v. Yoder*, 406 U.S. 205, 215 (1972).

If, as the *Green*—Fourth Circuit rationale holds, tax exemption is to be denied to a religious ministry whose religious practice is deemed to violate public policy, a court is put to selecting, among myriad “public policies,” those which it conceives to be of such compelling public interest as to be made superior to religious right. To the dedicated environmentalist, environmental values are certainly of “the highest order.” There are those who assert population control as the supreme necessity facing mankind.²⁷³ Examples readily multiply. Unless the concept of “compelling state interest” is extremely constricted, religious liberty remains not a preferred freedom, but is debased to being a mere privilege, enjoyed by grace of government and completely subordinate to government policy.

This Court has reviewed many religious liberty cases over the years but has found in but a handful a governmental interest of sufficient magnitude {260} to justify the subordination to it of religious exercise.²⁷⁴ As the Court has made clear in those cases:

The conduct or actions so regulated have invariably posed some substantial threat to public safety, peace or order. *Sherbert, supra*, at 403.

In all of the other cases, the religious claim has prevailed—even where the state’s interest “ranks at the very apex of the function of a State.” *Yoder, supra*, at 213.

In the present case the governmental interest does not concern a federal policy favoring racial non-discrimination in public institutions, or in private institutions receiving financial assistance in the form of payments representing “inescapable educational cost.” *Cf., Norwood v. Harrison*, 413, U.S. 455, 464, (1973).²⁷⁵ Rather the issue is *whether the exercise of a sincerely held religious belief, by a pervasively religious private institution which is not the recipient of direct or indirect financial*

273. See, e.g., P. R. Ehrlich, *The Population Bomb*, xi.

274. See, e.g., opinions in *Reynolds v. United States*, 98 U.S. 145 (1878); *Late Corporation of Latter-Day Saints v. United States*, 136 U.S. 1 (1890); *Davis v. Beason*, 133 U.S. 333 (1890); *Jacobson v. Massachusetts*, 197 U.S. 11 (1905); *Prince v. Massachusetts*, 321 U.S. 158 (1944).

assistance from government, which is not charged with violation of any state or federal statute, and which poses no threat to public safety, peace or order, shall result either in the denial of its tax-exempt status, with the necessarily severe, and possibly fatal, economic harm which must result therefrom or the compelled abandonment of an article of faith. Merely to state that question is, in light of this Court's long tradition in the upholding of religious liberty, to point to the clear answer in the negative. Put differently: shall the compelling constitutional interest in religious liberty be made to yield to an indefinitely stated federal public policy respecting race?

III.

APPLICATION TO THE PETITIONER RELIGIOUS MINISTRY OF THE COURT OF APPEALS' CONSTRUCTION OF SECTION 501(C)(3) VIOLATES THE ESTABLISHMENT CLAUSE

In three respects the Court of Appeals' decision calls for violation of the Establishment Clause. It requires that religious bodies adhere to a governmental standard of religious practice, or else be taxed. It gives distinct and substantial official tax preference to those religions which will conform their practices to that standard. It enmeshes government in excessive entanglements with religious bodies unless the latter are willing to {261} forego tax-exempt status. These three constitutional breaches—compelled conformity, religious preference, and entanglement—have been signally rejected in the national tradition and wisely condemned by this Court.

1. The Imposition of Conformity

The premise has been laid down in many decisions of this Court, but nowhere better stated than in *West Virginia State Board of Education v. Barnette*, 319 U.S. 624, 642 (1943):

275. The Court in *Norwood* was careful to say that, while the State could not supply textbooks to private schools which denied admission to blacks, it could properly supply other material, costly and indispensable “generalized services” such as electricity, water, police, and fire protection to such schools. *Ibid.* Even if tax exemption were therefore considered to be “financial assistance” to a school, it would appear to be akin to the “generalized services,” i.e., benefits not “readily available from sources entirely independent of the state.” *Ibid.*

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion

With *Barnette* the Court turned away (forever, it may be hoped) from the alluring but totalitarian view that religion must be united with the state in common thought and spirit.²⁷⁶

In the present case, the Court of Appeals has accepted and imposed the doctrinaire view that religious institutions must conform their practices (the expression of their beliefs) to “fundamental ... societal values [achieved] by means of a uniform policy.” (P A46). This is scarcely different from the discredited doctrine momentarily upheld in *Gobits*,²⁷⁷ that “national unity is the basis of national security.” *Id.*, at 595.

This concept in fact calls for the obliteration of religion itself, since there would no longer exist a doctrine or tenet of religious belief which would not be at all times subordinate to a superior regime of official orthodoxy. Nor would it be significant that, as to the expression of particular belief, government withheld its restraining hand, since the power to ban, to censor, to tax, or otherwise punish religion is what is crucial. “Questions of power,” this Court has said, “do not depend upon the degree to which it is exercised.” Per Marshall, C. J., in *Brown v. Maryland*, 25 U.S. (12 Wheat.) 419 (1827). Religion, under that concept, must always proceed within state-allowed tolerances. Under that principle, religion is merged with the state, since it can actually have no life apart from the state.

All of this may not be undercut by calling it an exaggerated concern over what, in the premises, may appear as nothing but the minor affair of imposing taxation on a small religious institution. The answer was

276. *Gleichshaltung*, or the principle of universal coordination of belief and practice with the policy of the state in all areas of national life, was the supreme principle of unity in Nazi Germany. See R. Grunberger, *The 12-Year Reich*, 337, 481–501. The companion of this principle is the 17th century doctrine of “reason of state,” whereby the prince might violate the common law “for the end of public utility.” See C. J. Friedrich, *The Age of the Baroque*, 16. It was precisely the application of that doctrine to the area of taxation that gave rise to the Petition of Right in England. See I. H. Hallam, *The Constitutional History of England*, 229.

277. *Minersville School District v. Gobitis*, 310 U.S. 586 (1940).

given by Madison in his *Memorial and Remonstrance Against Religious* {262} *Assessments*:

...It is proper to take alarm at the first experiment with our liberties ... The freemen of America did not wait until usurped power had strengthened itself by exercise, and entangled the question in precedent. They saw all the consequences in the principle, and they avoided the consequences by denying the principle.²⁷⁸

2. Religious Preference

The Court of Appeals' decision has the effect of creating a religious preference. Whether tax exemption is a "benefit" to a religious organization in the *Green* sense, or simply in the true sense of its being non-taxation, once the policy of taxing governmentally disfavored religions takes hold, the tax exemption of those who lockstep themselves with "Federal public policy" becomes substantial religious preference now, and is fraught with potential for sectarian strife in the future. Once it is settled that those religions shall be taxed which fail to observe a particular "Federal public policy," it may become advantageous to particular religious bodies to generate "public policies" of their choice.

Where government preference is extended to one, or many, religions, official hostility toward non-preferred religions inevitably results. The civil disabilities imposed by English law upon Unitarians, Catholics, and Jews long after toleration was granted to other sects was a consequence of *official* judgment that all persons in the realm should: (a) avoid blasphemy against the Trinity; (b) bear allegiance solely to the Crown; and (c) adhere to Christian principle. J. Paterson, *Liberty of the Press, Speech, and Public Worship*, *supra*, at 535–549.²⁷⁹

Our own constitutional law and tradition has mercifully eschewed such judgments, and a reappearance of state hostility to particular religious practices should not now be countenanced. An indispensable

278. As quoted in dissenting opinion of Rutledge, J., in *Everson v. Board of Education*, 330 U.S. 1, 63 (1947).

279. The toleration afforded most Protestant sects was not the result of disestablishment of the Church of England, but rather was viewed as a consequence of all non-disfavored religions being, for civil purposes, "equally established." *Id.*, at 529.

bulwark against official manipulation of religious practices has been the exemption of religious bodies from the payment of taxes:

A proper respect for both the Free Exercise and the Establishment clauses compels the State to pursue a course of “neutrality” toward religion. Yet governments have not always pursued such a course, and oppression has taken many forms, one of which has been taxation of religion. Thus, if taxation was regarded as a form of “hostility” toward religion, “exemption constitute[d] a reasonable and balanced attempt to guard against those dangers.” *Committee for Public Education v. Nyquist*, 413 U.S. 756, 792–793 (1973). {263}

3. Entanglement

This Court, in *Walz, supra*, indicated that the processes of taxation of religious activity (e.g., tax valuation, tax liens, tax foreclosures, “and the direct confrontations and conflicts that follow in the train of those legal processes,” *Walz*, at 674) constitute, without more, entanglements between government and religion. Yet the entangling aspects of these processes—which attend any tax—are dwarfed by the degree of government surveillance and direction necessary to apply the “social welfare yardstick” (*Walz, ibid.*) of conformity to “Federal public policy” as a condition of tax exemption.

The Internal Revenue Service’s requirement that an institution maintain a policy of racial non-discrimination extends to: charters and bylaws; all publications and advertisements; admissions; facilities; programs; administration of educational policies; athletics; and scholarship and loan programs. Churches and religious schools are subjected to various publicity, record-keeping, and filing mandates. Revenue Procedure 75–50, 1975–2 C. B. 587.²⁸⁰

The church-state entanglements inherent in the mere administration of such a completely enveloping scheme are far beyond those condemned in *Walz*, and render nugatory this Court’s warnings respecting the right of religious bodies to “establish their own rules and regula-

280. Even these requirements are viewed, by the Internal Revenue Service, as “ineffective” in guaranteeing that no manifestation of discrimination escape its attention. Hearings, Subcommittee on Oversight of the Committee on Ways and Means, House of Representatives, 96th Congress, 1st Session, p. 5 (Statement of Commissioner Jerome Kurtz, February 20, 1979).

tions for internal discipline and government.” *Serbian Eastern Orthodox Diocese v. Milivojevich*, 426 U.S. 696, 724 (1976).

A church institution thus faces a Hobson’s choice: be taxed; or become entangled with government in matters intimately related to religious belief and practice.

IV.

THE COURT OF APPEALS’ CONSTRUCTION OF SECTION 501(C)(3) VIOLATES PETITIONER’S RIGHT TO DUE PROCESS OF LAW

A statutory prescription has now been adopted by the Court of Appeals which mandates conformity to “Federal public policy” as an integral part of Section 501(c)(3) of the Internal Revenue Code. No objective standards or limitations accompany this prescription; the Internal Revenue Service is left to work its will entirely free of legislated restrictions.

Such a prescription denies due process of law to religious institutions which receive no “fair warning” of the bounds of “Federal public policy” {264} *Buckley v. Valeo*, 424 U.S. 1, 41n48 (1976). Because the government may regulate in the area of fundamental liberties only with “narrow specificity,”²⁸¹ the lack of precision which inheres in a principle so vague as “public policy” cannot but foster “arbitrary and discriminatory application” and cause religious bodies to “steer far wider of the unlawful zone... than if the boundaries of the forbidden areas were clearly marked.” *Buckley, ibid.*, quoting *Grayned v. City of Rockford*, 408 U.S. 104, 108–109 (1972). First Amendment freedoms are especially vulnerable to standardless and ill-defined government mandates,²⁸² and it is difficult to conceive a mandate which exceeds the scope of “public policy” in its potential number of limitless, varying, and unprincipled applications.

Conclusion

For all of the foregoing reasons it is respectfully submitted that the judgment of the Court of Appeals should be reversed.

281. *Keyishian, supra*, at 604.

282. *Hynes v. Mayor of Oradell*, 425 U.S. 610, 620 (1976).

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9. RECONSTRUCTION IN THE LEGAL FIELD

CHRISTIAN CONCILIATION SERVICE OF NEW MEXICO

The Albuquerque Tribune: “Christian Principles Used to Settle Lawsuits”

Phoebe Latimer

A new mediation process using biblical principles to solve legal disagreements eventually may lighten the caseload of the Bernalillo County District Court.

Although only a year old, more than 400 cases that otherwise would have gone through the courts are being resolved by the Christian Conciliation Service of New Mexico.

The Albuquerque-based CCS offers a new approach to solving legal disputes through mediation and arbitration.

The program, working through local churches, attempts to resolve conflicts between parties in an informal, less technical way than in the courts, said Laury Eck, an attorney and chief administrator of CCS.

Eck explains that the program, sponsored primarily by donations, is unique because it tries to let both parties compromise without the expense and time involved in the courts.

There is little waiting, the only fee (which can be waived in extreme need) is \$50 and the program uses a Christian approach, not a win or lose philosophy, Eck said.

“Our principle objective is not so much to resolve the issues as it is to reconcile the people involved in those disputes.”

“Fighting someone for three or four years in the courts, exchanging vicious words and spending about \$100 an hour for an attorney naturally isn’t going to make anyone very happy.”

In each case, one lawyer, one church leader and usually one other church member who is a professional in the field of dispute are selected as mediators. This church member is usually a marriage counselor, doctor, psychiatrist or mechanic.

More than 200 lawyers, pastors and lay people have volunteered to mediate and arbitrate these cases. Typical cases handled through CCS involve marital settlements, child custody, family or neighbor conflicts, real estate disputes, landlord-tenant problems, creditor-debtor relations, {266} merchant-customer relations and employer-employee conflicts.

Participants may use their own lawyers if they want to, said Eck.

The local CCS, which officially began in September 1980, is the first full-time program of its kind in the country.

It was established in New Mexico because of a 1971 arbitration law that gives qualified mediators the authority to make final and binding decisions if a voluntary agreement cannot be reached.

Each person who uses the program signs a release stating that they will comply with the final decision.

“So many times the conflict is resolved by simply making a few phone calls,” Eck said.

Three people who had participated in the program, but did not want to be identified, said that they are very pleased with the results.

One woman, who had already filed her case with the courts and had been told by attorneys that she had an air-tight case, chose instead to forgive an employer who owed her an estimated \$80,000.

A couple chose to use CCS instead of the courts when they got a divorce, because they felt that it would be easier and cheaper.

That couple ended up resolving their problems and saved the marriage. Not all of the cases are resolved to this point, but all are resolved in a friendly and relaxed atmosphere, said Eck.

Approximately 35 percent of the cases handled by CCS involve divorce or marital problems.

“In so many cases, people are wanting a lawyer to make a decision for them,” he said.

“Here at CCS we let the parties make their own decisions,” he said. “It isn’t but in very few cases that we step in and have to make a decision for the parties.”

Eck said that the Albuquerque group has received support from all of the major ministerial associations and church agencies in the area.

The Rev. Louis Hightower, of the Shilou Baptist Church in Albuquerque, said that he thinks it is a very good program.

“The atmosphere is much more relaxed making it easier for the people involved to get together with the counselors and talk about the problem,” Hightower said.

Hightower became involved with the program after attending a seminar held by CCS at the UNM Law School on mediation and arbitration last spring.

Hightower has helped mediate three cases, he said.

This Christian approach to solving cases is not new. The local program, although only a little more than a year old, is a pilot of the Christian Legal Society in Oakland, Ill., that was founded in 1951.

In Albuquerque, four attorneys began planning CCS about three years {267} ago.

“We were all attorneys who belonged to different churches and, initially, started reading some of the scriptures in the New and Old Testaments that had to do with the biblical ways of resolving disputes,” said Eck.

Although Eck said that he and the other attorneys questioned whether such a system would work in today’s society, all had experiences within their law practices that led them to believe that legal problems very often are spiritual problems.

Now, more than three years later, the program seems to be working.

Of the more than 400 cases that they have mediated and arbitrated, most have been referred to the group by churches, lawyers, marriage counselors and people who have used the program.

The group is also expanding into other areas of the state with offices in Las Cruces and Santa Fe.

Eck said that they have plans to open offices in five or six other cities within the next year.

A BLUEPRINT FOR JUDICIAL REFORM

William Bentley Ball

Religious Liberty: New Issues and Past Decisions

Over the next three years the Supreme Court will likely have to face a series of problems in the field of religious liberty which are both old and new. They will be old in the sense that there are prior judicial expressions which touch upon the issues, and new in the sense that the full development of doctrine remains to be stated in terms of specific situations not before litigated.

It will be seen that views expressed in some past decisions—whatever their merit with respect to the particular problem there considered—may prove burdensome to religious liberty if applied in the future to the particular new problem.

The “new issues” to which I allude will concern religiously related tax exemption, educational freedom, parental rights, sex discrimination, and liberties within public institutions. Those of us who litigate on behalf of religious liberty in these areas will, of course, attempt to utilize all that we can find in prior holdings of the Supreme Court in order to advance our causes. In the existing literature of opinions of the justices both we and our opponents will find materials useful and materials disadvantageous. In the endeavor of defenders of religious freedom to plot a course on the chart of future jurisprudence, many a good, deep channel will be found in the existing decisions, but we will note also some shallows and reefs upon which liberty could founder.

This article is an examination of some of these new religious liberty questions in light of existing Supreme Court decisions, with suggestions for their resolution sometimes based on these decisions, but sometimes going beyond or even at variance with them.

Tax Exemption

A number of issues are surfacing which relate religious liberty to tax exemption. As the resort to government as the solver of all human

problems continues, and as the cost of government increases, pressures will build to tax religious properties (and even religious activity). The Supreme Court's {269} 1970 decision in *Walz v. Tax Commission*²⁸³ dealt with the question of whether tax exemption of church property violates the establishment clause of the First Amendment because it makes a taxpayer contribute to the support of religious bodies. The Court held that it did not. The core of its holding was that taxation of churches would inhibit their activities, while exemption has historically reflected "the concern of authors of constitutions and statutes as to the latent dangers inherent in the imposition of property taxes; exemption constitutes a reasonable and balanced attempt to guard against those dangers." The Court sought tax exemption as "sparing the exercise of religion" from burdens placed on private profit institutions. Essaying for the first time on the matter of "excessive entanglements between church and state," the court expressed fear that elimination of tax exemption of religious bodies "would tend to expand the involvement of government by giving rise to evaluation of church property, tax liens, tax foreclosures, and the direct confrontations and conflicts that follow in the train of those legal processes." Two other points from the *Walz* opinion are worth noting: the often repeated assumption of "justification by good works" and the notion of "tax exemption as subsidy." The Court said that it found it not necessary to justify tax exemption on the social welfare services or "good works" that some churches perform for parishes and others—such as family counseling, aid to the elderly and the infirm, and to children. Here the Court was concerned that the denial of tax exemption to such religious ministries "would introduce an element of governmental evaluation and standards as to the worth of particular social welfare programs, thus producing a kind of continuing day-to-day relationship which the policy of neutrality seeks to minimize." Secondly, the Court rejected firmly the notion that granting tax exemptions to churches operates, in fact, as a subsidy. It pointed out, first, that tax exemption does not consist of government's transferring a part of its revenue to churches, "but simply abstains from demanding that the church support the state." Mr. Justice Brennan, in

283. *Walz v. Tax Commission*, 397 U. S. 664 (1970).

his concurring opinion, was even more emphatic on that point, stating that tax exemptions and subsidies are “qualitatively different.”

In this charter decision, principles are stated which will certainly be invoked in coming contests relating to religious liberty and taxation. In the now famous congressional hearings on the Internal Revenue Service’s Proposed Revenue Procedure in 1978, supporters of the IRS repeatedly raised the charge that since governmental subsidies may be strictly conditioned, and since tax exemption is a subsidy, therefore tax exemption of religious schools could be accomplished by massive governmental controls of those schools. It is foreseeable that, due to economic pressures upon government and due to philosophic hostility toward institutions such as fundamentalist {270} Christian schools, the effort will be made to raise, in new guise, arguments seemingly disposed of in *Walz*. Already, in a series of litigations in other fields, we have seen the persistent effort of governmental agencies to define both the religious and secular spheres and to impose their self-made definitions so as to confine religion “to the sacristy.” The National Labor Relations Board in recent cases²⁸⁴ charged that Catholic schools were “only partly religious.” The Secretary of Labor, in the unemployment compensation cases,²⁸⁵ took the position that fundamentalist Christian schools were “not strictly religious.” The Internal Revenue Service has likewise gone to great lengths in an effort to bifurcate religious enterprises into that which takes place under a steeple as opposed to what the IRS calls the “secular counterpart” activities of religious bodies—which activities are in fact as much a religious ministry as is worship itself. The well-developed thinking of the Court in *Walz* has been extremely useful in defending against these attempted governmental intrusions upon religious freedom. But in coming contests, it will be more than ever necessary to build trial records which will show beyond any doubt that religious ministries to children, the poor, the aged, and the ill, for example, do not enjoy tax exemption by virtue of good works

284. *Catholic Bishop of Chicago v. National Labor Relations Board*, 559 F.2d 1112 (7th Cir. 1977), *aff’d* 440 U.S. 490 (1979); *Caulfield v. Hirsch*, 95 LRRM 3164 (E. D. Pa. 1977); *McCormick v. Hirsch*, 460 F. Supp. 1337 (M. D. Pa. 1978).

285. *See, e.g., Grace Brethren Church v. California*, No. CV 79-93 MRP (C. D. Ca., April 3, 1981) (U. S. District Court at Los Angeles).

but by virtue of the fact that they are religious. Rating high on the secular scale should have nothing to do with the question of whether the ministry shall rate high on the scale of constitutionally protected liberty.

There have appeared some recent judicial decisions supporting the view that not all taxation of religious activity violates the free exercise clause. In *Murdock v. Pennsylvania* (1943),²⁸⁶ the Court held that, while government may tax “the income of one who engages in religious activities or ... property used or employed in connection with those activities,” a tax could not be constitutionally imposed on the religious activity itself. And in *Braunfeld v. Brown* (1961),²⁸⁷ the Court held that though the application of Sunday closing laws to Jewish merchants rendered the practice of their religious beliefs “more expensive,” such “indirect” burden on religious observance did not violate the free exercise clause. A burden, said the Court, is “indirect” when it does not “make unlawful the religious practice itself.”

It should be clear that when the question of taxation of religious properties arises, discussion should not ordinarily be confined to “tax exemption {271} as a privilege,” but that the constitutionality of the tax should be brought to the fore. Suppose, for example, that a property tax is sought to be imposed upon churches. It can well be argued that this would amount to a tax on a religious activity, since a church (the edifice) and its activity (religious services within it) may be inseparable. Thus the tax, though not expressly placed upon the religious practice itself, could readily burden the religious activity, and calling it “indirect” would not relieve it of unconstitutionality. Perhaps here a word concerning the *size* of a tax upon religion is timely, since it is sometimes inferred that if a tax on a church activity is not a fixed fee unrelated to the scope of the activities of those taxed, it may be permissible.²⁸⁸ The Court’s remark in *Braunfeld*, that a regulation of

286. *Murdock v. Pennsylvania*, 319 U. S. 105 (1943).

287. *Braunfeld v. Brown*, 366 U. S. 599 (1961).

288. In *Grace Brethern Church v. State of California*, the district court held that this feature of the California unemployment tax, applied to the employment relationship in religious schools, helped absolve it from the free exercise challenge. Appeals are now docketed in the U. S. Supreme Court at 81–31; 81–228; and 81–435 (October term, 1981).

secular activity which merely renders the practice of a religious belief “more expensive” is not on that account unconstitutional, has been seized upon in some government briefs as stating a principle that the cost of a tax to a religious enterprise is of no constitutional significance—at least where the tax is “nominal.” This reasoning is difficult to understand. Certainly in establishment-clause cases the Supreme Court has most carefully stressed that the dollar-amount smallness of an exaction of public funds for allegedly religious purposes does not relieve the exaction of unconstitutionality.²⁸⁹ Madison’s famous remark in his *Memorial and Remonstrance* about “three pence” has several times made its way, with approbation, into opinions of justices.²⁹⁰ The same reasoning would appear essential in free-exercise situations where the state claims that it may tax religion, where the tax is small in amount or is more gracefully described as “incidental.” But if religion can be taxed a little, why not greatly? And if religion can be taxed a little (with this tax), why not again (with that tax), and why not again and again and again with a multitude of “little” taxes? Celebrated, in briefs attacking what has been called aid to religious schools, has been the phrase, “Establishment means establishment, not something less.” The companion phrase should be, “Free exercise means free exercise—not something less.”

Whether or not the Supreme Court during its 1981 term hears *Bob Jones University v. United States of America* (1980), the questions involved in that case will not go away. Free religious exercise is profoundly related to that case. In *Bob Jones*, the U. S. Court of Appeals for the Fourth Circuit²⁹¹ {272} has held that the Internal Revenue Service was correct in revoking recognition of the tax-exempt status of a non-tax-funded, pervasively religious institution which holds a primary religious conviction that interracial dating and marriage are contrary to Scripture. The grounds for upholding the revocation were (a) that

289. See, *Committee for Public Education v. Nyquist*, 413 U. S. 756, 787 (1973).

290. “[T]he same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever.” *Writings of James Madison*, vol. 2 (Hunt ed., 1901), 183, 186.

291. *Bob Jones University v. United States of America*, 639 F.2d 147 (1980).

Section 501(c)(3) of the Internal Revenue Code allows tax-exempt status solely to organizations which are “charitable” in the common-law sense, and (b) that the University’s implementation of its religious convictions on marriage violates “federal public policy.” These arguments are obviously very threatening to religious liberty. The first claim says, in effect, that under the common law “charitable” organizations are required to conform to public policy; further, it says that *all* the categories of tax-exempt organizations listed in Section 501(c)(3) are “charitable.” But such a reading of Section 501(c)(3) renders nugatory the fact that the Congress listed a series of separately stated purposes (“religious,” “scientific,” etc.), only one of which was “charitable.” Hence the Congress cannot be understood to have intended that, for example, an organization created for *religious* purposes must also be deemed “charitable.” The intolerable result for the religious organization would be precisely the result arrived at by the Fourth Circuit: every religious organization must be lock-stepped with “federal public policy,” the definition of which the Fourth Circuit left to the unlimited discretion of the IRS. Further, the religious essence of the religious organization becomes irrelevant, and in any case where the IRS finds a hitherto exempt organization to offend “federal public policy,” the free exercise clause likewise becomes irrelevant. But the Fourth Circuit’s lethal principle reaches further because, once established, it necessarily embraces *other* regulatory bodies and *other* “federal public policies.”²⁹² If a religious organization is religiously committed to the practice of celibacy, this sexual differentiation can readily be found to offend a “federal public policy” against sex discrimination.²⁹³

The *Bob Jones* case raises other major constitutional issues, the most basic of which, perhaps, is its calling into question the condemnation historically insisted upon by the Supreme Court of “compulsory unification of opinion.”²⁹⁴

292. This represents the reappearance of the “reason of state” doctrine which took hold in Europe in the seventeenth century. See generally, C. J. Friedrich, *The Age of the Baroque* (New York: Harper Publishing Co., 1952).

293. The Catholic Hospital Association, in its *Law Reports* of February 1981, noted this possible implication of the *Bob Jones University* case.

294. *West Virginia State Board of Education v. Barnette*, 319 U. S. 624, 641 (1943).

Educational Freedom/Parental Rights

Over the years, state public educational bureaucracies have succeeded in extending regulatory power over private educational endeavors which the {273} state has neither founded nor funded. Behind this have been two major presumptions—one, the wholly incorrect presumption that the state is the primary, or a superior, educator of the young.

The first presumption rests upon a legitimate concern that a child be able to function in society—but “function” must obviously be taken in a very narrow sense. Taken broadly, it could mean that the child must be trained to conform to any particular mold of social behavior which any dominant school of ideologues desires to impose. Here we must note the vogues and fads which are forever being advanced as “necessary” in the curricula—courses in “Environment,” “Free Enterprise,” “Consumerism,” etc. There is no consensus regarding these nostrums, and plainly the law can require, for private education, only those things upon which consensus is well-nigh universal. In curriculum this means solely the historic “basics”: the language, geography, and form of government of one’s country, how to compute, and (in some form) hygiene, arts, science. Beyond those subjects, all is argument. The state can also require a safe and healthful educational environment according, however, to reasonable standards. Doubtless the traditional school term²⁹⁵ may also be imposed upon private education. Beyond those requirements, however, government regulation must be seriously questioned. And the trial records in some recent litigations show exactly why. Here, indeed, is a place at which we must pause as we consider the “new issues and past decisions.”

First of all, we need to turn back to the question raised earlier concerning the state as “primary” or “superior” educator of the young. For much of the nation’s history, the state had no role as educator. Parents, churches, and private schools were the educators. The public school movement from 1835 on resulted in a majority of American children eventually attending the tax-supported schools. In many states, laws were passed, however, which did not merely impose the foregoing

295. I.e., the roughly 180 days observed by the public schools prior to the present age of teacher strikes.

“basics,” a safe environment, and school-term obligations upon non-tax-supported schools, but placed them under a greater or lesser degree of control by the *public educational departments* of the state. This appropriation of the educational process by *one among many* educators in our society (namely, the public educational establishment) was little questioned until the post World War I *Pierce* litigation²⁹⁶ (discussed *infra*), the reasons doubtless being the lack of political lobbies by the individual private schools, but also the lack of enforcement by the state education departments of the broad powers statutorily awarded many of them.

The *Pierce* case represented the vigorous protest of private educators (and many religious bodies) against an Oregon statute which required all {274} children to attend public schools. The state’s case was simple: If the state did not control all the education, society would be faced with the disaster of pluralism—people “forming groups,” as the state’s brief put it. And children would absorb “narrow views of life.”

Oregon’s brief contrasted such private education with the state’s own broad (and by implication superior) view of life. By contrast, the celebrated Louis Marshall, attorney for the American Jewish Committee, attacked the Oregon act as one which would “confer upon the public schools a monopoly of education.” Marshall added:

Recognizing in the main the great merit of our public schools system, it is nevertheless unthinkable that public schools alone shall, by legislative compulsion rather than by their own merits, be made the only medium of education in this country. Such a policy would speedily lead to their deterioration. The absence of the right of selection would at once lower the standards of education. If the children of the country are to be educated in accordance with an undeviating rule of uniformity and by a single method, then eventually our nation would consist of mechanical Robots and standardized Babbits.

The Supreme Court’s decision in invalidating the Oregon statute needs no retelling here. The great statements of the Court concerning parental freedom of choice, religious liberty, and the rights of private education remain as shields which have been many times well availed of to protect those freedoms. But dictum in *Pierce* also survives which has been vigorously emphasized by government attorneys within the

296. *Pierce v. Society of Sisters*, 268 U. S. 510 (1925).

past decade as argument to confer plenary power on government over private (including religious) education. The dictum was:

No question is raised concerning the power of the state reasonably to regulate all schools, to inspect, supervise, and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare.

What is missed in the frequent repetition of this statement by government attorneys²⁹⁷ in cases today where state control of private schools is attempted are its opening words: “No question is raised...” Indeed, not tested in *Pierce* or in any case yet presented to the Supreme Court (except very marginally in *Wisconsin v. Yoder* [1972]²⁹⁸), was any specific state regulation, and whether that regulation was reasonable, or what might be the free exercise and establishment clause implications of “inspect,” “supervise,” or “examine” in the case of a religious school, or its teachers, or its pupils; {275} how the state is to determine “good moral character” (and what moral standard it shall apply in doing so—and indeed if it may); what is meant by “good” citizenship; and how the state shall determine what is “manifestly inimical to the public welfare.” Plainly, the prescription opens up, in today’s climate and in light of free exercise and establishment clause decisions in the intervening past half century, vast areas of inquiry.

In recent litigations between government and religious schools²⁹⁹ arising in state courts, new questions have arisen (and evidentiary records developed respecting them). For example, while it is acknowledged that the *state* has certain minimal powers over private, non-tax-supported religious education, by what authority do *public educators* presume to regulate such education? In these new cases, which have

297. The Supreme Court has also sometimes repeated the language, indeed as though it were a prescription of governmental power.

298. *Wisconsin v. Yoder*, 406 U. S. 205 (1972).

299. E.g., *State of Vermont v. LaBarge*, 134 Vt. 276 (1976); *Rudasill v. Kentucky State Board of Education*, 589 S. W. 877 (1979), *cert. denied*, U. S. (48 U.S.L.W. 3733, May 13, 1980); *North Carolina v. Columbus Christian Academy*, No. 78-CVS-1678 (N. C. Super. Ct., Sept. 5, 1978), vacated No. 114, Spring term 1979 (N.C. Super. Ct., May 4, 1979).

challenged on *constitutional* grounds plenary control by state boards or state education departments of private religious education, the question is not answered by the mere assertion that a statute has conferred that power. And the records in these cases do not support the view that the authority derives from any proved competence of public education, let alone its superiority. The evidence discloses, instead, a distressing picture of public educational systems which, though 100 percent publicly funded, appear widely to have failed to turn out students moderately well equipped in literacy or the basic branches of learning.

Further, the evidence fails to disclose that public education is succeeding these days in inculcating civic virtue in its students. Unhappily, the records in these litigations form but a fraction of the now-towering literature which, in clinical detail, describes the conditions into which American public education has fallen.³⁰⁰ Evidently it will no longer do to take sustenance from the {276} mottoes engraved upon the headquarters buildings of state educational departments, e.g., “Public education is the hope of the democracy.”

Millions of Americans now perceive that the quality of education is not determined by government regulators or masses of governmental regulations. Public education officials, in the cases involving state control of religious schools, have said, in effect: “Our regulations provide

300. “Students...all over the United States, can no longer spell, can no longer construct a simple English sentence, much less a paragraph, and cannot speak.... But what is really distressing is that this generation cannot and does not read....” Karl Shapiro, “Is This Really The Greatest Student Generation?” speech before the California Library Association, San Francisco, *Human Events*, July 11, 1970, 4.

“Teachers have to halt their headlong flight from intellectual and moral standards and make schools once again places of challenge and decorum.” William F. Shannon, “Too Much Too Soon,” *New York Times*, September 8, 1976, 37.

While the media daily drive home this conclusion, the outpouring of popular protest and related scholarly opinion has now become intensive. See, e.g., Frank E. Armbruster, *Our Children’s Crippled Future* (New York: Quadrangle/New York Times Book Company, 1977); Charles E. Silberman, *Crisis in the Classroom* (New York: Random House, 1970); A. Harnischfeger and D. Wiley. “Achievement Test Sources Drop, So what?” *Journal of Educational Research* 5 (March 1976): 5–12; J. Flanagan, “Changes in School Level of Achievement: Project Talent, 10 and 15 year Retests,” *Journal of Educational Retests*, in *Journal of Educational Research* 5 (September 1976): 9–11. [Editor’s note: see also, Rudolf Flesch, *Why Johnny Still Can’t Read* (New York: Harper and Row, 1981).]

the methods by which good education is achieved.” But private school parents (and supporting expert witnesses) in these cases have responded: “Show us *results*, not methods. *Your* methods are not producing good results. *Our* results show that our methods must be right.” It must at once be added that in the cases in question, high-priced, elitist academies were not involved but instead nonracially discriminatory schools with mostly children of blue collar employees.

But how can there be assurance that unless the public education bureaucracy in each state rules private education, there will not be a radical decline in education—especially in light of the growing private school movement (growing mainly due to the proliferation of fundamentalist Christian schools)? Briefs of the public education boards in the cases to which reference is made above heavily breathe fears that unless the state controls all, chaos will result, children will be damaged for life due to lack of education, and public education itself will be mortally threatened. These are ancient arguments. Oregon’s brief before the Supreme Court in *Pierce* made all these dire predictions—and to the same end: that there really must be no private education. All private education must exist by sufferance of public education, where the ultimate control of *all* education must reside. Today, public education’s claim is not made in the gross terms of the Oregon statute struck down in *Pierce*. Rather, it is suggested that public education desires merely to “help” private education—to “bring it up to quality level,” to provide “maximum freedom within minimal regulation,” and to “assure” that every child will receive the education he deserves. None of this benignity, nor the broad tolerances found in some state regulations, changes in the slightest the critical point: that plenary *power* over all education shall reside in the public education establishment. In fairness to this claim upon the part of public education, attention should now be given to the major specific prescriptions which public education claims it must impose to protect children against bad private education. These we examine in the particular light of the constitutional liberties of religious schools.

Licensing. Under various labels (e.g., “approval,” “accreditation,” “certification”), some states have attempted to impose licensing upon all nonpublic (including religious) schools. The school is permitted to exist on the condition that it has the license. In the case of a religious

school, it is clear that the requirement of a license would constitute a prior restraint upon the exercise of a religious ministry, violative of the First Amendment. The {277} Catholic schools which were considered in the *Lemon*,³⁰¹ *Meek*,³⁰² and *Nyquist*³⁰³ cases were found to be an “integral part of the religious mission” of the churches sponsoring them, institutions so pervasively religious that they may not be in the least degree publicly funded. It is clear that whatever other restrictions the law may validly place upon religious activity, it may not license a ministry.

The license normally carries with it other unconstitutional features—typically, a blank check which the state gives itself in imposing conditions for the license. The blank-check character of the power is frequently seen in vague and open-ended phrasing which is to govern the exercise of the power. Thus the private school’s “approval” may be in part conditioned upon its having “sufficient” staff, “adequate” budget, etc.—these adjectives being the accordion-like measures which some state official may apply to determine whether the school is “in conformity with standards.”

Apart from constitutional questions of free-wheeling delegations of legislative power and of placing religious ministries under broad governmental control, there stems from these regulations a special constitutional problem where criminal truancy statutes are involved. In some states a child is truant (and his parents liable to prosecution) if he attends a school not “approved” by the state public education authorities. Where “approval” is dependent upon compliance with vaguely worded, open-ended “minimum standards” (an Aesopian phrase frequently employed), then the parent is faced with the dilemma noted in *Keyishan v. Board of Regents* (1967).³⁰⁴

301. *Lemon v. Kurtzman*, 403 U. S. 602 (1971).

302. *Meek v. Pittenger*, 421 U. S. 349 (1975).

303. *Committee For Public Education v. Nyquist*, 413 U. S. 756 (1973).

304. *Keyishan v. Board of Regents*, 384 U. S. 589 (1967). There the Court described as “*in terrorem* mechanisms” regulations which use such broad terms, that “men of common intelligence must necessarily guess at its meaning and differ as to its application.”

Teacher Certification. Some states require that teachers in nonpublic (including religious) schools be state-certified. Amish, fundamentalist Christian, and some other religious schools have vigorously resisted this requirement on religious and other grounds. The religious ground is especially significant in terms of Amish education, because teacher certification is often dependent upon the acquiring of a college degree, and because the Amish may not accept teachers possessed of the “higher learning.” A religious ground is also, however, found in the fact that teachers of a particular religious faith, who possess a state certificate, may be very difficult to find, or present staff in a religious school may not be able religiously to consent to the obtaining of a necessary degree in a secular college (and there may be no college of that religion available to the staff member). Finally, there is often a very lively religious concern over the kinds of requirements which {278} may be imposed in the certification process, either because they are irrelevant to the particular religious educational ministry (hence a needless time-consuming burden) or because they involve values or associations unacceptable from the point of view of faith.

There being raised, therefore, a religious objection to state teacher certification of the religious school teacher, what compelling state interest may be asserted as its justification? In fact, none. First, only a handful of states require state certification of nonpublic school teachers. That, in itself, is the strongest possible indication that no supreme interest of society vests in such certification. (And it would be ridiculous for Nebraska, let us say, to claim that there are social circumstances peculiar to Nebraska which render supremely necessary the certification of private school teachers there—as contrasted with social circumstances in most of the other states in the nation.) Second, certification requirements vary all over the lot. In some states the certification is made to depend upon a protracted taking of courses on “education,” while in others a bachelor’s degree *based on any major* will suffice. In the *Rudasill*³⁰⁵ case it was brought out that the bachelor’s degree (qualifying an individual to teach children) could be obtained in Motel Management. The point is, that if, in the few states requiring

305. *Rudasill v. Kentucky State Board of Education*, 589 S. W. 2d 877 (1979), cert. denied, U. S. (48 U.S.L.W. 3733, May 13, 1980).

state certification of nonpublic school teachers, the requirements are so varied, no supreme state interest in imposing certification on a private school teacher can be remotely claimed to exist. Third, as was well brought out by expert testimony in the *Rudasill* and *Columbus Academy*³⁰⁶ cases, no research is in existence which proves the merits of teacher certification itself. Dr. Donald Erickson (whose testimony was referred to by the Supreme Court in *Yoder*) has stated that there is no significant relationship between teacher certification and student achievement. Erickson instead insists upon the obvious: that “the proof is in the pudding”—if students learn well, we may presume the teaching to be good.

Testing. The dictum of the Supreme Court in *Pierce*, referred to previously in this chapter, makes mention of the testing of pupils—presumably in order to check the results of their education. Public school officials have, by and large, dealt quite gingerly with pleas by angry parents for testing of public school children. In *Rudasill*, the chairman of the Kentucky State Board of Education strongly protested the suggestion that public school students be tested. We may put to one side the question as it affects public schools; the imposition of testing upon religious schools brings into scope constitutional considerations.

A primary consideration relates (again) to the power of the state to regulate {279} such schools, making its own determinations as to who is fit to graduate therefrom (or to be passed to higher grades). If for reasons of religious independence and integrity this power is rejected by the religious school, then the burden is placed upon the state to justify such testing in the name of a compelling state interest. It is obvious that such justification is not available: First, most states do not similarly test public school pupils. Second, the tests which are employed are varied; there is no one test. Third, those tests now employed by the states are of such low grade as to be determinative of very little. (By contrast, most religious schools employ tests of at least the substantial caliber of the Stanford Achievement Test.)

Curriculum, Methodology, Textbooks. Religious schools accept generally the principle that we, as a society, may require the “basic branches

306. *North Carolina v. Columbus Christian Academy*, No. 78-CVS-1678 (N.C. Super. Ct., Sept 5, 1978), vacated No. 114, Spring term 1979 (N.C. Super. Ct., May 4, 1979).

of learning” as above discussed. The statutes of some states, however, have gone to the extreme length of empowering the public education authorities to pass upon teaching methods. This contradicts the very nature of education which, in the American experience, has been essentially free, innovative, and varied. State prescription of teaching methods in the religious school classroom invites, of necessity, the kind of intrusion upon the religious domain which the Supreme Court has held forbidden by the establishment clause. Few states attempt to dictate the textbooks which any private school may use. Here, as with the whole process of state dictation of teaching in the religious school, arise constitutional problems pertaining to rights to read, to learn, to evangelize, and to participate in religion.

The aforementioned *Pierce* dictum, so often cited by government attorneys in church-state contests in the field of education, has never been tested in the Supreme Court in light of the foregoing considerations. It is especially important to note that it has not yet been considered by the Court in light of the post-1970 teaching of the Court that “excessive entanglements” between government and religious schools are forbidden. There can be no doubt that assumptions being made by some states and some courts—namely that the state has power to “inspect,” “examine,” “supervise,” and “test” non-tax-supported religious educational ministries—are utterly false assumptions in light of the religious liberty and church-state separation principles now so clearly stated by the Supreme Court.

How, then, may we be protected against fly-by-night schools, or “schools” which may pose a positive danger to children? Certainly, not through reliance upon the old and false presumption that “public education knows best.” That presumption no longer fits the facts, as illiteracy, drug abuse, and violence in the public schools unhappily reveal. But potent means for public protection indeed exist, first, in laws; secondly, in people. Laws protecting against fraud, false solicitation and advertising, child abuse, and other harms to the public are safeguards if enforced. More important, however, are people, or *the parent market*. Parents who care sufficiently {280} about their children to enroll them in private schools—especially religious schools—are also, by and large, low and middle income parents who face inflation and heavy taxation (and even unemployment these days). Such people are not likely to

enroll their children and pay tuition in schools which are worthless. In getting to know, through the witness stand, great numbers of parents of children in religious schools, I can testify that they are commonly people of discernment and intelligence who are well able to choose schooling for their children. And a school which disappoints their expectations cannot survive. Perhaps nowhere more than in relation to education do the Friedmans make sense:

We believe, and with good reason, that parents have more interest in their children than anyone else and can be relied on to protect them and to assure their development into responsible adults.³⁰⁷

Sex Discrimination

The exercise of religious liberty may embrace forms of discrimination on account of sex. As a matter of *religious* principle, some churches and other religious bodies refuse to classify the sexes as identical and may require differentiation of male from female in roles and responsibilities.

Unhappily, some courts which have dealt with challenges to the religious exercise of sexual differentiation by religious bodies appear to have been mesmerized by slogans instead of being attentive to constitutional liberties. One such decision is that of the U.S. District Court for the Northern District of Iowa in *Dolter v. Wahlert High School* (1980).³⁰⁸ The case involved a sectarian high school of a pervasively religious nature which imposed upon its teachers a “code of moral and religious conduct.” A teacher in the school violated the code by becoming pregnant as a result of premarital intercourse. The court held that even though the code’s requirement was based on religion, it could “not be applied discriminatorily on the basis of sex.” The court thus invented a rule of constitutional law to the following effect: a religious body’s doctrinal teaching, as expressed in a rule of discipline for its employees, must always be set aside by the courts where that teaching and rule would call for sex discrimination. Behind that presumption lies another: that a statutory prohibition of “sex discrimination” represents a “compelling state interest” concerning which no proof is needed. All of this is judgment-by-slogan comparable to the situation

307. Milton and Rose Friedman, *Free to Choose* (New York: Avon, 1981).

308. *Dolter v. Wahlert High School*, 483 F. Supp. 266 (N.E. Iowa, E.D. 1980).

presented in the *Bob Jones* case. Let anything be deviant from “public policy,” and liberties written into the *Constitution* must be denied.

Slipshod drafting of statutes and regulations on sex discrimination is as great a danger as the reckless opening of the court in the *Dolter* case. Ohio’s anti-discrimination statute provides, in Section 4112.02, that it is an unlawful {281} discriminatory practice for any employers:

... because of the ...religion [or] sex ...of any person, to refuse to hire or otherwise discriminate against that person with respect to hire, tenure, terms, conditions, or privileges of employment, or any matter directly or indirectly related to employment.

The unconstitutionality of Section 4112.02 can perhaps best be seen when the bizarre reach of its application is considered. By its terms:

St. Mary’s Seminary (a Roman Catholic seminary for training men for the priesthood) could not, solely on the ground of her sex, refuse to hire a woman as an instructor even though the Canon Law of the Catholic Church would forbid use of female instructors within the Seminary.

St. John’s Church (a Lutheran congregation) could not, solely on account of the applicant’s religion, refuse to hire as pastor an individual of some other religious faith.

Yeshiva Academy (a Jewish day school) could not, solely on the ground that an applicant for a teaching job was a Roman Catholic, refuse to hire that applicant for its Hebrew Department.

Good Shepherd Convent (an Episcopal novitiate for nuns) could not, solely on the ground that a teacher applicant was a Unitarian, refuse to hire that applicant.

This beautifully illustrates the evils and absurdities—relating to various “discriminations”—which result from attempts to shotgun slogans into social policy.

Religion in Public Institutions

Religion in public institutions? A coalition of advocates who have been entirely successful in the courts has long promoted the view that public institutions must be “religion-free.” The Supreme Court, in decisions over the past thirty-four years, has essentially articulated that view under the more graceful label of “neutral.”³⁰⁹ The thesis is plausible:

Public institutions must practice strict neutrality in respect to religion. Not only may government, in its institutions, not prefer one religion over another; it must not prefer religion over non-religion.

The Court, in the *Schempp* case, went on to give assurance that it was not, by its policy of neutrality, establishing a “religion of secularism.” The Court reasoned:

We do not agree ...that this decision in any sense has that effect. In addition, it might well be said that one’s education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic {282} qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may be effected consistently with the First Amendment.³¹⁰

This statement, however, merely emphasizes the conclusion that the public schools (and by implication, most other public institutions), must be religion-free. That is because the Court surprisingly adopted an essentially *secularist* view of the nature of religious aspirations and the fulfillment thereof. The Court, in the above-quoted statement, took no account of whether “comparative religion,” “the history of religion and its relationship to the advancement of civilization,” the Bible-as-literature, or “religion, when presented objectively as part of a secular program of education,” would in fact be acceptable to believers to whom religious faith is their ground of being. The Court, in *Schempp*, had no party before it who had raised any claim that the religiously “neutral” school, in both negative ways (by offering values in substitution for religion) were religiously offensive to him, or might even constitute a *religious* imposition on him. These points are, in 1981, of extreme importance to explore, because eighteen years after *Schempp*, it is apparent that the *McCollum-Engel-Schempp* thesis has militated against the religious liberties of many citizens while being unnecessary to protect the liberties of the few who advocate the “religion-free” public institution. Thus it becomes important to examine more closely the

309. *McCollum v. Board of Education*, 333 U.S. 203 (1948); *Engel v. Vitale*, 70 U.S. 421 (1962); *Abington School District v. Schempp*, 374 U.S. 203 (1963).

310. *Abington School District v. Schempp*, 374 U.S. 203 (1963).

“neutral” public institution which the thesis has created and the needs and liberties of citizens who must support the institution by compulsory taxation, but who claim to be denied religious liberty within such institution.

At the outset we must dismiss the palliative contained in the Court’s disavowal that it was not establishing a “religion of secularism”—the assurance given by the Court that religion could really be decently accommodated through the four avenues to which it made reference. The Court did not ask the key question: “*What is belief to the believer?*” Had it attempted to explore that question, and to explore it with people to whom religious faith is the supreme value in life, it could never have come up with its suggestion about comparative religion, the relationship of religion to the advancement of civilization, the Bible-as-literature idea, or the objective presentation of religion as part of secular studies.

To fundamentalist Christians, many Catholics, and many other believers, comparative religion is anathema precisely because it fails to affirm that any of the compared religions is true. It is no function of the public schools to tell a child that there are many differences with the beliefs his parents or church have taught him (or even to make such knowledge available to the {283} child). It is also true that in the practical world, objective “comparers” do not exist. Further, it is an affront to many a believer to teach the Bible as literature rather than as the Word of God, or, for that matter, any religious truth as seen in secular perspective. Here, again, arises the basic problem of treating matters of belief as other than what they are *to the believer*. Here, again, arises the insuperable problem posed by the role of the teacher, who must be “neutral” and teach “objectively.” If the “objective study” is to be honest, then the most basic doctrines of the religion must be presented—for example, the Incarnation, salvation by faith alone, the inerrancy of the Bible. These cannot, however, be meaningfully presented without discussion. And there can be no meaningful discussion without interaction between the pupil’s probing questions and the teacher’s intelligent responses. The whole fallacy in the “neutrality” concept is seen in the essential nature of “neutrality.” What has not been focused upon is the fact that “neutrality” (as seen in the educational setting) itself represents a philosophical position. This philosophical position is seen, not

only where the institution undertakes the “comparative religion,” “Bible-as-literature,” or “objective study” programs, but also where it attempts to ignore religion entirely. Silences speak, as Sir Walter Moberly so well noted in the context of English public universities:

On the fundamental religious issue [the existence of God], the modern university intends to be, and supposes it is, neutral, but it is not. Certainly it neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him.... It is in this sense that the university today is atheistic. If in your organizations, your curriculum, and your communal customs and ways of life, you leave God out, you teach with tremendous force that, for most people and at most times, He does not count; that religion is at best something extra and optional, a comfort for the few who are minded that way, but among the luxuries rather than the necessities of life.... Since it is the habit of the modern university to study all other subjects without any reference to theology at all, the obvious inference is that it does not “admit a God” in any sense that is of practical importance. It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this not openly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly.... In the assumptions governing curriculum and academic method, the universities today are implicitly, if not intentionally, hostile to the Christian faith and even to a liberal humanism.³¹¹

The first observation, then, which one must make with respect to religion in public institutions (and especially the critically important public institutions {284} of education) is that under present decisions of the Supreme Court, they must be *religion free*. One may choose what pejoratives or accolades he will to describe the religionless public institution (“atheistic,” “progressive,” “agnostic,” “humanist,” “secularist,” “free”), but what is described is the religion-free institution. So far must this be so, that the Supreme Court has resorted to a vocabulary of anti-sepsis in describing the degree of religion-free sterility that must obtain in any publicly funded agency. Religion must not be allowed even to “seep in.”

311. Sir Walter Hamilton Moberly, *The Crisis in the University* (London: SCM Press, 1949), 55–56.

A second observation should be obvious. Whether one regards it as a good thing or as a bad thing, millions of Americans are deprived of religious expression in the public institutions for which their taxes pay. While the minority coalition of advocates of the “religion-free” public institution rejoice in this state of affairs, it is perhaps time that the concerns of other Americans were at least given a respectful hearing, even though these concerned people, too, may constitute minorities. Two groups of these stand out: (a) those who complain of value-laden programs in the public schools, and (b) those who seek some accommodation of their religious needs in public institutions.

The first group complains not of the placebo of “Bible-as-literature,” etc., but rather of programs which go to the vitals of *belief, personal conduct, and view of society*. They find it very hard to understand how it can be that the Supreme Court came down with an axe blow on the optional interdenominational public school prayer in *Engel v. Vitale* (1962),³¹² while yet the public schools are almost universally engaged in intensively imposed programs which go to the very essence of the conduct of the child’s life and are designed to form the child’s relationships with others, provide ethical codes, and form his outlook on society. The simple answer often given is that *Engel* dealt with religion, whereas the life-forming programs do not. That answer is, for several reasons, unsatisfactory. Those reasons have, however, not yet well surfaced in the public forum (or indeed in court actions).

One fallacy in the answer is its obviously false view of what constitutes “religion” (and especially of what constitutes “religion” in the context of public funding). Under precedent Supreme Court decisions, when the First Amendment speaks of “religion,” it by no means confines that term to worship or to the liturgical activity of “recognized” churches or newer “cults.” Their terms embrace many things besides—one of these being what may be called “life values”—or ideas concerning how life should be lived, its meaning, and what the human society should be. Certainly the Supreme Court has moved, over the years, to an increasingly broad definition of {285} “religion” in First Amend-

312. *Engel v. Vitale*, 370 U.S. 421 (1962). “Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country.”

ment context,³¹³ and certainly well within that definition lies that complex of values which are properly denominated “secular humanism.”

A related answer is that the “life values” programs are provably *in substitution* for those religious values which formerly were common in the public school. In an earlier day, stealing could be condemned by the public school teacher as violating the Ten commandments (and indeed violation of the Ten Commandments linked to judgment by God). While we could well pause in order to inquire whether we did not have then a society less violent and disorderly than that post-*Schempp*, we at least must recognize that much philosophy has rushed in to fill the moral vacuum left in public education as the result of *Schempp*. The following, for example, is a “health” program introduced in the public schools of one state. The aim of the program is recited to be: “To produce a *mature person* capable of fulfilling his sexuality in the broadest sense.” It is imperative that the child develop “*sound attitudes and values* to guide his sexual conduct.” How? By the school’s imparting “a *scientific* knowledge of all aspects of human sexuality.” This, according to the state, will enable a child “to communicate with others in a *mature manner* and will provide the basis for a *successful adjustment* in marriage and family living.” In view of its commitment to impart “all aspects of human sexuality,” the state program proceeds to take up fetishism, transvestites, sadism, masochism, sodomy, pre-marital sex, and “the meaning of marriage” (the state’s meaning, that is). Masturbation, fellatio, cunnilingus are taken up, without negative comment, as part of the “scientific knowledge” conducive, in the state’s view, to child health. Parents protesting this program appear not unreasonable to have asked: Who is a “mature person?” Is it the state’s job to define or produce such a person? What is meant by fulfilling sexuality “in the broadest sense”? The state says that those “attitudes and values” which

313. While the Court’s earliest inference as to the nature of “religion” hinted that non-theistic religion might be considered “religion” within the meaning of the First Amendment, *Vidal v. Girard’s Executors*, 2 Howard 205 (1844), the settled definition for decades described a relationship between man and God. See, *Davis v. Beason*, 133 U.S. 333 (1890). But recent cases have broken the definition far out of that confine, and plainly today it embraces “life values” (which may be not merely secular but secularist). See *Toracaso v. Watkins*, 367 U.S. 488 (1961); *United States v. Seeger*, 380 U.S. 163 (1965); *Gillette v. United States*, 401 U.S. 437 (1971).

are to guide sexual conduct must be “sound.” But according to what norm? Is the norm of “soundness” of sexual conduct based on lack of harm to others? Freedom from disease? Personal satisfaction? The Ten Commandments? Certainly this and no end of other “life values” programs now lodged in the public schools must be regarded not merely as substitutes for the morality inculcated by the theistic religious values before *Schempp*, but as religion itself—the religion of secular humanism. {286}

As to the use of taxpayers funds and of the “power and prestige” of public institutions to inculcate, sponsor, or merely make available “life values” programs, four constitutional objections may conceivably be raised: (1) that they are violative of the establishment clause in that they advance certain religious concepts, inhibit the realization of others, and prefer one religion over another; (2) that they may violate parental rights; (3) that they are frequently *ultra vires*—i.e., unwarranted assumptions by administrative agencies of powers not granted them in legislation; (4) that they may violate rights discoverable in the reservoir of Ninth Amendment rights³¹⁴ which have not yet been articulated by the courts (here it being irrelevant whether the “life values” programs be proved to be religious, in the sense of being secular humanist, or not). These rights—relating variously to rights to know and to learn, to reject attitudinal straight jacketing by the state, to be free of invasions of familial privacy, sexual privacy, and privacy of the spirit—are plainly trespassed by much programing in public schools today. It will not do to say that they are justified because “neutral” as between traditional sects, and their defense will not be dismissed by gross charges about “book burning” or “censorship.”

The second group of those who are concerned over the “religion-free” public institution are those who seek some accommodation of their religious needs in those institutions. The declarations of the Supreme Court which, in *McCullum-Engel-Schempp*, accommodated one group of citizens and their special preferences, have rendered the legitimate enjoyment of religious liberty impossible for other groups of citizens. A pointed example is found in *Brandon v. Board of Education*

314. “The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.”

(1980).³¹⁵ There, students in a New York public high school desired to conduct prayer meetings in the classroom of a public school. The meetings would take place before the commencement of the school day. There would be no faculty involvement, and no use of the school administration to sponsor the activity. The prayer sessions would be voluntary and not involve evangelizing other students. There was no doubt, upon the record, that the desire to be able to pray together during their school day was sincere and deeply religiously motivated. The school administration refused their plea, and the students sought federal court relief. On November 17, 1980, the Second Circuit, basing itself essentially on the *Schempp* decision, held that the establishment clause barred the public school authorities from granting them the permission which they had requested. The Second Circuit opinion is strained indeed in its application of *Schempp* to the facts presented by the students in question. It held, for example, that the “mere appearance” of a religious activity on the campus might {287} cause some impressionable student or other to think that “the state has placed its imprimatur on a particular religious creed.” (This, without an iota of record evidence on the point.) The court also said that school officials would be forced to monitor the prayer program on the ground that New York law requires school boards to provide adequate supervision of all students in its “care and charge” during school hours. But that is the thinnest of arguments in that the “care and charge” provision need not at all be construed to require state monitoring of prayers.

The court also dismissed the students’ claim that denial of their request was a denial of their free exercise rights, the court reasoning that the students faced no such deprivation as was faced by the religious litigants in *Sherbert* or *Yoder*; that the students could pray outside school; and that if the school board yielded to their demands a domino effect might ensue, with the board’s having to make “additional accommodations.” None of this reasoning is satisfactory in the face of the admittedly sincere and carefully limited claim which these students had made. Freedom of religion is not denied solely in the kind of situations seen in *Sherbert* or *Yoder*, and the court was clearly wrong in so downgrading the students’ claim. The fact that they could pray outside

315. *Brandon v. Board of Education*, 635 F. 2d 971 (1980).

the school was irrelevant. As believers, they considered their religious life *within* their school day, and communally, to be deeply important. The domino effect argument is particularly unfortunate. Because others later on may also seek to enjoy religious liberty is no justification for denying it to one who seeks to enjoy it now. And the argument was mere speculation anyhow.

The case serves as a good laboratory specimen, not only of a secularist scrupulosity and fastidious perfectionism where citizens seek a measure of accommodation—even the slightest elbow room—to their religious aspirations in a public institution; it also shows that the *McCullum-Engel-Schempp* doctrine may all too readily be applied to suffocate those aspirations. At the present hour a twofold development may be noted: a marked rise in the insistence of believers that they not be forced to put aside the enjoyment of religious experience when in public schools, colleges, and other non-“public forums” public institutions, where no palpable harm is done to any other person; and the growth of a jurisprudence, founded squarely on *Schempp*, denying basic religious liberty in those situations.³¹⁶

Conclusion

Other areas of law will also be bringing religious liberty issues to the fore in the years now approaching. These will include the important matter of {288} the *political* liberties of churches and religious practitioners, where pressures have recently been exerted to constrict the rights of religious witness and religious rights of petition and assembly. The Supreme Court, in the *Lemon* case, went so far as to warn against “the hazards of religion intruding into the political arena” and “political fragmentation and division on religious lines.” It may be hoped that this doctrinal statement (appearing thus far solely in the context of the seeking of public funds by religious groups) will be, if not expressly overruled, at least gracefully abandoned in the future. Here, too, clear-sighted focus upon religious *liberty*, as opposed to efforts to impose interreligious peace, will be essential. It is scarcely the function of the

316. See, e.g., *Hunt v. Board of Education*, 321 F. Supp. 1263 (S.D. W. Va. 1971); *Johnson v. Huntington Beach Union High School District*, 68 Cal. App. 3d 1, 137 Cal Rptr. 43 (Ct. App.), *cert. denied*, 434 U.S. 877 (1977).

establishment clause to operate as a gag rule on religious expression of any kind. It is scarcely the function of the First Amendment to discourage *any* form of political expression which is not directly incendiary. Religion has constantly “intruded into the political arena,” as our history, from Abolitionism through the contemporary civil rights movement, has shown. It is not the function of the religion clauses of the First Amendment to make peace in our society; *whose* peace would be made, on *what issues*, would then be vital questions indeed. The function of those clauses is to protect religious expression—for everyone.

10.
RECONSTRUCTION
IN THE ARTS

CHRISTIAN LITERATURE IN MODERN AMERICA

Otto J. Scott

“...[T]he story of Christ,” wrote the great literary commentator Erich Auerbach, “revealed not only the intensity of personal life, but also its diversity and the wealth of its forms, for it transcended the limits of ancient mimetic aesthetics. Here man has lost his earthly dignity; everything can happen to him, and the classical division of genres has vanished; the distinction between the sublime and the vulgar style exists no longer. In the Gospels, as in ancient comedy, real persons of all classes make their appearance: fishermen and kings, high priests, publicans, and harlots participate in the action; and neither do those of exalted rank act in the style of classical tragedy, nor do the lowly behave as in a farce; quite on the contrary, all social and aesthetic limits have been effaced. On the stage there is room for all human diversity, whether we consider the cast of characters as a whole or each character singly; each individual is fully legitimated, but not on any social grounds; regardless of his earthly position, his personality is developed to the utmost, and what befalls him is neither sublime nor base; even Peter, not to mention Jesus, suffers profound humiliation. The depth and scope of the naturalism in the story of Christ are unparalleled; neither the poets nor the historians of antiquity had the opportunity or the power to narrate human events in that way...”³¹⁷

So great was its break with the past that the New Testament gave rise to a new way of looking at the world and all its people, and a new way of writing as well as of seeing. When put together with the Old Testament, the Christian Bible became the founding book of our civilization, and of all our literature.

317. Erich Auerbach, “The Idea of Man in Literature,” from *Dante: Poet of the Secular World* (University of Chicago Press, 1961), chap. 1; cf. *Literature and Religion*, ed. Giles B. Gunn (Harper Forum Books, 1971), 118.

Many non-Christians and anti-Christians resent this. They would agree with J. M. Cameron, emeritus professor of St. Michael's College in Toronto, who recently termed the King James version of the Bible "the most widespread cult object in North America."

"...[T]hey rest," Cameron continued, "on or near every bedside table in hotel or motel." Finally, he added, "New vernacular translations of the original {290} Hebrew and Greek continually appear and are bought in great quantities."³¹⁸

"Great quantities" is an understatement. According to Robert Alm of the Christian Booksellers Association, Bibles constitute 40 percent of all the book sales made in the nearly 3,000 stores represented in the CBA. Year after year, the Bible outsells all the "best-sellers" listed since the practice was started in 1895.³¹⁹

Not only the Bible in various translations, but books about the Bible also constitute a huge percentage of books purchased. In its annual list of Christian best-sellers, the CBA lists sales of the *Daily Study Bible* as well over 4 million, the *Bible Commentary for Laymen*, series as 1.5 million, and sales ranging into the hundreds of thousands for a long list of other Bible commentaries, dictionaries, atlases, concordances, histories, encyclopedias, handbooks, and other Bible aids.

In addition to these there are, year-after-year, Christian books whose sales run into millions. In volume 2 of *The Institutes of Biblical Law*, Rev. R. J. Rushdoony mentions that *In His Steps*, a novel by Charles M. Sheldon, a Topeka, Kansas, minister, was a best-seller for forty years, between 1880 and 1935.³²⁰

318. J. M. Cameron, "A Good Read," *New York Review of Books*, April 15, 1982, 28.

319. The first "best-seller" list appeared in the *Bookman*. *Publisher's Weekly* adopted the practice in 1912. The first lists were restricted to fiction. In 1912–13, nonfiction books appeared. Since 1922 the lists have consisted of ten fiction and ten nonfiction lists. Tampering with the lists has been constant for some years; the *New York Times* list is notoriously inaccurate—representing the hopes as well as the achievements of selected bookstore operators; numerous lists are in circulation on a weekly, monthly, and annual basis; their accuracy is minimal.

320. R. J. Rushdoony, *Law and Society* (Ross House Books, 1982), 100. Rev. Rushdoony's opinion of *In His Steps* is not high; he regards it as sentimental, false to biblical law and reality, and Arminian.

Many similar examples of remarkably durable Christian books exist. The CBA list of best-selling backlists mentions that *Mere Christianity* by C.S. Lewis, originally published in the United States in 1964, sold 210,000 copies in 1979 alone. (The commercial best-seller lists theoretically restrict the term to hardback books sold in quantities over 100,000.) C. S. Lewis is, of course, a very famous name—but what of the Rev. Joseph Champlin, and his *Together for Life*, which sold 200,000 copies in 1979?

The Act of Marriage, by Tim and Beverly LaHaye, sold 140,600 copies that same year. And sixteen other books by Christian writers also sold well over 100,000 copies in 1979—although none were new that year.

This is in sharp contrast to the commercial best-seller lists, which list the sales of the books they list—as long as they remain listed. More than one commentator has remarked over the abrupt manner in which these books are apt to plummet when the promotion stops. They appear on remainder {291} counters within weeks—and sometimes days.

In fact, there are now bookstore chains which specialize in marking down new books, and buying huge quantities of books whose initial reception disappointed their publisher—and making these available for prices far below those originally listed.

Christian best-sellers, however, sell year after year. In the CBA list, eighty-one works (in addition to the two mentioned and the sixteen cited) sold in the tens of thousands in 1979, though none were new to the marketplace.

To some extent the phenomenal sales of Christian books is an old story, and one with which the publishing industry is familiar. *Ben Hur*, which first appeared in 1880, sold slowly at first but gradually found its way to the heart of the nation where it remained for nearly a century. In 1893, a survey indicated that it was borrowed from public libraries more frequently than any other book. In that same decade the store sold nearly 400,000 copies and Harper's issued fourteen deluxe editions. *Ben-Hur* even outsold *Uncle Tom's Cabin*, in the nineteenth century. By 1912, sales had reached a million. In 1913, thirty-three years after it first appeared, Sears Roebuck ordered a million copies of an inexpensive edition. In the late 1920s, a movie edition sold well, and in 1959, the Heritage Club issued a lavish, illustrated edition. In 1978, the

Garfield edition was reissued. In 1980, a century after the first edition, *Ben-Hur* was still in print. Stage and screen versions achieved a certain fame of their own. William Farum starred in the first full-length movie version in 1900, Ramon Navarro in 1925, and Charlton Heston in 1959.³²¹

Nevertheless, it is noteworthy that Christian novels and literature in general in the United States, even during the pietistic late nineteenth century, did not achieve the intellectual quality of Europe. The novels of Dostoevsky, especially *Crime and Punishment*, *The Idiot*, *The Possessed*, and *The Brothers Karamazov*, portray a progression toward the Orthodox Church astounding in its grasp of the issues that subverted Christianity not only in Czarist Russia, but throughout the West.³²²

Dostoevsky is, of course, still in print in the United States. But I do not see his great works displayed in Christian bookstores. This is remarkable, for no author—despite his having appeared over a century ago—is more relevant to the politico-religious issues of today. “The parallel between Dostoevsky’s Russia and our own here-and-now is both ominous and remarkable,” wrote Dr. A. Boyce Gibson.³²³

Assessing Dostoevsky’s art and beliefs, Gibson says that

no Christian is {292} just a Christian, or he would be less of a Christian; to be effective in his witness, he is called to excel at some point in the secular world, and in any case to surpass what he is now. And no man is wholly a Christian; every Christian carries the weight of imperfectly Christianized impulses which are liable under stress to take an anti-Christian direction. Of some of them he is aware, and he takes measures accordingly; of some he is not, and they are apt to erupt all over him when he least expects it....this bears on the predicament of the Christian novelist.³²⁴

There are intellectual dubieties and deviations: it is unreal, as well as an insult to the intelligence, to claim that they have no effect on action. There is the temptation to play for a draw by observing the for-

321. Robert E. Morsberger and Katherine M. Morsberger, *Lew Wallace: Militant Romantic* (McGraw Hill, 1980).

322. A. Boyce Gibson, *The Religion of Dostoevsky* (Philadelphia: Westminster Press, 1973), passim.

323. *Ibid.*, 57n4.

324. *Ibid.*, 52.

malities.... There is the tragic involvement between those natural partners, the flesh and the spirit: Above all, there is the experience of humiliation This experience is Dostoevsky's special subject; and in thinking that pride is the first problem of Christians, both in himself and in others, he has the weight of Christian precedent on his side. All these interlopers, and combinations and permutations ... have been canvassed by Christian novelists. What is common to them is that they are all deeply impressed by the power and malignity of evil. The accusation of taking evil too lightly, constantly levelled against Christians but applicable only to deists, is particularly misplaced when directed to those Christians who are engaged in exploring the human condition..."³²⁵

It is in reading and understanding such novelists that American literature fell far behind for many years. Many French works, devoted to an examination of the heresies of the Albigensians by authors ranging from Racine to Mauriac, are unknown here: unknown, unread, unnoticed. Even classic English works are neglected. Although John Bunyan was once as well-known to every schoolchild as the Bible, the types portrayed in *Pilgrim's Progress*, were half-forgotten when Theodore Roosevelt (reflecting his early education) compared scandal-seeking journalists in 1906 to "the Man with the Muckrake, the man who could look no way but downward, with the muckrake in his hand; who was offered a celestial crown for his muckrake but who would neither look up nor regard the crown he was offered but continued to rake to himself the filth of the floor."³²⁶

Roosevelt revived the category, but the antireligious, or—to be more precise—the *anti-Christian* tilt of American literature in the years after World War I buried the original source out of sight.

In A. Boyce Gibson's view, Dostoevsky brought Bunyan's approach into high fashion; was the pattern for many French Catholic writers (especially {293} Bernanos); and had an influence on Eliot in England and Peguy and Claudel in France. Many American novelists and poets were, of course, Christians, and their work reflected Christian assumptions. But none examined their own beliefs and doubts, or observed their contemporaries as deeply as did Dostoevsky.

325. *Ibid*, 53.

326. Mark Sullivan, *Our Times*, vol. 3, 54.

One example of his influence was strikingly revealed only a few years ago, when Solzhenitsyn reached the United States, and his works on the Gulag began to appear. George Steiner, a philologist held in high esteem in the diaspora (until recently), accused Solzhenitsyn of being tainted by association with an ancient and “dark” religion, à la Dostoevsky. This angry charge, imbedded in a long and deeply prejudiced essay, appeared in the *New Yorker*, and was the opening gun in a campaign mounted against Solzhenitsyn because of his religion.

There is no reason to believe that this campaign or its motivation came as any surprise to Solzhenitsyn. He is aware that Dostoevsky’s Russia is close to modern America, and in fact placed the United States, culturally speaking, at Russia’s 1905. In his view, the fate of Czarist Russia confronts our republic, and the present USSR constitutes the future of the United States.

It would be foolish to regard this as simple pessimism, along the lines of contemporary conservative circles who can see only doom and defeat in every new event. Solzhenitsyn does not regard human difficulties as the end of the world, nor failures of regimes and governments as a collapse of all values: he takes the Christian view, in which we suffer for our sins of commission and omission, and are rescued by repentance and reformation.

His warnings to the West do not differ in kind from the eleven essays in *Landmarks*, which appeared in 1909 in Russia. Contributors included religious philosophers, a legal theorist, a literary critic, an economist, and a politician. “All,” wrote Max Hayward, “had grown up in the climate of populist socialism and Marxism in the last decades of the nineteenth century, and had revolted against it...”³²⁷

These contributors took issue with the uncritical Russian intellectual acceptance of “West European enlightenment in its nineteenth-century forms of positivism, atheistic materialism,” “scientific socialism,” and so on.³²⁸ They called for a “return to traditional spiritual values—which for most of them meant those enshrined in Christian teaching....”

327. Solzhenitsyn, Agursky, A. B., Barabanov, Borisov, Korsakov, and Shafarevich, *From Under the Rubble*, intro. Max Hayward (Boston: Little, Brown & Co., 1974).

328. *Ibid.*, vi.

The reception *Landmarks* encountered was far from pleasant. Lenin denounced the book, and when the Bolsheviks seized power it was banned—by the self-proclaimed leaders of freedom. Throughout the Soviet Era, despite the disappearance of *Landmarks*, it continued to be abused—which kept it, at least, in some form of half-life. {294}

Before the authors of *Landmarks* were driven from Russia, they managed to get a second volume printed under the title “*De Profundis*.” In this, one essayist compared Russia under the Bolsheviks to the rule of Dostoevsky’s *The Possessed*. *De Profundis* was immediately suppressed. Only two copies survived to reach the West, where it was unknown and unobtainable until it was reprinted in Paris in 1967.

The Russian title of *From Under the Rubble*, is a phonetic echo of the Russian for *De Profundis*.

No clearer tracing of the influence of Dostoevsky could be conceived; no larger intellectual crimes discovered than the actions of the Russian intelligentsia and the Communists toward those who disagreed with them—and yet a huge silence surrounds the subject (ranging from Dostoevsky to Solzhenitsyn) in our country. *From Under the Rubble*, published through Solzhenitsyn’s efforts, was not reviewed by our major critics and is barely, if ever, mentioned by the American clergy, with the notable exception of Rushdoony of Chalcedon.

This relative silence regarding the problems of Christianity in old Russia and the new USSR provide a remarkable contrast to the rising tide of Christian books and publications throughout the United States. Many Christians take comfort from this publishing phenomenon, and there are good commercial reasons for this reaction. Christian book-selling in the United States today is Big Business.

Big Business means that money is being earned and families are prospering; both authors and publishers have achieved high incomes; an army of storekeepers, printers, binders, distributors, paper and ink makers, artists and display specialists and other skilled ranks have prospered accordingly.

On the surface, it would appear that this is a beneficent phenomenon; one difficult to criticize. And in all truth it does have a large number of positive aspects. Some of these are reflected in the large sales mentioned before; others in the increases in the number of Christian bookstores and publishers. The Christian Booksellers Association

reports a membership of 2,900 stores throughout the land—a figure which does not include several thousand denominational stores and independents.

The statistics of the Christian bookselling market are impressive: increases of 15 percent annually that have only slightly slowed in this recession year; publisher's grosses of \$50 million (Zondervan) through Nelson of Nashville's \$35 million, through to lesser but impressive returns for Revell of Old Tappan and many others.

Every city contains success stories in Christian bookselling. In San Diego's North Park, John Cully launched his Evangelical Bible Store in 1971 against six competitors. Today he has forty-two. Cully's original inventory was worth about \$1,500, and has grown today to over \$200,000. His gross a year ago was \$500,000, and he expects to exceed that figure this year. {295} Some large commercial publishers have reaped benefits from the sales of Christian books. MacMillan has made profits for a number of years from C. S. Lewis; Harper's, Doubleday, and other giant firms publish some Christian authors. Huge paperback houses, such as Bantam, Ballantine, and Penguin, have religious departments.

Yet a closer look into these statistics shows a less benign situation. In order to understand the American literary marketplace, which like all our national efforts is a combination of commerce and culture, it's necessary to take several retrospective looks at the general course of American literature through the years.

Fortunately the history of American publishing is neither long nor complex. For at least the first two hundred years the American colony was, in terms of literature, an English offshoot. A brief flowering appeared in New England in the period from the early nineteenth century to the Civil War, elegantly enameled by Van Wyck Brooks.³²⁹

The same commentator covered the decline of the New England school and the rise of feminine influence on popular American literature in *New England: Indian Summer*, covering the post-Civil War period.³³⁰

329. Van Wyck Brooks, *The Flowering of New England* (Random House, 1936).

330. Van Wyck Brooks, *New England: Indian Summer, 1865–1915* (E. Dutton, 1940). See also Ann Douglas, *The Feminization of American Culture* (Avon Books, 1977).

Although Brooks glided past many gritty realities, much of this decline could be traced to the results of the war, which disillusioned a generation. In this crash of ideals the clergy took a considerable tumble in general esteem. It was not simply that the American nation was inundated with Darwinian and socialist ideas as was England, Europe, and Russia, but also that the clergy in the North played a conspicuous role in fanning the flames of war in the first place. Since the war was fought over a political issue that was termed, by abolitionists to be religious, the cause of religion suffered when the war's casualties mounted and its ideals eroded. Empty farms in New England reflected losses that were not as visible but in generational terms equally serious as the more generally wounded South.

Unlettered immigrants flooded into the land. Their primary need was for jobs and houses, food and education. Most of the older American families plunged, in the North, into business, and colleges turned from the classics to engineering and other trades. The general level of American culture fell and has never since risen very far. Culture in general became a female province; the peculiar American idea that all the arts are feminine took root in that period, and has never since been fully uprooted.

In publishing, the high-speed press and postal privileges made large-scale periodicals profitable. "Dime" novels—the paperbacks of the period—stressed blood, crime, and chauvinism. Hardbacks promoted romance, adventure, {296} and manners; sex was relegated to backrooms, underground pornography, and Victorian hypocrisies. At a time when Balzac, de Maupassant, Dostoevsky, Tolstoi, and others were producing lifelike mirrors, American writers dealt with bathos, pathos, and ethos.

Yet, American publishing was conspicuous by the rise of huge firms and large fortunes. Feminine novelists achieved enormous sales for books now, mercifully, forgotten. Some European novelists, such as Marie Corelli,³³¹ shared in this harvest. Such works as *Beside the Bonnie Briar Bush* competed with *Quo Vadis* by Sienkiewicz, and books by Kipling. By the turn of the century, Upton Sinclair had a triumph with

331. In 1895, the first best-seller list included *Trilby*, by Du Maurier, and *Barabbas*, by Corelli.

his socialist diatribe, *The Jungle*, and Frank Norris etched capitalism in acid in *The Pit*.

Socialism, Darwinism, and “science” was as widespread and popular among American intellectuals as in Russia or Europe or Britain in the new century. On a slightly higher than popular level, the campaign against Christianity, launched after the Civil War in university and intellectual circles, proceeded with great rapidity, and was reflected in literature.

Andrew Dickson White, co-founder of Cornell, has left a remarkable testament to this campaign in his *A History of the Warfare of Science with Theology in Christendom*.³³² Dr. White regarded this warfare as ending in victory for science. “During the quarter-century just past,” he wrote in the introduction to his tomes, “the control of public instruction, not only in America but in the leading nations of Europe, has passed more and more from the clergy to the laity.... At my first visit to Oxford and Cambridge, forty years ago, they were entirely under ecclesiastical control. Now, all this is changed. An eminent member of the present British Government has recently said, ‘A candidate for high university position is handicapped by holy orders.’”³³³

Dr. White was educated for the clergy, and was the trustee of a church college and a professor in another. He was not untypical of his class and calling toward the end of the nineteenth century and the beginning of the twentieth.

The warfare he described had many fronts. One was the historical. In a series of silent purges, the history books of the United States were purged of reference to Christian influence, and in due course the school of “historical determinism” of Carl Becker, and later, the Beards and others, was promoted. The damage these excisions did to historical truth and general understanding is difficult to exaggerate. If one can imagine the Jewish people being taught their history without reference to their religion, which differentiates them from the other peoples of the west, then one can imagine the {297} confusion such an omission would create in the minds of their young. That sort of confusion is standard among the heirs of Christendom in our midst, for their histo-

332. Dover Publications 2 vols. (New York: reprint of original edition in 1896, 1960).

333. *Ibid*, xi.

ries are almost entirely silent regarding the sweep of Christian history from the days of the early Church until now.

Some efforts at antiquarianism, a la Lew Wallace and Sienkiewicz, are hardly to be counted as weapons against such intellectual murders. Protestant congregations today seem virtually unaware that all Europe was Catholic until the Reformation, and are left untaught regarding Church philosophers and activities for the long centuries once inaccurately called the “dark” ages. Nor has any mainstream congregation, despite claims to intellectuality, attempted to redress this situation. The Catholic Church, in its turn, signally ignores Protestant theologians and contributors to the arts and literature. Public education is, of course, determinedly anti-Christian.

What the Academy introduced on upper levels was soon reflected, in coarser terms, on the lower. Commercial publishing in the United States adopted a harsher tone after World War I. Waves of cynicism and periods of license after great wars are a commonplace of history; these symptoms of trouble appeared in the U.S. in the Twenties, even though the nation had not greatly suffered during the European and Asian carnage.

The most obvious result was an increase in writings devoted to sexual excess and general profligacy; but a drive against Christianity was a concomittant part. Mencken hated churches and church people with a passion that distorted his intelligence. Sinclair Lewis—a notably gifted caricaturist—contributed *Elmer Gantry*, a portrait of a hypocritical Protestant clergyman which continues to darken the image of clergymen throughout the nation.

Lewis was one of a large army of writers who cheapened the reputation of the United States throughout the world. A major book remains to be written, comparing the pseudo-Stoicism of such authors as Lewis, Hemingway, and others, with the tragic facts of their personal lives. But writers alone are not entirely responsible for the state of literature in this or any other nation. It is worth noting that the Czarist censor deleted portions of *Notes from the Underground*, which had the effect of leaving criticisms of Christianity undefended. In *The Possessed*, Stavrogin’s confession was suppressed by Dostoevsky’s editor on the ground that it was unpleasantly explicit.³³⁴ That excision weakened a major theme and left important motivations unexplained. In other

words, literature is seldom the product of a single pair of hands. There is the writer, of course. But there are also editors, censors, and critics, as well as a host of others whose greatest desire, it seems, is to alter, deny, mutilate, or add to what the writer says. {298} Since publishing is a business, businessmen play a large role. In the dark days of the Depression of the 1930s, President Hoover called some of the nation's largest businessmen to the White House. He suggested that they use their great wealth to launch new enterprises, and to create jobs. Only one of them did so: McGraw of McGraw Hill. He launched *Business Week* magazine: a step for which he was often later praised. As with all human actions, the praise is partly merited and partly off the mark. For McGraw did more than launch a new publication: he launched a new approach to publishing.

Until his new approach, most periodicals attempted to be general in their appeal, to carry articles from various viewpoints, and to spread the widest possible net. McGraw decided that most people want to read what is immediately useful, and are annoyed with having to plow through extraneous material, or information they do not find immediately relevant. Therefore, he launched a *Business Week* which covered only the events of business the previous week.

It doesn't take any great thought to realize that this is a gnat's eye view of business. The vicissitudes of the marketplace are the results of a large number of distant events: political decisions, physical calamities, societal shifts, climatic changes and the like. To narrow one's eyes to the marketplace is to fail to follow the larger forces that shape human events.

Yet McGraw's success in appealing to the short-sighted caused a revolution in American publishing that soon overtook all, or almost all, other periodicals and books.

Along with the rise of specialized magazines came the rise of specialized books. All readers are now familiar with books that carry an intellectual content roughly equivalent to an article of yesteryear; of novels based upon a single observation, of tomes purporting to analyze an

334. Gibson, *The Religion of Dostoevsky*, 86, 145-53. The expurgated passages did not reappear during the author's lifetime.

industry or a situation whose thesis can be summarized in a paragraph with room left over.

This splintering of observation, discussion, and analysis is now the distinguishing feature of American literature. Pundits flourish whose entire lives rotate around a single observation; scholars prosper whose careers are spent explicating the work of a single dead author, and an army of literary manques march across the printed pages of our literature, each bearing aloft a single short slogan.

This situation is reflected inside publishing, where editors are no longer authorized to make decisions regarding publication. In the larger firms at least five persons must concur in such decisions. Marketing and sales executives are among this number. These specialists are dedicated to the application of demographic principles, in which audiences are measured by age, background, situation, income, hobbies, race, religion, and other criteria.

In this manner, a book aimed at geographers is issued with an advertising {299} budget and a list of publications which cover the field, the names of firms which cater to mapmakers and students, and the publisher can make a fairly close estimate of his probable profit. Much the same can be said of books dealing with many other immediate, material, factual situations—to a point.

Beyond that point, publishing remains uncertain. One cannot completely rely on probabilities. It was Bohr and Heisenberg, working at different times and places from similar positions, who created the immensely plausible theories of quantum physics upon which demographics are based. In these theories, random particles are not held to be individually predictable, but can be considered probable in their behavior in terms of mass. Translated into publishing terms, as in political polling and other attempts to read the future, the choice of each individual book buyer cannot be predicted, but the purchases of the mass of say, Catholics, can be projected as “probabilities” if a lavishly illustrated book on the Papacy appears with the blessing of the church.

As in polling, politics, and predictions in general, the experts are often wrong. But one senior editor at Harcourt, Brace and Jovanovich, told me that “two or three hits” are all his firm needs to end the year in the black, despite a great many more failures. In other words, the

experts need not always be right; they need only to be right some of the time.

In that sort of estimate it is easy to see how experts have gained effective control, and editors have been relegated to the roles of account executives, charged with keeping successful authors happy, and searching for others who can apply those formulae the experts consider most probable to attract readers.

Marketing methods include the “hype,” in which selected books are promoted over the air, on television, in magazines and newspapers, by reviewers and book “clubs,” to the point where the publisher’s choices become a self-fulfilling prophecy. This situation, in which a handful of authors are treated as “stars,” a la Hollywood, marks popular American fiction today.

The results, as revealed year after year, show the same sort of moral, intellectual, and spiritual rot that has afflicted Hollywood. The large publishing houses, once independent, have gone the way of the old-line Hollywood studios, which have all, or nearly all, fallen, to be replaced by “independents.” In similar fashion the senior editors have left large publishing firms to work on their own with authors. They appear with their choices and budgets, and use the old-line publishing firms as distributors, much as the independent filmmakers use the aegis of the old-line studios to obtain local bookings.

One especially odious development within the book business has been the rise of pornographic publishing, which has stores across the landscape; hardly a town or village is without one of these “adult” establishments. {300} Another is the spate of diabolism that has appeared in popularly-aimed books, accompanied (in both the pornographic and diabolic sectors) by films and cassettes.

On an intellectual and spiritual level, the results are close to death itself. Jameson Campaigne, a small, midwest publisher, told me recently that all the large New York firms are receiving book returns on an unprecedented scale. In other words, the public is increasingly turning away from American commercial books, as movie-goers earlier turned away from movies.

In the midst of this depressing setting, the rise of Christian-oriented books appears a bright oasis. Yet all is not well even here. R. R. Bowker, publishers of *Books in Print*, *Publisher’s Weekly*, and other products

aimed at the trade, two years ago issued *Religious Books in Print*. The ads for this new reference announced 50,000 titles—but only half of these are Christian. The other half range from Judaism through an army of cults, eastern-oriented groups, and books whose religious content appears remote.

In other words, the rise of Christian books has been accompanied by an almost equal rise in non-Christian religious works. Christianity in the United States has never before been confronted with a challenge of that sweep, and this reality should not be lost in euphoria over the fact that so many young people appear in Christian bookstores, churches, and groups.

The fact also remains that the government of the United States today, dominated by anti-Christians, no longer respects the influence of Christians in this nation. The politicians have made it clear, by pro-abortion rulings, IRS activities, various legislative proposals, and bureaucratic regulations, that the Christian community is a toothless minority so far as this government is concerned.

Therefore, the rise of Christian bookstores should be balanced by a census of stores dedicated to oriental cults, such as the Controversial bookstore in San Diego, whose proprietor glories in being a featured member of the Mandala Conference, attended by thousands every year in the city's Convention Center. (Such a census remains to be conducted.)

Christian literature, in other words, is confronted with many competitors. The McGraw method of splintering the literary marketplace into categories has resulted in the shunting of Christian books toward a specialized sector. And despite the overall rise in the numbers, variety, and sale of these books, they remain separate and apart from the mainstream of national literature of which they were once an important part.

The *New York Times* book editor was asked, a few years ago, why it was that he and his staff did not list Christian (the term used was “religious”) books in the best-seller lists, or review such books. His reply was that if the *Times* were to recognize such works, “there would be no room for any others.” His point was that they outsell all others—on the surface. Below {301} the surface, he was saying that the *Times* was

weaning the audience away from respect for such books, by ignoring them.

Many protests arose against this policy, and the *Times* then announced it would, after all, review and recommend “religious” books. It did: in a special, *once a year* edition devoted entirely to “religious” books. *Publisher’s Weekly*, the trade organ of the industry, does the same.

The general disdain of the media for Christian books does, not, however, extend to books promoting other religions, cults, or the numerous pseudo-religious therapies flourishing in the land. These have been generally respectfully reported, and one result is that they have steadily increased in followers. A Gallup Poll of 1976 showed 4 percent of the population involved in transcendental meditation, 3 percent in yoga, 2 percent in “mysticism,” and 1 percent in Eastern religions. When it is considered that 4 percent amounts to between 6 and 7 million persons, equivalent numerically to the American Jewish population, the importance of the figure can be appreciated.³³⁵ It amounts, in any terms, to a larger number than is represented by most Protestant denominations.

All these movements, as well as many not cited, are accompanied by their own special literature. Psychiatry, despite its failure to prove its powers to heal personal or societal problems, remains a favored child of publishing and fashion. All the specialists of psychotherapy, as it is styled, are considered experts worthy of being interviewed, quoted, aired, and admired—while the Christian clergy is virtually outlawed from public debate, unless it adopts the positions of its critics. There are always, of course, those weak enough to pay that price.

The determinedly anti-Christian attitude that permeates modern American commercial and academic publishing is one of the most blatant open secrets in the land. The president of the New York Times Book Company became abusive when told that I had formed a connection with Chalcedon.

The increase in the number of non-Christians in significant and powerful positions in publishing has been accompanied by a rise in the number of non-Christian authors and anti-Christian books. Works

335. Wade Clark Roof, “Mainline Religion in Transition,” *Daedalus* (Winter 1982): 167.

such as *The Passover Plot* are printed in a mass paperback without drawing a single adverse comment in the major media. A *National Review* contributor, reviewing *Blasphemy*, by Leonard Levy, said bluntly, “Anyone writing such a book about Judaism would be ruined.” It is obvious that Levy was not ruined.

To push Christianity out of the mainstream of American literature and to put anti-Christianity into that mainstream is a remarkable achievement in a {302} nation whose church attendance exceeds that of any other western country with the exceptions of Poland and Ireland.

In recent years some signs of Christian resentment of insults have appeared: the Rev. Tim LaHaye has written a book regarding this assault,³³⁶ and Rev. Wildmon’s National Federation for Decency has appeared, as has the politically-oriented Moral Majority. These have been met with a wave of ridicule and contempt by the media, and—predictably—a number of instant books have appeared, charging that Christians who take part in public debate are attempting to force their views upon others, and represent reactionary and retrogressive elements.

This response constitutes a visible measure of the extent of the damage done by anti-Christianity to literature and intelligence in the United States. University teachers report, wrote unbelieving Professor J. M. Cameron in the *New York Review of Books*, “that their pupils—sometimes their younger colleagues, don’t know the content of the Bible.... Off-the-cuff references, in lectures, to Joseph and his wonderful coat, the theophany of the burning bush, the suffering servant of Isaiah, the parable of the laborers of the eleventh hour or the prodigal son, Paul’s shipwreck on the shores of Malta, rarely provoke a response....”

“The ignorance of the highly intelligent seeking an advanced education in the humanities presents the universities with a technical problem,” continued Professor Cameron, “namely, how to make the body of literature in English intelligible, for Langland, Chaucer, Milton, Blake, Hardy, Henry James, Joyce, cannot be fully grasped by readers who have no serious acquaintance with the Bible.”

336. “*The Battle for the Family*” by Tim LaHaye, Revell, Old Tappan, N.J., 1982.

To denigrate Christianity and simultaneously to instruct students in the Bible may seem a “technical problem,” to Cameron; to the onlooking world it would appear a dilemma easily resolved—if one put aside prejudice.

That is, obviously, not easy. In reviewing a book titled *The Great Code*, in which the author proves, by citation and example, that the Bible is the font of our literature, Dr. Cameron grew peevish. Dr. Frye considers the Bible “kerygma; the proclamation of a saving message, a collection of the oracles of God.” Dr. Cameron says, “This is not what the nineteenth-century liberal (Arnold is again the apposite figure) thought the Bible was; and it is not how students of ‘the Bible as literature’ have taken it.”³³⁷

Dr. Cameron is correct in that, but he leaves open the question of why anyone should take a nineteenth-century liberal seriously today. Dostoevsky made it eminently clear in *The Possessed* that the Russian liberals of the 1840s sired the anarchists of the 1860s, and today we live amid their victims. Even Dr. Cameron, however, is forced to admit that those who do not {303} know the Bible are, by that ignorance, cut off from the culture and learning of this civilization.

Our recognition of this, together with the realization of how deeply secularization has debased our culture, makes the rise of Christian books and bookselling crucially important. So important, in fact, that this trend should not be allowed to be dominated by forces with unworthy motives. We know, as Christians, that the Devil finds his greatest opportunities in sacred precincts, and it requires no great analytical ability to discern that Christian publishing is mottled with mixed motives. Plans are now underway to “condense” the Bible for the enhanced profitability of *The Reader’s Digest*; some have “simplified” the Bible in various versions; still others, under the guise of Christianity, have promulgated private fantasies and heresies.

It is time that Christian books should be more seriously examined, more seriously encouraged, more intelligently addressed to contemporary issues, more zealously promoted when worthy, and more openly

337. Northrop Frye, *The Great Code: The Bible and Literature* (Harcourt, Brace, Jovanovich, 1982); reviewed by J. M. Cameron, *New York Review of Books*, April 15, 1982.

scorned when ignoble. Above all, it is the task of Christians to restore Christian literature to the mainstream of distribution and attention. The majority of people in this nation are too numerous to be kept in an intellectual ghetto.

RECONSTRUCTION IN FILM AND TELEVISION

John W. Saunders III
(*John Quade*)

Our purpose is to provide a summary and critical evaluation of the current states of humanistic and Christian media arts, methodology in those arts, and the religious views which dominate them and to suggest in the final sections a number of concrete biblical proposals for reform. This is intended as an overview and not as an exhaustive or comprehensive study.

I must frankly admit that as recently as six years ago it would have seemed ludicrous to accept the idea of any real change in the corrupt direction of the media arts (film/television) much less a change in the direction of the world at large. But in recent years many more Christians have begun to take seriously the idea of Christian reconstruction. So much has this movement taken root, that in spite of the massive size and complexity of our current problems, I believe that we are on the verge of another great reformation which will include the arts. I believe now, with a very high degree of certainty, that it is predestined to happen and has, in fact, already begun.

Yet, there are those Christians who believe that the world and the arts are beyond all hope of salvation and redemption. Still others would like to believe in the bare possibility, if not for us, then at least for our children. But these have difficulty facing the task before them, and this assumes that they would know where to begin.

But there are others, also, outside the Christian community.

I remember recently being called for a casting interview at a Hollywood film studio. One look at the script and I had to say, no thanks. Without rancor I informed the casting director of this, walked out of the office down a long hall lined with other actors, and reached the door at the far end just as the casting director called after me. "What do I tell the producer?" he said. "Tell him I don't do profanity anymore," I

said. Then a very strange thing happened. All the actors waiting in the hall applauded by reply. I knew then that there were at least some within the industry who were struggling for the same things as myself, whether they were Christians or not.

Therefore, this is written not only for those who are already reconstruction minded, nor necessarily for those who, in the forefront of the movement, can see the coming of the Kingdom of God, but it is also written also for those who desire to hope again and seek the eschatology of victory. {305}

1. Humanistic Use of Media Arts

Oscar has been returned to his velvet casket for another year. A page has been added to Hollywood's Book of the Dead with a footnote—Best Picture, *Chariots of Fire*. In film jargon it was a “sleeper,” meaning, the moguls failed to predict its success in advance. This is also known as being caught “flat footed.” On the surface, at least, the Hollywood humanist is only mildly annoyed.

In a television interview after the awards, Warren Beatty is asked if he is disappointed that he won for Best Director for his film *Reds* while the Best Picture award went to *Chariots*. Often both awards go hand-in-hand. The reporter asked if the content of *Reds* may have had something to do with breaking the tradition.

BEATTY: “You mean because it was about a Communist hero?”

REPORTER: “Well ...Yes”

BEATTY: “We got it made anyway, didn't we?”

Another name graces the pages of Hollywood's Book of Martyrs.

For those not familiar with *Reds*, it is largely from *Ten Days that Shook the World*, by John Reed. It is Reed's personal testimony of the bloodbath in which he was involved during the Communist takeover of Russia. Reed, being a Communist sympathizer, was not the brightest of men nor necessarily all that talented either. His book is best described as a Communist devotional work of historical revisionism.

By virtue of the dramatic license he has purchased, Beatty elaborates on the myths and forces Reed to become a “hero” with a great social vision. He overlooks the ease with which Reed was manipulated by everyone, including his wife, and that Reed was a virtual failure at

everything he tried, except historical revisionism. But then, historical revisionism is a cardinal tenet of Communist faith, and this we should expect.

Truth for Beatty is irrelevant. His social vision and personal self-constructed myth are very relevant. He must be seen by the world as an equally “sensitive and aware social visionary.” He identifies with Reed, as they say, and as Reed was a martyr for social justice, so also must Beatty be seen in the same way. Beatty, however, was not a martyr in the classical sense, nor was Reed, for that matter. Beatty would have us believe that he sacrificed himself on the altar of truth, justice, and the American way, in overcoming great resistance to his film. He could have said, “Against incredible odds and great philosophical objections on the part of corrupt sources of capitalistic wealth, I, Warren Beatty, nevertheless succeeded in bringing this story of a great Communist hero to the theater’s of the world. Only in America could this take place.” And all this to acquire right-wing money to do a left-wing film. What drivel. His so-called right-wing money took one look at who was in the package, measured that against box-office {306} potential which is bankable, and signed on the dotted line. Philosophy had nothing to do with it.

Further, it is well known inside the industry that the script shown to investors is never the one that goes before the cameras, nor the same script that ends up on the screen after the editor has finished with it. From start to finish a film can easily be changed a dozen times. Producer, director, writer, and all major department heads will each have an interpretation of the script which will, in varying degrees, influence the outcome. Even the distributor has an impact. An anticommunist film can be made a pro-communist film and vice versa. This is why we constantly hear charges of artistic rape after one sees what another has done to his labor of love. This is the real reason behind hyphenates, i.e., the producer-director-writer-star-editor type of which Beatty is an example. Publically the image of the hyphenate is that of a multi-talented genius of great diversity. Privately, it is motivated by the need for self-protection and self-preservation and to lower budget costs. It’s also very tough to steal from yourself when it comes to sharing profits.

The fact is, in a world dominated by humanistic relativism, no man has a fixed standard by which to judge the meaning or content of any

fact in reality, including motion picture scripts. Not the investor, the media artist, or the audience. The media industry depends on just this kind of ignorance being a dominant factor in order to raise funds for its films. Filmmakers have developed to a very high degree of sophistication this intellectual sleight-of-hand game. Those inside the industry find it amusing that those on the outside fall for this line. But then, Hollywood has for years ridiculed the stupidity of the businessman who funds their product. The free-enterprise system and profit are condemned as something inherently dirty. Publically, the businessman goes along with this for the sake of profit. Privately, he almost justifies this vicious criticism because he carries his own secret burden of guilt about wealth. Allowing the artist to condemn him is a way of atonement. If the artist is wealthy, however, no guilt is imputed, since in that case the wealth is in the proper hands of the sensitive social visionary.

Behind the contempt which the artist holds for wealth and profit is the humanistic idea of social and economic justice/equality. The parallel between the Communist bureaucracy behind the Iron Curtain and the Hollywood artist is striking. Both believe that money and power is right when they have it and wrong when the real producers of wealth have it. Both prove the corruption of the theory in practice, its inequity, and its injustice based on a double standard.

But, is there any answer for the businessman/investor from the Christian community? Not hardly. He is therefore caught in a crushing vice of guilt and frustration. On one hand he is condemned by the humanist. On the other by the Christian who also condemns wealth or profit because the {307} Christian himself has lost the true basis of stewardship, i.e., how to use money biblically.

Meanwhile, across town at the Screen Actors Guild (SAG), the newly crowned beneficent king of SAG, Ed Asner (alias Lou Grant), makes commercials promoting the homosexual lifestyle, enters his tenth year under psychoanalysis, and raises money on behalf of the Marxists in Central America. His "final solution" for social equality and economic justice is in forming a giant tool of extortion in the marriage of SAG, SEG (extras), AFTRA (video and radio talent), and eventually, IATSE and NABET (off-camera crafts). The massive club produced will be used against networks and producers. Of this there is no doubt, but it will also be used as a force to influence the content of television and

film product to bring about Asner's idea of social equality and justice. And this is not idle speculation. He has already demonstrated that he will not hesitate to use his power at the union for this purpose. He screams foul, for example, when the religious right seeks to voice its opinions in media, though his own opinions have had complete liberty (or license) for decades. He will stop at nothing to silence the "religious fanatics," even to the point of turning over the use of the SAG magazine to one who is supposed to be an enemy of actors, a producer, no less. By name, Norman Lear. In typical Lear fashion, riddled with standard liberal rhetoric, he raises the specter of religious fanatics imposing their ideas on others³³⁸ while conveniently ignoring his total liberty to impose his religious ideas on the whole world for nearly twenty-five years. Lear has deliberately ridiculed Christianity, caricatured the conservative view, and attacked traditional American values, with impunity. Repression, indeed!

The bottom line is, that the new social democrat with his humanistic sense of social justice and liberal morality will even commit adultery with his so-called enemies in order to fight the "threat" of Christianity and its expression in the media.

Recently, however, there are signs that all is not well in the humanist camp in Hollywood. For one thing, there are ominous rumblings of discontent and betrayal within Asner's power play. For another, Asner's series, *Lou Grant* has been canceled by the networks. The reason? After Asner began supporting the Marxists in Central America his show's ratings dropped from an already shaky twenty-first position to fifty-sixth³³⁹ the week after his Marxist support became public. Asner will, of course, use this event as his qualification for entry into Hollywood's Book of Martyrs alongside Beatty. Asner and the networks are, however, birds of a feather. Both are out of touch with the American people who are fed up with the incessant attacks {308} on traditional values.

These overt and covert attacks go on in spite of massive vocal and organized opposition to them. Virtually every public opinion survey

338. N. Lear, "Liberty vs. The Religious New Right," Screen Actors Guild Publication, vol. 23, no. 2 (Winter 1981-1982).

339. Susan Nightingale, "TV's Lou Grant Canceled; ratings, politics blamed," *Los Angeles Herald Examiner*, May 7, 1982.

taken in the last decade has shown conclusively that the American people have had a bellyfull of liberal propaganda, and this is true regardless of who takes the poll. In surveys by Gallup Polls,³⁴⁰ The Connecticut Mutual Life Group,³⁴¹ the networks, producers, sponsors, and ad agencies, the data is overwhelming. They are out of touch with the American people by the evidence of their own surveys, and though they loudly beat their breasts and moan over the impossible task of doing quality productions, nothing changes. The Hollywood film philosophers insist that their view is the view that Americans will get whether they like it or not. For almost a decade the decline in the percentage of total viewing audience has been evident. They've been able to survive this while professing ignorance as to why it should happen. Then along came Jones, the New Religious Right, and suddenly things got serious. These people could hit them where they live, in the pocketbook. They chose to fight, not listen. Later, we will show why they chose this self-destructive course, but first, what has been their response to the pressure for reform?

In 1981, a major symposium was held in Ojai, California, with the top industry leadership in attendance. Network executives, producers, directors, writers, sponsors, and ad agencies met to try to formulate some method of fighting the religious pressure groups. But, it was evident from the list of those who attended and by the structure of the symposium, what the outcome would be. Among the attendees were, Norman Lear, David L. Wolper, Rev. M. William Howard Jr. (National Council of Churches), Grant Tinker (President of NBC), and, believe it or not, Betty Friedan, to name a few of the more than fifty total.

Space forbids what would otherwise be an enjoyable, yet long critique, so I will list only a few of the high points from their summary report.³⁴² {309}

340. "American Families—1980," survey conducted by the Gallup Organization for American Research Corporation (Newport Beach, CA, 1980).

341. "The Connecticut Mutual Life Report on American Values in the 80s—The Impact of Belief," conducted by Research and Forecasts Inc. for Connecticut Mutual Life Insurance Co. (Hartford, CT, 1981).

1. The press was barred from attending.
2. The list of attendees establishes the philosophical basis which was decidedly humanistic, to say the least.
3. Leaders from the opposing point of view, such as Rev. Wildmon of the Coalition for Better Television, and Rev. Jerry Falwell of the Moral Majority, were not permitted to attend and be heard.
4. Not only was the opposing view not permitted to speak, the consensus of agreement was that industry organizations should refuse to meet with them.
5. The consensus on some strategy for dealing with the pressure was to go around the pressure groups and take their case to the public, i.e., through a series of townhall meeting formats which will, of course, be equally controlled to produce the desired result. These are to be televised later to the American audiences.
6. The entire event was staged as if the only issue at stake was religious “censorship,” when in fact censorship has never been the intent of the groups in question as they have repeatedly stated. This is a classic illustration of redefining the argument to one which is easier to dismiss.
7. Though all agreed that the fight against the religious right should go on, no consensus of agreement was reached on a solution.
8. But the most telling statement of all came during the debate over whether or not to meet with Wildmon and Falwell when David Rintels said, “I’m also concerned that, as has been said, many people in this room feel we do not walk into such a meeting with

342. “Proliferation of Pressure Groups in Primetime Symposium,” ed. Lee Marguiles, for the Academy of Television Arts & Sciences and the Caucus for Producers, Writers, and Directors; *Emmy*, Summer 1981. It is interesting to note who provided financial support for this symposium. They included: Aaron Spelling Productions, Academy of Television Arts and Sciences American Broadcasting Company, Bristol-Myers Company, Caucus for Producers, General Foods Corporation, MTM Productions (Mary Tyler Moore), Tandem Productions, Warner Bros., and various writers and directors. It would be equally interesting to compile a listing of the type of programming that the above propagate. I suspect that one would find a very consistent form of philosophy inherent in it all.

clean hands, that we recognize the truth of much of what they say about problems in television.” (p. A-32)

9. Finally, a parting quote from Harriet Pilpel:

I think one of the problems we're having is that the elite people are all thinking in the same terms, and we can come to an excellent consensus here, but the question is whether the millions and millions of Americans who are not on this level would even understand what we're talking about, much less agree with it. And, therefore, I think it is a question of getting in some people from the low socio-economic groups—which sounds very snooty—to talk with us, because I think that's the group that Falwell and Wildmon are talking to. They're not talking to people like us. (p. A-31)

After this I believe that we can all go back to bed and rest quite well, the elite are taking care of us. End of comment.

In the final analysis the Hollywood social engineers reek of arrogant {310} elitism and indifference and smell also—of guilt.

For years they have used the media to redefine and reinterpret God, man, and the world, according to the doctrines of humanism, with total immunity to external criticism. They have been left alone to develop the full implications of their corruption without any challenge from the Christian. They have developed a fully self-contained, self-perpetuating, self-adoring system which is on the verge of self-destruction. They are knowingly destroying their own marketplace, their own nation, and alienating their own audiences.

Their god has decreed that American history and the War for Independence must be bastardized in the form of *The Rebels*, in which our forefathers are never seen as men of vision, dedication, and principle based upon the Christian worldview. No, they were nothing more than fornicators who leaped from bed to bed in sexual combat. Oh yes, George Washington had wooden false teeth. How very perceptive.

Roots distorted black history in America and convinced the majority of viewers that all in the South were nothing more than white, protestant, Bible-thumping hypocrites and sexual perverts whose only pleasure in life was the rape and abuse of black people. The only white “heroes” were, of course, non-Christians. They spend a great deal of time championing the rights of blacks and other minorities, but the myth of historical accuracy, integrity, and attention to detail was tarnished when Alex Haley's literary borrowing was exposed. The scandal

was quickly glossed over and we saw more of the same in *Roots II*, while the 16mm version was still being marketed to the public school systems of America.

More recently, *Holocaust* achieved perfection in historical revisionism by rewriting Germany's history. It blamed the wrong people for the wrong acts in a totally twisted period of history. The series begat student revolts in Germany when the students suddenly learned the "real story" of World War II atrocities. Hollywood will never tell the real story behind the Holocaust because its own philosophy is identical with that which produced the Holocaust.

What the American people have never been told is, concentration camps were not originally conceived as a device to exterminate the Jew, but as an instrument of social engineering designed and built by the professional elite who were the leaders of their professions. Doctors, lawyers, sociologists, psychiatrists, psychologists, liberal theologians, judicial authorities, and social activists were all involved in the idea that the German race could be perfected by weeding out the unfit, infirm, mentally retarded, and physically deformed, by the practice of abortion, infanticide, euthanasia, and biological engineering. All of which was conducted in experimental centers, hospitals, and clinics, and whose original targets were not Jews, but protestants, or gentiles. By the time that Hitler came to power, all the elements {311} needed for the concentration camp were in place and functioning. Hitler allowed the redefinition of their purpose to expand and be used as a tool of the German state to deal with all forms of "undesirable elements." Initially they were used against Christian dissenters and then expanded more to include the Jew.

When it comes to the series *Holocaust* we can now see why Hollywood cannot tell the real story. To do so would condemn itself. Simply stated, why was it wrong for Adolf Hitler to be a social engineer and yet right for the liberal Hollywood filmmaker?

Finally, we come to the reporting of television news, the most direct mind-shaper of all. This is the most profitable area in the television industry on a per minute basis and explains why they constantly push for expanded coverage with the FCC. In the last decade or so, local news programs have increased in length more than 250 percent (Los Angeles market) while network news has increased a nearly like

amount (ABC). Instead of better quality, in-depth coverage of the single event, they have increased the number of events covered. It's quantity, not quality. High-impact, rapid-fire skimming of an event is the rule, not the exception, which is all designed to keep the viewer pumped up, emotionally, and maximize ratings points and profits.

The myth of neutrality totality dominates. The reporter just reports things as he finds them, as an "objective and impartial eye." This is a manifest absurdity. While we will have more to say later on the myth of neutrality, suffice it to say that conservatives know and liberals are proud of the fact that the news is dominated by the liberal view of social democracy and humanism. It holds itself up as the guardian of the social conscience and will not hesitate to use its immense power to propagate its own views to the exclusion of all others while at the same time carrying the banner of a "free press." Under the myth of neutrality they find it convenient to blame anyone for societies problems, except themselves, who are completely objective and beyond the pit of corruption. Accordingly, they blame big business and a socially unresponsive government. Immune to external criticism, they justify the invasion of privacy, the theft of strategic information, and countless other violations of common decency all under the guise of "the public has a right to know." Another form of the old censorship bugaboo.

Recently ABC Network News made a series of attempts to defuse the charge that they are controlled by the ideas of the Eastern liberal establishment by exposing themselves to public "criticism" in staged forums in cities outside New York City. They went to Dallas, Texas, and allowed the public to ask questions of ABC news personalities. The program is called *Viewpoint* and is hosted by Ted Koppel.

Somehow, a non-professional public, under the pressure of being on network television, is supposed to ask the "tough" questions of professionals {312} who are masters at redefining questions more to their liking and avoiding direct answers to direct questions. All is contradicted on ABC's terms and conditions just as the symposium on pressure groups was in an earlier context. But, just to make sure that possible blunders on the part of its high-paid staff will not be exposed to much, the program is aired on late at night when most of the audience is asleep (11:30 p.m., Pacific standard time). If anyone asks a potentially embarrassing question, like why there is so much blood and guts, the

standard “we’re just reflecting society” line is used, or rhetorical replies are given laced with something about the evils of “censorship.” The idea is that any form of censorship is an inherent evil which justifies the presentation of anything as “news,” because “the public has a right to know.”

No one questions that the public has a right to know, but precisely “what” it is that the public is supposed to know and the method for selecting the “what” is never asked. What is left out is just as important as what is left in. A process of selection is at work in this. Selection according to some base, reference, or authority, i.e., a doctrinal statement. Since the news media never publishes its doctrinal statement, the public is incapable of determining what their authority is or how the selection process works. All very convenient.

The recent *Washington Post* scandal involving a false reporting gave the electronic media the opportunity to beat the breast in self-examination. Then, very quietly, it was dropped. We all remember the mutual cooperation between news crews and student protestors during the 60s and 70s. Both prospered very well as partners. In both these cases it was at the expense of the American people.

And when it comes to Christianity, if one wonders why evangelistic programs are never seen on network prime time, it’s due to the strict policy of discrimination agreed to by all the major networks. Attacks on Christianity are perfectly permissible, that’s news. The Christian gets his message on television only by buying the time on small independent stations or by building his own stations. Even here the media is active in the campaign to deny Christians the right to free speech and access to broadcasting. They are leaders in the effort to redefine the Constitution and the First Amendment clause with respect to the establishment of religion. Norman Lear’s TV ads are the propaganda arm of the combined News and Entertainment group effort. I will not go into the Constitutional argument here, I will just point out two factors.

One, the media interpretation of the First Amendment is exactly the opposite of the intent of the framers of the Constitution.

Two, in its fanatic devotion to its own interpretation, the media is blind to the fact that its own liberties are in serious jeopardy. If the First Amendment can be redefined in one clause, why not in another? It just

so happens {313} that the establishment of religion clause and the free press clause are contained in the same First Amendment. Once the Christian foundation of the constitution has been abolished, to what or to whom will the media turn to find support for its own liberty? It will have destroyed its own base of support and alienated the only people who could possibly help them, the Christians.

If the media is really so concerned about the First Amendment why have there been so few reports of the more than two dozen court suits against Christianity which are currently on the judicial calendars of America? They have remained silent except when they can use the cases to bolster their attack on Christianity. The Creation vs. Evolution trials are an example. The evolutionist is always portrayed as the genuine scientist still struggling against the repressive religious fanatics who are trying to impose their view on everyone else. The Bob Jones case is another instance. The media concentrated totally on the racial question and ignored the real one. They will criticize the IRS at the drop of a hat, but here they said nothing because the power of the IRS was being used for a good cause, against the private Christian school. They have developed to a fine art the technique of supporting that which is useful to their cause and resisting or suppressing that which is against their cause. A technique which the Christian should learn for himself.

I will close this section on television news reporting with some rather interesting observations found in a recently conducted study³⁴³ of the television news by S. Robert Lichter and Stanley Rothman under the auspices of the Research Institute on International Change and in conjunction with Response Analysis Inc. After interviewing 240 of the most influential national writers, producers, and reporters, they found that

... the American media is an elite which is substantially male, liberal, secular, and prosperous. The group profile thus stands, at least in many basic respects, at odds with the dominant characteristics of the national population as a whole.... In sum, substantial numbers of the media elite grew up at some distance from the social and cultural traditions of small town middle America. Instead they were drawn from big cities in the Northeast and North Central states. Their parents tended to be well-off, highly educated members of the upper middle

343. "Think Tank Examines Media Views," *Republican*, n.d., 11.

class, especially the educated professional. Leading journalists emerge from our survey as strong supporters of environmental protection, affirmative action, women's rights, homosexual rights and sexual freedom in general.

Substantial majorities of the journalists interviewed strongly favored the "liberal" position on the social issues. (Enough said.)

In spite of its awesome power, the Christian need have no fear of the {314} media today, at least that is what we've been told these many years by our Christian leadership. And for a change we must agree, at least in part, that the media is, indeed, nothing to fear. By virtue of its own internal contradictions and conflicts it is, as all falsity is, predestined to die a bitter death. The question which remains is: What does the Christian media artist of today have to put in its place when humanism collapses?

2. The Christian Use of Media

The Christian who holds to the Scriptures as the foundation of all truth, should, above all others, have the ability, the means, and the knowledge to express himself well and communicate the answers of Scripture to the problems of the world. With the Bible in one hand and the power of God's Spirit within him, he should lead the world in every category of life, the media arts being no exception.

Unfortunately, such is definitely not the case. And to most it may also seem rather suspect that anyone should hold to such an idea. Christians lead the world? The very idea seems... ludicrous. Apparently the Christian media artist holds to the same idea, since he seems to be trying quite hard to make absolutely certain that no one ever accuses him of high quality craftsmanship, of market leadership, and most certainly of never making a profit on his films.

There is, of course, one market in the entire media marketplace where the Christian does dominate, the church and school market. Here he reigns supreme without competition, primarily because the humanist has no interest in making films for Christian markets. For one thing he couldn't make a living in the specifically Christian market, no, he makes his living by selling products to Christians who won't buy Christian products.

A brief examination of the quality of 16mm films produced by Christians will show that, with rare exceptions, they are deplorable. Craftsmanship is virtually nonexistent, scripts and direction are contrived, creativity is at a standstill, and the variety of product subject matter is extremely limited. Bad productions are badly marketed and distributed, and seldom does anyone (except the distributor) ever make a living wage. There is a form of insidious corruption in it all which is no one's fault but the Christians. On the whole, one could take a brief look at it all and say, with good reason, why bother?

On the major television networks evangelistic programs are banned as we've said before, but beyond that, there is no product based upon the Christian worldview. On the independent stations there is plenty of evangelism and little else. Of course, there is a church service or two and some half-hour dramatic productions from the Lutheran and Roman Catholic organizations, but this is usually confined to Sunday mornings. Occasionally Christian groups will buy time on the independents to air one of {315} their specials. Usually these are nothing more than video documentaries of the talking-heads variety with the standard evangelical pitch at the end.

Then there are the Christian owned and operated television stations and networks, some of whom are on the air twenty-four hours a day. They are reported to be the best equipped in America with advanced satellite capabilities which rival the big three secular networks. Potentially they have the largest audiences in the world.

Yet, if we measure the combined total impact of Christian product from all sources in television, the ratings leave no doubt that they do not reach anywhere near their potential audience. Not even a majority of Christians are reached. They are, in fact, dead last in almost any market we survey where there is any secular competition at all. Christian television is the least watched with the lowest impact of anything broadcast today.

The last area of media to consider is the major feature film market for theaters. In the big screen market Christian product constitutes less than .001 percent of the total product produced. It may be that Cecil B. DeMille has produced more biblical films by himself than the entire Christian production effort combined. The only films of any note in recent years are *Jesus, Born Again*, and *The Hiding Place*, none of which

showed a profit in real terms, and the only ones “reached” were Christians.

The majority of Americans today (54 percent) claim to believe in the Bible as the Word of God and Jesus Christ as the Son of God and Savior of the world. Nevertheless, it seems that what one professes to believe and what one watches on television or sees in a movie theater, is something else again. Apparently belief and practice are two different things for the modern Christian. This is also seen in another way when we realize that in spite of the Christians majority power in numbers, economically, politically, and socially, there has been no substantial change in the direction of the nation. The majority of Christians would most likely respond to that by saying that the majority of these so-called Christians are not really Christian. I’ve often wondered how they could possibly know that. In any case, it is clear why the humanist does not fear the threat of any Christian boycott, at least on the surface. The TV series *Love, Sydney* starring Tony Randall, with its deliberate homosexual undercurrent, was released after the threat of boycotts—a challenge to the impotency of Christian action which has been in a stupor so long it may never wake up.

Perhaps there is something in the message of Christianity itself which blocks its greater acceptance? In the face of the Sovereignty of God this argument is absurd. History also gives the lie to this idea when we mention the names of Rembrandt, Bach, Beethoven, and countless others whose Christian themes never had a problem of wide acceptance by vast numbers, even to the present.

No, the product today is just simply, awful. Craftsmanship is gone {316} because the Christian has rejected his own Protestant work ethic. Scripts and direction are always contrived when a system of thought has exhausted itself and one keeps going back to the same tired themes time after time. This also accounts for the lack of creativity. And subject matter and the variety of films is limited because the Christian has limited his theology and what he believes. Bad productions are marketed and distributed because this is what the Christian audience has come to expect and accept. They have no alternative, except humanistic products. It is no wonder that one cannot make a living wage in Christian filmmaking with these conditions, and when the conditions are coupled with the fact that the Christian has rejected the idea that

the ox is worthy of his hire (at least in Christian media production), the situation becomes impossible. And all of it is justified with “this is the Lord’s work and we should not expect as much as in the secular world.” Starved mentalities beget a hungry people. At this rate no one will ever be accused of being overweight in the Christian media.

The Christian message is the most needed of all products, and the cold fact is, it isn’t being bought because the Christian media artist is not supplying the demands of the marketplace. Not to his own people, much less the world at large.

At its worst, the humanistic product better meets the demands of Americans, including Christians, as ratings show. Not only this, but herein, working for the humanist, is the best of Christian talent as well. They would rather work for a secular producer and be able to feed their families than suffer the embarrassment of being identified with a “Christian” product and then have to take a vow of poverty and starve to death to boot.

Christian investors who could get involved and support the rebuilding of Christian effort in media will not commit their funds because they believe that there are not enough qualified and talented Christians to produce the product. I can say without any hesitation that there is more than enough Christian talent available to produce dozens of films every year of first rate quality, with enough additional talent to handle the entire production for a fourth network as well, but, they’re all working for secular producers and companies.

If we know that there is talent available and that there is a high demand for a product with an alternative basis than humanism, why has the Christian filmmaker failed to produce the product that fills this need and effectively challenges the humanist version of the dominion mandate?

The answer lies in a system of theology or belief which has achieved a major foothold in America since the early part of the nineteenth century. It has aptly been called pietistic, subjective, and emotionally oriented. It shuns heavy scholarship and the pursuit of intellectual excellence, preferring to think of itself as catering to the needs of the common man. Retreat and withdrawal {317} from the world is its chief feature. This theology justifies the abandonment of the world to the humanist, and it is the single greatest cause for Christian impotence

and inaction in the world today, and the foundation of belief which underlies the vast majority of Christian media arts.

Before the early nineteenth century, the Christian view was that the Scriptures were the absolute authority for every area of life. Civil government, science, art, philosophy, business, and education at all levels, in both theory and practice, were to be conformed to the models and demands of Scripture. This was the Christian task in the Great Commission and the Dominion Mandate. The visible was to be conformed to the invisible. God's Law-Word was supreme.

But in the new theology, only the world of the internal, spiritual man of grace could be holy and pure. The external man of nature is another world entirely. There are now two worlds, the spiritual world of grace and the physical world of nature. One is pure and the other is corrupt. Two minds also, in the body of the same man. Schizophrenic Christianity is the logical conclusion. As many have pointed out, this is nothing more than the Protestant version of the Thomistic philosophy in Roman Catholicism. There it's called the nature/grace schism. The Protestant Reformation and this nation as well, were built upon the rejection of this idea. But what the reformers built in sixteenth-century Europe, this new theology destroyed in nineteenth-century America.

The question is, why did this come about? As many have concluded, it was from a combination of factors. One, it seems that after the War for Independence and the Constitution, the Christians decided to take a Sabbath rest, and, having won the greatest measure of political and religious liberty in the history of man, this seemed justified. Two, the War had cost the lives and fortunes of many of our finest Christian thinkers and pastors, many of whom were shot without trial. The British blamed the war on the Christian leadership and hence the violence against them. Three, in the wake of all the new liberty there also came from around the world, but chiefly from Europe, many men without the Christian view who brought with them a new scheme of ideas. It was literally an intellectual invasion.

By the 1840s many Christian leaders saw what was happening, but, instead of returning to the battle for the mind and the leadership of the nation, they began to justify the situation. Retreat was begun and critical voices ignored.

By 1900, the retreat coupled with the invasion had already spelled the end of Christian influence. The humanist eagerly filled the vacuum, which aggravated matters more. The Christian responded with doom and gloom. The end of the world was imminent, and prophecy assumed a dominant place in many circles. Rapture fever and Scare and Share became the new tool of emotional manipulation. Emotion is all one has to deal with when the mind has been abandoned. “Scare ‘em” with visions of Armageddon, {318} then “Share the Gospel”—of retreat. Save the inner man but don’t try to save the world. “We don’t polish brass on a sinking ship” became the song of defeat. There is no victory in this world, only in the hereafter. Reformation, restoration, or reconstruction according to Scripture is a pipe dream. There is no vision for the earth except in some always-coming but never-arriving future. Unfortunately, the vision of Heaven was somewhat vague. It always is for finite men.

The Scripture says that “where there is no vision, the people perish.” With pie-in-the-sky theology there was no vision, and sure enough the people began to perish. The Bible says nothing about salvation for civil government, art, economics, or education. Leave these to the secular world, they said. The Bible is only a book of salvation for the inner man, the personal man, the spiritual man, they said. This was all to be taken care of by the Lord when He returned. As these ideas grew stronger in the mind of the Christian, he grew progressively weaker in dealing with the world. Parallel with the intellectual decline there came also the cults, whose membership was drawn from the now crippled churching Christian.

Great problems are raised for this theology which they cannot deal with or answer, biblically. If the Bible says nothing about civil government how were the founding fathers able to reason from Scripture to their civil governments? Were they deceived, or did they know something we don’t? If the Bible says nothing about economics, business, free enterprise, why are there more than 400 verses in Scripture concerning the use and abuse of money? Do these not apply to the Christian? Where did the Protestant work ethic come from? Why did Christ condemn the man who failed to show a profit or an increase in talents? What does “we live under grace and not under law” really mean? Can the Christian really be neutral about the corruption in the world or is

he supposed to do something about it? Is socialism a biblical form of government?

In short, a man may be “born again” on the inside, but when it comes to having an effective means of guidance for his conduct in the world, he is left to his own devices.

The consequences of this theology are that a man may be a Christian on the inside and function as a humanist on the outside. The house divided cannot stand and occupy till the coming of the Lord. This blatant contradiction in pie-in-the-sky theology results in nothing but confusion, frustration, and guilt for the very person who is supposed to have an answer for this problem. And this accounts for the reason why the majority of Americans can profess Christianity and yet we see no visible change in the direction of the nation, at least not yet.

I admit that many Christians do not hold, consciously at least, to this theology, but the fact remains that the Christian media arts are dominated by those who do hold to this idea or one of its variants and that is the whole {319} point. A few hours watching Christian television will erase all doubt about this.

Humanism produces thousands of films with answers to any problem one can name, but we see no Christian counterpart challenging it. Nine out of ten Christians are drowning in debt, but we see not one film on Christian economics. The poor, widowed, orphaned, and the old are being crushed by a corrupt social security system, but we see nothing about the Christian alternative in the media. Creativity, productivity, growth, and free enterprise have been declining for decades, but where is the Christian solution? Limited subject matter makes perfect sense in pie-in-the-sky theology when all one has to work with is subjective pietism and prophecy.

Without the concrete vision for the Kingdom of God on Earth as it is in Heaven as we are commanded to pray for, the Christian is not motivated to search the Scriptures and find the answers. And the artist is left floundering in a sea of existential meaninglessness. As the secular filmmaker depends on the leading thinkers of his community, so also does the Christian artist. Humanism has all the leadership and material it can use while the Christian media artist struggles in the mire of the same old garbage.

But let us assume for the moment that the Christian media producer does manage to find a piece of material that he likes. Anything will do in Christendom. What kind of film is he likely to produce?

Generally speaking, it will either end up in the form of a documentary or as a dramatic film. If it's a documentary film it will consist almost entirely of flat, boring, talking heads, with occasional cuts to something else (usually a still photo) in order to break the monotony. The talking heads always start out by telling us how bad things are or were, and then at the end of the film the same talking heads will be edited into the standard evangelical pitch to come to the Lord. If it's a dramatic film it will have some bright-eyed, rosy-cheeked, smiling Christian, spouting pious platitudes or the four spiritual laws, paired against a sad, depressed, confused, nonbeliever who, precisely four minutes before the end of the film comes to a teary-eyed, blubbering, emotional upheaval in which he "sees the light." Often there is a heavy dose of "you'd better come to the Lord today because the Lord could come back and rapture all of us good guys off the Late Great Planet Earth and leave all you bad guys behind to face ... dum, dum, dum, dum, ... THE END TIMES AND THE ANTICHRIST."

Anyhow, with this great epic in hand the producer now enters into production. What method will he use to fund the project and produce a finished product?

Since the idea of "business" is worldly and therefore automatically corrupt, some way must be found to avoid what is conceived of as a stigma of humanism. So the producer redefines his "business" as a "ministry." The company will still stand or fall according to the normal laws of business and {320} economics regardless of what it is called, but no matter, the redefinition helps to mask the crass commercialism, and besides, the word "ministry" has a nice personal warmth and ring to it.

The profit motive is also suspect, so the actual structure of doing business is changed from one of profit to nonprofit. He now has a holy, pristine, and pure nonprofit ministry, to which he devotes full-time service. Now in "full time service for the Lord," he has moved up in the spiritual world to the same level as his pastor or priest.

This psychological self-deception is nearly universal in the Christian community in America. Unfortunately, it is also the worst possible

vehicle for media productions and fraught with major difficulties which we must go into at some length.

Nonprofit corporations are limited by law in the use and distribution of funds which makes it difficult to try to raise capital for projects. Anyone who has ever tried to raise money for one knows exactly what I'm talking about.

Determining the degree of success or failure in a normal business effort is always difficult. In a Christian nonprofit ministry, it is absolutely impossible and one had best not try or great embarrassment will occur. The reason is, profit in any concrete sense such as dollars or things is considered a totally invalid criteria for measuring the success of a Christian nonprofit ministry. Only the profit in souls is considered valid, which is all very convenient since only God can verify this. The profit in souls is played with a numbers game. The producer indicates the level of success in his projects by citing the numbers of those who came to the altar or responded on the telephone if his project was for television. But, as many evangelists have learned to their embarrassment, this is deceptive also due to the high percentage of repeat respondents who respond every time they get an emotional high or kick.

The idea of a project being made by a nonprofit ministry is used throughout the project as a negotiating lever against everyone the producer has to deal with including the investor. Since "it's the Lord's work" and profit is not our concern, the producer expects to receive special consideration, i.e., that all in the project must expect less than the going rate of pay or less than normal working conditions, usually both. It is also used to justify working long hours without overtime pay, and the slow payment of debts. Many are deceived by this for the first project or two, while others go along with it time after time, justifying it by claiming that the difference between their normal rate and the nonprofit rate is some form of tithe. The bottom line is, one still gets what one pays for, inexperienced and second-rate talent. This policy eventually drives the really talented Christian artist straight into the arms of the humanist, who doesn't even know the maxim that the ox is worthy of his hire, but lives by it anyway. {321} The interesting thing is, the producer gets no such "special consideration" from the secular world with whom he must deal for such things as film lab costs, ser-

vices, equipment rental, and many other things. Result: the producer penalizes the Christian for being a Christian and rewards the humanist for being a humanist.

The Christian producer in a nonprofit situation deceives himself and is his own worst enemy when it comes to having a well-run company. He is always undercapitalized and starts from day one with insufficient funds. But, he is quickly confronted with the cold realities of this practice and is forced to return to the well for more funds. More likely he will not admit to his mistake and begin to cut corners on a budget that was already too small in the first place. As soon as this begins, a demoralizing and frustrating ripple effect courses through the company resulting in one disaster or crisis after another.

There is a clear relationship between the quality of a product and the level of competition in the marketplace. A nonprofit producer seeks to circumvent this relationship by refusing to compete in the marketplace for quality talent and services. He is forced to this by his undercapitalization, lack of a real profit motive, and many other factors. So, he takes what he can get and deserves the result. It is perfectly logical and God's perfect justice.

It is for these reasons and many others not cited that we say that when a producer enters into a nonprofit ministry situation in the production of a film, it is virtually guaranteed that the film will not show a profit to him or his investors. And its low quality and shoddy craftsmanship will "minister" to no one.

But, the nonprofit syndrome is not limited to just the producer alone. It also affects the businessman/investor, the distribution networks (who are also nonprofit), and the audiences. All live in two different worlds and expect two entirely different things from each. The Christian investor, for example, never applies the same standards to his Christian investments that he applies to his so-called worldly investments. The legal structure may be the same (joint venture, partnership, etc.), but the elements behind it (producer, director, script, etc.), which are the primary factors, is where it all breaks down. The investor will also get what he pays for.

To avoid some confusion we should clarify some of the basic theory of profit and nonprofit ventures; both have a use.

The profit-making venture exchanges tangible, concrete things for other tangible things, usually money, the amount of which is hopefully more than what it cost him to produce the thing for. By virtue of the merits of the product, its quality, the level of competition in a free market, and other factors, the profit-based company can be a self-funding, self-sustaining entity. Tangible profit is essential or he cannot stay in business.

The nonprofit corporation, on the other hand, such as a church, school, {322} educational foundation, political organization, etc., does not engage in the sale of tangible, concrete things, and hence cannot show a profit sufficient to make it a self-funding, self-sustaining entity. Its profit is in people and its product is abstract, not concrete. It is a seller of ideas. Without tangible products to sell, its funding must come by some other method, i.e., through the gifts of those who agree with its ideas and goals. Normally, one does not open a church, school, etc., to make money, but to propagate ideas.

Unfortunately, many nonprofit corporations, both Christian and humanist, have turned to methods which are borrowed from profit-making entities, such as the “giveaway.” These are always offered “Free of charge and without obligation,” but everyone knows that the receiver of the “free gift” is expected to reciprocate, with money. This is nothing more than a sales gimmick to draw out the customer/giver. No matter how one redefines it or whether it’s done by a Christian or humanist, it still amounts to the same thing. It is totally out of place in the Christian world.

Having said this, I realize that this puts me at odds with 98 percent of the Christian community, but I would remind them that the abuse of this very principle is why so many civil governments are being pressured into passing legislation to further restrict the issue of nonprofit corporations. Christians who violate the principle and then moan over the increasing inroads on religious liberty have no one to blame but themselves. This is but one more example of the price that Christians will pay for not developing a biblical system of economics and getting sucked into the humanist system.

If a nonprofit entity wishes to put its ideas into a concrete form it should enter into a subcontract with a profit entity, or set up a wholly owned profit-making subsidiary. The first is the preferred method and

I believe the biblical one. A nonprofit entity can easily control the outcome with the right negotiations, but the actual manufacture, distribution, and sale of a commodity should be handled by a profit-making company who can usually do a far better job of things. Only in this way can profit and nonprofit work side by side, with each taking the best advantage of the skills of the other. Together the product is better than either could have done alone.

Of course, this will restore efficiency, competition, and the level of quality to the marketplace, and in this situation most Christian filmmakers would not be able to survive. But, in the long run, it would weed out the incompetent, and a higher quality product in a better market would result. Expand the marketplace and the reach of the Christian message will expand accordingly.

We must now deal with one of the major problems in Christian media arts, the middle man, or distributor.

The next assumption we will make is that the Christian film producer has somehow managed to complete his film and is ready to market and distribute his 16mm epic to the church, school, or television outlet. {323} In marketing the task is very simple due to the fact that normally there is virtually none. What marketing that is done consists of making a lot of telephone calls to friends and outlets and making the rounds of the Christian television talks shows, etc. Once a quarter, computer generated mailouts of black and white or color “one sheets” or small catalogues are sent out by the distributor, and that’s about the size of the entire effort. Advertising and promotion are virtually nonexistent in this extremely limited market and perspective.

In distribution itself, the producer negotiates a deal with a national distributor whose function is to distribute the product to sub-distributors called film libraries, who in turn distribute to the local church, school, etc. The producer seldom distributes the product himself.

If the producer funded the project from his own investment sources, i.e., raised the money himself, without distributor participation, the split on box-office gross is as follows: film library, 30–35 percent; national distributor, 40–45 percent; and producer, 20–30 percent. The producer, the man who raised the money, assembled the package, and completed the film, actually receives the smallest share. Some may

think that the distributor gets the lion's share because he incurs higher risks and expenses, perhaps.

First, the question of risks. Blind bidding is a situation in which distributors bid competitively for a film package, one which is not yet produced or finished. They never "see" the product in advance. This practice, however, is done only in the secular world. In Christian film making, the distributor always sees his completed product in advance. If he takes the film, it is because he has a rather firm conviction that it will make money. If he doesn't like the film, there is no deal and the producer can try to sell it somewhere else. In this situation, the distributor must deliberately blunder or be controlled by some other factor in order to make a mistake.

On the question of costs incurred, other than the ones we've mentioned earlier, which are minimal, his only significant cost is the making of release prints. Depending on the film, these costs can vary widely, but for a 45-minute, 16mm, color film, the distributor knows that with any effort at all, he will recover the full cost of his prints in the first 90 to 180 days of release. The distributor will not order additional prints unless there is a demand for them.

In short, risks and expenses in distribution are minimal.

But, there is a fly in the ointment for the producer. Not only does he receive the smallest share of box-office receipts, but out of what he does receive, he must also pay his investors. In most cases, the investor will receive back his entire principle before the producer begins to share in any profit. Profit for the producer, however, will be a long time in coming for the following reasons. {324} Assume the film plays 200 times per month at \$60.00 per play and that the original budget for the film was \$75,000. High by most Christian standards, but this is a "high quality production." At these rates, the producer's gross monthly income at a 25 percent share will be \$3,000, which would go to the investor. The producer will not be into profit sharing, then, for a period of at least two years.

Further, by the time one figures the actual cost of money itself into the calculations, the producer's overhead, his promotion costs, and other factors, it will be many more months before the real break-even point is reached. And all of this assumes that the producer received an accurate accounting from the distributor and film library in the first

place. Something which is just as difficult to get in the Christian world as it is in the secular.

Meanwhile, the producer goes back to his hole-in-the-wall office and tries to scrape together enough money to pay his telephone bill, which is three months behind, and succeeding at that he begins once more to do it all over again. Eventually, if he lives long enough and can get enough films in circulation, he may someday get to the point where he is a self-funding entity and actually show a profit for his efforts. He will, however, most likely go to meet the Lord long before this happens.

Perhaps the producer can enhance his position and profit with sales to television. Wrong again. Christian product is so low in quality that secular stations won't touch it and Christian stations won't pay for it. They're nonprofit, too, and use the idea against the producer. Touche. They prefer instead to do the producer a "favor" by airing it without paying for it.

The bottom line is, that a man must be rather blind or ignorant to want to seriously involve himself in producing for the Christian church and school market. Either that, or carry with him into the process, pie-in-the-sky.

Last, we come to the Christian audience itself. Needless to say, they bear generally the same characteristics as the investor, producer, and distributor. The majority of them support humanistic product as opposed to specifically Christian product. Fortunately, they have come to realize that the humanistic product has something more in it than just "entertainment," that it also carries a message. Without an alternative Christian based product, however, they have no choice.

But, we must not forget that the audience or buyer is the final determining factor in what is produced or sold, regardless of whether it's a film, a home appliance, or a baseball bat. The buyers' standards of quality must control the marketplace, but this assumes that there is a level of competition high enough to produce a diversity of product choices. They cannot complain about the quality, content, and form of a product if they still continue to support its existence in the marketplace. It's the inverse of refusing to vote in an election and then complaining about the low quality of politicians in government. If we examine what the Christian supports in his own world, {325} it becomes clear as to what I mean.

The vast majority of the television he supports is nothing more than talk and interview programs based upon the same pie-in-the-sky theology that he gets in the pulpit. The only difference between secular talk shows and Christian talk shows is, the Christian forms are interlaced with appeals for money. Being nonprofit and having no means of self-funding, etc., what other choice is there? And there are the standard appeals to come to the Lord but nothing about what to do after salvation. How do we arrange the family finances? What are the standards for electing the right government officials? What is the biblical method of taking care of social welfare? None of this is dealt with in concrete terms, and there is no better vehicle in media by which to do this than the talk/interview program.

The balance of Christian programming on their own stations consists primarily of the castoffs of Sunday morning programming from the secular stations.

Something must be said on the efforts of the Christian Broadcasting Network to mount a day-time “soap opera.” It seemed to have all the standard ingredients, pietism, sentimentalism, emotion, and contrived situations, but it has failed to effectively compete in the ratings in spite of its active programming on *The 700 Club*. The best that the Christian world has to offer simply fails because merely copying a secular concept and adding liberal doses of Christianese language will not wash. Soaps are nothing more than contrived situation dramas which depend upon manipulating the emotions of the audience. They are a corruption of artistic form, and, Christianese or not, it will not work without a radical restructuring of the ideas behind the form.

But, in all fairness, CBN has had the courage to try something no other Christian group would touch. They have even gone so far as to speak openly of building a fourth network to challenge the secular giants. To many Christians this idea is absurd. I do not happen to be one who thinks so. On the proper basis it is not only possible but certain to happen. In spite of their failures, I do not believe that the CBN attempt was a step backward, just a poor conception. On the contrary, it can be a step forward if the mistakes made can be put to good use by those who know that “all things work together for good to those that Love God.”

On this note let us take the first steps toward formulating an alternative Christian philosophy of media arts production.

3. An Alternative Christian-Based View

In this part we would like to accomplish three things:

1. Present a more theoretical critique of the religious philosophy of humanism in contrast with its Christian counterpart. Only a few principles will be elucidated merely for the sake of demonstrating that humanism, properly understood, has no defense against the Christian view of the world. It is {326} totally vulnerable at every point of its expression. Once this is seen, we have the critical basis from which to attack it with media arts.
2. Vast opportunities are available to Christian-based product in the total world marketplace. Our purpose here is not to explain these markets so much as, again, to demonstrate their vulnerability to the right kind of product. They are indeed ripe for penetration.
3. To give a simple illustration of how to combine all the elements discussed in the entire article in the production of Christian-based media art.

There are but two possible views or foundations from which man can interpret and use the facts of reality about him. Each fact is either interpreted biblically from God's view, or it is interpreted non-biblically from man's view (humanism). There is no such thing as a neutral or objective position of unbiased about anything. In civil government, science, history, art, etc., the Christian and humanistic views start from two entirely different points of authority and end at two diametrically opposite sets of polar consequences.

Since the Fall, all men are born humanists, with a sin nature in conflict with the nature God created within us before the Fall. This conflict is never resolved by the interpretive view of the unregenerate man. It always results in the failure of ideas based upon his own reason, and this begets guilt. Guilt, in turn, aggravates the inner conflicts, producing more serious failures, and hence more guilt, and on it goes. There is no escape from this vicious circle of Catch 22. As time and history progress, humanistic thought exhausts all of its possibilities, and it collapses in death by its own hand.

The internal conflict of ideas manifests itself in an external conflict of consequences as the hidden nature of the real meaning of self-centered reason is exposed for all the world to see. Man is then convicted by the works of his own hands, and all can see that he has sinned, failed, and fallen short of that which God created in us. Naked, alienated, and estranged, he knows the truth yet seeks somehow a method of self-justification which will resolve the contradiction between what he sees and what his self-centered reason tells him about himself. About himself, he believes that he is like God and therefore perfect in some way which is contradicted by the death and destruction about him by his own hand. The solution is found in separating his inner, spiritual, god-like nature from the external world of corruption. His essence and the state of existence are separated. Never blaming his internal pure self for the world, he seeks to blame the world itself. The environment is the real culprit, and he is trapped in an impossible situation, which he, in his essence, had nothing to do with. The nature/grace schism is born in this, and walls are built between the heart and spirit of the man and his mind/body. Eventually the spirit of the man just washes his hands of the whole mess in the world. {327} Every thought, deed, word, and creation of man will reflect this unless the Spirit of God intervenes and breaks the vicious circle of self-deception and self-destruction. In the last analysis, every act of man will either reflect the glory of God's truth at work in a man, or it will reflect the nothingness of humanistic darkness, which is a contradiction also. Darkness reflects nothing.

The major task of the Christian *after salvation has come* is the reforming of his mind in bringing every thought captive to the mind of Christ. We are commanded to conform our lives to His image in "be ye perfect." God's view of reality must become our view of reality. As God would see and do so also must we see and do. The humanistic mind within us must be purged, and to the extent that this is achieved, to that extent we rest in and walk in the Will of God and do His work on earth as it is in heaven.

We purify nothing just by labeling it Christian. Nor does one condemn anything just by labeling it humanistic. The label must be stripped away and the idea itself analyzed by the Word. As an example, the idea of Christian Socialism, when stripped of its Christian label and

analyzed as socialism, in its central meaning, is totally non-biblical. Adding the label “Christian” and then “proof texting” Scripture to prop it up changes nothing. It is a sham to do so and is used only to acquire the support of ignorant Christians who’ve never been taught the biblical form of civil government.

By the same token, much of what is produced today and labeled as Christian media art is nothing more than humanism with a humanist methodology behind it. It is also propagated only with the support of those ignorant Christians who are so intellectually dependent on someone else, that they cannot think for themselves and separate the label from the real meaning in what they are seeing.

The problem of labels, however, goes far deeper than this. In many Christian circles today there is a philosophy of self-labeling at work. Buzz words, Christianese, and the like, are just a few of the examples. In some circles, if one does not say “Praise the Lord” every thirty seconds, there may be cause to doubt one’s spirituality. Everyone is very busy labeling themselves as “Christian” as the necessary ticket for acceptance. The entire phenomenon is nothing more than a substitute for something that is missing in the Christian’s life. The thing that is missing is a course of action that can readily be discerned by other Christians as in fact a Christian course of action or doing. In other words, Christians do not know what it really means to be a Christian in their actions or works. The doubt is there in all of them. The process of substitution comes about solely as a means of assuring themselves and others that they really are Christians in spite of some of their actions which take place in an otherwise secular or humanistic environment. Self-assurance is a substitute for the assurance of Christ.

The point is, once the label is stripped away and the buzz words have been {328} banished to the scrap heap, how does one come to know the difference between the Christian course of action and the humanist?

To distinguish between true and false, a man must have an absolute reference or guide which is always true and universal in its applicability. Such an index or guide is Scripture, and it uses a method of contrasting true and false throughout. By way of laying part of the foundation for a Christian reconstruction of the media arts, let us contrast a few of the ideas and consequences, principles and doctrines, of both Christian and humanistic thought.

Christianity holds to the ideas of absolute standards and fixed law. Humanism holds to relative standards and arbitrary law. In the Christian system true justice and equity is possible since all men from one day to the next have the same standard by which they can be measured. Law can be uniformly applied, equitably, without respect to the person. In humanism true justice is not even theoretically possible since each man is his own judge according to his own standard relative to himself. With one man's opinion just as good as another, differences of opinion are settled by coercion, club, or gun. Equity is also impossible since law can never be applied uniformly in the absence of absolute standards. There is respect to persons in relativistic thought, i.e., the wealthy are treated differently than the poor.

Though it does not normally occur to the Christian to think of doctrine in this way, humanism has its own, though unpublished, system of doctrine.

Christianity teaches that salvation, redemption, atonement, and justification come in, with, and by Jesus Christ as man's substitute. Man cannot achieve these things by any exertion of his own effort or power. The humanist, however, needs these same factors in his own life, but, he begins from his own foundation of the authority of human reason which will find a way to achieve these same things. Beginning from his self-basis, he believes that he can save and redeem himself, provide his own atonement (usually by shedding someone else's blood), and that he is fully self-justified in doing so.

One can get an idea of just how easy it is to construct the humanists' doctrinal statement by listing Christian doctrine down one side of a page and listing the same doctrine down the other side with the addition of the word "self" prefixed, and one has then defined the complete system of humanistic doctrine.

When this is done, one has exposed the central motivation and psychology of humanistic doctrine to the sword of the Word. But, one has also defined the dominant motif in all humanistically based art, as well.

There is one more aspect to consider in terms of contrast. Throughout we have been saying that humanistic thought, being self-oriented, is also self-contradictory, self-refuting, and most of all, self-destructive. Without Scripture and the Spirit of God in salvation, man's reason is

incapable of reasoning to truth. It always reasons falsely. Truth never contradicts itself, {329} can never be refuted, and is always constructive. Since humanism begins from a false premise, it can never reason to anything but contradiction, etc.

Finally, God has constructed the universe and man according to His law, which is truth. He has predestined His truth to succeed and triumph wherever it is manifest, by whomever it is manifest. But, He has also predestined all falsity to collapse and fail. He has by His own Will and Sovereign power determined it.

A question may remain. If what we have been saying is true, i.e., that Christianity is predestined to succeed wherever it is applied and humanism is predestined to fail, why do humanists and humanism seem to be prospering in so many cases? The answer lies in the fact that God honors His truth wherever it is manifest and by whomever it is manifest, whether that person is labeled as a Christian or humanist. To do otherwise would be a contradiction of God's own nature. The humanist believes himself to be the source of truth, and in his denial of God as the real author of truth, he commits an act of theft. Humanism cannot succeed by its own power. It can only *apparently* succeed by an act of theft from the Bank of Christianity. Christians who are ignorant of God's truth in every area of life are guilty of cooperating out of ignorance with the humanist against God.

The Christian's task as a media artist is to know God's truth and its application to every area of life and to manifest this truth in his artistic creations, and, by contrast, to expose to the light of God's Word, the theft of the humanist, and the real consequences of his ideas. To carry the mirror, as it were, which reflects God's light of truth.

The humanist never readily admits to the force of these arguments against him. We would not be so naive as to think so. He will avoid confrontation with the truth by constantly redefining the reality about him as well as the reality of the Christian position.

An example of this can be seen in the public school system. When confronted with the obvious failure of his humanism in the schools and the decline of the quality of learning, he redefined the normal standards by which success is measured in student learning, i.e., the grading system. This was replaced by the pass/fail method of grading, or the

grade-point requirements for the traditional A, B, C, D, F system were lowered.

He cannot admit to the corrupt nature of his thinking since he is already self-deceived. He is forced to believe that his system is the correct one and that it will work if he is given enough time, enough power, and enough of someone else's finances (usually the Christian's).

There is no foundation of truth content or meaning in his thought. It is bankrupt from its first presupposition, the autonomy of human reason. This is why his art is so shallow, superficial, and contrived, it has no depth of truth. Without content the only element left for the humanist is the form of art and its manipulation. Rapid-fire editing, bizarre camera angles, {330} surrealistic visual and audio effects, are all mere manipulations of form to achieve emotional response, not intellectual assent. The principles upon which humanistic art are built are hidden to the artist himself. If they really knew the meaning of their art they could not admit to it without finding themselves held up to ridicule by their own camp followers.

The shallow, surface orientation has a parallel in the way the humanist formulates the subject matter of his works. Subject matter is always formulated in terms of the "issue," never in terms of principle. Issues are never primary, always the secondary result of an even more primary idea of principle. In humanism, the issues of consequences are always the result of a more primary violation of true principle.

In abortion, for example, the humanist screams about the "rights" of the mother as if that "issue" were the only consideration. He will not see the principle at stake behind the issue, which is, whether or not one man has the right to arbitrarily redefine the situation in which another man may be considered fit to live. Abortion laws are arbitrary because they are in turn based upon an arbitrary definition of when the so-called foetus concept ends and "real human life" begins. Therefore, what's really at stake in abortion is not the act of abortion itself, but the violation of the principle of absolute law which is valid for all men. Once the principle of arbitrary law is admitted as valid in one situation, then it can and will be applied to others. Busing, for example, is based upon a totally arbitrary definition of what constitutes an ideally integrated society, something which no man, court or otherwise, has been able to determine. Sliding-scale income taxes are another example, in

which one man is taxed differently than another based upon some vague and arbitrary concept of what constitutes wealth.

Christians must never allow themselves to be drawn into argument in which “issues” are the primary focus. If one argues issues instead of principle, he argues on humanist grounds with humanist methodology. Failure to see this means that the Christian has lost the argument before a single word has been spoken. Recognizing it, the Christian will expose the real principle at stake, and it can then be used against the humanist. He has no defense in self-contradiction and self-refutation. This is the method the Christian media artist must use. To turn the humanist argument against him by holding God’s mirror of true principle before him, he will, like Dracula, be exposed by the true light and cease to have power.

Let us cite an example of a Christian-based film on the issue of abortion. Our premise is, if arbitrary law is valid in one place, then why cannot it be used elsewhere. And if it just happens to work against the humanist, that is too bad. He, after all, invented it in the first place.

Our story is constructed using a typical liberal, humanist family of father, mother, and son. The son gets a young woman pregnant, and the father counsels the son to abortion. The son agrees and convinces the girl {331} likewise, that it’s the only thing for sane people to do. Later, the father is hospitalized for a terminal illness. But, he is kept alive by massive systems of equipment for a long period. Since arbitrary law has been used to define the start of life, it can also be used to redefine the end of life. It therefore makes perfect sense for the son to pull the plug on his father’s life-support equipment, whether the father likes it or not. After all, the baby in the girlfriend’s womb was not consulted about whether it wanted to live, why should the father be consulted by the son? What’s sauce for the goose is sauce for the gander, as they say. Of course, all of this will be heavily laced with a great deal of emotional soul searching. Emotionalism is a key element in humanist art.

Humanistic thought depends for its propagation on the circumvention of clear rational thought by manipulating the emotions of the audience. It raises the emotional level to a fever pitch or peak which short-circuits rational thought, while all the time pretending to be the only rational and factual system of answers for “reasonable” men. But

the subjectivism and emotionalism is not confined to just social issues, nor are arbitrary law concepts. Whenever the humanist is forced to define any of the problems of man, he uses these techniques. Love, for example, is never defined according to any absolute by which all men can be judged, i.e., by fulfilling the law, but always as an emotional feeling or physical sense of pleasure which is incapable of verification by anyone except the feeler or pleasure seeker, and even this is subject to change without notice.

Now, if much of what we've been saying about humanistic art sounds vaguely like the majority of Christian media arts today, then the reader is not far wrong. This is what was meant when we said earlier that most Christian art today carries a strong undercurrent of the philosophy and methodology of humanism, in spite of its Christian label.

This is merely a prelude to saying, that in order for the Christian media artist to return to the full preaching of the Gospel, he must return to the full preaching of the whole Scripture from Genesis to Revelation.

A basic restructuring of the ultimate considerations in all Christian thought must take place in the mind and heart of the artist. He must renounce the nature/grace schism and pie-in-the-sky theology and refuse to acknowledge that the inner spiritual man can be separated from the outer or external man and both live according to two entirely separate systems of principle or law. External always follows internal, not vice versa. If the Christian artist is not successful in his efforts, as measured against some concrete and fixed standard of reference, it is because he has not yet brought his inner mind and heart into conformity with God's truth. When he does, God will honor him and God's glory will shine in all he does.

He must pursue the protestant work ethic and its standards of quality. After all, the Christian invented it and should know it better than anyone. {332} He must realize that a bad product does not reflect on him as an artist, but on Christ. It literally screams to the whole world that God is insufficient in His power to work His work in His people. It says that God is willing to accept second-rate works and that He will "somehow use it anyhow." If so, one can easily understand why the humanist wants to part with the God of the Christian: he can be far

more successful and fulfilled, even with his guilt and corruption, by the use of his own reason.

Christians must return to the pursuit of intellectual excellence, and do it alone if necessary. It is difficult, if not impossible, for the Christian media artist to find the kind of facility which teaches the full perspective that the artist should have. The majority of Christians today cannot formulate the major doctrines of Scripture beyond the Trinity. Not one in a thousand can tell us why the idea of the Trinity is the real solution to the problem of knowledge that the humanist has tried for centuries to find and couldn't. Further, they have never read the major Christian thinkers, theologians, and philosophers of the past two thousand years.

At the recent National Religious Broadcasters Convention in Washington, DC (1982), we made it a point to ask questions of the participants as to their knowledge of Christian thought. Not one in ten had ever heard of Augustine, Calvin, or Knox, much less read them, nor had they any knowledge of the more modern thought of Van Til, Rushdoony, and others. They all knew what the four spiritual laws were, but none had ever read Calvin's *Institutes*. It is no wonder that they cannot answer the major questions of man.

Thus they are crippled in the very foundation. They are not independent, self-sufficient men of knowledge whose foundation is the full application of Scripture under the Spirit of God. Instead, they are mental cripples, dependent, insufficient to deal with the simplest of problems, and they are bandied about by every wind of doctrine from the newest Christian thought fad.

Finally, he must abandon the theology of despair and defeat in rapture-fever eschatology and replace it with hope in the coming of the Kingdom of God on Earth as it is in Heaven. He must work to conform the visible to the invisible and reject the idea of waiting on tomorrow for the Lord's intervention when progress can be made today. Those who claim to be "waiting on the Lord" may some day wake up to find that the Lord is waiting on them. But, if the Christian media artist accepts the eschatology of victory and conforms his mind to the mind of Christ, he can rest assured that God will give him the victory and honor His truth in that artist. With his mind so equipped, the Christian

can then set about returning the fire which the enemy has heaped upon him for so many years.

When the neo-Marxist makes a film extolling the virtues of a Communist “hero,” we can counter with the true story and expose it for what it is. Better yet, we should be making films of such power and truth based on the {333} biblical idea of civil government that no one would ever want to see a film supporting the opposite view, regardless of who was in it.

When the neo-Socialist seeks to use unionism to advance his view of social equality and economic justice, we should counter with the biblical message that unions and their evils only come about when the true relationship between management and labor is perverted. Better yet, the Christian should be actively promoting the biblical ethic of business and free enterprise, and the situation would never have come about in the first place.

When investors support a film product that is detrimental to their own survival and the survival of the free enterprise in the western world, the Christian should counter with the truth that the man and the use to which his money are put cannot be separated without dire consequences. Better yet, the Christian should be making films which demonstrate the true Christian principles of stewardship, which alone are the proper foundation of the use of money.

The Christian media artist who consistently applies the elements of which we have been speaking will be able to create a media product which cannot be seriously challenged by the humanist since the film itself will speak to the real needs of the audience and not the artificially contrived ones of humanism. And he will find himself in the position of being unable to meet the demands by audiences for Christian-based product.

A distinction must be made concerning the kind of films that it will take to meet this demand and fulfill audience needs. A distinction, or contrast, if you will, must be made between specifically “Christian” films and “Christian-based” films. The difference is absolutely crucial for the balance of our arguments.

A specifically Christian film is that which consciously and deliberately labels itself as such. It literally tells an audience that this is a Christian film made by Christians as an evangelistic tool to bring sinners to

Christ. It has all the elements about which we have been speaking throughout this article, and it leaves no doubt in anyone's mind about where it's coming from.

A Christian-based film, on the other hand, is a film which interprets the facts of reality from the biblical-Christian foundation or perspective. It is not intended to be a specifically evangelical type of film. A verse of Scripture may never be heard in the entire film, nor will there be a pitch for money, and no specific call to come to Christ and repent of humanism. The film may not have a single Christian character in it.

I admit that thinking about media arts in this way can be very difficult for many. It can be made clearer by taking note of the methodology of humanism in its art, by contrast. The humanist never tells anyone that his film is humanistic, he makes no plea to renounce Christ and embrace humanism, but the perspective and foundation of the film is humanistic to the core and the characters and plot act in such a way as to support the religious philosophy {334} of humanism and deny the Christian view. And not once do any of the characters ever quote a single verse of the *Humanist Manifesto*, parts 1 or 2.

Let us further clarify the idea by citing a brief outline of a possible film made from this basis.

The abortion idea that we discussed earlier can easily be used as a case in point. In our film, a typical liberal, humanistically based family of father, mother, and son, are the central characters. The son gets a young girl pregnant, and an abortion is, of course, the only "rational" solution. The father convinces the son that the abortion must take place, the son, reluctantly agrees, and it is done. All appears resolved. Then the father suddenly takes ill and is hospitalized. Eventually he can only be kept alive by massive life-support equipment, which then brings about the problem of whether or not the father's life is worth saving. Now comes the dilemma. If it was perfectly rational to redefine the validity of the baby's life in the pregnant girl, why is it not also perfectly rational to redefine the validity of the father's life? After all, he taught the idea of arbitrary law to his son in the first place. At the end of the film, the son rationalizes a course of action. He cannot stand to see his father suffer. By the same logic that the father used to justify abortion, the son uses it again to justify euthanasia, and pulls the plug on his father and lets him die. What was sauce for the goose is also

sauce for the gander, and perfect rational justice has been done according to humanism.

The point is, the Christian-based film would expose the real basis of humanistic thought in arbitrary law and its consequences, and none would be allowed to escape the true result of their thought. A Christian-based film would force the plot and characters to live or die with the real nature of their thinking, and none would be allowed to save themselves or allowed the privilege of self-justification. Only a Christian-based film from first to last frame could accomplish this task in all its dramatic power and present the film with the proper ending.

Christian-based films as opposed to specifically Christian films will not only find a place in the world of media but will eventually come to dominate it just as humanistically based films do today. It is the only kind of product that can meet the real needs of modern man, both Christian and humanist.

Before presenting a brief overview of the many opportunities that await the filmmaker of Christian-based product, a number of final observations should be made.

As most of us are aware, the film and television industry has been in a state of decline for some time. Speaking in a purely business sense, when an otherwise sound business begins to decline in productivity or profits, they become ripe targets for takeover or merger with larger firms. Sometimes this is for tax reasons, but also for one other very important one.

When a healthy company buys a shaky one, the buyer may recognize that {335} for some reason, what should be a healthy business is being managed badly, and with a change in management the situation could be turned around. Disaster can be averted and a shaky firm can once again become profitable. This technique has been very successful in many businesses, except when it comes to the Hollywood film industry. Certain difficulties arose in the past which have never been solved to this day.

The central core of the difficulty lies in a conflict of worldviews between the major corporations (outsiders) and the Hollywood talent (insiders). The insiders had for years been attacking business and its so-called inherent corruption. They made no secret of that. Now they were being taken over by the corrupt ones. When the new management

could not turn the industry around, they just sold off studio land and property to pay part of the massive debt that the industry had acquired over many years. Talent antagonism turned to open hostility in many cases. “They don’t understand us,” Hollywood said. “What can the crass commercialist know about art?” they said. And to a certain extent they were right. The businessman did not understand why Hollywood was diametrically opposed to everything business stood for. The “artist” saw himself as above the crass commercialism, much as the Christian nonprofit filmmaker does as well.

To make a long story short, business may have bought the equipment and facilities of Hollywood, but it failed to buy the mind of the filmmaker, in a philosophic sense.

Until the owners of the film industry find artists whose basic philosophy or worldview is more consistent with the owners view of things, business and art will never be successfully married. The Hollywood artist has already given ample proof of where he stands and that he is not about to change. The American businessman is fond of speaking in cold, hard facts, then he should listen to some cold, hard facts. The Hollywood elite is bent on “doing its thing” whether the American people or the American businessman like it or not. The industry can be saved and turned around only if the established filmmaking philosophy is sent packing.

The next observation concerns the problems of unionism, the star system, and other factors which have combined to place a minimum cost floor under film and television production. The cost floor is automatic as soon as one passes the front gate of any studio lot.

In a typical one hour television drama the floor can begin at \$600,000 and go up from there. There are minimum crew sizes demanded by the unions, which the producer is forced to hire whether he needs them or not, plus, there are union categories which demand a minimum number of paid hours whether the hours are worked or not, and on it goes. In order to produce a competitive alternative system based upon the Christian view, this entire quagmire must be totally avoided by the producers of the product that we have been speaking about. I need not detail the fact that this {336} situation is the direct result of the existing philosophy of economic extortion which pervades the entire industry.

The answers to all of these problems do not require a major revision of business practices in America. ESOPs in a modified form are a much better alternative to the union situation, and the utilization of equity forms of financing and a host of other methods can be most successfully applied if the commitment is made to chart a biblically based course. Indeed, methods such as these only briefly mentioned must be brought to bear on the industry as a whole in order to take up the slack or salvage the situation. The unions, for example, are already showing signs that they have passed the point of no return on the road to self-destruction.

In his zeal for his version of economic justice, Asner has committed a major blunder. His centralization of power has come at the very time when demand for product has expanded beyond the industry's ability to supply it. Due to the expansion of the number of market outlets in Cable television, satellite technology, and cassettes, to name only a few, the nonunion sources of supply have received new life. They are taking up the slack in the product shortage in ever larger shares of the total product produced. They do not need nor will they ever need Asner's unionism. Within the decade, nonunion-produced product will control the market, and the Hollywood unions, dominant in the 70s, will find themselves in a minority position in the 80s. The majority of production is no longer centralized in Hollywood, but is spreading across the entire nation. Asner no longer has the luxury of dealing with only a few dozen producers and studios in Hollywood, but is now faced with thousands who have no interest in dealing with him or any of the unions.

If Asner is totally successful it will mean the end of the existing Hollywood union structure. One can only wish him all the success in the world. The industry will be the better for it.

By now, the opportunities for Christian-based product in a dominion effort should become almost self-evident. These opportunities are there for Christian-based product, however, not specifically Christian product. Bearing this in mind, the certainty of sales of Christian-based film is greatly magnified. Independent production companies operating outside the existing Hollywood system without fixed floor costs, without unionism, can successfully produce works of quality for the media markets throughout the world. Cable television, satellite televi-

sion, independent television stations and networks, the fourth network, cassette and video discs, church and school markets, the feature film market, and even the major television networks, all become realistic and practical targets for the dominion man.

The competition or opposition based upon its religious humanism is philosophically bankrupt, incapable of supplying the demand for a new worldview in media, and is increasingly hampered and crippled by the logical {337} consequences of its ideas. Given its source of authority in the wrong object of worship, it cannot and will not do otherwise.

To the biblically-based Christian, born again by the Spirit, renewed and reformed in his mind, whether producer, director, writer, actor, technician, or investor, it is all there for the asking.

THE CHRISTIAN APPROACH TO MUSIC

Martin G. Selbrede

Christian reconstructionism has not yet addressed itself to the fundamentals of music theory. Analyses in related fields (e.g., James Jordan's historical study of the Puritans and music, or Rushdoony's comments on music in relationship to cultural deterioration), while providing valuable groundwork, fail to come to grips with the many technical aspects that must be dealt with in order to bring about a thoroughly Christian formulation of musical theory. Such a goal was beyond the intended scope of the articles written by Jordan and Rushdoony. But such a theoretical formulation must still be attempted.

We must first recognize the grounding of modern musical theory in humanism. Popular myth has it that music theory is determined by man, who starts building his theories from the launching pad of the naked autonomous intellect. Man seeks to impose rational order on a world of brute factuality. Man declares that he is his own god, determining good and evil for himself, including musical good and musical evil.

Man posits an evolutionary mechanism to account for the alleged emancipation of music from the supposedly stifling rules of the past. Hence, music, perhaps more than any other art or science, has been the most thoroughly humanistic of the Enlightenment disciplines, in view of its functional capacity for direct expression. Music's direct relationship with humanism guaranteed the gradual decay and collapse of musical theory as it consistently built on erroneous humanistic presuppositions. Man thus arrogantly operates in a world of rational order while holding to the idea of an ultimately irrational physical universe. The results of this intellectual suicide spill out in the philosophy section of any library—every philosopher has an answer in a world where no answers are supposedly possible at all.

All reasoning is circular reasoning: one cannot derive a fact that contradicts one's starting presuppositions. Man tenaciously holds to his starting presupposition of the autonomy of human thought, but just as desperately hides the philosophical consequences of this presupposition. (One must wonder why music students must first master traditional harmony and counterpoint before attempting atonal serial composition, which entails the total rejection of traditional harmony and counterpoint. Is this not inconsistent?) {339} Man's choice is between autonomy (self-law) and theonomy (God's law). The choice is easy for the humanist. Therefore, the history of music is the history of humanism in its most direct expression. It is not surprising, then, that music theory has evolved in line with its basic humanistic presuppositions.

Reactionary musical conservatism has failed to rein in the advance of music down the path to dissonant serialism. Beethoven was criticized for nonharmonic C-sharps in the finale of his Eighth Symphony, Schoenberg for a certain chord in *Verklärte Nacht*, and this list grows. This reactionary criticism, this yearning for the permanent institutionalization of the status quo, violates the principle of human autonomy. At the same time, it is understandable for man to desire to say, "Yes, we finally have this discipline under complete, total control. Music theory is now completely and perfectly codified and understood." This bent for the rationality of humanistically imposed order conflicts with the presupposition of ultimate irrationality and evolutionary development. humanism has unwittingly grounded musical theory on two contradictory presuppositions, which points up the serious epistemological flaws in humanistic philosophy.

The two contradictory views, one demanding the imposition of rational control and order on music theory, the other demanding that the full implications of irrational, random, brute factuality be musically explored, exist in dialectical tension (a humanistic tactic to soften an unresolvable dichotomy). However, *neither* viewpoint is correct: they are merely two sides to the same bad coin.

Implicit in the humanistic concept of reality is the concept of self-law. Man imposes order on the universe. There is no preexisting order for man to conform to. Man, in fact, legislates reality by flat pronouncement, in music no less so than in politics. The source of the

rules of musical theory is man himself, or so the humanist thinks. The laws are man-determined, man-made laws, humanistic to the core. And in humanism, laws change. The only constant in humanism is change itself. Hence, when man put music on a foundation of human reason, music has since had its two feet planted firmly in thin air.

Where is music going? As long as it is inextricably linked to modern humanism, nowhere. It is now irrational (under the veil of rational complexity) in direct consequence of taking its humanistic presuppositions to their logical conclusions. On the surface, this was a trend toward chromaticism and serialism, but it merely followed a deeper trend in man's philosophy of himself and his world, a philosophy of error and arrogance.

In this humanistic fog, composers have taken several directions. Some take the route outlined above, irrationality through rational complexity, to be philosophically relevant to the "mystery that is man." Others utilize more conservative idioms as expressive backgrounds to vocal texts that {340} "capture the human condition." As we move further along the spectrum, we head into musical areas of "historical interest only." In other words, "why compose in Beethoven's style when Beethoven did so much better at it than today's composer could ever hope to do? "

This kind of pointless rhetoric is to be expected since the history of music is a history of humanistic experimentation, where contemporary relevance was continually demanded. Bach's own sons repudiated their father's style as being old and outmoded, with its "fuddy-duddy" fugues and thick counterpoint. The fugue, the architrave of musical form, had become irrelevant as musical culture advanced into the Classical era. When grounded on a shifting foundation, music loses its relevance as humanism moves on. (By the way, every piece that Bach wrote, he wrote for the glory of God. Here is an excellent model for the budding Christian musician to emulate.)

Esthetic considerations allow the idolization of the Beethovens and Mozarts, introducing another contradiction, for these long-dead composers somehow have allegedly captured the human condition, and are thus perpetually relevant in every age. Irrelevant in one way, relevant in another. The works of Beethoven are reverently scrutinized by today's music student, only to be utterly repudiated when the same student

learns how to compose. Sounds like a liberal seminary in a way: study the Bible so you can abrogate its message.

Let us turn our attention from general considerations to the specific nature of music theory and its presuppositions.

Modern music theory takes as its given the twelve tones of the chromatic scale. In this framework, it can be demonstrated, from the humanistic perspective, that the history of music involved, initially, the discovery of the relationship between these tones when man first began to sing. The relationships between the seven tones of the scale were later codified, and the terminology established to describe these relationships is still in use today (e.g., dominant, subdominant, supertonic, mediant, submediant, etc.). Nevertheless, music moved on to emancipate the other five tones, the so-called nonharmonic tones, to give them music validity. For example, the tritone is a musical interval (augmented fourth) that was once regarded with such vehemence that it was called the *diabolus*, the demonic interval. It took a while to emancipate the *diabolus* from the restrictions that severely limited its use.

Nevertheless, while this emancipation progressed through history, resulting in increased chromaticism, the relationships between the tones were still granted to be unequal. It did not take long for humanism to correct this chauvinistic oversight by developing a theory of music that gave all twelve tones absolutely equal musical validity. The strict enforcement of this theory guaranteed that no one tone would be emphasized over any of the other eleven, because to do so would imply a *tonal center*, a toehold on {341} reality. This music became rigorously atonal, because it is based on what is called the *twelve-tone technique*, which is the theoretical basis for virtually all modern music. Twelve-tone music is also called dodecaphonic or serial music (the term serial is derived from the *series* of twelve tones that constitute a valid “melody” in this system).

Therefore, musical theory evolved from a monarchy to a constitutional republic to a democracy to a classless Marxism. And this classless Marxism is enforced on atonal music by very rigorous laws that are intended to prevent the possibility of the music student composing anything that may exhibit a tonal center, which would favor one tone at the expense of the others. The laws of serial music are, needless to say,

totally and completely man-made. But when one uses autonomous man as the starting point, what other direction could music have taken?

There is only one alternative. God must be the starting point, the first given. From this first principle, we move on to the set of givens that God has established, for now we can recognize that there is an existing reality to which we must be conformed, for us to explore as dominion man in terms of God's revealed will. It is sad that the only person to attempt this was, in actual fact, a humanist. But he was certainly a more enlightened humanist than his serialist contemporaries. His name was Paul Hindemith (1895–1963), the preeminent German composer of his generation.

Hindemith developed a theory that contradicted the serial theory on every count, starting with its set of givens. This is why his theory is utterly unacceptable to modern musical theorists: its basic presuppositions are a death knell to the operating principles employed in musical theory since the Enlightenment. Secondly, its practical results also repudiate modern techniques, which constitutes a personal affront to the serialists, who clearly have a vested interest in their humanistically-grounded theory.

Since serialists constitute the bulk of musical theorists, Hindemith never got a fair hearing (paralleling the treatment of Mises at the hands of the Keynesians and Marxists). Some serialists have attempted “refutations” of the Hindemith theory (Humphrey Searle, for one) by attempting to show that the theory does not always give the proper “root” tone of a particularly complicated chord. This charge is weak and very debatable, since it is never actually *proven* that the theory has failed: only that the serialist suspects it has. No human ear could ever hope to determine the root of these ridiculously dissonant chords, so it is a case of one esoteric theory against another in a dispute over an irrelevant technicality.

Hindemith used the most fundamental starting point of all in his theory: one tone. This is his given: the nature of sound itself, the ultimate starting principle. He expresses this as a creationist presupposition (quite remarkable for a humanist). From this aspect of God's general revelation, Hindemith sought to discover the laws inherent in

that one tone, laws {342} established by the Creator, which are eternally valid because of their nature.

Hindemith analyzes the *harmonic series*, the sequence of overtones generated by the sounding of one tone. If a given tone has a pitch of 100 Hz, its overtones constitute multiples of that pitch (200 Hz, 300 Hz, 400 Hz, etc.). Octaves are generated by doubling the original pitch (200 Hz, 400 Hz, 800 Hz, etc.). Out of one tone, a wealth of other tones are inaudibly imbedded, the overtones just alluded to. Out of these overtones, other musical building blocks (triads, diatonic and chromatic scales, etc.) can be constructed. In other words, all the tonal elements of music can, in fact, be found in just one pitch alone. All of music is essentially contained in one tone. This is as God has created it.

Serialists are not unaware of this regularity in acoustical science; they merely feel it is irrelevant so long as man is in the driver's seat. They feel no compunction to go further in discovering what other truths God may have imbedded in each single tone; there is no God, so why bother! Hindemith was never fond of intellectual suicide, so he was determined to pursue the question: are there further laws to be discovered to which we should conform our theories? The answer: yes.

It was a scholarly and complicated process, but Hindemith divided the overtone numbers by their vibration numbers (all givens) for the one single tone and derived two series of twelve tones. But these are not the same kind of twelve-tone series that the dodecaphonic composer has developed. Far from it.

The first series was a *melodic series*. It arranged the twelve tones in *descending order of melodic strength*. In other words, if the first note were "C," the next note, "G," would be the note with the *strongest* melodic relationship to the first. The next note would have the *second strongest* melodic relationship to the first, and so on. Keep in mind that this first series deals with tones played consecutively in a melody.

The second series Hindemith derived was a *harmonic* one. It arranged tones two through twelve in *ascending order of dissonance* when played simultaneously against the first tone. Though a complete technical explanation of Hindemith's method would be out of place here (it is difficult even for musicians to grasp), the essential point is made, that God *has* created inherent order in music, and has done so in such a way that man cannot puff himself up with pride about his talent

for musical theorizing. In the lowly single tone, God has implanted some very advanced theoretical foundations for music.

In other words, Hindemith has discovered *what was there all along!* Needless to say, his discovery met with little joy on the part of theoreticians intent on imposing man-made law on music. We pay the price every time we listen to a concert of atonal music. Humanists train their ears to accept the results of their man-made theories, which I imagine is consistent with their {343} overall philosophy of attempting to negate the image of God in man.

Nonetheless, the fact that music has the impress of God's law on it is so dangerous to the humanist that he seeks to suppress this knowledge. He exchanges the truth for a lie, and worships at the altar of the creature (his own theory of music) rather than the Creator (and His decrees and laws about sound and its function). God has plainly written His laws on every single musical tone: modern man is in rebellion against this, so he strives to tear down and replace this God-given reality with man-made facsimiles. Modern music, in a very real sense, strives to deny God in His creative wisdom.

Hindemith was so convinced of the truths he discovered that he totally revised several major works in keeping with his theory. Modern theorists, not surprisingly, prefer the earlier, unrevised versions, but then, they did not desire to understand the underlying plan which motivated and directed the revision process. After Hindemith died, no one was left to defend the results of his research, and so the theory remains to this day a discarded curiosity, due to "careful stewardship" at the hands of today's musical modernists.

Nineteen years is long enough. Competent reconstructionists had better buy copies of Hindemith's *Craft of Musical Composition*, volumes 1 and 2, study them, and get busy challenging the serialists and musical humanists with some decent ammunition in their hands. The Hindemith heavy artillery has been lying around for some time gathering dust. Christians won't touch the stuff, though, being either too anti-intellectual, or too satisfied with the superficial musical experiences today's pietistic church is now offering.

Yes, musical illiteracy is bad. But even musically literate Christians don't really understand the underlying philosophical premises for their view of musical theory. They have no case against the serialists, except

the experiential argument that “dissonant music sounds bad, and can’t glorify God.” If Christians can’t come up with a better apologetic for their position than the fact that their eardrums appear to be overly sensitive, then they have forfeited the battle. If we truly believe that all of creation coheres in Christ, then we will act to bring even the sphere of music theory into subjection to Christ and His law.

If every thought is to be brought captive to Christ, we dare not neglect even one arena of human endeavor, not even music theory. Some Christians are challenging high-power physicists and mathematicians on their own ground; why not challenge the musical theorists on those same campuses? Today, thousands of musicians are learning how to deny God in their musical composition. The time to act is now, and our excuses will fall, if you’ll pardon the pun, on deaf ears.

One final thought: even though the serialists have done everything in their power to deny tonality and make all twelve tones of equal validity, *they have never actually succeeded!* As hard as they try to deny God, His ordering {344} presence is still there: according to Hindemith, he never had any difficulty pinpointing root-progression in even the most radically atonal pieces. Perhaps some humanistic musicians unconsciously admit the problem that the twelve tones can never be completely equalized. This is probably why musical tones are now being repudiated. Consider: seven radios on stage, each tuned to a different station, are blaring. This is an actual musical composition! But the really intriguing admission—that God is present in all sound, and must be nonetheless denied—has led to the following inescapable development: John Cage has written a piece, composed *entirely* of several minutes of complete and pure silence.

11. RECONSTRUCTION IN SCIENCE

CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

Paul D. Ackerman

The Creation Social Science and Humanities Society has been promoting and disseminating information on the implications of biblical creation for the social sciences and humanities. Its *Quarterly Journal*, now in its fourth year of publication, is primarily directed toward teachers and students of the social sciences and humanities (literature, the arts, and music) in colleges and universities. It has a circulation of about 600 in the United States, Canada, Great Britain, and all over the world. The Society has also published monographs and sponsored speakers and seminars. At the present time no other Christian group exclusively dedicated to the application of biblical creation principles in the social sciences and humanities, and thus complementing the work of creation-based ministries in the natural sciences, seems to exist.

The Society was singled out for subpoena of its records by the ACLU in connection with the Arkansas creation-evolution lawsuit in late 1981 because the ACLU considered it one of the more important groups promoting biblical creation teaching. The Society was granted God's blessing in having the ACLU subpoena entirely quashed. {345}

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SCIENCE AND THE FUTURE: COVENANTAL OR APOSTATE?

Richard Douglas Green

This paper is dedicated to Eric Liddell, the Flying Scotsman, whose life stands as a reminder of Hebrews 12:1–4.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.

Then the Lord answered Job out of the whirlwind and said, who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:1–7)

Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; Then he did see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (Job 28:20–28)

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashio-

neth it, What makest Thou? or thy work, He hath no hands? (Isa. 45:9)
{347}

Overture

God's view of things is different from ours. His eternal decree determines each and every aspect of His Creation and its history. He declares that the kingdoms of this world belong to Him, and that His Kingdom will cover the earth. He commands His people to go forth in victory, under the cross of Christ Jesus, to bring all areas of life under His covenantal rule. Man, however, in his desire to be like God, interprets history in his own terms. Man looks at the condition of things in the world and doubts whether tomorrow will ever come. Christians and non-Christians together believe that there is no hope for the Creation. They cling to a hope that we will leave this world—either by rapture or by spaceship. Their hope is in deliverance by escape. But God declares that salvation is at hand, *not* far away.³⁴⁴ He also declares that He provides it and chooses who will receive it. Those whom He chooses are commanded to be going, preaching, baptizing, and teaching all the world to obey the commandments of Christ the King of kings. History follows its course, and man is directed to be part of the covenantal redemption work. Thus God's decree establishes and covers all things. Such an all-encompassing Providence is anathema to man, who must, because of inborn sin, declare that he is God incarnate, able to determine good and evil,³⁴⁵ and wholly capable of generating his own eternal decree.

Adam, at God's direction, became the world's first scientist. He was given (with his helpmeet) the task of subduing the earth. A part of this stewardship over Creation involved naming the animals, and observing the plants and animals and perceiving relationships. His work in Eden was work, not leisure. He was to work, with a portion of rest. He was limited. God set limits upon all His creatures—limits that are not simply due to having a body of flesh, but limits to our knowledge, intelligence, and talents; limits to our being. They are limits because we are the created ones, not the Creator. With the Fall, Adam and Eve re-

344. Ps. 85:9; Matt. 4:17; Matt. 1:15.

345. Gen. 3:5.

defined God's truth about all things. Ever since the Fall, mankind has redefined God's revealed truth into his own version of truth. God has laid the foundations of scientific study in creating facts and relationships. Man denies these as God's, declares that there are no limits, and attempts to build an antiscience upon stolen foundations.

God's covenant people, throughout history, have been called to follow the true science; that science which acknowledges God as Creator and Redeemer. We, too, in this post-Christian era, are called to follow God's science, and to proclaim that science to the world as part of the original dominion mandate. Modern science does not want to hear this. For example, it is silly to this antiscience to allow agricultural land to lay fallow every {348} seventh year as God commands. But whose law does the land follow? Does it obey the relatively few relationships that man has been able to uncover, or does it obey the decree of God which determines all things? Man is considered to be the measure of all things, thus his knowledge can encompass everything. Man, in refusing to recognize his limits as a creature, battles against God and against the covenant believer in Christ. Scientists who are in rebellion against God as Creator patronize Christians who cleave to God, and consider them as weak and misled. Those Christians who hold no hope for Creation and history will agree with these attitudes to a great extent, since they will consider themselves weak and impotent.

But regeneration and reconstruction *are* going on, despite man's best efforts to prevent them. Jesus told the church that the "gates of hell shall not prevail against it" (Matt. 16:18); that the stronghold of Satan would be invaded and conquered. Part of this conquest involves calling man back to his Creator, to repent of rebellion and apostasy against the Maker of all things. The battle between apostate science and biblical, covenantal science is ancient. It may extend well into the future. But covenantal science has made progress as people understand that the denial of God is the basis of much of modern science.

Few of those participating in this conquest would acknowledge it as reconstructive. In the main, they are trying to convince people of the errors of the current worldview. They also are providing an apologetic to lay Christians and pastors who lack scientific training. However, if this apologetic is based upon the presupposition of the need and ability of *man* to verify God's truth, many Christians will remain impotent.

When God's science is presented with the presupposition that God's truth stands—whether or not it can be verified right now or in the future—a great step will be taken towards victory.

Foundations of True Science, or the Exegesis of the Universe

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.—Prov. 1:7

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—Prov. 4:7

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.—Prov. 9:10

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified him not as God, {349} neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.—Rom. 1:20–22

God's covenant people are exhorted to acquire wisdom and knowledge and understanding. These things are to be prized above jewels,³⁴⁶ and sought after eagerly. Man, because of sin, will not seek God's wisdom and knowledge, but rather his own. Left to his own devices, man defines knowledge and wisdom in such a way as to exclude God from consideration. The Bible makes it clear that true wisdom and knowledge dwell with God, and Christians, to fulfill our responsibility as His children of the covenant, are to seek these things in Him.

Where *knowledge* implies the acquisition of facts, and *understanding* implies the synthesis of relationships, *wisdom* carries with it the idea of godly, skillful application of knowledge. The covenant-keeping man or woman is to be skilled in using the knowledge of God to subdue the earth. We are called to be skillful and careful in our application of knowledge to the building up of the Kingdom of God. God's knowledge causes the covenant-keeper to think *and* act in a certain manner, a wise manner. Man's knowledge, in opposition to God's, can exist in the

346. Job 28; Prov. 8:10.

stratospheres of piety, removed from practical use, or it can be used against God and His people.

True knowledge and wisdom have their foundation in the fear of God. Man, in his fallen state, refuses to reverence God—to give God His due. It is man's desire to be like God, to determine good and evil, and man cannot acknowledge a fear of a greater God than he. Yet the Bible declares that before true wisdom can be acquired and used, the fear of God must take root in our lives.

Two common and grave errors in the Christian world are: the restriction of the knowledge spoken of in Scripture, on the assumption that it refers to the plan of redemption only, and that wisdom applies to such things as the training of disciples or the proper use of spiritual gifts in the church. To believe either of these is to abandon any other category of knowledge or wisdom to the heathen. The covenant-breaker understands, though in a perverse way, that knowledge and wisdom extend into every area of life, and laughs at Christians whom he sees as schizoid, who seek both spiritual knowledge and a very material, experiential proof of that knowledge. Christians need to understand that as the fear of God takes hold of them, they will begin to see the knowledge of God that applies in each area of life. Then, as they work in obedience to God's commands, they will use that knowledge wisely.

Because God declares Himself to be Lord of all, the Maker of all things, {350} any system of knowledge that disavows God as Creator is limited in its application, in its wisdom. Because those adhering to such a system refuse to fear God, they cannot even *begin* to acquire true knowledge and wisdom (see Prov. 9:10). Thus, their application of whatever knowledge they do have is going to be limited and bent. Such believers will seek to define wisdom in terms of human needs and not Godly commands. Their knowledge will be limited to features of the universe, especially features that are observable and testable. When they attempt to apply their knowledge and wisdom, they therefore ignore causes and effects outside their system. Man can only observe and follow the laws of nature, we are told. They are inescapable; they are the only laws which *must* be obeyed; all other laws are derived from this natural law.

However, the Christian sees the Creation *not* as self-contained, self-sufficient, and self-definitive, but as a part of the revelation of the Creator. As Cornelius Van Til notes:

If we are to avoid having a merely formal adherence to the idea of the Scriptures as the very Word of God, we must have such a God as the Scriptures reveal. The God whom the Scriptures reveal is the God of whom no man knows anything unless this God himself reveals himself.

This means first that the world itself and all that is in it is revelational of God. In particular it means that man as created in the image of God is revelational. It means that all revelation is personal. Even before man became a sinner God was already speaking to him personally. This indicates that revelation in the world of nature was at no time sufficient or clear in itself apart from the Word revelation of God to man.

It is this conception that all the facts of the world, man as fact along with every fact of his environment, is revelational in connection with and in subordination to the Word communication of God that underlies what Bavinck and Warfield speak of as the organic view of revelation and inspiration.

We may call this view of God and his relation to the world the *covenantal* view. As such it is exhaustively personal. There is no area in which man finds himself confronted with impersonal fact or law. All so-called impersonal laws and all so-called uninterpreted facts are what they are because they are expressive of the revelation of God's will and purpose.³⁴⁷

Then, in a statement of the difference between the believer and the nonbeliever, Van Til adds, "Christianity interprets reality in terms of the eternal self-conscious divine personality; non-Christian thought interprets reality {351} in terms of an existence independent of God."³⁴⁸

347. Cornelius Van Til, *In Defense of the Faith*, vol. 1, *The Doctrine of Scripture* (den Dulk Christian Foundation, 1967), 37.

Because this is an introductory sort of article, the books quoted herein are only a representative, and not an exhaustive, sample. Several of the books of modern scientists need review individually.

348. Cornelius Van Til, *The Defense of the Faith* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1955), 38.

Moreover,

Reformed theology holds to the self-sufficiency of God without compromise. It therefore rejects every form of human autonomy. Only on the assumptions of divine self-sufficiency and man's complete dependence upon God can the difference between the Christian and the non-Christian points of view be clearly made out. Only thus can the issue be clearly drawn. The non-Christian assumes that man is ultimate, that is, that he is not created. Christianity assumes that man is created. The non-Christian assumes that the facts of man's environment are not created; the Christian assumes that these facts are created. The Christian has derived his convictions on these matters from Scripture as the infallible Word of God. *As self-explanatory, God naturally speaks with absolute authority. It is Christ as God who speaks in the Bible. Therefore the Bible does not appeal to human reason as ultimate in order to justify what it says. It comes to the human being with absolute authority.* Its claim is that human reason must itself be taken in the sense in which Scripture takes it, namely, as created by God and as therefore properly subject to the authority of God.

It is, therefore, required of man that he regard himself and his world as wholly revelatory of the presence and requirements of God. It is man's task to search out the truths about God, about the world and himself in relation to one another. He must seek a "systematic" arrangement of the facts of the universe. But the "system" that he thus tries to form is not the sort of system that the non-Christian is seeking to make for himself.

The two systems, that of the non-Christian and that of the Christian, differ because of the fact that their basic assumptions or presuppositions differ. On the non-Christian basis man is assumed to be the final reference point in predication. Man will therefore have to seek to make a system for himself that will relate all the facts of his environment to one another in such a way as will enable him to see exhaustively all the relations that obtain between them. In other words, the system that the non-Christian has to seek on his assumption is one in which he himself virtually occupies the place that God occupies in Christian theology. Man must, in short, be virtually omniscient. He must virtually reduce the facts that confront him to logical relations; the "thingness" of each thing must give up its individuality in order that it may be known; to be known, a thing or fact must be *wholly* known by man.³⁴⁹ [emphasis in original]

349. Cornelius Van Til, *A Christian Theory of Knowledge* (Nutley, NJ: Presbyterian and Reformed Publishing Co., 1969), 14f.

Man thus is the great Pretender to the Throne of God. The revelation of God shows such effort to be folly:

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that {352} sitteth in the heavens shall laugh: the Lord shall have them in derision.

... Be wise therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.—Ps. 2:2ff., 10ff.

God's enscriptured Word makes it clear that the fear of the Lord is the beginning of knowledge and wisdom. Science depends upon accurate knowledge of the Created Universe. Thus, the fear of the Lord is the beginning, the foundation, of a true science.

True science, true knowledge, must be aligned with God's knowledge. Our perception of facts must be the same as His perception. As we think God's thoughts after Him, we will embrace and put into practice His revealed will.³⁵⁰

Such a knowledge of God cannot be directed towards redemption only. It concerns the whole of God's Creation. His wisdom, which is to be our wisdom, also concerns the whole of Creation. The culmination of the dominion mandate will come as God's wisdom covers the earth, when every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Because there is knowledge that applies to every area of life there is science that applies to every area of life. Some of this science is contained in Scripture, and some is not. Just as there are not exhaustive details with regard to economics (what should a gold coin look like?) and law (what is the "lawful" speed limit for a highway?), we should not expect to find exhaustive details with regard to the structure of the universe. As history proceeds towards its fulfillment, man is called to apply more rigorously the demands of God in economics and law. Many of the details of covenant life are not given; we have a large measure of freedom, under God, to use the wisdom given us by God to ful-

350. Ps. 2:2–3, 10ff. Cf. Van Til, *The Defense of the Faith*, 42–43.

fill His mandate. In the same way, we are able freely, under God, to examine the structure of Creation with a view towards the fulfillment of His dominion.

Imagine for a moment, the Lord Jesus, sitting with His disciples in a grove of trees along the brook of Kidron, teaching them about the Creation. In the course of His teaching, He tells them that He fashioned the worlds, that He set the stars in their orbits. Then, in order to give them a deeper understanding of the workings of the universe that He has made, He launches into an elaborate discourse on quantum mechanics. Why does such a scene appear foolish to us? Probably because our training keeps us thinking that Jesus had little knowledge of physics or physical chemistry, or that He had a defective cosmogony because of the environment in which He was raised. But He is the Author of life! The first-born of all Creation! It is in Him that {353} all things hold together. He alone of all those who have ever walked this earth would know the *exact* (and exhaustive) principles behind the workings of molecules. He was the One who created the principles of quantum mechanics—or did He?

He did indeed create everything, planning and executing it all as the Great Architect. Man, in his limited understanding of the Creation, has *chosen* to describe things in terms of molecules, atoms, quanta of energy, quarks, hadrons, leptons, and so on. Man has decided, by the use of his faculties, what the structure of Creation must be, and constructs models and paradigms to aid in understanding and manipulating the Creation. These models (physical and otherwise) of the real Creation are in constant flux.³⁵¹ Change is built into the scientific method because man realizes that he is limited—although he tries to forget that fact; the fact that he is a creature. As new knowledge is acquired that does not fit the existing models, either the models are changed or the knowledge is ignored. Thus, the constructs of models such as quantum mechanics are imposed by man upon the real structure of the Creation. We are not obligated, therefore, to say that Jesus would speak in those terms (even to us, in these days) because they

351. R. J. Rushdoony, *The Mythology of Science* (Nutley, NJ: Craig Press, 1967). Cf. Bolton Davidheiser, *To Be as God: The Goals of Modern Science* (Nutley, NJ: Presbyterian and Reformed Publishing Co., 1977).

may not be the true description of the universe. Man's exegesis of the universe is limited, God's is not. {354}

R. J. Rushdoony sums it up this way:

... [T]he orthodox Christian doctrine asserts that man was created in the image of God, which means not only that he was created in knowledge, righteousness, holiness, and dominion, but, more broadly, that no aspect of man's life and experience exists apart from the mediation of that image. Man, though fallen, is still inescapably tied, in all his experience, to the reality and the knowledge of his origin. Man was called to exercise his knowledge and dominion over the created universe as vicegerent under God and to His glory. And, according to Proverbs 1:7, "the fear of the Lord is the beginning [or, chief part, R. V. mg.] of knowledge." In other words, knowledge is no mere collection of data; it is data seen in relationship to God as the sovereign and almighty one. Knowledge comes from God; it is the reverential subordination of all knowing to the Creator. Man cannot identify himself in terms of himself, nor, ultimately, can he sustain any knowledge in terms of himself. Autonomous man must know everything or he knows nothing if he be consistent to his principle. The ideal of exhaustive knowledge claims far more than the biblical revelation, which definitely does not assert itself to be exhaustive. The biblical revelation, however, definitely undergirds all reality.³⁵²

So, we can see that the foundations for the true science are given in Scripture, by the special revelation of God, and are not to be found in Creation—His general revelation—alone. The Bible gives us the dicta for the interpretation of reality; it gives us the basis for our acquisition of knowledge about God's Creation. We are called, moreover, to exegete the universe, to bring out its structure. Such work must be done with an eye to the work of extending the Kingdom of God over all the earth, or it will lapse into a false knowledge for knowledge's sake. Christians *must* understand that all true knowledge, all true science, is founded in God and God alone.

Trends in Modern Science: the Anti-Millennium

Modern man seeks to establish an anti-millennium. Everything we find true about the millennial state in the Bible is distorted and debased

352. R. J. Rushdoony, *Intellectual Schizophrenia* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980), 18–19.

in this anti-millennium. Through his understanding and application of the laws of nature, man is expected to usher in the utopian age of peace and prosperity for all.³⁵³ The desire to return to Edenic conditions is strong (though perverse) in man, and modern technological man is no less susceptible to the pull of millennial blessings than was man during the days of the prophets.

But apostate man seeks his own blessings, and denies God's true blessings, because he denies God.

The source and nature of these false blessings is an outgrowth of the religious quality of the quest for the anti-millennium. The source of the anti-blessings is man in nature, and the nature of the anti-blessings is man living in accord with the universe. The source of blessing is not the God of Christianity, but nature, unfolding herself to man as he lives in accordance with her laws. As God is left out of this scheme, so is Christianity. There is no need for redemption or regeneration from God. It is provided by living in harmony with nature.

Years ago (in 1967), Rushdoony pointed out these things in his *Mythology of Science*. He noted:

We have seen that, as Huston Smith has pointed out, science has embarked on a fourfold program whereby life, mind, man, and society are to be created or re-created by a science which displaces God as the source of the eternal decree. Smith, of course, has a happy solution to this conflict of science and religion. He sees a "revolution in Western thought" producing "a new view of reality" which is bringing science, philosophy and religion together in a common allegiance to process!

We must bypass this happy return to Baalism for a further consideration of the fourfold program. It is in essence a new sovereign decree. Thus, it is not predestination in itself which is an offense to {355} man, but predestination *by God*. The culmination of process is control by scientific man of the various aspects and phases of process, so that evolution is to be guided and controlled, life is to be created, minds invented as tools of the new gods, human minds shaped and directed by the gods of science through chemistry, and society itself made into a great machine in which man, economics, education, sexual reproduction and all else are made subservient to predestination

353. R. J. Rushdoony, *The Biblical Philosophy of History* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1979), 41, 60. Cf. R. J. Rushdoony, *The Messianic Character of American Education* (Nutley, NJ: Craig Press, 1979).

by scientific controllers. This form of predestination is the truly horrible decree. [emphasis in the original]³⁵⁴

There has been little change in the anti-millennial goals of modern man since 1967, but there has been an increase in the amount of literature promoting those goals. Several books and many articles have been written that tell us that our culture is at a crossroads, and that profound changes are near at hand. We are also told that these changes are inevitable.

One such book is *The Turning Point: Science, Society, and the Rising Culture*, by Fritjof Capra, a physicist. In this book, he gives us his account of history and changes in ideas, and tells us that a cultural revolution is already underway. The new culture will have strong tendencies toward Eastern thought, because such thought best explains the quirks of modern physics. He assures us that

Cultural transformations of this magnitude and depth cannot be prevented. They should not be opposed but, on the contrary, should be welcomed as the only escape from agony, collapse, or mummification. What we need, to prepare ourselves for the great transition we are about to enter, is a deep reexamination of the main premises and values of our culture, a rejection of those conceptual models that have outlived their usefulness, and a new recognition of some of the values discarded in previous periods of our cultural history. Such a thorough change in the mentality of Western culture must naturally be accompanied by a profound modification of most social relationships and forms of social organization—by changes that will go far beyond the superficial measures of economic and political readjustment being considered by today's political leaders.³⁵⁵

Then, when speaking of the phenomena associated with this cultural change, he notes:

Such predictions [about nonviolent, nonhierarchical organizations being able to influence voters in order to realize the paradigm shift] may seem rather idealistic, especially in view of the current political swing to the right in the United States and the crusades of Christian fundamentalists promoting medieval notions of reality. But when we look at the situation from a broad evolutionary perspective, these phe-

354. Rushdoony, *The Mythology of Science*, 79.

355. Fritjof Capra, *The Turning Point: Science, Society, and the Rising Culture* (New York: Simon and Schuster, 1982), 33.

nomena become understandable as inevitable aspects of cultural transformation. In the regular pattern of rise, culmination, decline, {356} and disintegration, which seems to be characteristic of cultural evolution, the decline occurs when a culture has become too rigid—in its technologies, ideas, or social organization—to meet the challenge of changing conditions. This loss of flexibility is accompanied by a general loss of harmony, leading to the outbreak of social discord and disruption. During the process of decline and disintegration the dominant social institutions are still imposing their outdated views but are gradually disintegrating, while new creative minorities face the new challenges with ingenuity and rising confidence.

This process of cultural transformation, shown schematically in the diagram below [not reproduced], is what we are now observing in our society. The Democratic and Republican parties, as well as the traditional Right and Left in most European countries, the Chrysler Corporation, the Moral Majority, and most of our academic institutions are all part of the declining culture. They are in the process of disintegration. The social movements of the 1960s and 1970s represent the rising culture, which is now ready for the passage into the solar age. While the transformation is taking place, the declining culture refuses to change, clinging ever more rigidly to its outdated ideas; nor will the dominant social institutions hand over their leading roles to the new cultural forces. But they will inevitably go on to decline and disintegrate while the rising culture will continue to rise, and eventually will assume its leading role. As the turning point approaches, the realization that evolutionary changes of this magnitude cannot be prevented by short-term political activities provides our strongest hope for the future.³⁵⁶

Along similar lines, Marilyn Ferguson, in *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s*, reports on those forces of change that will alter our culture. She writes:

Our crises show us the ways in which our institutions have betrayed nature. We have equated the good life with material consumption, we have dehumanized work and made it needlessly competitive, we are uneasy about our capacities for learning and teaching. Wildly expensive medical care has made little advance against chronic and catastrophic illness while becoming steadily more impersonal, more

356. *Ibid.*, 418–19. Cf. Rushdoony, *Biblical Philosophy of History*, 9–10 (e.g., Frothingham).

intrusive. Our government is complex and unresponsive, our social support system is breaking at every stress point.

The potential for rescue at this time of crisis is neither luck, coincidence, nor wishful thinking. Armed with a more sophisticated understanding of how change occurs, we know that the very forces that have brought us to planetary brinksmanship carry in them the seeds of renewal. The current disequilibrium—personal and social—foreshadows a new kind of society. Roles, relationships, institutions, and old ideas are being reexamined, reformulated, redesigned.

For the first time in history, humankind has come upon the control panel of change—an understanding of how transformation occurs. We are living in *the change of change*, the time in which we can {357} intentionally align ourselves with nature for rapid remaking of ourselves and our collapsing institutions.

The paradigm of the Aquarian Conspiracy sees humankind embedded in nature. It promotes the autonomous individual in a decentralized society. It sees us as stewards of all our resources, inner and outer. It says that we are not victims, not pawns, not limited by conditions or conditioning. Heirs to evolutionary riches, we are capable of imagination, invention, and experiences we have only glimpsed.

Human nature is neither good nor bad but open to continuous transformation and transcendence. It has only to discover itself. The new perspective respects the ecology of everything: birth, death, learning, health, family, work, science, spirituality, the arts, the community, relationships, politics.³⁵⁷ [emphasis in the original]

Such fatuous statements are only slightly more concrete than those of Bertrand Russell:

I think we may hope that liberation from the load of fear, private economic fear and public fear of war, would cause the human spirit to soar to hitherto undreamt of heights. Men, hitherto, have always been cramped in their hopes and aspiration and imagination by the limitations of what has been possible.... There is no need to wait for Heaven. There is no reason why life on earth should not be filled with happiness. There is no reason why imagination should have to take refuge in a myth. In such a world as men could now make, it could be freely creative within the framework of our terrestrial existence ... if our present troubles can be conquered. Man can look forward to a future immeasurably longer than his past, inspired by a new {358} breadth-continuing hope perpetually fed by a continuing achievement. Man has made a beginning creditable for an infant—for, in a biological sense, man, the latest of the species, is still an infant. No limit can be

set to what he may achieve in the future. I see in my mind's eye, a world of glory and joy, a world where minds expand, where hopes remain undimmed, and what is noble is no longer condemned as treachery to this or that paltry aim. All this can happen if we let it happen. It rests with our generation to decide between this vision and the end decreed by folly.³⁵⁸

Russell's breathtaking statement is echoed by the writers of the *Humanist Manifesto*, parts 1 and 2.

357. Marilyn Ferguson, *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s* (Los Angeles: J. Tarcher, 1980), 29. It should be noted that Ferguson does not view the Aquarian Conspiracy in the same manner as others, such as, e.g., the John Birch Society. She notes:

"A leaderless but powerful network is working to bring about radical change in the United States. Its members have broken with certain key elements of Western thought, and they may even have broken continuity with history.

This network is the Aquarian Conspiracy. It is a conspiracy without a political doctrine. Without a manifesto. With conspirators who seek power only to disperse it, and whose strategies are pragmatic, even scientific, but whose perspective sounds so mystical that they hesitate to discuss it. Activists asking different kinds of questions, challenging the establishment from within.

Broader than reform, deeper than revolution, this benign conspiracy for a new human agenda has triggered the most rapid cultural realignment in history. The great shuddering, irrevocable shift overtaking us is not a new political, religious, or philosophical system. It is a new mind—the ascendance of a startling worldview that gathers into its framework breakthrough science and insights from earliest recorded thought.

The Aquarian Conspirators range across all levels of income and education, from the humblest to the highest. There are schoolteachers and office workers, famous scientists, government officials and lawmakers, artists and millionaires, taxi drivers and celebrities, leaders in medicine, education, law, psychology. Some are open in their advocacy, and their names may be familiar. Others are quiet about their involvement, believing that they can be more effective if they are not identified with ideas that have all too often been misunderstood..." 23–24.

358. Bertrand Russell, quoted in Colin Chapman, *The Case for Christianity* (Grand Rapids, MI: Wm. B. Eerdmans, 1981), 226. This interesting book needs its own review. It provides a large number of quotations from a wide spectrum of religion and philosophy. Cf. Nancy B. Barcus, *Developing a Christian Mind: A Fearless, Happy Ease Amid the Conflicts of Secular Thought* (Downers Grove, IL: Inter-Varsity Press, n.d.), and Mark M. Hanna, *Crucial Questions in Apologetics* (Grand Rapids, MI: Baker, n.d.). Hanna's little book is reviewed later in this issue of the Journal by Michael Tuuri.

There is a great danger of a final, and we believe fatal, identification of the word *religion* with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century.

...Today man's larger understanding of the universe, his scientific achievements, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past, while this age does owe a vast debt to the traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age.

...*First*: Religious humanists regard the universe as self-existing and not created.

Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.³⁵⁹

Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method."³⁶⁰ {359}

Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.³⁶¹

359. *Humanist Manifesto* (1933), originally published in the *New Humanist* (May–June 1933), reprinted in Claire Chambers, *The SIECUS Circle: A Humanist Revolution* (Belmont: Western Islands, 1977), 407.

360. *Ibid.*, 408.

361. *Ibid.*

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.³⁶²

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgement, the dogmas and myths of traditional religions do not do so.

But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.³⁶³

Thus we see the expectation of a new culture with a new religion based upon the findings of modern science. Many people around the world agree with such noble and expansive muck. What is disconcerting is that many alleged Christians would agree with such absurd ideas, and welcome them. There is little room for Christianity in such a culture, however. Indeed, Christianity is outmoded, and we are misguided, in need of instruction in the truth of things. Jeremy Rifkin, in *Entropy: A New worldview*, feels that

...the traditional Christian approach to nature had been a major {360} contributing factor to ecological destruction. The overemphasis on otherworldliness has led to disregard and even exploitation of the

362. *Humanist Manifesto II* (1973), originally published in the *Humanist* (September–October 1973), reprinted in Claire Chambers, *The SIECUS Circle: A Humanist Revolution* (Belmont: Western Islands, 1977), 411.

363. *Ibid.*, 412.

physical world. This view holds that the only things of true value are those found in the heavenly world of God. Our world, the world of people and nature and the flesh, is seen as low, deprived, and unworthy and therefore of little concern or consequence to those seeking to live a holy life. The natural world is merely a stopover on our journey to the next world. Therefore, the less attention placed on it and the more attention placed on God's kingdom, the better.

The other shortcoming of Christian doctrine over the centuries has been the interpretation of the concept of dominion in the account in Genesis of the Creation: "Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." The concept of *dominion* has been used by people to justify the ruthless manipulation and exploitation of nature. Now, however, a major reformulation of Christian doctrine is beginning to take shape. For the first time, Christian scholars are beginning to redefine the meaning of dominion, and in so doing they are creating the theological foundations for an entropic worldview.³⁶⁴

Later, Rifkin notes that dominion implies stewardship, and makes an interesting statement of covenant and responsibility. He hopes for a "new, reformulated Christian doctrine and covenant suited to the ecological prerequisites of an entropic worldview."³⁶⁵ Finally, "the Christian work ethic is being replaced by the Christian conservation ethic. This new emphasis on stewardship is providing the foundation for the emergence of a new Christian Reformation and a New Covenant vision for society."³⁶⁶

But Rifkin betrays his hand later in the book when he says:

It should also be recognized that we often mistakenly associate new human ideas for organizing the physical world we live in with higher forms of consciousness. The two are not the same. In fact, social development and spiritual development have, for the most part, followed opposite trajectories throughout much of human history. They can only begin to converge once again when humanity surrenders its

364. Jeremy Rifkin, with Ted Howard, *Entropy: A New worldview* (New York: Bantam Books, 1980), 232–33. This book is part of the New Age series from Bantam. This series appears to be devoted to promoting a new worldview—one that is at odds with Christianity.

365. *Ibid.*, 234.

366. *Ibid.*, 237.

will to dominate and begins to adjust to a world not of our making but for which we were made.

We also make a mistake when we confuse the becoming process with progressing or evolving toward some future perfect state....

It's ironic then, that we continue to hold on to the belief in the progressive unfolding of a collective human consciousness that will culminate in total enlightenment sometime in the faroff future, {361} whereas in truth, the perfect state is ever present. Until we recognize that revelation and cosmic consciousness is available to everyone at all times, we will never accept full responsibility now for our every action and our relationship to the world around us. Instead, we will continue to rationalize our errors and omissions as being the result of our less than enlightened state in the collective becoming process. In other words, because we are not yet totally conscious, therefore, we do not yet have to be totally responsible.

... The ultimate moral imperative, then, is to waste as little energy as possible. By so doing, we are expressing our love of life and our loving commitment to the continued unfolding of all life.³⁶⁷

Using terminology that Christians understand and appreciate (along with references to Francis Schaeffer), Rifkin tries to make the downfall of Christianity more palatable as he describes the synthesis of Eastern and Western thought into a new religion which recognizes the primacy of the Entropy Law.³⁶⁸

This fusion of science and religion is not new, for science has always had religious underpinnings.³⁶⁹ The quest for knowledge, whether useful or not, has always been driven by religious belief. We know from the Bible that apostate man can only generate an apostate science.³⁷⁰ Because he is in open rebellion against God, his knowledge will be

367. *Ibid.*, 254.

368. Rushdoony addresses this idea of becoming in science in his *The Mythology of Science*, chaps. 8 and 10. Cf. Robert L. Reymond, *A Christian View of Modern Science* (Nutley, NJ: Presbyterian and Reformed Publishing Co., 1977).

369. Two books and an issue of *JCR* are pertinent. See R. Hooykaas, *Religion and the Rise of Modern Science* (Grand Rapids, MI: Wm. B. Eerdmans, 1972); Eugene M. Klaaren, *Religious Origins of Modern Science: Belief in Creation in Seventeenth-Century Thought* (Grand Rapids, MI: Wm. B. Eerdmans, 1977); and *Journal of Christian Reconstruction* 6, no. 1, Symposium on Puritanism and Progress.

370. Rom. 1:21; 1 Cor. 1:18–19; Jer. 10:1–14; Hos. 4:1–3; Prov. 14:6; Isa. 11:9.

bent. Some scientists even want to deny that religion comes from God, and that there is an organic basis for religion. One such scientist, Julian Jaynes, believes that our faith is not from God, by His Word, but is the result of the human brain being divided in the course of evolution into separate functional parts.³⁷¹ He claims an organic, natural basis for religion, and closes the circle of all being in nature. There is nothing outside the natural realm, we are told. The sooner we learn to live with this fact, the better we can adjust to the new world order of peace and tranquility.

Modern apostate science is the bedrock of all this hope. If all is contained {362} in nature, if our ethics are to be derived from natural law, then those who uncover natural truth will be the ones who lay the foundations of the new culture and its religion.

Two trends in science serve to illustrate the drive of this emerging worldview. The first is the popularization of science and technology, and the second is the blending of physics with Eastern religion. The one trend cannot really be separated from the other, since the spread of the new gospel depends upon a populace that is prepared for it—or so it is thought. In a recent issue of *Chemical and Engineering News*, an executive with Monsanto expressed this very idea with regard to biotechnology:

I have enormous confidence in our ability as a society to distinguish ideas worth pursuing from those that should be rejected. We have the best scientific reporting press in the world which can certainly help us to develop a body of sound and informed public opinion upon which our society depends. I am confident that they will inform our companions on this planet of our discussions here over the next two days [at a symposium on biotechnology sponsored by McGraw-Hill] and increase understanding of the enormous benefits that can be opened to humanity by biotechnology as well as state fairly the dimensions of any risks that may be perceived.

In a world plagued with problems of hunger, disease, environmental pollution, energy shortages, and overpopulation, society is eager for

371. Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (Boston: Houghton Mifflin Co., 1977). See also Carl Sagan, *The Dragons of Eden: Speculations on the Evolution of Human Intelligence* (New York: Ballantine Books, 1977) for his idea of the triune brain. See also Arthur C. Custance, *The Mysterious Matter of Mind* (Grand Rapids, MI: Zondervan, 1980).

help. We cannot lose sight of the fact that our products must benefit humanity if they are to be of enduring commercial worth. Once we can prove the reasonableness, safety, and essential value of biotechnology to society, then the opportunity is unlimited.³⁷²

The Popularization of Science, or Barnum and the Pariah

Education of the public is an important part of the quest for the anti-millennium. Because sin is regarded as finitude and not as rebellion against God, there is a basic faith that *vox populi, vox dei*.³⁷³ Man must be educated in every phase of human activity, for then the proper decisions can be {363} made. It is assumed that each person has an inborn set of right and proper moral values which can be awakened when the right amount of information is absorbed. Words such as decision matrices, alternative paths, and valid choices are the jargon that is sprinkled throughout the literature of modern man. Choice is good and proper, but in opposition to the biblical concept of choice, man is made the ultimate authority in every matter; no authority can come from God.

In an introduction to a special section in the December 1981 issue of *Science 81* about the creationist movement, an editor notes:

372. Howard Schneiderman, "Some Thoughts on Biotechnology," from a speech delivered at a symposium on biotechnology, printed as an editorial in *Chemical and Engineering News*, February 1, 1982, 3. Another excerpt shows his faith:

"Some of my colleagues are deeply troubled by the social, ethical, and moral issues raised by new advances in biotechnology. Frankly, I am not. I am glad these issues exist, for it is these issues that make us human beings. We confront issues, we sweat over them and try to solve them. We are not mere creatures of sensation as some elements of counterculture might argue, like cows in a pasture by our surroundings. Rather we are struggling to solve basic questions about how to live our lives. Without these basic ethical, social, and moral questions, life would lose its excitement, its meaning, its dignity. And let us not be discouraged if we do not find consensus and continue to have serious differences. In our differences lies our salvation. It is our cultural diversity and our genetic diversity that ensures that we can continue to change, to evolve, to meet new challenges. Pure strains, culturally and genetically, are fragile and nonadaptive. If humankind is to endure and prevail, we must cherish and nurture our differences."

373. Rushdoony, *The Messianic Character of American Education*, 163.

The proponents of “scientific creationism” claim that their beliefs are not religious but rather scientific, comparable to the theory of evolution and deserving of equal time in the schools. The creationists’ political skill in pressing this claim has led to new state laws requiring these teachings in the public schools, to widely adopted textbooks that omit mention of or seriously distort evolutionary concepts, and to a climate of intimidation in biology classrooms across the country.³⁷⁴

The concern shows up again in an insert:

Seventy-six percent of American public high school students graduate without any science course at all or take only one—biology. The rising creationist movement is having a substantial impact on this already slender educational base.³⁷⁵

Science takes education *very* seriously, as it must. There are a few writers who have done very well at popularizing science; who appeal to laymen because the mysteries of the universe are made understandable. Isaac Asimov is an excellent example of this ability. His prodigious output is well-known, and the subject matter of his work ranges from the Bible to the universe. A typical example of his ideas is found in some excerpts from his *Extraterrestrial Civilizations*:

To the prescientific mind, after all, events in the world seemed whimsical and willful [?]. Nothing followed natural and inexorable “law” because law was not recognized as part of the Universe.³⁷⁶

It is only modern science that introduced the concept of natural laws that cannot be broken under any circumstances—the various laws of conservation, the laws of thermodynamics, Maxwell’s laws, quantum theory, relativity, the uncertainty principle, causal relationships.³⁷⁷

The scientific view of the Universe is such as to admit only those phenomena that can, in one way or another, be observed in a fashion accessible to all, and to admit those generalizations (which we call laws of nature) that can be induced from those observations.³⁷⁸ {364}

374. *Science* 81, vol. 2, no. 10 (December 1981): 53.

375. *Ibid.*, 58.

376. Isaac Asimov, *Extraterrestrial Civilizations* (New York: Crown Publishers, 1979), 3ff.

377. *Ibid.*, 4.

378. *Ibid.*, 5.

Through his work, we have good insight into the workings of the modern scientific mind (Asimov is a biochemist by training)—the mind that can make observations of the universe, and apply any interpretation imaginable *except* one that posits God as the Source of all facts and observations. God is therefore left out from the scientific paradigm—He does not need to enter our presuppositions (as far as creating us and allowing knowledge) or our final interpretations of observations.

Perhaps the most visible of the popularizers of modern science is Carl Sagan, the astronomer-turned-showman, who brought marvelous images of the Cosmos into homes around the world. Using expensive sets, computer graphics, interesting music, and interleaving fingers, Sagan gave us his interpretations of the wonders of Creation and the attempts of man to describe those wonders.³⁷⁹ His interpretations are definitely not Christian, nor are they always accepted by other scientists (which is acceptable in the scientific paradigm). A recurrent theme in *Cosmos* is that we are on a noble quest, that

If, some decades or centuries hence, anyone out there in space hears our television broadcasts, I hope they will think well of us, product of fifteen billion years of cosmic evolution, the local transmogrification of matter into consciousness. Our intelligence has recently provided us with awesome powers. It is not yet clear that we have the wisdom to avoid our own self-destruction. But many of us are trying very hard. We hope that very soon in the perspective of cosmic time we will have unified our planet peacefully into an organization cherishing the life of every living creature on it and will be ready to take that next great step; to become part of a galactic society of communicating civilizations.³⁸⁰

Later, in an apologetic for peace and survival despite the proliferation of nuclear weapons he says,

There are worlds on which life has never arisen. There are worlds that have been charred and ruined by cosmic catastrophes. We are fortunate: we are alive; we are powerful; the welfare of our civilization

379. Other popularizers of modern science include Bronowski (*The Ascent of Man*), Attenborough (*Life on Earth*), Gould (*The Panda's Thumb*, *The Mis-measure of Man*), and Thomas (*Lives of a Cell*, *Notes of a Biology Watcher*).

380. Carl Sagan, *Cosmos* (New York: Random House, 1980), 289.

and our species is in our hands. If we do not speak for Earth, who will? If we are not committed to our own survival, who will be?³⁸¹

And...

For we are the local embodiment of a Cosmos grown to self-awareness. We have begun to contemplate our origins: starstuff pondering the stars; organized assemblages of ten billion billion billion atoms considering the evolution of atoms; tracing the long {365} journey by which, here at last, consciousness arose. Our loyalties are to the species and the planet. We speak for Earth. Our obligation to survive is owed not just to ourselves but also to that Cosmos, ancient and vast, from which we spring.³⁸² [emphasis in the original]

We inherit nobility from our ancestors, the apes. We stand at the pinnacle of evolution, on a mountain of mistakes and end-runs around natural law, carrying the excess baggage of a long climb from the pit. Where do these scientists get the idea of nobility? Such an idea is stolen from the biblical doctrine that man was made in the image of God; made to work and have dominion. The doctrine is bent and removed from created man, and imposed upon “organized assemblages of ten billion billion billion atoms.”

Such posturing by the popularizers of science enhances the image of the scientist as savior in the eyes of the public (and often the self-image of the scientist, as well), and adds to the myth that science conquers all. Everything evil or unfortunate will be corrected, once we have the answer, we are told. Regeneration is never held as an avenue of salvation—it is religious and supernatural, and moreover, distinctly Christian. If regeneration is allowed by some scientists as a means of salvation, it is limited to spiritual purposes only, and has nothing to do with subduing the earth under God. Dominion, thus, is claimed by scientists, for the good of mankind. Victory for these people is not under the Cross of Christ, but under the glorious banner of the scientific quest. They are sure that their anti-millennium will arrive, and they labor to usher it in. Regrettably, too many Christians sit back and accept such an anti-triumph as inevitable, as well, never questioning the presuppositions of modern science. They assume that science is a neutral activity, carried on by men of objectivity, in a noble effort to

381. *Ibid.*, 320.

382. *Ibid.*, 345.

help humanity better its fallen condition. To the degree that Christians allow dominion to belong to scientists and other experts in the quest for the anti-millennium, they syncretize their religion.

Just as there are the noble and orthodox promoters of modern science, the P. T. Barnums of the scientific establishment, there are also scientists who are treated as pariahs because they promote their unorthodox beliefs. Unorthodoxy is claimed by some not to exist in science, since *any* theory, however odd it may seem, is worthy of testing. But orthodoxy does arise out of constraints on time and money—practically speaking, not every theory can be tested, so decisions must be made as to those theories which best conform to current knowledge. Such men as Linus Pauling and Immanuel Velikovsky are treated by the scientific community as apostates—not because they have embraced Christianity, but because they have gone against the ruling, orthodox paradigms of modern science.

The Velikovsky affair is regarded by some as the most sordid in modern science. In a book, *Velikovsky Reconsidered*, several articles reprinted from {366} the journal *Pensee* outline the campaign against Velikovsky and his work:

Velikovsky's theory (1950) of global catastrophes, the more recent of which occurred within historical times, is by now a near-classic case of a successful empirical hypothesis, namely, it was accompanied by an extensive collection of evidence that seemed to lend it considerable plausibility; it provided a simple, yet comprehensive set of premises around which to organize and to understand a vast range of previously disconnected phenomena; the theory was eminently open to testing, since it entailed a number of important consequences not yet verified, and many of these were incompatible with rival theories; and finally, succeeding years witnessed the verification of a great many of those consequences and the disconfirmation of none. By all the usual canons of sound methodology the theory should now be accepted as a successful one, that is, one that may be regarded as very probably true.³⁸³

383. Lynn E. Rose, "The Censorship of Velikovsky's Interdisciplinary Synthesis," in *Velikovsky Reconsidered*, by the editors of *Pensee* (Garden City, NY: Doubleday & Co. Inc., 1976), 13. Dr. Rose is a philosopher and historian of science. *Pensee* was a journal of the Student Academic Freedom Forum (P.O. Box 414, Portland, OR 97207). It ceased publication in 1975.

Then, in a startling article, a philosopher of science, David Stove, makes some interesting remarks:

The professional scientists' campaign against *Worlds in Collision* began well before the book appeared. Harlow Shapley, probably the best-known American astronomer alive today, led an energetic attempt to stop the publisher, Macmillan, from publishing the book. He arranged for denunciations of the book, still before its appearance, by an astronomer, a geologist, and an archaeologist, in a learned journal. None of them had read the book. When it did appear, denunciatory reviews were arranged, again, in several instances, by professors who boasted of never having read the book.

Velikovsky was rigorously excluded from access to learned journals for his replies. Then Shapley and others really got busy on the old-boy circuit. They forced the sacking of the senior editor of Macmillan responsible for accepting the Velikovsky manuscript (he had been with the firm twenty-five years). They forced the sacking of the director of the famous Hayden Planetarium in New York, because he proposed to take Velikovsky seriously enough to mount a display about the theory.

Then Macmillan representatives all over the country began to report that science professors in the universities were refusing to see them. Macmillan finally caved in, and prevailed on Velikovsky to let them transfer their best-selling property to a competitor, Doubleday, which, as it has no textbook division, is not susceptible to professional blackmail.³⁸⁴

There is more in this fascinating book, stories of deliberate misquotation, errors in presentation of theories, and so on. Assuming their history to be true, they paint a vivid picture of the bias of the scientific establishment toward lines of thought other than their own—whether such thoughts can be demonstrated by the scientific method or not.

To his credit, Sagan admits in regard to Velikovsky, that

Many hypotheses proposed by scientists as well as by non- {367} scientists turn out to be wrong. But science is a self-correcting enterprise. To be accepted, all new ideas must survive rigorous standards of evidence. The worst aspect of the Velikovsky affair is not that his hypotheses were wrong or in contradiction to firmly established facts, but that some who called themselves scientists attempted to suppress Velikovsky's work. Science is generated by and devoted to free inquiry:

384. David Stove, "The Scientific Mafia," in *ibid.*, 7.

the idea that any hypothesis, no matter how strange, deserves to be considered on its merits. The suppression of uncomfortable ideas may be common in religion and politics, but it is not the path to knowledge; it has no place in the endeavor of science. We do not know in advance who will discover fundamental new insights.³⁸⁵

The most significant contribution of Velikovsky has been the idea that catastrophes, not uniform change in the features of the earth and solar system, are a part of the history of the Earth. It should be noted that creationists point to certain evidence that Velikovsky also uses, and this may provide an additional reason to heap scorn on the creationist movement.³⁸⁶

However science verifies or rejects Velikovsky's theories, he can be regarded as one who has brought science to the people, who sought to educate the public in the workings of the universe so as to advance the cause of modern science toward the anti-millennium. For example, he wrote:

Is man's knowledge now nearly complete? Are only a few more steps necessary to conquer the universe: to extract the energy of the atom—since these pages were written this has already been done—to cure

385. Sagan, *Cosmos*, 91.

Note how suppression of ideas “by religion” is contrasted with the “free and open” enquiry of science. Velikovsky is neither the first, nor the last, example. Modern science has its Torquemadas, too.

I have personally witnessed the exclusion of scientific articles from publication, not on the basis of their worth, bad method, or invalid results, but simply because the reviewing editor did not *like* the conclusions reached (and, not incidentally, was in competition with the author for grant money).

386. See John C. Whitcomb and Henry M. Morris, *The Genesis Flood: The Biblical Record and its Scientific Implications* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1961), 98, 157. Cf. John C. Whitcomb, *The World That Perished* (Grand Rapids, MI: Baker Book House, 1973), 102–4. Cf. A. E. Wilder-Smith, *Man's Origin, Man's Destiny: A Critical Survey of the Principles of Evolution and Christianity* (Minneapolis, MN: Bethany Fellowship, 1975) 122–26. Donald W. Patten, author of *The Biblical Flood and the Ice Epoch* (Grand Rapids, MI: Baker Book House, 1966), holds that events in the solar system were the precipitating cause of historical events such as the Flood of Noah. He differs from the other creationists mentioned in this note in that he does more to try to explain how such things could occur, and is regarded as being closer to Velikovsky in his theories on catastrophism (though just as evangelical as those creationists mentioned).

cancer, to control genetics, to communicate with other planets and learn if they have living creatures, too?³⁸⁷

That others recognized his contribution is noted in *Velikovsky Reconsidered*:

During any revolution, it is wise to keep thinking ahead to the new order that will emerge once victory is secure. Velikovsky's work may {368} well catalyze a scientific revolution for which not even the familiar cases—Copernicus, Newton, Darwin—are adequate precedents. His reconstruction of the history of the solar system will not be accepted widely unless articulate readers who have found it sound persist in demanding objective consideration from the scientific community. Yet it would be wrong for them to devote energy exclusively to debating. Some corner of the mind has to be reserved in which one can act as though the struggle has been won and begin surveying the new domain. There is a growing literature on the phenomenon of Velikovsky's rejection and on the ceaseless confirmations of his advance claims, but the body of work which simply assumes him correct and proceeds to further research is still insignificant.³⁸⁸

Mechanics and Mysticism

Because science seeks to define Creation in terms of itself, rather than in terms of God, it is in constant flux as it uncovers contradictions to current belief. The overarching paradigm of modern science (and modern culture) is that man is the measure of all things, the arbiter of good and evil, and that God is unnecessary in the scheme of things. Its corollary is that man's knowledge is ultimately valuable and useful for all of life. Subsidiary paradigms in modern science include such things as evolution, Newtonian mechanics, relativity, and quantum mechanics. It is these subsidiary paradigms that are liable to change as knowledge changes, or as culture dictates. The primary paradigm, characteristic of sin, never changes. The subsidiary manifestations of sin will change—chameleon-like—but just as sin itself will not be done away with until the end of time, neither will its primary manifestation, this primary paradigm of modern science and its culture and religions. We can observe shifts in these subsidiary paradigms, keeping in mind

387. Immanuel Velikovsky, *Worlds in Collision* (New York: Dell Publishing Co., [1950] 1967), 21.

388. William Mullen, "The Center Holds," in *Velikovsky Reconsidered*, 239.

that they are just that—subsidiary, and really manifestations of man’s rebellion towards God.

Typical of these paradigm shifts, and perhaps the most interesting and alarming, too, is the increasing tendency to view physics (particularly high-energy physics) as recapitulating Eastern mystical religion. It is claimed that Eastern thought is a better model for the structure of the universe than is Newtonian mechanics (or even quantum mechanics, perhaps). Writers like Gary Zukav and Fritjof Capra interpret physics in a way that leads them to believe that a paradigm shift is imminent—one that will affect all of our culture. This is their contribution to the kingdom of man; the anti-millennium.

Zukav is not a physicist, but he has seen a relationship between the conclusions of physicists and his religion. He was tutored by physicists in the intricacies of that science. His book, *The Dancing Wu Li Masters*, is a product of this collaboration between scientists and a writer with a bent toward Eastern religion. {369} While his text can be instructive at times, it is also subtly dangerous, because Christians may be duped into forgetting the difference in the way in which the Bible views Creation and the way in which fallen man (especially in Eastern thought) views Creation. Some excerpts will give the flavor of such thinking:

Zukav’s attitude to physics is rather close to mine, so I must be a layman too, and it is more stimulating to talk physics with him than with most professionals. He knows that physics is—among other things—an attempt to harmonize with a much greater entity than ourselves, requiring us to seek, formulate, and eradicate first one and then another of our most cherished prejudices and oldest habits of thought, in a never-ending quest for the unattainable.³⁸⁹

Subatomic particles forever partake of this unceasing dance of annihilation and creation. In fact, subatomic particles *are* this unceasing dance of annihilation and creation. This twentieth-century discovery, with all its psychedelic implication [?], is not a new concept. In

389. David Finkelstein, in the foreword to Gary Zukav’s *The Dancing Wu Li Masters: An Overview of the New Physics* (New York: Bantam Books, 1979), xxi.

Other disciplines show this tendency, as well. Cf. Roger Bingham, “The Maverick and the Earth Goddess,” *Science* 81 (December 1981): 77–82. In this glowing article about James Lovelock, an “independent scientist” and “iconoclast,” we see this Eastern style of thought applied to biology. The hypothesis presented, that the earth is a big organism, is called the Gjaiz hypothesis.

fact, it is very similar to the way that much of the earth's population, including the Hindus and the Buddhists, view their reality.

Hindu mythology is virtually a large-scale projection into the psychological realm of microscopic scientific discoveries. Hindu deities such as Shiva and Vishnu continually dance the creation and destruction of universes while the Buddhist image of the wheel of life symbolizes the unending process of birth, death, and rebirth which is a part of the world of form, which is emptiness, which is form.³⁹⁰

Enlightenment entails casting off the bonds of concept (“veils of ignorance”) in order to perceive directly the inexpressible nature of undifferentiated reality. “Undifferentiated reality” is the same reality that we are a part of now, and always have been a part of, and always will be a part of.³⁹¹ [emphasis is original]

In a chapter entitled, “The End of Science,” Zukav traces the development of quantum physics to 1979. He describes thought experiments, theories, and real physical experiments that lead him (and others) to believe that the universe fits Eastern religious thought. It is a perfect illustration of apostate presuppositions determining the interpretation of observations and facts.

A physicist, Fritjof Capra (see above), announces the melding of modern physics and Eastern religion in two books, *The Tao of Physics*, and *The Turning Point*. Capra believes in the cosmic dance of which all particles, {370} atoms, molecules, and things are a part. In his epilogue to *The Tao of Physics*, he states that he hopes that he has communicated to the reader “that the principal theories and models of modern physics lead to a view of the world which is internally consistent and in perfect harmony with the view of Eastern mysticism.”³⁹² In his dedication, Capra mentions Carlos Casteneda, Krishnamurti, and Alan Watts, among others, as those who helped him find his “path.”

In Capra's latest book, *The Turning Point* (see above), he attempts to show that a new paradigm is needed and is imminent. He wants desperately for mankind to see the weaknesses of the “Cartesian world-view,” and to embrace a more “holistic one.”³⁹³ Along the way, Capra points out the importance {371} of change as an absolute, which is not a “consequence of some force but is a natural tendency, innate in all

390. Zukav, *Dancing Wu Li Masters*, 217.

391. *Ibid.*, 255.

things and situations.”³⁹⁴ He discusses (as did Zukav) the Bell theorem, with its consequence of a “new notion of causality.”³⁹⁵ Finally, we see

392. Fritjof Capra, *The Tao of Physics* (New York: Bantam Books, 1975), 294.

Interestingly, this idea of Tao, or path, is also presented by a creationist, A. E. Wilder-Smith (now affiliated with the ICR), in his book, *Man's Origin, Man's Destiny*. He says:

“The continuous altering of the order in matter which we have observed in metamorphosis is a general phenomenon. In the biological world one finds certain rules which govern these metamorphic changes....

“The Chinese have a special word Tao for this observation of cosmic order or the ‘way things go.’ Man has not discovered or invented this order himself; he has merely observed it as it worked. Whoever disrespects the Tao disrespects himself and the world. If he disrespects these laws, living in discord with himself, he will destroy himself. To be more concrete, the universe represents reality, the ‘truth.’ The truth is therefore Tao. The man who is a liar is at cross-purposes with the universal Tao and therefore places himself outside universal harmony. That man must of necessity wither....

“Thus, if we are truthful, we place ourselves within the universal Tao or Rta. Neither of these words is used here in a purely religious sense but merely to express a concept recognized since ancient times as a reality.... For the Tao teaches us to expect metamorphosis all around us but never outright destruction or loss. If total loss is ever to occur, it will have to be a special event. Indeed, the Bible teaches that God has, in fact, reserved himself this right to destroy totally, just as he has the right to create (243).

“For the very purpose of the life of the sperm lies in meeting the ovum and the purpose of the life of the ovum lies only in meeting and fusing with the sperm. This is the Tao of the biological world”(244).

While Christians might agree that there is a “way,” it is God’s, and follows His laws and rule, and is not bound by nature itself.

With regard to the complementary (not contradictory) ideas of systems (or way) and providence—which require further examination—we might note the following. God has designed systems in Creation to work according to His laws. For example, if one cuts a finger, it heals according to such laws, using systems designed to protect life. However, Providence allows that while these systems act (continuously), God Himself has determined what shall happen, so that a cut finger could heal rapidly (with or without human intervention) or could become infected, or even gangrenous—each of which could follow systematic law.

While I regard Dr. Wilder-Smith highly (his book, *The Creation of Life*, helped convert me to a six-day view of creation while in college), I cannot accept such a view of the “way things go” too seriously. Such a thing as Tao can well be observed by man, but it cannot be elevated as a religious belief given primacy over the biblical view of the way things go. Things go according to God’s way.

his realization that there are other things involved in science besides measurement and observation:

The question, then, will be: can there be a science that is not based exclusively on measurement; an understanding of reality that includes quality and experience and yet can be called scientific? I believe that such an understanding is, indeed, possible.³⁹⁶

Christians may agree with these men that the purely mechanical view of the Creation is incorrect. Indeed, we may even agree that there is a dance of sorts within Creation. However, the dance is not inherent, nor random and pagan, but is choreographed by the Almighty and Sovereign Lord God, Who continuously determines the position, direction, speed, and energy content of *every* particle in the universe, and in so doing, sustains the Creation.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

393. Capra, *The Turning Point*, 16.

394. *Ibid.*, 37.

395. *Ibid.*, 85.

The Bell theorem provides an interpretation of a thought experiment devised by Einstein, called the EPR experiment. An adequate description and analysis of the experiment and its supposed results (according to the “laws,” the mathematical relationships of quantum mechanics) would require an essay in itself. Suffice it to say that while classical physics (Newtonian and Cartesian) leads us to view the universe as a whole sum of parts, the EPR experiment and Bell’s theorem interpret the universe in a different way. Subatomic particles, whether separated by microns, miles, or light-years, theoretically can influence one another, utilizing lines of communication alien to our classical thinking.

Such interpretations lead to a more “holistic” view of the universe, linking all things together in some intricate web of nature. Of course, this view disregards the biblical declaration of God’s sovereign decree, which covers all things.

The relationships between particles are not determined by some mystical, mysterious force via lines of communication, which workings are predictable only as statistical tendencies, but by God, Who knows and determines all things. This is not an observantist view simply because it says that God is Lord of all. What the biblical view does is repudiate the idea of the independence of “nature,” and the laws and decree which science attributes to its (her) intrinsic power.

396. *Ibid.*, 375.

And he is before all things, and by him all things consist. (Col. 1:16–17)

* * * * *

Scientists believe that knowledge and the enlightenment of experience are the key to the premiere of the anti-millennium, and that it is imperative that everyone be exposed to the goodness of man's rule, and the fitness of his interpretations of the universe and history. Van Til, Rushdoony, and the {372} others who have contributed to the output of the Chalcedon Foundation have done *much* to point out the fallacies in such thinking, and to suggest right ways of thinking and doing—in accordance with God's Law. Their writing is commended as a necessary foundation to better understanding. Unfortunately, Christians, rather than countering the false educational process, have tended to accede to it as better as a system of thought, and have retreated to lofty spiritual concerns. In so doing, such Christians have abandoned the world to the heathen, forgetting that the work of the apostate man is of a very spiritual nature, with very material consequences.

Thus we see the anti-millennium in the making—a millennium that is blessed by man because it follows man's law, and rebels against God's Law. The real goal, of course, is Utopia, not Eden. Fallen man seeks the good of humanity with natural law, not to serve God by His Law, resulting in the best for humanity. To accept these anti-millennial notions of apostate man is to reject God's decree.

We do not speak against science as if science as an activity were evil. It is not a sphere of activity to be eliminated. On the contrary, it is a necessary sphere for reconstruction towards dominion. What is bad in modern science, what must be changed, is the presupposition that God can be left out of exploration, that He doesn't matter. When science is performed with the joyful acknowledgement of God's sovereignty and Providence over Creation, then it will begin to aid greatly in the coming of the true millennium.

Towards the Reconstruction of Science

Among the many who are credited with laying the foundations of modern science, two who stand out are Nicholas Copernicus and Charles Darwin. They are prominent not because of the genius of their thought, but because of their challenge to established thought. Both

raised in times when God was nominally more important in science than He is now, they rebelled against established thought and forged new paths, leading man away from dogma. At least this is what we are told in popular literature.³⁹⁷ It is true that they rebelled against established thought, but they were also both in the right place at the right time. Philosophy, in the course of divorcing itself from Christian faith in the works of men such as Thomas Aquinas, Nicholas of Cusa, Hume, Kant, and Hegel, prepared the way for the ostensibly new thoughts of both men.³⁹⁸ Of course, heliocentricity and evolution {373} did not begin with Copernicus and Darwin; as systems of thought they are much older. But in order for them to appear in their modern incarnations, a certain state of mind had to take root in culture. In tracing the development of thought prior to Darwin, Greg Bahnsen wrote:

Four years prior to Darwin's publication of *Origin of Species*, the German materialist, Ludwig Buchner, wrote his famous *Kraft and Stoff*, wherein he maintained that all theories of supernatural creation must be rejected, that natural law is inviolable, and that motion is the eternal, inseparable property of matter. His hard determinism forced him to reduce mind to brain and to advocate the release of criminals from punishment. Buchner viewed Darwin's later publication as a striking confirmation of his naturalistic monism and atheism; Darwin's system, he said, is "the most thoroughly naturalistic that can be imagined, and far more atheistic than that of his despised predecessor Lamarck, who admitted at least a general law of progress and development; whereas, according to Darwin, the whole development is due to the gradual summation of innumerable minute and accidental natural operations."

Buchner was so impressed with Darwinism that he changed the subtitle of his own work in the fifteenth edition to "Principles of the Natural Order in the Universe." Thus we observe that materialism (with its themes of antitranscendence, monism, and dynamic process), was

397. Fred Hoyle, *Nicolaus Copernicus: An Essay on His Life and Work* (New York: Harper and Row, 1973). Cf. Stephen F. Mason, *A History of the Sciences* (New York: Collier Books, 1962).

398. For good insight into this history, see Greg L. Bahnsen, "On Worshipping the Creature Rather than the Creator," *Journal of Christian Reconstruction* vol. 1, no. 1 (Summer 1974), Symposium on Creation. Cf. Cornelius Van Til, "The Doctrine of Creation and Christian apologetics," in *ibid.*

exercising a pronounced sway before and during the period of Darwin.³⁹⁹

At the moment, modern culture, for the most part, seems to maintain the temper of thought that nourished Copernicus and Darwin.

It is heartening, therefore, to see that challenges to the current apostate view of the universe are making headway. The battles being fought over the Creation of the universe and the place of the Earth in it are important in the reconstruction of the sciences under God: The most prominent, and the most threatening to most scientists (particularly those of a humanistic temper), is the work of those scientists and laymen who call themselves creationists (they are also labeled fundamentalists, and in private conversation, I have heard them called much worse). Another group of scientists and laymen who are challenging current scientific dogma are the geocentrists. The people in both groups are working towards the reconstruction of the scientific endeavor, whether they acknowledge it or not.

Creation versus Evolution

The doctrine of Creation is a cornerstone of orthodox Christian faith. It is emphasized and assumed throughout Scripture. Only when latent Arminianism influences theology does Creation lose its impact. When man acquires a measure of autonomy—whether real or imagined—the doctrine of Creation of the universe can be diluted, the biblical narrative reinterpreted, {374} and God removed from having an active role in history. This anti-doctrine that elevates man to a status equal with God is anathema to the spread of the teaching of Creation. If salvation can be mediated by man, then so can revelation. A new, rational hermeneutic allows man to take an active part in rewriting Scripture. However, believers in such a faith end with a diluted faith whose great achievements are endless, boring, and required studies in Bible facts (not principles), and meaningless, pious, prayer (never ceasing).

Creation by God's *fiat, ex nihilo*, is a cardinal doctrine of Scripture. If it is diluted or set aside, not much else of Scripture really matters anymore. It is *imperative* that Christians understand this. Without Cre-

399. Bahnsen, *ibid.*, 94.

ation, there is no Creator, no need for salvation. If we are a random stew of random quanta on a restless spinning sphere on the outskirts of the universe, can we justify any activity, however religious or noble, as being right? Why is it so appealing to think of ourselves in such a way? How is it that Sagan's dreams pull at the heartstrings of so many—even Christians? The appeal is to *our* nobility, *our* purpose, not God's. But, all our being, however noble, for whatever purpose, is created by God, and therefore analogous (not really derivative, though God does impart His image unto man) to His being. Our work is to be like His work, our thoughts like His thoughts, our wisdom like His wisdom, and our science like His science.

The inaugural issue of the *Journal of Christian Reconstruction* (Summer 1974) was a symposium on Creation. Some excerpts from that issue will show the importance of Creation as part of the foundation for the Christian view of the world. Bahnsen, in his article on “Worshipping the Creature Rather than the Creator,” noted that:

The biblical doctrine of creation *ex nihilo* requires a proper distinction between Creator and creature, and denies the eternity of matter; it refutes both pantheism and materialism. It teaches that the world is derivative, contingent, and glorious only as reflecting its Creator's glory; thus the world cannot be exalted to a place of idolatrous worship. On the other hand, it prevents disrespect for the natural world (exploitation), cruelty to the animal kingdom, and disdain for the human body. Creation *ex nihilo* assures us that things have a beginning (rather than moving through eternal return cycles) and that time is not illusory; genuine importance can attach to events, and history can be characterized by real progress. Nature is also taught to be orderly, intelligible, and profitable to man's end of glorifying God, thus, nature is worthy of study in order that it be subdued to kingdom purposes. Creation *ex nihilo* grounds man's authentic freedom within the sovereignty of God, substantiates the perspective of morality in the world, and undergirds man's aesthetic creativity. Creation *ex nihilo* proclaims the sovereignty, freedom, transcendence, goodness, and immanence of God; all things being in His wise control, meaningless mystery does not surround everything, and man can (by thinking God's thoughts after Him) attain knowledge. Further, God is not repulsed by the material world or neglectful of it; He can care for our {375} needs, attend to our prayers, enter our world in His incarnate Son, send His Spirit into our hearts, and promise effectual results for His kingdom in history. These are but a few of the main doctrinal

tenets which creationism sets forth. It is a worldview able to lay siege effectively to all apostate competitors at every point.⁴⁰⁰

Gary North, in his article “Basic Implications of the Six-Day Creation,” writes:

God is the source of all valid theories and all valid footnotes, not the geology department of Harvard University. His revelation of himself in the Bible is the standard of accuracy, not the latest discovery (which will be refuted in five years by someone else) of hypothetically neutral science. If intelligent, devoted, and necessarily self-taught laymen do not make use of the services of the various creation research organizations in their efforts to call Christians back to the explicit revelation of the Bible and the historic faith of the orthodox churches, then a major battle will have been lost. The *status quo* in the churches today is our defeat; orthodoxy demands reconstruction. Assistance from the pastors in this struggle would be appreciated, but as it stands today, the laymen are necessarily the strategists and generals.

Why make the stand here? Why is creation the rallying issue? First, because it is the one issue which has established itself in the minds of many orthodox Christians as a necessary and legitimate area of confrontation between apostate science and Christianity. Men who would not be confident in challenging secular thought in the realms of psychology, politics, economics, or other academic disciplines, nevertheless do understand the false nature of the claim of scientific neutrality concerning evolution. As a result, the intellectual division of labor is greater in the areas of biology and geology than in any other Christian academic endeavors. More men are already involved in the battle. Thus, it is tactically a solid place to make a stand. More important than tactics, however, is the centrality of the doctrine of creation to Christian faith.⁴⁰¹

Van Til, in his article on “The Doctrine of Creation and Christian Apologetics,” put his finger on the problem when he said:

There is no possibility of carrying to a conclusion an argument between those who believe in biological evolution and those who believe in creation, unless this argument be seen to be but an aspect of two mutually exclusive views of reality as a whole.⁴⁰²

400. *Ibid.*, 126–27.

401. Gary North, “Basic Implications of the Six-Day Creation,” in *ibid.*, 2.

402. Van Til, in *ibid.*, 74.

Although there are several groups which might warrant the name “creationist,” the most prominent example is the Institute for Creation Research (ICR) in El Cajon, California. The scientists of this organization are working to educate the public in the fallacies of evolutionary thought and in the viability of Creation in science and Scripture. The ICR is highly visible, {376} as are its leaders (Henry Morris and Duane Gish), and both are vehemently attacked in the popular scientific media. To a generation reared under scientific and social Darwinism, the idea that a Creator even exists, much less made the world, and all that there is, is preposterous. But many are discovering the truth of this teaching of Scripture, although many do not understand the consequences of such thinking. Christians are becoming involved in the heated debate of Creation versus evolution, and are banding together in a battle against the onslaught of evolutionary teaching. In the book, *The Decade of Creation*, Morris, in his introduction, summarizes the phenomenon:

The exciting modern creationist movement has now reached almost every community of the nation and has made a significant impact on almost every nation of the world. The opposition of the educational and scientific establishments is growing more intense, and yet the number of converts to creationism in these groups is itself growing rapidly.⁴⁰³

... By the end of the decade, practically every major news outlet in the country (papers, journals, radio-television networks, etc.) had published one or more feature stories on the creationist movement. Literally thousands of scientists, as well as many more thousands of intellectuals in other fields, had been converted from evolutionism to creationism. Churches and Christian schools in great numbers and in many denominations, which formerly had tried to accommodate their own theological systems to the powerful system of evolutionary humanism, have now come out forcefully with a strong and uncompromising stand for solid biblical creationism. Many public school and university classrooms across the country are now at least exposing their students to the scientific evidence for creation. All the signs indicate that the nation could well be on the verge of a sweeping revival of acknowledgement of the true God as Creator and Lord.⁴⁰⁴

403. Henry M. Morris and Donald H. Rohrer, eds., *The Decade of Creation* (San Diego, CA: Creation-Life Publishers, 1981), 5.

... The ICR (as it is popularly known) has grown to international proportions in its outreach and impact. Its scientist lecturers have brought their creationist message not only into every state of the union, but also into Canada, Mexico, Australia, New Zealand, Korea, India, England, Scotland, Ireland, Sweden, Norway, Denmark, Germany, Holland, and Israel. ICR books have been translated not only into most of the above languages, but also into Chinese, Portuguese, Russian, Slavic, French, and Japanese.

Creation-evolution debates have been held on more than 150 major college and university campuses and other meetings have been held on at least 200 other campuses, in addition to many hundreds of churches, high schools, teachers' groups, scientific meetings, youth gatherings, etc.⁴⁰⁵

Its most important ministry, undoubtedly, has been the writing of {377} many significant books, the influence of which has touched countless lives. Approximately sixty such books have been produced by ICR staff scientists during this creation decade 1970–1979, with many more in prospect. In addition, film strips, audio cassettes, and other audiovisual materials have been produced.⁴⁰⁶

Among other things, ICR plans to become a center of graduate education, especially in the sciences and education. There has long been a need for a true Christian university, with graduate and professional programs, extension and research programs, and all the other facets of a real university, with all programs founded on genuine creationism and full biblical authority in all fields. Lord willing, ICR plans to take this first giant step in 1981 toward meeting that need. Perhaps other Christian institutions will also begin to work in that direction and a consortium of schools and institutions can be raised up that will be able, under God, ultimately to provide a truly Christian education in all fields and at all levels.

In public schools and institutions, of course, it is neither proper nor practicable to seek to teach biblical creationism or to integrate all curricula in a Scriptural framework, such as can and should be done in

404. *Ibid.*

405. *Ibid.*, 6–7.

406. *Ibid.*, 7. For a discussion of the first major work of Morris (and Whitcomb), see Charles A. Clough, "Biblical Presuppositions and Historical Geology: A Case Study," in *Journal of Christian Reconstruction* 1, no. 1:39–48. Clough mentions at the end of his paper the need for a study group to aid in reconstruction. That such a group is not in prominence now is a good indication of the state of Christian science.

private Christian schools. Nevertheless, it *is* right and perfectly feasible to use a two-model approach in such schools, teaching scientific theistic creationism as an alternative to the system of humanistic evolutionism that is almost universally and exclusively taught today. ICR will expand and intensify its efforts to encourage the scientific two-model approach in public institutions, not by coercive political measures, but by education and persuasion, and there is every reason to expect great success in these efforts in the coming decade.⁴⁰⁷ [emphasis in the original]

All such work and accomplishment is most disturbing to evolutionary scientists (and to some Christians) because the biblical view of the nature of Creation is radically different from the prevailing worldview. The biblical view is that the processes and laws of nature were created by God, according to His plan, and Creation follows His decree. Modern science holds that nature is a piece, that processes and laws occur as part of the essence of nature.

For example, as Steven Weinberg (a well-known physicist) describes *The First Three Minutes* in the life of the universe, he speaks of ultra-high temperatures, of ultra-high energy densities, and subatomic particles.⁴⁰⁸ That these things follow any kind of law at all is only *assumed*. Because we can compress a gas in a container and thereby raise its temperature, it is {378} assumed that the compression of all the matter of the universe into an infinitely small and infinitely dense mass would also be quite hot. This all sounds quite reasonable, but upon what is such an assumption made? Whence came these “laws” of physics? If God did not make a fully formed Creation with laws which the Creation follows, then the laws which dictated the formation of the evolutionary universe are bound up *intrinsically* in the stuff of the universe.

In other words, either God ordered the structure of the Creation, or it ordered its own structure. Rather than God’s eternal decree extending from the beginning to the end of time, modern science believes in the driving forces of evolution as the authoritative decree; we must believe in a Process which began [?] with the Big Bang (or before), whose laws are built in.⁴⁰⁹ These laws are, well, just natural. In their

407. Morris and Rohrer, *The Decade of Creation*, 8–9.

408. Steven Weinberg, *The First Three Minutes: A Modern View of the Origin of the Universe* (New York: Basic Books, 1977).

denial of God's self-existence and independence and decree, believers in such faith elevate nature as self-existing and independent. Man as part of the stuff of nature has some of the characteristics of nature. Thus, man is made in the image of nature. Further, because the laws of nature are ever-discernible, and yet man is ever-evolving, men such as Alfred North Whitehead see that the laws of nature do not yield "the slightest evidence of necessity.... They exist as average, regulative conditions."⁴¹⁰ More to the point, he states of the scientific method:

Science can find no individual enjoyment in nature; science can find no aim in nature; science can find no creativity in nature; it finds rules of succession. These negations are true of natural science. They are inherent in its methodology.⁴¹¹

It is possible, then, that even the laws which dictate that evolution must occur could be overthrown by the scientific method. Such a faith, when contrasted with the positive statements of evolutionary science, that we can be certain of the laws of nature, indicate a real schizophrenia. A deeper examination reveals a strange consistence—a drive away from the truth revealed in Scripture about man's createdness. Man is in flight from his Creator, and his creaturehood; he is, as Rushdoony points out, in flight from his own humanity.⁴¹²

The work of the creationists strikes directly at the autonomous thought of modern man. When creationists affirm that God made all things by the word of His mouth, they deny the selfness of nature. The nature of the {379} Creation is its createdness, its distinctiveness from and dependence upon the Creator. He made the world and He sustains it. It is governed in every detail by His sovereign will. God rules, not nature or the natural man.

The Hebrew text of Genesis (and one must go to the Hebrew to exegete it) is very plain in its statements of Creation and the ordering

409. Rushdoony, *The Mythology of Science*, chap. 10. Cf. Philip Edgcumbe Hughes, *Christianity and the Problem of Origins* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1978).

410. Alfred North Whitehead, *Alfred North Whitehead: His Reflections on Man & Nature* (New York: Harper & Bros., 1961), 16.

411. *Ibid.*

412. R. J. Rushdoony, *The Flight from Humanity* (Fairfax, VA: Thoburn Press, 1978).

thereof. Two books deserve mention as good introductory texts on Genesis. Both examine the supposed problems of the interpretation of the Hebrew text from an orthodox position.

The first, *Studies in Genesis One*, by Edward J. Young, is an excellent, concise book on the first chapter of Genesis, and is

...based on the assumption that this chapter is a revelation from God, and that it tells us about the origin of all things. It is not regarded as the product of the mature reflection of the Israelites, nor as an account devised by the faith and thought of Israel of old.

This position runs counter to much that is being written in the present day, but much that is written today is based upon a view of the Bible which is not that of the Bible itself.⁴¹³

His examination of the weakness of the day-age theory is excellent.

The second book, *Unformed and Unfilled*, by Weston W. Fields, is a discussion about the defects in the gap theory of creation. He notes in his preface:

Through the ensuing years [after his conversion and exposure to and growing dissatisfaction with the gap theory] I became convinced that the Gap Theory and its sisters were founded upon so dangerous an apologetic principle and so faulty a grammatical and lexical methodology, that some more complete refutation of it, than had yet appeared, was necessary. This book is my attempt to fill that need.⁴¹⁴

Both these books serve as a wonderful introduction to the lexical and grammatical errors that produced the gap theory and the day-age theory. They are eminently readable for pastors or laymen, and are highly recommended.

There are some evangelical scholars who choose to ignore the plain text of the Hebrew and attempt to meet the apostate halfway. Men like Bernard Ramm believe that,

413. Edward J. Young, *Studies in Genesis One* (Philadelphia: Presbyterian and Reformed Publishing Co., 1964), from his foreword.

414. Weston W. Fields, *Unformed and Unfilled: The Gap Theory* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1976), from his preface, xi. Cf. Arthur C. Custance, *Evolution or Creation?* vol. 4, *The Doorway Papers* (Grand Rapids, MI: Zondervan, 1976), and Donald Grey Barnhouse, *The Invisible War* (Grand Rapids, MI: Zondervan, 1965).

For the construction of a philosophy of Nature we need more data about Nature than that which we have in Sacred Scripture. The straightforward theological perspective of the Bible is central in formulating a Christian philosophy of Nature, but it is not sufficient in {380} itself for such a theory.⁴¹⁵

And,

If we believe that the God of creation is the God of redemption, and that the God of redemption is the God of creation, then we are committed to some very positive theory of harmonization between science and evangelicalism. God cannot contradict His speech in Nature by His speech in Scripture. If the Author of Nature and Scripture are the same God, then the two books of God must eventually recite the same story. Therefore, in place of resentment or suspicion or vilification toward science and scientists, we must have a spirit of respect and gratitude. In place of a narrow hyper-dogmatic attitude toward science we are to be careful, reserved, open-minded.

We are to pay due respect to *both* science and Scripture. Neither adoration of one nor bigoted condemnation of the other is correct. We must be ready to hear the voice of science and the voice of Scripture on common matters. The spirit of mutual respect for *both* science and Scripture preserves us from any charge of being anti-scientific or blindly dogmatic or religiously bigoted; and from being gullible, or credulous or superstitious in our religious beliefs as they pertain to Nature.⁴¹⁶ [emphasis in the original]

The synthesis of thought required by Ramm, which he calls a mutual respect which science and theologians must have for each other, is based on his theology of redemption. He seeks common ground with the unbeliever, and if science stands in the way, then Scripture is interpreted to accommodate the unbeliever's science. Neither science nor Scripture has primacy in such a system.

Erich Sauer, in his *The King of the Earth*, maintains that any philosophy of science that is derived from Scripture is, of necessity, weak. He believes that the Genesis account of Creation

is surprisingly free from all the mythological, often fantastic embellishments found in the Babylonian and Egyptian cosmogonies of its

415. Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids, MI: Wm. B. Eerdmans, 1954), 70.

416. *Ibid.*, 25

heathen environment. It was a sign of the condescension of and goodness of God that He made His eternal, spiritual truths known to men living in a not very advanced level of culture scientifically, in the concepts of their time and of their contemporaries. *Under no circumstances*, therefore, should we attach importance to the scientific correctness either of the whole structure or of the detailed statements of the biblical account of the creation. Nevertheless it retains its character as the message and revelation of God.⁴¹⁷ [emphasis added]

Over against such ideas, Young writes: {381}

Genesis one is a document *sui generis*; its like or equal is not to be found anywhere in the literature of antiquity. And the reason for this is obvious. Genesis one is a divine revelation to man concerning the creation of heaven and earth. It does not contain the cosmology of the Hebrews or of Moses. Whatever that cosmology may have been, we do not know. Had they not been the recipients of special revelation their cosmology probably would have been somewhat similar to that of the Babylonians. There is no reason to believe that their ideas as to the origin of the heavens and earth would have been more “advanced” than those of their neighbors. Israel, however, was favored of God in that he gave to her a revelation concerning the creation of heaven and earth, and Genesis one is that revelation.⁴¹⁸

In a footnote to this passage, Young states further:

For this reason we cannot properly speak of the literary genre of Genesis one. It is not a cosmogony, as though it were simply one among many. In the nature of the case a true cosmogony must be a divine revelation. The so-called “cosmogonies” of the various peoples of antiquity are in reality deformations of the originally revealed truth of creation. There is only one genuine cosmogony, namely, Genesis one, and this account alone gives reliable information as to the origin of the earth. Nor is Genesis one an epic of creation, for an epic is actually a narrative poem that centers about the exploits of some hero ... we do not believe that there is evidence extant to support the view that the Hebrews ever adopted any myth of the conflict of Cosmos and Chaos. The basic reason why Moses used the device of six days was that creation occurred in six days.⁴¹⁹

417. Erich Sauer, *The King of the Earth* (Palm Springs, CA: Ronald N. Haynes Publishers Inc., [1959], 1981), 197.

418. Young, *Studies in Genesis One*, 82.

419. *Ibid.*, footnote.

The science of the ancients was based upon and integral with their pagan religion (thus their “deformed” truth of creation), as is the science of modern man. Modern science, insofar as it affirms evolutionary thought, displays its religious basis. As noted earlier, modern science ignores God’s hand in the work of the creation and sustenance of the universe. This is a religious belief, and it is no less religious because modern man says it is not so. God repudiated the pagan religions and their science by giving His people revelation concerning the true nature of creation. We, too, must repudiate the modern pagan myths of evolution and proclaim the creation revealed by the Creator.

Besides the *Journal of Christian Reconstruction* articles mentioned earlier, one of the most concise statements of orthodox, Reformed thought on Creation and science is *A Christian View of Modern Science*, by Robert L. Reymond.⁴²⁰ In this short booklet, Reymond touches on much of what is discussed here, and is highly recommended. Some excerpts: {382}

The current scientific method holds that theoretically any hypothesis, at the outset of experimentation, is as legitimate and relevant as any other [this is very true; the only reasons hypotheses may be excluded is because prior experiment has invalidated them].... The Christian man, because of his prior commitment to Jesus Christ and biblical revelation, cannot allow the legitimacy or relevancy of just *any* hypothesis which might be proffered. The question regarding the origin of the universe is a case in point. He already accepts the biblical data advocating a creation *ex nihilo*. He knows too that this data, based as it is upon divine revelation, can only be understood from the viewpoint of faith (Heb. 11:3). Hence, such hypotheses as the “big bang” hypothesis, which suggests that six to ten billion years ago the explosion of a dense conglomerate state flung matter and radiation into galaxial formations that are still expanding, or the “steady state” hypothesis, which declares that for ages now clouds of hydrogen atoms have been steadily condensing into planets, stars, galaxies, and galaxial formation, the Christian man must simply regard as inadequate and illegitimate. For beside the fact that neither hypothesis offers any real explanation for the source of the original matter that exploded or condensed respectively, if such hypotheses are allowed to remain along side of the creation account of Scripture, the Christian

420. Rober L. Reymond, *A Christian View of Modern Science* (Nutley, NJ: Presbyterian and Reformed Publishing Co., 1977).

man, to be consistent with his starting premise, can only allow modern scientific methodology to resolve the conflict by proceeding, “neutrally,” with the experimental method and thus to seek for evidence which will demonstrate one hypothesis to be true. And because scientism regards any “fact” which it finds to have been originally uncreated fact, no fact will ever prove the Christian hypothesis to be true. At the very best any conclusion would be a “probability” construct. Of course, in actuality there is not one single fact in this universe which could prove the creation account of Genesis to be false, because the God who created in Genesis 1:1 is also the Author of every fact. This the consistent Christian man most assuredly believes. Therefore, for him or anyone else to go about looking for facts which would prove the biblical account of creation or any other affirmation of Scripture to be false is nothing less than sinful.

...Quite apparent is the fact then that the Christian man cannot allow current scientific methodology to validate the statements of Scripture.⁴²¹

With a background of study in Young, Fields, Reymond, Rushdoony, and Van Til (and the contributors to that first issue of the *Journal of Christian Reconstruction*), we may approach the work of men like Morris and Gish and the Institute for Creation Research with a good understanding of what they are attempting to do and what they will actually accomplish.

Of the many books which have appeared since 1974 from ICR, three are excellent examples of current creationist work. *Creation: The Facts of Life*, by Gary E. Parker (a Ph.D. on staff at Christian Heritage College), is a good {383} primer on the scientific conflicts between creation and evolution. Oriented toward the literate layman, this book will aid in understanding the difference between natural selection (change within kinds) and evolution (change between kinds). It is not as technical as, for example, *The Genesis Flood* (and it is a bit more lighthearted), and the content of the book runs the gamut from biochemistry to geology, and makes an excellent introduction. An interesting excerpt:

The case for *creation*, however, is not based on imagination. Creation is based instead on *logical inference* from our *scientific observations*, and on simple acknowledgement that everyone, scientists and laymen alike, recognize that certain kinds of order imply a Creator.

421. *Ibid.*, 20–21.

Creation stands between the classic extremes of mechanism and vitalism. Mechanists, including evolutionists, believe that both the *operation* and *origin* of living things are the results of the laws of chemistry and molecules doing what comes naturally. Vitalists believe that both the operation and origin of living systems depend on mysterious forces that lie beyond scientific description. According to creationists, living things operate in understandable ways that can be described in terms of scientific laws—but, these observations include properties of organization that logically imply a created origin for life.

The creationist, then, recognizes the orderliness that the vitalist doesn't see. But he doesn't limit himself only to those kinds of order that result from time, chance, and natural process as the evolutionist does. Plan, purpose, and special creation introduce levels of order and organization that greatly enrich the range of explorable hypotheses and turn the study of life into a scientists' dream.⁴²² [emphasis in the original]

We might agree that the work he describes would be a scientist's dream, but we must be careful to know that our basis for creation is not extracted by us from the Creation, but from the revelation of the Creator. The work of science is not just the exegesis of the universe, but work toward dominion. The study of the origin and structure of creation can be engaging, but it can also be counterproductive, and consumptive of time and money. Much of science today is this way—spending vast amounts of time and money on “basic research.” This basic research is vital to understanding the structure of the universe, we are told. However, much of this research is devoted not only to structure, but the evolution-oriented study of origins. Such research is productive only in that it tries to gather evidences for the evolutionary religion. It is counterproductive and consumptive in that it does not work toward dominion under God.

Henry Morris, in his *The King of Creation*, serves to educate the reader, {384} whether layman, scientist, or pastor, in the biblical implications of the Creation doctrine.⁴²³ Though distinctly premillennial, it

422. Gary E. Parker, *Creation: The Facts of Life* (San Diego, CA: Creation-Life Publishers, 1980), 16. Cf. J. Kerby Anderson and Harold G. Coffin, *Fossils in Focus* (Grand Rapids, MI: Zondervan, 1977).

423. Henry M. Morris, *King of Creation* (San Diego: Creation-Life Publishers, 1980), note xiv.

is nonetheless good for a summary of the conflict between true science and apostate science. In a strong passage against apathy in the battle, he writes:

One of the most frustrating problems which creationist scientists encounter in trying to encourage and strengthen belief in creationism is the indifference of so many Christian people to the importance of this issue. “I don’t believe in evolution anyhow, so why should I waste time in studying creationism?” “Why get involved in peripheral and controversial issues like that—just preach the Gospel!” “The Bible is not a textbook of science, but of how to live.” “It is the Rock of Ages which is important—not the age of rocks!” “Winning souls is the principal thing—not winning debates.”

Platitudes such as the above, however spiritual they sound, are really cop-outs. They usually serve subconsciously as excuses for avoiding serious thought and the offense of the cross. In the name of evangelism and the desire for large numbers of “decisions,” a least-common-denominator” emphasis on emotional experience, with a nominal commitment of some kind, has become the dominant characteristic of most Christian teaching and activity today. This situation is almost as true in fundamentalist and conservative circles as it is among religious liberals.⁴²⁴

... [A]lthough many churches and Christian people have become actively involved in the creation issue [this was written in 1980], it is still sadly true that the majority of Christians are indifferent, or even antagonistic, to creationism. They think it is only a peripheral biological question, of no concern in the preaching of the Gospel. Even most fundamentalists, who themselves may believe in creation, think evolution is a dead issue.

Such an attitude is based on wishful thinking, to say the least. Evolution is not a dead issue to the humanistic establishment....⁴²⁵

The doctrine of special creation is the foundation of all other Christian doctrines. The experience of belief in Christ as Creator is the basis of all other Christian experience. Creationism is not peripheral or optional; it is central and vital. That is why God placed the account of creation at the beginning of the Bible, and why the very first verse of the Bible speaks of the creation of the physical universe.⁴²⁶

424. *Ibid.*, 46–47.

425. *Ibid.*, 48.

426. *Ibid.*

The “gospel” of evolution is the enemy of the Gospel of Christ. The Gospel of Christ leads to salvation, righteousness, joy, peace, and meaning in life. Evolution’s “gospel” yields materialism, collectivism, anarchism, atheism, and despair in death.⁴²⁷

So it can be seen that the effort to teach the Creation doctrine is part of the great commission of Matthew 28. The evangelical and fundamental {385} creationist movement gets its impetus from the command to teach the Gospel of Jesus Christ—all of it. For the evangelical Christian, this is sufficient reason, but it is also limiting, because the work of science will be devoted to demonstrating the Creation, not to dominion. Later, in writing on the antagonism of atheists and humanists toward the promotion of the Creation doctrine, Morris sees the issue clearly:

The American Humanist Association, along with many other scientific, educational, and other organizations, has gone on record as strongly opposed to creationism and its reintroduction into the public schools, even if it were taught strictly as a scientific model, with no reference to the Bible or religion. They well realize that creationism means a Creator and that means God! Their opposition is not directed at fundamental religion as such, but at God Himself.

There are many Christians who fail to realize the importance of the doctrine of special creation to Christianity, regarding it as a controversial matter of only peripheral significance. This myopic view is, however, not shared by atheists and humanists. They are well aware that the other vital doctrines of Christianity depend squarely on the doctrine of creation, and therefore they direct their major effort toward destroying creationism.⁴²⁸

Other sections of this book are more a devotional in nature, but still attempt to motivate the reader to action.

In *The Decade of Creation* (mentioned above), the latest publication from the ICR, one can trace the history of the battle between creationists and evolutionists during the decade of the 1970s. The articles range from discussions of the day-age theory to advice on the teaching of creationism in schools and in the home. The section on advances in other countries than the United States is heartening.

427. *Ibid.*, 49.

428. *Ibid.*, 97.

Evolutionary scientists consider creationism an evil. In a special issue of *Science* 81 (published by the American Association for the Advancement of Science), creationism came under attack:

Almost a hundred years after Darwin's death, American courts, legislatures, and school boards are once again wrestling with creationism. As the special section in this issue makes clear, the creationists have become more than a curious vestige. Though few in number, the creationists are loud and effective. They must be reckoned with.⁴²⁹

In speaking of creationism as a social movement, one writer mentions the satirist H. L. Mencken, and says:

What Mencken might not be able to understand is why the larger society is so inept at counteracting the creationists' mischief. Dealing {386} with zealots is one of the prudent citizen's survival skills, and we have forgotten it. Although creationist beliefs have no standing whatsoever among scientists (nor indeed among biblical scholars, except of course those in fundamentalist colleges), the mischief is fairly effective.⁴³⁰

Then, in a great work of guilt by association:

It is perhaps worth pointing out that the last society to prohibit the teaching of Darwin in the classroom on a large scale was what the fundamentalist preachers often refer to as "godless, atheistic communism"—the Soviet Union under the sway of Lysenko. There, too, the objection was that Darwinian evolution seemed to contradict dogma, and for 30 years it set back Soviet biological science, especially agriculture, at great cost to the Russian people [this statement totally disregards the failures of Socialism as an economic system]. The parallel should give the creationists cold comfort—stranger bedfellows than the creationists and the commissars cannot be imagined. It should also be adequate cause for alarm among all citizens who see the dangers in attempting to explore matters of science—either in the lab or the classroom—on the basis of doctrine rather than free and critical inquiry.⁴³¹

429. Boyce Rensberger, "Inside," editorial, *Science* 81, vol. 2, no. 10 (December 1981): 5.

430. John Skow, "The Genesis of Equal Time," in *ibid.*, 54.

431. Allen Hammond and Lynn Margulis, "Farewell to Newton, Einstein, Darwin...," in *ibid.*, 57.

Like the animals they believe themselves to be, evolutionists react viciously when backed into a corner. Statements such as these illustrate how effective the creationist movement is in the United States. It frightens the evolutionary scientist into rant about bad science, bad education, and the dangers of accepting such an evil dogma as Creation. They would never admit that they hold evolution to be just as important a dogma (have you ever heard the phrase, “Evolution is a fact, not a theory. What remains is how it progressed?”). They count it a matter of great pride that their ideas did not come via special revelation, but was gleaned after many years of hard work. This emphasis on the human struggle for knowledge is one of the central tenets of the evolutionary faith. Such struggle gives some kind of worth to the belief. The harder one digs for the facts, the more worthwhile is the interpretation from the one who did the digging.

The proponents of this patronizing myth make creationism appear as the ravings of poor unenlightened souls. Such patronizing protects the evolutionary dogma. Again, we must understand the idea of a nobility earned, not bestowed. Man absolutely rejects the fact that some people are chosen of God to be the recipients of His grace. Man will violently deny the right of God to choose, yet will just as violently protect his status for which he has worked so hard and tirelessly. Evolutionists are scared, yet are reacting to the creationist threat slowly. They are only now trying to organize committees in towns and cities across the country to address the issue of the {387} teaching of creation in the public schools. The creationist movement is a grassroots movement, and is very effective. The evolutionist response is also grassroots, making its appeal through the popular science magazines (such as *Science* 81/82, *Discovery*, *Omni*), newspapers, radio, and television.

In their work, the creationists are reconstructing science, and indeed, future thought. They likely would not acknowledge this, as most of the movement is dispensational and premillennial. Although they believe that the rapture could occur at any time, they also believe that the doctrine of Creation is basic to the Gospel, and take seriously the command to “occupy” until Christ comes. Nevertheless, because they are making a stand against the apostasy and arrogance of the religion of modern man and his science, they will be known as prophets of a sort. They are calling attention to the false religion that surrounds the

covenant people of God. When history is written a century hence, they will be recognized as those who exposed the pagan myth of this era, the Enuma Elish of this century—evolution.

The men and women, scientists and laymen (including pastors), who are laboring in the movement to teach the Creation of the universe by God are paving the way for an authentic return to God's Word as the rule of life. As Christians turn away from their Arminian hopelessness and see the true victory which God has in store for them under His Law, they will already have in them a strong background in Creation. This teaching, as a cornerstone in their worldview, will assist that generation in its reconstruction of not only science, but the whole of the world, under God, and His Christ.

Geocentricity versus Acentricity

Is it possible that the earth, being God's footstool, is at the center of the created universe, without *any* motion at all (either rotation or translation)? Geocentrists, although they might differ at some points, say that it is not only possible, but probable—and important. Geocentricity is normally thought of, in and out of the church, as a topic to be taken lightly. Who, after all, believes that the earth is at the center of the universe? It happens that a growing number of people prefer a geocentric explanation on biblical and scientific grounds.

That there is such a hindrance to the idea that the earth could be the motionless center of a rotating universe is an indication of the strength of the ruling scientific paradigm in both evolutionist and creationist circles.⁴³² Current dogma (accepted by both evolutionists and creationists—except the hyper-creationist geocentrists) is that we are traveling on Spaceship Earth, {388} nomads at the edge of the Milky Way, somewhere in limitless space.⁴³³ Dogma when Galileo and Copernicus each made their stands was that the earth was the center of the universe. The institutionalized church counted it as part of their doctrine.

Is it possible that the earth is the center of the universe? From a purely scientific standpoint, yes. From a purely biblical standpoint,

432. Morris, *King of Creation*, 98.

433. See Paul M. Steidl, *The Earth, the Stars, and the Bible* (Grand Rapids, MI: Baker Book House, 1979), 238.

perhaps. Certain passages are being questioned (and the geocentrists see no problems)—more exegesis needs to be done.

What is fascinating about the geocentrists is that they are generally regarded as eccentric by the creationists, while evolutionary astronomers like Fred Hoyle at least admit the possibility of geocentricity (they have to—Einstein’s theory of relativity makes it possible that any point in the universe is the center of the universe—just take your pick).⁴³⁴

The most outspoken of the proponents of geocentricity is the editor of *The Bulletin of the Tychonian Society*, Walter van der Kamp.⁴³⁵ Each issue of this little journal is stimulating reading. It is occasionally very technical, speaking of things like stellar parallax and Foucault’s pendulum, but it is always *fascinating* reading. Contributors are from all over the religious spectrum, yet the basic tenor of creationism is still present. Mr. van der Kamp approaches his subject and his authors with a healthy blend of emphasis on Scripture and science. A typical example is this statement:

My own standpoint is, I suspect, that of a minority among trueblood and would-be Tychonians. Summarily sketched: I do not in any sense want to use the Scriptures as a source of scientific evidence or search for texts giving it. Holy Writ, it seems to me, speaks prescientifically. It uses a language that all men of all ages can understand, and that even the most sophisticated scientist uses when he is among the “hoi polloi,” and not with his equals dissecting, abstracting, or theorizing in laboratory or observatory. Hence, “scientifically” not very exact utterances as, e.g., circumference and diameter of the bronze basin in the Temple court, the hare chewing the cud (i.e., excreted, half-digested pellets), and the mustard seed being the smallest of seeds, do not disturb me in the least. Scientific statements are always dated, and that is undoubtedly the reason why the Word of Life, Love, and Salvation never explicitly makes them, but looks at the world in the way all men have to do this before they even can begin to present hypotheses. Which will have a life-expectancy of, at most, about forty years! {389}

434. Hoyle, *Nicolaus Copernicus*, 82–88.

435. The subscription policy of the *Bulletin* is as follows: “The bulletins of the Tychonian Society have no subscription price. They are sent free to all those who request them. However, donations to help cover the printing and mailing costs are gratefully accepted.” The editor’s address is: Walter van der Kamp, 14813 Harris Rd., R.R. #1, Pitt Meadows, B.C., Canada, VOM 1P0. Please send him a few dollars to cover his costs; it is deeply appreciated.

I believe that Genesis tells us the story of creation as we would have seen it unfold if we had been present. It goes without saying that, for instance, the n -body problem of setting Sun, Moon and stars in the firmament of heaven involved such complex equations that they compare to Einstein's mathematics as those in their turn compare to a much more simple issue than the table of two. That there is only one Earth, created before and more important than all the planets and starry hosts is the clear meaning of the God-given texts, which stress that these heavenly bodies have been made to serve, each in their own way, Adam and his descendants. Last of all, reading the Scriptures as factually correct when they relate the occasions on which the supernatural and eternal reality of the Almighty's Third Heaven became visible to mortal men. I can only come to one conclusion. Heaven and the Earth are at rest relative to each other. Hence the Earth is at rest and the created heavens rotate.⁴³⁶

The statement of the Tychonian Society is as follows:

The Tychonian Society holds that the only absolutely trustworthy information about origin and purpose of all that exists and happens is given by God, our Creator and Redeemer, in His infallible Word, the Bible. All scientific endeavour which does not accept this Revelation from on High without any reservations, literary, philosophical or whatsoever, we reject as already condemned in its unprovable first assumptions.

We believe that Creation was completed in six twenty-four hour days and that the world is not older than about six thousand years, but beyond that we maintain that the Bible teaches us an Earth that cannot be moved, at rest with respect to the Throne of Him, Who called it into existence, and hence absolutely at rest in the centre of the Universe.

That is to say: we accept the model proposed by Tycho Brahe and used in all the applied sciences (e.g., practical astronomy, oceanography, gyroscopic theory, and space travel) to be the truest one possible.

Lastly, the reason why we deem a return to such a geocentric astronomy a first apologetical necessity is that its rejection at the beginning of our Modern Age constitutes one very important, if not the most important cause of the historical development now resulting in a largely post-Christian world in which atheistic existentialism is preaching a life that is really meaningless.⁴³⁷

436. Walter van der Kamp, "The Bible and Astronomy," *Bulletin of the Tychonian Society* (June 1981): 4.

The exchanges of information and opinions in this journal are always good reading, and often quite spirited. Contributors are often scientists themselves, from several disciplines, and recognize how modern science takes itself so seriously. So, whether speaking of relativity, red shift, or the velocity of the earth, articles in the *Bulletin* offer a welcome change of pace. {390} James Hanson, an astrophysicist and evangelical Christian, is quite outspoken on the biblical and scientific basis for the geocentric view. He has, for example, “listed over 2,000 geocentric verses (some of which are prophetically anti-Copernican), but have yet to come on one verse that is even remotely heliocentric.”⁴³⁸ Hanson did a series of lectures that have been recorded (and are distributed by the Bible Science Association). In these lectures, delivered to the Association of Christian Schools in 1979, he puts forth the geocentric view of the universe. Though his emphasis on an inspired King James Version is strained, and a very dispensational eschatology shows through, the tapes are a spectacular introduction to this topic.

That the geocentrists do not receive a better hearing is somewhat surprising, since it is a topic that is corollary to the doctrine of Creation. Perhaps it is because creationists are prepared to question or redefine only certain apostate presuppositions and subsidiary paradigms such as evolution, leaving untouched the primary paradigm of man as scientist without God. Such a belief is the natural result of Arminianism. This attitude would also result in the geocentrist being regarded as eccentric. The crux of this problem of acceptance is the importance of man and his view of the universe over against God and His view of His universe.

What is the difference between believing that the earth is the footstool of the Throne of God, and shall not be moved, and believing that

437. This statement is in each issue of the *Bulletin*, on the inside back cover.

438. James N. Hanson, “Comments’ on a paper submitted by Richard Niessen, “Biblical Indications of a Rotating Earth,” both in *Bulletin of the Tychonian Society* (June 1981). Hanson’s comments are on 27. He adds immediately after: “I have read many treatises that grope around trying to put heliocentricity into the Bible. Usually they have to pervert the text of the 1611 KJV in favour of one of the modern *ad hoc* fabrications of Alford, Westcott and Hort, Genesisius, etc., in order to force heliocentricity upon God’s Word.”

we and our planet hurtle through space at some ungodly speed in an unknown direction? One obviously implies fixity and surety, and the other implies a nomadic outlook.

If the earth is at the center of a rotating universe, it only serves to show how important God's decree is for this planet. If, however, we wander through about the universe like nomads, a component of existentialism creeps into our thinking. Granted, we cannot base doctrine solely on the fact that "by their fruits shall ye know them," but we must consider the consequences of our system of thought.

Hanson's tapes have been reviewed in the *Biblical Educator* by James Jordan (vol. 3, no. 12 [December 1981]). In the review, Jordan notes what he considers serious deficiencies in Hanson's exegetical reasoning. It is necessary reading, as it comes from an exegetical scholar, not a scientist.

Much work needs to be done from the biblical standpoint as regards a geocentric creation and the hermeneutic which produces such an explanation. {391} Our approach to the interpretation and even our translation of the Scriptures is based upon certain presuppositions. Either the exegete will come to Scripture believing it is possible to have a nonmoving earth in the physical center of the universe, or he will come to the Scripture expecting a moving and wandering earth. The prospect of further work in this area is intriguing.

As R. G. Elmendorf, a frequent contributor to the *Bulletin*, has said:

It's no good for the eccentric geocentrics to do their thing in one corner, and have the rest of the creationists fearfully ignore the whole issue. It ought to be thrashed out among ourselves to demonstrate the superiority of "open-minded" inquiry that we are asking for in the C/E [Creation/Evolution] controversy. If we do not do this, and instead resort to politics and coercion, the evolutionists will make hay out of these differences. They *do* appreciate the importance of the geocentric issue, even if creationists do not, and they keep bringing up Galileo to scare off the creationists. If geocentricity is wrong, I'd like to know about it. But if geocentricity is right, then there is an even bigger battle and victory ahead in the C/E war.⁴³⁹

439. R. G. Elmendorf, "Letter to the Editor," in response to a paper by R. Niessen, in *Ibid.*, 24.

Some Christians may wonder why a measure of dignity is accorded to this view by making mention of it in this *Journal* article. The reason is that, like the creationists, the geocentrists, these hyper-creationists, are bringing to public attention the apostasy in modern science. Like the creationists, they are contributing to reconstruction (although they might not acknowledge this) by paving the way for people to conform their ideas of the structure of Creation to the Word of God.

These men are not eccentric. Their science is quite sound—to many minds even more acceptable than the science of the creationists. They are an excellent example of this first generation of scientists who take Creation as a given assumption, and who do their work on that basis.

Running the Race

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall {392} mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isa. 40:28–31

In the fear of the Lord is strong confidence: and his children shall have a place of refuge.—Prov. 14:26

Through wisdom is an house builded; and by understanding it is established.... A wise man is strong: yea, a man of knowledge increaseth strength.—Prov. 24:3, 5

Modern science labors under a curse. It is the curse of the apostate, those spoken of in Psalm 2, who wish to throw off God's rule. The curse is the result of their agnostic and antignostic view of God. The underlying assumptions are that man can know all things (given enough time), that what is not observable is not relevant, and that principles of life and religion and the structure of reality must be derived from man's observation and thought. These assumptions are agnostic in that they claim no possible knowledge of God is important to the work of science. They are antignostic in that they substitute for correct knowledge—which would further God's law and rule—a knowledge of man.

Christians who take an active role in exposing the rebellion of modern science are called liars and frauds, corruptors of truth, and destroyers of children's minds. Such feral intolerance must be expected, and it can be answered—with a call to repentance. The exposure of sin and rebellion may not be pleasant, but Christians are called to do so in every sphere of life. Regeneration of men involves repentance for sin. Many Christians are fearful of such an approach, thinking that the unbeliever may respond in an unkind manner.

Throughout the history of the world, natural science has shown an aversion to biblical presuppositions. We are now at a place in history where the opportunity for true science, based upon the Word of God, can take root and flourish. The cultural environments which preceded Copernicus, Galileo, and Darwin can be repudiated, and replaced by a new one, a Christian one, as people become regenerate and realize their respective callings under God. The regenerate need to understand the knowledge and wisdom of God, and that He has an eternal decree that will go unopposed and unbroken.

Christians are called to redeem every area of life under God. By the power and authority of the Lord Jesus Christ, we are commanded to teach the world to obey all that He commands us. Modern science, in its activity, no less than any other area, be it politics, law, economics, business, the arts, or medicine, needs reconstruction. The premises of modern science need to be challenged and defeated as rebellious towards God's revealed Word. Christians will not succeed in transforming science, however, until a more orthodox, Reformed view of life prevails.

The catechism of modern science consists in things such as the laws of {393} thermodynamics, the geological record, quantum mechanics, and calculus; those constructs which describe and explain observed patterns in the universe. The catechism of true science, under God, must include the catechism of Christianity—those teachings which point to His creative power and work, His sovereign rule and Providence, His redemptive work in Christ, and the Kingdom of His covenant. Christians must learn that the hopelessness they feel is real, and a consequence of their Arminianism—their autonomy. When they repent, and acknowledge God's rule over every aspect of the Creation, they can once again have victory.

Education in the truth is the responsibility of the family. all other places of education, whether school or church, are patterned after and subservient to the family. All teaching begins in the home. Whether a covenant home or a heathen home, catechizing takes place within its walls. Christians must first take pains to teach themselves and the members of their households the knowledge of God, vowing to live by His Word, and to obey His Law—keeping to the covenant by which they call themselves. This education will provide a solid foundation for education in the true science.

We are not called to be anti-intellectual or antiscience. We are called, though, to be “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”⁴⁴⁰ God has declared His standards of intellectual endeavor, and has set boundaries to man’s knowledge and abilities. Man is called to engage in scientific activity, as a proper aspect of dominion. We are not against science as an endeavor. What we are against, what is repugnant, is those scientists and laymen who challenge God as unnecessary and declare themselves to be like God, able to determine what is good and what is evil.

The time is long overdue for Christians to take a stand against an apostate science. With a strong understanding of His enscriptured Word and His presuppositions, they will be equipped to battle man’s presuppositions. With a proper understanding of their place in history under God’s covenantal rule, they will go forth, by His leave, in victory.

440. 2 Cor. 10:5.

12.

BOOK REVIEWS

BOOK REVIEWS

A Christian Manifesto, Francis A. Schaeffer
(Westchester, IL: Crossway Books, 1981), 157 pp.

Reviewed by Howard Ahmanson

One hardly knows what to expect from such a sweeping title as *Christian Manifesto*. What one actually finds inside is probably the best handbook available to the current legal crisis of the Christian community.

A lot of the content of the book is familiar to anyone who has read Schaeffer's earlier works, *The Church at the End of the 20th Century* (1972) and *How Shall We Then Live* (1976): *Rex Lex*, Oliver Wendell Holmes, arbitrary absolutes, and abortion. But he has added an excellent explanation of how "separation of church and state" is misused today, to mean exclusion of religious values from public life (33–36, 83–86).

Schaeffer, talking about humanism, does not spread the false idea that it is a small conspiracy of a few foisted on a Christian but sleeping public. Nor are humanists liars. "Most of the media do not have to be dishonest to slide things in their own direction because they see through the spectacles of a finally relativistic set of ethical personal and social standards" (56). And Schaeffer reminds us again, as he has before, that the "majority of the Silent Majority" has only the two values of "personal peace and affluence." And so does much of the younger generation. (I have noticed that in the last few years we have had styles—the cowboy and the preppie—that cross the generation gap). He unearths a quote from columnist George Will: "In 1980, the electorate's mandate probably was about 20 percent for conservation and 80 percent for improved economic numbers *no matter how produced*." (78; my emphasis, but Schaeffer repeats these words several times).

The reason why this book is causing discussion in the Christian world, however, is that in the last chapters he brings up the issue of civil disobedience for Christians. The Bible, of course, always taught us to

“obey God rather than men” and human authority rather than self-will. But the church has had to work so hard to teach the younger generation the second half of that formula that it is finding it hard to get used to the first half. It is time at least to think about the first half. Schaeffer does address the situation of those behind the Iron Curtain in a few pages—a good thing, because most American Christians have confined their discussion to the situation in our own country. We need to look at things globally.

Perhaps some *JCR* readers will disagree with Schaeffer’s favorable appraisal of men like Wesley, Wilberforce, and Finney. But we have eternity to discuss such things! We do not have eternity to prepare for battle.

This is a well-written book, but its real significance comes from who is writing it. Schaeffer does not say anything in it that has not already been said, but Establishment evangelicals who have never heard of Rushdoony and look down at La Haye will listen to Francis Schaeffer when Francis Schaeffer speaks.

Now if we could all learn to listen to God when He speaks in the Bible to all areas of life! {395}

***On Learning to Read: The Child’s Fascination with Meaning,*
Bruno Bettelheim and Karen Zelan**

(Thames and Hudson, 1982), £7.95

Reviewed by Geoffrey Thomas

The printing of this American book in the United Kingdom indicates the interest which international educationalists are showing in it, and the influence which Bruno Bettelheim, now in his eightieth year with this his thirteenth book, has had outside the U.S.A. Karen Zelan is a psychologist who has specialized in the study of hearing disorders. The authors’ intention is to show that current methods of teaching children to read are misguided and unimaginative. In their view many backward readers who are labelled as stupid children are in fact protesting against being compelled to learn something which they find irrelevant and meaningless. They affirm that neurological defects are

over-diagnosed, and they throw doubt on the existence of “dyslexia” as a definable disorder.

Bettelheim and his assistants have carried out research into how reading is taught in eight schools in California and Massachusetts. They make observations on the reading performance of 300 children over a period of four years. They call this a small sample; but it is large enough to enable them to reach conclusions of considerable interest. The writer Anthony Storr helpfully delimits five such areas.

The first is that current teaching is too much concerned with “decoding,” too little with meaning. That is, both teachers and reading primers are geared towards teaching correct recognition of words without enough regard being paid to whether words convey any message of interest to the child. Texts like, “I can fan a sad man, I can fan a tan man, I can fan a bad man, can I fan a mad man?” which are designed to teach discrimination between rather similar words, fail because the child rightly dismisses them as silly and irrelevant.

Second, current reading primers, in their attempt to make the initial stages of reading easy, grossly underestimate the vocabulary which the child has acquired before beginning to read, and are therefore deadly boring. Analysis of first readers show that those published in the 1920s contained an average of 645 different words, whilst those published in the 1960s contained well under 200.

Third, the authors found that teachers consistently attribute errors in reading to cognitive deficiency when in fact a high proportion of such errors are emotionally determined. For example, a lonely boy dropped two words from a sentence beginning, “I would like to know just who you think...,” making it, “I would like to know you.” The authors quote a study which shows that as much as 80 percent of reading errors were substitutions which “make equal or better sense than the original text.” Teachers fail to consider that children may have good reasons for misreadings; and the authors plead that, when interest is shown in *why* a child makes a particular error, instead of making him feel stupid by merely correcting him, the mistake will often be put right by the child himself.

Fourth, the authors point out that reading primers often contain so many pictures that many children can discern the story without any need to read the words.

Fifth, the texts provided are of such banality that the average child can find nothing of interest in them. Many texts contain the message that school is no fun, that learning is tedious, and that all that matters is play. American reading primers are contrasted with those in some other countries which are certainly more interesting and more {396} concerned with real life than the bland, shallow texts current in the U.S.A. Bettelheim is a Freudian psychoanalyst, and to find some basic themes of human existence to relate to children he emphasises the value and importance of fairy tales (see his *The Uses of Enchantment*). He rightly sees the failure of reading primers in not engaging the child as a whole person, but having discarded the Word of God as the divine primer, he looks to myths to help the children have a total education, loving and hating, in rivalry and anxiety, and in their exposure to death and bereavement. The child must know sorrow as well as happiness and how to handle them both. If he is to become interested in reading, what is given him to read must engage him as a whole child, his feelings as well as his intellect, by reflecting real life as God sees it and not the saccharine banality portrayed in current primers. In every respect Christian schools should be superior to state schools, and the primers they use should be the envy of the world.

On Learning to Read is repetitive, Freudian, and behaviourist. It is also a devastating critique of the current methods of uneducating America.

***Add to Your Faith: Biblical Teaching on Christian Maturity,*
Dr. Sinclair B. Ferguson**

(London and Glasgow: Pickering and Inglis, 1982), £2.50

***The Christian Life: A Doctrinal Introduction,*
Dr. Sinclair B. Ferguson**

(London: Hodder and Stoughton, 1981), £3.75

***Discovering God's Will,*
Dr. Sinclair B. Ferguson**

(Edinburgh: Banner of Truth Trust, 1981), £ 1.60

Reviewed by Nigel M. de S. Cameron

These are but three of some half dozen volumes to have appeared under the pen of Dr. Sinclair Ferguson in the last couple of years. They form—along with others still to come—the fruit of some years' writing and teaching ministry by the author, who is associate minister of St. George's Tron Church, in Glasgow—a traditional evangelical stronghold within the Church of Scotland, currently pastored by the Rev. Eric Alexander.

Dr. Ferguson has set out to write basically popular books dealing with aspects of Christian doctrine, and he has done so with much success. In fact, while the three we are discussing are all “popular” in a general sense, they are each written at different levels. *Discovering God's Will* is the most popular of the three, and is intended to be intelligible—and attractive—to readers who would not be able to cope with the longer volumes. In fact, this makes it a specially valuable item, since it is at the level of the man who rarely reads and to whom “serious” Christian books are effectively closed that we have the greatest need of worthwhile literature. It is all too common for bookstalls intended for such people to be stocked wholly with missionary biography and the other “racier” kinds of material, and that is so often simply because there is little else available for such a readership.

Dr. Ferguson, however, does not abandon his serious intent in order to make his material palatable. What he does do is to break up almost every page with quotations (particularly citations from hymns) and to keep his {397} language simple. A careful ordering of the contents of each chapter (and there are nine in a book of 125 small pages) ensures attractive presentation. Yet that is not to suggest any sacrifice of content. Let me illustrate the serious tone that pervades this little book:

The will of the Lord for sinners in a sinful world is not always straightforward. It is not guaranteed to be easy. It must always, ultimately, be costly. (86–87)

Or again, this time dealing with marriage:

The ultimate aim of marriage is to reflect God's image; to reflect the glory of his grace and Being. This means that *marriage can never be an end in itself*. It exists for a greater purpose than its own fulfillment. (100)

And he goes on to quote the famous words of Temple Gairdner, the night before his wedding:

That I may come nearer to her,
 Draw me nearer to Thee than to her;
 That I may know her, make me to
 know Thee more than her;
 That I may love her,
 with the perfect love of a perfectly whole heart
 Cause me to love Thee more than her, and most of all.

The author comments:

The ability to pray like that may be the clearest sign of all, that God has purposed and will bring to pass what we contemplate. (100–1)

All in all, this small volume will repay attention by all who seek the will of God, or who wonder about His will; but especially it will be of great practical use to younger Christians and Christians for whom reading books on doctrine is not usual.

Add to Your Faith is a more demanding piece of writing. As its title suggests, it consists of a series of studies in Christian maturity. In fact, they are grouped under four heads. Growing Up, Standing Firm, Facing Difficulties, and Pressing On. The twelve chapters cover such diverse subjects as dealing with temptation, assurance, and what the

writer terms “symptoms of decay”—what can go wrong with the believer and his faith. Dr. Ferguson writes arrestingly:

Why is this matter so very urgent? ...One of the curious things about Hebrews 6... is that in the context of speaking about *spiritual immaturity* the writer’s attention seems suddenly to switch to *the possibility of apostasy*.

He suggests:

what the writer himself had in view was that there comes a time, if we persist in our immaturity, when that immaturity becomes practically indistinguishable, to ourselves and others, from actual apostasy. (25)

The importance of attaining to spiritual maturity is no less.

Perhaps more demanding still, though nonetheless readable, is the third volume we are considering, *The Christian Life*. The book’s subtitle, *A Doctrinal Introduction*, immediately sets a question in the mind and reveals something of the special emphasis that its author brings to his subject. Most Christian readers, on finding a book on “the Christian life,” will expect an immediately *practical* book, a handbook of guidance on “how to” do this and that. But that is not what this volume is, and deliberately so.

Dr. Ferguson begins by noting that there is a tendency for the demand for Christian books to swing between interest in doctrine, and interest in experience. “Rarely do we manage to catch the balance,” he writes. {398}

But in the last decade observers have begun to notice a new desire among Christians for a solid foundation upon which experience may be built. The kind of Christian preaching and literature which has been in demand has imperceptibly begun to change, and there is a new hunger for doctrinal teaching which is married to experience. (xi)

The writer begins by explaining the importance of “doctrine” for Christian living and experience. Indeed, he suggests, the recognition that doctrine *is* important “is one of the most important growth points of the Christian life” (1). The Sermon on the Mount, that most “practical” of Scripture passages, is profoundly doctrinal; and the practice issues from the doctrine. The same is true throughout the Bible, and indeed in our own experience—the people who make an impact in their doing are those who have done their thinking first. That is the central thesis of the book. The chapters which follow, dealing with

many of the loci of Christian theology, have a practical concern but are essentially doctrinal (and full of Scripture) in their content. We are taken through “God’s broken image,” “The plan of grace,” “Called by God,” “Conviction of sin,” and so on right through to “Perseverance,” “Asleep in Christ,” and, in chapter 18, “Glorification.” Throughout, it is emphasised that every one of these doctrines is essential for our practical Christian living. It is by their firm apprehension that our Christian experience will be real and strong.

It is hard to see how a more important message could be addressed to the church today, especially to the burgeoning evangelicalism that has in the last decades drawn in great numbers of young people. One of its great characteristics has been mindlessness, with emphases on “worship” (as it is termed) and “fellowship” (also something of a misnomer) in the place of concerns for the exposition of Scripture and a knowledge of Christian truth. As so often, wrong emphases have developed because there has been a vacuum where right emphases should have been. Dry and dull preaching from Scripture has been displaced by “worship” that gives no real place to preaching, and unfriendly and formal fellowship has given place to the frantic and experience-centered jollity in which so many have been caught up. The need is great for men and women to be called back to a proper balance between doctrine and experience, in which Word and Spirit are held together as indivisible, and in which what we believe and how we live become aspects of one entity.

This essential emphasis of *The Christian Life: A Doctrinal Introduction*—an emphasis indeed present in Dr. Ferguson’s other works, too—is very warmly to be welcomed, as it calls us back to the poise of the biblical religion, where faith and action hold together and life is the fruit, and not the alternative, of doctrine. But if we have here a challenge to those who have sought experience at the expense of truth, we have surely an equal rebuff to those whose concern for truth has been life-less and driven away those who have sought a living faith that carries its experience with it.

The Divine Inspiration of Holy Scripture, William J. Abraham

(Oxford University Press, 1981), £9.50

Reviewed by Nigel M. de S. Cameron

The publication by so eminently “respectable” a press as OUP of a volume with this title, and one, moreover, which claims to be the work of an {399} evangelical, is an event of some significance. It is unfortunate that, in both content and presentation, the author does not fulfil the hopes which his publishers raise so high.

Dr. Abraham, an Ulsterman now teaching in the U.S., takes as his point of departure the vast influence of B. B. Warfield and his doctrine of Scripture, and acknowledges that the tradition “passed on” by writers like J. I. Packer (in his *Fundamentalism and the Word of God*) has kept alive this particular issue, and indeed prevented its extinction as a locus of theological argument. Yet, he maintains, the lack of unanimity within the current evangelical generation reveals that the Warfield-Packer tradition “has not proved wholly satisfactory to those who would gladly identify with the Evangelical heritage in Christian theology” (1). Abraham sets out to suggest a way forward in the current debate about inerrancy/infallibility that avoids some of the pitfalls, as he sees it, of the standard positions. We shall turn below to consider the answers he proposes, and whether they are successful.

But we must first comment that the book is a major disappointment, irrespective of its conclusions. It owns a title which is simply portentous, when sited on the cover of its 126 brief pages. Its style and scholarship are at a level that leave much to be desired. For instance, the writer is frequently caught injecting the first person singular into the argument. More seriously, the volume is referenced inadequately, and, for instance, important Patristic references (33) are cited from an extremely popular Christian book (Kirby’s *Too Hot to Handle*) instead of from their original context or, at the least, a scholarly work. Furthermore, and most seriously, in his relatively brief encounter with *The Divine Inspiration of Holy Scripture* your reviewer has found several errors, minor in themselves, but which speak of the author’s ignorance of some, at least, of the material which he uses. Some examples: First, a

matter of judgment: the volume opens with reference to Lindsell's *Battle for the Bible* and an English volume, set alongside it, entitled *The Bible under Attack*. Most British readers will never have heard of this book, in fact a series of conference addresses which have circulated only in restricted circles in this country. Secondly, matters of history. We are told that the famous volume *Essays and Reviews* appeared in 1861, rather than 1860 (14). It is the kind of mistake that someone familiar with the period would never make, since the publication of this volume marks the watershed of British theology in the nineteenth century. Again, four pages later, it is asserted that Gausson's *Theopneustia* was "originally published in 1842. It was translated and published in England in 1888." In fact, the dates should read 1840 and 1841. In both these cases the author seems to have taken his own copy to be the first edition, without further enquiry. That is a fairly elementary piece of bad scholarship! We could continue, but we shall not.

Abraham lays two major charges at the door of the Warfield-Packer tradition, which combine in suggesting that its doctrine is in fact substantially different from that of earlier writers on the subject. First, there is a repudiation of "dictation" as the method of inspiration, a method advocated by such earlier writers as Gausson (in his *Theopneustia*); and secondly, there is a new emphasis on the *autographa* of Scripture as the versions actually possessing inspiration, and consequently inerrancy. In fact on both these points Abraham is in error. Any reader of Gausson who sets his use of the word "dictation" in its context and in the light of his discussion of other aspects of the question can see that he is not intending to suggest a merely mechanical, stenographic procedure as originating the {400} biblical documents. For example:

It is, however, necessary at the outset to make ourselves understood. In maintaining that all Scripture is from God, we are far from intimating that man has no association whatever with it... All the words of Scripture are the words of man, as they are also of God. (*Theopneustia*, 30)

As to the other matter, textual variation (and consequently the need for any doctrine of Scripture to take account of it) was not the discovery of Westcott and Hort, and writers long before Warfield in effect

used the criterion of “as originally given” in some form; they could not avoid it.

This latter point is indeed a somewhat trivial one. Yet on the basis of these two matters, the writer concludes that it has been “established” that “the standard orthodoxy (sc., that of Warfield) is not a simple restatement of the view of inspiration that was prevalent in Evangelical circles prior to the late nineteenth century. On the contrary it involves considerable revision.” While one can never simply identify the doctrine of one age with that of another, to make such a sweeping claim of this doctrine on the evidence which he cites is not justified.

Abraham goes on to discuss the “enormous strain” which is put upon the Warfield doctrine “when it comes into contact with inductive study of the text” (29). He believes that in the light of the problems which the actual study of Scripture brings out, “any reasonable person” must opt either to abandon inerrancy, or to “abandon a natural and honest study of the Bible.” He adds, “the first option is the only serious one of the two.” Thus the Gordian knot is cut through, and our author can proceed to expound his own understanding of this important matter. The problem is, of course, that the second option whereby inerrancy is retained despite the difficulties which it may face—is not so lightly to be dismissed. To charge the inerrantist with dishonesty and obscurantism is to fail to grasp the essential of his hermeneutical method, which is that the acceptance of biblical authority in the full sense in which he understands it changes the way in which he sees everything which the Bible contains. Where the sceptic will see an error, he sees a difficulty; something which, considered in the light of his overall understanding of the subject, is logically incapable of overthrowing the doctrine of inspiration and inerrancy. We have here a fundamental element in any understanding of the divergence of opinion which Scripture evokes. There is something akin to a scientific revolution separating the inerrantist from the sceptic, with all the problems of communication between the two sides which Kuhnian revolutionary science finds between its protagonists.

In other words, inerrancy functions as an explanatory hypothesis for the man who believes it, setting the context in which he will see any purported challenge to it. He may find problems to which there is no ready answer, but that will cause him to abandon inerrancy no more

than, say, the Darwinian will be converted to Creationism by the absence of transitional forms in the fossil record. There is an irreducibly circular component in grand theories, in theology as in science; and recognition of that fact neither adds to nor detracts from the likelihood that particular theories are true. The inerrantist has a different *Gestalt*, and while he may or may not be right, he cannot be written off simplistically as dishonest and unnatural in his interpretation of Scripture. If we believe the Bible to stand among books as Jesus Christ stood among men, we are not unreasonable to approach it on special terms.

Abraham develops his own concept of “inspiration,” based largely on the idea of inspiration as it is worked out in {401} human experience as a teacher “inspires” action in a pupil. He uses this as the paradigm (his own word) for the understanding of divine inspiration. We need not make extensive comment here, as two points will suffice in criticism. First, the idea of a teacher “inspiring” a pupil is a wholly arbitrary model upon which to attempt to interpret the biblical doctrine. It rests on a particular sense of the English word “inspire,” and has no necessary connection whatever with the Greek *theopneustos*. Secondly, Abraham is confessedly interested in “inspiration” as an act which takes place between *agents*, that is to say, man and man, and God and man. Now the only place in which the word *theopneustos* occurs in Scripture is of course 2 Timothy 3:16, and it must be noted that there the act of inspiration is one that takes place between *an agent* (God) and *a book*. To say that is immediately to raise the fundamental objection to the kind of argument with which this volume concerns itself, since so soon as inspiration is viewed as an act in which a book has no necessary place, the problem of the implication of inspiration for the Bible is neatly short-circuited, since the Bible may be left out of account altogether. It becomes subordinate to the contact between the agents, which is other than by means of itself.

Which is not to say, indeed, that the doctrine of inspiration, understood *a la* Warfield, is without its difficulties, or that those orthodox Christians today who believe it can rest on their laurels. But these 100 pages, for all the stimulation which they sometimes provoke, are neither sufficiently well-informed or sufficiently intent on a *biblical* result for Dr. Abraham to have a major contribution to make to the debate

today. It is unfortunate that OUP could not have sent forth a more auspicious volume under this most auspicious of titles.

*Addicted to Mediocrity:
20th Century Christians and the Arts,
Franky Schaeffer*

(Westchester, IL: Crossways Books, 1981), 127 pp., \$4.95

Reviewed by Caroline S. Kelly

In this book Schaeffer is seeking to do for the Arts very much what Chalcedon is trying to do in other areas of human endeavor; namely to urge Christians to see that “there is no Christian world, no secular world; these are just words. There is one world—the world that God made” (47). “Those things which are specifically sinful are indeed cut off and separate from the rest of life for Christians and to be avoided, but everything else comes under the heading of our Christian life, if it is to be a true and full Christian life, in the real sense.... Either our whole life comes under the Lordship of Christ or no part can effectively come under it” (27). Thus in no way can any one area of life be “relegated to the bottom drawer of Christian consciousness” (16), as is largely the case at present with artistic and cultural endeavor or enjoyment of beauty.

He stresses repeatedly that *art needs no justification*, for creativity as well as the “useless” beauty of the creation is from the hand of God Himself. Creation, creativity, and thus man himself is affirmed by the truth of *Divine* creation. Christians therefore must not fall into the trap of seeing everything in utilitarian terms. A true appreciation of God’s “given” creation is essential, he argues, not only for appreciation of {402} human creativity (which reflects God’s), but also for acceptance of and compassion for mankind. Interestingly, he concludes that this is the only basis for evangelism, for “[mankind’s] worth is guaranteed in the fact that it rests in the living God himself, having created us in his image” (37), regardless of whether our achievements are assessed as “worthwhile.” In other words, the Christian’s attitude to the Arts is shaped by his view of creation, but in turn has ramifications in shaping

his attitude towards the world around him. Furthermore, of all people, Christians should not be afraid of the Arts (dominated though they are so much today by non-Christians), for: “if indeed our feet are solidly rooted on truth itself, we are those who can look the world in the eye with confidence, pleasure and fulfillment” (49).

Enjoyment, appreciation, and encouragement of the Arts is thus right for all Christians, but more than that, active involvement is necessary, for: “cultural endeavors, the Arts, the media, expression of ideas, enjoyment of beauty are truly the marketplace of ideas” (18). Christians have thus abandoned a crucial tool of communication, which historically, Schaeffer shows, was dominated by Christian artists (or those deeply influenced by Christian ideas), such as Bach, Van Eyck, Vermeer, Handel, Mendelssohn, even Shakespeare. Their work contributed to a pervasive Christian cultural consensus. Even worse than our retreat, however, is the fact that contemporary Christian art is plagued by a mediocrity which would never hold up in the non-Christian community. A false division between spiritual and secular has resulted in uncritical acceptance of any “Christian” productions just because they brandish the appropriate slogans. (This point in the book is underscored by the witty—and high quality—pen and ink drawings of Kurt Mitchell.)

In summary, his book is a scathing indictment of what passes for Art in the Christian community, but with a sensitive historical review both of the Arts and their relationship to the church in preceding centuries, and of the reasons for the contemporary retreat into a false spirituality.

As a painter and filmmaker himself, he is particularly aware of the needs of fellow artists confused by what their role should be as Christians with undeniably creative gifts. He has much to say that is encouraging both as regards the biblical and historical views of the Arts and concerning practical outworkings of creativity according to the principles of integrity and quality. He bewails the tendency found in the church to look askance on creative individuals as being somehow “unspiritual,” and urges Christians not to miss the opportunity to encourage enjoyment of God’s creation as well human creativity.

“The price”—of artistic mediocrity —“is the ludicrous defacing of God’s image before the world” (44), and that should be enough for all of us, whether or not we are artistically inclined, to sit up and take

notice of what is passing for art in the Christian community. Instead of complacency, we should be striving for real beauty and quality which will communicate the truth and beauty of God.

This is an important little book which tackles the issues in a hardhitting but compassionate manner. Schaeffer offers practical comments on the development both of talent and appreciation, and though he makes most reference to the visual arts (not omitting film and TV), the principles are applicable throughout the field of creativity. It is encouraging to observe that his own endeavors, and those of an increasing number of others, are reversing the trends of mediocrity and abandonment of serious Art. {403}

The Flying Scotsman: A Biography, Sally Magnusson
(London, New York, Toronto: Quartet Books, 1981), 191 pp.

Reviewed by Caroline S. Kelly

Two questions must occur to everyone who has seen the Oscar winning movie, *Chariots of Fire*: “Is it true?” and, “What happened next?” Sally Magnusson, a young Scottish journalist living in Edinburgh, felt this was a unique opportunity to introduce audiences, deeply affected by the powerful honesty of the movie, to the reality of a life submitted to Christ. To refer to Franky Schaeffer’s criterion for Christians in the Arts: “by expressing yourself as an artist, and by exercising those talents God has given you, you are praising him. Whether what you express is ‘religious’ or ‘secular,’ as a Christian you are praising him. Everything is his” (*Addicted to Mediocrity*, 59). By these standards, Sally Magnusson has done a terrific job, in her biography of Eric Liddell. If, as Schaeffer also holds, artistic expression is a powerful vehicle for ideas, and directly or indirectly represents Christian truth to the world, then this book, written specifically with the “average moviegoer” (and not the Christian audience) in mind, is a strong testimony not only to Eric Liddell’s life and faith, but also to the author’s desire for integrity and quality. In other words, she puts all the tools of her trade to producing a work which displays none of the mediocrity that Schaeffer is so distressed to observe from many Christian artists.

The key thrust of the book is faithfully to represent Liddell's life in an attempt to explain to the reader—who may be unfamiliar with both the church and Christian belief—just what made Eric Liddell “tick.” The author therefore consciously avoids any Christian “slogans” and seeks to let the quality of Liddell's life shine through, and in this she is most successful. Interestingly, one reason this is possible is that Liddell himself demonstrates such an integrated life and had no problem with his remarkable athletic ability (nor, incidentally did his family, contrary to suggestions in the movie). In fact, in searching for Liddell, “the man—not the saint,” Miss Magnusson seems a little embarrassed to confess to her readers that he was in fact extremely *out* of the ordinary, and that the only explanation for this was his devout, obedient, biblical and practical Christian faith!

Because this biography is unusual in that its immediate cause is the movie, she discusses several features of moviemaking which explain why and where the moviemakers departed from the historical course of events. For example, Liddell apparently knew that the qualifying heats for the 100 meters were on a Sunday as soon as the timetables were announced, so that the dramatic scenes on board the ferry to France are apparently apocryphal, as is the character “Lord Linsey” and his “withdrawal” to allow Liddell to run. So the answer to the question “Is it true?” is a qualified “Yes”; true to the characters, but embellished for dramatic effect. It is remarkable that the book is able to report that Eric Liddell's widow felt that actor Ian Charleson portrayed her husband exactly as she remembered him. The extra dramatisation, to which the moviemakers resorted on occasion, provides an interesting commentary on moviemaking and its concern for “what the audience expects.” One especially fascinating and effective chapter in the book deals with discussions with David Puttman, the producer, Colin Welland, the script writer, Ian Charleson, and others involved in making the movie. It is clear from these that it was *never* intended as a “Christian” movie, and {404} while Liddell's life did have a profound effect on some of those in it (for instance, Charleson read the Bible from cover to cover in order, as he put it, “to feel with him” [187]), it is not clear that any actually were converted in the strict sense of the word. What evidence of the sovereignty of God that he uses the ungodly to serve His cause!

Again, because one of the immediate purposes of the book is to seek to draw those who are seeing the movie in the 80s not only to understand life in the 20s, but to show that Liddell's faith cannot simply be attributed to environment but is just as valid and possible today, there are several departures from the account of events to attempt to bridge the time gap. An example of this is a chapter devoted to a discussion of sports and the Olympics then and now, for which Miss Magnusson interviewed contemporary Olympic medalists and others in the world of sport. As is the case with her original interviews with those involved in making the movie, such a chapter adds an unusual but valuable facet to the biography.

As to the question "What happened next?" the majority of the book is devoted to just that, and provides a clear and fast-moving account of his remaining years of training, with his remarkable national popularity, and then his life on the mission field, first as an educator and then in travelling and preaching and upbuilding the churches in war-torn country areas of China. This includes a very helpful section on the turbulent history of China in the 20s, 30s, and 40s, and another analyzing and commenting on the nature and effects of Christian missions of the period. Firsthand accounts from those who knew him, as well as some of his writings, are used to paint a vivid and irresistible picture of a quiet, highly principled, humorous and unselfish man of faith.

On the whole, the attempt to be objective and open up the whole question of Christian life and commitment to someone to whom this is quite new is very successful. It must be the zeal to avoid "slogans," and to hide nothing, which leads the author to quote some rather tenuous evidence to the effect that maybe the Buchmanite movement influenced Liddell. This is a shame as this may suggest to readers that he was outside the mainstream of evangelical Christianity, which is certainly not the case from other evidence cited. On the other hand, maybe it is only fair to acknowledge that in fact the hallmark of much of twentieth-century evangelical orthodoxy is found in *words* rather than action—and Liddell's life did differ from this, to his lasting credit!

The book is promoted in many places with the movie, and is certainly well worth purchasing. Much has been said in this review about its effective communication potential to an unbeliever. For the Christian reader, it is informative in many ways beyond the purely biograph-

ical, and an encouragement to more consistent Christian character and living as well.

This is indeed the kind of cultural endeavor that should be attempted by Christians to extend the boundaries of God's kingdom.

***The Failure of Imprisonment: An Australian Perspective,*
Roman Tomasic and Ian Dobinson**

(Sydney, NSW: Law Foundation of New South Wales/George Allen & Unwin, Australia Pty. Ltd., 1979), 157 pp., \$6.95

Reviewed by Ian Hodge

The Law Foundation of New South Wales, a private foundation supported indirectly {405} by the legal profession in general, is involved in legal education and research. It is concerned about the community and its relationship to law and justice and has undertaken activities to make people more aware of the legal system. One of its activities is publishing, and *The Failure of Imprisonment: An Australian Perspective* is one of their recent and more important publications. Important because it deals with an issue of vital significance to all Christians: *justice* and the punishment of criminals.

Crime, and the current upsurge in criminal activity, is something which affects each one of us. Not only are we at greater risk personally as crime flourishes, we also pay considerably for it in taxes and insurance premiums, both of which are increasing perpetually. In addition, limited facilities for the holding of criminals have reached a stage of being inadequate for the numbers being sent, thus leading to the early release of prisoners. This means, all too often, that the criminal is soon back practising his devious art. Somewhere around 80 percent of all felonies are committed by criminals who have experienced the inside of a prison cell at least once.

However, does this mean that all that is needed is more prisons? Or are prisons themselves the cause of much of the problem? In other words, have prisons failed? The answer to these questions lies in the nature and purpose of imprisonment.

Prisons, as a place of punishment, are around 200 years old. Previously they were merely holding places until a trial was held and some further form of punishment administered (6ff.). From being a temporary holding place, the purpose of imprisonment has altered, over the past two centuries, from that of strict punishment, which was to act as a deterrent, to one of rehabilitation or social control. Tomasic and Dobinson thus ably point out that prisons have been a failure in the professed aim of reforming the criminal, as they similarly have been in acting as a deterrent.

Failure of the penal system to deter and reform has led to the development of the “community corrections movement,” which seeks “to enlist the aid of the community in fulfilling the traditional functions of control and treatment of the individual offender” (63). This has led to the evolution of probation and parole boards, work release programs, and halfway houses. Suspended sentences, periodic detention, fines, and restitution are further alternatives to imprisonment and are alternate forms of social control. However, Tomasic and Dobinson suggest that “the reformation of the prison system is not so much the result of enlightened methods of correction but more as a typical bureaucratic response to the prevailing socioeconomic climate” (16).

Our western legal system is the result of twenty centuries of biblical influence, although recent history has witnessed the decline of that influence as Christians have retreated from their God-given tasks. Tomasic and Dobinson, without providing that historical background, rightly draw attention to three legal principles which are being challenged as a result of the development of current penal reform. All three have their foundation in Scripture and are therefore to be put on the priority list of the Christian who desires to see justice established.

It used to be said that “better ten guilty men be free than one innocent man be wrongly imprisoned.” To a large extent this maxim has now been reversed so that it is now quite possible to hear it said that “better ten innocent men be wrongly imprisoned than one dangerous man go free.” (21)

It is the concept of “dangerousness” {406} that is the problem (17ff.). One of the major assumptions is the idea that there is such a thing as “dangerousness” and that it can be predicted. This plays a significant role in determining the length of prison sentence given. However, the

authors question this concept. Is it the same violence? Is it always possible to predict how a person will act in a given situation? "Prediction of dangerousness, despite the paraphernalia of scientific tests often brought to assist this process, is finally a matter of judgement on the part of those seeking to predict" (26). In one ten-year study in Massachusetts, two out of three attempted identifications of dangerousness were incorrect (27).

In spite of all the talk about dangerousness, "it is significant that society is prepared to tolerate dangerous conduct, such as that of the drinking-driver, while it is not prepared to tolerate the freedom of persons labelled, for example, as paranoid or suicidal" (21). As far as Tomasic and Dobinson are concerned, "dangerousness is often seen as only an excuse for treatment, so that once treatment is commenced the concept of dangerousness is forgotten" (28). (It is worth noting the use of the word "treatment" here, rather than punishment, which indicates that modern justice has virtually lost any concept of justice and the requirement that punishment should be associated with the idea of just reward. Crime is now a disease and criminals are to be "treated" rather than punished.)

The biblical requirement for two witnesses, the necessity for corroborative testimony, means that it is quite possible for a guilty person to go free. In other words, the law worked to ensure that no innocent person was convicted. This principle has been incorporated into western legal tradition by requiring, first, that no one be convicted where there is reasonable doubt to the accuracy of allegations made, and, second, that the jury render a unanimous verdict.

The second example the authors provide of legal about-face is the development of parole and probation agencies, where "there has been an increasing drift away from the judicial role of sentencing and punishment to a situation of executive control" (74). In other words, the concept of due process is denied because the parole or probation officer has the power to determine whether or not a person is entitled to remain on probation or parole. (The legal concept of due process is not embodied in Australian law as it is in the United States.)

The strict burden of proof placed on the prosecution in a criminal trial does not exist in a parole board revocation hearing....(87)

Police and prosecutors may also call upon probation officers to institute revocation where they believe a probationer has committed an offence but are unable to prove it. Even where a new offence has been committed the officer may institute revocation proceedings prior to a conviction for the new offence... In this regard, it could be suggested that the probationer is adjudged guilty by way of the revocation proceedings prior to being given a fair judicial hearing. Such a situation is manifestly unjust. (100–101)

A probation or parole officer is thus able to initiate action which results in imprisonment without trial before a judge and a jury of peers, a principle which was established in written form in British history at least as early as 1215 with the Magna Carta.

In such a situation the probationer or parolee is faced with the task of proving his innocence, and should he fail, there is usually no right of appeal (100). Thus, a third principle, a person is innocent until proven guilty, has been {407} reversed. When in force, this principle means that a person may not be apprehended or detained by police until such time as a police officer has satisfied an officer of the court that there is evidence to warrant the court issuing an arrest warrant. It means that you and I are able to walk down the street, or drive along a road, without police interference until such time as we actually break a law, and then it is up to the police officer to prove our guilt beyond reasonable doubt. Parole and probation agencies are able to circumvent this law, which has been a hindrance to the development of a police state. Thus, it is noticeable that in countries such as the USSR such a legal concept does not exist. (It should also be noted that the introduction of random breath-testing for drinking drivers also places the onus of proof on the driver rather than the police officer. If you are pulled over for testing you are assumed guilty of drunk-driving, and the burden now rests upon you to prove your innocence. Similarly, when a taxation officer arrives, for no apparent reason, to inspect your account books, you are required to furnish the necessary evidence that you have not been evading tax payments.)

Law reform is one of the major tasks of the Christian Reconstruction movement, not only because so much of what passes as justice is in direct contradiction to the standards of justice as contained in Scripture, but as a result is actually unjust and inhumane. Prisons are little more than breeding grounds for sin and vice and all forms of perver-

sion, where those commencing a life of crime are placed with seasoned criminals. Little wonder they become “better” criminals! An obvious way to show love to a criminal is to ensure he is punished justly.

Current trends in penal reform have little to do with justice and the biblical requirement that punishment be suited to the crime. An eye for an eye. The programs being offered can only lead to “a vast extension of the traditional social control activities of the criminal justice system” (13). That is simply saying that more and more of our lives is being controlled by the state. In other words, current penal reform is aiding in the breaking down of legal precepts which have historically kept totalitarianism in abeyance.

The Failure of Imprisonment, while lacking solutions to the issues the authors have raised, has at least brought them to our attention. We are therefore without excuse for neglecting the biblical solutions to these problems.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6:8)

The Sage of Lion's Den: An Appreciation of the Character and Career of Lyon Gardiner Tyler and of His Writings on Abraham Lincoln and the War Between the States,
John E. Hobeika

(New York: Exposition Press, 1948), 64 pp. (recently reprinted)

Reviewed by Mark R. Rushdoony

Lyon Gardiner Tyler (1853–1935) was the son of President John Tyler’s old age. Upon finishing his education, his mother urged the young Tyler to write a history of the political career of his father (long since dead). This the brilliant young Tyler did, delving into records inaccessible to others. The result was that he discovered “the systematic distortion of history by lying propagandists” (12). Finding his father’s principles and ideals completely {408} misrepresented, he came to research and write extensively on Southern history and political philosophy, especially as it related to the Civil War era. From 1888 to 1919 Tyler was President of William and Mary College in Williamsburg, Vir-

ginia, which institution he saved from its postwar bankruptcy and disrepair. There he founded the *William and Mary Historical Magazine* which served as a vehicle for much of his writing. This publication was owned (the college declined to finance it) and edited by him to his death in 1935, though after his retirement from William and Mary its name was changed to *Tyler's Quarterly Historical and Genealogical Magazine*.

Hobeika's book, as the subtitle announces, is intended as an appreciation, rather than a survey or analysis, of Tyler's work, character, methods, and courage. The author is correct in stating that "the character of great men is the basis of our admiration and love for them" (5). It was this attitude which led Tyler to refute the blatant propaganda about Lincoln and the Civil War often presented as historical fact. Too often histories are written as the history of a party, an idea, or a cause. As such, it is all too common to see men and events interpreted in terms of an idea rather than on their own moral and historical worth. Tyler believed in getting to know the personalities involved in history, the character of men, rather than letting parties and politicians create a mythical personality or image to suit their cause. The distortion of the history of the Civil War was not the mere inaccuracy of a few researchers. It was the intention of political leaders who sought to hide the wicked and greedy motives which forced conflict on the nation. The issues that divided the North and South were constitutional and economic, with the effort of the North being to hold the South in economic and political dependence. Under the constitutional provisions of local self-government this was impossible, thus the South's stand for state's rights, which was nothing more than the federalism of the Constitution. When the oppression of the North became too extreme, most of the Southern states left the Union. But a free South could not be dominated and economically milked, thus Lincoln and the Radical Republicans pushed for war "to keep the South in the Union." This pretense was maintained for two years while many in the North complained of the impropriety of denying the Southerners their right of political self-determination. The Emancipation Proclamation was then issued merely as a war measure to encourage slave revolts in the South and to instill an element of hypocritical benevolence into the war for its propaganda value, not as a civil rights measure (slaves in areas occu-

pied by the North were not freed). With the defeat of the South the Civil War Amendments were passed to cripple the Southern economy, and Reconstruction (which Hobeika correctly describes as re-destruction) was pushed to prevent the South from exercising legitimate political rights. In the face of these plain facts the “historians” of Tyler’s (and our own) day made history “fable agreed upon” (42) amongst themselves and elevated Abraham Lincoln to an antislavery demigod and rewrote history to read that slavery was the cause of the Civil War.

Tyler saw “both the damage and dangers” (34–35) in historical mythmaking and thus attacked in critical areas the fables of such historians with an impressive and irrefutable array of facts. But the difficulty of Tyler’s historical revisionism was immense. As a Southerner he was subject to abuse as an “unreconstructed rebel,” and as a scholar he was subjected to personal attacks by those who sought to perpetuate the myths. Moreover, he did not always have support from the South as the Northern myths were prevalent there, too, due in part to the fact that {409} textbook selection was controlled by Northern interests and so Southern schools often perpetuated the falsehoods regarding the war. Despite all the opposition he met, Tyler was a gentleman. His attacks on vicious, libelous falsehood were always with the truth, not more vicious libel.

Hobeika’s book is neither an analysis of the true causes of the Civil War nor of Tyler’s writing. It is rather a tribute to Tyler for his stand, one which paved the way for other scholars and serves as an example to those of any generation involved in a struggle against falsehood, whether in the field of history or any other area. Politicians are now joined in mythmaking by the media and schools. The near monopoly on education and media by humanists has caused a systematic distortion of history and current events. Much of our history and news is, indeed, “fable agreed upon.” The disregard for facts in favor of a mythical history to bolster a particular idea or cause is blatant. Man, being a religious creature, is controlled by what he believes, and his history and news is thus determined by what his ideas tell him must be truth. Because this is a real world controlled by a real God, the reality of facts often gets in the way of man’s ideas. Of course man, who would be as a god, must change facts, including history, for his own purposes. Sometimes this is a perverse falsification, while at other times it is an unin-

tential, though no less false, distortion based upon a false perception of reality. Tyler's work, and Hobeika's book, deal with history, though such mythmaking is prevalent in all disciplines not approached from a Christian perspective. Myths, historical and otherwise, abound in our humanistic society. The damage of mythmaking (which always supports the errant ideas on which it is based) must be attacked with the truth. Like Tyler, we are pioneers in many of these areas and have little to gain from it but reproach and slander. And, like the Southern schools which perpetuated the myths of the North at their own expense, sometimes the individuals and institutions which should be our closest allies are against us.

Lyon Gardiner Tyler was not an unreconstructed rebel. He was a patriot who loved his country and cherished it enough to perpetuate the truth of its history. The stand of the Christian must be in terms of the truth in every discipline. To believe a myth is to perpetuate a lie and the evil motive which fostered it.

Editor's note: *The Sage of Lion's Den*, originally published in 1948, has recently been reprinted, and is deserving, we think of wide circulation. Its author, John E. Hobeika, a Christian gentleman, scholar, and businessman, still very active in his 80s, lives in Dillon, South Carolina. A specialist in Southern history, he wrote a biography of Robert E. Lee many years ago, and has contributed historical articles to numerous journals over the years. In many respects he was a Christian historical revisionist before his time. From that aspect alone, this work is of interest.

***Crucial Questions in Apologetics*, Mark M. Hanna**

(Baker Book House, 1981).

Reviewed by Michael Tuuri

When I first undertook to read *Crucial Questions*, I was admittedly biased, being thoroughly Van Tillian in my approach to epistemology and {410} apologetics. The comments on the back cover about "the stalemate between presuppositionism and verificationism" made my eyebrows lift, and the name of the so-called new approach, "veridic-

alism,” increased my skepticism still more. However, I have undertaken to examine this vignette with as much “neutrality” as possible, attempting to examine its main tenets in the light of biblical truth, and, where presuppositionalism is called into question, in the light of Dr. Van Til’s own work.

Here it must be stated that several positive qualities appeared in Hanna’s book. First, his treatment of other philosophical points of view, that is, those of Hegel, Kant, Kierkegaard et al., is basically very sound. In addition, his handling of certain basic philosophical principles is also quite good. His discussion of fideism, although somewhat cramped, is satisfactory, and his treatment of the principle of non-contradiction is very good. However, his analysis of apologetics in general is drastically colored by his desire to compromise presuppositionalism and verificationism, and by his very obvious attack on the teachings of Dr. Van Til.

Hanna’s defective thinking begins to show very early, as on page 57, where he attempts to refute “the claim that human knowledge is possible only on the basis of divine revelation.” He goes on to say that if by “divine revelation” one means “the Bible,” then two absurd conclusions follow: first, that non-Christians can have no true knowledge; second, that the Bible cannot necessarily be seen as an ontological entity by those who are unregenerate, which conclusion, when viewed alongside the original proposition, leads to self-cancellation. However, no one has claimed, least of all Dr. Van Til, that the Bible is the only “divine revelation.” In fact, Van Til’s position, which is thoroughly biblical, is that all of Creation is revelatory in nature, and the Bible is special revelation needed for fallen man to become regenerate and to live as regenerate man in a fallen world.

Hanna’s second point is the weak link in his chain. If indeed, men were called upon to examine the claims of Scripture, or even its very existence, from any stance of human objectivity, his objection would be to the point. However, because man is depraved, he *cannot* discern the things of the Spirit, that is, the foundational truths of all reality. Fallen man would indeed deny the very existence of the Bible if he could, and the philosophy of Rene Descarte shows this quite clearly. But, *against his nature*, God will not permit man this degree of epistemological self-consciousness. Therefore, Hanna’s comments about “self-cancellation”

are true only to the autonomous thinker. It is the *very examination* of God's claims with a purpose to verify or falsify them that constitutes original sin, and Hanna does just this here. Moreover, his own presuppositions regarding the nature of justification and God's sovereignty are quite evident. That is, he obviously rejects the proposition that the Holy Spirit regenerates based upon the believer's justification, which is accomplished sovereignly and unilaterally by God in Christ, without the decision of man. Man's decision to believe can only come on the heels of regeneration and as evidence of such. Hence, Hanna denies the so-called "mystical union." Only as the Holy Spirit opens the eyes can the truth of Scripture be seen and apprehended, and Hanna's "objections" at this juncture, rather than being cogent objections, should serve to indicate the necessity for God's mercy.

His very human view of God's sovereignty is confirmed on page 87, where Mr. Hanna states that to believe that God elects some to be redeemed and some to be lost, and that this divine choice is antecedent to, and causative of, each human being's response to the gospel, is to eliminate human {411} responsibility. Here is Hanna bared at his worst, and for all his flowery words and high learning, vaunts his autonomy as primal, for the Scriptures unswervingly declare God the Divine Elector, apart from which *none* can be saved, and in concert with, none can withstand. But Hanna, like all good verificationists, questions God's *justice!* His *own* reasoning ability he holds to be supreme, and thus, he falls into the same trap as the fellow who questions God's justice in Romans 9. But responsibility is not a human invention that it can be defined by humans and held up to judge the Supreme Word of God. Responsibility is a God-given quality, and conforms to *His* definition. Nor is He required to let us in on how He can hold us responsible although His Will prevails.

Dr. Van Til has stated quite succinctly when speaking of the early Church Fathers in *A Christian Theory of Knowledge*,

They confused the Greek notion of determinism, or system, with the Christian idea of God's control of all things, which is the Christian system. Again they identified the non-Christian idea of indeterminism, namely, that of free will or human autonomy with the Christian idea of man's being a responsible creature of God.... the relationship between them cannot be penetrated by the mind of man.... The idea of their unity must therefore be given on authority. (75)

The whole of Hanna's view, like that of the Church Fathers, is colored with this God-demeaning approach, and ultimately leads us right back to the extreme of verificationism, a high price indeed for attempting a synthesis of two mutually exclusive approaches. It is clear that for Hanna, the key *aporia* is judged apart from God's Word, and said conclusions applied to God's Word. But again, Dr. Van Til has shown that logic is the orderly relating of all facts as seen in the light of God's revelation, with full acceptance of that revelation as authoritative. Thus, to say that God's sovereignty and human responsibility are logically incompatible is to deny the Bible's authority and impose a strictly human view of logic on God's Word.

Man has ever applied an external hermeneutic to the Word of God, and in the depths of his depravity, will continue to do so, simply because he refuses to see those depths.

On page 96 of *Crucial Questions*, Mr. Hanna says, "Presuppositionists maintain that faith is always prior to knowledge." His propensity for arguing from man's position is obvious, in that faith and knowledge are both exercised, as it were, by man. Thus, he argues for believing that one human action precedes another. But Van Til has effectively shown that neither faith nor knowledge is precedent to the other, for man's actions cannot bring him to the truth by *any* exercise of his will. Thus, Hanna's arguments are "beating the air" and not to the point. As well, they show a radical misunderstanding of presuppositionalism (I prefer the longer term) and a limited concept of original sin and depravity.

In point of fact, Van Tillian presuppositionalism maintains that a unilateral sovereign act of God is precedent to both faith and knowledge, and that all knowledge is thus founded upon the "givens" (given by God, that is), which, in human terms, are presuppositions. These "givens" are not new data, but rather, that which is already veridical and objective, seen realistically for the first time. That is, "presupposing" is *not*, as most critics see it, an autonomous assuming on the part of sinful man, but rather, a "given" by God apparent to all, but enlightened to the Elect only. That, humanly speaking, they are presuppositions means only that, according to the general tenet of {412} presuppositionalism, these "givens" cannot be proven, for the foundations upon which any proof must rest are radically different between believer and unbeliever,

once again emphasizing the sovereignty of God in regeneration. That such a view excludes or diminishes human responsibility is a *non-sequitur* argument, and the necessary conditions for such a conclusion are not contained within the basic premises of such a system.

Finally, Mr. Hanna shows his true colors on page 118 of his manual by the following statement:

The way to discriminate between a given and a postulate or hypothesis is twofold: first, by bringing the state of affairs in question to adequate reflective scrutiny so that its qualities and structure are disclosed in their intrinsic lucidity; and, second, by analytical examination that determines its congruity with already ascertained universal givens.

First, we may dispense with the second criterium, for if a universal given has not been ascertained by the first criterium, the second has no benchmark.

So what is meant by “adequate reflective scrutiny”? What constitutes adequacy? Who does the reflecting? What is “intrinsic lucidity”? Is this another name for “brute fact”? Adam and Eve could hardly have been as eloquent as Mr. Hanna, but their approach was the same. *Man* is the measure of all things.

I am only sorry that Mr. Hanna did not state his case a little more clearly on page 1, for I might have been spared the mental gymnastics necessary to peruse his paeon to humility. I fear, however, that many will be taken in by his persiflage and fail to see the crux of the matter, to their own hurt.

Unfortunately, this little book, with its three-dollar words and cerebral contortions, will appeal to that peculiar breed of intellect who love to exalt themselves and exult in their own thought processes. But just as an IBM 370 can be used to elegantly conclude that $2 + 2 = 4$, so Mr. Hanna, for all his work, concludes that not only is God real, but He can be shown to be real, if only you have a Master's degree in Tautology and a Fogg Index of 12.

Unconditional Surrender: God's Program for Victory,
Gary North, Ph.D.

(Geneva Press, 1981), 236 pp.

Reviewed by Martin G. Selbrede

This is by far the most important reconstructionist book ever written in a popular easy-to-read format. Here, under one cover, is the entirety of the Christian faith summarized and made applicable to all of life. You would have to buy hundreds of dollars of books to cover every topic covered in this one handy volume. Most importantly, this book gets down to specifics. The Bible does have the answers, and the answers aren't vague theological smoke-screens, but are direct and practical instructions from God's law. This book reflects the main thrust of reconstructionism: God didn't put in the jot and tittles for nothing.

Benjamin Warfield, a professor of systematic theology, never wrote a systematic theology, being too involved in his staunch defense of the faith. It is inspiring that Dr. North, in his defense of the faith, has actually written a small pseudo-systematic theology. While it skips certain classical loci, treads new ground, and (by necessity) is not {413} exhaustive, *Unconditional Surrender* will put more two-edged swords in the hands of God's people than the standard systematics ever will.

Like Paul in 1 Corinthians 15, Dr. North does NOT remind us: he "makes known unto us," as if we didn't know the first thing about the basics of the faith. The present situation in the church not only warrants, but demands, this stern approach. There was a desperate need for someone to write a book like this. Dr. North said, "Lord, here am I." Dr. North will be about as popular as Isaiah or Paul was on account of this work of faith.

The church's record of progress so far is utterly shameful. Under the guise of being "the last generation," the primitive church is throwing in the towel. Humanly speaking, how many victory notices pass across Satan's desk stamped: "Won By Forfeit"? It's time to grab the ammo, dust the cobwebs off the tanks, and get rolling. Keep this book in hand during training. But take warning: Dr. North isn't sending you a baby

bottle. God commands you to rise up, to be dependent only on Him, and to exercise responsibility as dominion man, not rapture man. Again, Dr. North gives the altogether forgotten specifics of how this is to be biblically accomplished. This is the real meat, not some soybean-burger foisted on the church by pseudo-milk-drinking defeatist theologians.

In the chapter titled “God,” Dr. North gives us a clear exposition of the biblical picture, and it is not to the liking of so-called autonomous man. It is certainly not to the liking of the Arminians and Pelagians. (In fact, as he promises, Dr. North offends virtually everyone, as he is no respecter of persons or false doctrines.)

Using the imagery of the twisted image of God in man (reminiscent of C. S. Lewis’s picture of the “bent Hnau”), Dr. North leads us through the biblical progression and consequences of the “untwisting” process. The message is clear: untwisting doesn’t stop at the individual. Families, institutions, cultures, everything is to be brought captive to Christ. Dr. North shows how it is done: by instrumentality of God’s Law, as faithfully obeyed and implemented by the individual, the family, and the church, in all spheres of life. If the last sentence sounded like science fiction, you are beginning to grasp the magnitude of this generation’s present intellectual and cultural anemia (read: anomia).

Socialists get forty stripes minus one in the chapter on “Economy.” Why wasn’t this material common knowledge 100 years ago? In the chapter on the “State,” Dr. North makes a careful study of the failure of centralized statism (Satan’s pyramid society), and sounds the call to disciplined biblical self-government at the individual level. Dr. North pays close attention to the Bible’s interpretation of the mechanics of fallen man’s society. He shines the light of Scripture in the dark corners of humanism’s rotting foundation, and finds it wanting. He offers the biblical alternative, which is abhorrent to both modern humanists and modern churchmen. In connection with the family, it is hardly any wonder that Satan is so busy tearing the biblical concept apart in modern society: the family is the key to dominion man’s extension of the crown rights of Christ. How do we fare when measured against the godly standard? Worse than infidels, for the most part. Dr. North is absolutely right in exhorting the father to again exercise the office of

the family priest, an all-but-forgotten duty crucial to the exercise of the family's God-given power in its sphere of influence.

Dr. North stood on the shoulders of many giants when writing this book. This gives the book its many strengths, and its several weaknesses. John Frame noted that reconstructionists need to analyze each other's works more {414} critically, the tendency today being to accept the works of, say, Van Til, without a full hearing in the court of God's Word. In particular, Van Til's amillennialism colors his interpretation of the Parable of the Wheat and the Tares. This is then fitted to epistemological self-consciousness processes and sprouts up (modified eschatologically) in Dr. North's earlier essay on common grace and eschatology. Well, this house may well be built on theological sand.

Dr. North says that "any time a reader doesn't like what he's reading, he should check his premises." This admonition is a two-edged sword. The premises Dr. North has borrowed are like Van Til's proverbial power saw, secretly misadjusted by the carpenter's son. Every board sawn is slightly crooked. I recommend Dr. North buy a new saw.

Dr. North takes the liberty of pushing analogies too far. There is, for example, no scriptural support for two different leavens in the same lump of dough. But this unbiblical imagery does make for clever turns of phrase (the question, "Whose Leaven?" parallels "Whose Dominion?" and "Whose Law?"). Since the text is not prefaced with "My Opinion" or "My Interpretation," sola scriptura is implied, but is in reality violated.

Dr. North gives us an allegedly chained Satan. (The Northian church can't complete the Great Commission even with Satan chained. John's church completes the Great Commission in the face of an unchained Satan's full opposition.) His reading of Revelation 20 (which I regard as erroneous) doesn't give much credit to the power of the gospel, or to the fact that the world of unbelief is passing away, and the true light is already shining. Revelation 19 is not quoted: note that continuous total battle and victory via the sword out of the mouth is taught therein. Full meaning is not given to Romans 11:26 but is rather sidestepped. The full consequences of 1 Corinthians 15:24–26 are avoided.

And is not the Great Commission fulfilled when "every man shall know the Lord, from the least to the greatest"? Charter a boat and try to find a spot where there is no water covering the sea, and you'll have

some idea of how difficult it is scripturally to support an alleged final apostasy. The sovereignty of God's election cuts through the supposed validity of the "common grace" line of argument. As Warfield puts it, Christ's conquest is so complete that "death looses its hold over its former victims and the men still living cannot die. Christ's conquests complete themselves by the subjugation of the last enemy, death." At the end of the church age, nothing will remain to be conquered but death itself. Having been left no seed, the unelect become as Sodom and Gomorrah. The dead are culturally impotent (possibly even more so than today's modern Christian).

Even the strict wording of the leaven parable is ignored (the scriptural text emphasizes that all three measures of meal will be leavened without the omission of any part whatsoever). Where does the unleavened (or, satanically leavened) dough come from for the alleged rebellion? Jesus didn't mention a fourth measure of meal. Why do these ideas occur in a book that otherwise takes us down the straight and narrow? Because Dr. North has been lead to believe that no postmillennialist can believe (scriptural support to the contrary) that the whole earth will be saved and conquered by Christ; at least, "Not if he understands the implications of the doctrine of common grace." Which doctrine of common grace? One originally built on amillennial premises! We're picking fruit off of the amillennial tree. But the fruit is still bad, no matter how you graft it onto the postmillennial tree.

In fact, "common grace" and "common curse" are not consistently operative, since they are derived by inference from premises subject to {415} change. For example, common curse is inoperative with respect to the last generation, since they will not die. Common grace is suspended for the unelect at the end of history because there will be no more unjust for the sun to shine on. What actually happens is that God sovereignly elects, and by electing all men near the end of history, it appears to our eyes that the unelect have died out, or have left only elect offspring. As Dr. North says, evil men are given power, life, and time they do not deserve. God sovereignly withdraws all of these from evil men, leaving only the elect at the end of history (who, through Christ, do deserve power, life, and time, in terms of God's holy law). That God's election prior to the creation of the universe causes certain apparent regularities is no reason to elevate these temporal regularities

to the status of immovable doctrine, lest the full issue of God's election be rejected by man's systematizing "genius."

It is unwise to imply that applying the theonomic thumbscrews to the hypothetical unelect (those allegedly still living at the end of the church age) will force them to rebel in blind open fury against God and all He stands for. This is in stark contrast to the doctrine held by Paul. As Warfield points out, Paul teaches that we are "charged with the preaching of the gospel, which is distinctively the ministry of reconciliation for the specific reason that God was reconciling the world with himself in Christ (2 Cor. v. 19)." The actual reconciliation of the whole world is the object of this ministry. Where is there room for a subsequent final apostasy?

By no means should the above criticism be construed as anything other than constructive (especially since it could conceivably be in error). Any flaws in the book are overshadowed by its powerful strengths in filling the gap between theory and practice in reconstruction. And of this there can be no doubt: *Unconditional Surrender*, in terms of immediate application in reconstruction, is 100 percent accurate, and must be read, and implemented, with careful planning, shrewd stewardship, and fidelity to God's written word.

It was hoped at the time of its publication that *Foundations of Christian Scholarship* would really knock 'em dead, so to speak. As Dr. North noted then, it was critical to get the book into the hands of those that needed it most, or else all the effort would be in vain, humanly speaking. *Foundations* was a theoretical book, emphasizing biblical presuppositionalism and its ramifications. It didn't knock 'em dead (though it continues to work its influence slowly). A similar fate could be in store for *Unconditional Surrender*, except that its hard-hitting practical approach cannot help but reach more Christians than *Foundations* did. It is, as the author himself describes it, a fat tract. But it may well be the best tract published in the last nineteen centuries. People don't go out to buy tracts for themselves, but for others, to give to those who need to get their hands on the material the tract deals with. If any book today needs to be dealt with as a "must give" tract, this is the one.

At the end of the book, Dr. North provides tear-out sheets intended for use to tie-in the reader to the various groups involved in Christian

reconstruction today. This is a valuable addition to an already important work. Make use of the sheets, by all means, but be ye a doer of the word, not just a reader. {416}

*At Odds: Women and the Family in America
from the Revolution to the Present*, Carl N. Degler

(Oxford University Press, [1980] 1981), 527 pp., \$8.95

Reviewed by Peter Leithart

What is truly startling about Carl Degler's *At Odds: Women and the Family in America from the Revolution to the Present*, is not so much that Degler synthesizes the two themes of his subtitle, but that they have not been synthesized previously. It need hardly be said that the two are intimately related. Degler, however, is not content to trace the two themes simultaneously; he seeks to integrate them as well. The modern American family which emerged in the late eighteenth and early nineteenth centuries, Degler argues, has changed as it has been pressured by the increasing demands of women for autonomy: women's rights and traditional family values have been at odds with each other for two centuries.

During the period between the Revolution and 1830, the modern American family emerged, distinguished from earlier families by four chief characteristics: a) the paramount importance of love both in the initiation of marriage and throughout the course of a family's life; b) the primary role of the wife in the home; c) the increasing attention of parents to rearing children; and d) the smaller average size of the family.

The role of the woman was clearly linked to the development of these characteristics. For example, the "doctrine of the two spheres" asserted that women were to be confined to domestic duty while men travelled and worked in the public sphere. Yet, women were also considered the moral superiors of men. At the same time children were becoming increasingly important in the lives of their parents. It is no accident that concern with child-rearing grew together with the "cult of true womanhood"; the two were mutually supportive.

Though many have characterized this view of women as demeaning, it actually increased their power and autonomy within the family because women gained more importance in their roles as child-rearers and as moral guides for their husbands. Women became in effect the rulers of their households and the guardians of the future. This individualism had a number of ramifications for the family. Some women spurned marriage altogether, while others simply abandoned it when things failed to work.

Still others asserted their autonomy in more subtle ways. Degler explains the decline in fertility in the nineteenth century as a function of the increasing autonomy of women. As the principal child-rearers and sole childbearers, women had a natural interest in lower birth rates: fewer children meant greater freedom. Abortion, contraception, and even the suppression of sexual desires were used by women to slow birth rates; and, significantly, each manifested a desire for greater autonomy.

The desire to control fertility was later projected on society. The Social Purists of the mid and late nineteenth century pressed for a single standard of sexuality, hoping thereby to limit the frequency of intercourse and to protect women from the burden of having large families. Once mobilized, women continued to participate in reform programs, most notably in the abolition, prohibition, and suffrage movements, usually with the intention of protecting women and the family.

Meanwhile—that is, during the nineteenth century—the activity of women in the economy increased swiftly. In the early decades of that century, single women shifted from work in the family (of origin) to work for pay. This was the First Transformation. The Second Transformation took place after World War II when married women and even {417} mothers began to enter the workforce at unprecedented rates.

Despite the alarming changes in the role of women in the family and economy, Degler maintains that the values and structure of the modern American family have changed little since 1830. For example, throughout the history of women's reform movements, the majority have justified the involvement in terms of the doctrine of the two spheres. They have argued that, if women were to be guardians of domestic virtue, they must protect the family from the evils of society and must therefore reform society. It is significant that women's suffrage was passed

only after it was justified in these traditional terms. Radical feminists who openly admit to attacking the family itself have generally been rejected by American women. Furthermore, even after the Second Transformation, most women continued to shape their work around familial duties. Thus, one of Degler's general conclusions is that the American family is remarkably resilient. Primary responsibility for this resilience is placed on the fact that the traditional, communal, and self-sacrificing values of the family militate against the values of the modern world, i.e., self-assertion and democracy.

Two points must be made here. First, Degler's conclusion that the family has been remarkably stable despite the increasing autonomy of women casts doubt upon his entire argument. His title and his thesis seem not to coincide with this conclusion. Secondly, and more basically, though it seems to be true that the family has been an extremely durable institution, the degree of change which an historian observes depends upon his definition of the family. If the family is a social institution which should respond to social and economic circumstances by rejecting traditional values and forming new ones, then it has merely fulfilled its natural flexibility. But if it is denied as a religious institution with God-ordained hierarchy and functions, then it has greatly deteriorated. Degler's definition of the family is evidently the former and thus he is not alarmed by increasing divorce rates, the denial of the family's social functions (welfare, education, etc.), the growing autonomy or outright irresponsibility of mothers and wives, or abortion. Similarly, Degler fails to do justice to conservative, pro-family movements, such as Phyllis Schlafly's Eagle Forum. He argues in this connection that the women's rights movement poses no threat to the family. Again, such groups as Schlafly's correctly view the family as a religious, as well as a social institution, and also as an institution with a well-defined hierarchy of responsibility. The assertion of autonomy on the part of any family member, then, is a threat to the cohesiveness and possibly the existence of the family, for autonomy is a threat to the hierarchy of responsibility. Degler also maintains that increases in divorce rates were caused in part by a higher standard of marriage. Frustrated unrealistic expectations may indeed cause some problems in a marriage, but if one's definition of marriage stresses its perpetuity, high divorce rates cannot reflect a healthy view of marriage.

The implications of Degler's work for family history fall broadly into categories, substantive and methodological, each of which points to further research possibilities.

On the substantive side, Degler's concentration on women raises the question of the role of men and its effects on the family. More specifically, what has happened to the structure and functions of the family when children or fathers have asserted their autonomy? Another substantive implication is suggested by Degler's failure to consider "untraditional families," that is, single parent and homosexual "families." Can these also be explained in terms of the increase in the autonomy of family {418} members?

On the methodological side, Degler's main thesis provides a hypothetical framework for further study. Degler has in effect laid a theoretical basis for family history, and future research must necessarily wrestle with his thesis. Second, Degler's implication that the future stability of the family may depend on a decline in the importance of children and childhood provides a framework for dealing with pre-nineteenth-century families. Earlier families may have experienced less tension between women and children not because women did not work (they did), but because children demanded less attention.

In biblical terms, autonomy in any form is sin and therefore leads to decay and death. Women have, since the early nineteenth century, rejected the functionally subordinate position to which God has assigned them; they have said, as the Pharisees said in another context, "we shall not have these men to rule over us." Paul explicitly condemns autonomy in the family (1 Cor. 7:3-4). While he was here referring specifically to sexual relations, the same principle of mutual subjection and love applies to all of a family's life and to each of its members. Indeed, all Christians, including husbands and wives, are exhorted to be subject one to another (1 Pet. 5:5). Degler's book demonstrates that American families have disintegrated as family members, particularly women, have sinfully rebelled against God's commanded order and thus against God. Likewise, the undue emphasis on children represents an overturning of God's intended order; as Jay Adams has pointed out, the primary relationship within the family is not parent-child, but husband-wife. In order to regain the vigor of family life that colonial Americans enjoyed, we must first repent of our sinful despising of

God's Law and then reconstruct our families according to biblical guidelines. Any accommodation of autonomy will but bring further decay.

*The Protestant Temperament:
Patterns of Child-Rearing, Religious Experience,
and the Self in Early America,*
Philip J. Greven Jr.

(New American Library, 1977), 431 pp., \$8.95

Reviewed by Peter Leithart

The works of Perry Miller have dominated the historical literature of the American Puritans for nearly half a century. In assessing the contributions of the Puritans to American culture, Miller emphasized religious thought (as opposed to religious experience), the Covenant, and detected a trend away from piety and Covenant theology toward a more "orthodox" Calvinism. For Miller, Jonathan Edwards was the first authentic Calvinist in New England.

In *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience, and the Self in Early America*, Philip Greven presents an alternative pattern intended to clarify our understanding of early American history. Greven divides the population into three groups, each of which is characterized by a distinct temperament, which he labels evangelical, moderate, and genteel. Each group is depicted in terms of child-rearing methods and goals and in terms of attitudes toward themselves and the world which derive from childhood and religious experiences. These temperaments, in turn, are used to unravel colonial American social and political thought and activity.

Evangelical parents sought to break {419} the stubborn wills of their children and to foster love and fear of parents and of God. Just as adults were to surrender themselves totally to the Sovereign God, so children were to submit to their parents' wishes; parental authority was absolute, and thus the evangelical temperament became authoritarian. As children and as adults, evangelicals were most comfortable when "self-annihilated," and displayed hostility toward any form of self-gratifica-

tion. Though they sought to deny their emotions, rebelliousness, intolerance, instability, and anger were often barely suppressed or directed against the sinful world.

The goal of moderate parents was to bend gradually the wills of their children and to plant a sense of the importance of voluntary fulfillment of duty. Discipline was strict, but the lines of authority were often complicated by the presence of grandparents. Self-love was considered an essential prerequisite of love of neighbor, though this emotion, like all others, must be held in check by reason. Despite a preoccupation with duty and virtue, moderates were more self-approbating and more tolerant of diversity of behavior and belief than evangelicals.

Genteel families and temperaments were characterized by indulgence. Children tended to remain distant from their parents, largely because the daily care of children was carried out by nurses and slaves. Parent-child relations were thus typified by love and reverence. From their earliest years the genteel were accustomed to luxury and self-indulgence. As a result, adults were rarely introspective, concerned more with politeness, sociability, and ritual than with emotion, piety, or virtue. They were comfortable with themselves (both their masculine and feminine impulses) and with the world in which they lived.

Greven correlates party affiliation in the American Revolution with the temperaments discussed above. Evangelicals found in politics an outlet for repressed hostility to authority: moderates disliked the gentility of monarchy, preferring instead the simplicity and manliness of republicanism. Until 1780 moderates and evangelicals formed an alliance against the royalist genteel, who preferred to maintain the status quo. After that year, however, moderates became disenchanted with the evangelical "political enthusiasts," and what had begun as a revolution of the saints intent on establishing a republic of virtue became instead a tolerant and pluralistic republic of law.

The Protestant Temperament contains a wealth of information concerning early American attitudes, family life, and religious belief as well as the complex interrelations of these three themes. The varieties of child-rearing methods and the structure and functions of families are well-documented and vividly depicted. Finally, the divergent views of infancy provide a key to the understanding of the development of child-rearing methods.

Yet, many of Greven's interpretations and conclusions reveal a grievous lack of understanding of theology in particular. For example, an issue which Greven apparently considers secondary, the issue of free will, is absolutely central to the variations of "temperament." Greven's three temperaments are more essentially three theologies: Calvinist, Arminian, and Deist. Greven has, however, raised the important question of the relationship between theology (thought about God) and piety (worship and religious behavior). But he fails to resolve this problem adequately because he denies the spiritual reality of conversion, and views it instead as merely psychological. In reality, no fact of a man's life is more important to the development of religious "temperament" than conversion, and one's religious "temperament" is necessarily affected by his personal relationship to {420} God. Consequently, an individual's beliefs concerning God affect his piety or temperament. We should not confuse theology with religious experience; the two are separate, but are connected in that as one's theology becomes more consistent (sanctification of thought, 2 Cor. 10:5), his religious behavior will become more consistent with biblical standards. Thus, conversion and sanctification are formative of both theology and piety; piety cannot be explained naturalistically or psychologically, for one's religious experience, like his theology, is dependent for its power and its truth upon the illumination of the Holy Spirit.

Because of this mistaken notion of conversion, Greven almost completely misunderstands the evangelical. A recurring theme of evangelical family life, Greven maintains, was the "absolute" authority of the parents. Greven asserts that, because evangelicals believed God's power to be total, therefore all authority was seen as absolute. On the contrary, precisely because God's sovereignty is absolute, no individual nor institution can boast total authority. John Cotton, characterized by Greven as the most evangelical preacher of the first generation of New Englanders, urged clearly that "all power that is on earth be limited." Indeed, Greven's description of the evangelical view of authority is difficult to reconcile with their preference for republicanism. Another misconception regards the use of the term "self-annihilation" in reference to evangelical piety. Evangelicals delighted not in self-annihilation per se, as if they cherished masochistic tendencies; rather, they delighted in oneness with Christ. The piety of American Calvinists

cannot be understood by application of humanistic psychology, but only in theological terms. That Greven places the emphasis on self rather than on Christ is another indication of his misunderstanding of the conversion experience. According to the Puritans, true selfhood and humanity could be achieved only through one's total surrender to Christ. To place the emphasis on self is to impose twentieth-century thought patterns on seventeenth-century phenomena. Many similar misinterpretations of evangelicalism arise from Greven's denial of the spiritual reality of regeneration and sanctification.

The Protestant Temperament is not only a study in social and family history, but also an exercise in psychohistory. Since Freud's psychoanalytic study of da Vinci, this field of history has grown apace. Generally, however, it has been ignored by Christian scholars. Examination of Greven's thesis and method may reveal how psychohistory might be adopted and subdued by Christian historians. The major failing of Freudian and neo-Freudian psychohistory is, of course, a false humanistic psychology. Freud's denial of sin and the reality of guilt represents a denial of God and His Law. Similarly, Greven's psychological explanation of conversion and his implicit environmentalism illustrate his denial of God's Sovereignty in regeneration and of man's responsibility. Furthermore, Greven's three temperaments are wrongly labelled. The evangelicals were not, as Greven contends, "self-suppressed," but "self-aware"; the genteel were not "self-assertive," but were themselves "self-suppressed" (see Rom. 1). Having been enlightened to their guilt before God by the Holy Spirit, the evangelicals were excruciatingly aware of their total depravity; the deistic and unregenerate genteel profess themselves to be wise but know themselves not at all. Greven rightly contrasts the depth of the evangelicals' self-examination with the "outwardly turned consciousness" of the genteel, but fails to see that this contrast is devastating to his characterization of the two groups. More basically, Greven's concern with "experience" {421} betrays his anti-biblical psychology: a man's most basic psychology is derived not from his standing before Almighty God, but from the complex combination of his personal experience. For Greven, in the words of R. J. Rushdoony, "experience became the new means of revelation."

Psychohistory should not be ignored, but examined and revised in the light of Scripture. Its importance lies in the fact that a man's psy-

chological makeup does affect his actions and thereby the course of history. Only when the psychological theory is thoroughly biblical, however, will historians begin to understand properly the motives and intentions of historical agents. Greven's attempt to revise the scholarship concerned with the American Puritans and with Colonial America in general is founded on false premises, and thus is largely a failure. This is not to say that revision is unnecessary; it is essential. As erudite as are the works of Miller and Morgan, they are founded on humanistic presuppositions. There is a great need, therefore, to develop a literature which begins from distinctly biblical presuppositions. Until then, students of Colonial America will be misled by the work of Greven or similarly anti-Christian scholars.

PUBLICATION SCHEDULE

VOLUMES 10 AND 11

Volume 10 of the *Journal of Christian Reconstruction* (no. 1) will feature a symposium on “Christianity and Business” in the Summer of this year.

Volume 10 (no. 2) will deal with “Christianity Confronting Humanism,” and articles are particularly invited which deal with the application of Christian absolutes into the various fields and professions.

Volume 11 (no. 1) will feature a symposium on “What is the New Right?”

Volume 10 (no. 1) is to be published in the Summer of 1983.

Volume 11 (no. 1) is to be published in the Winter of 1983.

Volume 11 (no. 2) is to be published in the Spring of 1984.

Relevant articles on all of these issues are invited for consideration.

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THE MINISTRY OF CHALCEDON

[Pr. 29:18]

Chalcedon is a Christian educational organization devoted to research, publishing, and promoting Christian reconstruction in all areas of life. The headquarters are located in Vallecito, California. It is geared to interested laymen who understand that Jesus Christ speaks to the mind as well as the heart. We exist in order to support the efforts of all orthodox denominations and churches.

Under the leadership of R. J. Rushdoony, periodicals and books continue to be researched and published and an increasing amount of radio and television work has broadcast Christian reconstruction messages to a growing audience. Lectures, seminar participation, and court testifying in Christian-school cases continue, and the influence of the Chalcedon ministry now has reached into every corner of the globe. In the collapsing world of humanism, the work of this organization is finding and preparing leaders for tomorrow.

Chalcedon derives its name from the great Council of Chalcedon, AD 451. The Chalcedonian creed, reaffirming as it did Christ's status as both God and man, directly challenged any false claim of divinity by any human institution. Christ alone has all power given in heaven and in earth, and therefore all human power is derivative. Thus, the creed is, historically, the root of Western liberty, for it limits all authoritarian human institutions by acknowledging the validity of the claims of the one who is the source of true human freedom.

But Christians have generally given up two key aspects of theology that in earlier centuries made possible what we call Western civilization. One is optimism that Christian principles and institutions have the possibility of earthly victory. The other is the means to this victory: biblical law. When God's people lose optimism, vitality in exercising dominion also wanes. When revealed law is not upheld, believers are left without guidance and become susceptible to humanistic standards.

Chalcedon is committed to restoring a vital Christianity that speaks to all aspects of life and, as such, has become one of the leading centers for Christian scholarship. Economics is certainly an aspect which has suffered for want of the application of biblical standards. Chalcedon has dealt with economics from the beginning of its ministry, and many of their staff publications deal with it either

directly or indirectly.

Chalcedon is committed to the idea of Christian reconstruction. It is premised on the belief that ideas have consequences. It takes seriously the words of Professor F. A. Hayek: “It may well be true that we as scholars tend to overestimate the influence which we can exercise on contemporary affairs. But I doubt whether it is possible to overestimate the influence which ideas have in the long run.” If Christians are to reconquer lost ground in preparation for ultimate victory (Isa. 2, 65, 66), they must rediscover their intellectual heritage. They must come to grips with the Bible’s warning and its promise: “Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Prov. 29:18). Chalcedon’s resources are being used to remind Christians of this basic truth: what men believe makes a difference. Therefore men should not believe lies, for it is the truth that sets them free (John 8:32).

Finis