CHALCEDON Report

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WORLD CONQUEST

By Evangelism And Missions

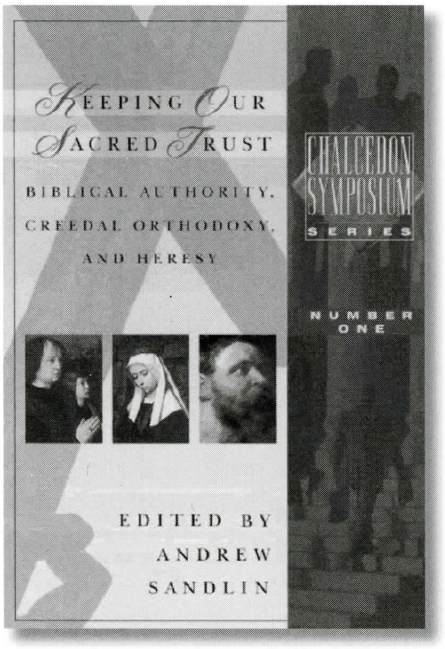


Peter Hammond on What Inspired the Greatest Century of Missionary Advance
Bob Wielenga on Mission and Law: The Reformed Perspective
Aaron Kayayan on The Message is the Mission
Monte Wilson III on The Gospel: A Call to Arms
P. Calvin Lindstrom on The Road to Reformation in Zambia
. . . and much more

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Biblical Authority, Creedal Orthodoxy, and Heresy

Andrew Sandlin, Editor

The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. Modern latitudinarianism (the notion that right doctrine and dogma, including creeds and confessions, don't really matter) is the consequence of modern "tolerance."

This attitude is in some ways more dangerous than the heresy which it accommodates—at least the church can combat heresy at the sanctuary door; but when it slithers unchallenged down the church aisles and between the pews, the serpent can strike anywhere with virtual impunity.

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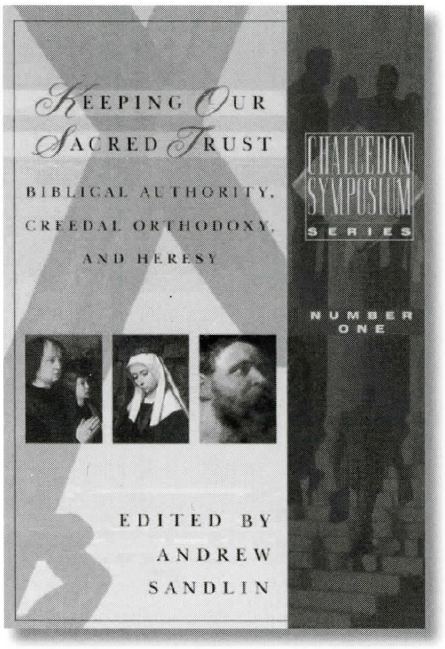
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CHALCEDON *Report*

A Monthly Report
Dealing With the Relationship of
Christian Faith to the World

WORLD CONQUEST BY EVANGELISM AND MISSIONS

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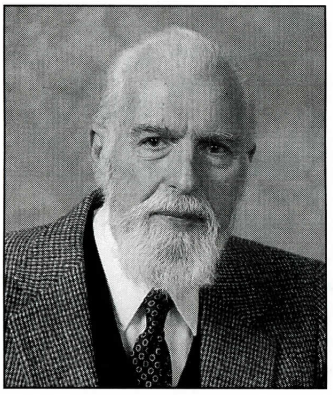
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Consistent Faith

By Rev. R. J. Rushdoony



In my student days at the university, I occasionally chatted with a professor of anthropology. He was interested in me because I was, in his opinion, so extremely "reactionary" and yet very well read. On one occasion, I was invited to have lunch with him and a few other scholars.

He asked me about my recent reading. I cited a book on one "native" culture, and told him of an amusing part of it. A trader, a widower, was asked if he found the native women, who were far from clean or appealing, at all attractive. His answer was that, when they began to look attractive, he knew that he had been there too long, and it was time to take a "furlough" to his country, Scotland.

The professor was furious over my account. He believed it wrong to assume one culture was better than another, or that cleanliness should be a universal virtue. For him, as a consistent unbeliever and an evolutionist, all cultures were equal. As a consistent man, he would not call dead cultures inferior to, or lower than, present ones. Also, the dinosaur was not inferior to the rat, which had survived when the dinosaur had not. Quite consistently, he held to no values, nor was life better than death.

Today that man's faith is more prevalent perhaps, as relativism becomes logically the faith of more unbelievers. Today too his faith is more and more in evidence among many.

For him, evolution produced the world as we know it, but it issued no standards or laws. Other unbelievers see evolution as progressive and "upward" in its progress. He, logically, did not.

Now too many churchmen show signs of similar views or worse, since God is not even the Creator for them, and God has no law for us. They are on the road to relativism.

I recall a friend of student years and after who wanted no part of the first table of the law but strongly favored the retention of the second table. He wanted Biblical morality, but not Biblical theology. I challenged him to find a valid ground for this without God. After some effort, he admitted he could not.

Unless God is both our Creator and Lawgiver, we cannot long retain Biblical morality, nor can we retain God as Savior. If evolution "created" me, I am responsible to evolution for my standards and behavior. If God created me, I am then responsible to God. Our Creator is our Lawgiver, our Redeemer, and our King.

There are two mutually exclusive worlds of thought here, that of Darwinism and that of God's Word, the Bible. There can be no valid compromise between them. Over the generations, however, men in the church and out of it have been given to compromise. We have become a "mushy-headed" people.

Truly to believe in the Christian Faith is to be uncompromising in our adherence to it. The Biblical emphasis on "every word" is a necessary and logical one. But too much of existing Christianity is riddled with compromise. The battle to avoid compromise was basic to St. Paul's work in Corinth. The spirit of Paul is needed today.

Compromise is a rejection of God's absolute authority over us. It makes us gods over God because we then in effect claim the wisdom to amend His Word. But we are His creatures, not His lords.

From time to time I remember that professor, and I do so with appreciation for his consistency, but not for his faith. What we need is a consistently Biblical Faith, not a compromising one.

Rev. R. J. Rushdoony is chairman of the board of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

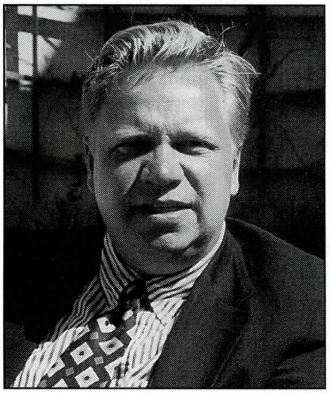
CONFERENCES FOR THE YEAR 2000

Chalcedon is in the process of developing our conference schedule for next year.
We would appreciate suggestions from our readers and supporters.
If you would be interested in having a Chalcedon conference in your area, please contact our administrative assistant, Susan Burns, at (209)532-7674 or sburns@goldrush.com.
We will use your input in deciding topics, well as locations,
for the conferences.
Thanks for your support and for your help!

Theological Personalism

By Rev. Andrew Sandlin

God's Personalism



The theology of the Bible is highly personal. The Bible is not a textbook on systematic theology, though there is nothing wrong with theology, as long as it is *personalistic*. This means recognizing that the Bible is the expression of God as the divine Being, existent in three actual Persons, Who relate to individuals as *persons*.

Philosophers often use the terms "ontology" and "epistemology." Ontology is the study of being. Epistemology is the study of knowledge. If we are to use these terms at all, the best way to describe modern theology (and most of Western theology) is that it is epistemological, not ontological. It is concerned almost exclusively with how and what men may know, not who man is and how he should *be*.

The revelation of the Bible is not a set of mathematical axioms; it is the verbal, infallible revelation of the personal, Triune God.[1] The Bible calls sinful man to repent of his law-breaking; cast himself on the redemptive work of Jesus Christ, the Son of God; and resume fellowship with his Creator from Whom his sin has alienated him (*2 Cor. 5:19-21*). Man is a person, designed for fellowship with a Person. The Biblical terminology for this is "communion" (*1 Cor. 10:16*). In its broadest sense, theology is the study of God, but in order to gain a knowledge of God, men must understand the revelation of His Word; and in order to understand the revelation of His Word, they must be regenerated (*1 Cor. 2:13-14*). The knowledge of God is mediated in the Person of Jesus Christ and in His personal revelation, the Bible (*Heb. 1:1-2*). It is revelation from Person to person, not simply mind to mind.

Theology and Creaturehood

Man's theological enterprise is circumscribed by his creaturehood. The Creator-creature distinction is the foundation of all theology. Because man is a person, he cannot escape his nature in his theological understanding or in anything else. This means, among other things, that he cannot duplicate God's mind. There are no theological "systems" identical to God's knowledge. At its best, theology is an *analogy* of God's knowledge. Theologians like Edward Carnell, Gordon Clark and Carl F. H. Henry object to this description.[2] They believe that it leads to skepticism. They interpret the *logos* of John 1:1 to refer to knowledge; some even hold that "logic" is a good translation of *logos*—"in the beginning was the Logic" [!]. But John 1 makes very clear that the *logos* is a *Person*, Jesus Christ. This Person, to be sure, is a *speaking* person, and His Word is infallibly authoritative. But it is infallibly authoritative because of Who He is, not because it exists in an abstraction. He and the Father and the Spirit commune with His human creatures (*Jn. 17:21-23*). The Triune God gives them a revelation suited to their creaturehood. His children are called to love and obey their Creator, submit to His revelation, and work out its implication in every area of life. They do this well when, abandoning all autonomy, they humbly submit themselves to God, a Person.

> Godly men produce godly theology. *Therefore, the first requisite of the theologian is a regenerated life in total submission to God and His Word.*

We must never allow the evangelicals' subjectivism, reflected in their frequent refrain, "Christ is my *personal* Savior," to lead us to react as if our relation to God is something less than personal. If God is a Person, and created man in His image as a Person, their relation can scarcely be anything other than personal. Neo-Protestant theology has often opposed the personal to the propositional aspects of revelation: the latter comes to man in a relationship, not in propositions, they hold.[3] This is a false dichotomy. When my wife writes me a letter, my relationship with her is conveyed and enhanced by propositions. Yet the relationship itself is not propositional, but personal. We are not saved by affirming propositions (this is abstractionism with a vengeance), but by trusting in the Lord Jesus Christ, Who is revealed to us in infallible propositions. The Bible is an expression of God's Person, not an abstraction *from* His Person.

God is a Being Who can be angered (*Dt. 1:37*), quenched (*1 Thes. 5:19*), appeased (*2 Chr. 12:12*), delighted (*1 Sam. 15:22*). The impassability of God does not contradict the truth of His personality. He is a changeless God, but He is not less than a personal God; if He is not a personal God, He is not God at all. God as a Person and as each Person of the Trinity relates to a man only as a person, and if man is to relate to God he must relate to Him personally.

Man's Personalism

Not only is God personal; man is personal. His theology is a reflection of his being. Confused, cowardly, or unbelieving men produce confused, cowardly, or unbelieving theology. Similarly, submitted, courageous, and believing men produce submitted, courageous, and believing theology. This is why the theology of liberals and modernists is bad theology. The point is not that under no condition could they make any accurate theological statement. Because of God's common grace, they can undermine their own premises and make true utterances. But their theology is likely to be wrong because their whole orientation to life is wrong.

Godly men produce godly theology. Therefore, the first requisite of the theologian is a regenerated life in total submission to God and His Word. Even truly Christian theologians often do not recognize the implications of the union between theology and personalism. I know some Reformed theologians who are confident that men will be persuaded of the Reformed Faith fundamentally by means of theological argument. One theologian writes extensive theological texts filled with personal insults, fulsome boasts, and offensive acrimony. He then loudly complains that his theology is not as successful as he would like it to be. *He has made the serious miscalculation of assuming that men are persuaded fundamentally by argumentation*. This is dead wrong. Theological argumentation is merely one strand in an entire web of God's ultimate and man's derivative enterprise whereby men are changed. The old salesman's adage, "You must sell the customer on yourself before you sell him on your product" is an oversimplification of a Biblical truth (*Jn. 13:35*). When we communicate theology, we are not communicating simply a set of abstract truths; we are communicating *ourselves*.

Recently several friends and I were discussing the topic of sermon preparation. After listening to the discussion for a couple of minutes, I responded with something like, "Sermons must grow out of the preacher's innermost being, his life's experiences, his relationship to and his knowledge of God and His Word. It is not simply the communication of propositions, but the communication of his very being." This is the fact that the existentialists and postmodernists have assimilated and perverted. They are aware that man's knowledge is constrained by his nature and his being. What they do not understand—or rather refuse to understand—is that a man's nature is either covenant-keeping or covenant-breaking. The curricula of almost all of our seminaries, conservative included, are structured abstractly rather than covenantally; they have tragically failed us. Liberalism captured most of the Protestant seminaries in this century because it was more consistent than conservatism in recognizing the implications of abstractionism.

Abstractionism leads directly to human autonomy, because it holds that truth and reality exist as "objective" facts apart from God and man (this is similar to the Enlightenment speculation that "natural law" would exist even if God did not[4]). The only difference in most conservative seminaries is that they have recognized the infallible authority of the Bible, but have tried to reconcile God's revelation with their abstract presuppositions. Men are not trained to apply the truth of God immediately to their own lives, families, churches, to businesses, the arts, and the state. Rather, the Bible is a source of theoretical speculation. It is like the "traditional" math of many Christian schools that requires extensive long-division but comes up short in implementing numbers in everyday life. Seminarians then know *what* the Bible says, but they do not know the God Whom the Bible reveals, nor do they know how to apply His revelation to the parishioners in the pews. They know *about* God, but they do not know God. When theology is exclusively about *knowledge* and not about *being*, or when it is not about knowledge as one crucial aspect of being, it becomes nothing more than an exercise of intellectual gymnastics.

Conclusion

God's Word was not given fundamentally to alter our thought processes but, in altering our entire nature, to alter every aspect of our being in the ethical sphere. This includes our minds, wills, emotions, desires, conscience, intuition, and all else. This is the transformation of which Paul speaks in Romans 8:5-17.

Theology should reshape the entire person, and one's work in theology should be a reflection of that total transformation. To young theologians, therefore, who ask, "How do I write better theology?" I respond, "*Become a better man.*"

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[1] On the relation between the narrative revelation of the Bible and the doctrinal formulations which we deduce from it, see Alister McGrath, *The Genesis of Doctrine* (Grand Rapids, 1990), 58-59, 185-187.

[2] See, *e. g.*, Henry's criticism of Van Til, in *God, Revelation and Authority* (Waco, TX, 1976), 2:53-54.

[3] Rudolf Bultmann, *Theology of the New Testament* (no loc., 1955), 2:237-238.

[4] Heinrich Rommen, *The Natural Law* (Indianapolis, 1998), 67-68.

Rev. Andrew Sandlin is executive director of Chalcedon and editor-in-chief of the Chalcedon Report *and* The Journal of Christian Reconstruction.

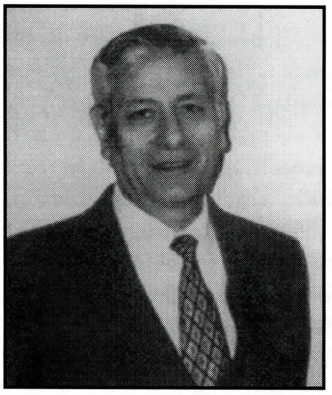
The Message Is the Mission: The Reformed Perspective

By Rev. Aaron Kayayan

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

2 Cor. 10:5

Problematics



As we approach the third millennium, we are confronted with the "problematics of missiology" as much as with "problemlematics of theology," "problematics of denominatonalized churches" and, naturally, the omni-problematization of the postmodern Western world. "The passing decades of the finishing century and millennium has witnessed to churches and congregations in sorry shape, characterized by shrinkage, lack of orientation, and theological confusion" (Michael Welker). Such being the case, I believe the pertinent and urgent question to ask is, What mission for which church? By common consent, modern missions have been engulfed in a paradoxical situation. Along with almost every other realm of modern culture and society, the church not excluded, missions have not escaped the disaster of "problematization," which, chokingly, is encompassing almost all spheres of created reality. Mission problematics are part of the modern era's general and exhausting problematization of technology, as it has been conceptualized by dominant scientific expertise. The postmodern man (was it otherwise with his pre-postmodern grandpa?), is unable to deal with any given question, be it cultural or religious, without elevating it—or, to state it more correctly, downgrading it—to the status and the level of a problem. Our contemporary world is involved in an endless race, unable to discover an exit from the cultural labyrinth into which he has again strayed. The postmodern *diktat* is that the "foundational" principle and model of the Enlightenment era is no more valid or operative in today's perception of reality; therefore, it is doomed to rejection and will be replaced by something else (Deconstruction *à la* Derrida?). As if the foundational principle and method of the *Aufklarung* had been the *norma normans* and not the Biblical model.

Theologians, noteworthy children of their age, have again jumped onto the bandwagon of history so that they do not miss the trends of the onward fleeing troopers. Adrift from their origins, having severed ties with "The Ground," they too are trapped in "the problematics of communicating" the Good News, which must be essentially communicated as the all-sufficient, necessary, clear, and authoritative *Message*. Church, theology, missiology (or, the recent pompous missionology), are singing *l'air du temps* in desperate dislocation and have gone into an unredeemable shipwreck. We may wonder what the unfathomable depth of the ocean of history will retain of the floods of their logorrhea.

A Shifting *Zeitgeist*

The *theologia reformata quia semper reformanda* has been abandoned to the mercy of the shifting *Zeitgeist*. "The profile of the Reformed Theology seems to be disintegrated into a plethora of attempts to engage contemporary moral, political and scientific trends. Now, the reason is the profound uncertainty created with regard to the norm and the motive power and the orientating foundation of Reformed Theology" (M. Welker).

Christian Faith—Biblical and Reformed—in the divine revelation is unique in critically challenging all the founded-on-the-sand mental structures; or, to borrow the paradoxical image of Franz Kafka, the modern towers of Babel built head below, constructed downwards! The Reformed Faith reminds the secular minds and makes crystal clear the limits and deficiencies of reason, of humanism, of science. Faith will mock the fanciful common market of religions pretending, as if by magic, to offer the *solution*. The confessing Reformed church seeks the solution outside the bizarre bazaar of the revelationally unfounded, fake religious aberrations. Paraphrasing G. K. Chesterton, we may say that she is aware that "the world is full of religions, all gone crazy."

Missionary Simulacrums

The problematization of missions has produced a plethora of issues which with some reasonable realism we may call the missionary simulacrums. Not just isolated simulacrums, but a pandemic simulacr-isis. The words used in this domain, too, are the same as the classic missionary vocabulary. Nonetheless, the meaning and content are different, even antagonistic to the scriptural normative concepts. The contemporary church has undertaken the huge yet useless task of reinterpreting what the Missionary Mandate originally meant. "Rethinking Missions" has

become the refrain since the famous collection of *Essays* bearing that title appeared in the early 1930s. However, now it reminds us of those broken 78 rpm records which on your old phonograph needed rewinding every three minutes; yet, do we hear still the "Master's Voice"? "Rethinking Missions" may mean politicizing the gospel and securing political liberation. The women's liberation movement trumpets the good tidings—the manifesto—of social egalitarianism. The psychologization of the gospel—*mirabile dictu*—reduces the original content of the gospel to an internal state of consciousness (to such an extent of generalized consummation, that soon the sanctuary benches will be replaced by the psychoanalyst's sofa, upon which problem-stricken parishioners will stretch their legs, while the minister/sorcerer's apprentice/psychologist heralds the altar call, inviting not to the old style Bench of Penitence of the Salvation Army, but instead to a socio-psycho-pathological strip-tease). The blissful sanctification by solo sexo-gospel, and the voyeurism inflamed by the mass media will, thus, benefit from that blessed assurance which *orbi et urbi* proclaims—with an uncompromising, inerrant, dogmatic *pronunciamento*—and utters infallible promises to release you from all those alienating sexual frustrations; the long awaited emancipation from erotic repressions, etc. . . . Old Priapus is among us, not just in the market place, but also in our chapels where his oracles declare: "Thus saith Lord-Libido: Be Naked, for I am Naked"!

The simulacra of missions consists of humanizing God's work. A World Council of Churches document, "The Church for Others," pleads not "Christianization, bringing man to God through Christ" but instead "humanization," in which conversion is now thought of at the corporate level in the form of social change. Mission is conceived as proposing to the world the goals of peace, non-violence, liberty, solidarity, disarmament, classless society, global society, political realization and, last but not least, green ecology. Evangelizing the heathen, in the Amazon forests or swarming in the bushes of Western Megalopolises—both the religio-moral contemporary Third World—is foreign to the agenda of those strange (foreign) missions. It is a mission like a knife with no handle and deprived of its cutting edge! Have you ever seen such a knife in your life? Three Blind Mice-naries, Oh, Three Blind Mice-naries, see how they run, they all run after what? In which church?

Another Shibboleth is the holistic conception of modern Christian missionary undertaking. I am not particularly allergic to something which is a global—let us use here some big words, German ones are very apt—to a *Weltanschauung*, provided I know what that holism contains. Black holes in the outer space? My concern is not a quantitative holism but with qualitative content. Some time ago, a cunning French physician was offering for one French Franc a bottle of dehydrated water! Blaise Pascal helped me make a vital distinction between "the geometrical mind and the spirit of refinement" (quality versus quantity).

Mission Priorities

The burning question, therefore, is to know what the priorities are—what the foundations are upon which they are built. Were space available for my unassuming *notules* (French for small notes), I would develop something about the "problematics of communications," the distinction between faith and ideology, contextualization-inculturation, dialogue (or trialogue? Harvey Cohn), adaptation or application, neo-syncretism, or *theoria* versus *praxis*, etc. Modestly, which means with no overwhelming originality, I offer the following.

I warn "Reformed" missiology not to overlook what, sometimes with condescending mood, it has some inclination to qualify as a merely individualistic, pietistic, subjectivist, spiritualistic that which pertains to the salvation of the individual man. Luke 15 sparks with unspeakable joy for the salvation of one prodigal son, of an errant sheep, a lost coin. The Son of God came to save the lost ones, not just the one lost in his socio-cultural *sitz-im-leben*, but lost in himself. Leslie Newbigin has made a helpful distinction between mission and missions. The mission of the church is everything that the church is sent into the world to do: preaching the gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, attacking injustice. The missions of the church is the concern that in places where there are no Christians there should be Christians. In other worlds, missions means to plant churches by evangelism. In this connection, I believe it is imperative to clarify the church's identity itself: is she the missionary church, or has she merely mission among all the other devouring activities she is involved in; convincing herself that she is really busy? Mission is not an appendix, but an essential part of her being.

Now, the foundation, the starting point, the resilience, the motive of Christian and Reformed missions is neither the personal enthusiasm, nor the enthusiasm of the community. Not even the particular utility as such of the undertaking. The basis and the motive is forever the mandate given to the church. The Biblical basis of the mission is solely sufficient; it will never be shaken under our feet when we are trodding on mission fields. Upon that foundation we need to build. From this motive we will ask for the strength we need. All else will prove to be deceiving. If the Bible is the foundation, it has equally established the rule for the task to be carried on. The world outside has its politics; the missionary church and the kingdom of God have their own, contradicting the former and superseding it forever. In obeying the rule, and exclusively that rule, as missionary church we will enjoy peace, get strength, be filled with joy, and be equipped for the task. The church will not be a missionary unless she is a confessing church, a body of proclaimers. Missions is not an optional work accomplished by a minority involved in it and running it more or less carelessly (entrusted to the "Prelacy of the Church" wrote Rolland Allen; with less gentleness I call it the ABCs = *Administratura, Bureaucratura, Clericatura*). She will become aware of her apostolic responsibility. If the church

is gathered by the Spirit around the Word so that she receives life from Him, her duty is to communicate that life around her. She is the voice proclaiming the message, which makes the Word of God to be heard; thus His message becomes her mission. Over and over again she comes back to the purity of the message she has received. Thus, increasingly she becomes the church universal. Our mission has been planned, undertaken, oriented, fulfilled as God's gift of Himself; it possesses transcendent and ultimate unity in the work which we have been assigned, the task of communicator-witnesses. God offers His grace in His only begotten Son, in the communion of His Holy Spirit. Where could any one among the lost sons of men find a more free and transcendent gift? Transcendent, mysterious, yet disclosed "for us men and for our salvation." Salvation is not the subject of a theory but the content of an event. Augustine went so far as to consider the Fall a happy event: *Felix culpa*; did not that Fall provide such a great salvation? I dare take exception with this exaggerated formulation of the Great Bishop. If we jubilate for something it is not in the *Felix culpa*, but in the amazing grace.

The Kingdom Perspective

Reformed missiology is exercised in the kingdom perspective. The scope of our mission is society-wide. This concept will avoid a reduced gospel, dealing with only so-called "higher, spiritual" notions. Reformed missiology will develop a meaningful relation between evangelism, the Word-proclamation, and the transformation of world and its cultures. "No certain limits are Prescribed," writes Calvin, "but the whole world is assigned to them, to be reduced to the obedience to Christ; that by disseminating the gospel wherever they could, they might erect his kingdom in all nations" (*Inst. IV, 3*). We shall reevaluate drastically any policy that either declares or assumes that politics, education, art, science, or culture are out of the limits of the Christian mission. It is of crucial importance that we keep in focus the redemptive work of Christ in history as it leads toward the end time. Christ's rule encompasses the whole cosmos. His rule does not adjust itself to the rules of the world, nor must we separate what God has united by an improper view of two realms.

A further consideration needs to be made. To my knowledge there has not been sufficient attention drawn to the fact that the present session of Jesus-Christ at the right hand of the Almighty Father is of paramount significance for the Great Commission. Whatever one's choice, Trinitarian basis, Christological nature, pneumatological ground of missions, the fact is that we are able to get involved in mission because of Christ's present supreme authority at the right hand of God. Our times are those of the inaugurated kingship of Christ. The decisive battle has been won. The clock is advancing, even though in tribulation, but with patience, we share in the kingdom (*Rev. 1:9*). God's patience measures our times. He is waiting. During this time of His patience, His church is placed into this world. The *raisone d'être* of the church is nothing else than to proclaim that victory of her Lord. To offer the opportunity to the world to listen to the heralding, radical transformation already taken place. This present world still counts its time with the old calendar. On the contrary, we, the church, live according to the new calendar, witnessing that things are already being transformed. Behind us there may be fire, war, wickedness, illness, death, sin, continual Fall, on all levels of human society. According to the old calendar, Satan is still alive and well and the prince of this world. We have been introduced into "The Light, Justice, and Peace." Therefore, this is the time for us to speak our words in His Word. This is time for our responsibility; our times and each day is a missionary one. Times fulfilled, though time is still running to its end. God calls us to become partners of His work in His creation. The ear of every man must hear that message. All our forces will become available for Him. This is indeed the time of "the church missionary," the end times; time for apostate men to repent, believe, and reconstruct their lives. The Lord is closer to us than He was yesterday. He is standing at the door, knocking. This is indeed the decisive time when only God's Word must be heard and His will prevail. The time—*kairos*—when hatred, division, prejudices, injustice, war, and destruction have to disappear, as we feel uncomfortable with the old status quo and yearn for the renewal of all the atrophied structures. We are even impatient to make heard this ultimate Word. Christ, sitting at the right hand of God, enables us by His Spirit to become His witnesses.

His Mesasge Is Our Mision

In closing, I again wish to underline the following five points of Reformed missions. They may not satisfy the erudite missionologists, nor will they earn me any Doctorate in Ministr-onics.

- 1 John 1:1-4 establishes the pattern of our communication of the message. Not mere proclamation but also witness, *kerygma* and *martyria*.
- We need to be filled with a holy amazement at what God has undertaken for the salvation-restoration of His creation.
- A sanctified intelligence will elaborate a relevant message to be delivered in the modern Agora.
- We need to calculate the cost of discipleship.
- Finally, remain confident, active, though in prayer, that God watches over His Work.

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Mission and Law: The Reformed Perspective

By Rev. Bob Wielenga

Introduction



In Reformed churches worldwide, the law, in the form of the Decalogue, is read in the Sunday worship. It is not without good reason that from the time of the Reformation onward the law has played such an important role not only in the worship services, but also in the daily life of believers as they live out their vocations where God has called them to do so. The treatment the Decalogue received in the Heidelberg Catechism has had a formative influence on Reformed spirituality on both sides of the Atlantic. In this article, I will point to the significance of the law in missions. I will not focus so much on the hermeneutic of the law—on questions regarding the application of the law in its entirety in present-day life. That would be a separate topic.

The Law in the Old and New Testaments

For the sake of this article, I will not distinguish between law as Decalogue and the other commandments, statutes, and stipulations based upon the Decalogue. The distinction is, in any case, relative. The point I want to make is that, in the context of Exodus 19-24, the law has been given as a fruit of God's love for His people and as a guideline for her calling in the world in the midst of the nations.

Notice the sequence of God's acts and the human responses in Exodus 19. Verse 4 underlines God's unilateral initiative to set Israel free from Egypt; verse 5 states that Israel must now obey God and keep His covenant, underscoring the bilateral responsibility of Israel. The sequence of these verses is not interchangeable, and is fundamental for the right understanding of the function of the law in its covenantal context. We find the very same covenantal order in verses 5 and 6. Verse 5 stresses that Israel will be God's treasured possession; this is election terminology. Verse 6 continues with the calling of Israel to be a holy nation and a kingdom of priests among all the nations. Israel had to play an intermediary role for the sake of the heathen nations. But again, the sequence is all-important: it is based upon sovereign election that God called Israel to show forth His face to the world. In the context of the covenant, God proclaimed His law and demanded that Israel keep it for the sake of the nations. We are on the right track when we quote in this context Genesis 12:3. God planned to establish His kingdom on earth through Israel. Notice the emphasis given in Exodus 20-23 about the treatment of weaker members of society. This aspect of her societal life had to be exemplary to the world. It would be interesting to point out the differences between the law systems of the ancient Near East at this specific point. The responsibility for the weaker members of society was deeply entrenched in Mosaic law. Finally, after the sin with the golden calf, the law was not annihilated but re-instated (see *Ex. 34:27*). It is beyond any doubt that we have here the covenant of grace. Grace and law are not contrasted with one another, but are wholly and totally in agreement with one another, but *only* if taken in the right sequence.

Salvific Categories of the Law

The sanctions and curses attached to the law are to be understood positively. We call them salvific categories. Their function was to keep Israel within the covenant and to persuade the people to live accordingly before the watching world. It is incorrect to degrade the function of the law within this covenant of grace as only an outward form of spirituality, which had to be replaced in the "new covenant" with an inward form: the law written in the heart of God's people. Read Deuteronomy 30 and you realize that the meaning of the Tenth Commandment proves that keeping the law has always been a matter of the heart; the law was always meant to be internalized in the hearts of the people. The difference with the promised new covenant cannot be localized at this specific point.

Also the forgiveness of sin is not specific for the new covenant; Exodus 34 shows the depth of God's grace and His merciful forgiveness of sin. It seems more in accordance with the text of Jeremiah 31:31ff. to pinpoint the unbreakability of the new covenant as the real new element—what was missing in the old order. Israel failed her God by continually breaking the covenant and transgressing the law. Even the monarchical renewal of the Mosaic covenant could not stop the rot! There was nothing structurally wrong with God's covenant; there was nothing intentionally weak with God's law. Israel was the problem. The promise of a new covenant, as made by Isaiah, Jeremiah, and Ezekiel, pointed to an amazing new initiative of God to renew His people in such a way that they were able to keep the law.

Shortly, through the work of the Suffering Servant (*Isa. 53*) and the Spirit poured out on the people, God would recreate His people. In the New Testament, the law is not abrogated but is fulfilled by Christ. The real intention of the law and the full potential of the law are revealed by Him Who kept the law perfectly to a fault.

His holiness is imputed to His followers who are in Christ. Paul maintained the law, not soteriologically but pneumatologically, in his conflict with the Jews who separated covenant and law since the days of the intertestamental period.

All in all, Reformed people are in agreement with Scripture in preaching the law. That has nothing to do with legalism, but it is a hallmark of Biblical Christianity.

The Law in Missions

It does not require much imagination to see that preaching the law is part and parcel of the missionary mandate which, by the way, is not based only upon one or two texts such as Matthew 28:18. The gospel of grace has to be preached to all people. But that includes the preaching of the law. The preaching of God's law is an expression of God's grace. The work of Christ set the Spirit free to indwell in God's people and, as a blessing, they are willingly doing the law of God, which covers the whole of life. This is the way the church is called to missionize the world. We incorrectly pass by the debate on the relationship between missions and vocation, which are covenantally tied together.

We have to realize that preaching the law on the mission field leads us on a collision course with other religions that have their own law systems and are legalistic by nature. One danger is to try to avoid the collision and confrontation and preach Christ without the law. The other danger is to fall into the trap of turning the gospel of grace into a message of legalistic moralism. Reformed missions has a confrontational dimension, which does not preclude love and respect for the followers of other religions.

Preaching the law in missions means that we cannot stop at converting souls, merely preparing them for eternal life in heaven. (By the way, it is not heaven but the new earth that has to be lifted up as the goal to be reached.) This distinguishes Reformed missions from some evangelical missions' enterprises with their present-day charismatic-styled focus. Reformed missions penetrates people's life as a whole, trying to develop a total outlook on life on earth from an eschatological perspective.

The Law of God and Legal Systems of Other Religions

It is of great importance to confront the law systems of other religions with the law of God. It is not surprising that we can detect structural similarities between God's law and these law systems. It is the Creator Himself Who gave His law and Who mediated His power and glory through creation among the peoples of the world. And it is Christ, through Whom the world was made, Who fulfilled the law. The non-Christian law systems are organized responses to the revelational character of creation. The confrontation with the written law of God reveals, however, that the law without its Giver and Fulfiller loses direction and leads away from God and the ordained goal of creation: the covenant fulfilled. Law without grace turns into a soteriological system, moralistic and legalistic by its very nature.

Preaching the law is an indispensable part of Reformed home and foreign ministry. Cultural critique is a part of the task of the ministry of the church whether in the West or in the South. Grace without law becomes cheap, as James already pointed out. With him we proclaim the law of freedom.

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Chalcedon Vision Statement

Chalcedon labors to articulate in the clearest possible terms a distinctly Christian and explicitly Biblical solution to the prevalent evils of the modern world. Our objective is nothing short of setting forth the vision and program for rebuilding the theological fortifications of Christian civilization. These fortifications have been eroded by the forces of humanism and secularism over the past three centuries. We are not committed, though, merely to reproducing a glorious Christian past. We work to press the claims of historic Christianity as the Biblical pattern of life everywhere. We work for godly cultural change across the entire spectrum of life. We strive to accomplish this objective by two principal methods.

First, Chalcedon is committed to recovering the intellectual foundations of Christian civilization. We do this in two main ways, negatively, we expose the bankruptcy of all non-Christian (and alleged but compromising Christian) systems of thought and practices. Positively, we propose an explicitly Biblical system of thought and action as the exclusive basis for civilization. Only by restoring the Christian Faith and Biblical law as the standard of all of life can Christians hope to re-establish Christian civilizations.

Second, Chalcedon is dedicated to providing the tools for rebuilding this Christian civilization. We work to assist individuals, families, and institutions by offering explicitly Biblical alternatives to anti-Christian ideas and practices. In the way we guide Christians in the task of governing their own spheres of life in terms of the entire Bible: in family, church, school, vocation, arts, economics, business, media, the state, and all other areas of modern life.

We believe that the source of godly change is regeneration by the Holy Spirit, not revolution by the violence of man. As God regenerates more and more individuals, and as they reorient their lives and areas of personal influence to the teachings of the Bible, He employs them to advance His kingdom and establish Christian civilization. We believe that God's law is the divine pattern of sanctification in every area of life, but it is not the means of justification; man is saved by grace, not by law. The role of every earthly government—including family government, church government, school government, vocational government, and civil government—is to submit to Biblical law. No government in any form can make men Christians or truly obedient; this is the work of God' sovereign grace. Much less should civil government try to impose Biblical law on an unbelieving society. Biblical law cannot be imposed; it must be embraced.

A guiding principle of Chalcedon, in fact, is its devotion to maximum individual freedom under God's law. Chalcedon derives its name from the great ecclesiastical council of Chalcedon (A.D. 451), which produced the crucial Christological definition of Jesus Christ as God of very God and Man of very man, a formula directly challenging every false claim of divinity by any human institution: state, church, cult, schools, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; only Christ may announce that "All power [authority] is given unto me in heaven and earth" (Matthew 28:18). Historically, therefore, the Chalcedonian creed is the foundation of Western liberty, setting limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of all human freedom (Galatians 5:1). Consequently, we oppose top-heavy, authoritarian systems of government which are, by definition, non-Christian. We advocate instead a series of independent but cooperative institutions and a highly decentralized social order.

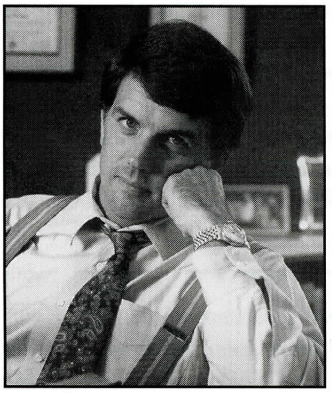
Chalcedon is an educational institution. It supports the efforts of Christians and Christian organizations to implement the vision of Christian civilization. Though unapologetically Reformed, Chalcedon supports the kingdom work of all orthodox denominations and churches. Chalcedon is an independent Christian foundation governed by a board of trustees, Christian men in accord with Chalcedon's vision statement. The foundation is not subordinate to the authority of any particular denomination or ecclesiastical body.

The Gospel: A Call to Arms

By Rev. Monte Wilson, III

You know how it is when some great king enters a large city and dwells in one of its houses; because of his dwelling in that single house, the whole city is honoured, and enemies and robbers cease to molest it. Even so it is with the King of all; He has come into our country and dwelt in one body amidst the many, and in consequence the designs of the enemy against mankind have been foiled, and the corruption of death, which formerly held them in its power, has simply ceased to be. For the human race would have perished utterly had not the Lord and Saviour of all, the Son of God, come among us to put an end to death.

St. Athanasius, On the Incarnation (9)



The New International Dictionary of New Testament Theology [1] says that just prior to the incarnation of Christ, the Greeks used the word *gospel* in three ways: 1) in reference to the reward given to the messenger of victory: his good news brought relief to the recipients and therefore he was rewarded; 2) in reference to the message itself. It was chiefly a technical term for the message of victory; 3) in a religious sense, it referred to Caesar Augustus as the "Divine savior king" at birth. It also referred to the Caesar's speeches, decrees, and acts, which were "Glad tidings which bring long hoped for fulfillment to the world's longing for happiness and peace."

This religious use of the word *gospel* was a decree of the Greeks in Asia in 9 B.C. celebrating the birthday of Augustus. It called his birth "the beginning of everything" and honored him as he who "restored the shape of everything that was failing and turning into misfortune and has given a new look to the Universe at a time when it would gladly have welcomed destruction if Caesar had not been born to be the common blessing of all men." Moreover, the decree thanked providence, "which has ordered the whole of our life" by sending a "savior for us and those who come after us, to make war to cease, to create order everywhere . . . and whereas the birthday of god [Augustus] was the beginning for the world of the glad tidings that have come to men through him . . . Paulus Fabius Maximus, the proconsul of the province . . . has devised a way of honoring Augustus hitherto unknown to the Greeks, which is, that the reckoning of time for the course of human life should begin with *his birth*."

Obviously the Greeks' faith was in Augustus. Their gospel was that he would save the world, control its future, and produce peace throughout the Empire.

After the ascension of Christ, the apostles defied the Roman Empire and Augustus by declaring the *gospel of Christ*. With this one phrase they said that Jesus, not Caesar, was the Divine Savior-King and that He had ascended to the throne where He would usher in a new era of peace.

The educated Roman comprehended this message more clearly than do many modern Christians. He knew that what these first-century Christians were declaring was that Jesus was establishing a rival government. Whenever a Christian refused to bow down to Caesar by not burning incense before the national god, he was clearly saying that even Caesar must bow to Christ.

The Christian gospel is not merely "Jesus Saves." Caesar would have had no problem with this message. No—the gospel that brought persecution to the apostles was that Jesus Christ, the Divine Savior-King, God Incarnate, lived a sinless life, died as a substitute for sinners, rose again, and ascended to heaven where He now rules over time and eternity. In other words: Jesus is the Sovereign Lord, His Word is law, and His kingdom will reign.

The Roman government understood that these men were issuing a challenge to their presumed authority. And the Jews realized that these Christians were telling them that if they wanted to continue being a part of the "Nation of God," they had to bow to the resurrected King they had just crucified. Both groups saw Christianity as an enemy of their governmental systems; each realized that it was a matter of "kill or be killed."

Jesus and the Kingdom

When Christ began His ministry, He preached, "The kingdom of God is near." The gospel of Matthew notes at least *fifty* times where Jesus referred to the kingdom. The thirteenth chapter of Matthew records the Lord's parables concerning His kingdom. These parables reveal that His reign would come and bear fruit; silently leaven the entire world; cost its subjects everything they owned; and, at the end of time, judge all those outside its domain. In Matthew 16:28, Jesus told His disciples that some of those standing there listening to Him would not taste of death until they saw "the son of Man coming in his kingdom." When did this happen? Are some of the original twelve hidden somewhere waiting for His

kingdom before they can die? Certainly not. They saw the coming of His kingdom on the day of Pentecost, as well as in the judgment of the destruction of Jerusalem in A. D. 70.

Luke tells us that Jesus spent the entire time between His resurrection and ascension speaking to His disciples about the kingdom of God (*Ac. 1:3*). Clearly, He believed their comprehension of this subject was crucial to His purposes. Why else would He spend His last days on earth speaking about this one subject?

After Christ ascended, He poured out the Holy Spirit and began to reign through the church. He rules now. We are not waiting for Him to usher in His kingdom; He has already done it! (Although we certainly will not see the fullness of His kingdom until His physical return.) Furthermore, Paul said that Christ would reign until He put all His enemies under His feet. "Then the end will come, when He hands over the kingdom to God the Father after He has destroyed all dominion, authority, and power" (*1 Cor. 15:24-28*). Paul explicitly says, then, that we are not waiting for His kingdom to come with the end of time. On the contrary, when the end comes, it will be because Christ's kingdom has defeated all His enemies.

The Nature of His Kingdom

According to Colossians 1:13, Christians have been delivered from the kingdom of darkness into the kingdom of light. But some might ask, since the kingdom is obviously with us, why aren't we experiencing "Millennial Peace"? Why aren't all the nations discipled?

While the redemptive work of Christ ushered in God's kingdom *definitively*, it must be *progressively* worked out in history until it is *finally* established on judgement day. Our salvation has the same triad: We were *definitively* saved, are *progressively* working out our salvation, and will be *perfectly* saved on the day of judgment. *To say that the kingdom is not yet reigning because there is no worldwide peace is as erroneous as saying that because you are not perfect you are not saved.*

It is the rejection of Christ's present sovereignty that constricts the ministry of many churches to evangelism and "personal holiness." Their thinking is that because He isn't yet Lord in all men's minds there can be no kingdom until He returns: All that we can hope for is winning a few converts; all that we can work for is to lose as slowly as possible. But lose we will.

It is the nature of the kingdom, however, to increase, not decrease (*Is. 9:6-7*). It is like a mustard seed that grows from something small into something that gives worldwide shelter. Furthermore, the increase of God's kingdom is continuous and gradual. It is not going to be established by one cosmic revival or by some other cataclysmic event.

The Cultural Mandate and the Great Commission

The Bible gives three stages to Christ's kingdom permeating the world. *First*, there is the declaration of the gospel of Christ and the regeneration of sinners. *Then* there is the process of making disciples of these new converts by applying His lordship to every area of life. *The final step* is for these disciples—both individually and collectively—to begin bringing their culture under the rule of Jesus (cf. *2 Cor. 10:4-6*). In short, we must combine Matthew 28:19, 20 with Genesis 1:28: Make disciples *and* cultivate the earth for God's glory.

Before we can make disciples, however, we must make converts. It amazes me how so many who loudly profess a deep belief in the ongoing nature of the Cultural Mandate fail to evangelize. We seem to prefer raiding the fruit of other more evangelistic churches and discipling *their* converts. (Yes, yes, I know they are the Lord's converts, but you do get my point!) The problem here, however, is that we all too often must spend a year or more working to remove a faulty understanding of the gospel. And worse, we fail to obey the Lord's command to go out and share the light to those who are in darkness. I guess it is easier to ridicule the pietists and arminians for the impotency of their watered-down gospel than it is to actually take this *full gospel* to the world around us. We cannot "take dominion over the earth" if we refuse to evangelize unbelievers around the world. The kingdom is not going to be extended by good works, political action, or publishing theological treatises on the Cultural Mandate unless there is an equal involvement in evangelism. If we fail to see sinners converted, all we will have at best is a moralistic culture that at heart is still at war with God.

I suggest that churches begin seasonal evangelistic efforts where they rent a large room in a nice hotel and present the gospel through music, drama, the arts, offering Biblical wisdom on how to rear children or manage finances, etc., and that they do this in a way that can be heard by people who have been reared in this age and culture.

Some other ideas: What about watching the newspapers for births or for announcements of first birthdays and sending these families a video with a low-key offer of help, if they do not already have a church? In a church I pastored, we brought in *Ballet Magnificat* for a Saturday evening performance. Over half of the 400-plus people who came to this performance were unbelievers.

Of course, we should also support those men and women around the world who are taking the gospel of the kingdom of God to those we, as individuals, cannot reach. There are missionaries like Derek and Peter Hammond, as well as nationals like Josue Lopez in Mexico and Mario Aviles in Nicaragua, who are having a massive impact for Christ that we could and should support. I constantly tell the supporters of *Global Impact* that whatever fruit I produce around the world is *their fruit* as well because I could not do what I do without

their assistance. To put it succinctly, our offerings should support our profession of a world-conquering gospel.

One of the keys to subduing the earth, of course, is not only to declare that Jesus is Lord, but proclaim *how* He is Lord. Our goal is to apply the Word of God progressively to the world around us. We cannot limit the King's will to character and church life. It is "the earth" that we are to subdue, not just souls. All of life—church, family, education, business, science, the arts, civil government, etc.—must be cultivated for His glory. This requires that these spheres submit to the King's Word. As Charles Colson writes in *The Body: Being Light in Darkness*:

> What is clear from creation onward, is that God's rule extends to everything. From our bank accounts to our business dealings to our educational curriculum to our social justice issues to our environmental concerns to our political choices in the voting booth—everything must reflect the fact that God's righteous rule extends to all of life.[2]

If we reject the King's Word, we implicitly deny that God is sovereign. The laws of God are expressions of His holiness. As such, they reveal to us how to sanctify every sphere of life. To say that God has no will concerning our various vocations, callings, and responsibilities is to say that there are areas of neutrality where man, not God, is sovereign. Neutrality, however, does not exist. Either we are submitting to the Sovereign King and His revealed will, or we are at war with Him.

Part of the institutional church's responsibility is to instruct her members how Jesus' lordship is to be applied to everyday life. For too long, many churches have only prepared their members to attend meetings, tithe, and pray. But, for example, what does God's Word have to say about banking? Is there anything in the Scriptures to equip the banker to cultivate his sphere for the glory of God? Does the Bible have anything to say about loans, debt, and fractional reserve banking? It certainly does. (If you doubt me, read my friend E. Calvin Beisner's book, *Prosperity and Poverty*.) And if we neglect to instruct the banker in how to bring divine order to the sphere of his vocation, can we then blame him for thinking that Christianity is irrelevant?

It is part of the image of God within human nature to exercise dominion. If Christians deny this doctrine, if we refuse to subdue the earth, then we leave the door open for the godless to rule and to leaven the earth with their sin.

It is not enough merely to say that the Cultural Mandate is still in force today. As the army of God, we must be *discipled* in how God's Word directs us to subdue the earth. *Motivating uneducated and undiscipled believers to subdue the earth will only produce anarchy—everyone doing what seems right in his own eyes.*

Subduing the earth involves applying the Word of God to the world around us. Unlike the Israelites, however, we are not to use a steel sword in subduing the earth. The New Testament method of extending God's reign is explained by the analogies of salt, light, and leaven. We are to persuade and convince through the power of the Holy Spirit and through the testimony of our godliness, thus causing others to *desire* God's will.

If we seek to subdue the earth via the steel sword of power, rather than the spiritual sword of service, we will be rightfully rejected, just as the Gentile authorities were whom Christ condemned. Moreover, if we seek to have godly influence without proclaiming the good news of Jesus Christ and emphasizing the necessity of regeneration, the unrighteous will throw off the restraints of God's Word at the first opportunity.

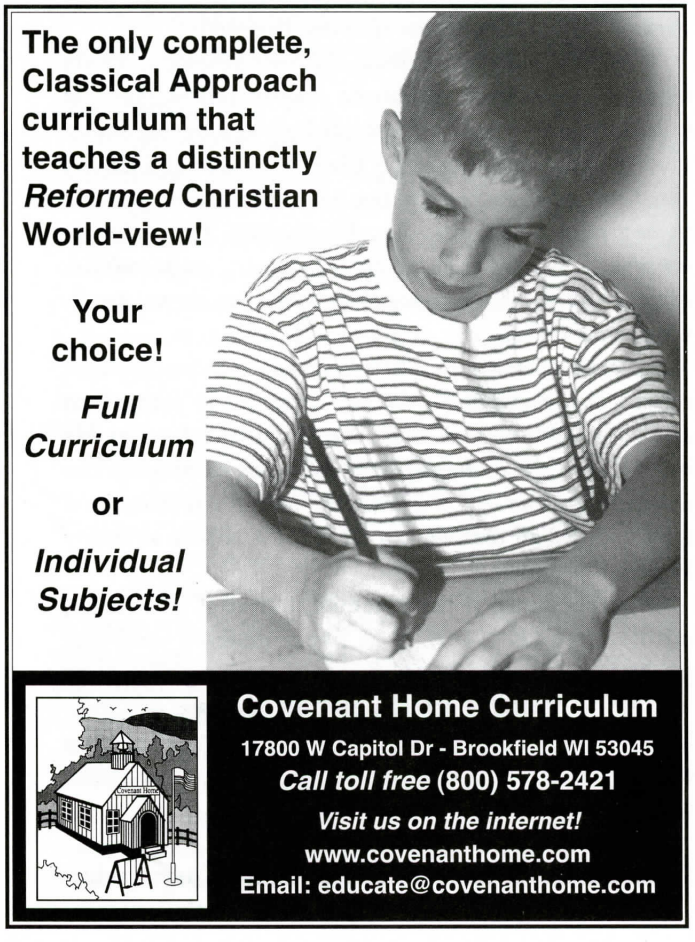
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[1] *The New International Dictionary of New Testament Theology*, 3 Vols. (Grand Rapids, MI, 1980), Vol. 2, 107-108.

[2] Charles Colson, *The Body: Being Light in Darkness* (Dallas, TX, 1992), 193.

Dr. Monte Wilson is a noted Reformed speaker and writer. He can be contacted at (770)740-1401, montethird@aol.com, or P.O. Box 22, Alpharetta, GA 30239. He is available for preaching, lectures, and conferences.

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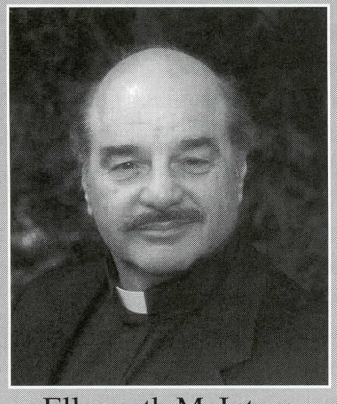
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What Inspired the Greatest Century of Missionary Advance?

By Rev. Peter Hammond



The gospel of Jesus Christ is life-changing, history-making, and nation-transforming! If it doesn't change your life and the lives of those around you, it's not the Biblical gospel. The nineteenth century was the greatest century for missions to this point. In 1795, William Carey launched the modern missionary movement. In just one hundred years, Bible translations multiplied from 50 to 250 and mission organizations multiplied from 7 to 100. Protestant missionaries were sent out to every corner of the world. Whole tribes were converted and nations discipled. Within a century, by 1900, the number of professing Christians had more than doubled from 215 million to 500 million. What inspired this great century of missionary advance?

Carey's Challenge

On May 31, 1792, in Northhampton, England, William Carey preached one of the most influential sermons in history. Along with his 87-page book, *An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*, Carey's sermon literally launched the modern missionary movement.

The text was Isaiah 54:2-3 and his challenge, "Expect great things from God, attempt great things for God," inspired twelve Reformed Baptists to form the "Particular (Calvinist) Baptist Society for Propagating the Gospel among the Heathens." Despite being uneducated, underfunded, and underestimated, William Carey's bold project to plant the gospel among the Hindus in India inspired the greatest century of missionary advance in history. Yet that would not have been initially apparent. Carey's mission provoked controversy, dissention, and criticism. By an act of the British Parliament it was illegal for any missionary to work in India without a license from the British East Indies Company. The East Indies Company had made it clear that they would not issue any such licenses, because they believed that any missionary work would jeopardize their business activities among the Hindus. So the first mission of the modern era of missions was illegal. Once Carey's family and team had evaded and overcome the obstacles before them, they endured some crushing trials. Carey's young son, Peter, died of dysentery; his wife went insane; and his co-worker squandered all their money and bankrupted the mission. Sickness afflicted them all. Furthermore, after seven years of tireless toil in India, Carey still did not have a single convert!

Nevertheless, Carey provides us with an inspiring testimony of steadfast perseverance. Utterly convinced of the sovereignty of God and standing on the promises and prophecies of Scripture, Carey *kept on working*. The Bengali New Testament was first published in 1801—within a year of the baptism of their first convert. By 1818, there were 600 baptized and discipled church members. Despite a devastating fire in 1812 which destroyed their print house, paper stock, and manuscripts, Carey and his team started all over and succeeded in translating the entire Bible into six languages, the New Testament into twenty-four languages, and the gospels into thirty-four languages! Carey also successfully campaigned for legal reforms, outlawing infanticide, child prostitution, and sati (widow burning). Serampore College, which Carey established, has had a profound influence for nearly two centuries.

Sacrifice and Service

Studying the strategies and sacrifices of William Carey and the other prominent missionaries of the nineteenth century makes it clear why the 1800s were the greatest century of missions. First of all, the missionaries of the last century were incredibly tough. They routinely made sacrifices and endured hardships that we can hardly imagine.

The first American missionaries to go overseas, Adoniram and Ann Judson, endured debilitating tropical diseases and vicious opposition and imprisonment under the cruel king of Burma. They also lost children to disease and labored for seven years before seeing their first convert from Buddhism. Ann Judson died in the field—only 36 years old. Yet by the time Adoniram Judson died, there were over 100,000 baptized church members among the Karen tribe! To this day the mostly Christian Karen people remain steadfast in Burma—an island of Christianity in a sea of Buddhism—fighting one of the longest wars of this century. It is a war for survival against the despotic Buddhist dictatorship that is seeking to annihilate the Christian Karen people.

On average, missionaries to Africa served only eight

years before dying there. Most of the missionaries in the last century, particularly the wives, died young. Hudson Taylor's wife, Maria, died in childbirth. Johan Krapf, missionary to East Africa, lost his wife and both children to disease within months of arriving in Africa. I have seen graveyards of missionaries outside the churches that they established. The church in Africa has literally been built upon the bones of countless missionaries and martyrs. By God's grace, medical advances have now immeasurably lengthened the life spans of missionaries to tropical countries. Quinine, antibiotics, and a cupboard full of other life-saving medicines can now defeat diseases that used to kill. But the incredible fact of nineteenth-century history is that, even when it meant going to almost certain early death, there was no shortage of missionary volunteers! As the famous English cricketer turned pioneer missionary, C. T. Studd, declared: "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

Body, Mind, and Spirit

The second most striking aspect of nineteenth-century missions is how comprehensively they sought to fulfill the Great Commission by ministering to body, mind, and spirit. Their aim was nothing less than the total transformation of all areas of life in obedience to the Lordship of Christ. Whereas today many missionaries might be satisfied with an evangelistic crusade or the establishment of a self-supporting, self-governing, and self-propagating congregation with their own church building, missionaries of the last century typically aimed for far greater depth of penetration. William Carey left India with a permanent legacy of Scriptures translated, schools and colleges established, laws protecting widows and orphans entrenched, and congregations thoroughly discipled in Biblical doctrine. Dr. Kenneth Fraser, the Scottish missionary to Moruland, also laid firm foundations for the church in South Sudan by establishing the first hospital, school, and church in the area. Most of the Moru people were won to Christ and have remained steadfast Christians even under vicious persecution by the Muslim government of Sudan.

This strategy of ministering to body, mind, and soul was enormously successful. Dr. David Livingstone combined his medical training with his theological education and a vision for establishing lay leadership Bible training centers throughout Africa to minister to body, mind, and soul. His painstakingly detailed and accurate geographic research, mapmaking on his pioneer explorations, and his published research were foundational in opening Africa to Christianity and destroying the Islamic slave trade. Livingstone had the grace to see that his mission was part of a divine plan to set many souls free from slavery, both physical and spiritual.

Despite the crushing losses of his fourth child, Elizabeth, and his wife, Mary, to diseases in the field, and many debilitating illnesses, attacks by wild animals and Muslim slave raiders, criticism from home, and the physical strain of hacking his way through dense tropical jungles and walking from coast to coast across Africa, Livingstone persevered: "These privations, I beg you to observe, are not sacrifices. I think that word ought never to be mentioned in reference to anything we can do for Him Who, though He was rich, yet for our sakes become poor."

A Vision of Victory

The tribulations so willingly endured by so many missionary pioneers should provoke us to ask: what could have inspired them to continue on in the face of such overwhelming obstacles and hardships? Battling rains, chronic discomfort, rust, mildew and rot, totally drenched and fatigued, laid low by fever, Livingstone continued to persevere across the continent. Hostile tribes demanded exorbitant payment for crossing their territory. Livingstone stared some tense moments down, gun in hand. Trials tested the tenacity of the travel-wearied team. "Can the love of Christ not carry the missionary where the slave trade carries the trader? I shall open up a path in to the interior or perish," Livingstone declared with single-minded determination. "May He bless us and make us blessings even unto death. . . . Shame upon us missionaries if we are to be outdone by slave traders! . . . If Christian missionaries and Christian merchants could remain throughout the year in the interior of the continent, in ten years, slave dealers will be driven out of the market."

David Livingstone was inspired by an optimistic eschatology. Like most of the missionaries of the nineteenth century, Livingstone was a postmillennialist who held to the eschatology of victory:

> Discoveries and inventions are cumulative ... filling the earth with the glory of the Lord, all nations will sing His glory and bow before Him ... our work and its fruit are cumulative. We work towards a new state of things. Future missionaries will be rewarded by conversions for every sermon. We are their pioneers and helpers .... Let them not forget the watchmen of the night, who worked when all was gloom and no evidence of success in the way of conversions cheers our path. They will doubtless have more light than we, but we serve our Master earnestly and proclaim the same gospel as they will do.
>
> A quiet audience today. The seed is being sown, the least of all seeds now, but it will grow into a mighty tree. It is as if it were a small stone cut out of a mountain, but it will fill the whole earth (*Dan. 2:34-45*)....We work for a glorious future which we are not destined to see, the golden age which has not yet been, but will yet be. We are only morning stars shining in the dark, but the glorious morn will break—the good time coming yet.
>
> The dominion has been given by the power of commerce and population unto the people of the saints of the Most High. This is an everlasting kingdom, a little stone cut out of the mountain

without hands which will cover the whole earth,
for this time we work.

The challenge of Livingstone rings out to us today: "Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay . . . it is emphatically no sacrifice. Say rather, it is a privilege! . . . I beg to direct your attention to Africa: I know that in a few years I shall be cut off from that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity: will you carry out the work which I have begun? I leave it with you!"

The same Biblical vision of victory inspired William Carey: "Though the superstitions of the heathen were a thousand times stronger than they are, and the example of the Europeans a thousand times worse; though I were deserted by all and persecuted by all, yet my faith, fixed on that sure Word, would rise above all obstructions and overcome every trial. God's cause will triumph!"

Time and again, in the face of crushing defeats, disappointments, diseases, and disasters, Carey reiterated his unwavering eschatology of victory: "The work, to which God has set His hands, will infallibly prosper .... We only want men and money to fill this country with the knowledge of Christ. We are neither working at uncertainty nor afraid for the result. . . . He must reign until Satan has not an inch of territory!"

When at last their first convert, Krishna Pal, was baptized, Carey declared: "The Divine grace which changed one Indian's heart, could obviously change a hundred thousand!" While Carey was quick to trust God for great things, he was remarkably slow to accept a profession of faith from any new convert, even when there was substantial sacrifice involved: "Let nothing short of a radical change of heart in your converts satisfy you" was one of his sayings. Which brings us back to the first paragraph of this article: If it doesn't change your life and those around you—then it's not the Biblical gospel. The missionaries of the nineteenth century went out expecting to change the world, and they did! Most twentieth-century Christians have only expected to save some souls—while the world deteriorates. And it has! We need to again rediscover the Biblical vision of victory, the comprehensive ministry to body, mind, and spirit and the sacrificial dedication that made the nineteenth century the greatest century of Christian advance.

"All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before You. For the Kingdom is the Lord's and He rules over the nations."

Psalm 22:27-28

[This article is the first of an eight-part series on the 19th Century Missionary Movement, what inspired it, the people who transformed nations and their legacy.]

Peter Hammond is a missionary who has pioneered evangelistic outreaches in the war zones of Angola, Mozambique, and Sudan. He is the Founder and Director of Frontline Fellowship and the Director of United Christian Action. He has authored numerous publications, in particular he has written Holocaust in Rwanda, Faith Under Fire in Sudan, In the Killing Fields of Mozambique *and* Putting Feet to Your Faith. *He is the editor of both Frontline Fellowship News and* UCANEWS. He can be reached at:

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MACEDONIAN CALL FROM PETER HAMMOND

I desperately need more staff. We definitely do not have enough qualified people to be able to handle the tremendous opportunities and invitations of ministry before us. I need someone with experience in book ministry to run our "Christian Liberty Books" ministry; and we need an office manager who can juggle the many demands, matching available resources, vehicles, and personnel to the tasks at hand according to the priorities (this would free me up to do the writing, pioneering, and other ministry that I need to concentrate on). We always need more field staff, and administrative staff, but there is a wide-open opportunity for expanding our tape ministry, pastoral training, leadership training, Bible teaching, etc. The opportunities before us are so unprecedented, and I fear that we may be missing many windows of opportunity by not having sufficient resources and personnel to respond to them adequately.

This is a Macedonian Call: come over and help us!

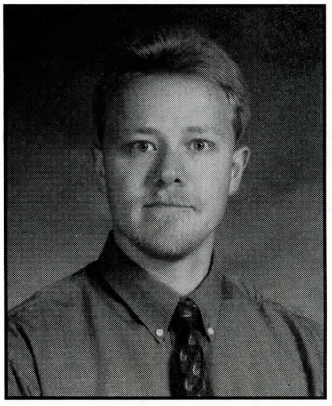
Yours for Reformation and Revival,
Peter Hammond

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The Road to Reformation in Zambia

By P. Calvin Lindstrom

Biblical Worldview Seminars



Most *Chalcedon Report* readers should be familiar with the nation of Zambia. It was in its capitol city, Lusaka, that Chalcedon presented a three-day conference in July, 1997. The work of Chalcedon continues to have an effect in the nation through the lives of those who were impacted by the conference and through the books that continue to be distributed throughout Zambia.

By God's grace, I had the opportunity to spend nearly seven weeks in Zambia working with a Frontline Fellowship team consisting of Glendon McGill and the team leader, Frontline Fellowship Field Director, Robert Zins. Our work in Zambia consisted of leading twenty Biblical Worldview Seminars in various cities. Seven of the seminars were held in government teacher training colleges.

Through the efforts of the Minister of Education, Brigadier General Godfrey Miyanda (former vice president), we were given permission to hold seminars in seven primary and secondary teacher training colleges. The one-day seminars at the colleges were filled with hard-hitting lectures—worldviews in conflict, creation vs. evolution, the Biblical view of education, introduction to government, poverty and prosperity, and the testimony of the persecuted church in Sudan.

A Christian Nation

Certainly not all Zambians are Christian, yet the environment in the teacher training colleges was not at all hostile. We boldly proclaimed the name of Jesus Christ while railing against the idols of evolution and humanism. For some students, our message was more than they could handle and so they would leave during the day. But praise to God, there was always a good group of students (70-100) who remained through all the lectures. Some professors (or "lecturers" as Zambians call them) also attended the meetings at several of the colleges. At one particular training college, there were a number of professors who were very interested in the seminar and the books and materials we presented. At this meeting, one of the professors opened the meeting in prayer declaring that Zambia is a Christian nation. Afterwards, we were able to talk with several of the religious education professors and encourage them. The head of the religious education department told us that he was challenged by our presentations and that there can be no neutrality in life and education. Robert Zins was also able to clearly articulate the Biblical position on capital punishment. (Roman Catholics in Zambia are trying to abolish the death penalty.)

Precept upon Precept

The thirteen other seminars were held in different cities in Zambia. At these seminars we were able to reach pastors, elders, businessmen, teachers, housewives, and students from various denominations. The two-day seminars (three days in Lusaka) were packed with 16 or more lectures covering the application of God's Word to all areas of life. The goal was to help lay a foundation for reformation by declaring the importance of God's law. While not using the names, the heart of the seminar is Calvinistic, presuppositional, theonomic, reconstructionist, and postmillennial to the core. One of the key messages given at the seminars was, "Are We Living in the Last Days?" This message, an exegesis of Matthew 24, was designed to get people to turn away from a doom-and-gloom, defeatist outlook and embrace a long-term vision to fulfill the Great Commission. As Christians we must be concerned with the future. Many commented that this was a very helpful message.

The Road to Poverty

Zambia gained its independence from Great Britain in October, 1964. A humanist-socialist, Dr. Kenneth Kuanda, transformed the nation, rich in copper and other minerals, and a food-exporting nation, into one of the poorest nations of the world. This sad tale was repeated numerous times in the former British colonies and, sadly, South Africa seems to be following in some of the same paths. In 1991, a professed Christian, Fredrick Chiluba, was elected president of Zambia. He declared Zambia a Christian nation. In 1996, the Constitution was amended declaring Zambia to be a Christian nation. However, Zambia's government is still a long way from turning away from humanism. The country is still in desperate poverty, economically and spiritually. Too many people still look to government as their provider—the result of twenty-seven years of devastating socialism and decades of colonialism. While independent of Great Britain, Zambia is now a colony of the IMF and the World Bank.

The Way Back

However, there have been dramatic changes in recent years. When Peter Hammond of Frontline Fellowship was

in Zambia in the 1980s, he had to pass through thirty-four roadblocks to get from Livingstone to Malawi. At each roadblock the guards felt free to tear his vehicle apart, steal personal items, and generally intimidate any and every traveler. Having cocked AK-47's pointed at him and his team was a fairly common experience. As Peter Hammond describes, in the 1980s in Zambia:

> There were great difficulties organizing church or evangelistic meetings. Every single meeting had to be cleared with the local police, who were extremely difficult and stubborn and would never give approval for the kind of meetings that are routinely organized now.
>
> It was a vicious police state. The prisons were filled with people who had never been charged, let alone been given a fair trial in court.
>
> The schools only taught Humanism, Atheism, Evolutionism and Marxism.
>
> Outspoken critics of the government often just disappeared, never to be seen again.
>
> Torture in the prisons was common.

Night and Day

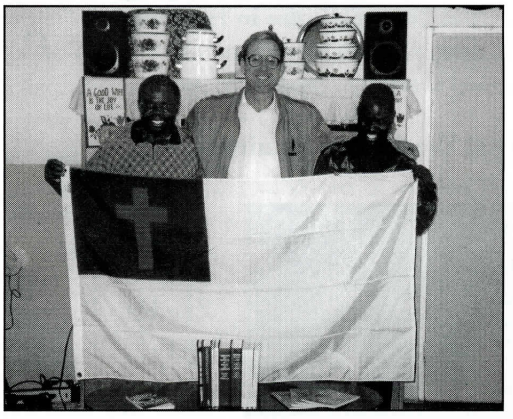
In many respects, the contrast between Socialist Zambia under Kenneth Kuanda and "Christian" Zambia under Fredrick Chiluba is like night and day. For anyone who didn't see or read of Zambia in the old days and who is used to the efficiency and prosperity of America, Zambia today would seem most disappointing. However, compared to neighboring African states or compared to how Zambia was in the 1980s, the transformation has already been remarkable. The freedoms of speech, movement, press, association, and freedom for Christian schools are recent developments that cannot be ignored.

The Work of Reformation

The work of reformation is more than holding a revival weekend tent meeting and is more than holding twenty worldview seminars. God works in time through generations. The work of reformation can take hundreds of years. This is certainly the testimony of the great Protestant Reformation. Nations did not change overnight. Thousands were martyred. Battles were fought. Thousands of sermons needed to be preached.

For example, the work of Reformation in England advanced somewhat under Henry VIII; it was established much firmer under King Edward. England reverted back to Roman Catholicism with the wave of persecution under Bloody Mary. The Reformation was finally securely entrenched under Queen Elizabeth. However, it still took much more work under the Stuarts, especially during the English Civil War and under the influence of Cromwell, before the reformation in England truly matured. It will not take less effort and dedication to secure a similar result in Zambia.

The next generation must be diligently trained. There are no quick-fix solutions in Zambia. We emphasized that the key to prosperity is more than just simple faith. God requires faith along with obedience, planning, and diligent work. God blesses and judges nations according to Deuteronomy 28. This has not been the typical message preached in Zambia.



Books sent from Chalcedon which were presented to Rev. Peter Ndhlovu

The work of reconstruction is similar to building a new house. First, the old structure and junk must be bulldozed away. This process is often painful, difficult, and certainly not glamorous. After this occurs, the new structure can be raised. Zambia does not have as much junk that needs to be cleared as compared to the United States. Zambia has only two humanistic universities. There are not many Zambian Christians who think their local public school is super. There are many opportunities in Zambia that are not available in America. Abortion and homosexuality are still illegal in Zambia. Modesty and humility characterize most Zambians. Thankfully, they have only a few TV channels. Best of all, there are Christians who recognize the problems and who are working to implement Biblical solutions.

Our Portion

Of course, if we are going to see lasting changes, then as Reformed, theonomic, postmillennial Christians, we are going to have to be involved in more mission work. Thankfully, most of the books for laying a foundation have already been written in the past thirty years. It is now time to see those principles implemented and taught to the nation at large. The principle of sowing and reaping continues to hold true. Why don't we see more nations working for the implementation of Biblical principles? Well, the seeds haven't been planted yet in those nations.

While in Zambia, we met a number of individuals who were working in Christian education. There are Christians who are being influenced by solid Reformed and reconstructionist teaching. Chalcedon air-mailed nine boxes of books for distribution in Zambia. We were able to place some of these books in the hands of pastors and other leaders. The trip helped develop more key contacts throughout Zambia. General Miyanda, the Minister of Education, addressed the Lusaka meeting and stayed for several of the lectures. Slowly the foundations are being set.

How can we continue to work for reformation in Zambia? First, we need to have a long-term and realistic vision. Hosting one seminar will not change the country. If we are going to see lasting change, then we must be willing to labor to that end.

Seminars and conferences currently have an important role. We hope that in the near future, a Biblical Worldview Seminar can be hosted in the Zambian Parliament, similar to the recent Biblical Worldview Seminar held by Frontline Fellowship at the South African Parliament. I believe that planning a conference specifically on homeschooling and Christian education is also very necessary. The current Minister of Education is very interested in Christian education. I had the opportunity to talk with him for over thirty minutes. He is especially interested in homeschooling and how it might work in Zambia. Frontline has developed some good contacts and will be continuing to hold seminars and meetings in Zambia. Continue to pray and support the work of Frontline and Chalcedon as they work in Zambia.

Third, it will be necessary to develop a Bible college/ seminary and a teacher training college. Zambians are hungry for sound teaching. It will take some time to develop such a ministry, but something permanent needs to be established. Pray that a training center or college will become a reality. Would you be interested in working for several years in establishing such a place? If so, then get in contact with Chalcedon or Frontline Fellowship or me. I met with one group of Zambians interested in starting Christian teachers' training college. They recognize the necessity of Christian teachers and a Christian curriculum. It is people who are already doing something whom we need to help and encourage and influence with sound, Biblical instruction.

Fourth, let us pray that God will bless the efforts of the many Zambians who are already working for true reformation. May He raise up a generation of Zambian Christians who will be able to lead their nation and set the example for the rest of southern Africa. It is they who have a great challenge ahead of them. May we beseech God in His great mercy to richly bless their efforts.

I must commend the work of the Frontline Fellowship Field Director, Robert Zins Jr., the leader of the team in Zambia. Robert is doing a great work in promoting postmillennialism, theonomy, and reconstructionism. Books and knowledge must be distributed for them to have any effect. Please pray for Robert and his work in Zambia and the other nations in southern Africa. Pray that God will raise up more workers. There is a great harvest, but the laborers are few.

Continue then to pray for God's kingdom to expand in Zambia. Let us continue to train our children to have a long-term vision. Zambia and Africa are examples that God's curses are generational. We pray that in the future it will be an example of God's generational blessings.

P. Calvin Lindstrom, son of Dr. Paul Lindstrom, is currently a teacher at the Christian Liberty Academy in Arlington Heights, IL. He originally did studies in engineering, receiving a B.S. and M.S., but plans to spend the rest of his life working in Christian education. He can be reached at pclindstrom@usa.net.

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Beyond the Rivers of Ethiopia: God's Claim on Southern Africa

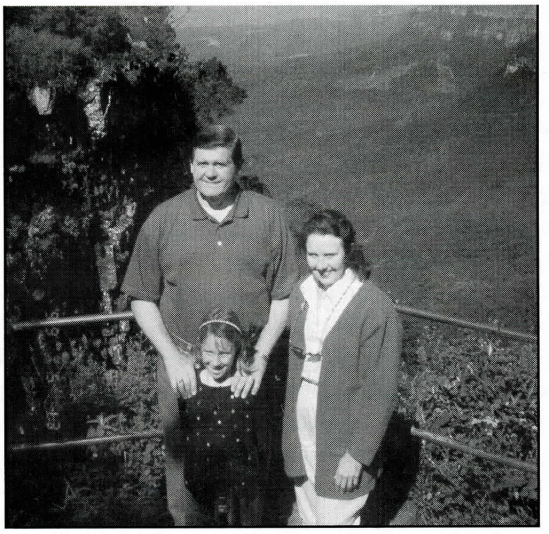
By Rebecca B. Morecraft

The following are Becky Morecraft's thoughts and prayers during her fourth visit to South Africa with her husband, Pastor Joe Morecraft, and daughter Mercy. Joe is pastor of Chalcedon Presbyterian Church, RPCUS, in Cummings, Georgia. The Morecrafts have ministered in South Africa since Joe's first visit in 1985 when he ran for the United States Congress. Since then, he has been there seven times to speak, lecture, and teach throughout the country for churches, conferences, mission stations, seminaries, universities, and schools, and has had a book published in South Africa entitled, *Liberation Theology, Prelude to Revolution*. This was Mercy's third visit, the first for her being "in the dark" when she got her start during the 1990 visit of her parents!

"Therefore, wait for me," declares the Lord, "for the day when I rise up to the prey . . . For then, I will give to the peoples purified lips, that all of them may call on the name of the Lord to serve Him . . . From beyond the rivers of Ethiopia my worshippers, my dispersed ones, will bring my **offerings.***"*

Zeph. 3:1-20

Like a flash of lightning, two years of our lives seem to have fast-forwarded since our last trip to South Africa; and now, seventeen hours of flying almost 10,000 miles bring the three travelers, Joe, Mercy (now eight), and me, back to Johannesburg. Our dear friend of 15 years' acquaintance, Claude Moller, greets us warmly, a lifeboat in this bustling, international airport. On the ride to his home in Pretoria, we catch up on family news and learn how God is blessing his various ministries. Besides heading up Family Focus, an organization that ministers to the whole spectrum of families in South Africa with provision of physical and spiritual needs, Claude has branched out as a popular motivational speaker. His challenge is to inspire hope in a nation whose identity has changed, which is losing its brightest and best individuals as they immigrate to other countries, and whose economy continues to spiral downward. Violent crime is on the rampage in many parts of the country. Horror stories have become part and parcel of daily conversation. Claude and his wife, Elna, the coordinator of their ministries, stand strong in their conviction of God's sovereign rule and



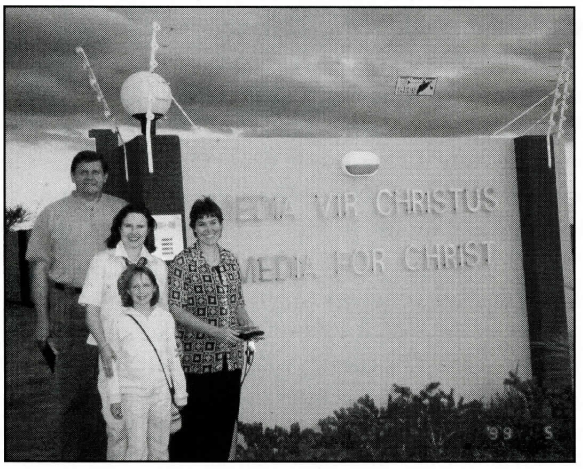
God's Window

overruling power in the affairs of men and nations in a world that appears to be crumbling before their very eyes. Daughters Heike, at 16, and Ise-lu, at 12, and sons, Claude Marais Francois Moller, IX, at 14, and Heindrich, at 6, value their God-centered Hugenot, Afrikaans heritage and are strong warriors for King Jesus, regardless of the cost, just like their father and mother. By God's grace, the Moller children and other Christian young people of South Africa will continue to be instruments of righteousness in their generation, not despising the hardships involved during these times of humbling for their nation.

Elna and Claude are the consummate hosts, allowing us to take over their home, preparing delectable food they know we love (ummm, rusks, and roibos tea for breakfast), touring us around Pretoria, and arranging various speaking and lecturing engagements for Joe, who preached at an English Reformed Church in Johannesburg and lectured at a new embryonic Reformed University in Pretoria. God has not left His people in South Africa without a vision for His kingdom there.

"Lord God of the covenant made with Your people of old, remember Your promises to Your faithful people in South Africa. Cleanse and humble Your church where she is guilty of pride, mechanical worship, and shallow compassion. Make her vulnerable to the redemptive judgment You are sending in order to purify, cleanse, and transform her. Bless the Mollers and all that they do for Your kingdom. Keep them faithful down through the thousandth generation. . . ."

Namibia



Christina Fourie Media for Christ Windhoek, Namibia

Because of the Fouries, Windhoek, Namibia will forever live in my mind as a place where faith in God's promises are fresh as this morning. Dawie Fourie is a gentle-voiced giant of a man, whose heart and life are totally committed to winning Namibia to Christ. As we rested at his home, built on a hill overlooking the city, a strong wind whipped around us, unusual, Dawie commented, for that time of year. We were privileged to see his heart and hear his vision for his country as the place where he believes God will start the revival he is sure will come to southern Africa. Dawie, who heads up the whole of southern Africa for Price-Waterhouse Coopers, an internationally known auditing firm, and his wife, Christna, a medical doctor, purchased thousands of acres of land twelve years ago and built a beautiful conference center there called the Rock Lodge. This well-equipped conference center with thatched roof cottages is used by businesses during the week for a fee so that Dawie can hold Christian retreats and conferences on the weekends for large groups of people, feeding them three hearty meals a day at no charge. Mercy, Joe, and I ministered there for three days. Joe taught, Mercy and I sang, and we all three were able, through conversations and counseling, to encourage many Christians.

The land in Namibia is mostly barren and rocky with plentiful wildlife. We stood inches from two leopards who live near the lodge behind a very tall fence, and we were taken on a mini-safari where we spotted several varieties of bok (antelope), warthogs, and zebra, to name just a few. How did Noah manage, we wondered? Christna Fourie interviewed us for a Christian radio and television station called Media for Christ, where she devotes at least two days a week when she has finished seeing patients and before going home to care for her two boys and husband. Claude Moller, our contact with the Fouries, was able to join us for these interviews which will be broadcast many times throughout the year. The conference at the Rock Lodge was professionally videoed, as well, in order to multiply our teaching/singing ministry to scores of other conference and retreat attendees in the future. My sister Judy Rogers' recordings were greatly appreciated and blessed those present as Mercy and I sang many of her songs. (How we praise God for our faithful parents who prayed with and for their children, daily dedicating us to the Lord and His service. Maybe someday God will bless me to sing at the Rock Lodge with Judy!)

"God of the Nations, shine the light of Your countenance on this gracious man and his wife. Use their family, their conference center, the radio station, and Your preached, spoken, and living Word to convert sinners to Jesus in Namibia so that all the peoples on this uniquely textured square of Your quilted world will gladly confess Him as Lord. May Namibia serve as a model for the nations of southern Africa in its strong testimony to the saving grace of our Lord."

Mpumalanga

A much-anticipated holiday with our dear friends, Dr. Louis Ferreira and his new wife, Barbara, whom we introduced nine months earlier in our living room in Roswell, Georgia, took us to some of the most beautiful landscapes in all of South Africa. We enjoyed five full days of resting and touring round about Mpumalanga, in the Eastern Transvaal, a place of tranquil loveliness. Winding roads through beautiful forests—thousands of acres devoted to forestry—and the small towns that have grown up around this industry reminded us of our mountains and towns in Virginia and West Virginia. Our braai (Afrikaans for grilling) at Mac-Mac Falls between Sabie and Graskop was movie material. Louis and Barbara brought boerwors (literally, farmer sausages) and the best wine in the world (remember, Afrikaners are heir to the ancient French vines of the Hugenots and the art of winemaking alongside Biblical theology). We lazed under the trees, watching Mercy play around the small waterfall above us that meandered further downstream to magnificent falls. Dr. Ferreira, recently retired Dean of Post Graduate Studies at University of the North at Qwa-Qwa in the Free State and former professor of political science there, first came to Georgia to visit us at Joe's invitation after he had read Joe's book, *With Liberty and Justice for All*. Thus began a close friendship of seven years that now includes Louis' wife, Barbara, a dear friend who hales from Corpus Christi, Texas, and teaches art at Chalcedon Christian School. (Barbara and Louis moved to Georgia in June, 1999.)

We spent a day together in the world-famous Kruger National Park, a game reserve the size of Holland, where the deer and the antelope literally do play. (Nor were the skies cloudy all day!) Imagine watching herds of impala race alongside your car in the veld or coming upon a zebra standing in the middle of the road! Think of our whoops of excitement as we spotted a huge lioness dozing under a tree and saw a female elephant tossing dust into the air, hoping to defend her baby from a low-flying helicopter, or our shrieks of delight as a curious



Baboon in Kruger Park

baboon climbed all over our car, mugging at us through the windows. The giraffe, laconically snipping tender leaves from treetops simply blinked long lashes at us, the hideous warthogs snorted in sharp gasps, the tiny klipspringer, a miniature deer that hops from rock to rock, delighted us. We stopped for a braai of a special SA sausage called puffadder in the Kruger by a river and watched with baited breath a scene that I know I saw once on the Discovery channel: A huge crocodile, sunning himself on a sand bank in the middle of the river, slipped into the water and swam stealthily towards a baby hippo. Our heart in our throats and cameras poised, we caught the moment we had hoped for on film of mama hippo with mouth wide, trumpeting and ready to bite the croc in half if necessary—all of this magnificent cast of animals parading about and performing just for us, it seemed. God showered joy down on us in large bundles during these days of resting in His creation! And, oh, the scenic wonders our eyes beheld—the Potholes at Bourke's Luck, cylindrical holes carved out in stone by the petulantly changing course of water, the sweeping vista of God's Window, a view that seems to stretch up to eternity, the startling variety of aloes in bloom and shifting types of vegetation and sudden changes in topography—all of this in one area of one relatively small country! Perhaps South Africa was indeed the Garden of Eden where God experimented, as it were, with almost every variation on a theme just to see what pleased Him most!

"*Thank You, great original Architect, for all things you have made. Make us better caretakers of Your earth and all that inhabits it for Your glory and praise. Thank You for telling us that You enjoy Your creation and call it good. May we imitate You in this as in all else we do.*"

Cape Town

On now to Cape Town and Stellenbosch for the final leg of our journey. We resist the allurements of the Cape and stay in the quaint town of oaks and wine, the university town of Stellenbosch. The Cape Dutch architecture combines with ancient oaks to frame a lovely setting for life in a college town. Louis Ferreira's sister, Dria, and her husband, Piet Crous, along with their children Marisa and Andre, are our hosts for a delightful week of visiting wine farms during the day and preaching and singing in the evenings. Who could think of a more satisfying way to pass the time than enjoying God's temporal and spiritual blessings in the context of friendship and ministry? Piet, as professor of mathematics at the University of Stellenbosch, is closely attached to the intellectual community and he and Dria have been members of the Dutch Reformed Church near their home for many years. The church welcomes us with open arms, gladly receiving the teaching on the Great Commission that Joe delivers in five sermons there. We are sad to leave this warm setting and dear people but must move on. How I wish time and space would allow the full description of the delightful days spent with Dria and family. We anticipate a visit from them in the new year, Lord willing.

"*Jesus, Lover of life, who transformed water into wine in Cana, awaken Your church in South Africa. Renew her zeal for Your Word and by the power of Your Holy Spirit, clear the brambles away and make this holy ground where You can live and reign. Help us in the West to understand the role South Africa has played and has yet to play in the glorious plan of God. Remember Your promise, Lord, to accomplish great things in Your eternal purpose for the vast southern region "beyond the rivers of Ethiopia."*

Home Again

Once again to Pretoria, a final day of packing our treasures, including a teakwood salad bowl big enough to bathe a baby in, and we tearfully bid farewell to this great land and these dear friends. By God's grace, our ministries among you have encouraged your hearts and strengthened your resolve to be strong in the power of His might who brings low that He might raise up and restore a people wholly devoted to Him. We have received multitudinous blessings from you and memories that will last a lifetime at least. "... But we will come again, my friends, though it were 10,000 miles, though it were 10,000 miles."

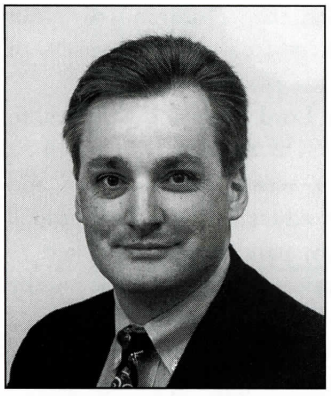
—R. Burns

Rebecca Belcher Morecraft is married to Joe Morecraft, pastor of Chalcedon Presbyterian Church in Cummings, Georgia. Joe and Becky have been married 30 years and have four children ages 25-8. Becky was born in Haysi, Virginia, and schooled at Agnes Scott College in Decatur, Georgia, where she studied music and graduated from King College in Bristol, Tennessee, with a degree in English. She is a singer and has recorded a cassette entitled, Amazing Grace and Hymns of the Church Victorious *as well as singing with sister Judy Rogers on several recordings. Becky has a chapbook of her poetry available entitled,* Roots and Vines.

SOS Class Action

By Rev. Quentin Johnston

Reality Check



Since 1992, commencing with the stabbing of 15 year-old Damion Ennis, there have been more than 250 school-related deaths, of which at least 195 involved the use of firearms. Our nation's public schools are in a crisis of almost unimaginable dimensions.

The recent tragedy at Columbine, not to mention those at Springfield, OR; Pomona, CA; or Jonesboro, AR; illustrate a depravity eating away at the heart of the nation's youth. The media is full of questions concerning how this could have happened. Access to guns, gory video games, Goth music, low self-esteem, and gang mentality have all been touted as the root of the problem. It is interesting to note the words of the father of Rachel Scott, one of the Christians gunned down at Columbine, as he gave testimony before the House Subcommittee on Crime, on May 27, 1999:

> Your laws ignore our deepest needs
> Your words are empty air.
> You've stripped away our heritage,
> You've outlawed simple prayer.
> You regulate restrictive laws
> Through legislative creed,
> And yet you fail to understand
> That God is what we need.

What is revealing about so much of the media talk, and even the passionate heartache of a grieving father, is that the question of whether the public school system *itself* is to blame is never asked. No one suggests that the very concept of public education is fatally flawed. No one suggests that the real problem is with the institution, not its product. R. L. Dabney, the Southern Presbyterian theologian of the nineteenth century, argued strenuously in his essay, "Secularized Education," that because the modern state is essentially secular, when it comes to its schools, ". . . their complete secularization is logically inevitable." He further added a warning for Christians to prepare themselves for the unavoidable consequences of the increasing self-consciousness of state-sponsored education. "All prayers, catechisms, and Bibles will ultimately be driven out of the schools... Infidelity and practical ungodliness will become increasingly prevalent among . . . youth."

We now live in the reality of the future that Dabney saw so presciently. It is our contention, as well as that of the whole reconstructionist movement, that, as Dabney argues, the education of our children is " . . . properly a domestic and parental function." For the past thirty years, the Church of Christian Liberty, through our non-denominational educational ministry, Christian Liberty Academy Satellite Schools (CLASS), has brought homeschooling to over 250,000 students. It is our mission is to assist parents in their God-given duty of education through the provision of quality curriculum that centers on the Word of God and teaches phonics from the earliest age. Our 20-acre campus in the northwestern suburbs of Chicago, IL, also houses a 900-student K-through-12 day academy, and our publishing division, Christian Liberty Press.

Of course, we are not alone in our pioneering work. Across the nation, hundreds of Christian schools have sprung up and perhaps as many as two million students are being educated at home. But this is a mere "drop in the bucket." We believe that the time is ripe for the Christian church to move to assert, not just the right, but the *necessity* of Christian education.

Real Solutions

To facilitate this new thrust, we have formed an organization dedicated to saving the students of this land. We call it "SOS CLASS ACTION." The "SOS" stands for "Save Our Students." Our aims are briefly summarized as follows.

Litigation: We are preparing a class action civil lawsuit that parents of children in the public school system can use if their children suffer physical or sexual abuse at school. The June 22, 1998, ruling by the United States Supreme Court in the case *Gebser v. Lago Vista Independent School District* affirmed that its decision not to award damages in this case "does not affect any right of recovery that an individual may have against a school district as a matter of state law or against the teacher in his individual capacity under state law or under 42 U.S.C. § 1983." Although this case concerned only sexual abuse, given the rise of violence in the public school system, the time may soon be ripe for parents to hold state school boards accountable for their failure to care for those they insist should be in their charge.

Legislation: We are currently preparing legislation to be introduced at the federal level requiring that suitable

measures be taken in every public school to prevent the importation of weapons into school buildings and to ensure the safety of students while attending class. This would include mandating metal detectors and x-ray equipment at school entrances, armed security guards, and the possibility of allowing school districts with limited budgets to train their teaching staff in armed response and allow them to carry weapons during school hours.

Leaving: We will seek to alert pastors to the critical need to lead their people out of the public school system and into Christian education. One Sunday of each year will be designated "SOS Sunday," a day to pray for our children and move decisively to rescue them from the public school "Titanic."

Learning: We will promote the use of Christian curriculum, phonics, American history, and a Christian world and life view. We will teach churches how to start their own Christian school and parents how to educate their children at home.

Plans for a Time of Critical Need

Initially, we intended to take next year to prepare the ground for the first SOS Sunday in A. D. 2000. However, the situation at Columbine High School convinced us of the critical need to move forward at once. The "Titanic" of state education, that expensive luxury considered by the "cultural elite" as unsinkable, has struck the iceberg of its own internal weakness. What we are witnessing is the logical consequence of removing God and His requirements for all of life from the educational compass. Children are being thrown overboard without the equipment that will save them from the moral degeneracy we call culture.

In a recent decision, the Kansas Board of Education approved educational standards that make no mention of the theory of evolution and remove the requirement that children learn "that evolution by natural selection is a broad, unifying theoretical framework in biology." That same week in Kentucky, the Jackson County School Board oversaw the posting of the Ten Commandments in their schools. Now this may seem to beg the question, "What is all the fuss about?" The answer comes from none other than Timothy Crawford, the Jackson County School District Attorney, who is reported to have said, "I do not believe posting the Ten Commandments is imposing anyone's religious views because the kids are not tested on that, the kids are not required to look at it, and the kids are not required to read it, and they're not held accountable for that knowledge." Here truly is the crux of the matter: Posters are displayed all across Jackson County, but are considered little more than talismans to ward off violent behavior and moral decline. There is no doubt that these small victories are important for those they affect; however, when weighed in the balance of all that is going wrong elsewhere, they will make little or no difference. To what standard will the children of Jackson County School District be accountable? How can morality be taught without an absolute standard? Who will stand up and say, "God's Word is the only standard"?

Because we believe that America's churches must lead, we have written to 28,000 pastors, asking them, if they are not currently homeschooling or sending their children to Christian schools, to lead their people out of the public school system. In our letter we outlined the problem and challenged them to set aside one Sunday in August 2000, as SOS Sunday— "a time when the lifeboat of Christian education pulls alongside the children of your congregation and plucks them from the icy waters of moral and spiritual chaos."

It is our intention, as the Lord leads and supplies, to initiate an annual National SOS Sunday, which will be the culmination of perhaps weeks of preaching and teaching on the subject of education from a Biblical perspective. On this Sunday, parents will be asked to make a declaration that they will abandon the public school system and enroll their children either in a Christian school or homeschooling program. In addition, recognizing that we have a long struggle ahead of us and that, for various reasons, some children are unable leave the public system, we intend to produce kits that will assist parents and children to overcome its shortfalls academically and to prosper spiritually.

There are some who will say that the effort to protect children currently enrolled in public education is futile. To some extent they are correct. However, the more demands we make of the civil government in this area, an area to which they have demanded exclusive rights in the past, the more the public may come to see the dimensions of the problem. There are no reasons to assume that the situation of moral decline and violence in public schools will be remedied. The problems are spiritual. The government has taken on a role it was never intended to have. We believe, therefore, that the only remedy is the dismantling of the state system of education, thus returning to parents their responsibility under God to educate the lambs that He has entrusted to their care.

If you would like more information as it becomes available, would like to help financially, or join us in our work, perhaps as a local volunteer organizer, please write to me at SOS CLASS ACTION, 502 W. Euclid Ave., Arlington Heights, IL 60004, or email, help@class-action.to. Our website is: http://www.class-action.to.

Quentin Johnston, married to Pam and the father of Lewis, was born and raised in Edinburgh, Scotland. He was involved in the pastoral oversight of a church in Edinburgh for fifteen years before coming to the U. S. at the invitation of R. J. Rushdoony to complete his M.Div. at Whitefield Theological Seminary, Lakeland, Florida. He is now Co-Pastor of the Church of Christian Liberty, Arlington Heights, IL. He serves on the board of Christian Liberty Academy Satellite Schools and Whitefield College and is National Director of SOS CLASSACTION.

Letter to the Editor on Creation

It is somewhat amusing that "scholars" sometimes do shoddy work, especially when they are telling us that the Bible does not say what it says, or that it does not teach what the Christian church has believed over its centuries of existence. This is true of the foundational nature of the doctrine of the Trinity, as Rev. Rushdoony and the *Chalcedon Report* have emphasized these many years, and it is true of the claim that the Hebrew word *yom* is flexible as to its meaning in Scripture.

Take your recently published letter from David Dean, Ph.D. no less, who among other mistakes, does not distinguish a singular from a plural in Hebrew. I think it will be useful to examine his two main assertions, one that the word *yom* is used to describe longer or indeterminate periods of time; and two, that the Bible itself links one day of creation with a longer period of time. Indeed, Mr. Dean's own language trips up his assertion that, "By implication, Hebrews 4 indicates that the seventh day is a span of time," when he says previously, "that a rest of God has existed from the *seventh day* of creation (*vs. 4*). . ." (emphasis ours). There is no indication in Hebrews, or anywhere else in Scripture for that matter, that the "seventh day" of Genesis 2:2-3 is anything but a day in the normal sense of the word, a period of light followed by a period of darkness.

The fact that the earthly Sabbath day is a type of our rest from sin, and of the eternal Sabbath (God's rest into which we enter) does not imply that the day itself is something not real, or not a normal day, any more than Paul's use of Sarah and Hagar as allegories of salvation by faith or by works means that these two women were nor real, or actual women. The logic is simply faulty.

In fact, if the object is not real, its use as a metaphor generally is not of much use. That is, if we don't know what the object itself is, its use as a metaphor is pointless.

I should point out that the Hebrew word *yom* is defined by the words of God Himself in Genesis 1:5, right at the beginning of the series of creation "days," as the period of "light" is separated from the period of "darkness" God Himself called "night." Is it not fascinating that God anticipated the ruminations of men about these days by Himself defining *yom* the very first time He uses it? His definition is that *yom* is the period of "light" which is followed by an "evening and morning," which are the boundaries of the darkness or "night." This really answers the question about the duration of the days of creation. Clearly Genesis 1, without losing a beat, counts these first three days of light and darkness as part of the series which goes on with days four through seven. These latter days in turn must be taken as solar-sidereal days if we take the words of Genesis 1 seriously at all. Thus we are stuck with a seven-day week of days which are approximately of the same length as days are today. (For more a detailed discussion readers may see my article, "The Light He Called Day," in the *Mid-America Journal of Theology*, vol. 3, no. 1, Spring 1987.)

This, by the way, was the position taken by Dr. Edward J. Young of Westminster Seminary, one of the greatest Hebrew scholars of our century, contrary to the claims of present professors at that worthy institution. My own class notes from March 19, 1962 (Old Testament Exegesis) make this clear from a direct question asked by a student, to which Dr. Young also added, "The argument from the Fourth Commandment has never been answered."

Looking at Mr. Dean's claims one by one, we find various problems. A literal translation of Genesis 2:4 would read, "these are the generations of the heavens and the earth in their creating, in the day the LORD God made earth and heavens." The "day" the LORD God made the earth and heavens is clearly day one of the creation week. Not only does the text say that (*Gen. 1:1*), the material following Genesis 2:4 concerning the creation of man out of the dust of the earth happened during the creation week, not after it. Therefore to apply the word "day" in Genesis 2:4 to the whole week simply does not agree with what the text itself says in two places.

Further, and quite importantly, we have a parallel wording in Genesis 5:1 concerning the "generations of Adam in the day God created Adam, in the image of God he made him." This "day" in which God created Adam refers obviously and clearly to day six of the creation week, the day God did indeed make man. If the day of the creation of man is limited to the particular day on which man was brought into existence, why should not the day on which God created the heavens and earth be the day on which they were brought into existence? Every implication in the text of Scripture itself is that the "day" in Genesis 2:4 is the first day of the creation week, nothing more and nothing less.

Mr. Dean's reference to Genesis 4:3 is to the word *yamim*, the plural of *yom*. This use is very much in character with the Bible's use of the plural for longer periods of time and the singular for a single day, or a particular point in time. The situation here is not at all that the word *yom* can mean a longer period, but simply that the Bible uses the plural to refer to longer periods of time, just as we usually do. We would say "on the day of Solomon's birth," or "in the days of Solomon" to refer to a particular day in contrast to a period of time. The use of *yom* in Scripture is the same. We will see that the Bible is quite rigid in using the plural for longer periods of time.

Mr. Dean's reference to Genesis 8:22 also implies

quite the opposite of what he asserts. In this verse both plural and singular of "day" are used, again in their usual order. God says literally, "during all the days (plural *yamim*) of the earth seed time and harvest . . . day (singular *yom*) and night shall not cease." Again, far from being an exceptional use of "day," both of these uses clearly fit the meaning of a day of light and darkness, a solar-sidereal day.

Genesis 29:14 is another plural, the Hebrew says that Jacob abode with him (Laban) literally "a month of days." This is worthy of no more discussion. Genesis 40:4 is again a plural, saying literally, "and they [Pharaoh's butler and baker] were days [plural *yamim*] in keeping." Genesis 43:9 is the same. Rueben says to his father Jacob, "then let me bear the blame forever [literally "all the days" (*kola ha-yamim*]. Are we having fun yet? Actually all of these singular and plural uses of *yom* demonstrate that their use is quite not flexible. Every time a short period is in view, the singular is used, and every time a longer period is in view, the plural is used. Wow! What proof of flexibility!

Finally, in Hosea 6:2 we get a use of "two days" and "three days" that might be metaphorical. But if it is a metaphor, it is one for a short time, as the *New Geneva Study Bible* and Matthew Henry point out, not a "long time" as is asserted by Mr. Dean. This means of course that the metaphor fits the usage we have been seeing. One day is a short time. Even two and three days are short times. Indeed, this is the emphatic meaning of the words quoted in Hosea 6:2. God may have hurt us, but He will heal us in a short time. The text says literally, "he will enliven us [two] days, in the third day he will raise us up. . . ." (There is no number for word "two" here in Hebrew since the plural without a number is most often dual). Therefore even if the text is metaphorical, it does not constitute an example of a flexible time element for the word "day." Quite the contrary, a small number of days is used to emphasize the immediacy of God's salvation. However, Hosea 6:2 most likely is not metaphorical at all, but is referring to Christ's resurrection. As Matthew Henry says, in that case, "Though they [the prophets—R.G.] not be aware of this mystery in the words, yet now they are fulfilled to the letter in the resurrection of Christ. . . ." So again, whether the use of "two days" and "three days" is metaphorical or not, there is no evidence here for stretching a "day" into some indeterminate period of time.

We have already expressed our disagreement with Mr. Dean's second assertion that "Hebrews 4 indicates that the seventh day is a span of time." We have already noted Mr. Dean's poor logic and inadvertent self-contradiction above. What Hebrews 4 does teach is that the weekly Sabbath, including of course the first one, is a type of the eternal rest which God has prepared for His people (*Heb. 4:3*), and which He had prepared from the foundation of the world. The fact that God Himself entered this rest the seventh day of the creation week simply reiterates Genesis 2:2, that God ended His creating work on day six, and rested on day seven. There is no implication here that the first Sabbath day, the seventh day of creation, is longer than one day, any more than it is implied that every Sabbath day is longer than one day (an absurd idea to be sure, considering the Fourth Commandment).

We might also note that Hebrews 3:11, following Psalm 95, says that entering the land of Canaan is also, "enter into my rest." Does that say anything about lengthening the forty years in the wilderness? Of course not! The point of Hebrews 4 is that since our weekly rest does look forward to an eternal rest, "there remains therefore a Sabbath-keeping for the people of God" (*Heb. 4:9*). Hebrews 4:9 is a reiteration of the Fourth Commandment for New Testament Christians, based on the fact that the Sabbath looks forward to our eternal rest. Again our patient reader will not be surprised that the undersigned has examined this passage in an article (again) published in the *Mid-America Journal of Theology* (vol. 2, no. 2, Fall 1986. See also Professor John Murray's similar conclusion in the first volume his *Collected Works*, page 216).

Notice then that not one of Mr. Dean's references to verses concerning the word *yom* actually shows, or even come close to showing, what he asserts. I do not think Mr. Dean cannot see this; I think he just didn't look very carefully. And when he did look, he did so with presuppositions that kept him from seeing the details accurately. Otherwise he would not have been willing to extinguish the difference between singular and plural, or to assert something in Hebrews 4 that is simply not there.

Dr. Dean himself declares that the two conditions we have been examining are required for serious exegetes to contend that the days of Genesis 1 might not be days of ordinary length. Now since these conditions are not at all met, we would agree with his necessary conclusion that "other interpretations are [not] viable."

Robert Grossman, B.D. VDM
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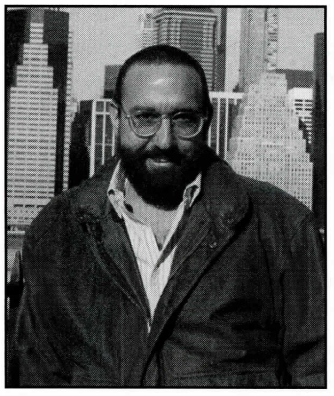
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All I Really Need to Know About Worship . . . I Don't Learn from the Regulative Principle (Part VII)

By Rev. Steve M. Schlissel



As Paul McCartney once pleaded, "Try to see it my way." These articles against the Regulative Principle of Worship (RPW)—*if it is not commanded, it is forbidden*—are written by one who had been taught the RPW, who had tried to believe the RPW, and who had sought to defend it. But the testimony of the whole Bible is stubborn and would not yield. Its evidence made it quite clear that the RPW—however salutary, however convenient, however helpful—is simply not scriptural. It is a tradition of men. I have been seeking to demonstrate why I have been overtaken by that conviction seeking in such a way as to retain what is best from the tradition. I am no enemy of RPW worship. But where there is a claim to Biblical authority that rests on a series of faults, it's best to let those who build their homes along that line know that their domiciles are vulnerable to earthquakes.

Many of you have become convinced along with me that the RPW does not serve well as a *single*, governing principle of worship; you recognize that there's just too much Biblical data the RPW can't account for. Others are skeptical, but open. Still others refuse to consider for so much as a moment that the Scriptures could *possibly* say anything other than what they've held them to say.[1] That is, for some the RPW cannot, not even for argument's sake, be *imagined* not to be true. No evidence whatsoever is admitted, period. This makes discussion difficult. Let me give you one of many examples of the methodological problems encountered in discussions with such regulativists.

The Informed Principle of Worship reasons like this:

- *Major premise*: There are no inscripturated commands concerning the elements, order, or performers required for lawful synagogue worship services, and no full, explicitly normative examples of such prior to the appearance of the institution.
- *Minor premise*: Jesus, the perfectly righteous One, regularly—religiously—participated in synagogue worship, which had been pretty well codified before His incarnation.
- *Conclusion*: Therefore, the rule of righteousness in worship cannot be: if God has not commanded it, it is forbidden.

Regulativist reasoning, however, seems to work somewhat differently. Some adherents look at the data this way:

- *Major premise*: The Regulative Principle of Worship is true.
- *Minor premise*: There are no inscripturated commands concerning the elements, order, or performers required for lawful synagogue worship services, and no full, explicitly normative examples of such prior to the appearance of the institution, but Jesus went to synagogue.
- *Conclusion*: Therefore, there must have been **uninscripturated** divine commands that we don't know about wherein God told someone what to do and how to do it.

Same Old Same Old

Their major premise is *always* the same. As you can see, people who start with such a given seek to force all proposed data to "harmonize" with the major premise. It is a method derived from Procrustes. No contrary evidence is permitted: it's either lopped off or stretched to fit. This is so even if an "answer" requires the introduction of an uninscripturated, yet binding and normative, *oral tradition*. And the kicker, of course, is that regulativists say that the Informed Principle of Worship is incipient Romanism. That shoe be on the other foot!

Let's see if we can make this point a little clearer: The Regulative Principle of Worship undermines itself. By a) insisting that, to justify a worship element we need a clear command (by precept or normative practice) *revealed in God's Word*, and b) acknowledging that the elements of the synagogue service Jesus participated in originated and developed with no such commands recorded in His Word, c) they are left to insist upon *uninscripturated* words, thus defeating their own principle. "We have to have a command, except when we can't find one. Then we have to assume that it must have been there, somewhere." No evidence to the contrary is admitted.

Let me give another example which causes consternation in discussions with my regulativist brothers. Those who regard themselves as the most regulated of all regulativists—let's call them "super-regulativists"—typically disallow two elements of worship commonly found in other church services, *viz.*, the singing of anything other than Psalms and instrumental music. Hymns and instruments

are variously labeled as carnal, inventions of sinful men, intrusions, wicked devices of Satan, and on and on. Here is a paragraph from one RPCNA minister explaining why instruments must not be used: [2]

> Since the New Testament teaches that all the ceremonial aspects of temple worship have been abolished,[3] the passages that speak of the use of musical instruments in public worship, under the old covenant, do *not* provide biblical warrant for the use of musical instruments in public worship today. Jesus Christ rendered the whole ceremonial Levitical system obsolete with the perfect sacrifice of Himself on the cross (cf. *Heb. 7:27, 9:28*). The inferior (*Heb. 9:11-15*), the shadow (*Heb. 10:1; 8:4-5*), the obsolete (*Heb. 8:13*), the symbolic (*Heb. 9:9*), and the ineffectual (*Heb. 10:4*) have been replaced by Jesus Christ and His work. Christians have no more business using musical instruments in public worship than using priestly vestments, candles, incense, altars, and a sacerdotal priesthood.[4]

Notice, the regulative principle (a principle derived from the very order here acknowledged to be defunct!) disallows instruments because they belonged to the Levitical shadows (and, they add, instruments are not commanded to be used in the New Testament—leaving Revelation aside). Of course, we pointed out in a previous installment that this method of argument should lead "super-regulativists" to the conclusion that no singing at all be permitted in worship. When this argument against singing was reiterated to the above-quoted minister, this was his response:

> ... the objection that there is no biblical warrant for singing in public worship is rather astonishing. Once again, if we are using the biblical, broad definition of the RPW, this assertion is ludicrous. There are many examples of singing praise in public worship (*e.g., 1 Chron. 16; 2 Chron. 5:13; 20:21; 29:30; Ez. 3:11*) and there are many commands to praise Jehovah with the singing of psalms (*e.g., Ps. 95:1-2; 81:2; 98:5; 100:2; 105:2*). Once again the opponents of the RPW have resorted to straw-man arguments.

Do you see why I feel quite at a loss? First, we see in this response special pleading, for our correspondent is *anything but* a "broad-definition" regulativist. When he is asked to be consistent with his narrow rhetoric, he responds that we should be broadminded. OK, I'm all for broadmindedness.

But when he is prodded further, he ends up using the very argument—the very texts!— he had elsewhere utterly rejected as baseless and irrelevant to the question at hand. If one appeals to the Levites' use of instruments to justify their use today, he is accused of imposing shadows on the people of the New Testament. But when told how this very method is part of a chain of reasoning that leads to a songless church, the reply is, "Nonsense! Astonishing! How could you say such a thing! Look! The Levites sang!"

The same must be said about our brother's appeal to the Psalms. Super-regulativists dismiss, out of hand, appeals to the Psalms for worship elements with which they are not comfortable. They do this by saying, "Well, the Psalms also call for sacrifices (*e.g., Ps. 50:14; 66:15; 107:22; 116:17*). Therefore we cannot say, 'It's in the Psalms, therefore it's OK.'" This, from men who insist that Psalms *alone* may be sung in worship.

The foregoing should highlight the simple, apparent fact that the Regulative Principle of Worship does not do justice to the whole of Scripture's actual teaching on the subject. That's why its proponents get themselves hopelessly entangled in these sorts of contradictions.

Lord willing, we'll soon return to an exposition of other elements of the Informed Principle of Worship. Until then, as our regulativist brothers won't be heard saying, have yourself a merry little Christmas.

Yours and His,
Steve
Psalm 34:3

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[1] If you have Internet access, allow me to encourage you to visit this site: http://www.messiahnyc.org/notabilia.html. There you will find links to two papers. One is a critique of this series written by a fellow Reformed minister, Rev. Brian Schwertley, a "strict" regulativist who is currently seeking to plant a church in the Lansing, MI, area. The other paper is a reply to Rev. Schwertley, written by Mr. Brian Mattson of Montana. Both papers may be downloaded and/or distributed.

[2] Many articles defending the RPW, by Rev. Brian Schwertley and others, can be found at www.reformed.com. This quote was taken from his work against instruments in worship, posted there under /pub/music.htm. I should note that there are other, fine articles, on this site. Serious students would do well to bookmark it.

[3] Including the RPW!—sms

[4] Rev. Schwertley cites John Calvin as concurring: "I have no doubt that playing upon cymbals, touching the harp and the viol, and all that kind of music, which is so frequently mentioned in the Psalms, was a part of the education; that is to say, the puerile [*i.e.*, immature] instruction of the law: I speak of the stated service of the temple. For even now, if believers choose to cheer themselves with musical instruments, they should, I think, make it their object not to dissever their cheerfulness from the praises of God. But when they frequent their sacred assemblies, musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostle is far more pleasing to him" (*Commentary on the Book of Psalms*, Vol. 1, p. 539). It might be a shock to some, but John Calvin was often *wrong*. There—I said it.

Steve Schlissel has been pastor of Messiah's Congregation in Brooklyn, NY since 1979. He serves as the Overseer of Urban Nations (a mission to the world in a single city), and is the Director of Meantime Ministries (an outreach to women who were sexually abused as children). Steve lives with his wife of 25 years, Jeanne, and their five children.

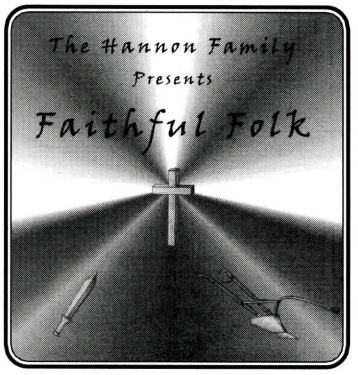
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