

THE BIBLICAL EDUCATOR

"TO know wisdom and instruction; to perceive the words of understanding" Proverbs 1:2

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THE CHRISTIAN THINKER AS TEACHER AN INTRODUCTION

By David Robinson

A discovery has **been** made. In case you hadn't noticed, a bit of a commotion has been taking **place** over the last few decades among some **Christian educators**, who found that if they were **going** to claim to educate "**Christianly**," that they **had** better **have** some notion as to what that involved. Not that this breakthrough was greeted by **universal** acclaim—indeed, many remain totally **ignorant** to this day of the existence of such a proposition, some have misunderstood or stereotyped it, **while** others have damned it with faint praise. In spite of this, the challenge remains.

This **challenge** is known by several different aliases, but perhaps the **most** common term is "integration," having in this case the rather **specialized meaning** Of the **synthesis** Of **revealed truth with curricular content and classroom practice**. One might **possibly** question the adequacy of the word in the light of its ambiguous **shades of connotation**, but the search **for an alternative is a challenge of a different sort**, and we may adopt the word as **long as** we are aware of its shortcomings. **Within** the last **twenty years or so**, **large numbers of books and articles have been produced** on the subject, learned lectures have been given, **seminars** have been held, formal and informal **faculty** sessions have transpired, all for the **purpose** of **examining** what **should** or **should not** be done.

Now this is all to the good. Contrary to the opinions of some, I believe that the events known as Calvary and Pentecost **should** have a **continuing** impact on what we think, and how we think. We should think differently, because we are different. This is hardly an earth-shaking revelation of **recent** manufacture. The world has traveled an impressive **distance** since God **first** instructed man on the implications of regeneration. Our **concern** is therefore most appropriate, but brings with it a question that **I find** somewhat **disturbing**. **Realizing** the relatively recent advent of Christian education in its present form, conceding the immense scope of the task, and allowing that saints win be saints, I am yet curious. Pentecost was long ago. **Why are we still struggling with such basic issues at such elementary levels?**

It is tempting to suggest that the issue is merely a question of method. "Yes, yes, of course," you say, "but how do I go about it?" I am not so sure. "How" is really a rather advanced question if you think about it. I generally ask "how?" only if I have passed that threshold in my mind leading to at least tentative acceptance of that which I am considering. I do not believe that "how?" is a question that many Christian educators have attained to as of yet. There are other dragons to consider first.

One is the unfortunate tendency of the saints to forget that Adam was a thinker, in addition to his many other talents, that the gift of thought fell with Adam, and that when one is regenerated, the mind is regenerated also, with crucial implications for education. In other words, we neglect to think **about thinking**, which **makes thinking** the thoughts of God after Him rather difficult. We seem to trample underfoot the mind of Christ.

Another **aspect of our difficulty would appear to lie in the fact** that when we do think about **thinking**, we don't do it for very long, or with much consistency. We may apply **ourselves diligently** to other critical **causes, such as fluoridation of water, or school prayer, or banning this or that dirty book, or, the Lord preserve us, what kind of music goes on at**

church; indeed, we are apparently becoming very **proficient** at involvement with vitally peripheral issues. In time, we shall no doubt concentrate more and more **attention** on increasingly trivial **distractions**, until at last we shall have conclusively established ourselves as **little** more than trivial distractions. Perhaps we believe that profundity is not a **particularly** useful quality, at least in thought. After all, wasn't Jesus a **simple** carpenter?

We suffer from yet another problem. This problem too wears **many** guises, but put most plainly, we don't talk to each other much about very much. Now this is not very surprising, really. Words and thoughts dwell in dynamic union in human beings. If our concerns **and** our gaze have become **trivialized** and **pedestrian**, our conversation will reflect this. In the day today press of the routine and mundane, it is tempting to discard such "luxuries" as **intellectual reflection** and communion with one another, in favor of a less committal and **time-consuming** way of life. We **will** be the poorer **for** this, though we might refuse to admit it, or, even **worse, might** not even realize our poverty, having never **desired** what we lack. In short, the **shekinah** might depart, to general apathy. The consequences of such callousness anywhere have always been tragic. They are doubly so among the **teachers** of the flock—**for aside from the teachers, there is the flock, you see.**

Finally, there is a tragic tendency among Christians to "discover" bng since discovered truth, still warm from the previous discovery. We are, **therefore, through our own ignorance and sloth, victims Of the reinvented wheel.** This malady appears rather regularly (some would say **depressingly** so), and **springs** predictably from our Previous **considerations**. A community of believers which does not worship from strong and practiced minds, which **defiles** and denigrates the act of intellectual interplay, and which **elevates** ignorance and **mediocrity** to pious virtue, is a community which will be a constant victim of the reinvented wheel. Every few years or so, someone will suddenly exclaim "Eureka!" and **proceed** to outline how important this or that new idea is, or **wouldn't** it be great, and yes, that sounds wonderful, and I never thought of that, and somebody should do something—I **occasionally** wonder how **many** generations "or **Christians** have passed in infrequently **ruffled tranquility, beholding the second, third** and fourth **coming of the incarnate wheel.**

Now if all of this seems somewhat far afield from the stumbling block of "integration," I can only say that it is necessary to understand something about the tar baby before one goes about tackling it. Many of the tribulations that are faced in this area originate in our unwillingness to be thoughtful and aware—of what is, what has been, and what could be. I might not have to wrestle the tar baby if he has already been vanquished.

Assuming now that we **recognize** that we "new **creations**" have some sort of **responsibility** to use thoughts and words in a **manner** **relective** of our new image, and that we vaguely agree that **this is something that may involve much more effort than we expected, but is essential and exciting in the light of Pentecost—what then of the classroom and Christian thought?** This is, of course, a vast question, which I will not pretend to cover in any sort of comprehensive fashion. Instead, I would like to **grapple** with some crucial **consideration** in a series of essays which **will touch upon possibilities that I must confess that I find fascinating.** History and the Social Studies/**Humanities** are my particular garden of delight, and shall provide a rough framework for some thoughts on the nature of what we **should be doing in the classroom, how to go about accomplishing this (now that we are perhaps more ready for the "how"), as well as a few notable serpents to be avoided or slain.**

AN EDUCATIONAL COMMENTARY ON THE BIBLE

By Rodney N. Kirby

#10 "Genesis and Ancient History, Part 2"

Text — Genesis 5, 11

Last month, we began showing the necessity for Christian history teachers to reconstruct their subject matter on the foundation of Scripture. We saw how Genesis 4 **teaches** many things about ancient history which go contrary to the generally accepted (evolutionary) view of history.

This month, we turn to Genesis 5 and 11 to see another aspect of ancient history. Having **dismissed** evolution as being **unbiblical**, the Christian teacher will also dismiss the dating scheme of the evolutionists. There **will** simply be no need for the **billions** of years required by evolution. So that brings up the question, "How old **is** the world?"

The Institute for Creation Research and **other** creationist **organizations** have done much **helpful** work in this area. They have shown how the dating methods used by evolutionists are based on faulty **assumptions**. They have also shown that other dating methods point to a young earth. The **Christian** teacher, particularly teachers of history, geology, and archaeology, must not ignore the work of these scholars.

While **this** work is invaluable, it must nevertheless be kept in its place. Creationist **scientific findings** are based on untested, non-scientific assumptions the same as are evolutionary dating methods. In a sense, the evidence for a young earth is no more "scientific" than that for an old earth. The validity of evidence is dependent upon one's religious **pre-suppositions**. Neither position is neutral. As Christians, our presupposition is the truthfulness of God's Word. We do not use science to show the truth of **Scripture**; rather, we use Scripture to show the truth of any **particular** scientific finding. Thus, to know which of the many dating methods are most **accurate**, we must know what Scripture teaches about the age of the earth.

Genesis 5 and 11 would seem to furnish us with the data needed to **calculate** the age of the earth. We are given the number of years from one **generation** to the **next**, from **Adam** to **Abraham**. Other Biblical data **help us to locate Abraham chronologically**, and so it is a simple matter of counting backwards from Abraham to **find** the age of the earth. For further reference, see Martin Anstey, *Chronology of the Old Testament* (Grand Rapids: Kregel, 1973).

However, many Christians object to such a procedure. They say that it is **illegitimate** to use Genesis 5 and 11 to construct a chronology, for that is not the purpose of these chapters. The purpose is, rather, to show God's **faithfulness** in guarding the Messianic **line**; to show the **fulfilment** of Gen. 2:17 by **repeating** "and he **died**;" and to show by the shorter **lifespans** after the flood "the **tightening** grip of the **Edenic** curse upon the human body" (John C. Whitcomb, Jr. and Henry M. Morris, *The Genesis Flood*; Grand Rapids: Baker, 1961; p. 477). Whitcomb and Morris devote an **appendix** in this book to **this very** question, and list eight **objections** to the position we are presenting. We will deal with a few of these.

First, the idea that chronology is not "the purpose" of these chapters **has no weight**. Whitcomb and Morris give **purposes**; this does not, **however, eliminate** the possibility of a sixth-century construction of a **chronology**. In one sense, Scripture does have only one purpose—to make the man of God "perfect, thoroughly furnished unto all good works" (II Tim. 3:17). However, the preceding verse lists four "**sub-purposes**" of **Scripture—doctrine**, reproof, correction, and instruction in **righteousness**. Scripture is like a many-faceted jewel—we **may** look at it in many different lights to gain different insights, to equip us for **every** good work. Thus, **although** the **overall purpose** of **Moses** in **including** chapters 5 and 11 in **Genesis** may not have been to present a **chronology**, we are not hindered thereby from making such an **application**. The presence of "**irrelevant** information" (Whitcomb and Morris, p. 476f.), the fact that **chapters 5 and 11 are symmetrical** (p. 475f.), and the fact that the number of years are not **totalled** by Moses (p. 474f.) are thus irrelevant objections.

The objection that "the **postdiluvian patriarchs** could not have been **contemporaries** of Abram" (p. 477f.) is merely an unfounded **assumption**, as is the notion that there must have been many centuries between the tower of Babel and Abram (p. 478f.). It is also mentioned that the term "begat" sometimes refers to ancestral relationships (p. 481483). Whitcomb does give examples of such usage **elsewhere**; we do not question **this**. But this does not mean we are warranted in reading Gen. 5 and 11 this way, without other evidence (Biblical evidence, that is). Besides, even if the relationship between say, Seth and Enosh (**Gen. 5:6**) spans a missing generation or two, it still is the case that Seth was 105 years old at the **birth** of **Enosh**, whether he was his son, grandson, or **great-grandson**. If not, the Biblical record is false here. Also, the parallel with other **Biblical** genealogies breaks down. Other genealogies do not have the age at the birth of the next generation given, as we have here (**X** lived Y years, and begat). Contrast chapters 5 and 11 with, say, Gen. 10. The fact that the **ages** are given makes this record distinct from the others, and we must take care when we draw parallels with other accounts.

The only truly substantive objection comes byway of Luke 3:36, where "**Cainan**" appears after **Arphaxad** and before **Salah** (cf. Gen. 11:12). This could indicate a missing generation, thus implying other missing generations elsewhere. Also, there is hardly time to insert **Cainan** into Gen. 11:12 without stretching the time, for **Arphaxad** would then be 35 at the birth of his **grandson** **Salah**—a fact which, while conceivable, is not likely.

There are two **possible** ways to look at this. First, perhaps there should be an **additional** generation inserted here, **based** on Luke 3:36. This, however, does not necessitate discarding the whole chronological **scheme** of Gen. 5 and 11. We are only warranted in inserting a "missing link" where we have other Biblical evidence. This is what is done with **regard** to the other **genealogies**; we do not go around finding gaps everywhere we would like one, but note gaps only on the basis of other Biblical evidence. This is the only place in Gen. 5 and 11 where such a "missing link" might be indicated. This would add only about 3035 **years** to the total (based on the average age of childbearing in the context).

Second, Luke, writing in a Greek context, would most **likely** have used the Greek translation of the Old Testament, the **Septuagint**, as his source. The **Septuagint** does have the name of **Cainan** in Gen. 11:12. Thus, Luke was merely **reflecting** the **Septuagint** of his day, not the Hebrew text (no reliable Hebrew texts include **Cainan**).

Whatever the answer to this question may be, as said above, it does not allow the addition of a **significant** amount of time to the chronology. It is possible for the Christian teacher to construct an ancient chronology with a high degree of **accuracy**, whether he places the Creation at 4004 B.C. (with **Ussher**), or, as others have calculated it, at 4042 B.C. or 3960 B.C., or somewhere in that vicinity. This places a backward time limit on all other historical investigation. This also will locate the Flood (with its **resultant** geological activity) in time. The teacher must thus reconstruct ancient history within these parameters (**following** the example of Donovan Courville's *The Exodus Problem*, mentioned last month).

BOOK REVIEW

By David H. Chilton

The World in the Grip of an Idea, by Clarence B. Carson (Arlington House, 333 Post Road West, Westport, CT 06880). 312 pp., \$14.95.

Clarence Carson's latest book is aptly titled. The **Idea**, of course, is that which has generated **socialism**, although several of its variations as noted in the book are not generally associated with **socialism**. Carson is both an independent thinker and a good student of history; the combination produces an absorbing (I almost said **gripping**) account of collectivism, and leads to a few **surprising** conclusions as well. The author's purpose, however, is not strictly to deal with the Idea, but with its **grip** on the world, illustrating **his** theme with an **in-depth** evaluation of **socialist** policies and practices from Karl Marx to the **present**.

Carson observes that the Idea has three prongs: (1) **Concentrating** all efforts toward the goal of a preconceived notion of "human felicity"; (2)

Destroying or altering everything in the culture which may obstruct this concerted effort; and (3) Using governmental coercion to achieve these goals. Obviously, this considerably broadens the field of inquiry from a narrowly conceived concept of communism or socialism. There are many varieties of the Idea's outworking, but all are spawned from the **notion** that **all human activity** should be directed by government to attain certain social goals, and that our received culture should be uprooted to conform to these goals. As Marx wrote: "The alteration of men on a **mass** scale is necessary"; men must rid themselves "of **all** the muck of ages and become fitted to found society anew."

Carson distinguishes **revolutionary socialism** (e.g., communism and fascism) from **evolutionary socialism** (e.g., **Fabianism** and 20th-century liberalism). Revolutionary socialism, he argues, is not so much a system of thought as "an anti-religious religion," an "anti-Christian **christianity**" (pp. 21 f.): religious imagery and symbol impregnated and transformed by Marxist content. Marxist rhetoric is often the veriest nonsense, but its appeal lies in its summons to an irrational leap of faith, offering an escape from the struggles of history through institutionalized envy.

One of the seeming enigmas of Marxism is its theoretical repudiation of government on the one hand, and its actual totalitarianism on the other. Marxists cannot, of course, simply abolish government once they come to power, particularly since their ideology can be imposed only by coercion. **No** government, in Marxist theory, is legitimate: hence Marxist rulers cannot be described simply as dictators, in the historical sense of that term. Rather, they must be seen as "gangsters tied to Marxist ideology," following a pattern "of secrecy, terror, purges, riders surrounded by henchmen, of expropriation (theft), of violence, and of fear. . . A communist regime attempts to establish its legitimacy by its adherence to Marxism. The more gangster-like the rulers are the more fanatically they proclaim their Marxism. . . Marxism cannot legitimize their government, or any government, but it does **legitimize**, for them, their **gangster-like rule**" (p. 46f.). The violent seizure of power by Lenin and the continuing Soviet reign of terror **are** described at length: the dismantling of the family **structure**, the ruin of the Russian culture and economy, the control of churches, the killing and enslaving of millions, and politicization of **all** life and thought. Terror, it must be conceded, can produce a "stable" **society**; but it is the stability of the grave.

A cherished myth of the last 50 years has been the alleged contrast between communism and fascism. Fascism, we often hear, is the antithesis of socialism, being the ultimate in right-wing capitalism. "On the contrary," writes Carson, "fascism was a species of socialism, revolutionary socialism even, bearing the closest resemblance of **all** to **Marxism-Leninism**" (p. 109). Nazi **ideology** was every whit as collectivism as communism; the difference was that, in distinction to communism's international emphasis, Nazism claimed to be a **national** socialism, working above all for the **unification** of the **German people**. Aside from **this**, the principles and tactics of the avowed enemies are virtually the same: they are "parallel systems spun from essentially the same ideological materials" (p. 155). Both hold to the "command system" of economics in opposition to the private property, free enterprise order. Both communism and fascism, therefore, are totalitarian, terrorist **regimes**, controlling the means of production, imputing **all** ills to the **chosen** scapegoat (e.g., capitalists or Jews, as necessity may require). Hans **Sennholz** once stated the distinction this way "In Russia, all owners were shot. In Germany, **all** owners who **disobeyed were** shot." World War 11 was fundamentally, as Carson contends, "a **socialist** conflagration," a contest between the communist and fascist brands of revolutionary socialism for **European supremacy**. This struggle for political dominance, and no ideology as such, was the basis for the Nazi-Soviet antagonism. The war ended with the defeat of the Nazi flavor, but the grip of the Idea upon the world was strengthened. The destruction of Nazism accomplished little more than the triumph of communism throughout much of Europe, World War 11 was a **socialist** family squabble of immense proportions and horrifying consequences, **certainly—but** a family affair nonetheless.

The Idea **is** not always manifested in revolutionary **garb**. It has

another, seemingly less virulent **side** in **evolutionary socialism**, or **gradualism**: the piecemeal, progressive attainment of the **socialist** ideal, wherein the capitalist structure is not to be violently overthrown, but transformed **by** gradual intervention. Carson examines the growth of gradualism by turning his attention to its birth in **19th-century** England, with the rejection of Victorian and Whig political theories. The literary leaders of the new movement were men such as Charles Dickens, Thomas **Carlyle**, Matthew Arnold, and John Ruskin. The plight of the poor, according to them, was to be redressed through recourse to the Benevolent State. Ruskin's solution to society's evils was for the state to see its "**first** duty.. that every child born therein shall be well housed, clothed, fed and educated . . . the government must have an authority over the people of which we do not so much as dream" (p. 207). The most influential group begotten by gradualism was the Fabian Society, which boasted a large number of prominent **intellectuals** among its ranks. Their usual tactic was "permeation," the insinuation of their members into as many social, religious and **political organizations** as possible. From these various platforms they advocated any and **all types** of statist intervention: poor laws, a minimum wage, government ownership of business, and countless other **socialist** policies. Marx's vision of the Workers' Paradise was the goal, but it was to be effected not all at once by revolution, but inch-by-inch, in the gradual and eclectic implementation of socialist programs. With the close of the Second World War, the Welfare State was instituted on a massive **scale**: national insurance and health **services**, and the nationalization or stringent control of every aspect of the British economy. Complete social planning was carried out; everything was regulated, and the citizens were made dependent **upon** the state for the entirety of life. The once free and prosperous commonwealth was **directed**, ordered, commanded, **prescribed** for, imposed upon, and strangled. As Ludwig von **Mises** repeatedly showed, a socialist society has no **means** of economic ***don**: without **the** market mechanism of **profit** and loss, the **Director** has no way to **tell** where energy and capital should be directed. Surpluses and shortages become the norm, and **unanticipated** (and thus **unplanned-for**) events-unusual weather, for instance-produce **catastrophes** as a matter of course. Famine is a commonplace of **socialist** states. The "controlled" economy is in fact controlled not by the planners, but by vicissitude. It is at the mercy of its environment-which is to say the mercy of God, our ultimate Environment, at whose hands a **deified** state may expect little mercy.

Carson's next example of evolutionary socialism is Sweden, which in several **respects** is **markedly** different from England's version of the Welfare State. Instead of placing the usual **restrictions** on the investment of private **capital**, Sweden penalizes those companies which fail to invest on schedule! (Arthur Laffer wasn't the **first** to think of "supply-side" economics.) The result has proved somewhat more **beneficial** than that achieved by Great Britain. Whatever prosperity there is in Sweden comes from the fact that industry is privately owned-which is not to say that it is **free**. Sweden is the "paternal state" par **excellence**: the **state** pays women to bear children, subsidizes housing-and special care in this regard **is** given unwed mothers-provide a child support to all, and naturally, grants children "**free**" education, **dental** care and psychological treatment. And that's just the **beginning**. There are such government benefits available as free health care, rent subsidies, home loans, home **furnishing** loans, and so on. **There's** a catch, of **course**. My **three-year-old** repeats a f* maxim every evening aspart of his catechism recitation There's No Such Thing As A Free Lunch. The **Swedes are taxed enormously, both directly** (perhaps **50% for an** average worker) and by inflation. Even more severe has been the "human" cost, in the loss of meaning. The family has disintegrated with the growth of the paternal state, which seeks to provide "perpetual childhood for the citizenry" (p. 296). Religious and cultural values have been systematically uprooted. The chief end of government policy has been to annihilate **all** ties and loyalties to anything other than the state. Thus, for **all** the government's encouragement of child-bearing, the Swedish population is suffering an extraordinarily **low** birth rate. "The

hearing of children has its **ultimate** meaning within the framework of **extended** family, community, and moral and spiritual overtones . . . socialists in devising the paternal state have tampered with and cut away the framework of bearing and nurturing of children and the purpose of the family. . . the paternal state substitutes a cold and impersonal mechanism for the warmth that arises from the freedom and responsibility of normal human action" (p. 296).

Gradualism has held sway, as we **all** know, in the United States as well. Far **from** being the bastion of free enterprise, it has become a haven for the **Idea**: "enterprise **is** being **stifled**, choked, **throttled**, limited, and **restrained** in America, and . . . there is a **well** established trend in this **direction**" (p. 314). Federal, state, and **local** government restrictions are legion, in business, transportation, education, health, recreation, land Use, and soon. "The man **who** enters business discovers rather soon . . . that he **has** a Senior Partner-government" (p. 323). The **dominance** of the Senior **Partner** is so pervasive, in fact, that business is used as an instrument of political **power**: "Much **of** the force of government power reaches the **individual** today **indirectly** by way of his employer and the other business and **financial** institutions with which **he** is involved" (p. 339). A major aspect of this situation is the empowering of **businesses** to collect taxes. Beyond this, there is the enforcement of governmental philosophy in employment and labor, in health and safety, **in** finance and **construction**, and other areas. The entangling of state and enterprise is so **considerable** that "many businesses have taken on the **character** of government" (p. 342). Coercion has become a means of **profit-making**; much of business activity has shifted from service to **extortion**. The **determinant** in economics is no longer economic, but political. Biblically, **government** must be **restrained** and checked from **abuses** of its **rightful coercive** authority. In our country the reverse has **happened**. State power has intruded itself into every part of American life. And **in making** business an agency of government, evolutionary **socialism** has reached the zenith of absolutism. "No better prescription for tyranny **could** be **written**" (p. 349).

But the influence of the Idea on American life has been evermore pernicious. The market's freedom, after all, is not isolated, but intimately woven **with a culture's responsibility under the rule of law**. Where society is enslaved to sin and bureaucrats, the market is in bondage as well. An obedient people will also **be free**—no dictator will long retain control if a nation is **godly**; no form of slavery, no matter how seemingly beneficial, will be **accepted** by a society which has been emancipated by the gospel. Thus, an insidious **alteration** of cultural values is **necessary** for the real **success** of the Idea in American life. This **has largely** been the task of the media (which Carson dubs "the Transformation **Industry**"). Transformation is accomplished through presenting perversion as the norm: even the "good guys" on **television** are **godless**, autonomous rebels.

When Iwasayouth pastor, apoptdar TV **series ran an episode** in which the teen **starlet** faced a moral **dilemma**: Should I or should I not go to bed with my boyfriend? **After 25 suspense-filled** minutes, she arrived at **the** conclusion that she shouldn't. The reason? She and her suitor were not yet mature enough for such an intimate relationship. "Maybe someday," she informed her mother. "But I'm just not ready **right now**." The parents of my teenage flock were impressed, relieved and **delighted**: "**morality**" **had won the day, and their daughters'** virginity was intact. In truth, what scant virginity **still** existed in that youth group

was now **less** secure **than** ever. The question had not been resolved by an **appeal** to the Standard of morality ("It's wrong because God says so"), but simply by this pubescent strumpet's lawless **assessment** of her OWtl "readiness" to disobey God as fully as she and her panting young Lothario **would** have liked. The real message of the show was not an exhortation to chastity, but a declaration of independence from godly cultural standards. It is an example of the way **"the** Transformation Industry is bent on **collectivizing** us" (p. 359) by stripping us of our **social** inheritance. The disintegration of norms is the prelude to tyranny, for **spiritual** slavery prepares a **culture** for **slavery** of every kind. It is noteworthy that the era of "sexual freedom" has also been the era of unprecedented government intervention and control.

Carson **next** outlines the extension of communism and gradualism throughout the world during the Cold War period, noting the Idea's relationship to foreign aid and the concept of the "Third World"—a concept which is paradigmatic for both revolutionary and gradualist countries. The Third World nations are held to be victims of capitalist "exploitation" (i.e., investment). The wealthy West is guilty of causing the poverty of backward nations, and the Third World is therefore justified in confiscating foreign-owned capital and industry. The Third World concept, as Carson states, is a fraud. But it is also "fearsome testimony to the firmness of the gospel the Idea now has on the world" (p. 448).

In his closing section, Carson describes the effect which the Idea, in its various guises, has had upon the individual. He is especially thought-provoking in his discussion of how the factory system has aided in subjugating men to collectivism, reducing the meaning of their life and work. The rise of the factory coincided with the rise of communism, which the author sees as "the nineteenth century factory system writ large" (p. 475).

considering the primary focus of the book, **any disagreements** I have are of minor importance. But in the hope of aiding some of my readers, I will mention one of them: it is with Carson's **evaluation** (p. 498f.) of the "subjective theory of value" as **expounded** by Ludwig von Mises—a theory which I believe has **caused** some **Christians** needless confusion. Mises is **certainly** wrong (and inconsistent) in holding economics to be "value-free." But the subjective theory in essence refers simply to the way market prices are determined—not whether the valuations of individuals are highly esteemed by God. The point is that "each party attaches a higher value to the good he receives than to that he gives away (Mises, *Human Action*, p. 331). The result of any free exchange is thus that **both** parties have profited; neither has **profited** at the other's **expense**.

Carson's book **clears** away much of the fog surrounding the issues of **our day**, **enabling** us to perceive the nature of **socialism's** motivating vision, and pointing the way to genuine freedom through individual responsibility **before** God. Your personal or classroom library will be enriched by this work.

Note: *Age of Inflation*, by Hans Sennholz, is now available from Western Islands in paperback at \$4.95. Write to the publishers at 395 Concord Ave., Belmont, Massachusetts 02178.

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