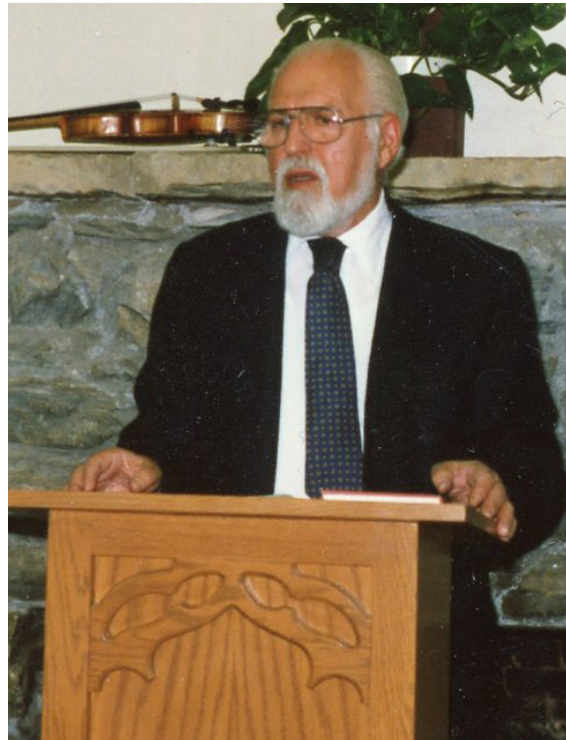


Transcripts of  
**CHURCH and COMMUNITY  
in HISTORY**

A Lecture Series by R.J. Rushdoony



## R.J. RUSHDOONY

(1916–2001)

Rev. R.J. Rushdoony (1916–2001), was a leading theologian, church/state expert, and author of numerous works on the application of Biblical law to society. He started the Chalcedon Foundation in 1965. His Institutes of Biblical Law (1973) began the contemporary theonomy movement which posits the validity of Biblical law as God's standard of obedience for all. He therefore saw God's law as the basis of the modern Christian response to the cultural decline, one he attributed to the church's false view of God's law being opposed to His grace. This broad Christian response he described as "Christian Reconstruction." He is credited with igniting the modern Christian school and homeschooling movements in the mid to late 20th century. He also traveled extensively lecturing and serving as an expert witness in numerous court cases regarding religious liberty. Many ministry and educational efforts that continue today, took their philosophical and Biblical roots from his lectures and books.

Learn more about R.J. Rushdoony by visiting: <https://chalcedon.edu/founder>

# The Disappearing Cornerstone

R.J. Rushdoony

Our subject this evening is 'the disappearing cornerstone; church and community in American history.' In our day, the word 'community' has lost much of its meaning. In its origin it means 'common,' but common itself has many, many meanings. Some of the meanings of that word are; customary, regular, coarse, vulgar, low and so on. At first, the word 'common' meant; 'something belonging to, or shared in, by all.' And the best example of this usage is perhaps in the title of The Book of Common Prayer, because The Book of Common Prayer gives the prayers and the worship of all the people because it was the prayer-book for the Church of England. Now the word 'community' therefore presupposes something held in common. It is a word that is very, very closely aligned to 'communion.' The word 'community' belongs essentially to Christendom. In other cultures, very, very different ideas set forth the unity of the people or their differences. In Western civilization communion is the ground of community, the Lord's Table in other words. It is the fact of a common faith in a common savior. This means that community had had, in Western culture a super natural basis, it rested in the triune God, in the decreed plan of salvation, in the atonement of Jesus Christ and our communion one with another in Him.

Now that's the simple historical fact, community has had a religious meaning in Christendom and in the United States. It has had more specifically a Christian, a Biblical meaning. This is the reason why the modern state is so often at war with Christianity and with the church. A good deal of my time in the past ten, twelve years has been spent in court defending churches, Christian schools, home schools, Christian parents, Christian daycare centers and so on, all of which are expressions of the life of the Christian community. The state seeks to supplant community, Christian community and all its aspects with its own idea of what is commonality and government. Marxism seeks to establish Communism, a state-created and state-imposed community. The dictionary of sociology has defined community as; "a limited territorial area which had characteristics separating it from other areas." And this characteristic of that community according to the dictionary can be race, national origin, or race affiliations. This is a definition that is very painfully weak, but it is the one that prevails in our schools; it can describe a black ghetto where there is a great deal of violence of black against black. It can refer to an area of Chinese who are divided between those who are for Red China and those against it.

And so the sociological definition of community does not tell you that the thing is a community, and that there is communion between the people. In fact you can call Los Angeles, in terms of some of the sociological conditions a community, but that does not mean there is communion between the people here, or that all is well, or that there is peace. Paul says; "we are members one of another," because we are all members of Christ and that is the meaning of community, in fact, this was the point at which one of the main areas of warfare between the Roman empire and the Church took place. There were a number; one of course was that Rome required every church to have a license which they would put on the wall, and submit to state control regulation and taxation, and this the church refused. Another was that the Church was accused, and rightfully so, of being an 'Imperium in Imperio.' The Latin term means simply; 'an empire within an empire,' 'a government within a government.' And of course, our

Lord was crucified as a king and that was the inscription placed upon the cross, and this I true. The scripture called Jesus Christ; “King of Kings and Lord of Lords,” and what does it mean to be a king over kings? It means to be an empire, an emperor! So, Rome accused the church of being an ‘Imperium in Imperio,’ an empire within the empire, governing! And they denied the right of anyone to govern; they did not allow any group to meet without a license. Every meeting, whether they are at a home or at a public place had to be licensed, it had to be controlled, we’re going back to that very rapidly. And what was the church doing? It was meeting illegally and it was governing.

It was doing what God required in His law, what the apostles summoned the Christian to do; they were members of one another. Very, very early, long before the church ever had a building, it was caring for the elderly and the order of widows was ministering to needs in families. It was caring for homeless children, for abandoned babes. It was caring for the sick in hospitals of Christian origin. It set up courts to settle things among Christians, I Corinthians 6, in terms of God’s law, and in no time at all, the pagans were coming to these courts because it was the only place in The Empire for justice. They were setting up schools to educate their own, and so on and on. They were a government, an empire within the empire, and sometimes we don’t realize how all-out and dedicated they were to governing, they’re taxing themselves to govern. You’ve all heard of St. John Chrysostom, who in Constantinople was bishop over a hundred thousand Christians. And those hundred thousand Christians were caring for fifty thousand needy people; homeless children, elderly people, the sick, the unemployed. That’s a staggering fact! It gives you an idea of why Rome hated these people; they were an Imperium within Imperio, an empire within The Empire. They were governing, they were a community, they were members one of another, and they were reaching out through all their activities to bring all these others into fellowship with Christ and to minister to them in the name of Christ.

We are members one of another and over the centuries the great theologians of the church stressed this. In the Middle Ages Thomas Aquinas said;

“Everyone living in a community is in a manner part and member of the community, and any evil or good done him rebounds to the whole body.”

John Calvin went to the Apostles Creed to the clause ‘on the communion of saints’ and he declared that;

“The saints are united in the fellowship of Christ on this condition, that whatever benefit God confers on them they should mutually communicate to each other.”

It was the sharing of fellowship, they cared for one another. In those days, and for centuries thereafter the deacons ministered to the needs of those in need. This fact of a shared life and fellowship, has been too seldom appreciated, but it has been a very, very important aspect of Christendom. Again and again, major advances in Western civilization have been a product of this community action by the Christians. In 1780, the Marquis de Chastellux described how American settlers on the frontier could in two years clear a forest, build houses for themselves, put up fences, and begin to ship food to the market. And, he said, in four to five years, all of them would be debt-free. Now, contrary to the modern myth it was not the result of rugged individualism, but of Christian community in action. As the Marquis wrote;

“I shall be asked, how one man or one family could be so quickly launched. I reply that in America, a man is never alone, never an isolated being. The neighbors, for they are everywhere to be found, make it a point of hospitality to aid the newcomer. A cask of cider, drunk in common and with gaiety, or a gallon of rum, are the only recompense for these services, helping one another build their homes, and clear their land. Such are means by which North America, which one hundred years ago was nothing

but a vast forest, has been peopled by three million inhabitants (this was at the time of War of Independence that he wrote). And such is the immense and certain profit from agriculture that notwithstanding the war, it maintains itself wherever it has been established, but it extends itself to places which seem the least favorable to its introduction. Four years ago one might have traveled ten miles in the woods I traverse without seeing a single habitation.”

And he went on to say that now; “...it is peopled with farms and with churches.” Such mutual helpfulness was once commonplace in the United States. It is still routine among some religious groups, notably the Amish.

Now it is important to know the motive-force for such a way of life. Although church attendance is now high in the United States, church membership is not a serious matter. And many people join and break with a particular church very, very casually, most of the time their reason for the break are personal and even petty, not theological. Perhaps the best index to our current problem is marriage, the closest and most thorough form of community. One can say that marriage is a form of communism and the only form which the Bible allows, because property in the Bible is family owned. Moreover, the past generations, as well as those that come have an important stake in the family property because the living members are trusteeship from the past to the future. They receive something from the past, and they have a duty to transmit it to the generations to come. King Ahab was willing to give Naboth more than his vineyard was worth. But Naboth refused Ahab because he saw himself as a trustee who could not act in terms of self-interest.

The family today seems both marriage and property in terms of personal satisfaction and self-fulfillment, not as a responsibility under God. Debt-living has replaced responsible trusteeship. And the romantic ideas are substituted for godly marriage. Very few pay attention to Scripture when it limits debt to six years and tells us that, as a general rule; “owe no man anything but love one another.” Today, when problems arise, the solution is not sought in Christ and in the Scriptures, but in the civil court of law. In recent years this has even been the recourse of people who are living without marriage; everything is going to be settled by the court. But even a humanist like Carlton Kramer reminds us; “Legal remedies are highly imperfect solutions to most social problems.” Which both parties would write that into their plans. “Legal remedies are highly imperfect solutions to most social problems.” But in one area of life after another today it is legal remedies which are sought because men no longer see Scripture and the Lord as the remedy.

This means we are in trouble. If our necessary, and our basic community is humanistic and political, rather than Christian, we will seek, through coercion and law to establish community, and we will always feel frustrated. Our problem today is that community is sought through legal coercion rather than by Christian grace and Godly justice. We are going to legislate community into existence, which is a ridiculous idea. Very early in the history of the United States after 1780, the intellectual leadership and the men of law, began to stress the policy of community through civil government. Most Americans continued to see Christian faith as primary, but in time with the ups and downs of Christian vitality the humanistic doctrine of community by civil law has prevailed. And it has prevailed because, to a large extent, the church, through pietism has withdrawn itself from the problems of the world.

One European has said that the modern church, especially the American church, which should be the center of the vitality, because there’s more Bible-believing Christians in the United States than anywhere else in the world, but he said the churches have become “...convents and monasteries for married monks and nuns.” They have withdrawn from the problems of the world. As a result, the primary hope of the twentieth century American, whether he is Christian or humanist, is in civil law, in politics, in community by coercion. And this transfer of responsibility for community and for justice and for love from the person to the state. The result has been, to cite Cramer again; “...highly imperfect delusion.”

Now the change in the United States began with the presidency of Andrew Jackson.

David J. Rothman has documented this. Some of the changes that took place under Jackson. When the shift from solving problems through Christ to solving problems through politics came into vogue. First; the poor previously had been cared for by relatives or neighbors. It was an action by a Christian community. Alms houses and poor houses began to replace it, the state began to replace the Christian community in dealing with the poor. Then, second; the prisons began to replace fining, whipping, and restitution. For minor misdemeanors there were fines or a public whipping. For anything serious there had to be restitution, restitution, and people were only put in prison until they were tried. And if it were a capital offense they were executed or at the trial they were sentenced to restitution. I'm very happy to say that some states today, as a result of Reconstructionist legislators and judges, have begun to require restitution. Then third, the insane were cared for by their families, not by institutions with financial aid, but, we saw, in the time of Jackson institutions replace families and healing began to disappear. People with mental problems were perpetually restored through Christian love and grace, and discipline. But with the institutionalization of the mentally troubled, we began to have a permanent population of mentally disturbed people; incurable through humanistic means. Then fourth; homeless children were taken in if there were no relatives by neighbors as their Christian duty. The state now began to assume a custodial role. Through Rothman's account another function was added; about the same time the state-school system began, with devastating consequences for this country. In colonial preaching the care of the poor was treated as a Christian duty not as a state responsibility.

And this continued for a century after the Constitution. But, with this departure by the churches from Christian concern, came humanistic reasons for social problems. Instead of saying that people were criminals because they were sinners, that they were in rebellion against God and His law. What they began to say in the presidency of Jackson, was that vagrancy could be traced to the legal system, not the criminals. That society was to blame, or the laws were responsible, or in that day, they began to say the family, so parents began to be blamed. In other words the guilt became environmental, not personal. Moreover, instead of seeing offenders as responsible persons, and I quote now again from Rothman; "They stripped the years away from adults, and turned everyone into a child." They began to develop the idea, that some people think originated from our lifetime, that there was something wrong with the training of the child, and that was why he went astray, and the parents, the family was to blame. But that goes back a hundred and fifty years. Everything was viewed as a social condition, not as a personal problem, not as sin. The problem was always viewed, after 1830, by the educators and the sociologists and others as due to the environment, not as sin. The root of the problem, in the words of Walter Channing, who was the brother of the leading Unitarian, William Ellery Channing, wrote; "SOCIETY ITSELF (and Channing capitalized every letter of those words) is here I look for the great and whole source of the whole misery of the social state." Society and the family had become the source of sin and the state was now the savior. Now that took place during the reign of Andrew Jackson and where were the churches? They had retreated into their walls, They had become married priests, monks and nuns.

In fact they were buying this argument. For example, the Reverend James B. Finley, who was a chaplain in those days at the Ohio Penitentiary, and a man who professed to believe the Bible from cover to cover, had professed to hold an evangelistic faith and zeal, said; "Never, no never shall we see the triumph of peace, of right, of Christianity, until the day that the habits of mankind undergo a thorough revolution." Well, what was that revolution to be like? Well, he said, what we're doing in the prisons we need to do to all society. Can you imagine a man who professes to believe the Bible from cover to cover and is an evangelist making a statement like that? This is what he said and I'm reading just a portion of the horror of his remarks;

"Could we all be put on prison fare for the space of two or three generations, the world would ulti-

mately be the better for it, indeed, should society change places with the prisoners, so far as habits are concerned, taking to itself the regularity, and temperance, and sobriety of a good prison, then all worthy goals would be attained. As it is, taking this world and the next together, the prison has the advantage.”

The prison, with its total regulation of man, total control, he said is better than life and freedom here, or even life in heaven. And if we could only put all men in prison for two or three generations we would attain paradise. Where in the world did he find that in the Bible? But this is the kind of thing that was preached.

What this meant was that even these people who profess to believe the Bible from cover to cover have replaced the Holy Spirit and being born again as the way to regeneration of man and society with the power of a prison-state. The power of God unto salvation was replaced by the supposedly saving power of the police-state. Jesus Christ was reduced to someone who speaks to the individual soul concerning heaven, but is not “...the blessed and only potentate, the King of Kings and Lord of Lords.” And that’s the kind of church life and preaching for the most part that we’ve had since then. It does not confront the problems of the day and it does not say the solution is in Jesus Christ, and in the infallible Word of God. For their day-by-day social problems, man; in and out in the church, has since then looked to the state, not to our savior. Why did the change take place ? The Christian community has been replaced by the state as the divisive and regenerating force in the life of man. Statist coercion has replaced the work of the Holy Spirit in the life of man. To see what that leads to, look to the Soviet Union. The Jacksonian revolution, when this change took place, coincided with the rise of Arminian revivalism. The revivalist outlook was hostile to Christian schools, it was hostile to all the work for the poor, and it was hostile to the establishment of hospitals. “Concentrate on saving souls,” they said. It held, and we still hear it said at times, that it is better for a child never to go to a Christian school, to know himself to be outside of Christ in order to be saved at a revival meeting.

I recall the gleeful caricature and damnation of the older Puritan view at a pastoral conference a few years ago, where the man said the older system was; “baptize, chastize, and catechize.” Well, at least it worked. It didn’t produce the kind of culture we have today. But every time this evangelist mentions these three things; baptize, capsize and catechize, it drew gales of laughter from the pastors at that conference. Pietism called for a retreat from the world into the soul, from the responsibilities of community life into a retreat into private devotion. The high point of the Christian life was attendance at spiritual retreats, and a disavowal of worldly concern. Pietistic churches became convents for withdrawal from the world, and they had less relevance very often, and still do, to the world around them than medieval monks and nuns sometimes to their world. As a result, the cornerstone of the godly community disappeared. A friend who was a very good supporter of our work, a doctor at the other end of the country, went to a church that he felt proud of because, he said; “they do, in this community, preach scripture faithfully, not as well thought as I’d like but still more or less faithfully.” And one day, and this was a church in the older part of the community (his own house was built in 1780) and the church goes far back in American history and it’s a beautiful old church, a stone church, and the family going back to the colonial era had an important part in the life of the community and the building of the church. And the stained-glass windows in the church commemorated various members of that family which was now reduced to one woman, a retired school teacher, living in the lovely old family estate on her pension, which now was resulting in malnutrition for her, because it did not go very far.

And when this doctor realized that this lovely elderly Christian woman was suffering from malnutrition, and this was a problem, he immediately went to the church and the officers and told them the problem. And he said; “I believe that we, as Christians, must help her, and I’m ready to pledge a hundred dollars a month and more, but we have to do it, she is our responsibility, and we’re all deeply indebted to her and her family to what they have been to this community.” A month later he had heard no word

and when he saw one of the church officers on the street he stopped to ask him about it, and the man immediately interrupted and said; “nothing to worry about, we met with her, took some application forms with us, and persuaded her to fill out a form applying for welfare.” And George told me; “I have never set foot in that church from that day to this, nor will I.”

Our Lord calls upon Christians to be the salt of the earth, that is, the agency that preserves it from corruption, because salt was how you preserved and kept things in those days, and to be the light of the world, for without light, we are lost. Too many today try to dilute the force of our Lord’s work by turning salt into no more than a flavoring agent. I’ve heard pastors insist on that. But salt was the preserving agent, and what our Lord was saying was that because men are sinners, without you the world will be hell on earth, because it will take its natural course, and the fall will develop and all its implications and that’s what you see all over Los Angeles today, the fall and its implications developing and creating an ever-broadening hell.

But our Lord’s meaning is clear;

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, your good works! And glorify your Father in Heaven.”

Isn’t it time for the church to come out from under the bushel? It’s been there for a century and a half and there is no holiness in hiding, nor in retreat. Thanks be to God the church is emerging from the bushel basket! We’ve seen the Christian school movement and a non-Christian told me today they number thirty five percent of the school population, together with the homeschool movement. We are seeing Christian ministries to the poor, to drug addicts, to prisoners, to the needy, and many, many other areas. But we must still say there are many, many Christians around us who are still under the bushel basket.

“Wherefore he saith, awake thou that sleepeth, and arise from dead, and Christ shall give thee life...”

Thank you.

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## ENDNOTES:

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1. “Implicit in the concept of ‘community’ is a territorial area, a considerable degree of interpersonal acquaintance and contact, and some special basis of coherence that separates it from neighboring groups.” Henry Pratt Fairchild, ed. “Community.” In Dictionary of Sociology. New York: Philosophical Library, 1947.
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3. Thomas Aquinas. (n.d.). Summa theologica (Fathers of the English Dominican Province, Trans.). Burns Oates & Washbourne.
4. Calvin, J., & Beveridge, H. (1845). Institutes of the Christian religion (Vol. 3, p. 12). The Calvin Translation Society.
5. François Jean, marquis de Chastellux. Travels in North America in the Years 1780-1781-1782. First American Edition, 1827 (reprint). New York: Augustus M. Kelly, 1970, 35.
6. David J. Rothman. The Discovery of the Asylum, Social Order and Disorder in the New Republic. Revised Edition. Boston: Little, Brown and Company, 1990.
7. David J. Rothman. The Discovery of the Asylum, Social Order and Disorder in the New Republic.

Revised Edition. Boston: Little, Brown and Company, 1990, 123.

8. Cited in David J. Rothman. *The Discovery of the Asylum, Social Order and Disorder in the New Republic*. Revised Edition. Boston: Little, Brown and Company, 1990, 173. From Walter Channing. *An Address on the Prevention of Pauperism*. Boston: G.G. Channing, 1843, 21.

9. Rev. James B. Finley. *Memorials of Prison Life*. Edited by Rev. B.F. Tefft. Cincinnati, Ohio: L. Swormstedt & J.H. Power, 1856, 41. Cited in David J. Rothman. *The Discovery of the Asylum, Social Order and Disorder in the New Republic*. Revised Edition. Boston: Little, Brown and Company, 1990, 84,85.

10. Rev. James B. Finley. *Memorials of Prison Life*. Edited by Rev. B.F. Tefft. Cincinnati, Ohio: L. Swormstedt & J.H. Power, 1856, 41.



# The Basis for Covenant Community

R.J. Rushdoony

On Wednesday and Thursday of this week I had with me four men who were Christian leaders, who came from the West coast to the area of Oxford, England for some discussions with me. One of the starting points I made with them, I believe is important to make in terms of our concern this day. I started off by telling them that one of the most serious problems facing the church today is its inability to see what the world is like, to appreciate the fact of sin and its consequences, the Fall, and its direction. I pointed out that for most Christians and most pastors, unfortunately, the man next door who is not a Christian is a good man, just like us, and all he needs is to have Christ added to his life. That he is basically a decent human being, a good man and all he needs is Christ. This is to fly in the face of all Scripture, because we are told; "...there is none righteous, no not one," we are told that men are depraved and their natural direction is to increase the scope of their depravity. And we are told that; "we are the salt of the earth," the preserving agent, and if Christians are not in the community, exercising their preserving character, the world would quickly go its full course as it is now, and to every kind of abomination, and would then turn on Christians with total hatred. Then God would cast Christians, as salt that has lost its savor, into the roads and byways to be trodden under the foot of man.

We have to appreciate the fact of sin, and that without Christ there is no community. Community exists when people have something in common. Modern men have attempted to crowd community in the fact of being human. We've heard much about the family of man in this generation, but in spite of repeated efforts on the part of many, many intellectuals to further this doctrine of 'the family of man,' people have either reacted indifferently or negatively to the concept, so that only the promoters accept it, and then, intellectually only. The so-called 'family of man' has never been more divided than it is today.

Another attempt to establish community has been racial. Of course, German National Socialism, under Hitler was dedicated to this belief. So too was Japanese militarism in the thirties and forties. Since then, black racism has been popular in some circles, as well as Arabic, Hindu, Ceylonese, Jewish, and others who have tried to build a community in terms of nationality or race, on the fact of a race or a people. Others, intellectuals, have seen community as founded in the life of reason. This, of course, was the great tenant of the enlightenment and very much so in that of some of our intellectual leaders. But, how well do scholars get along, one with another? Every academic community is also a place of tension and mutual hatred. Community has been seen in terms of caste and class by Hindus, Marxists and others. And others, of course, have tried to ground community on politics or economics.

Modern man has turned to various doctrines of community in the vain hope of creating a society which will provide its members with fellowship, with status. But it has only created more diversity and disunity, because it never comes face-to-face with the fact of sin, and with the person of Jesus Christ.

In the early nineteen seventies a sociologist here in southern California and one of the universities spoke about the absence of community and he said in a metropolitan area of a few million people, such as greater Los Angeles, most people would not have more than twenty persons in the entire area

who could share their particular interests if they were at all intelligent or cultured. Moreover, what if there were twenty, or say a hundred? How could those people in an area of millions find each other? And so, he said, modern man has a problem, the more he develops his abilities and talents, the less community he can have, the more isolated he is. And so, people find that any concept of community is so fragile, that they seek refuge in other areas than traditional forms of community. A common interest in sports, or in drinking, so far as a place to look for community, or in drugs, or in a common line of business and so on. But these things do not provide community, only a single point of contact, and the life of man becomes more and more barren. Clubs and various organizations provide common interests but again at a single point, and very commonly members of a particular group have no contact or very little outside of that single-point contact.

As a result, a great many people in our culture know a large number of people, but have close ties with very few or none. Some engage in a great many community services, but when they leave the place of service their life is barren, because what they have is not a common life, just a common activity. In the midst of all this, if we look around the United States, we find two limited forms of community; the first is made up of the foreign-born, of immigrants. These usually maintain for a time, strong ties of community because they come from the old country, they feel the difference and so they draw together. They have their own publications, their own churches, charitable organizations and so on, and some are very much given to a considerable amount of mutual help. But after a generation or two the children and grandchildren become Americanized, and they drift away and they become unattached families. The second area of community life is the family, which has become all around us a nuclear family having very little contact with relatives. But the family now is now experiencing a major revival within the Christian community. The family is a community, it is the basic community under God and its revival of strength is an important fact, it has led to the revival of the Christian school movement, it has led to the establishment of family trusts, and a great deal of things to strengthen the ties one between the other. Of course, the reason for the revival of the family is Christian faith, it does not exist outside of the Christian community, so the basic and strongest form of community is Christian.

As Christianity revivifies, and as it seeks wholeness and strength, it also revivifies the family. There are many people today, especially the humanists, among whom the nuclear or atomistic family is commonplace, but among Christians we are seeing increasing evidences of a return to the 'trustee family.'

When I was in Britain last November, with two others of our men, one of the most encouraging signs in a country where everything seems so radically discouraging is the revival (or rather establishment) of two or three groups who's one concern is reviving Christian family life, and Christian family support for the members of the family; the family caring for its own and the results are beginning to attract widespread, even national, attention in Britain.

A strongly covenantal theology and church will provide more community than other factor in American life, because its life is grounded in God's covenant of law and grace and in the covenant family. At present, my two-volume Systematic Theology is being prepared for publication, about a hundred or so pages in that are given to the Biblical doctrine of the family, very much forgotten in our day and that's why we have antinomianism, and that's why we have irrelevance. Because what is a covenant? Well it's a treaty of law. That's the simplest definition, covenant and contract are synonyms. There are two kinds of covenant; one between equals where each agrees in terms of stated premises to abide by the terms of that covenant or contract, but the Biblical covenant is different. A covenant between a superior and an inferior, between the Creator and his creatures. It is a treaty of law, but at the same time it is an act of grace. It is an act of grace whereby the King of Kings and Lord of Lords says that; "I will give you the way of life, my law, walk ye in it! This is my grace to you; I have given you my law, I have redeemed you from death, I have put you into the community of life." That's why the covenant of God is an act of grace whereby He gives us His law. That's why we are told; "...faith without works is dead,"

because our faith is a covenantal faith, it is not intellectual assent. This is why; "...by their fruit ye shall know them," our Lord said. When we recapture the doctrine of the covenant we will see the essential, the inseparable relationship of grace and law. The law given unto man as an act of grace, and the law as a covenant privilege for the community of life.

Now, within this covenant the family has an important place. Remember the covenant is given as the way of life and the family is the nursery of life. So the family has a central place in the covenant of our God. Beginning at Exodus 20, we have the law as God gave it to Moses in Sinai. In Deuteronomy we have the law as Moses summarizes it to the families of Israel, to the covenant people, to guide them in their family government. And Moses declares in Deuteronomy 6:20-25;

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."

Remember; first the sacrifice, and then the law. First atonement, and then the law is the way of life, the way of holiness. God's covenant with man is thus a blessing; "...for our good always that He might preserve us alive." It is both law and grace. The covenant of our God is a covenant of peace and life. Christ is the covenant redeemer who restores fallen man into the covenant of life, and the great covenant celebration of the Lord's table celebrates the fact of life and of our communion through the Adam of the new humanity with Jesus Christ. Those outside of Christ are members of the covenant with death, which shall be disannulled, they are members of an agreement with hell which shall not stand, Isaiah declares. This is fallen man's covenant with the tempter, because the basic fact of fallen man is his will to be his own God, Genesis 3:5, and to determine good and evil for himself, to be his own law. He cannot live in communion with other men. As one existentialist said, to affirm the fact that man was his own god, for him God was not a problem, he didn't think about it. But his neighbor was, because, if I am god, my neighbor must be the devil.

The dominion mandate to man in Genesis 1:26-28 specifies dominion over the earth and over its animal life and its potentialities, it does not include dominion over other men. This is, however, precisely the goal of fallen man; an ungodly dominion or domination over other men. And this warped and fallen concept of dominion not only produces all the evils of history, but it definitely precludes community. Our original sin is to believe, each of us, that we are our own god. And as long as we are fallen and believe that, how can we have community? We will only seek domination over others.

It is a grim and telling fact that Hitler's dream of a racial community became a murderous nightmare. And Stalin's dream of community; communism, an unequaled exercise in mass murder and hatred. The closer the humanists get to the realization of their dream of community, the more deadly they become. They are in truth a covenant with death. Our community in Christ, our covenant in Christ, is a covenant of life and reveals itself in our life together in Christ; a community of communion in Christ.

One of the very interesting and now forgotten classics in English is the publication of The Book of Homilies. When the Church of England was formed they found that the clergy who didn't break with Rome were ignorant of the Bible, did not know how to preach, and so two books of homilies, or sermons, were prepared to cover all the basic doctrines, and for the clergy to preach them Sunday after

Sunday in rotation. And they set forth some very basic doctrines, and beautifully. In one of the homilies;

“Ye have heard in the first part of this Sermon that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively that worketh by charity; the first to be unprofitable, the second necessary for the obtaining of our salvation; the which faith hath charity always joined unto it, and is fruitful, bringing forth all good works. Now as concerning the same matter you shall hear what followeth.

The Wise Man saith, He that believeth in God will hearken unto his commandments. For, if we do not shew ourselves faithful in our conversation, (and conversation in the King James sense means behavior) the faith which we pretend to have is but a feigned faith; because the true Christian faith is manifestly shewed by good living, and not by words only, As St. Augustine saith, “Good living cannot be separated from true faith, which worketh by love.” And St. Chrysostom saith, ‘Faith of itself is full of good works; as soon as a man doth believe, he shall be garnished with them.’”

If you go down the line over the centuries to the great fathers of the church and up to the last century you find this repeated over and over again by all the great Christians. It is a sad fact that Christians have neglected the doctrine of the community, the covenant, its meaning for us.

It is I think rather sad that a man who was a banker and a professor and has been a federal administrator is the man who, in a rather superficial book, all the same, reminded us of the part of the covenant in the American past. According to John Oliver Nelson it was once the covenanted community which held America together. Towns would come together as they were formed and establish a covenant with God and with the members. Nelson cites the Covenant of the Blue Hill, Maine Christians in 1772, wherein the signers of the township said that they did;

“Covenant together in faith and love, and promise in love to watch over one another, and by all means in our power to promote the honor of Christ and the peace and happiness of the whole Church.”

That was the covenant of the township, whereby as Christians they dedicated themselves to further their mutual love and helpfulness, and to further; “...by all means in our power the honor of Christ.” Such covenants committed believers to faithfulness to God and to membership one in another. Many covenants were regularly renewed in times of revival, because people felt the need to go back to their roots. Nelson cites one of 1861 in Hartford, Vermont. Now this is an interesting bit of historical data from a man who gives no evidence of a Christian perspective. Men do make alliances, and they do establish associations, if they neglect the covenant of our Lord they will make other covenants and communities, all which are destructive to a country and its people.

Now, we often read of the laws which at one time required Jews in Europe to wear a yellow cross, or some like identifying insignia. We should be mindful, however, that some badging did not mark Jews alone, it came in late in the Middle Ages as faith was waning and so they were badging everybody. In England, for example, from the fifteen-hundreds convicts, had to wear an identifying badge, so did beggars and vagabonds. Any of the poor receiving pensions had to wear a badge on their left sleeve or they would lose their welfare. The middle-class were required to dress in a certain way so they could be identified and so on, everyone was badged by law. Over the centuries men have regularly tried to separate themselves and others in terms of some symbol of status, or lack of status.

We have this in our day; badging becomes popular when faith declines. The rich and others in the mainstream of wealth have certain new styles and new places to go to which they drop immediately if others pick them up. So they are constantly adopting new styles and new resorts as the ‘in’ place to be. It’s a modern form of badging.

It goes with de-Christianization. Badging breaks down community, it stresses economic status. And as our modern era has de-Christianized itself, it has also replaced community in Christ with political, economic and other ideas of community. One Scholar, Maurice Ashley, in *The Age of Absolutism* has noticed that the English governor of Jamaica, in 1673, the Dutch there had a motto; "Jesus Christ is good, but trade is better." And that has marked that temper in the modern age, we'll hang onto Christ for fire and life insurance but we like our way and the modern tempo better. And the sad fact is, that in too many churches, that profess the Bible from cover to cover, Jesus Christ is seen primarily as a fire and life insurance agent. In fact, I was on a plane last year, and a woman got on board who was making such a fuss and so much trouble for everyone, I said; "oh I hope she is not my seatmate," and sure enough she was. And she saw that I was reading a book and she wanted to know what it was about and when I showed her the cover that it was Christian study, she said; "Oh, are you a Christian?" and I said "yes." And she promptly identified herself as an official of a very, very prominent American evangelical group, and she began to go on about certain things, assuming I would agree with her fully, and I made clear I did not. And I said; "I don't agree with that approach." I said; "I am someone who believes that is very, very wrong to view Christ just in those terms, rather we must say 'though he slay me yet must I trust him.' We can't go to him for just the good life, we cannot treat him as a super fire and life insurance agent." With that she began to beam, she said 'Oh that's beautiful, that's the best designation of Jesus that I've ever heard', and I said; "It's a high road to hell! If all he is to you is an insurance agent, to save you from hell and give you heaven and He's not the Lord who commands you, you do not belong to him." She was immediately offended, and she went to the stewardess and asked if she could change her seat and did, for which I was grateful.

Community, you see, says we are members one of another because we are members in Christ. The idea of community as being a community of gentleman, or a community of scholars, or a community of businessmen is warped. It puts community in terms of status and activity, not in terms of life, and without Jesus Christ, without fellowship in Him as members one of another, the basis for community has been warped. What has happened? Why the community has been replaced by the state! And this is our problem today.

So, as we continue with our next subject, we come to 'the brotherhood of humanistic man,' the brotherhood of humanistic man. The modern idea of community and of brotherhood comes from the Enlightenment and the Enlightenment was defined by Immanuel Kant in these words; "Enlightenment is man's emergence from his nonage, or childhood." The 'childhood' from which man has supposedly emerged, according to Kant, was Christianity of course! That's what the whole of the Enlightenment was about. Reason, philosophy and science have now given man maturity and the ability to solve the problems of mankind now was a matter of enlightened men and their activities. It was the duty of all men to follow and obey these thinkers, as they once had followed priests and pastors. In fact, they held that this new elite was the new priesthood. With the triumph of the age of reason, wars they held, should gradually disappear, and man's problems be solved. But, wars have not disappeared, nor has crime disappeared and poverty with state control of education as Horace Mann predicted would happen in a century after its adoption. This means fifty years ago crime and poverty should have disappeared in the United States.

We live today in the most bloody and the most brutal century in all of history. A higher proportion of mankind has been killed by mass murders, war, famine, genocide and other forms of brutality than in any other century of all history. Now, those are the statistics as of the 1950s when the century was half over, and think of how much has happened since and the end of this century is not yet. We are given a great deal of mythology in our schools. The modern age saw the depression of the lower classes and the rise of civil brutality. Did you know that torture had disappeared by the Middle Ages, the high Middle Ages, because of Christian influences? It reappeared in full force with the Renaissance and it is now as we are de-Christianizing the world ,through our humanistic attitude reviving on a scale un-

equaled in history. The Enlightenment, however, saw itself as the birth of freedom. Baron d'Holbach in *The System of Nature*, in 1797, gave the basis for that birth of freedom. It is Nature. He wrote; "Man is the work of nature, he exists in nature, he is submitted to her laws."

Freedom for man meant freedom from supernaturalism, from Christianity and living naturally, not supernaturally. This meant overthrowing this book, the law of God, the Word of God, because man had to live naturally. By eliminating Biblical faith, tyranny and slavery would be ended, because natural man, they held, is good. They saw Christianity as the fall of man.

Nature would be a return to freedom. For Kant; "Any perpetual religious constitution calling for unquestioning faith must be absolutely forbidden." He said further; "Knowledge in religion was most dishonorable for man." This he said in his essay *What Is Enlightenment*. This is what we're seeing in the courts and in Congress, the attempt to destroy Christianity legally, step by step. Holbach's exaltation of nature, and of natural man and the life in nature as freedom led to the Marquis de Sade's kind of thinking. Jean-Jacques Rousseau also exalted nature and natural freedom. One scholar has described the modern age as revolution, a revolution from Christ to Adam, from supernatural man to natural man.

The Marquis de Sade's works were very much a part of his age. Between 1770 and 1800 there was a very, very large production of pornography to satisfy the new naturalism. If it can be done, it's natural. If the law forbids it, that's unnatural, and therefore bad. De Sade's works had a very extensive circulation until Napoleon banned them. Many people have never forgiven Napoleon for that. Sexual perversions were very common in various parts of Europe, and bestiality and sodomy very popular. Napoleon forced de Sade's works underground, but its influence on the Romantic movement was very, very great. In the 1960s Sade's works were revived and were basic to the sexual revolution and to the revolutionary impulses of that time. His works were widely published from the 1960s, in hardback and paperback. He was touted and is being touted as a great thinker and psychologist. They are manuals in perversion. De Sade in his last will and testament described himself as; "Atheistic to the point of fanaticism."

His sexual practices were not uncommon in his day but the difference was that Sade wrote about them. De Sade was at total war with Christianity, against God and morality in the name of nature and humanism. He laid down the program for humanism, and it's what you're getting in the sex-ed classes in the schools today. For him, only sexual perversion had meaning because sexual perversion violated Biblical laws, and sodomy in particular was his great delight. He found pleasure in evil, in anything that horrified the godly, and hence, his coprophilia. Sodomasochism was essential to him as a way of life. He stayed awake at nights trying to think up new ways to do evil and to horrify Christians, because, by his own statement it was the profanation of the sacred that gave him pleasure. Because creation is God's handiwork, de Sade had to defile and to destroy it. He wrote;

"Ah, how many times by God do I not long to assail the sun, snatch it out of the universe, make a general darkness, or use that star to burn the world, oh that would be a crime."

He relished crime, he called attention to crime and to himself. He made public war against God and he wrote; "The idea of God is the soul of wrong for which I cannot forgive mankind."

For de Sade nature is the norm, humanism the true religion, because, for him nature was the antithesis of the idea of God. Whatever occurs in nature is normative, is good. He wrote;

"It is horror, villainy, the appalling which pleases. Well, where are they more emphatically present than in a vitiated object? It is the filthy thing which pleases, the more filthy the thing, the more it should

please. And it is surely much filthier in the corrupted than in the intact and perfected form.”

Holbach, Rousseau, de Sade and others held; “nature is good, let us follow her!” That was their motto, nature is good, let us follow her. Sade simply took that and then reversed it later he said no; “Nature is evil, therefore follow nature.” And this was his program. La Mettrie who wrote *Man a Machine* also denied morality and affirmed the legitimacy of every impulse in man and he declared; “We are no guiltier in following the primitive impulses that govern us than is the Nile for her floods or the sea for her waves.” Montesquieu had also prepared the way for de Sade by holding that laws simply reflect the climate, circumstance and physiology. For de Sade every man was his own god and for him;

“My neighbor is nothing to me. There is not the slightest relationship between him and myself.”

What we see in Sade and in all the humanism is the will to death. “All they that hate me,” says the Lord, “...love death.”

As Seaver and Wainhouse have noted; “Sade sought condemnation.” He declared; “Destruction, like creation, is one of nature’s mandates.” He favored abortion, because he liked death. St. Ives has described Sade as others have as a precursor of the Romantic movement, and rightfully so. Sade favored murder as natural, he opposed the death penalty because it was religious.

Doesn’t that tell you something about the modern attitude? The death penalty abolished, but abortion sponsored? Sade has had a major influence on modern films, television and fiction. Sade’s importance is considerable, and he is, in terms of what humanist thinkers have said, the fountainhead of their thinking. He took the humanistic worship of nature to its logical conclusion by stripping nature of the attributes of God, which some of the earlier thinkers had given it. Nature, he said, had to be the sum total of the acts of man and of nature, except for their religious acts. He stripped Nature of Christian morality, and he held the greatest thing in nature was destruction and death.

These are the premises of humanism. Is it any wonder that when they are in the church they seek to destroy the word of God, when they are in politics they work to destroy the Constitution, when they are in the schools they destroy education, when they are in society they work to destroy the family?! Their work is destruction! We cannot see the ungodly around us who are people who are good, and just need Christ added to their lives. We have to see them as totally depraved and if they’re not acting at all out it is because they don’t have the opportunity to do it and are still afraid.

These men, de Sade and others, saw evil as both natural and necessary, because to go against nature was, for him, stupid and perverse. Sade believed that depravity was man’s only good, his only natural and free condition, and freedom meant for him the freedom to be evil. Shelby Sharpe, a very prominent American attorney, has said in many areas of serious crime since 1950, we have seen such an explosion that is eight thousand to ten thousand times more common in forty-eight years.

Well, why should Christians be surprised at this? In Revelations 9:11 the name given to Satan is ‘Apollyon,’ which means ‘destroyer.’ Since Satan cannot create, he seeks to destroy and the same is true of all Satanists. We see today many, many cults with either open or disguised practices of Satanism. These, at times, have very many criminal affiliations; with murderers, with the drug trade, with pornography, with prostitution, with homosexual groups and more, and common to them all is this same demonic destructive impulse. Humanism therefore, because it rejects the God of life, the covenant God, rejects salvation from sin and death through Jesus Christ. It is linked to the urge to power, power over others, and a will to death. George Orwell, in *Nineteen Eighty-Four*, summed up the truth about modern man’s dream of political, economic salvation with these words, he said;

“It is the sensation of trampling an enemy who is helpless. If you want a picture of the future, said Orwell, imagine a boot stamping on a human face forever.”

The brotherhood of man and the great community of humanism thus are simply a façade for power and domination. They are an urge to mass-destruction. Igor Shafarevich, a Soviet scientist, writing in *From Under the Rubble*, edited by Solzhenitsyn, ascribed socialism as; “...a war against God, against the family, against private property, against life itself,” and he said its results will be; “...the withering away of all mankind and its death.”

Not community, but death is the result of all departures from Jesus Christ. Of our Lord we are told;

“All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”

“In him was life; and the life was the light of men.” Our Lord himself declares;

“I am come that they might have life, and that they might have it more abundantly.”

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.”

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

No man comes to community, or to any good without Christ. Jesus Christ is life, and Satan is the destroyer. And all who are in Christ are those who work to further life in every sphere and all those who are outside of Christ work to further death in every sphere. How then can any man imagine that life and community are possible except through the salvation of Jesus Christ, or apart from the government of the King of Kings and His law? There is not one plan for heaven, and another for earth, there is not one kind of community in eternity, but another for this earth. Only in Christ, whether in heaven or on earth, is there life and community, to seek it elsewhere is sin and it is the enthronement of evil.

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## ENDNOTES:

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# The Biblical Basis for Decentralization

R.J. Rushdoony

Well, our next subject is the Biblical basis for decentralization, because as we see the humanistic community arise, it seeks to centralize power. The Biblical basis for decentralization, of course, rests on the fact that the Word of God, the law of God, does not permit either a powerful state or a powerful church. The civil tax in Scripture is limited to half a shekel for all males twenty years old and older, the same for the rich and the poor. It's called 'the atonement tax,' but that meant covering, civil covering, civil protection, and we have a long history of the Jewish collection of that civil tax. It meant that the state could not be strong when it was limited to so much and no more.

The church as a worshiping body is likewise limited. According to Numbers 18:2-29 the tithe went to the Levites who were in charge of health education and welfare and they were according to Deuteronomy 33:10 the instructors of Israel, but they in turn gave a tenth of the tithe to the priests for worship. Thus, while church and state are both important in the sight of God, neither is permitted to be the top power center. The people are the ones who are to apply the faith. You see, what we see in the church today is not godly, the televangelists in some instances, not in all, epitomize this, 'the star system.'

About 1820, what developed was that great preachers or famous preachers began to dominate the church and the people became spectators going to listen to a star who was a preacher, and this is what we have today, and the hard working pastor in those circumstances who is trying to educate the people to become responsible working Christians is not a successful one when the 'star mentality' prevails among the people. Their idea of Christianity is to sit in the pew and let the minister and maybe the church officers do all the application of Christianity. One of the greatest of Christians, General William Booth, founder of the Salvation Army, wrote the best program of Christian Reconstruction that I've ever read In Darkest England and the Way Out. It's a book that's had a powerful influence on me, and what he wrote about in that book was the failure of the churches and in other works as well. He said the problem with many of our churches today is that when they convert someone they promptly mummify him. So he has one function, to sit in the pew and listen, and he has only enough life in him to reach for his wallet and he doesn't do that very well. Well, read General Booth, and you'll see that reconstruction is not anything that R.J. Rushdoony thought up. It has a long history, and it goes back before Booth, although Booth was one of its great formulators. Now, when you have the 'star system,' whether it is politics or in the church, you have a power structure, a power system, because you concentrate action and power on a focal point. And you create a spectator-people, whether in politics or in the church.

In the dictionary of Sociology 'power' is defined in these words and I quote; "The ability or authority to dominate men. To coerce and control them, attain their obedience, interfere with their freedom and compel their actions in particular ways." Notice the words; to dominate, coerce, control, interfere, compel. That's what power is about, the power such as the Gentiles seek. Fallen men do seek such power, and they do exercise it to the detriment of the people.

Society today is a system of power relationships, and because of the fall, men both seek to gain power, and also to exercise that power to exalt themselves at the expense of others, and the modern state is seeking a monopoly of power. They seek to gain power in the name of one class or another. And they say to various groups; "If only the lower class could gain power, or the middle classes, or the upper classes, the intellectuals, the scientific elites, or any other group, than the problems of society would be solved." When, in fact, they are aggravated. That's why the scripture warns us against trust in any class or group, instead of the Lord. Psalm 62 tells us;

"Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

Now this is what Scripture says, power belongs only to God. But the quest for power is in the church, in the state, in economics, in education, everywhere. This, our Lord says, is what the Gentiles seek, but ye are to be ministers, servants one of another, members one of another.

Now, it is interesting that, even as we are told that "power belongs unto God," we are also told that mercy belongs to Him also. Only in God do you have the coincidence of power and mercy, never in man or in the church or in the state or in any human agency, because when they gain power, they use it to dominate men, not to be merciful. And if they talk about mercy and if they talk about welfare, it is a means of controlling people.

Mercy and power are united in the Lord. Moreover there is justice also with the Lord, David tells us. For it is God who renders to every man according to his works. We thus have a Trinity presented of God. God is the source of power, mercy and justice, and the three inseparable in our Lord one from another. Man is not the source of these things and he can only exercise them partially, subject to God's word and to a limited degree. We are told that; "...the tender mercies of the wicked are cruel," that when men seek to exercise any power or justice or mercy apart from God, these things become evil. Man's goal in power always has been a tower of Babel, a centralized humanistic world order, whereas God's law limits man and the state and the church and everything else. But the modern state is our modern Tower of Babel in construction.

And we have to see this. The builder said; "...let us build us a tower which will reach unto heaven," which will replace God, which will exercise all the powers of God over men, which will supplant God, and this is what the modern state is doing. The state seeks to become greater than the sum of its parts, to be like God. The state has undercut the Word of God as the source of law all over the world. The state is now the source of law, and there is no appeal beyond the state. We have a monopoly of legal power in the state, a monopoly of military power. In Israel the tribes or clans each provided the troops, as they did in Scotland and elsewhere for centuries. In Medieval Europe the feudal lord each had their own fighting power. The king's army was like that of his lords, a limited one, a limited number of men. Did you know that William the Conqueror had only six thousand men when he took England?

In every area the modern state seeks a monopoly. Did you know that up until a little more than a century ago, any bank or any private association could coin gold and silver? As long as they met the weights and measures set up by Congress? That, in fact, the coining of gold was very popular in California and very widely used. Some people collect California gold, most people don't even know that it even exists. But in California even quarters, twenty five cent pieces were of gold, as was fifty cent pieces.

In a number of spheres feudalism undercut centralization. Not because of the feudal lords, but be-

cause the Christian community fought against the centralizing of power. They believed that power belongs only to God. Even in the eighteenth and nineteenth centuries many, many merchant companies had their own laws, business law, and to this day, although the state is moving in here, many areas of economic activity have their own laws and arbitrators, and these function.

In recent years we've seen the state move into these spheres, we've seen, for example, in the past twenty years, a number of corporations heavily fined and penalized for bribing federal officials. This is an interesting fact, because the Bible tells us that the crime in bribery is on the receiving end, not the paying. Why? Well if you examine the situation today in the United States, what you find is that these bribes are shakedowns and payoffs, the price of staying in business. One California city contractor told me that if he applied for a license to even put up a garage door, let alone put up a building, unless he made a payoff, he would have to wait for months. And he said if it is ever found out, I will be the one who's punished, not the officials. That's exactly as it has been for the corporate payoffs to federal officials. In fact, a former California state senator, a very prominent one, in a book which was published last year, James R. Mills, *The Disorderly House*, describes, in that book, a mild example of political pressure, the threat of closure, on a business firm that was showing an independent spirit. And in fact, when Otto Scott of the Chalcedon Staff wrote an unfavorable book review in the San Diego paper of Mills, Senator Mills' book, not this one, but a previous one, Mills called up the newspaper office and had him fired.

The desire for a total monopoly of power by the state means that the areas of existing freedom, the family and the church, are now targeted for controls, and that's why we have all the cases. Everything else is controlled, so now the goal is; let's control the family and the church.

The urge for centralization and a monopoly of power is always the same over the centuries, it's the will to be God. We see this desire in one area after another; we see it in the family and tyrannical husbands who want total control and power over their children. We see it in churches and churchmen who want to replace with their rules and regulations the Holy Spirit. We see it in little caesars in every sphere of life today. And the only check to this drive by fallen man to centralize power, to build a modern Tower of Babel, for total power and control, the only checks are first; a truly Biblical faith, one which applies the law-Word of God to every area of life and thought. And second, the recognition that God's word speaks primarily to the person not to the institution. God's Spirit works in and through man primarily, and God does not identify himself with an office or an institution; he does not say anyone who holds this office is my voice. There have been theologians who held that.

The king in Israel was required to know God's law-Word. He was anointed to remind him of his prophetic duty to speak for God by God's Word and Spirit. And even the most blessed of kings, the man used by the spirit, was still rebuked for a sin by a prophet of God, David rebuked by Nathan.

Where the Holy Spirit works we have two factors at work, first we have a radical decentralization of authority. the Holy Spirit will work through the humblest believer, because the believer who acts as God's servant, and opens his life to the Lord does not need to wait on institutions to serve God. He begins in his own life to govern himself, and then to meet needs and responsibilities in terms of the Word of God. Then second, at the same time where the Spirit works there we have true community and unity. Then, the focus of organized action is not a Tower of Babel-like power-structure, but to do the will of God; "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." David tells us that believing God means hearing him and doing his will.

He says in Psalm 40:4-8;

"Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn

aside to lies. Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.”

Faith without works is dead, James tells us. Faith must therefore have results. It means sound morality, it means godly charity, it means being members one of another. We cannot, James tells us, neglect the need of our brethren and claim to have faith. The faithful will minister to all needs as they see them.

We must not assume because the early church did these things that they were remarkable saints. Whether rich or poor, of high or low estate, their Greek or Roman culture included every kind of depravity and a common acceptance of them as natural. As a result we find in Corinthians Paul had real problems, moral problems to face in the church. In the Council of Ancyra in 314 they issued some canons, rules, about moral delinquency among church members, things such as adultery, fornication, divination and the like, and even mentioned bestiality. This was the early church! But the difference was they did something about these problems, they did bring people into line, they did motivate them for action. So they had people then far faultier than the people who are in the churches today, but they were motivated for action. They were disciplined in their waywardness, and therefore they were a mighty army for the Lord.

Thus, the early church had to deal with people whose moral sights were very low at the time of their conversion, were steadily brought into line with the work of the kingdom in the power of the Holy Spirit.

The church began by summoning all such people to repentance in its true and original meaning, a reversal of direction. This meant moral responsibility; it means separation from sin, a separation to holy works, it meant membership with the brethren. We can see from the surviving records how seriously they took this. In Rome itself, at about 260 A.D., there were between thirty to fifty thousand Christians. There were a hundred and fifty-four pastors. These people, the members, were supporting one thousand five hundred widows and needy persons. Now, counting the clergy and their families there were perhaps two thousand who were supported by the believers, thirty to fifty thousand. And Rome was not one of the better centers for this kind of action. It was a major center of persecution, and the church was regularly being hurt, broken by persecution and martyrdom.

When Rome fell, it was not followed by a collapse, and feudalism was of Roman origin. In fact, Sir William Ramsay, a generation or more ago, told us that serfdom began as people surrendered their property and freedom to various lords in exchange for cradle-to-grave security. And he wrote; “Salvation of Jesus and Paul was freedom, the salvation of the imperial system was serfdom.”

What fell with Rome was centralization. What Christianity then did was slowly to transform a broken culture into a Christian one. It worked with barbarian Europe, and barbarian Europe meant peoples, Germanic and other tribes, that practiced human sacrifice. And barbarians regarded decentralization, charity, humility and grace as signs of weakness! And the church had to convert them and say; “what you as pagans called signs of weakness are in the Lord Jesus Christ signs of strength.”

But the Roman dream of centralization is very much with us again, it has always been the motive of fallen man, and it is the dream of the Tower of Babel that marks our time. Only a total Christian faith can counteract it and assert what was once the battle cry of the Puritans in England; “the crown rights of Christ our king.” We need to work for the crown rights of Christ our king. Thank you.

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**ENDNOTES:**

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1. Ephraim Fischhoff. "Power." In Dictionary of Sociology, edited by Henry Pratt Fairchild. New York: Philosophical Library, 1947.
2. Sir W.M. Ramsay. The Bearing Of Recent Discovery On The Trustworthiness Of The New Testament. 4th Edition. London: Hodder and Staughton Ltd., 1900, 198.

# Church and Community

R.J. Rushdoony

In every sphere of life and thought we are confronted with bad news. The problem with the church is that, too often, it has a Pollyanna attitude, not a Scriptural one. It does not want to hear bad news. It refuses to believe our Lord when he says; "In the world ye shall have much tribulation." In fact, we have many who believe they are going to be raptured out of tribulation. I've encountered more than a few people (in premillennial circles the thinking is beginning to shift) who are ready to renounce it if there is no pre-trib' rapture, because they don't want to go through the tribulation. Our Lord said; "In the world ye shall have much tribulation, but of be of good cheer, I have overcome the world." We are on the winning side, we are facing judgment and I hope you've seen that from what I've said thus far. But, if we did not undergo judgment in the years ahead, there would be no salvation for us. Because one of the clearest teachings of Scripture is that judgment and salvation go hand in hand. The judgment upon Egypt was the deliverance of God's chosen people. The judgment upon the sin of all the sons of Adam at the cross is our deliverance, our salvation. The cross is the total coincidence of judgment and salvation. So, as we see judgment in our day we need to rejoice, it means that God is at work. And while it will cost us something, and it will be difficult, you can be sure it would be a lot worse if God's judgment did not descend upon our generation, it would mean we would settle into hell.

As we continue thus with 'communion and community,' we need to remember we belong to a community that has a guaranteed word from God that the gates of hell cannot prevail or 'hold out' against it. We are told that we are a community at war, but we are also told that it is a victorious community and the gates of hell can never prevail against it. What picture does that convey? Not of hell attacking us, but of us attacking and overcoming the very gates of hell!

Well, the idea of community as we have seen rests on something in common and what we have in common is Jesus Christ. And there is no communion nor community apart from that. The modern world, as we saw this morning, tries to find something in common among men apart from Christ, and thereby to build its community on that. But how can you have community in sin? Sin divides, sin destroys. Thieves have something in common in stealing and murderers have murder in common, but it doesn't make them happy with each other! Sinners have sin in common, but it doesn't give them any community. In fact, precisely the things that sinners have in common divide them; greed, pride, a hatred for their superiors and much, much, more.

We have something in common today in this country, shared by the overwhelming majority of the people, and this is true around the world in one country after another, Envy! And what is envy doing to the United States and to every country the world over? It is leading to laws which destroy initiative, laws which destroy property, laws which destroy community, laws which destroy one thing after another. In other words, if what people have in common is sin, community cannot exist. Sin divides, sin disturbs all relationships, and it leads to dissension not community.

The dictionary of sociology which I referred to this morning very significantly had no definition for 'sin,' none whatsoever. It does have a definition of crime. And it is that "crime is a violation of the conduct code sanctioned by the state." So, if that state code says it is a crime to be a Christian, then it is a crime, according to the dictionary of sociology. So, in terms of this definition Christianity can be a crime, morality can be a crime, and much more. If the state is the definer of community it is the definer

of law and of morality. The state has taken over all the functions of community and of God.

As statism rises we see community decline. The state replaces community with itself, because it sees itself as the source of law and as the source of commonality. The modern state has a doctrine of crime; it means any violation of statist laws. It does not have a doctrine of sin. Westminster Shorter Catechism tells us; "sin is a want of conformity unto or transgression of the law of God," which is simply a restatement of I John 3:4. The state can punish crime but it cannot eradicate the evils which lead to crime against man, property, marriage, peace or anything else, because it has no doctrine of sin, and no savior except itself. The state rather than furthering community furthers isolation, it separates man from man.

And with the rise of the modern state men has lost their sense of community and so we read a great deal about alienation, the communication gap, the loneliness of modern man and so on and on. The modern state has controlled or dissolved the many associations and agencies which once provided both community and government; Christian agencies, Christian means of government. Men are usually without the once-close and lifelong ties which once marked everyone.

Most Americans are in closer touch with the IRS, than they are with their own families. The necessary connections are now created by Washington. But community is a religious fact; it rests on communion as we have seen. Although the state is now playing God, it can no more provide a valid religious bond than Congress can resurrect the dead. It can only tax the dead, and believe me Congress is doing that with the inheritance taxes. But it has never resurrected the dead.

In the early church because the Lord's Day was not a legal holiday, congregations met at home in the evening. Men went to the meeting place from work because it was not a holiday and the women and children met them with their evening meals. A love-feast or a potluck followed and then the preaching service. And sometimes the love feast or potluck was also the communion service. At the last supper, after the Passover meal, our Lord instituted the communion. And the early church had its evening meals in common each Lord's day and then also communion. Paul calls attention to the failure to share one's meal with poor members and he called attention to the gluttony of some. Apparently poor and hungry members were sometimes gluttonous. There were sins thus among the rich and the poor. Then Paul said in First Corinthians 11: 26-27;

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

Now, in the first of these two verses, verse twenty-six, Paul tells us that communion and the bread and wine celebrate the atoning death and resurrection of Jesus Christ. Of course, he only mentions the death, because that death is a victorious one over sin and the grave. So that, when you speak of Christ's death, you are speaking of a victory over sin and death. It sets forth our Lord's death. Our salvation lies with the sovereign grace of God. So, the celebration of that life-giving death means that the priority in our lives is not our own nor of us, it is the Lord.

Then, in verse twenty-seven, we have the logical conclusion which is drawn from this fact of priority; our lives are not our own, nor we do have the right to live in terms of our priorities. The rich and the poor saw the fellowship in Corinth in terms of themselves, not in terms of Christ. And Hodge noted;

"The way in which the Corinthians ate unworthily was they treated the Lord's table as though it was their own, making no distinction between the Lord's supper and an ordinary meal. Coming together to satisfy their hunger, not to feed on the body and blood of Christ and refusing communion with their



poor brethren. This, though one, is not the only way in which men may eat and drink unworthily. All that is necessary to observe is that the warning is directly against the perilous and profane, and not against the timid and the doubting.”

There’s still another fact here. In more than one parable such as the parable of the great supper in Ruth 14:15-24 we read of the mandate to bring the people to the great supper. Communion has been historically associated therefore, with the remembrance of missions and of charity. In the early church every man in baptism laid upon himself three responsibilities. First; repentance, a renunciation of all sin and the devil and a changed direction of life. Second; faith in a belief of the doctrines of Christian faith. And third, quoting from an ancient cento; “A holy and constant obedience paid to the laws of this holy religion.”

In communion, certain other things were specified in the literature of the early church. First; faith with growing knowledge including knowing the meaning of the sacraments. Second; growth in repentance and obedience. That’s a very interesting point that the early church stressed, growth in repentance. As a man grew in faith, he grew in the awareness of what his sin had meant. Third; justice and restitution. Fourth; a life of peace and unity. Fifth; charity and mercy to the poor. Sixth; charity in forgiving enemies and in pardoning offenses. As a result, they saw communion as the motive for action. Because, being members of Christ, they now had to demonstrate they were members one of another.

Today, communion is seen as a mystical rite which is an end in itself. And I really feel fearful of communion now, because I think it is too commonly celebrated, and it’s an act of judgment on those who celebrate it. Communion sets forth the fact of God’s sovereign grace unto salvation. Having received grace we have a duty to manifest grace; “...freely ye have received, freely give.” That note is gone from communion, but this has been the function over the years of the deacons’ offering at communion, now is almost meaningless.

Calvin stressed very strongly this aspect of the life of the church. In fact, I believe in a very beautiful little book to be prepared thus going through all of Calvin’s writings collecting what he has to say on this subject. In commenting on Hebrews 6:10 on the labor of love he wrote;

“By saying that they had ministered and were still ministering, he commended their perseverance; which in this particular was very necessary; for there is nothing to which we are more prone than to weariness in well-doing. Hence it is, that though many are found ready enough to help their brethren, yet the virtue of constancy is so rare, that a large portion soon relax as though their warmth had cooled. But what ought constantly to stimulate us is even this one expression used by the apostle, that the love shown to the saints is shown towards the name of the Lord; for he intimates that God holds himself indebted to us for whatever good we do to our neighbors, according to that saying, “What ye have done to one of the least of these, ye have done to me,” and there is also another, “He that giveth to the poor lendeth to the Lord.””

It’s sad that today, people who profess the Reformed faith have forgotten the great stress that Calvin placed upon ministering to widows and orphans, to the needy, to the sick, and to others, and this was done by the Reformers, without exception. Calvin continued to say with respect to Hebrew 6:11;

“...that there are two parts in Christianity which correspond with the two tables of the Law. Therefore, he who separates the one from the other, has nothing but what is mutilated and mangled.”

He went on to say that our faith requires both faith and love, a responsibility one to another. Calvin emphasized that need very strongly. He called for supporting the poor, encouraging the faint-hearted and bringing people into the communion and peace of Christ. To fail to recognize this fact in our Christian heritage is to falsify history. At one time Christians took care of all social needs, and this was true

of Catholics and Protestants.

A little after Calvin in Milan, Italy the bishop there, St. Charles Borromeo, took care of the poor, he took care of little children who were homeless. He had a fund to provide dowries for girls who otherwise could not have married because there was no funds, consider that. He even had a home for wives escaping from wife-abusing husbands. There was not a social need or an educational need or a ministry that he neglected. And what he did, while he did it with greater intensity and passion than most, was routine in the church in his day. Communion and community, for Christian faith, begins with God's grace to us in Christ and our duty then to manifest grace to others, this is what godly community is about. In the absence of community in the modern world is very well summed up by a character in one of James Joyce's stories who insists that; "The modern spirit is vivisective."

This is very true. This dissecting spirit is basic to the modern world and to humanistic education. My university days go back to the early and mid-thirties when education was better than it is now. But the amazing thing to me then that I've never forgotten was that the students were routinely asked to critique Milton and Shakespeare and other writers when the students could not even critique the comic strips in good English. But they were to sit in judgment on everything as little gods, and the whole of humanistic education is geared to create sinners who will sit in judgment on God and man. Not understanding, not appreciation, but critiquing, sitting in judgment was and is the essential educational goal. It's the attitude of the intellectual elite.

It should come at no surprise to us that in February of 1988, very recently, about two hundred parents signed a petition protesting the Ripon, California elementary school, that children eat their school provided lunches, everything, because it was a design to teach nutritional habits, and the children were prone to go for the meat or the potatoes or the bread and leave the vegetables. These were children in grades one to six. But nearly two hundred parents signed a petition in Ripon protesting this, and Ripon is one of the most Christian and conservative communities on the entire West Coast. However, such behavior is common to the home as well as to the school.

How can community be possible when a child's self-will is so readily indulged? It began with a child refusing carrots, I believe. We have a society that goes to court over everything because all want their way, and will tolerate no restraint. Hence, there is no community. But the Bible speaks not only of the necessity of "being members one of another," but of forbearance. Paul says for example;

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace."

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Without patience and forbearance, no community is possible. Because the foundation of our standing before God is His grace, it is not ourselves. Grace and forbearance must mark our lives and only then is community possible. The basic premise of fallen man is his will to be his own God, to determine good and evil, to ordain law for himself in terms of his premise; "my will be done!"

On this foundation there can be no community, only conflict. And the ultimate end of humanistic man's premise of community is hell. In hell there is no communion nor community. The very words in Greek and Hebrew for 'hell' are 'Hinnom,' and 'Gehenna,' the dump-heap of Jerusalem. In a dump heap, nothing is related to anything else. All you have is a vast collection of miscellaneous junk, so that the remnants of a broken typewriter can be next to a broken chair, nothing has any relationship to any-

thing else. This is what hell is about, there is no community, nothing is related to anything else and it is a place of total isolation. It's sad that the best account of hell in our day was by an existentialist, a humanist, Jean Paul Sartre in his; No Exit. In which everyone sits in hell talking to himself wondering whether the door is open or shut and nobody tries it, they are there in perpetual self-isolation. Heaven is the great community of our Lord. Hell is the absence of all community.

Now, as we continue in our final section, our subject is the moral foundations for true community. I mentioned earlier the book published recently by a former state assemblyman, then a state senator, a man who has been a university professor, and who gives us some of the political wisdom of his legislative associates and friends. This is James R. Mills in *A Disorderly House*. And his political wisdom is that you vote against tax increases but for appropriation while promising to cut the fat out of government to pay for the appropriation. That's the way to fool the taxpayer. It means recognizing, he says, in a democracy people always want more than they will pay for and you give it to them. The basic rule with regard to one's associates is and I'm quoting Mills literally; "Always kick a man when he's down." And to remember that; "In politics, appearances are the only reality." These are the common operating premises of the modern state. But they are hardly the premises of operating community life. And with the state dominating our life today, and practicing these and other operational premises that Mills sets forth, you can understand why our world is going from bad to worse.

And all the while people keep looking to the state as the saving agency. Beginning with the Enlightenment, people began to see man and society on the edge of chaos all the time and reason and the modern state is the only way of salvation. Well, we have seen that the humanistic plan of salvation at work from 1660 approximately 'till 1988, and God's patience is beginning to wear out. He gave the Canaanites four hundred years and he's given almost as much time to modern humanism. But modern humanism is apparently taxing the patience of God even more than the Canaanites did.

The state has seen itself as the source of reason, it has seen its purpose as giving direction to human social life. Law they held very early had to be a product of human reason, and all social institutions had to be rational constructs. And human reason it was held could in time supply all man's needs, and solve all man's problems. The sufficiency of reason was an article of faith. In time, grafted onto that was the idea of scientific reason. About the same time that this began New England Puritans were affirming a very contrary faith. Edward Johnson, 1598-1672, held that it is; "As unnatural for a right New England man to live without an able ministry as for a smith to work his iron without a fire." In other words, they said, you can live without anything but you can't live without the church of Christ. This is the foundation of community and of life. And all things require the foundation, they held, of the ministry of God's Word; the state, the family, the school, foundational to all, they said, was the ministry of the Word of God.

But, from the Renaissance on, modern man outside of the Reformation agreed with Francis Bacon, that by systematically studying nature man might in some part 'recapture Eden,' that was their phrase. Where, by his fall, he had lost his dominion over creation, so said Bacon.

In time, politics from being a subdivision of religion became a form of new religion, a humanistic faith. Whatever gap existed between lords and their peasants from the Middle Ages, was still bridged by their common membership in the church; they were alike the people of Christ.

Given the precedence in favor of the modern era in our schools, most people have trouble recognizing how great was the decline of the status of the common man from the Middle Ages to the modern era. Because, once he was separated from the faith, he fell to the bottom of society and he fell economically, his motive was gone. A dramatic dehumanization set in to society with the Enlightenment. We must not forget that it was commonplace in the eighteenth century for the poor to line up day after day

to abandon their children in foundling homes or to quietly kill them. The gap grew so between man and man that anyone who was a commoner was regarded as subhuman. And noble ladies thought nothing of dressing and undressing in the presence of male servants because they did not consider them as men in a relationship to themselves as women, they were a lower order of being.

Before the division between men was religious not political or racial. To this day, outside the areas of humanism's influence, racism does not exist. The blacks of more backwards parts of Africa do not subscribe to black racism, their divisions are tribal and cultural, and they do not see the difference in color but in association. When Europe began to think of itself as European rather than Christian it began to divide and it began to have prejudices towards those across a boundary, and Christian community began to disappear.

More's Utopia set forth the premises of the new humanistic and statist order. More's Utopia has three premises; first, evil is social in origin, so that to eliminate evil a new social order and a new environment must be created. Second; the new environment will curb and eliminate evil and make men good. Third; the timeless rules of reason can be discovered and will enable men to design the right social order. For More and others, community was no longer a religious fact but a political and rational construct. Christ was being left out of education step by step; out of politics, out of economics, out of any planning for man. Moreover, this kind of approach removes morality from the person, from the individual, in a very radical way because if evil is social in origin, if it is environmental, then Biblical morality is wrong in declaring a man to be accountable for his sin. They are then not sins, but social reflexes. To have a moral person, if you can use that term in humanism, requires the right kind of social control through the state. Robespierre drew the logical conclusion when he said; "A single will is necessary." The dictatorship of the proletariat. Centralization, concentration of all power increasingly, into one hand, or one agency because, given the right dictatorship of reason evil can be removed from society and men.

Now with this shift of evil from man to his environment, men began to despise all talk of duty and responsibility and to talk instead about rights, of their legitimate claims against other men and the state. Even six or seven year olds are now talking about 'rights' under the leadership of our schools. As, for example, the right to refuse the lunch which represents a balanced diet. Rights have replaced moral duties in the modern world and a demand-society has replaced community. Community presupposes morality, it requires the observance of the Ten Commandments and the whole of God's law which is the premise of true community. Our lord declares;

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

But our Lord is saying is that we have moral responsibilities and moral towards God and, in God, towards all men. The duty of the church is the ministry of the word. Its work includes training up a godly people to preach to all believers. God's law is to become basic to the inner man in all his royal priesthood. As Wycliffe saw; "Every man is responsible for keeping God's law." And by God's law Wycliffe meant the Bible. The emphasis was on dominion by grace.

Man is the responsible agent. But he cannot be responsible without regeneration, he must be born again. And being regenerate, being faithful to God's Word, this is morality! And there is no other biblical standard of morality than God's law. But we have today two major forces undermining this fact. First, the humanists deny that man is morally accountable to God, they reject the doctrine of sin, and they see evil as environmental. So, social planning replaces morality, then second, antinomian church-

es undermine the moral foundations of the faith. Paul in I Timothy 3:15 speaks of the church as; "... the pillar and ground of the truth." But how can an antinomian church do other than subvert God's kingdom? Too often has substituted humanism for God's law. And one writer, James Turner, in Without God, Without Creed: The Origins of Unbelief in America has said that modeling Victorian sentimentalism led to heart religion to replace the old Calvinism, and in Turner's words; "The will of God became the good of man."

There is too little morality in many churches today because there is too little law, God's law. In some churches it is forbidden to read or teach the Ten Commandments, is it any wonder that even evangelical leaders are beginning to admit that with regard to sexual morality alone there is no difference between the young people in the church and outside the church in many of the evangelical churches. We read, however, in Leviticus 19:15,18 God's rule:

"Ye shall do no unrighteousness in judgment, thou shalt not respect the person of the poor nor honor the person of the mighty but in righteousness thou shalt judge thy neighbor, thou shalt not avenge, nor bear any grunge against the children of thy neighbor, but thou shalt love thy neighbor as thyself, I am the Lord."

Now against this remember what James R. Mills, our state senator of a few years ago said, "always kick a man when he's down," the first rule of good politics. Well, this seems to be the de facto rule in some churches as well, I won't go into specifics but I've known of a number of sad situations of that sort. And there's no question which rule makes community possible, our Lord's, not Mills.

Our choice is more and more a very clear one. Christian moral foundation makes community possible, whereas humanistic statism undercuts morality by making evil an environmental fact, and by seeing this solution to our problems in social planning and engineering.

The goal of the modern state is power not community. In the court of Louis XIV, because of this worship of power, courtiers debauched themselves and their families to gain access to power. And Charles Blitzer, a historian has written;

"Nobles and prelates of the most exulted rank, plotted to introduce their daughters and nieces and even their wives into the royal bed, for to be related to the kings mistress was the source of inestimable prestige. For those who had only sons there were similar favors to be gained from the kings homosexual brother, Philip of Orleans."

There's reason to believe that this kind of thinking is known in the modern state, for the world has not changed much since then, it will not change until we as Christians take God's every word seriously; "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." And if we live by every word that presides out of the mouth of God we take the Bible, not as an inspiring book, because it isn't always inspiring, especially when it hits us between the eyes with regards to our sin. It's an inspired book, it is a command book, it is marching orders for the church. It is the word to govern us whether we feel inspired by it or not. We have our marching orders. If we obey those marching orders, and by faith move ahead we are going to see indeed God's judgment fall on this generation. But we shall be like the children of Israel let out and delivered. Do we want deliverance? If we do, let us hear the every word of God.

Thank you.

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**ENDNOTES:**

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