

DOMINION STRATEGIES

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You have written that there is a major shift to postmillennialism going on, especially by premillennial religious leaders. But I notice that these leaders almost never say that they have abandoned their older premillennial theology. What is going on? Have they really changed their minds?

A shift in Christians' religious worldviews is in progress, and this has created a high-risk situation for Christian leaders with large established constituencies, large annual budgets, and large debts. Only a few of these leaders have admitted that they have abandoned the older premillennial **eschatology**. (Local pastors who make this announcement prematurely usually suffer church splits, a fact noted by other pastors.) So the national leaders are biding their time and staying discreetly quiet.

Nevertheless, we should recognize that a peculiar phenomenon is taking place. Premillennialist (including Pat Robertson and Jerry Falwell) still are premillennialists, but they are talking this-world victory at every opportunity. This is fine with me. I think the language of victory is a lot more important for getting Christians active than a detailed explanation of just how it can be that traditional premillennialism—"The church's influence in society will inevitably decline, for it is fighting a losing battle"—can be reconciled with saving America, abolishing abortion, replacing the public schools with Christian schools, participating in the greatest revival in history, etc., etc.

There is an old line regarding politicians: "Watch what they do, not what they say." I would modify this to apply to major evangelical leaders: "**Watch** what they say in fund-raising letters, not in some once-a-year lecture on Bible prophecy." What they are saying in their fund-raising letters is clear, and has been since 1980:

"American fundamental Christianity is at last out of the pews and into the streets (Washington for Jesus), and the humanists are going to see their friendly little monopoly over America blown to kingdom-come."

Whether kingdom-come is officially premillennial or officially postmillennial isn't particularly relevant at this point.

I assume that an activist, "let's get involved" Christian leader has become an **operational** postmillennialist and an **operational** Christian Reconstructionist until he writes a detailed book or produces a detailed tape series spelling out **exactly** why and in what ways he is not **in deed** (though not in word) **on most specific issues** a Christian reconstructionist and a postmillennialist. Deeds are what counts. Motivational speeches are what count. The intricate details and particular qualifications of a man's personally held (and rarely spoken) **eschatology** are not what count. Singing the old premillennial songs off-camera does not offset the effects of

operationally postmillennial cheerleading on-camera.

If a Christian leader takes care to tell his followers that Christians cannot possibly win the social war against Satan before the Rapture, and that organized attempts by Christians to win over humanism's evil world system will inevitably be frustrated, and if he says this whenever he makes an appeal to his followers to become politically and socially active, then he really is an operational premillennialist. Not until then.

The fact is, a leader cannot expect to recruit many people to sacrifice and even die for a righteous social or political cause if the followers think that this cause is doomed in advance by God to be defeated in history. This is a fact of institutional life (and death). Therefore, today's increasingly activist premillennial leaders will probably remain politely silent on the specific details of their **eschatological** systems. Meanwhile, the Christian Reconstruction (dominion) movement will steadily capture the minds of the youthful activists in these various ministries.

If the leaders speak out continually against postmillennialism's **historically victorious outlook** and against the Christian Reconstructionists' vision of the legitimate rule of God's law, then they will alienate the best and the brightest of their followers, especially the younger ones. Few leaders will do this. It just isn't worth the cost. All they need to say in public (or semi-public) is that they are still premillennialist, without giving any details concerning why their ministries have shifted toward "victorious evangelism **plus** victorious activism" since 1979. This will probably be enough to get Constance Cumbey and Dave Hunt off their backs about their supposed "latent New **Age-ism**." This will also keep most of their worried contributors content. **Then** they can get right back into victorious activism. I say: "More power to **them**."

Postmillennialist are not going out of their way to get into a public confrontation over **eschatology**. We are not trying to shove our ideas down recalcitrant throats. All we want is what we were not given by our opponents from 1920 until about 1980: an opportunity to share our case with a wider audience without being told over and over that "postmillennialism is dead" and "postmillennialism is social gospel liberalism." We will continue to write a lot of books, and we will make our case as clear as we can. We think we will win this intellectual fight, since we think Christians will win the whole world. When official premillennialist and official **amillennialists** start talking victory in history, that's fine with us.

Postmillennialism is obviously the only **eschatological** system that has consistently and constantly taught earthly victory for the kingdom of God prior to the second coming of Christ, as **premillennial** and **amillennial** scholars have assured us for decades. They certainly didn't teach such a fantastic view of history, they kept reminding us. What is different today is that a growing number of premillennialists and even a few **amillennialists** are now claiming that they too can be optimistic about conservative social and political

action. **This represents a fundamental shift in American evangelical Christianity**, as the horrified faculty of fundamentalism's Dallas Theological Seminary and the equally horrified faculty of neo-evangelicalism's Gordon-Conwell Divinity School will be happy to explain to anyone who asks (but hardly anyone will).

Yes, postmillennialists have an **exegetical monopoly** on the Bible's case for earthly optimism, but who cares? Victory in history is more important than the subtleties of academic theology or disputes over monopoly territory. Other people's **eschatological** difficulties in explaining their new-found political optimism is no sweat off postmillennial noses. We'll share the postmillennial vision of victory with any Christian who wants to start promoting it, however he explains his shift in emphasis to his long-time followers. When it comes to optimism, we postmillennialists say in good faith: "Come and get it!"

In at least two of your books, I have seen allusions to your strong endorsement of Maranatha Ministries. From the little I know about them, they sound vastly different from something you would be on the same wavelength with. (I hear that they are very charismatic, place emphasis on direct revelations from the Lord, are not grounded in theology, etc.). Could you clarify things?

Four major beliefs must undergird any comprehensive theology of Christian reconstruction: (1) a belief in the **self-attesting** validity of the Bible as the Word of God (**presuppositionalism**); (2) a belief in Christianity's victory in history (postmillennialism); (3) a belief in the law of God as a tool of dominion (**theonomy**); (4) a belief in the absolute sovereignty of God (predestination). (See Gary North and David Chilton, "Apologetics and Strategy," in *Christianity and Civilization*, Vol. 3: *Tactics of Christian Resistance*). Maranatha Ministries, which is a church with sacraments, has forthrightly adopted the first three beliefs. Other "theologically rigorous" larger denominations that are so proud of their commitment to point four have yet to make the first three part of their creeds. This is why they are utterly uninterested in Christian reconstruction, while Maranatha Ministries is steadfastly behind it. I prefer Christian activism to Christian sleepwalking.

Maranatha Ministries is also opposed to abortion because it is murder. I know of no major denomination that has gone on record publicly saying that the Bible categorically teaches that abortion is murder. This revelation from God may have come to the leaders of Maranatha in a way that I think is not what they claim it is—and I don't know how they say God revealed this to them—but I sure wish that other denominations would get a similar revelation.

I like Presbyterian churches that have historic creeds **and adhere to them in action**. But I also think the Westminster Confession needs revisions, especially with respect to the abortion question. I am far more interested in what a Christian thinks about abortion than I am in what he thinks about infralapsarianism vs. supralapsarianism. I prefer the sight of picketing in front of abortion mills to the sound of tinkling cymbals in seminaries.

I believe that the Bible requires a person to give ten percent of his income (yes, as you always argue, his after-tax income) to his church. But my church sends a percentage of this money to its apostate national

boards. The church is a member of the National Council of Churches. Should I withhold my tithe, except for the support of local ministries, and send the rest of the money to ministries like ICE?

Absolutely not. The tithe is owed to the church, and only to the church. Any church that is not worth tithing to is not worth belonging to. Your first task is to get out of that denomination, starting next Sunday morning.

If apostates have taken over the boards of the denomination, God-fearing people who remain as members are simply what Lenin called "useful idiots." Your continuing presence as a God-fearing person in that denomination is misleading weaker brethren to remain in it, fund it, and send their children into Sunday school classes that use its nationally edited Sunday school literature.

Your presence is also a threat to a godly spiritual inheritance to your children. "After all," they will say someday when liberation theologians fill the pulpits, "Dad never left," just as millions of existing members in it today refuse to leave because their grandparents and great-grandparents were members, before the church went apostate. **Today's members think that family tradition is more important than the gospel.** Family tradition is the sinful outlook that retains God-haters in their positions of well-financed power. Too many naive Christians have adopted a version of **Shintoism**: ancestor worship.

if you belong to a church that is self-consciously misusing your tithe, then get out of that church. Tithe your money to a trustworthy church. Stop giving your time, money, and dreams to any organization that is so lax theologically that it cannot in principle excommunicate every apostate in it. There is only one legitimate excuse for remaining: you personally are actively involved in a judicial battle to get some apostate excommunicated. This is where your tithe money should be going: to fund the legal battle. If you lose, then start procedures to excommunicate another one. Keep doing this until righteous members win or the apostates toss you out. Any other excuse for remaining in the church is simply an excuse for **Shintoism**.

The rule is simple for apostate-filled denominations: **"no excommunications in progress: no hope for the future."** Get out now. No exceptions, no qualifications, no quibbling. Out! A church that cannot successfully discipline existing heretics is simply a **multimillion** dollar socialist agitation center, recruiting ground, and retirement program for apostates. If Romans 1 is accurate, then such a church will eventually become an employment agency for homosexuals, if it hasn't already. The sheep are financing it because they do not care enough to follow Jesus Christ rather than family tradition. Grumbling counts for nothing; taking a hike (with your tithe money) does.

Remember, your denomination's heretics tolerate ineffective "reform by grumbling" laymen's groups, since such groups never accomplish anything institutionally that adversely affects the heretics, and such play-pretend reform groups keep naive conservative suckers inside the denomination, writing their checks. **They want your money; they can put up with institutionally harmless grumbling.** By staying in the church, you are sending the God-haters the following message: "You are an evil, apostate bunch of Christ-hating thieves who are deliberately misleading Christ's sheep. You are headed straight for hell. Enclosed is my tax-deductible donation of \$500. Please send me a receipt."