

DOMINION STRATEGIES

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My youngest daughter is a freshman in a Christian high school, and the text used in American government makes no distinction between a socialist democracy and a constitutional republic. I am interested in introducing them to a text which does.

This is a continuing complaint by Christian parents. They are paying free market prices to buy their children a socialist education.

The problem of teaching political science is worse than the problem of teaching economics. The political science departments are vastly more socialistic than the economics departments on almost any college campus. At least the economists have read Milton Friedman. Maybe.

Textbooks for high school are very expensive to produce (\$100,000 or more per volume is quite possible), and those people who write them usually copy both the style and outline of secular textbooks. They allow the humanists to set the academic agenda. This, of course, is disastrous. The students never know the difference between humanistic civil government and Christian self-government under the rule of God's law.

Rus Walton's *Fundamentals for American Christians* (F.A.C.S.) is a good workbook, and the little paperback book, *Biblical Principles* can be used. Both are available from the Plymouth Rock Foundation, P.O. Box 425, Marlborough, New Hampshire 03455. Gary DeMar's two-volume set, *God and Government*, is also good: American Vision, P.O. Box 720515, Atlanta, GA 30328 (\$20). A third volume is scheduled for 1986.

I also suggest using R. J. Rushdoony's two paperbacks, *This Independent Republic* (\$7.95) and *The Nature of the American System* (\$6.95), available from I.C.E. Then teachers should assign *The Federalist Papers*, which is also available in paperback. Advanced students should be assigned Alexis de Tocqueville's *Democracy in America*.

In *Dominion Strategies*, issues 1 and 2, you said you believed that the tithe should *not go* towards Christian schooling. If this is true, how can we claim our school to be an integral function of our church? I understand that this is a key to defending ourselves against governmental interference.

First, in principle, Christian education should be provided on a profit-seeking basis by a profit-seeking entrepreneur. The Christian school in principle is an extension of the family, not the church. It is in principle an extension of the tutor; several families pool their tuition payments and hire a tutor, in order to get the benefits of the division of labor. Thus, church schools have in principle displaced the educating authority of the family. They are, in principle, wrong.

The church is the secondary welfare agency. It protects the widow who has no family to protect her (1 Tim. 5:2-3). The fifth commandment requires children to honor parents, which implies the financial support of aged parents. But the fifth commandment is part of the first five, meaning the priestly code. Therefore, the State is not to become a protector of families.

Thus, when family order breaks down, the church is to intervene. It can help finance education for members who are absolutely destitute. But to refuse to support a family member is worse than becoming an infidel (1 Tim. 5:8). Therefore, except for rare cases of abject poverty, the church should not become a provider of education for children. (I am not speaking here of church training or seminaries.) The proper role of church is to provide scholarships for poor members' children, not the provision of school services for every church member's family.

Second, they may be necessary as a temporary expedient for keeping children out of the clutches of state-licensed kidnappers. If so, they should be full-cost tuition schools. Church members who are not parents should not be compelled to contribute a dime to the education of anyone else's child. We must avoid mixing up parental responsibility with the moral requirement of the tithe.

Therefore, parents who send their children to a church school should be asked to donate money above the regular, compulsory, church-supporting tithe in order to pay for their children's education. This can be requested informally. People are allowed to donate more than a tithe, after all. So make sure that they are allowed to donate more in your church. Encourage generosity. Defend the integrity of the family; don't use the church's legitimate authority to compel inter-family wealth transfers.

What should the Christian do who lives in an area where he cannot find true worship of the Lord? It is not economically feasible to move.

That's what Lot said. And Mrs. Lot, too. But they eventually moved. Rapidly, as it turned out.

What should the Christian do about education for young children if he lives in an area where the "Christian schools" are basically humanist and Christian in name only?

Have your wife teach them at home. Curriculum materials are available from the Christian Liberty Academy, 3675 N. Calhoun Rd., Brookfield, WI 53005, and also from a rival Christian Liberty Academy, 1201 E. Euclid Ave., Arlington Heights, IL 60004.

Do you think it is good stewardship to buy a home on credit, even if under seven years, and end up paying 2-3 times the purchase price in interest?

You don't pay 2-3 times the purchase price in interest if you pay it off in less than 8 years. First, inflation is still with us; the future money will depreciate, and the home will appreciate. Second, even without inflation, future money is worth less than present money. You forget about the inescapable factor of time preference.

Let us consider a piece of farm land. You expect it to produce one dollar's profit per year for a million years. Will you pay a million dollars for it? Obviously not. Why not? Because you know that the dollar it produces a million years from now is worth substantially less to you than a dollar in your fist right now. Only an escaped lunatic will give up a present dollar for a dollar a million years down the line.

The same holds true for a dollar seven years down the line.

So the question of good stewardship of the dollar depends on the present and expected future value of the house, the present and expected future value of the dollar, and the present rate of interest. Do whatever you think will bring God honor. If you can pay cash, pay it, unless you have something even more God-honoring to do with the money. If you do, then use the money for that purpose and buy the home on credit. But pay it off in less than eight years.

What about government loans? Should we take them when our demand for them encourages politicians to spend more money?

Avoid government loans like the plague. Don't use stolen money. One legitimate exception: veterans' loans that were promised to you for signing up for the armed forces. You took their pay; you can legitimately take the loan, just as you can legitimately take the retirement money. It was a contract. But never become dependent on government checks.

[With respect to **tithing**] you don't mention, and seem to violate, what people need more than all else in the area of **giving**. We are **selfish** and tend to think of ways to **justify giving as little** as possible to God. Instead we should **strive** to be like our heavenly Father who gives and gives and **gives**. We should be searching for ways and striving to give more, not less. A tithe should be a minimum starting point, not a maximum goal. Can a man **out-give** God? Will God be in anyone's debt? Will God not bless such a heart?

What people need most of all in the area of giving, as in all other areas of life, is to recognize that they are creatures and are under God's law. This is implicitly denied by two groups of Christians or pseudo-Christians: antinomian pietists and antinomian power religionists. Since they reject biblical law, they operate in terms of guilt-manipulation. They bring men into bondage—to the church (pietism) or state (power religion)—by means of full-time guilt-manipulation. This is why I had David Chilton write *Productive Christians in an Age of Guilt-Manipulators*.

If you give it away, you can't invest it. If you don't invest it,

how is it going to grow? If all Christians would tithe on all after-tax income, and then invest 50% of their remaining increase, the kingdom of God would be a lot better off than if all Christians began and ended life by tithing 50% of their income but investing nothing along the way. Profits enable us to give more later on, even if we only give ten percent. Ten percent of a big pie is better for the kingdom than 50% of a small one.

There is a division of labor in life. Some people are good at making money. Others are good at giving it away. We should specialize in our respective callings. We should exercise our gifts. It is as foolish to argue that "all Christians should give half their income away" as it is to argue that "every Christian who follows God's law can get rich." Both positions deny the inherent differences among men.

I know God-fearing people who argue each position. What I reply is that the Bible establishes the tithe as law. That is required. Anything above it is voluntary. Voluntary means voluntary. It means being free from guilt-manipulation, either internal ("God, is 50% enough?") or external ("God, I'm being told that 10% isn't enough"). The word "enough" when referring to anything above the tithe must be determined by one's abilities, one's calling before God, and one's position in a lifetime plan. It is usually better to give more in old age than in youth; in youth, profits should be plowed back into the business. In old age, people are supposed to be more mature, and possess better insights into where to give the money.

Never forget: you can't give it away if you don't have any. Abraham tithed. Abraham was rich. It doesn't say that Abraham tithed 20% or 30% or any percent other than 10%. He gave what is required. Anything above this was between him and God.

Yes, God may "give and give and give," but we are not God. God is infinite; I am limited. So are you. Never forget it.

[Also on tithing] Deductions from wages including **pension**, insurance, social security, taxes, etc. are all to provide you with benefits. . . . A tithe on the net is **like saying**, "I will tithe on what is left over after I invest all I wish."

As I argue in the introduction to *Moses and Pharaoh*, the pietists are allied to the power religionists. Beware of falling into this line of thinking.

When the state taxes 90% of what you earn, are you going to tithe to God on your pre-tax income? No, you are going to switch your theology. So switch it now; save time, trouble, and guilt.

Social Security is theft. It is not a benefit. As I have said, you should give away your stolen earnings from Social Security, and reduce your spending level accordingly. I did not say that you tithe on after-pension earnings, or after-insurance earnings, etc. I said you owe the tithe on after-tax earnings. It's unsanitary when you try to put words in my mouth.

Please, beware of the leaven of pietists, especially guilt-manipulation leaven. There are pietists who will clean your financial clock with guilt, and power religionists who will stand by and cheer when the tax collector gets whatever he can. They are in league with each other.

We should pay our tithe on what is left after the licensed thieves get through with us. What the locusts destroy is not income for me, and I don't owe God 10% of it.