

# The Geneva Review

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## God's World Government

Part One

Gary North

*(The following article is excerpted from Dr. North's upcoming book on international relations, The Healing of the Nations. It is part of the Biblical Blueprints Series published by Dominion Press.)*

*Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. And when they saw Him, they worshipped Him; but some doubted. Then Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:16-20)*

The **third** aspect of the Biblical covenant is law—specifically, Biblical law. Biblical law is the God-given tool of worldwide dominion for **Christians**. The kingdom-oriented goal of God's people in history is to work **toward** the **worldwide** manifestation of the kingdom that exists now in heaven and in principle in earth. This is why Christians are told to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10, KJV).

The sign that God's kingdom has come in history is that Christians are obeying His law. As Christians obey God's law ever more faithfully, the kingdom of God in history expands progressively into **every** area of life. This is the principle of leaven (Matthew 13:33). God's leaven replaces Satan's leaven. God's kingdom **progressively** replaces Satan's kingdom as the dominant factor in world history.

The disciples came to a mountain. Like the mountain Garden of Eden, where God gave the law to Adam, and like Mt. Sinai, where God gave the law

to Moses, so was this mountain in Galilee: Christ gave them the law. **He** gave them His Great Commission. **Christians** are to make disciples of the nations. They **are** to bring the nations under the discipline of **Christ**, through the law of **God**—"teaching them to **observe** all things that I have **commanded** you"

who **are** Christ's disciples? Those who are disciplined by **Him**. What is **their** task? To discipline the nations. We **are** under **authority**; therefore we possess authority. By what means do we discipline the **nations**? By the **preaching** of the **gospel**, which includes God's revealed law. "Now by this we know

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that we know Him, if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him" (I John 2:34).

No law—no authority; no law—no jurisdiction; no law—no kingdom here is the Biblical truth that the twentieth-century church has **denied** with **all** its heart, mind, and soul. And God has placed this church under bondage to **humanist power-seekers**. He may choose to place the church under **Marxist empire-builders**. Yet the church, like a sleepwalker, heads toward the precipice.

Even among the disciples who faced a **resurrected Christ**, "some doubted." Millions of His disciples **still doubt**. They do not believe that God has assigned such a **historical**, nation-subduing task to His Church International. Those **few** who do believe it do not believe the Church International can **carry** out this task. But **Christ** did give us the dominion **assignment**, and He also expects us to **carry** it out. Christians must discipline the nations. This discipline **begins** with **self-discipline** under God's law. What we must **understand**, however, is that it does not end with **self-discipline**. This is what Protestants and **traditional conservatives** have long ignored

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### God's Universal Kingdom

The disciples received Christ's Great Commission: to disciple the nations. They **were** to become "discipled disciples." So are all Christians. "This reveals the international scope of the gospel. There

is no nation, no area of civil sovereignty, that is not to be put under the overall sovereignty of God. This submission to the rule of God must be made visible by public subordination to God's Covenants: church, family, and civil. The families of a nation are to become subordinate to God's family covenant; the churches are to become subordinate to God's church covenant; and civil governments (plural) in each national jurisdiction are to become subordinate to God's civil covenant.

It is the universalism of the Great Commission that must be **recognized** by Christians. Certainly the enemies of Christianity have **recognized** it. God demands that nations submit to Him **covenantally**—legally, formally, and publicly—because they are already under His sovereign jurisdiction as Cheater. What is true metaphysically—the underlying reality of the Creator-creature relationship—is to be manifested **covenantally** in history.

Let us consider this argument in terms of Adam's Fall. Adam was under God **covenantally**. God assigned to Adam the dominion covenant: to subdue the earth as God's lawful delegated agent on earth (Genesis 1:26-28). He placed Adam under law: do not eat a particular fruit. He threatened sanctions: death for disobedience. He was offered an inheritance the whole world. But Adam was also subordinate to God metaphysically: as a creature. He did not share in God's being. He was a man, not a divine being.

Adam broke the covenant. He placed himself under Satan's sovereignty by asserting his own authority to test the truth of God's threat of death. "I will test God's law to see if I will study die," he decided. Thus, **covenantally**, Adam's biological heirs are now under Satan, sharing the devil's fate if they refuse to repent: the lake of fire (Revelation 20:14). But metaphysically, every person is still a creature under God. What all men are called to do is affirm **covenantally** what is inescapably true by nature: subordination to God. Every human institution is supposed to make this same declaration. This includes the three formal covenant institutions: church, family, and civil government.

This is what is meant by the universalist of God's kingdom. It is universal over geography. It is universal institutionally. It is universal historically. The kingdom of God is as broad as the sovereignty of God. Man's formal, covenantal acknowledgment of this kingdom is limited today. It is to grow over time, as more and more people **covenantally** acknowledge what is inescapably true: their subordination to God as creatures.

## The Title X Hoax

George Grant

On July 30 President Reagan announced a new policy that would ostensibly tighten restrictions on abortion-related activities by family planning clinics that receive federal funds. On August 20, Health and Human Services Secretary Otis R. Bowen began the implementation of that program.

Predictably, pro-life forces shouted grand and glorious hurrahs, and pro-death forces took to moaning and gnashing of teeth. But after all was said and done, everyone's public machinations were much ado about nothing.

Despite popular media claims to the contrary, the new regulations will not stop federally funded abortions—even if the Senate allows them to go through. They won't even slow up federally funded abortions—not by a long shot.

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**"At least 90% of their tax funded debaucheries will remain entirely unaffected."**

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The fact is, the new regulations apply only to the Public Health Service Act's Title X appropriations. They are an attempt to finally enforce Section 1008 of that grant, signed into law seventeen years ago by Richard Nixon. And that is good. Better late than never, I suppose. But the point that everyone seems to have lost sight of during all the hoopla is that Title X does not even represent 10% of the total federal appropriations for Planned Parenthood and the other pro-death monoliths' abortion related activities. *At least 90% of their tax funded debaucheries will remain entirely unaffected.*

While the loss of \$142 million Title X dollars is nothing to sneeze at, Planned Parenthood knows that the rest of the federal largess is still quite sizeable: \$81 million in Title XX funds, \$6 million in Title XIX funds, \$21 million in Title V funds, \$27 million in Community Services Block Grant funds, and a whopping \$239 million in International Population Assistance funds, and an astonishing \$100 million in contraceptive abortifacient research funds (administered through the National Institute of Child Health Development of all things). And that's not to mention the \$916 million in additional federal dollars

available to PP's pet projects through its various suncray ancillary organizations.

As the late Senator Everett Dirksen once said, "A billion here and a billion there and pretty soon you're talking about *real* money." Of course, it is highly unlikely that you'll be reading about those billions of unaffected *real dollars* for abortion in the pages of the nation's leading newspapers. It is equally unlikely that Planned Parenthood will be rushing into the editorial offices of the *New York Times* or the *Washington Post* denuding that the omission be rectified. As far as they are concerned, ignorance is bliss. Besides, they are too busy throwing magnificently orchestrated public pity parties on their own behalf to worry over a few missed details.

The President's new Title X policy then, is little more than a smoke screen, a minor concession designed to divert and deflect the pro-life movement's effectiveness. It is just one more ruse that the pro-death establishment has foisted upon a happily unsuspecting American populace. It is a cruel and malignant hoax.

SO, what else IS new?

## COMING "NEXT MONTH!"

Gary North

“, 'God's World Government  
Part Two

George Grant

Willie Jones and Me...and You

Michael R. Gilstrap

Apocalyptic Cancer: Pornography  
in America - Part Three

Gary Hafer

Restoration of the Classical  
Christian Curriculum - Part Four

Book Reviews and More!

## Creation and Covenant Making

### Part One

James B. Jordan

In the second essay in this series, "God's Rite for Life," I pointed out the six-fold action of human life, its grounding in the sequence of God's acts in Genesis One, and its redemptive reestablishment in the action of the Lord's Supper. I pointed out that God could have set up the world instantaneously, or over billions of years, but He chose to do it in six days as a model for human work. God

1. took hold of His world
2. broke it down and restructured it
3. distributed it to various rulers
4. *evaluated it*
5. enjoyed it.

When men, as God's images, imitate Him, they are to add another step, explicitly or implicitly, between God's steps 1 and 2. That step is the giving of thanks. (For a more elaborate discussion, see Jordan, "Christian Piety: Deformed and Reformed," *The Geneva Papers* II:1).

We have come in our survey of Genesis One to the fourth day, which begins the work of distribution. At this point, I should like to drop back and take a fuller look at the overall sequence of events in Genesis One, to provide a more meaningful context for o u r \*

### The Covenant

Ray Sutton has pointed out in detail, in his book *That You May Prosper: Dominion by Covenant* (Tyler, TX: Institute for Christian Economics, 1987), that in the Bible covenants are generally presented as having five aspects. Sutton discusses these as "static" parts of the covenant as established, while my focus in these essays have been on the "dynamic" process of creation-covenant establishment. The stages of creation establishment correspond well, however, with the aspects of the covenant as established, and it is this paradigm that we shall investigate here. Sutton's five parts are:

1. Transcendence, an affirmation of God's sovereignty, or of the authority of the human covenant-maker.
2. Hierarchy, the order, particularly the chain of command, immanent within the covenant.
3. stipulations (Law), the rules to be observed by the members of the covenant.

4. Sanctions, the promises and threats connected to obedience and disobedience.

5. Succession, provisions for continuing the covenant over future generations.

With these in mind, let us take another look at Genesis One. Our goal is to see more clearly that the work of creating the world—the *'erets* or "ordered cosmos"—is inevitably and precisely also a work of covenant establishing, a point explicitly stated in Jeremiah 33:19–26.

### Taking Hold — Transcendence

At the beginning of each Day, God "takes hold" of His world and does something to it. Thus, His transcendence and power are affirmed constantly throughout the week. At the same time, however, Day One gives a peculiar focus to this aspect of transcendence, for it sets light above the dark world. As we have seen, this is almost certainly the Glory Cloud of God, which is the heaven-model after which the earth is made. The light shining down from the model onto the raw material reflects the procession of the Holy Spirit that brings the Wisdom (Word) of God into play on the earth (Prov. 8:22–31)—even as after Pentecost the spirit makes Christ present to us on earth, working out the New Creation.

It is true that on Day one God also acted to divide light from darkness and appointed names, and these are "later" parts of the covenant, but in comparison with the other Days, we can see an affirmation of transcendence here on Day One.

### Giving Thanks — Transcendence and worship

Days One, Two, and Three each have acts of tearing down and restructuring, resulting in new orders and hierarchy. This is the second of Sutton's aspects of the covenant, and the second step of God's act of covenant-making. The end result is a hierarchy of heaven above, earth beneath, and waters below the earth (lower than the ground).

Creation took six days, however, not just five. Is it impossible to see in the work of Day Two a hint of man's duty to give thanks, to worship? Remember, when men act they are to take six steps, not five. I think that the peculiar work of Day Two does indeed serve to stress the duty to give thanks. This is because Day Two sets up a visible reminder of God's transcendence and man's weakness. We cannot step outside without seeing the sky and knowing that "above" the earth is someone whom

we **cannot** approach in our own strength (Psalm 19). We cannot fly.

The **smoke of sacrifice** always goes up, and the Bible **everywhere** affirms that the **relationship** "above-below" has to do with **worship**. God did not need to give thanks or worship Himself, and so we see not such act in Genesis One. Man must do so, however, and it is the second step in his rite of life. The work of Day Two served to establish the precondition for this. God's transcendent heaven is not removed from earth and thus unapproachable. Rather, it is near. An image of the highest heaven can be seen anytime we step outdoors. This means that God's transcendence is not merely a philosophical idea, but rather is something to be worshipped. The placement of a firmament—heavens, visible to man, makes this point.

### Restructuring — Hierarchy and Names

The end product of anew covenant is anew order, and with it a new hierarchy. In the action of covenant-making, however, there is a process of breaking down the old order and rebuilding a new one. This is why, when God sets forth His various covenants, the second stage so often includes a "rehearsal of history."

There are acts of dividing and restructuring on Days One, Two, and Three of Genesis One. In each case, the end product is a new order, and as we have seen anew hierarchy heaven above, earth beneath, water under (lower than) the earth. In each case, new names are given to the end products. Thus the light is called Day, the darkness Night, the firmament-Heaven, the waters-Seas, and the land-Earth. This is understandable, since the result of restructuring is a new world, which needs new names.

Notice, for instance, that there are usually new names given in connection with later re-creations. Adam names Eve after she is divided from him. When the Abrahamic Covenant is set up, God gives Abram and Sarai new names, and begins to reveal a new name for Himself: El Shaddai, the Almighty God Who Makes Promises. With the Mosaic Covenant, God Reveals Himself as Yahweh, the God Who Keeps Promises (Ex. 6). While I am less sure of this, I think the Davidic Covenant focuses on God as Father (2 Sam 7:14). And surely, the post-exilic "Zechariah Covenant" focuses on the Lord of Armies, for Israel no longer had an army of its own. [In the New Covenant, God gives His name in Jesus, and renames Simon/Peter and Saul/Paul. His people receive the new name Christian (Acts 11:26).

In my opinion Day Three focuses on the action of dividing and restructuring more than do Days One and Two. I say this in part because, as I have argued, Days One and Two have other principal concern. More to the point, however, Day Three is the climax of the work of restructuring. At the end of Day Three the hierarchy is fully established and thus is "good." Note that the hierarchy is incomplete at the end of Day Two, and perhaps that is the reason why Day Two is the only Day at the end of which God does not say it is "good."

Interestingly, once the work of restructuring is finished, plants burst from the earth. This is admittedly very, very speculative, but I believe this ties in with the Third-Day Resurrection motif in the rest of Scripture. It is on the Third Day that judgement is passed, and judgement means being ripped in half, either literally or by having the blood separated from the flesh. Those who reject God are then devoured by the birds and beasts of the field, but those accepted by God are resurrected. They are divided, and then restructured and given new life. Can we (dare we?) see an image of this in the bursting of plants from the soil once the sea has been separated from the land on the Third Day?

Also, later in Scripture the sea is an image of the wicked, who seek to flow over the righteous land. New growth for the kingdom comes when the sea is separated from the land.

Clearly the work of Day Three climaxes the first part of the creation week, and ends the work of dividing and restructuring. If for no other reason than this, it seems to me that it forms the ultimate basis for the fact that re-creation so often highlights the judgment and resurrection of the Third Day. (For the paradigm in depth, see N\* 19.)

In conclusion, it is worth noting how our basic covenant-renewing ceremony, the Lord's Supper includes these elements. Jesus took hold of bread (step one), and then gave thanks (step two). Then He broke it (step three) and gave it (step four). In the process, He renamed it His body. In terms of this, we are called to remember all the sacrifices of the Old Testament, and how the blood was separated from the flesh. Wine is not contained in bread, so the wine in the cup does not come out of the bread, but blood is contained in flesh. We should discern that the breaking of bread also implies the separating of the blood (wine) from the flesh (bread). Both results of this memorial action are given new names: bread=Body, wine=Blood. Just as grass sprang from the earth, so new life comes to us from the sacrificed Person of Jesus Christ. (to be concluded)

## Restoring the Classical Christian Curriculum



The Essence of the Trivium is Found in Rhetorical Arts

Gary Hafer

Perhaps this would be a good time to pause and review what has been covered thus far in this series and to offer additional explanations and applications.

First, theory is the most practical component in learning. A curriculum is "theory" in the sense that it expresses how the individual subjects are to fit together harmoniously. It explains what the goals and purposes of learning are and provides an accurate index as to overall progress toward them.

Second, the classical Christian curriculum emphasized a communication-based Trivium that had a distinctly epistemological function. It is a "tool," with three distinct parts, that is don the raw materials of the subject-disciplines, such as history, science, literature, and the arts. In other words, the student "gets at" the subject through Trivium-acquired skills. In this way, the Trivium has a heuristic characteristic: It provides a blueprint for learning the subject disciplines, finishing the strategies of organization, memorization, conceptualization, and evaluation

Third, I argued that writing, or composition-rhetorical arts, uniquely has the same epistemological function that the Trivium has, and thus is a qualified contemporary replacement. Dr. Kenneth Pike, a dedicated Christian and founder of the Summer Institute of Linguistics (a Bible translation society), postulates that language has a triadic (three-part) structure, which he labeled as the "particle," "wave," and "field" perspectives. Indeed, these language perspectives bear a very close resemblance to the very structure of the Trivium.

Moreover, Christian apologist Cornelius Van Til has commented that man is instructed to think God's thoughts after him: i.e., analogically. Some educational experiments have even revealed that thinking analogically is the highest cognitive activ-

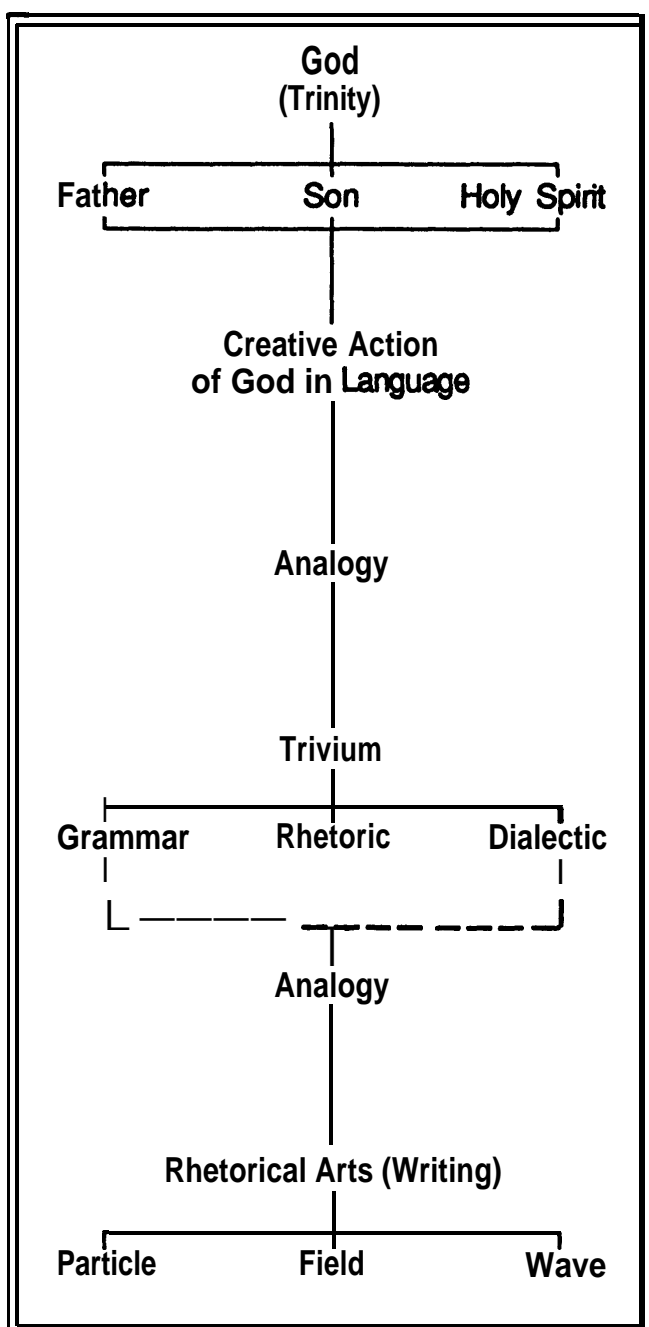
ity of man. It is therefore quite reasonable to see that there is an epistemological similarity between written language and the Trivium, and that both these frameworks receive their archetypal model in the Trinity. Accordingly, God is both One and Three (or Many, in philosophical language), and reasoning analogically, so is the Trivium and so is language

Therefore, language provides the structure from which "facts" or "data" can be interpreted. The principles of interpretation come from theology (the queen of the sciences), with the schematic of organization developed in language. The way we come to know something is through language—not through "brute fret" it is precisely that language with its triadic structure which provides the structure for learning. Writing, or rhetorical arts, participates in this very learning process.

Forth, so-called Christian educational models of the past must receive the same scrutiny that secular models do. For instance, many composition textbooks from the nineteenth century are plagued with erroneous concepts about grammar and language. They tend to look at language as static and prescriptive, overlooking the dynamic and epistemological functions of writing. It is interesting to note that one survey of contemporary composition textbooks found that the majority holds to the false, and rationalistic, psychological theories of the nineteenth century, an organizing framework more akin to Aristotle than to the Bible.

How then does the classical Trivium and its correspondence to the writing-as-a-way-of-knowing mode (epistemological function) find relevance in a contemporary school curriculum? Dorothy Sayers' 1947 article "The Lost Tools Of Laming" draws some interesting parallels and applications.

In this brief but comprehensive work, Sayers responds to the intense isolation of the academic disciplines—an overdevelopment of the modern college academic "department"—and the corresponding inability of students to see relationships among these subjects. For instance, a typical student, in this isolationist curriculum, would read Charles Dickens's *Oliver Twist* in a literature class without receiving any kind of supplemental historical background simply because such data would be classified under a history department! The results are represented, Sayers believed, in "blunt" people who express their opinion as if it were fact, not being able to distinguish subtleness, to answer inquiries directly, or be able to discern how one discipline (like history) relates to another (such as English literature).



Her answer to this modern dilemma is the **reintroduction** of the classical curriculum. Specifically, **she focuses** on the Trivium and its *grammar, dialectic, and rhetoric sections*, which she describes as “tools.” She then provides an outlined program **connecting** the three parts of the Trivium to the **three** stages of intellectual development in a **child**. (It should be noted that the names for the Trivium parts are italicized because they bear little resemblance to the modern definition attributed to these words: i.e., *grammar* is not punctuation, etc.)

Some home educators have told me that, after reading a recent reprint of this article, they felt more frustrated than ever. How can this seemingly grandiose program be implemented, and how can specific textbooks, if any, be incorporated into the classical design?

What is frequently overlooked in discussions of the Sayers article is her principle of modification. The Trivium was never conceptualized the way Sayers structures it; instead, she takes the chief organizing principle of the Trivium and applies it to the modern problem of illiteracy and “bluntness.”

What I am proposing (following Sayers’ line of reasoning) is that language, and specifically written language, functions as the Trivium did for the ancients. Even though the ancient classicists did not have writing specifically in mind, they had it implicitly in mind: that writing is a method of inquiry, a way of discovering.

Consult the accompanying diagram for a moment. I argue that the Trivium and rhetorical arts (writing) have epistemological similarity, because they both are analogically reasoned from the Trinity (distinct parts but one whole). The parts of the Trivium and the parts of rhetorical arts similarly have great synonymity, so that they can be considered mirror images of one another.

In the very next installment, I will discuss how the three perspectives in writing are used, eventually culminating in some sample projects for students. What has been developed thus far is some needed groundwork in order that I can discuss the ensuing educational structure more thoroughly.

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*Leithart, continued from page eight*

confidence in our salvation, because the judgment that the Father passes on us does not depend on our obedience, but on Christ’s. Moreover, the Father sits as judge to hear the intercession of the Exalted Son. This is the picture in 1 John 2:1. Jesus is described as the “Advocate,” the attorney for the defense, who pleads His people’s case before the Father, who sits as Judge. As we have seen in an earlier essay, our prayers are also legal petitions for mercy or for swift retribution (cf. Luke 18). Again, this gives us confident assurance that our prayers will be answered, because our godly prayers are those of the Father’s Beloved Son.

## The Triune Judge Part One

Peter J. Leithart

Modern **Christianity** often has difficulty **fully affirming** the Biblical teaching of God's wrath and justice. God is **not a God of wrath, but a God of love, we are told. A contemporary example of this confusion is the current controversy over AIDS. Is AIDS a judgment from God on the sexual practices of the modern world? Most Christians would probably hesitate to say yes. This hesitance is really the result of a more basic issue. The more basic question is, does God do these kinds of things? Does God kill the wicked? The question really boils down to whether or not God is the Judge of men.**

**In this and the next two essays, we will attempt to show that judgment is essential to the work of each of the three persons of the Trinity, though each has a different part to play in judicial activity. In the present essay, we will focus on the Father's judicial activity.**

**Before we look at the Father's judicial activity, we must attempt to define what the Bible means by "judgment."** It has a purely negative connotation in current usage, but **this is not true of the Biblical meaning. Judgment is always just; it is always law-abiding, in accordance with the will of God. Judgment involves discrimination between right and wrong, and action to uphold and vindicate what is right. It is not simply a matter of deciding which side is in the right. It involves action. In order to uphold the right, the judge must destroy what is wrong. Thus, judgment of the wicked always leads to the redemption of the righteous.**

In several places in Scripture, the Trinity is called the Judge. In Genesis 18:25, in the midst of his intercession for Sodom and Gomorrah, Abraham appeals to God as the "judge of the whole world." Jephthah refers to "the Lord, the Judge" (Judges 11:27). David calls God a "righteous Judge" (Psalm 7:11). And Job brings a more individual focus by calling God "my Judge" (Job 9:15). God is the God of judgment (Isaiah 30:18). He loves judgment (Isaiah 61:8). Many more passages could be cited that explicitly state or imply that judging is a work of the Trinity as a whole. But this is enough to show that judgment is not foreign to God's character, but essential to it. God would cease to be God if He were not the Judge of men and nations.

In some passages, judgment is specified as an activity of the Father in particular. It has been

common in liberal **Christian circles to radically overemphasize the fatherhood of God. In doing this, the Biblical teaching that the Father is a wrathful Judge is lost. One place where this is taught is in Hebrews 12:23. The writer of Hebrews is listing the things that the New Covenant church has "come to." This list includes "God, the Judge of all men" (v. 23) and "Jesus, the mediator of the new covenant" (v. 24). The fact that God the Judge is distinguished from Jesus the Mediator suggests that "God" refers in this passage to the Father.**

**An even clearer passage in this regard is John 5:19-22. Jesus has been accused by the Jewish leaders of making Himself equal to God. Far from denying the charge, He defends His divinity and His claim to divine prerogatives. What the Father does, the Son imitates. The Father shows the Son all that He does because the Father loves the Son. In particular, the Father gives life, so the Son gives life. Similarly, the Father has authority to judge, and has given the Son the same authority. Although Jesus says that the Father has the original authority to judge, because He "gives all judgment to the Son." This same concept is found in several places in the book of Acts, where it is said that the Father "appointed" Jesus to be judge of all men (Acts 10:42; 17:31). Paul echoes the same teaching in the early chapters of Romans (2:16).**

Though the Father has appointed a final judgment through His Son, He still makes judgments in history. In fact, in some places, the Bible pictures history as a judicial drama, in which God contends with the wicked. This is evident in Isaiah 43:9-13, for example, which describes God's judicial contest with the nations. The nations assemble and bring forward their witnesses, and God produces witnesses in His defense. The trial continues into Isaiah 44. God reminds the nations of His faithfulness as Israel's Redeemer, and the facts about idols are exposed (vss. 9-11). The case against the nations is overwhelming. Having decided the rightness of the case, God acts to destroy the covenant-breakers. As history develops, and supremely in the Cross and Resurrection, God is vindicated, His justice is made known to all nations, and the wickedness of His enemies is exposed and punished.

The Father also acts as judge in relation to the Son. The Father views the sacrifice on Calvary and declares that His justice is satisfied (Rom. 3:25-26; Isa. 53:11). Those who are united to Christ are considered righteous, and there is no condemnation from the Father (Rom. 8:1). This gives us great

*continued page 7*



## Capitalizing the Future: The Christian and Wealth

Ian Hodge

One Of the least understood areas in modern thinking is economics. This is peculiar, given the fact that our public educators pride themselves on the standard of public education—a standard which a growing number of people are rejecting in favour of alternative educational programs. Yet, there are few people who will *admit* to knowing little about the area. Many people have an opinion about the solution to the economic problems which they perceive, but they have done little reading and serious study in the area to ensure their opinions have some substance. There is a reason for this.

With the decline of Christian philosophy after the Reformation a humanistic rationalism came into existence. Once you deny the place of Divine revelation, and the possibility of an infallible guide from One whose knowledge is perfect and complete, there is little choice but to accept the idea that all knowledge is relative; that your opinions are no more than that—your opinions. This is the path to ultimate subjectivism and supreme skepticism. Knowledge cannot be tested by an infallible and omniscient standard. Therefore, “it’s just your opinion.” Sound familiar? But the tragedy does not stop there. Once the idea of relativism is accepted there is little need to study or read the opinions of others. After all, it is just a matter of “their” opinion. There is no standard, apart from your own mind, by which these opinions can be tested. So, why bother reading them in the first place? Simply offer your own opinion.

Philosophical relativism leads to intellectual laziness. Only a handful of people want to live in a pagan culture. These cultures epitomize this principle. Their non-Christian philosophy results in mental indolence, and consequently, there is no pursuit of knowledge (cf. Rom. 1:18-32). Have you ever wondered why it is that the Australian Aborigines never invented the simple fly screen, in a country that is inhabited by millions and millions of flies and other insects? (It reminds me of the traveller’s joke: “This must be a good eating house: five thousand flies can’t be wrong.”) The late Dr. Francis Schaeffer has made this point very well. He documented the synthesis of pagan concepts with Biblical Christianity and pointed out that the result always has been disastrous for Christianity. As our

Lord said, “No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon” (Lk. 16:13 NKJV).

Mysticism is the end result. The loss of truth and the resultant existentialism have pervaded the world. None of us has escaped its influence, especially if we were educated in the public schools during the past 30 years or so. “As a result of this...if rationalistic man wants to deal with the real things of human life (such as purpose, significance, the validity of love) he must discard rational thought about them and make a gigantic, nonrational leap of faith” (Schaeffer, *The God Who Is There*, Hodder and Stoughton, 1968, p. 21). The same maybe Said about the fundamental actions of life, economics. We jettison rational thought about them in favor of that mystical “leap of faith.” There has been, to quote the title from one of Dr. Schaeffer’s books, an “escape from reason.”

On the other hand, we must also admit a point that Cornelius Van Til has made so well in other areas. When men deny the Christian view of economics, they do not abandon economics altogether. They simply substitute a humanistic concept for the biblical one. “For years and years, Bible-believing Christians stumbled around like blind men, attacking this feign or that shadow of Satan. Then men like Francis A. Schaeffer and R. J. Rushdoony appeared upon the scene and pointed out that the roots of the spiritual/philosophical/historical/mental conflict were all wound up on the word ‘humanism.’ Once Christians saw that humanism is the abstract source from which all satanic intellectual systems spring, they were able to identify humanism wherever it appeared, and then combat it” (R. E. McMaster, *Wealth For All: Economics*, A.N. Inc., 1982, pp. 247-248, emphasis in original). Because the Christian view of the world is the view of the world as God made it (we might call it the view of “ultimate reality”), the humanistic view is a totally unrealistic view. Humanistic economics is thus not economics but mumbo-jumbo. Humanistic economists are the witch-doctors who use their own form of magic in an endeavour to manipulate and by-pass the world as God has made it.

### The Denial of Man

Perhaps nowhere else is the satanic system more evident than in the area of economics. The reason for it is simple: economics is basic to man. Economics

**IS**, as Ludwig von Mises called it, "human action." Read your **Bible**; that's what it says too. **Economics is human action. It is you and I making choices, day by day, on what we will do. Moment by moment we make a myriad of choices where we will go; what we will read; how we shall spend our leisure; who our friends shall be; what kind of work we will undertake; what we will watch on TV; what we will purchase with our hard-earned money. Choices are inescapable. Human action is inescapable. Economics is inescapable.**

**Therefore** it is not **surprising** that humanistic man will attempt to deny economics. This is why **economics** is not a compulsory **subject** in our schools. And even the economics which is taught is **not** economics. **That's** what I set out to show in my book *Baptized Inflation*. Modern economics is a **fraud**. It originates in the minds of **perverted, sinful** men who deny the truth about God and His Son, Jesus **Christ**.

Consequently, **modern** economics must also **deny man, who is made in the image of this God they seek to deny**. Humanity is a **constant reminder that the God they wish to disavow really does exist. Their own existence and self-consciousness speaks to the truth of this fact. That's what Paul argues in Romans chapter one. All men know God exists. It is implanted in their very nature because they are made in His image. For man to deny God he must therefore deny his own humanity.**

The result has been that economics is no longer concerned with human action but statistics. Statistics, however, are the ultimate denial of the humanity of man. **The one thing which separates man from the rest of creation is the ability to make choices individual choices. The modern idea, therefore, is to remove choices from man. This is the satanic direction of modern politics. Now our political lords and masters will decide for us. We have become slaves to the political state. And the tool to establish this slavery is modern economics, which reduces man to a number, a meaningless number. This is the principle and purpose behind the proposed I.D. Card in Australia. Too often we think of slavery in political terms only. But since economics is basic to man and his existence, the tool for slavery is always economic. Christian economist R.E. McMaster has an excellent way of describing government. "Government is religion applied to economics." That's what the political order, any political order, is all about. It applies a religious view of life to economics and man. When that religious perspective is humanistic, rather than **Christian, we know** that we are courting disaster and Divine judgment. And when**

**the politicians and the bureaucrats are ignorant of the Source of true religion and true economics, we end up in the mess we are in right now fraudulent money, shoddy goods and services, and a mountain of debt which will never be repaid.**

Hence we can understand the **great** emphasis in modern **humanistic** education: **socialization**. **By this process the individual human being, made in God's image—thinking, acting, making individual choices—must be destroyed. Why have school uniforms been so prevalent in the state school system (Australian - cd.)? Because, as one humanistic "Christian" teacher pointed out to me with some relish, there is no better leveling device amongst students than a school uniform. It is designed to create a uniformity of appearance amongst the students. The curriculum, which arranges the academic progress of the student by age rather than ability, similarly ensures the uniformity of the intellectual appearance of the students.**

In the world of business this leads to the abolition of the **free** market where individuals can express their choice. The controlled **market** is substituted, whether it is called **communism, socialism, Fabianism, fascism, or the welfare-state**. Its purpose is to deny the humanity of **man, to subject the individual to "the people," "the masses," or to "society."** In reality it leads to the **formation of a powerful elite who rule and control the masses.**

**The "abolition of man,"** to borrow a phrase from **C.S. Lewis**, is very much evident in the business **environment**, where human **relations are** at an all-time low. Management won't talk to **staff**. **Instructions are** issued on impersonal **memoranda**. **Productivity** is only talked about in monetary terms, rather than terms which embrace the **range** of humanness. **Workers** have little **interest** in their vocation, except for the weekly pay envelope. **Employer-employee** relations decline, as does the quality of **goods**, since workers take little pride in doing their very **best**.

### Christianity and Economics

Economics is **fundamental** to the teachings of Scripture. **The last five of the Ten Commandments are directly related to economic matters. We should preserve another's life, wife, goods, and reputation. In fact, we should not even covet them in any form. Economics is the emphasis in much of the book of Proverbs. There we are given page after page of practical advice on human action. Economics is basic to life itself. Therefore, there can be no greater task today than the development of a distinctively**

Christian approach to economics.

Think about the following: "In terms of the spiritual battle in the physical world where humanism is overtly manifest, Christians must recognize that economics/finance is the fuel which feeds this humanistic fire. so, while Christians' philosophical attack must be on humanism, their focused assault must be on the economic gates of hell in the real world in order to snuff out the humanist fire. Once economics and finance come under Christian dominion and occupation, humanism effectively dies as a force to be reckoned with in society-at-large. The humanistic parasite, which feeds upon society generally, will have been eliminated. The battle against humanism then will only continue to be primarily fought in the hearts and character of men, where it is a never-ending struggle due to man's sin nature and desire to be as God (determining for himself good and evil)" (R.E. McMaster, p. 248).

Evil cannot finance itself, for evil is the negation of all things. Evil is destructive rather than constructive. wealth is good, especially when it is used in the manner God has ordained. Evil is parasitic and lives off the wealth of others. this is why, for example, communist technology is about 95% western. The Soviet economy and military might is built on Western technology. Author Antony C. Sutton documented this in his important book, *National Suicide: Military Aid to the Soviet Union*. Recently, *The Financial Review* (June 10, 1987, p. 10) carried the story of how Toshiba Machine Co., a subsidiary of the giant Toshiba Corporation, illegally sold computer-controlled lathes to the Soviet Union with which the Soviets have been able to make silent propellers for their submarines. All with the help and supervision of the KGB, mind you. It is the so-called Christian nations of the West which have created the wealth and technology upon which evil feeds itself. Evil is living off the crumbs from the table of Christianity. Too often the crumbs are placed there, deliberately, by Christians who should know better.

Now we can also understand why big business supports political parties which are socialistic. Socialist governments grant special privileges to the few. They know they need wealth to survive in power, so they grant a few businesses exclusive licenses. Any political party which moves towards deregulation of the economy becomes a threat to the many businesses which thrive on either their monopolistic status, or the fact that their largest customers are the various branches of civil government. Many companies have a financial interest in maintaining the present status quo, and will not give up

their privileges without a fight.

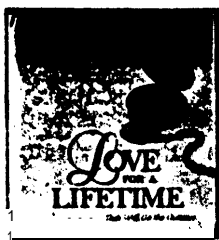
There will be no real change in society until the Christian community comes to grips with economics, for economics is basic to man. Finance will serve either the Kingdom of God or the kingdom of — Neither kingdom, as it manifests itself in time and on earth, can survive unless it is financed. Inescapably, the choices we make finance either one of these kingdoms.

Therefore the intelligent question to ask is this: Will our finances serve God or mammon? No man, after all, can serve two masters, yet that is the schizophrenic state we are in. The abandonment of the economic realm by Christians over the past three centuries has resulted in a decline in Christianity and arise in humanism. Dr. Rushdoony cites the fact that during the Reformation, the Puritans, who constituted about 4% of the population, controlled about 40% of the wealth. They were a very influential group at the time. Their philanthropy literally reshaped society.

Today, the humanists control much of the wealth and they have become the most influential force in the world today. Again, the words of McMaster are telling. "Christians today, almost across the spectrum, are somewhat hostile, antagonist and resentful of the great wealth obtained through humanistic and evolutionary means. And rightfully they should be. Since social Darwinism became acceptable in the late 1800's, financial evolutionary evolutionists have bulldozed over any and everything in the path, including the environment and the common man, all the while using the common man's money, through OPM [Other People's Money-LEL] debt capitalism and government sanctioned monopolies, to claw to the top of the evolutionary spiral. Money is the god, the ultimate source of pride and security for these evolutionary and humanistic animals who have walked all over the rest of us. No wonder they are resented. No wonder they are condemned Biblically by such passages as Matthew 19:21-24, I John 2:15-16 and Mark 8:36. But, Christians have erred egregiously while, in noting this devilish financial evil, they have turned their backs on it, somehow foolishly believing it would go away and not consume them. Such folly! Such inaction is a throw-back to the pagan Greeks who effectively saw the spiritual realm as uplifting and the material realm of money as base. The Church as always tended to adopt the cultural heresies of its time. Such it has done today in the areas of economics and finance" (p. 249).

("Capitalizing the Future" will conclude next month.)

# BOOKS



*Love for a Lifetime: Building a Marriage that Will Go the Distance* by James C. Dobson.

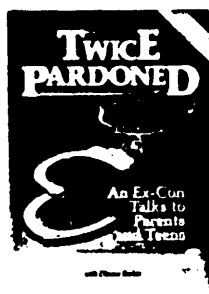
(1987). 125 pages.  
\$13.95 (cloth).

Reviewed by Michael R Gilstrap.

Five out of ten marriages occurring in America today will end in bitter conflict and divorce. That statistic alone is tragic enough, but the sad fact is that of the remaining five, three and often four of the couples will exist for a lifetime in varying states of disharmony and unhappiness.

Dr. Dobson recognizes that what the Bible refers to as "one flesh," that special intimacy...that mystical bond of friendship, commitment, and understanding... is exceedingly rare in our day.

*Love for a Lifetime*, his latest book, is designed to help couples achieve biblical intimacy, and in so doing "go the distance." Written specifically to single adults, engaged couples, and to husbands and wives who have not yet celebrated their tenth anniversaries, *Love for a Lifetime* focuses on the principles and concepts that will help armor-plate a marriage and equip it to withstand the torrents of life.



*Twice Pardon: An Ex-Con Talks to Teens* by Harold Morris. (Focus on the Family Publishing, 1986). 180 pages. \$10.95 (clm). Reviewed by Michael R. Gilstrap.

This moving autobiography will hold you absolutely spellbound. Harold

Morris's story is a gripping personal account of how one young man made some wrong choices, was in the wrong place at the wrong time, and fell from being a star athlete with a bright future to a convict in a dark prison cell serving a double life sentence.

*Twice Pardon* is a moving story of the grace of God and the transforming power of the love of God as well as a warning to teens and parents alike that the sinful thoughts, choices and actions have real-life consequences.



*The Gift of Music: Great Composers and Their Influence* (expanded and revised edition) by Jane Stuart Smith and Betty Carlson. (Crossway Books, 1987). 290 pages, index, glossary.

\$12.95 (pb). Reviewed by Michael R Gilstrap.

If you enjoyed the first edition this classic, you're in for a real treat in the expanded and revised edition of *The Gift of Music*. Smith and Carlson have almost doubled the number of composers covered (from 20 to 36), and yet retained the readability and vitality which characterized the first edition.

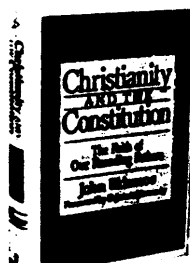
Whether you are familiar with the classical music world or a newcomer expanding your musical horizons, you will find *The Gift of Music* a stimulating and helpful book.



*Teaching to Change Lives* by Howard G. Hendricks. (Multnomah Press, 1987). 166 pages. \$9.95 (Cloth). Reviewed by Michael R. Gilstrap.

Subtitled "Develop a Passion for Communicating God's Word to Adults or Children," Howard Hendricks modifies Gregory's Seven Laws of Teaching to provide for the novice and veteran teacher alike challenging concepts to help them be more effective regardless of the age

In his own down-to-earth style, Dr. Hendricks inspires the reader to evaluate and recommit to one of the most rewarding and challenging of callings: teaching others. *Teaching to Change Lives* is an excellent resource for pastors, Sunday School teachers, Bible study leaders, and all who aspire to teach others God's Word.



*Christianity and the Constitution: The Faith of Our Founding Fathers* by John Eidsmoe. (Baker, 1987). 415 pages. \$19.95 (Cloth). Reviewed by Michael R Gilstrap.

John Eidsmoe, former professor at the O.W. Coburn School of Law, has written a very readable and informative book examining the people and events leading up to the ratification of our Constitution.

Far from a book which labors endlessly in the dust of historical introspection, Eidsmoe breathes life into this period by dealing not only with the major influences that affected our founding fathers, but devoting considerable space to individual biographies of thirteen of the most important figures. Especially interesting is the comprehensive discussion of the religious beliefs and practices of these men.

The book closes with a vivid and well-documented description of current threats to our constitutional republic calling Christians to supply the moral fiber that comes from obedience to God and His word.