

FAITH FOR ALL OF LIFE

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PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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Translation and Subversion

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The publication of a new translation of the Bible should be an occasion for rejoicing. The availability of Scripture in a new language, or a fresh rendering in “modern dress” for people already possessing the Bible, can be of great importance in propagating the faith. *The faith*, this indeed is the central motive in many contemporary versions, but by no means all. At least two other motives are important factors on the contemporary scene: *first*, a financial motive and, *second*, an anti-Christian religious motive.

The Profit in Bibles

A profit motive is, in its place, a godly aspect of life, by no means to be condemned unless it transgresses the laws of God. Without faith, every aspect of life is under condemnation, all life then is out of focus, and things, in themselves pure, become impure in the hands of the ungodly.

As is well known, the Bible is the consistent best seller. The annual sale of millions of copies makes it therefore a phenomenal sales item. Its potentiality as a moneymaker is thus enormous, almost staggering to the economically minded imagination. But one very serious drawback exists: the Bible, in its most popular English form, the King James Version, is not subject to copyright. Any publisher can print it and enter into a highly competitive field where the margin of profit must be kept very low for competitive reasons. The handicaps thus are very real, although several publishers have regularly counted

on their Bible sales for assured profits. Is it any wonder, therefore, that publishers, among others, have come to recognize the tremendous potentialities of a *copyrighted Bible*? A copyrighted Bible is thus a major bonanza to publishers and a financial and prestigious asset to scholars participating as translators and editors. Not every new translation has been a moneymaking scheme, but many of them have clearly had this motive as among their central ones. It is no wonder that new versions are thus often front-page news; the advertising and promotion behind a major version makes it a financial asset to many media. *Possession* of a copyright is again a major affair and, in one recent case, was a subject of legal battle. Thus, the Revised Standard Version is copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and first published by Thomas Nelson and Sons in New York, Toronto, and Edinburgh. Because many evangelicals regarded this version as “modernist” in character, in 1962, a “study” edition was put out by the A. J. Holman Company of Philadelphia, with 59 evangelical scholars giving their evangelical “imprimatur” to it by means of brief introductions and articles. *The unstated fact* is that, with every copy and every edition, the profit goes to the Division of Christian Education of the National Council of the Churches of Christ. The National Council has thus a source of income now entirely apart from any donations by member churches. It has an invested

interest in a particular Bible. The use of this Bible is thus promoted in a variety of circles. It is used for responsive readings in hymnals and in Sunday school lessons. The Holman Study Bible was given away as a subscription premium by *Christianity Today*, ostensibly a voice of evangelical Christianity. “New Bibles” are big money and their by-products are likewise profitable. They are used in newer commentaries by permission to further their popularity and concordances suggest their durability. With all the money at stake in new versions, is it any wonder that people are urged, to their confusion, to believe in the necessity for new versions?

Revision, Translation, or Paraphrase?

It might be well to note here a further area of confusion. The Revised Standard Version claims to be a revision of the King James Version, *i.e.*, not a new translation but merely the King James corrected and modernized. Oswald T. Allis, in *Revision or New Translation* (Presbyterian and Reformed Publishing Company, 1948), has called attention to the fact that it is closer often to a new translation by unconservative scholars. In *Recent Revised Versions*, Dr. Allis extended his critique to the New English Bible.

New translations, moreover, tend to follow radical readings of erroneous or “wastebasket” texts in preference to standard readings. With each new version, the number of departures from the Received Text is steadily increasing.

The sales value of these new versions, judging by some promotional material, seems to depend on new and novel readings. There is, in the minds of some buyers at least, a premium on newness and on departures from the “old Bible.” With some, there is almost a hopeful note that the newer Bibles might gradually convert “Thou shalt not commit adultery” to “Thou shalt commit adultery”! New versions, of various qualities of good and bad, are purchased by many persons almost as fetish objects and remain unread.

But many of the new versions are not *translation*. They are *paraphrases*. What is the difference? A translation is an exact and literal rendering of the original Greek or Hebrew into English. A paraphrase tries to put the original thought into modern thought forms. One of the most popular liberal paraphrasers today is J. B. Phillips. A paraphrase can be a very valuable help at times, but it can never substitute for a translation. Thus, Edgar J. Goodspeed renders Matthew 5:3, “Blessed are the poor in spirit,” as “Blessed are those who feel their spiritual need.” This is brilliant and telling; it gives us a vivid grasp of the meaning, but unfortunately Goodspeed, while giving us a few such gems, also neutralizes many of the basic theological terms of the New Testament with weak paraphrases.

The King James Version is not a paraphrase. It is both a revision of earlier translations in part and a new translation in its day.

Archaic Language

One of the charges consistently leveled against the King James Version is that its language is archaic and obsolete. The answer is a simple one: it is intended to be. In 1611 the King James Version was as “out of date” as it is today. Compare the writings of Shakespeare, Ben Jonson, King James I, and

John Lyly with the King James Version and this becomes quickly apparent. The translators *avoided* the speech of their day for a basic English which would be simple, timeless, and beautiful, and they succeeded. Their version spoke from outside their age and tradition with elemental simplicity. Their wisdom here exceeds that of their successors. Nothing seems more ridiculous than an outdated “modern” translation. Let us examine William Mace, 1729, as he rendered James 3:5-6:

The tongue is but a small part of the body, yet how grand are its pretensions! A spark of fire! What quantities of timber will it blow into flame? The tongue is a brand that sets the world into a combustion; it is but one of the numerous organs of the body, yet it can blast whole assemblies. Tipped with infernal sulphur it sets the whole train of life in a blaze.

In 1768, Dr. Edward Harwood’s *Liberal Translation of the New Testament*, i.e., a paraphrase, rendered Luke 15: 11, “A certain man had two sons,” as “A gentleman of splendid family opulent fortune had two sons.” This is clearly an extreme instance, but it does illustrate a point: if we consider our age and its requirements as *normative*, we can involve ourselves in absurdities. And such absurdities are not missing from the various versions. The critic Dwight Macdonald has called attention to some of these in the Revised Standard Version in a *New Yorker* article, “The Bible in Modern Undress.”¹ Macdonald comments on the RSV by way of a conclusion, “Whether it will be any more successful in replacing the K.J.V. than the 1885 version was remains to be seen. If it is, what is now simply a blunder — a clerical error, so to speak — will become a catastrophe. Bland, favorless mediocrity will have replaced the pungency of genius.”²

The issue is not that the Bible should speak our everyday language, for this involves debasement, but that

it should be *understandable* and here, all arguments to the contrary notwithstanding, the King James speaks a language which, while sometimes difficult because the matter itself is so, is more often simple, clear-cut, and beautiful. Some modern versions are very helpful, but none equal the King James in its clarity and memorable beauty. The greatest single demerit of the King James Version is simply this, it is not copyrighted and, hence, no organization and no scholar can profit thereby.

A Trustworthy Translation

The question of a *trustworthy* translation is all-important, especially since novelty is increasingly characteristic of many new translations. Which translation is a trustworthy one?

At this point, it needs to be noted that all translations face certain perplexing problems. The meanings of certain Hebrew words are uncertain, and the exact identity of many plants and animals subject to debate. With these details, we are not concerned. The marginal readings of a good edition are helpful in clarifying meanings or giving alternates translations at difficult points.

The important question is in another area. What *text* of the Bible is being translated? In answering this question, let it be noted, we are departing from virtually all accepted scholarship. This however does not trouble us for, after all, the major break with “accepted” scholarship comes with acceptance of Christ as Lord and Savior, and the Bible as the inspired and infallible word of God.

Since the days of Westcott and Hort, textual criticism has applied to Biblical textual criticism a rigorously alien category of thought and “an essentially naturalistic method.”³ This scholarship assumes man to be autonomous and ultimate rather than God; and it requires all documents to meet

the same naturalistic tests with respect to their nature and history. Nothing which is not true or possible of Homer's *Iliad* can be posited thus for the Bible and its books. Moreover, this method is applied to the Bible with a certainty and omniscience lacking in the determination, for example, of composite authorship in Shakespeare's plays, where we often know he had collaborators.

As Hills has pointed out, the doctrine of the sacred origin and preservation of Scripture is a part of the "General doctrine of the Scriptures concerning the controlling providence of God." "He worketh all things according to the counsel of his own will" (Eph. 1:11). This providential preservation of the text, Hills has maintained, as an expert in New Testament manuscripts, is to be seen in the standard text of the New Testament translated in the King James Version.

It is not our concern here to enter into the intricacies of textual criticism, nor are we qualified to do so. But we are qualified to assert that most current criticism, both "conservative" and "liberal" rest on a *radically non-Christian philosophy* which cannot bear other than implicitly or explicitly anti-Christian fruit.

Another Religion in New Translations

Are the variations in the new translations simply minor differences in wording or do they conceal a new religion? To answer this question, let us examine Genesis 1:1,2, first of all in three older translations: the King James (Protestant), the Douay (Roman Catholic), and the Holy Scriptures according to the Masoretic Text of the Jewish Publication Society (Old Testament, 1917, 1955, 1961); then let us examine *The Torah, the Five Books of Moses* (Jewish Publication Society, 1962) and the Doubleday Anchor translation, prepared

by "more than 30 Catholic, Protestant and Jewish scholars":⁴

King James: In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Douay: In the beginning God created the heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep. And the spirit of God moved over the waters.

Approved Version, Jewish Publication Society, 1917: In the beginning God created the heaven and earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit God hovered over the face of the waters.

Torah, 1962: When God began to create the heaven and earth — the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water — God said, "Let there be light"; and there was light. (*v. 3 included*)

Anchor: When God set about to create heaven and earth — the world being then a formless waste, with darkness over the seas and only an awesome wind sweeping over the water — God said, "Let there be light," and there was light. (*v. 3 included*)

As Edward J. Young has noted in "The Interpretation of Genesis 1:2,"⁵ this passage has been used to try to introduce mythology into Moses' account.

The conservatism of the first three translations, especially the first two, is apparent. These are, of course, older translations. In the King James and the Douay, Genesis 1:1 and 2 are three separate sentences and the first sentence is a separate paragraph. Now paragraphing is a form of interpretations in itself, as is sentence formation. To set "In the beginning God created the heaven and

the earth" in a separate form is to declare in effect that this sentence is either an introduction to the account of creation, or a summary statement of creation, or both. It declares God to be the Creator, and then the details of the acts of creation are given to us.

But in the Torah and Anchor versions, verse 1 is made into a subordinate clause, "When God began to create the heaven and the earth," and "When God set about to create heaven and earth." This now ceases to be a completed statement of fact. Instead, we are now told *what the condition of the universe was* "when God began to create," namely, that at least one segment of it was "a formless waste" and, as we learn subsequently, this "unformed and void" earth was *not created* but *developed* by God. As a result, instead of Biblical theism, we have the ancient pagan *dualism*, the co-eternity of God and matter. The great void of being, the unformed chaos of matter, always existed, in this philosophy, and God did not create it; He merely acted on it, with varying degrees of success. Thus, in the new "translations" of Genesis 1:1,3, we have substituted for Biblical theism *an alien religion!* We have a god very different from and sharply limited in contrast to the God of Scripture. Translation here has become the vehicle of a new religion, the instrument of the proclamation of "other gods," an instrument of idolatry.

The net result of this new "translation" is, to repeat, another god than the God of Scripture. It is a god similar to that of illuminist tradition and of Masonry. The Cardinal of Chile, in *The Mystery of Freemasonry Unveiled*, described this god aptly:

The god creator, or the god of Masonry, is not the God Creator of Christians. The Architect constructs the building with materials which he did not make,

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The Father as a Teacher of the Word

By Mark R. Rushdoony



One of a father's chief duties, assigned to him by God, is to train up his children in the love and knowledge of the Lord.

Our Lord told us that the "first and greatest" commandment was to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This starting point does not depreciate the rest of the law, but rather channels all of our being to our responsibility to God. This ultimate accountability to God leads us to our duty in every facet of life, so that the second great commandment is to love our neighbors as ourselves. In these two laws, our Lord said, we can understand all "the law and the prophets" (Mt. 22: 37-40).

If the purpose of all the Scripture is to point us to a love of God in our innermost being (heart and soul) and every thought (mind), and project it toward our neighbor, then this is also the purpose of our communication of that Word to our families. The father's responsibility to his children, Paul said, is to rear them in "the nurture and admonition of the Lord" (Eph. 6:4). Their nurturing is their development in the things of God, which we accomplish by admonishing them with the commandments of God and His call to righteousness.

Paul contrasts this upbringing with provoking them to wrath. We provoke children to wrath — to anger, to sin, and rebellion — by projecting our own sin to them rather than the righteousness of God. A maturing child who

increasingly sees in a parent the outworkings of unrepentant sin will have no reason to avoid it in his own life. Children must see in their parents the mature strength of the faith they profess.

The Father is Foundational

Both mother and father should set a godly example, but the father's role is foundational. Mothers offer children an important emotional tie as their early nurturer, but fathers give a sense of ultimate security. We remember a mother's love as selflessness and a father's as leadership. A mother is one we cling to; a father is one we look up to. We look to a mother for her affection, and to a father for his attention. In later years we look back at what our mother gave us, and where our father led us.

The father must see himself as more than a material provider. He provides because he heads the family. The headship role is that of a *minister*, by which we mean not an ecclesiastical role, but one of *ministry* of the things of God, as an *administrator* of the duties entrusted to him. The father administrates, or applies, God's Word in the home. The headship points beyond the personality of the earthly father to the heavenly Father.

If the father's life has God's Word as its strength, the natural tendency of children to look to their father for security will point them to the God who truly is their eternal security. The father must respect the things of God and also demand respect from his children. It is not hard to note ways in which our culture shows contempt for fathers (for example, their depiction in most modern sitcoms). By degrading the father,

children are taught to wean themselves of parental leadership in their adolescent years. When any father adopts the pitiful characterization of fatherhood seen in our society, even in jest, he surrenders the leadership role God has assigned him.

The earthly father must represent his heavenly Father and use his authority to point to a higher authority. This authority is not that of the father's experience or feelings, but that of God's Word. Knowing he was near death, Paul told his spiritual son Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). Paul pointed Timothy to the authority of God's Word.

Faith and Facts

Facts are not brute facts, or isolated, independent truths. Facts are interpreted through faith. Scripture was not given to us so that we would know the complete set of all facts, but rather the context of all facts. It does not give us the multiplicity of facts, but the truth about facts. The interpretation of facts is to be within a faith-based paradigm, for "the knowledge of the holy is understanding" (Pr. 9:10).

Part of the image of God in man is knowledge, in which we are renewed as men, born again to be part of God's new creation (Col. 3:10). Sinful man has a false idea of knowledge, and an image of autonomy and self-will. Teaching the Word of God and the need for repentance and faith brings man face to face

with the kind of person he was created to be and his true purpose in life. The father must nurture the respect his children naturally feel toward him, but must also realize that such respect is not for his personal satisfaction. It is to be used to shepherd his lambs safely before the Great Shepherd.

A father is to train his child “in the way that he should go” (Pr. 22:6), as a routine part of life, not merely by formal instruction (Dt. 11:19). A father must recognize his children are God’s blessing on him (Ps. 127:3-5; Pr. 29:17), and he must bless them by teaching them the law-word of God, which represents a blessing on faithfulness and a curse on rebellion (Dt. 11:26-28).

Bible teaching at home, more than anywhere else, must be personalized. More than mere stories about Bible characters and factual knowledge, it must involve the wisdom of seeing the world and all its facts as God-created and God-governed. Instruction must involve both factual knowledge and evangelism. The knowledge of God must be associated with the child’s covenantal part in the line of faithfulness.

Biblical Instruction

Biblical instruction at home must be historical, not just thematic or topical. God presents His Word to us in the context of history. We have the creation and the final judgment in Scripture. In between, we have historical accounts of God’s covenant people, the old Israel, God’s salvation in Jesus Christ, and the beginnings of the new covenant people, His church. The advance of God’s purposes is described in terms of a kingdom so that we might comprehend the real, historical nature of God’s work in history and in us.

Teaching in a historical context is not the same as teaching by Bible stories. Bible stories are a good way to teach, but they can be misused. They

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have often been reduced to a morality tale much like Aesop’s Fables. They are so much more.

Noah’s Flood is more than a story about obeying God or the consequences of disobedience. Just this week my five-year-old son and his cousin were arguing about whether or not Noah had help building the ark; my wife asked me to address the issue. I told her and my son that the Bible didn’t say Noah and his sons did all the work themselves, that the ark was an amazing technological, design, and engineering feat. Noah was probably wealthy enough to have hired many workers in the ark’s building.

Imagining the actual construct of a craft some 450 feet long brings it to a more realistic image than the cartoonish pictures in children’s storybooks. From a purely human perspective, the Flood was a cataclysm of unimaginable extent. It was a virtual start-over for mankind biologically, socially, culturally, and technologically. This is not the sort of history that can be trivialized by pretty

pictures of cute animals and a happy family on a boat. Bible stories are not to be children’s morality tales except, perhaps, to the youngest. Bible “stories” are Biblical history and are to be studied by all ages, including adults. If you cannot think of the Bible’s stories as real-life *adult* history, you need to revisit them.

Bible teaching should not degrade God’s Word as childish. It should be realistic and exciting. I was once driving some of my oldest son’s teenage friends, who had all been in an elementary Bible class I had taught in our Christian school. Looking back, one of them commented on how much he had enjoyed my Bible classes. His favorite, he said, was when “that really fat guy [Eglon, in Judges 3:12-30] got stabbed and he was so fat the knife got stuck and they couldn’t pull it out.”

God gives us such detail so we do not think of things in the abstract; He gives us powerful mental pictures of blessings and curses, salvation and judgment. If we give children God’s Word in cartoons, they soon outgrow the images. If we give them images of Eglon stuck with a knife a cubit long, or Jezebel’s blood spattered in the street and her corpse being trampled by horses and eaten by dogs (2 Kin. 9:30-37), our children might be a bit taken aback, but they will never outgrow them.

A father is responsible to train his children in “the nurture and admonition of the Lord.” This begins with baptism, which is parents giving themselves and their child to the promise and responsibilities of the covenant. A father must pray for his children, but must follow through on that prayer as an example to follow. A self-centered or hypocritical father destroys the high ground God has given him to lead his children. A father must teach, formally and informally, that he too is a faithful and loving son of his Heavenly Father. **CR**

Why We Changed the Name of the Magazine

By Christopher J. Ortiz

Since the death of our founder, R. J. Rushdoony (“Rush”), Chalcedon has rallied around its central thesis, *Faith for All of Life*. These five words present the primary idea that we seek to establish: *that the Christian faith should not be isolated to issues of the heart, but is to be comprehensively applied to every area of life and thought*. Rush approved of the phrase *Faith for All of Life*, as a helpful encapsulation of Chalcedon’s message.

Applying the faith in every area of life was Rush’s calling, and our stewardship by virtue of inheritance. What was given to us in Rush’s works must be converted to bricks and mortar for the rebuilding of Christian civilization. Like Nehemiah, we labor with both “hammer and sword,” knowing that unbelievers will still resist our building of the city of God, and we must be ever ready to offer a reasoned defense.

But Rush was not alone in his passion for the comprehensive gospel of the Kingdom. Many other voices also labored with great success in awakening Christians to their social responsibilities. Yet still, for decades the majority of mainstream Christendom was too occupied with personal piety and church growth to play any major role in Christ’s social agenda. Hopefully, the widening political and religious divisions in America will help to kindle a revival of Christian Reconstruction.

Crisis and the Awakening Church

Due in part to the media-saturated persecution of former Alabama Chief

Justice Roy Moore, more Christians are understanding the seriousness of longtime assaults from anti-Christian circles. Judge Moore’s stand for the law of God as the basis of our constitutional republic helped to rally Christians who had previously disengaged from the cultural battle. For many, Judge Moore’s dismissal was the proverbial straw to break the camel’s back.

For nearly a decade, many local churches were more concerned with starting a conversation with the urbanized postmodern population than discussing the Biblical approach to social theory. With rock bands, plasma screens, coffee bars, and casual clothing these seeker-friendly churches hoped to better engage today’s uninformed unbeliever while leaving the cultural battlefield to the onslaught of comprehensive humanism.

But when groups like the ACLU worked to remove Judge Moore from his position and to closet his monument bearing the Ten Commandments, Christians grew angry. The public became aware of the ACLU’s long-standing secular agenda as cable news focused on the organization’s efforts to remove other Christian icons, such as nativity scenes, the Pledge of Allegiance, and a minute “cross” from the Seal of the City of Los Angeles.

The cultural crisis only increased with the flagrant civil disobedience of officials in California and Massachusetts, both which allowed gays to marry

by the self-appointed “clergy” of local government leaders and rogue judges. Such aggressive efforts by contemporary secularists are forcing many mainstream Christians to reconsider their social responsibilities.

These perplexed believers now need better solutions to our moral crisis than *The Prayer of Jabez*. Christians are learning that this conflict is a war of worldviews, and cannot be resisted with the mooring of fundamentalism or the limited weapons of witnessing, revivalism, and church-growth techniques.

More and more evangelical leaders are emphasizing the need for a Christian world and life view, and are encouraging their communities to engage the cultural conflict. A brief review of these popular voices demonstrates just how extensive was the influence of R.J. Rushdoony on many of these leaders. However, such crucial elements as the binding authority of God’s law and the dominion mandate are often left out of the contemporary discussion, leaving only a piecemeal worldview that is insufficient to win the cultural war.

It’s Not Fully Christian Without the Law

A cursory glance at the evangelical landscape reveals a church in transition. Many popular promoters of the Christian worldview have produced readable books that make the academic case for cultural reclamation. For example, David Noebel, Chuck Colson, Nancy Pearcey, and George Barna are reaching

new audiences with worldview-based literature that attempts to redefine Christian responsibility.

While we do rejoice in this awakening, and join with these faithful Christians in working to reclaim the culture for Christ, we must also highlight that there is an essential piece missing in this popular Christian-cultural view. It is simply impossible to advance the kingdom of God effectively if we fail to recognize the binding standard of God's law, and this is something most evangelicals seem hesitant to do.

In Nancy Pearcey's newest release, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Pearcey essentially spells out the thesis of Christian Reconstruction but neglects a clear discussion of God's law as the foundation to the Christian worldview. For instance, this large, well-documented volume contains no index listings for "law," "covenant," "commandment," or "Decalogue." Instead, there are appeals to "Scriptural principles" and a curious avoidance of the Mosaic case laws. Dr. Gary North sums up the problem with this type of approach:

It does not matter how many times a person assures us that he is in favor of Christian civilization and opposed to the humanistic myth of neutrality. If he does not affirm the continuing validity of the biblical case laws, his affirmation in favor of Christian civilization is in vain, intellectually speaking. At some point, his denial of the continuing moral *and judicial* authority of God's revealed law will logically force him to affirm some form of natural law theory or common ground reasoning, *i.e.*, the myth of neutrality.¹

A similar neglect of God's law is apparent in a developing movement within the conservative branch of the Southern Baptist Convention (SBC). A new initiative, Empowering Kingdom Growth, is the SBC's attempt at en-

...THE CULTURAL BATTLE PROVIDES A MARVELOUS OPPORTUNITY FOR MINISTRIES LIKE CHALCEDON TO HELP PROVIDE THE INTELLECTUAL RESOURCES FOR GROWTH IN UNDERSTANDING HOW GOD'S LAW IS NECESSARY TO THE CHRISTIAN WORLDVIEW.

couraging its constituency to embrace a Kingdom perspective:

Empowering Kingdom Growth (EKG) is an initiative designed to call individual Southern Baptists to renew their passion for the Lord Jesus and the reign of His kingdom in their hearts, families, and churches from which God can forge a spiritual movement marked by holy living, sacrificial service, and global witness.²

No doubt the Southern Baptists sincerely wish to expand the Kingdom of God and are rightly compelled to work toward that goal. However, the "EKG" initiative shows that they are having difficulty moving beyond their long-standing emphases on local churches, personal piety, and missions. The reign of Jesus Christ is comprehensive, comprising more than merely the heart and the church, and can only be truly expanded by the faithful application of God's law.

We rejoice that mainline denominations are reconsidering their tactics to confront the culture more effectively. And best of all, the cultural battle provides a marvelous opportunity for ministries like Chalcedon to help provide the intellectual resources for growth in understanding how God's law is necessary to the Christian worldview.

Our Stewardship

Because at Chalcedon we make every effort to equip Christians better to apply the Christian world and life view, we have decided to change the name of the *Chalcedon Report* to *Faith for All of Life*. Not many in mainstream Christianity have ever heard the word "Chalcedon" and therefore may not care to read a "Report" about it. By placing more emphasis upon *Faith for All of Life*, we are better able to communicate our entire philosophy in a way that will resonate with the growing emphasis upon worldview studies.

Although we want to be more effective in how we equip the saints for Kingdom work, our thesis remains the same. We will continue the work of R. J. Rushdoony by educating our Christian brethren in the tenets of Christian Reconstruction. Rush did us a favor by outlining these goals in his last volume on Biblical law:

I have tried, over the years, to do four interconnected things. *First*, to honor and to further the presuppositionalist philosophy of religion of Dr. Cornelius Van Til. *Second*, to further a return to a Christian education as against the prevailing statist and humanist philosophies and practices on all levels of education. *Third*, I have sought to recall men to the law-word of God. So much of the Bible, including the prophets and the historical books, is given to this that it seems strange that one could see dispensing with most of the Bible as valid! But there is a *fourth* one, namely, to set forth, systematically and Biblically, theology, the Biblical perspective for all of life and thought. We cannot limit Christian theology to church life without denying it.³

The current cultural climate has afforded a great opportunity for an awakening to Christian Reconstruction. Our prayer is that the Lord will bless us with new opportunities to reach a wider

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How Scripture Came to Us

By Greg Uttinger



The First Installment

Through great and terrible signs, God destroyed Egypt's economy, decimated her people, humiliated her gods, and overthrew her king. In fire and cloud, He led Israel through the Red Sea and across the wilderness to Mt. Sinai. There He came down in fire and lightning, earthquake and darkness, and He spoke to Israel in a thunderous voice that reached some two million men, women, and children.

The man who called for the plagues, who led the Exodus, who brought down the law from Sinai was Moses, whom God knew face to face. Those who rebelled against his authority suffered immediate and extraordinary judgment. And so when Moses gave Israel the Torah, the first five books of the Bible, God's people recognized it at once as the authoritative and infallible word of God.¹

God Continues His Book

Before Moses died, he passed his prophetic mantle to Joshua, who oversaw the conquest of the Promised Land. God authenticated Joshua's office with more signs and wonders — the river Jordan parted, the walls of Jericho fell, and the sun stood still in the heavens. Joshua added a new section to the Book of the Law (Josh. 24:26, "And Joshua wrote these words in the book of the law of God..."). God's people knew it was the word of the LORD.

As the centuries passed, God raised up more prophets, validated their ministries with still more signs and wonders,

and spoke His words through them. First came the "former prophets," who wrote and interpreted history in terms of God's covenant promise. Their books are Judges, Samuel, and Kings.² Then came the wisdom writers and psalmists. After them came the "latter prophets," whose messages read like sermons — or covenant lawsuits.³ In no uncertain terms they told God's people, "Thus saith the LORD."⁴

During the Restoration,⁵ miracles were rare and those with the prophetic gift were few. Nevertheless, God inspired men like Ezra and Nehemiah to write Scripture, and the people of God received their books as the authoritative word of God, including them in the Hebrew scripture. The prophet Malachi closed out the Old Testament canon.

But those who pondered God's ways with men might well have understood that God was not done writing His book. For the prophets had spoken of a New Covenant and an incredible outpouring of God's Spirit in the last days. Such things would surely be accompanied by more Scripture.

God Finishes His Book

In the fulness of time, God's eternal Word became flesh. In a miracle beyond comprehension, God revealed Himself exhaustively in the Person of His Son (Heb. 1).

That revelation needed to be recorded. Jesus told His apostles that the Holy Spirit would guide them into all truth, that He would bring to their remembrance all that He Himself had said, and that they would judge His new Israel (Jn. 14:26; 16:13; Mt. 19:28). And

so the apostles and their closest companions wrote the closing sections of inspired Scripture. God validated their ministry through signs and wonders, and the church received the apostolic writings as the very word of God. The Bible was complete.

Do Copies Count?

Of course, the original manuscripts (*autographs*) written by the prophets and apostles perished long ago. What we have are copies of copies of copies. Are they inspired? Are they infallible? Are they still the word of God?

When Paul told Timothy that all Scripture is inspired of God (God-breathed), he was talking about the Scripture that Timothy knew from childhood (2 Tim. 3:14-17). But Timothy had never seen the Old Testament autographs; he learned Scripture from copies of copies. It was to those copies that Paul ascribed inspiration and, by implication, authority and infallibility. Those extant manuscripts were the word of God.

The Preservation of Scripture

Scripture clearly teaches the doctrine of its own preservation. "It is easier for heaven and earth to pass, than one tittle of the law to fail." God will keep and preserve His words forever (Ps. 12:6-7). Heaven and earth shall pass away, but Jesus' words shall never pass away (Mt. 24:35). God's words will remain in the mouths of believers and their seed and their seed's seed forever (Is. 59:21). Till the end of time, God's people will be responsible to search the Scriptures and to obey them.

Are we to think, then, that the transmission of the text has been miraculous? No, that is not what God has promised. History shows us that men have made mistakes in copying the text of Scripture. Some of these have been slight and unintentional; some have been horrendous. Certainly the ancient church knew of corrupted manuscripts, but that did not shake her faith in the Bible she had. Likewise, the church of the Reformation knew of corrupted texts and variations within the available manuscripts; yet she, too, confessed that she had an infallible Bible. We need to make the same confession. God's providence has not failed His promise.

Competing Voices

So how can we recognize the pure text from a corrupted text? The Bible itself tells us.

- The pure text of Scripture has always been in the possession of the believing church (an *ecclesiastical text*) (Rom. 10:6-9; Eph. 4:11-16). This is what God has promised, and this is what His covenant requirements take for granted (Is. 59:21; Ps. 1; Ps. 119). Manuscripts rescued from waste bins and musty libraries must take back seat to the text the church has actually used in worship.⁶
- The pure text of Scripture will exist in the majority of manuscripts (a *majority text*). Doubtless false teachers have often altered the text of Scripture to promote their own agendas, but in the long run the church has not been interested. Jesus' sheep hear His voice (Jn. 10:4; Jer. 23:28).
- The pure text of Scripture will most clearly direct our faith to Jesus Christ as the incarnate Son of God and the only atoning sacrifice (an *orthodox text*) (Lk. 24:44ff; Jn. 5:39). The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

The heretics of old liked to clip out references to the deity and blood of Christ. Manuscripts that seem foggy about these doctrines we should reject out of hand.

- The pure text of Scripture will be the one that God has used most to edify and renew His church (a *reformational text*) (Rom. 10:17; 1 Cor. 2:13). God can speak through the mouth of an ass; He can speak through corrupted texts and poor translations. Nonetheless, we should expect Him to bless His word *as He gave it* (Jn. 6:63). We should look to the Bible of the Reformation, the Puritans, and

the great evangelical revivals. Yes, we're talking about the Greek and Hebrew manuscripts behind our traditional Protestant Bibles.

God destroyed an empire to introduce His Bible. He moved the sun and decimated armies to authenticate His messengers. He raised His Son from the dead to seal His covenant. His providence has not failed His promise in the centuries since. The church has the Bible. It is still authoritative, still infallible, and still the word of God. **CR**

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Lost River of Eden — Found?

“And a river went out of Eden... and became into four heads. The name of the first is Pishon... which encompasseth the whole land of Havilah, where there is gold; and the gold of that land is good... there is bdellium and the onyx stone.” (Gen. 2:10-12)

The Bible preserves ancient information, some of it otherwise unknown to the world for many centuries.

In 1996 scientists announced the discovery of a major river that is mentioned only in the Book of Genesis. (See James Sauer, “The River Runs Dry,” *Biblical Archaeology Review*, Vol. 22, No. 4, July/Aug. 1996). Until the development of satellite technology, the course of the river lay hidden under the sand dunes of Arabia — invisible even to observers from the air.

Dr. Farouk El-Baz of Boston University, formerly with NASA's Apollo program, analyzed satellite images of the river while finalizing work begun by scientists in the 1980s. He traced its course from the gold-rich highlands 125 miles south of Medina, all the way across Arabia, to its delta in Kuwait. At some places, Dr. El-Baz reported, the river was as much as three miles wide.

“Havilah” was an ancient name for Arabia. Bdellium — used for cosmetics,

medicine, and incense — came from the southern coast of Arabia. It would have reached Mesopotamia and the Mediterranean via trade routes crossing “Havilah.”

Geologists estimate that the river dried up thousands of years ago, as early as 4,000 B. C. to as late as 2,500 B. C. Geologists now refer to it as “the Kuwait River.”

The four Rivers of Eden, as listed in Genesis 2, are the Euphrates and the Hiddekel (Tigris), the Pishon (Kuwait), and the Gihon, whose identity is still under debate. Traditionally, Bible scholars have located the Garden of Eden in southern Iraq, where the Tigris and Euphrates meet. Now they know the Pishon met them there. (In ancient times, the Persian Gulf shoreline was approximately 100 miles north of its present location. Silt from the rivers has extended the land gradually southward, and continues to do so.)

Lost for millenia, preserved only in the words of Genesis, the once-mighty Kuwait River provides another example of the unique reliability of the Bible.

(For more information, see: www.focusmagazine.org; www.creationism.org; www.bible-infonet.org)

How to Read the Bible Biblically

By Joe Morecraft, III



Your view of God will determine how you read the Bible. Hermeneutics grow out of theology.¹ The Lord God of the Covenant is a God who reveals Himself. He reveals Himself in His creation, in His Son, and in His written Word. It is only by that written revelation that we can understand His revelation in creation and, most especially, in His Son.

That Biblical revelation is *Spirit-produced thoughts in Spirit-produced words* (1 Cor. 2:13). The thoughts God expressed through His prophets and apostles to the church and to the world originated in His rational mind; and the words they used to communicate those thoughts also originated in His mind (1 Cor. 2:10-13). The point is that God reveals Himself in the Bible in thoughts and words that are meaningful to Himself and to us, as human beings. By reading the Bible, enlightened by His Spirit, we know what God is thinking.

What are the implications of this view of God for the way we read and interpret the Bible?

First, because the Bible is a revelation from God, it is an inerrant revelation. Whatever it asserts as true on any subject is true; and whatever it asserts as happening, did in fact happen as the Bible describes it. Since God does not lie, neither does the Bible. Therefore, when we read it, we are to believe whatever it teaches, trust whatever it promises, and obey whatever it commands, because God is its author. (Westminster Confession of Faith, 1.4)

Second, because it is the revelation of the God who speaks as the perfect

Communicator, it comes with undeniable clarity. God reveals Himself in order to be understood. His Word comes to us with self-evident divine authority, and it is clearly given. In fact, “the main contribution of the Protestant Reformers to Biblical hermeneutics is their insistence *on the plain meaning of Scripture*.”²

The Bible is such a clear revelation from God that believers with ordinary intelligence, by careful Bible study, attentiveness to the preached Word, prayer, and fellowship with other believers can know those Biblical truths that are necessary for salvation. Not every passage is equally clear, therefore the less clear texts must be understood in the light of the more clear. The clear language of the Bible is sometimes elaborate and highly figurative. It is not to be interpreted in a “literal” sense that does not allow for the metaphorical and typological.

To interpret the Bible literally is to interpret it as literature. That is, the natural meaning of a passage is to be interpreted according to the normal rules of grammar, speech, syntax and context. — To be accurate interpreters of the Bible we need to know the rules of grammar; and above all, we must be carefully involved in what is called genre analysis. — *Genre analysis* involves the study of such things as literary forms, figures of speech and style.³

Third, since Biblical revelation is propositional (it came in words, sentences and grammatical syntax), and because it is historical (it was spoken into actual historical moments), the Bible must be interpreted according to the grammatical-historical principle of inter-

pretation. For a Biblical text to speak for itself, its words and sentences must be explained according to “the dictionary meaning, the grammatical structure, the normal rules of syntax...and also in their historical setting...the meaning of the Biblical text is determined by that text as addressed to and understood by its original audience — in its own historical situation and cultural setting.”⁴ This is particularly useful to remember when studying the book of Revelation. In Revelation 1:3, the apostle John writes “Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.” He is telling his first century readers that the time for the beginning of the fulfillment of the prophecies of the book of Revelation is “near” with reference to *them*. Therefore, when reading the book of Revelation, we must ask: “What did this mean to those to whom this book was originally addressed in the first century?” Only then are we in a position to ask: “How does this book apply to us today?”

The grammatical-historical principle of Bible interpretation was meant to replace the allegorical principle of interpretation that was popular prior to the Protestant Reformation, and which still lingers in the way some Christians interpret the Bible. It is now called “interpretative maximalism,” and it holds that everything in the Bible is symbolic. It is characterized by arbitrariness, and often tells us more about the interpreter’s imagination than it does the Bible. It allows for no controls; and, in effect, it allows anyone to see any meaning in any text he or she wants to see. It also

tends toward *the tyranny of the experts*, for it requires an elite group of scholars to whom is given the key to the deeper meanings of the Bible.

Fourth, the true and full sense of any text of the Bible is one (Westminster Confession of Faith, 1:9). Although a text in the Bible has a variety of connections in the Bible's system of doctrine, and although it has a variety of applications and often a complex of meaning, nevertheless each text has one sense intended by the original human author and the divine Author, which can be found in the believing study of the words and grammar of the text in its context.

A couple of examples are useful here. First, in 1 Corinthians 14:21, where Paul is explaining the purpose of tongue-speaking, he quotes Isaiah 28:11f, which itself is an allusion to Deuteronomy 28:49. Isaiah 28 foretells the fulfillment of Deuteronomy 28 in Judah of his day. It will be overrun by foreign armies, whose language they will not understand, which will be God's judgment on their unbelief and apostasy. When Paul brings Isaiah 28:11f into the picture of 1 Corinthians 14:21, he is saying (prophetically, of course) that the purposes of tongue-speaking in the first century was as a sign of divine judgment on unbelieving Judaism that led to the destruction of Jerusalem by the Romans in A. D. 70.

Second, Acts 5:32 says, "And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey him." In this sentence, "has given," is in the present tense (present active participle). The point is not that God gives the Holy Spirit to all those who obey Him; rather, it is that those who obey God do so because God has given them the Holy Spirit, without whom they could not obey God.

Why do we say that each text has only true interpretation — that of the

human and the Divine author?

First, God is truthful. He does not reveal Himself ambiguously, nor has He given us a revelation that is calculated to mislead. Second, God reveals Himself, His will, and His way of salvation to glorify Himself and to redeem sinners. With this end in view, it is inconceivable that He should give us an uncertain revelation. Third, because revelation is a communication from the mind of God to human beings, and since we are made in God's image, all revelation must be rational to be understood. A rational God would not deny Himself by revealing Himself to His rational creatures in an irrational manner. Fourth, the character of language demands this conclusion. Communication between persons would be impossible, if a word should have more than one meaning in the same connection.

Fifth, the God who reveals Himself in the Bible is the God of the Covenant who sent His Son to be the Mediator of that Covenant so as to establish an intimate and eternal bond of friendship between Himself and His people. Therefore, Biblical revelation, *i.e.*, both testaments, has a unifying theme and framework that pervade every book in the Bible. It is only in the light of this unifying theme and framework that any passage of the Bible can be rightly understood.

The Bible, in other words, is unified by one covenant of grace manifested in several historical covenants, each building on the previous covenant, until they are all fulfilled in the New Covenant in Christ. No dichotomy exists between the Old Testament and the New Testament. Rather, these two "testaments" are two administrations of one and the same covenant of God, although the New Testament arrangement is superior to that of the Old (2 Cor. 3).

This truth of the centrality of God's covenant in Biblical revelation also

means that Jesus Christ, the Mediator of the New Covenant, is the focus of all divinely-revealed truth (Lk. 24:27, 44-46). The various strands of Biblical truth must be seen as dove-tailing into or flowing out of His person and work. He is the administrator of all the covenant promises of God (2 Cor. 1:20). As O. Palmer Robertson points out:

Because Jesus, as the Son of God and Mediator of the Covenant, cannot be divided, the covenants cannot be divided. He Himself guarantees the unity of the covenants, because He Himself is the heart of each of the various covenantal administrations.⁵

Sixth, since the Bible is the revelation of the Lord God Almighty, the prerequisite for understanding it is a humble willingness to be taught (Jas. 1:9-22). Our desire and effort to understand the Bible must be accompanied with a willingness to be ruled by whatever is written in it — "The fear of the LORD is the beginning of knowledge" (Pr. 1:7). As you study the Bible, pray that God would subdue your heart to teachableness, because without that attitude the Bible is a closed book. **ca**

1. Hermeneutics is the study of principles for interpreting the Bible; and theology is the study of God as He has revealed Himself in the Bible.
2. Moises Silva, *Has the Church Misread the Bible?*, 77.
3. R.C. Sproul, *Knowing Scripture* (Downers Grove, IL: InterVarsity Press, 1977) 48-49.
4. Henry Krabbendam, "Scripture Twisting," In Michael Horton, Ed. *The Agony of Deceit* (Chicago, IL: Moody Press, 1990) 74-75.
5. O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980), n.p.

The Bible as a Precondition for Knowledge

By Jim West



How can we know God? For that matter, how do we know anything?

Our need to know, as apologist Cornelius

Van Til¹ correctly saw it, resides not merely in our limitations as God's creatures, but in the sad truth that our minds are predisposed at birth to be the masters of our own fate and the captains of our own souls. As someone teasingly declared, "There are things that we think about before we think."

What we think about before we think, *the* undetected axiom of life, is our plenary ability to reason objectively and neutrally. It is this man-centered and lawless presupposition that hinders our attaining the knowledge of God, ourselves, and God's creation.

In Romans 7, Paul incriminates mankind when he says "that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." Our eyes are prejudiced; we see everything through colored-glasses. All of created reality is viewed through the spectacles of our fallen nature, which is both blind and hostile to God's truth. Our ability to know is fatally injured. Because of our sinful nature, we recoil against God's clear revelation and authority. Only God's gift of regeneration, which alone makes us see, can overcome our would-be autonomy (1 Cor. 2:14-15).

Because of sin our minds at birth are not blank. During the Watergate hearings of the 1970s it was common for the chairman of the investigating committee to ask, "What did the Presi-

dent know and when did he know it?" The same must be asked of all: "What do unbelievers know and when do they know it?"

Romans 1 answers that the unbeliever knows plenty about God! Paul teaches that mankind knows the invisible things of God, such as His Creatorship, omnipotence, eternity, and Godhead. The word "Godhead" means that the unbeliever knows not just *a* god, but *the* God, the true God. In short, he knows that God is God. So clearly does he know that he is "without excuse."

This means that he simultaneously knows and does not know. What is the explanation of this seeming paradox? The answer is that the knowledge of God is so repugnant to him that he suppresses it. Although he knows God, he does not glorify Him as God, nor is he thankful. No sooner does man know the true God than he adulterates this knowledge by worshipping a god of his own making.

John Calvin said that the human heart is a factory of idolatry. When someone says, "My idea of God is..." we know that we have a factory-made deity. When he declares, "My idea of God is..." he also says that, "My idea of knowing is..." since knowing is dependent upon his ultimate religious commitment. The god of the unbeliever is a projection of his own cerebrum, and his quest for knowledge is destroyed.

The Looking-glass of Scripture

How then can we acquire an unperverted knowledge of God, ourselves, and creation?

Cornelius Van Til's work is immensely helpful in understanding the

true connection between knowledge and Scripture. His doctrine of knowledge and of the Bible was informed by the opening chapters of John Calvin's *The Institutes of the Christian Religion*. Calvin begins his *Institutes* with the topic of our knowledge of ourselves and God. He tells us these two are connected by many ties, so that it is not easy to know which one proceeds from the other.

For example, when we look at another man, what do we see? We see a man who has been created in the image of God. But why do we see God's image in him? The answer is that we, too, are in God's image. Calvin's metaphor for this was a mirror. The human race is a "bright mirror" of the Creator's works," wrote Calvin. This means that the knowledge of God is conspicuous in our world. What is more, we never attain a true knowledge of ourselves until we first peer into the face of God. Van Til informs us that all the light we possess is there only because of the One Who is *the Light*, even as a "candlestick is in relation to the sun." For "in thy light we see light" (Ps. 36:9).

Our enduring quandary pertains to how knowledge is possible. Usually, people will answer their own question and assert that they must be *critical* instead of dogmatic. They assert that the Scriptures must be "proved" instead of humbly received. Unregenerate man cavalierly claims that he wants to test all assumptions, including his own. Yet to him it is the believer who wears the colored-glasses of obscurantism and prejudice.

The unbeliever begins his thinking without acknowledging "what he

thinks about before he thinks.” For him, theology about things is governed by the sovereignty of his own autonomous thought. He seeks knowledge apart from the revelation of God’s inscripturated truth. When he comes to the Bible, he places (to borrow from C. S. Lewis) the God of the Bible in the dock, not realizing that God’s Word is not dependent upon the suffrage of the church or the endorsement of men. The only authority is God Himself, as God swears not by the lesser, but by Himself (Heb. 6:13).

History and Scripture

Van Til also argued that if history is not controlled by an absolutely sovereign God, then the very idea of an infallible Bible is hopeless. This means that every hope of infallible knowledge would also be destroyed.

The reason is that the Bible is a self-attesting book. It testifies that whatever transpires in history is orchestrated by God’s sovereign decree. God’s sovereignty guarantees that every word in the original *autographas* (original writings) is infallible and inerrant. It should not then vex us that there were mistakes in the *apographa* (or copies of the originals) since each mistake of transmission was also decreed by God. The conclusion is that the Sovereign God of Scripture and history has preserved His word in thousands of extant manuscripts, even though the *autographa* itself is lost.

The Attributes of Scripture

Van Til argued that the Scripture is the precondition for our knowing both God and ourselves. Because the Scriptures are the self-attesting revelation of God, they are sufficient in and of themselves.

As Van Til noted, first, there is *the perspicuity* of Scripture. This describes the “see-throughness” of Scripture, which means that the Scriptures are clear. Perspicuity opposes the medi-

eval position that the Scriptures are so nebulous as to need the church as their infallible interpreter. To the contrary, the church father Gregory wrote, “The Scriptures have, in public, nourishment for children, as they serve in secret to strike the loftiest minds with wonder; indeed, they are like a full and deep river in which the lamb may walk and the elephant may swim.”²

Second, Scripture is *sufficient*. The Scriptures contain every word that the church needs for salvation and maturity. The sufficiency of Scripture is compromised when we genuflect before other authorities that bind our conscience, such as tradition, reason, psychology, etc.

Sufficiency also means that the Scripture is self-attesting, because the written word of God *is* God! For example, in Exodus 9 God speaks to the Pharaoh. But in Paul’s recounting of that statement, the Apostle states that it was “the Scripture” that spoke to the Pharaoh (Rom. 9:17). This counters the Evidentialist approach to the Bible which says, “The Bible is not proven to be the Word of God because it says so, and the Spirit is not known to be the Spirit of God because he is said to say so.”³

Third, Scripture is *authoritative*. The Roman Catholic view is that the church authenticates Scripture by its “infallible” papal teaching.

In his book, *Nearer, My God*, William F. Buckley Jr. writes that the Achilles Heel of Protestantism is that “there is no magisterium to pronounce conclusions by which the faithful are bound.” He argues that whereas Protestants are governed by private judgment, Catholics are governed by authority. Buckley does not understand that the Bible is self-attesting. God’s self-attestation excludes both human autonomy and churchly infallibility. After all, which came first: the church or God’s Word? If the church did not originate apart from God’s Word, how can the church be said

to authenticate the Bible, which is the foundation of the church (Eph. 2:20)?

Fourth, there is the *necessity* of Scripture. The vagueness of the human memory, the depravity of human nature, the shortness of life, and the frauds of the Devil necessitate the need for an inscripturated word. Positively, the Scripture was necessary to preserve God’s Word, to vindicate God’s Word, and to propagate God’s Word throughout the world.

There is a fifth attribute of Scripture leading to knowledge, although Van Til did not emphasize it, and that is *unity*. For example, we hear the shibboleth today that the Old Testament is a Jewish book, while the New Testament is a Christian book. We also hear that the God of the Old Testament is a God of wrath, while the God of the New Testament is a God of love. These sorry clichés are at war with the unity of Scripture and its God. The Bible is a single book, not 66 unrelated books, and the God of the Bible is unchanging, not a god who evolved between the two testaments. What is more, the *whole* Bible points to Christ. The message of the Bible is one, not many.

We can think before we think. The Bible’s perspicuity saves us from clericalism. The Bible’s sufficiency delivers us from enslavement to human traditions. Its authority saves us from autonomy, and its necessity delivers us from any suspicion that God’s word is lost or fraudulent. Its unity presents us with a single, unified message of salvation by faith alone in Christ alone.

All of these Scripture-attributes make knowledge both possible and certain. **CR**

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Deconstructionism, Postmodernism and Biblical Revelation

By Rev. Christopher B. Strevell

DOES THE BIBLE MEAN WHAT IT SAYS, OR ONLY WHAT EACH OF US THINKS IT MEANS? HAVE YOU EVER HEARD A CHRISTIAN SAY, "WELL, IT'S TRUE FOR ME"? DOES "THOU SHALT NOT" SOMETIMES MEAN "THOU SHALT"? REV. STREVEL EXPLAINS HOW SUCH NON-CHRISTIAN NOTIONS HAVE WORKED THEMSELVES INTO THE CHRISTIAN CONVERSATION.



According to the linguistic theory known as Structuralism, which was popular during the first half of the 20th century, words or signs do not have any intrinsic relationship to what they signify. Instead, the way people in linguistic communities use words determines these relationships.

The late Jacques Derrida, the proponent of a later theory called Deconstructionism, pushed Structuralism to its logical end: if there are no ultimate relationships, there is no ultimate reality. Words are all that exist. "Reality" is created by the words a society uses, and these words have no objective truth external to them. Words point to other words, nothing more. Language is a cultural creation and hence a social construction. It is unstable, arbitrary, and abstract.

A text, therefore, cannot contain a meaning. Instead, the reader creates its meaning for himself, when he fuses his particular horizon of understanding with the text. Each individual and society constructs meaning through language. This is not an objective meaning, but only a "construction."

Deconstructionists like Derrida teach that linguistic conventions are the mask that each society wears to "cover up its sins": racism, homophobia, patriarchalism. Language is essentially

a power struggle through which various groups within a culture seek to gain mastery over their environment and impose meaning upon the world and others.

When approaching a text, the goal is not to uncover the author's intended meaning. Texts must instead be evaluated to disclose the author's hidden meaning, his self-interested attempt to master his environment. All truth claims must be subjected to the hermeneutics of suspicion. Each reader must ask, "What meaning, agenda, or philosophy was that author attempting to construct for himself and his readers?" Every text becomes a political creation of that culture's winners, self-justification for their power and prosperity.

Postmodernism is wedded to deconstructionist linguistic theory. It posits that there is no ultimate, objective truth or reality and claims that knowledge is only subjective to the knower. Thus language is merely a social construction. Postmodernism makes the arrogant claim that the individual constructs a reality that works for him. Yet postmodernism is also strongly communal. Individuals, and especially individuals operating within communities that share the same general worldview, construct realities that provide meaning within their context. Postmodernists claim that our construction is our reality, and it is illegitimate to judge anyone

else's construction by the standards of competing systems. When we claim that something is true, therefore, we have simply created a system to explain and control our environment.

Legitimate moral choices are those that work for an individual or group in their particular context. According to postmodernists, we must abandon the vain quest for universal truth and normative standards of morality. We should focus instead upon finding new ways to organize the facts so that those who have been oppressed and disadvantaged can be brought to the center of the overall human experience.

The rise of historical revisionism is a necessary corollary of postmodern thinking. Revisionists make no pretense about rejecting the notion of objective truth about men and nations. The issue is power. The old powers oppressed and ignored the needs and concerns of divergent traditions and groups. The new postmodern powers are feminism, globalism, ecologism, and homosexuality. The purpose of "knowledge" is to create a paradigm so that those who are seeking political power and freedom from oppression can acquire and retain it.

The Postmodern Mentality

Ideas have consequences, and postmodern thought continues to have a destructive influence over Western culture. Postmodernists deny the need for internal consistency and worldview

coherence, since in their view reality is subjective (“Reality isn’t real.”). They deny that there are binding standards of rationality by which judgment is possible. Because language is intrinsically irrational, postmodernism actually sees contradiction as proof that reality is ultimately incoherent and that interpretation is subjective. In fact, embracing contradiction is the ultimate expression of personal freedom and authenticity.

To the postmodernists, beliefs are accepted not because they are objectively true but because they have personal appeal or usefulness. “Enlightened pragmatism” is the ethical standard of postmodernism, and our culture’s abandonment of traditional values proves how pervasive this has become. Since rational, objective discourse is impossible, only sound bites, billboards, slogans, and political correctness campaigns can be the real educators in postmodern society. It is pointless to argue with those of differing philosophical and moral persuasions; there is no final arbiter of truth or meaning.

Postmodern man finds his identity and meaning in terms of his image: possessions, social status, group identity, entertainment, and outward appearance. Image is the self-projection of the individual’s reality. There is no truth beyond image. We should not be surprised that postmodernists resort to political intrigue, lawsuits, and lobbying by special interest groups to achieve their agenda. Their philosophy makes no provision for persuasion through rational discourse.

The Impact of Postmodernism on the Bible

Postmodernism is a self-refuting philosophy, which is a critique postmodernists themselves not only recognize but also frequently embrace. Yet its impact is increasingly felt in the church, especially its destructive views of the Bible.

Traditional views of Scripture are incompatible with postmodernism. If words are ultimately meaningless, the Bible can no longer be the Word of God. It is a word *about* God, mediated through human language and cultural contexts accused of oppressing women and homosexuals. It is at best a record of how past men and groups have expressed religious faith. It does not possess objectivity, carry authority, or function as God’s will.

This explains the willingness of some Biblical scholars to redefine radi-

cally the nature, content, and boundaries of the Biblical canon. Robert Funk, the head of the Jesus Seminar, has called for a complete revision of the New Testament.¹ John Shelby Spong, the popular Episcopalian minister and homosexual advocate, has written that we must abandon concrete, creedal approaches to the Bible.² Any authoritarian use of the Bible is primitive, oppressive, and divisive.

These men are consistent with their philosophy. If language cannot convey transcendent truth, though it is

Is There “Postmodernism” in the Bible?

We’ve grown accustomed to “deconstruction” in our culture. Liberal judges use the First Amendment, which was intended to protect Christianity in America, to attack it. Liberal clergy interpret the Bible to find “scriptural support” for the homosexual lifestyle. A former president declares to a bewildered public, “It depends on what the meaning of *is* is.”

Are we experiencing something new under the sun, or has this all happened before during Biblical times?

In Esther 6:6-10, Haman, plotting genocide against the Jews, has just built a gallows from which to hang his enemy, Mordecai the Jew. When King Ahasaerus asks him, “What shall be done unto the man whom the king delighteth to honor?”, Haman imposes his own meaning onto the king’s words and thinks the king means to honor him. So he recommends the full treatment — crown, royal robe, a parade — only to discover that the honor is not for him, but for Mordecai.

Christians know that words have objective meaning, no matter what we want them to mean. Haman wound up hanged on his own gallows. Deconstructing certain messages can be dangerous — whether the word of God, the word of a king, or the instructions on a medicine bottle.

“Postmodern” actually describes attitudes that have always been with us.

Jesus said to Pontius Pilate, “Everyone that is of the truth heareth my voice” (Jn. 18:37). Pilate’s answer had a postmodern ring to it: “What is truth?” (v. 38). As the great historian of Rome, Edward Gibbon, observed, “fashionable irreligion” and “atheism” ran deep in Roman upper-class culture (Gibbon, *The Decline and Fall of the Roman Empire*, Chap. II, “Of the union and internal prosperity of the Roman Empire”). To Pilate and his postmodern kindred spirits, there’s no such thing as truth. They can’t see it when it literally stands in front of them.

Postmodernism sees power as the only arbiter of truth. Listen to Nebuchadnezzar, King of Babylon, in Daniel 4:30:

“Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?”

Nebuchadnezzar thought he had constructed his own reality. But “While the word was in the king’s mouth, there fell a voice from heaven, saying... ‘The kingdom is departed from thee’” (v.31). God’s answer to Nebuchadnezzar was to strip him of his power to speak and his power to understand speech — a grimly appropriate punishment for any postmodern who denies that words have intrinsic meaning. Nebuchadnezzar exalted himself as a god, a source of meaning; but God reduced him to the status of an animal.

a medium created by God to serve this purpose, the Bible can point to nothing but the belief systems of those who wrote it. Because modern humanistic belief systems are different, we need a different canon. This is a great theological battle, and it may well result in the formation of a “scholarly” Biblical canon radically different from that cherished by Christians for millennia.

Authority and Evangelism

Deconstruction is convenient for those whose response to serious Biblical confrontation is, “Well, the Bible means one thing to you and something different to me.” But the Christian worldview stresses coherence. God is not internally self-contradictory; His Word is internally self-consistent. We cannot reject views of God, man, and salvation that we find personally distasteful by ignoring them or treating the Bible as a smorgasbord from which we select only what appeals to us. The Bible stands or falls as a unit. Interpreting the Bible correctly requires understanding the analogy of Scripture, that Scripture is its own best interpreter.

This principle requires belief in a transcendent and personal God, whose omniscient Spirit is the single divine mind behind the entirety of Scripture (1 Cor. 2:10-14; 1 Tim. 3:16,17). We may not personally like the conclusions that the Bible’s internal consistency forces us to accept, but we do not live in a fair-land created by our personal whims. Believers who refuse to accept truths of Scripture, or who neglect passages that speak clearly to a given doctrine, display the same immaturity.

Deconstructive postmodernism also rears its ugly head in the proclamation of the Christian gospel. The Bible proclaims that Jesus Christ is the way, the truth, and the life, the only name under heaven given among men whereby we must be saved (Jn. 14:6; Ac. 4:12). To the deconstructionist, this is naïve

and bigoted against other religions. Churches that hold interfaith worship services, grant the possibility of salvation apart from Jesus Christ, and support the legitimacy of various world religions have capitulated to this view. To claim that Jesus is only one of many available gods, or that God’s mercy allows “sincerely held” non-Christian views renders apologetics, gospel preaching, and even Hell superfluous. Even our failure to call men to repentance reveals that post-modern views have infiltrated our ranks.

We are ridiculed for affirming that the Bible is the Word of God. To affirm the internal consistency of the Bible, and that we must interpret it with the eyes of faith may seem harsh and restrictive to those who prefer ultimate mystery to Scripture. If we defend the exclusivity and necessity of the Christian gospel, we will be persecuted.

We must not surrender to the forces of deconstructionism. Only the immature and rebellious would rather wallow in ignorance and false sophistication than submit to God’s revelation in Scripture. In God’s providence, the church finds herself confronting a philosophical and linguistic position with the full consequences of rejecting Biblical revelation — utter irrationalism and total skepticism. The battle is just beginning, but we may proceed with confidence that God, truth, and time are on our side. The frustrated gates of Hell cannot stop the progress of the gospel if the people of God will but seize the moment.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Mt. 16:19) CR

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Christianity is Under Attack

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Governing Our Lives by the Word of God

By Roger Schultz



I work in an environment with thousands of young people, many of them at critical thresholds of their lives. Most are seeking direction for the future (college majors, careers, marriage choices, etc.). Many of them ask, “What is God’s will for my life?”

Sometimes I answer in a way they don’t expect: “Why should God give you any more advice when you’re not paying attention to the direction He has already given?”¹

I steer puzzled students to Deuteronomy 29:29 (“The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.”). Everyone, it seems, wants to know about the “secret things” and gain special insight into the future. A much smaller number wants to hear the Commandments, find out how the law of God gives instruction, or learn obedience.

The Word of God directs and governs our lives. There is nothing particularly flashy about it — Scripture doesn’t function like a spiritual Ouija Board. But it teaches the steadfast faithfulness and obedience that God desires.

1 Corinthians 6 and 10 show us how our lives should be governed by Scripture principles.

Christian Freedom

The Apostle Paul emphasizes Christian freedom. Four times he stresses, “All things are lawful” (1 Cor 6:12; 10:23). For someone raised in a fundamentalist environment, as I was, where there are a

lot of extra-Biblical rules, this is a liberating text. Scripture absolutely opposes human legalisms.

The *Westminster Confession of Faith* dedicates a whole chapter (20) to Christian liberty and the liberty of conscience. Christians are free from the guilt of sin, bondage to Satan, the restrictions of the ceremonial law, and the doctrines and commandments of men. Believers are now free to obey God with a “child-like love and willing mind.” Authoritarian leaders and traditions may appear attractive, especially in unsettled or uncertain times, but we should submit ourselves only to Scripture.

A couple of years ago I got acquainted with a Liberty University student. He was bright and fairly Reformed, and he spent a lot of time at our home. He was especially troubled by the worldliness of modern evangelicalism. A few months after graduating he sent this email: “I was raised in an extremely individualistic family and when I got to see the way your family operated, those times you invited me over for lunch, I knew there was something missing in my view of the Christian life. It was from there that the LORD worked in my heart to cement all of my theological convictions concerning practical Christian living, which ended up in my decision to fellowship with the Amish.”²

The Amish! Of all things! I’d always hoped that my young friend would become a Presbyterian. (He did tell me, later, that he hoped to have a Reformed soteriological [*i.e.*, doctrine of salvation] witness within the Amish fellowship. Maybe there’ll be a Calvinistic revival among the Anabaptists!) Personally, I like the Amish and the Mennonites.

But few communities are as bound by human traditions as they are. It is our calling to be governed by Scripture.

God’s Law

Christian freedom only exists within the parameters of God’s law. Some preachers have argued that Paul’s language “all things are lawful” means that the commandments of God are nullified. This is a ridiculous assertion, given the context of 1 Corinthians 6:9-10. Paul describes Corinthian sins, simply listing the violations of the Ten Commandments. Many of the sins are sexual (it is Corinth, after all), and they sound much like what is happening in contemporary America. Paul’s exhortation to Christian freedom (verse 12) certainly does not undermine the abiding validity of God’s law (verses 9-10).

We live in an antinomian age, with hostility to the commandments of God, even in the church. Years ago, while leading a Bible study, I happened to talk about God’s commandments. It was a slow night, with only three men present. The other fellows were elderly hyper-Dispensationalists; one was a retired pastor, the other was an active layman, a leader in a small mission. Both cautioned me against referring to the Ten Commandments, since Christians are “under grace.”

I decided to turn the table on my friends, and told them of a pastoral call I’d made earlier in the day to a “Mr. P.” “Mr. P.” was a professing Christian, but he was shackled up with a married woman. The woman was divorcing her husband because she was pregnant with “Mr. P’s” child, and they eventually wanted to get married. I asked my Dispensationalist friends, “Should I tell

‘Mr. P’ that adultery is wrong and that Christians avoid sins of the flesh?” After a long silence, both said that I shouldn’t say anything, since introducing commandments might place “Mr. P” “under law!”

I was stunned by that response. Both men were legalistic, and ordinarily happy to offer opinions on what Christians should do. The only rules they disliked, it appeared, were God’s! (So it always is with legalists. Since they cannot keep the absolute standard of God’s law, they invariably replace it with a more achievable human standard.)³ It is better to stick with Jesus and the Apostles, who had no problem condemning sin from God’s Word.

God’s law should also be presented positively, shown as a hedge or a fence to protect us from harm. Years ago, a liberal school district removed the fencing from the school playground, supposedly in the name of “freedom.” Children should be free, the theory went, so they shouldn’t feel fenced in or restricted.

Administrators were startled by the results of the experiment. Children bunched to the middle of the playground, and kept far away from the edges. They weren’t sure of their boundaries; they were afraid of accidentally stumbling into traffic; and they worried about the strangers who strolled the sidewalks. School authorities soon restored the fences, and the children again freely enjoyed the whole playground, feeling safe in the clear boundaries that adults had provided.

God’s Boundaries

So how does God want you to function with the boundaries He has given? How do we properly use our freedom as Christians? Concerning Christian freedom, ask the following “liberty” questions.

First, will it master me (1 Cor 6:12;

7:23)? We may have liberty to do some things, but should avoid them because they tend to enslave us. I don’t smoke, but I’m not troubled to learn that one of my Reformed friends burns an occasional cigar. I am bothered, though, when they have to sneak off to indulge a habit. Tobacco can be addictive, and it is a cruel taskmaster. Those liberated by Christ must not be enslaved by anything.

Second, is it profitable (1 Cor. 6:12; 10:23)? We can do many things, but not everything is profitable and helpful. We shouldn’t ask what we *can* do, but what we *should* do.

I am astonished by the amount of time young men spend playing video games. Hours and hours are wasted. Even if the games are innocent and wholesome (and many are not), habitual gaming is a colossal waste of time. (I am equally astonished at the amount of time I would spend watching football games if my wife allowed it.) These diversions may be lawful, but they aren’t profitable. Our first concern should be what helps us to grow and profits us as Christians.

Third, is it edifying (1 Cor. 10:23-24, 33)? Does it help the church and my brothers and sisters in the Lord? I may have freedom to do some things, but I must be careful not to scandalize others or cause them to stumble. Sometimes we choose not to exercise our freedom so that others will benefit.

Fourth, does it glorify God (1 Cor. 10:31)? Our chief end in life is to glorify God and enjoy Him forever. We should choose to do the things that bring the greatest honor to God and are of the greatest service to Christ. I love to hunt, for example, and believe that it is a lawful activity. I try to be responsible in spending time and money, and nobody I know stumbles because of my hobby. At this moment, however, I have a number of outreach opportunities and believe it would be poor stewardship of

my talents to spend a lot of my time in the woods. So, my rifle collects dust in the closet while I do other things. It is a small price to pay to serve Christ and glorify God.

A wise man once said that Christian ethics were easy: “Do what God tells you to do, and don’t do what He tells you not to do!” God gives us clear rules in Scripture in His commandments. He also gives enormous areas of freedom and liberates us from the traditions of men. Finally, God gives us guidelines for liberty, showing us how to conduct and invest our lives as His stewards, for His glory. **CR**

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1. Use this rhetorical approach carefully, with students you know well, or with those that you have continuing contact with. Don’t be glib or appear dismissive with those who seek serious counsel, unless you know that they can take being jerked around — or unless they really need it.
2. The student gave me permission to quote from his letter. He stopped by last summer, dressed in his Amish hat, suspenders, and wool pants. He has permanently parked his car — a snappy metallic colored Neon — and is now pursuing the simple life. He has discovered, however, that he does *not* like milking cows!
3. Despite what this episode implies, these Dispensationalist brothers were wonderful men. They were fearless and tireless soldiers of the cross, and both are now in heaven. And on other occasions I heard them clearly condemn and counsel against sexual immorality. In our exchange, however, I pushed them to the horrifying implications of their theological system. From the look in their eyes, it was clear that they did not like the conclusions to which I (and their antinomian system) had taken them.

Sovereignty and Truth: The Basic Argument for Inerrancy

By Eugene Klingman

“In the beginning God created...!”



Inherent in these words is this: God is outside His creation. He is not part of it, but the Creator and Sustainer of it. As the Sovereign Ruler over the creation He made, God is not Himself affected by it, but rather stands outside to affect it. This is where the argument for the inerrancy of the Bible begins. He is the One who directed the writing of His Word so that it came to be exactly what He wanted it to be.¹

“Whoa, wait a minute!” you might say. “You are using the Bible to prove the Bible.” That’s right. There must be higher authority than you or me, higher than any man or group of men, to testify to the authorship of the Bible.

Where will we find such a testimony? The Bible provides its own. This is what theologians call “self-attesting.” The Bible testifies of itself that God is its author. “In the beginning God created...” says to us that someone was around to know this bit of information in order to pass it on to us — and that someone was God Himself.

From Cover to Cover

A simple computer concordance search will display 416 finds on the phrase, “Thus says the Lord.” Examples from Scripture could be multiplied to show that the Bible claims Divine authorship. The closing words of the Bible are not less significant than the opening words. They warn of eternal

consequence for anyone who adds to or takes away from it (Rev. 22:18-19). The Bible begins with “This is the Word of God” and ends with “Don’t add to these words or take away from them or you will suffer in the lake of fire forever.” From cover to cover, literally from opening words to closing words, the Bible testifies of itself that it is the Word of God.

What Kind of Book Is This?

This brings us to other questions: What kind of Bible did the Sovereign Creator give us? Is the Bible an accurate or inaccurate rendering of reality? Are the contents fallible, or infallible? Is it errant, or is it inerrant?

These lead to additional questions: What kind of God is this God of the Bible? Is He like a magician who creates illusions? Is He like mortal men who change from day to day, even moment to moment? What characteristics does this God of the Bible have by which we might know the kind of communication He would give us?

Scripture tells me that God, being God, is incapable of lying (Num. 23:9). Jesus Christ more explicitly defines Himself as “the way, the truth, and the life” (Jn. 14:6).² The God the Bible reveals as its Author is the God who is Truth — whose Word does not merely contain truth, but rather “is truth” (Jn. 17:17). The basic argument for the inerrancy of Scripture is sovereignty and truth. There is a Sovereign God who is Truth. He has given to us a written

revelation of Himself consistent with His own character.

The literature of the Bible includes history, poetry, commands and statutes, prophecy, and parables. Because God is truth and is sovereign over all, He can control every detail of the writing of His Bible. For this reason we can be confident that we have nothing less than the infallible word of God which is the Bible.

A Written Revelation Needed

Some religious folks, and even the natural man, might object and ask why mankind needs a written revelation when the creation itself makes plain the reality of God. They would be justified in asking such a question, since from “the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse” (Rom. 1:20).

We ought to consider that in the pre-fall world, fully formed and displaying the glory of God as no living man has ever seen it, God did not leave Adam to the voice of nature. God spoke to Adam in the Garden. With words He instructed him of his mission and the way to live and enjoy the good things God had prepared for him. With words God told pre-fallen Adam, “Eat of all the trees but one.” With somber words God warned, “Death is a possibility.

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Mark My Words: Effective Bible Notation

By Kenneth L. Gentry, Jr., Th.D.



Committed Christians are Bible-believing Christians (1 Thes. 2:13). We believe we are sanctified by the Word of truth (Jn. 17:17). We understand that we must diligently feed upon the solid meat of Scripture (Heb. 5:12-14). We happily examine the words of ministers, searching the Scriptures to see whether these things are so (Ac. 17:11). Consequently, one sign of the committed Christian is his or her well-marked Bible.

I am sure I share with the vast majority of Bible-carrying, text-marking Christians the regret of having too hastily jotted indelible notes in my favorite expensive, leather-bound Bible. I still have the first Bible I received upon my conversion at age 16. Needless to say, I have plenty of notes in that Bible that I lament.

Over the years, I have become more careful in my note-taking while listening to sermons and lectures on Scripture. I would like to share a few thoughts that have enhanced my note-taking and limited the number of Bibles I have had to toss out.

Tools of the Trade

The first order of business in your *bibliocharagmic* (Bible marking) endeavor is to purchase proper tools for the trade (none of them gasoline powered, harmful to the environment, or high on calories!). Important tools include the following:

First, a good quality *wide-margin*

Bible. Wider margins provide additional space for serious, orderly note-taking. This important tool not only provides more notes ready to hand, but facilitates deciphering them later. You do not need to buy a Bible made of acacia wood two and a half cubits long, one and a half cubits wide, and one and a half cubits high. A good wide-margin Bible provides one inch margins all around while remaining a manageable size.

Second, you need a mechanical pencil, which I prefer to a ballpoint pen. I recommend a pencil with either 0.5 or 0.7 mm #2 lead and a good, soft eraser. I would even argue that I am being Biblical in this, in that I follow the Apostle John's lead: "I have many things to write, but I am not willing to write them with pen and ink" (3 Jn. 13)!

Pencil inscription will allow you to avoid common, annoying problems, such as being unable to correct accidental jottings of the wrong cross-reference, notes placed at the wrong location (not near enough the proper verse), or thoughts that you later come to regret altogether (e.g., the latest date for the Rapture). How often I would have gathered my notes together and erased them, but I could not.

Third, you need a notepad. Purchase a thin, lined notepad with small enough sheets to insert into your Bible. You will always have note-taking materials when you grab your Bible. Or at least have two or three folded sheets tucked loosely in your Bible for this purpose. I discourage taking notes on the fly. I have seen some Bibles where

it appears that any verse the pastor read was underlined; this is not helpful. I have seen pages filled with unnecessary material.

You should jot down notes in a notebook or on note sheets so that you can take them hastily and fully without permanently cluttering your Bible with them. You should avoid going "out hastily to argue your case, otherwise, what will you do in the end when your neighbor puts you to shame" with better notes in his Bible (Pr. 25:8)?

After taking notes during a sermon or lecture, you can later set aside time to reflect on the notes. Then carefully organize, summarize, and record them in your Bible (in pencil, of course!). I would recommend finding a time not long after hearing the message, so that your recall will supplement your notes.

Fourth you need, an *attachable* blank notebook (if your Bible does not have *several* blank sheets of space in the back). Wide margins will not hold all the notations you might like to carry with you in case you run into a dispensationalist seeking whom he may devour. Blank sheets provide invaluable real estate for more serious note taking.

To make your own insertable notebook, construct one in the following manner:

- Take three or four sheets of 8 ½" x 11" typing paper.
- Fold them in half.
- Insert the folded sheets into one another, creating a little "booklet."
- Staple the sheets together at the folded center.

You now are the proud owner of a small, blank notebook. But you want it to stay in your Bible. You should attach it in the very back of your Bible like this:

- Place a drop or two of glue on the outside of the booklet at the fold. (If you don't want to glue them in your Bible, paper clip them to the last page in your Bible with two paper clips.)
- Tightly tuck the "booklet" up against a glueable surface, such as either the sheet before the last page of your Bible just before the back cover, or the inside cover itself (if glue will adhere to it). (Do not put seven seals on it: only destruction and chaos will result when you open it, cf. Rev. 6.)

By this method you can "enlarge the place of your notes, stretch out the pages of your Bible, lengthen your notes, and strengthen your debates," all in imitation of Isaiah's example (Is. 54:2).

Organizing for the Task

Now, how do you put your shiny new equipment to work for you?

First, develop a system of abbreviations. Never use the limited space available in your Bible to record notes in full, verbose, elegant prose. If you do, you will soon discover in your "right hand a book written on the front and on the back, full of lamentation and woe" as you try to labor through your full volume of thought (Ez. 2:10). You want *notes* in your Bible, not treatises.

Not only do I attempt to write smaller than normal (conserving space), but I abbreviate my notes by a combination of:

- well-known abbreviations ("Gn" = Genesis; "Ex" = Exodus; "cp." = compare; "qv" = "which see"; "purp" = "purpose");
- other abbreviations and Greek symbols (the capital letter "G" stands

for "God"; the Greek letter *chi* [X] stands for "Christ"); and

- compacted words (generally formed by dropping unnecessary vowels: "Bbl" = "Bible"; "thlgy" = "theology"; or by symbols: "<" = "from"; ">" = "to").

Having used this system for a number of years, I can read and understand my notes as easily as full text.

Second, organize your notes. Random notes in the back of your Bible can be hard to find when you need them — *unless* you have approached the task with careful planning. A jumbled, chaotic note section in your Bible leaves you to lament: "Who among men knows the thoughts of a man except the spirit of the man" which has *planned* them (1 Cor. 2:11)? To correct such a problem, I recommend the following:

- Mark each of your blank pages at the top with a range of letters from the alphabet. For instance, "A-D"; "E-G"; "H-K"; "L-P"; "Q-T"; "U-Z."
- Carefully write your notes on the proper page: "Predestination" notes on the page marked "N-Q." "Tongues" notes on "R-Z." And so forth. They will be at least loosely organized and easier to find.
- Organize your entries on the various topics in some sort of logical fashion. Try to avoid just piling up verses under a heading. For example, under "Predestination" you could organize them (using your abbreviations, mind you!): 1. "Key vv" (i.e. "Key verses"). 2. "Bfor Crtn" (i.e., "Before Creation"). 3. "Acc > G purp" (i.e., "According to God's purpose"). 4. "Aprt < wrks" (i.e., "Apart from our works"). 5. "Prob vv" (i.e., "Problem verses"). Notice also that I conserve space by not entering each point on a separate line.

Third, develop a system of cross-

references. I have certain base texts, so that I don't have to wonder where I jotted the cross references on a topic. For instance, on the concept of the "last days," I have my base note at Hebrews 1:2. I know if I turn there I will find a long list of Bible references in the margin that show the last days began in the first century. At each of those other verses in the Scriptures, I simply write in the margin: "Hb. 1:2." I underline the reference as an indication it refers to my base note. This way, if I happen to forget where my base note is, I can turn to any of the familiar passages and it re-directs me to the base where all the cross references appear.

Fourth, develop a system of pointers. If you want to make a note on some key thought in a particular Bible verse:

- Underline the key word in the verse. This will alert you to the key thought and remind you that you have some notes elsewhere in your Bible on it.
- Above the underlined word put a pointer to where the notes are. For instance, "T" means in the top margin of that page in the wide margin space; "B", the bottom margin; a left or right pointing arrow points to the margin beside the text itself. "N" over the marked word reminds me I have some notes in the rear personalized "notebook" which I have inserted in my Bible.

Fifth, use your Bible's small concordance. If you have a system of base notes in your Bible, you can link them with your Bible concordance. If you don't have a full notebook entry recorded in your blank pages (your notebook), look up "predestine" in the concordance in the back of your Bible. Beside "predestine," jot the Bible reference to your base note and underline it. If "predestine" does not appear in your concor-

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The Bible as a Tool of Dominion

By Samuel L. Blumenfeld



The idea of dominion is one of the oldest in Scripture. We read in Genesis 1:27-28: “So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over fowl in the air, and over every living thing that moveth upon the earth.”

Webster’s New World Dictionary defines dominion as: “rule or power to rule; sovereign authority; sovereignty.” According to the Bible, man was to have power over all of the other creatures that God had created. He was to subdue the earth, turning the wilderness into a garden or a productive farm to sustain human life, and he was to use the sheep, cows, bulls, chickens, goats, geese and other domestic animals for his benefit. This has governed the productive lives of human beings since the beginning.

The Environment

Lately we have seen the growth of the environmental movement, in which extreme views call for the elimination of man as the spoiler of the primeval wilderness. Obviously, these views are of pagan origin, which reject God’s mandate that man take dominion over the earth.

There is a fundamental difference between the conservation movement and the environmental movement. Conservationists strive to become better stewards of the earth’s resources. Many environmentalists endow the wilderness

with some kind of sacred status that would prevent us from disturbing it or using it for our benefit. Tree huggers think trees have “souls”: to cut down a tree is tantamount to murder. Most environmentalists also favor abortion on demand. For them, human life is of lower value than the wilderness. Environmentalism is an attempt to reverse God’s mandate.

The Family

All of this has ramifications for the family, for the idea of dominion is extremely important to the social stability of society. Rev. R. J. Rushdoony writes in *The Institutes of Biblical Law*:

[E]ssential to the function of the family under God, and to the man as the head of the household, is *the call to subdue the earth and exercise dominion over it*. This gives to the family a *possessive* function: to subdue the earth and exercise dominion over it clearly involves in the Biblical perspective private property. Man must bring to all creation God’s law-order, exercising power over creation in the name of God.¹

Exercising dominion requires responsibility and authority. A man marries and creates a family and has authority over it. He cannot hand over his authority or responsibilities to the government or his wife without rebuking God. His wife may help him exercise his authority, but she cannot take it over.

In educating children, it becomes a sin to put one’s child in a school that denies the dominion mandate. Rev. Rushdoony writes:

The major casualty of modern education is the male student. Since dominion is by God’s creative purpose a basic

aspect of man, any education which diminishes man’s calling to exercise dominion also diminishes man to the same degree.²

It is the issue of dominion that makes same-sex marriage totally incompatible with God’s creative purpose. God chose the husband, in a man-woman marriage, as the individual who exercises dominion over earth and its creatures for the benefit of civilization. God spoke the dominion mandate to Adam in Genesis 1:26. Then God created Eve to be man’s helpmeet in pursuit of the dominion mandate. Thus man and woman are to exercise dominion. However, in a Christian marriage, there is a clear Biblical division of labor prescribed by Scripture. And man is the one primarily concerned with dominion.

Same-sex marriage will of necessity undermine the civil order because it defies God’s natural order in which dominion plays a central role in maintaining civilization. Social decay sets in when the natural order is disregarded in favor of unnatural disorder.

The majority of American people overwhelmingly rejected the legalization of same-sex marriage in the last election because they saw the danger to civilized society that same-sex marriage poses. Godly order has mandated forever that a male-female marriage is the core institution of a Christian society. There can be no compromise on this issue.

The Government

Dominion also implies authority. Authority is the power to enforce obedience, and in modern society only

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God's Word Is Truth

By Buddy Hanson



The Bible should be our most prized possession; it is God's instruction manual for living, and everything we do should be viewed "through the spectacles of Scripture."¹ Jesus instructs us, "Man does not live on bread alone, but on every word that comes from the mouth of God" (Mt 4: 4). God's Word is true (Ps. 119:160); it "equips us for every good work," (2 Tim. 3:16-17); it is a "lamp to our feet and a light to our path," (Ps. 119:105); and it will not return to God without "accomplishing its purpose" (Is. 55:10-11).

When Jesus became the Word in flesh, He taught, "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn. 14: 6). In explaining the Helper He would send to all Christians upon His resurrection, Jesus describes the Holy Spirit's work as "guiding us into all truth" (Jn. 16:3). This is what Asaph means when he writes, "You will guide me with Your counsel" (Ps. 73:24). Seventeenth century English Pastor Richard Alleine advises:

The faithful Christian will not lean to his own understanding. He is fearful to walk in his own counsels. He knows that it is not in man who walks to direct his own steps, but withal he knows he has a better guide.²

This means that we should "set our face like a flint" as we conform our daily routines to Biblical principles, being confident that "the Lord God will help us" and "no one will be able to condemn us" (Is. 50:7-9) as long as we stay true to the principles in His Word. Because the Holy Trinity created all things, all

things are understandable only in terms of the triune God. The only way, then, for any of us to be part of the solution to our culture's problems is for us to live according to His rules and to base our actions upon His revealed Word. Only under His law can creation function as it is supposed to.

Written For Our Instruction

Christians have the most valuable self-help book ever written. It promises to make us wiser than any non-Christian and, if followed, to make our wisdom so apparent that non-Christians will come to us praising our actions and inquiring about our God.

So why aren't we using it? Why do we proclaim that the Bible is the very Word of God, without error, applicable to all people at all times, and "thoroughly equips us for every good work" (2 Tim. 3:16-17), and then neglect to apply it to our everyday situations and circumstances?

Why do we insist on living as though God's Word is *not* "a lamp to our feet and a light for our path" (Ps. 119:105)? Have we been "spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col 2:8)? If so, how did we lose our trust in God to the extent that we not only fail to consider His wisdom in our day-to-day decisions, but are even ashamed (Rom. 1:16) to say we make a particular decision because we are Christians and are simply following His decrees (Ps. 25:1-3)?

Possibly the chief culprit in fostering this pietistic attitude of worshiping

a god who is culturally impotent is the God-opposed public schools. There, instead of being systematically taught how to apply Biblical principles to their lives, our children are indoctrinated with the blasphemous idea that one god is just as good as another: that they should be good citizens and follow the dictates of the state. Instead of learning that they will be "blessed if they take to heart what is written in [the Bible]" (Rev. 1: 3), we have learned that they will be expelled from school, and later may be passed over for a deserved promotion or even fired, for publicly elevating God's thoughts above man's.

Instead of being taught to count "everything a loss compared to the surpassing greatness of knowing Christ Jesus as our Lord" (Phil. 3:8), we are encouraged to keep our religious beliefs to ourselves for fear of losing worldly esteem. As we continue to compartmentalize our beliefs, we wonder why our culture continues to disintegrate. After all, we contribute to a few charities, give (a little) to our churches, perform volunteer work, and are involved in "improving" the public school curriculum. But the only thing that seems to be happening is that we are becoming physically exhausted while our culture continues its downward spiral.

To refuse to repent and live by God's perfect instructions is to attempt to become our own source of truth and wisdom. It is to "love darkness rather than light, for everyone practicing evil hates the light" (Jn. 3:19-20). Paul explains, "The sinful mind is hostile to God. It does not submit to God's law, nor can it do so" (Rom. 8:5-8).

We should remember that we have an obligation to God's law: not as a way to salvation, since we are justified by faith, but as a way of life.

His Holy Will on Earth

We have not been saved to follow other gods. Our exclusive calling is to do and bring about "His will on earth," (Mt. 6:10) and the only way to achieve this is to obey His law, which describes how He calls us to live. We should strive to not commit adultery, murder, steal, covet, or to break any of God's other laws, but to delight in doing and proclaiming God's will (Ps. 119:92; Rom. 7:22). God gave us His law for the enrichment of our lives. In essence, God's law:

1. Provides God's unchanging moral standard. (Ps. 119:9-12; Dt. 28:2-7; 15-19)
2. Points us to Christ, since it is obvious that we can't perfectly keep

THE ONLY WAY, THEN, FOR ANY OF US TO BE PART OF THE SOLUTION TO OUR CULTURE'S PROBLEMS IS FOR US TO LIVE ACCORDING TO HIS RULES AND TO BASE OUR ACTIONS UPON HIS REVEALED WORD.

the law. (Gal. 3:24; Rom. 7:7-16)

3. Testifies to the nations of their need to repent. (Dt. 5:5-8; Is. 42:6-7; Dt. 26:18-19)
4. Instructs us how to live and relate to each other. (2 Tim. 3:16-17; 2 Pet. 1:3-4; Josh. 1:7-8)

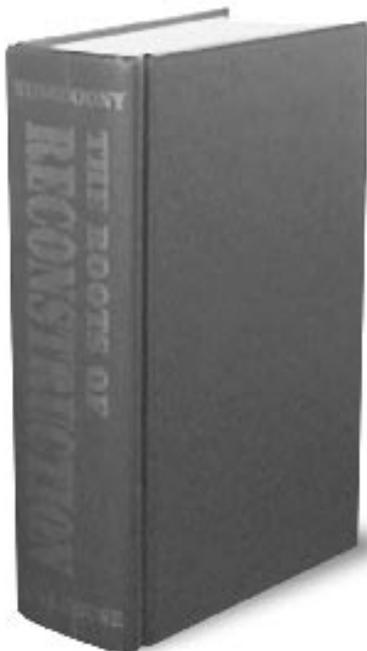
David might have been meditating on these four uses of God's law when he wrote these lines:

The law of the LORD is perfect, reviving the soul. The statutes of the LORD are trustworthy, making wise the simple. The precepts of the LORD are right, giving joy to the heart. The commandments of the LORD are radiant, giving light to the eyes. The fear of the LORD is pure, enduring forever. The ordinances of the LORD are sure and altogether righteous. They are more precious than gold...they are sweeter than honey. By them is Your servant warned; in keeping them is great reward. (Ps. 19:7-11)

Obeying God's law results in personal liberty because it prohibits evil. The laws of a non-Christian state expand to where citizens have very little personal liberty. Tight tyrannical control is the only way a non-Christian state can implement its plans and programs. But God implements His plans through

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Robert E. Lee: Self-Government Requires Self-Denial

by Rick Williams

“Sometimes it is said that man cannot be trusted with the government of himself.
Can he, then, be trusted with the government of others?”
- Thomas Jefferson, *First Inaugural Address, 1801*



After the War Between the States, General Robert E. Lee accepted the presidency of a struggling college in the small Shenandoah Valley village of Lexington, Virginia. General Lee was accustomed to lost causes. The War had decimated Virginia's economy and, along with it, the future prospects of Washington College. Though the school's rich history included an endowment of stock by George Washington,¹ its future seemed rather dismal.

After Lee accepted the position at George Washington College, an English nobleman offered him an annual salary of \$50,000, which was substantially more than the \$1,500 from Washington College at the time. Lee rejected the offer and with his ever-present spirit of self-denial, replied: "I cannot leave my present position. I have a self-imposed task. I have led the young men of the South in battle. I must now teach their sons to discharge their duty in life."²

Lee was no stranger to self-denial. As a young boy, he had to nurse his ailing mother and would hurry home after school each day to carry her to her carriage, so that she might enjoy a drive in the country. "As her strength failed, the boy took other cares upon himself."³

Self-denial and self-control showed themselves in other aspects of his life. One biographer noted, "Like his father,

BUT A NATION'S SELF-GOVERNMENT AND SELF-DETERMINATION MUST BE TEMPERED BY THE COLLECTIVE SELF-CONTROL OF THAT NATION'S CITIZENS. LEE KNEW THIS AND ONCE TOLD A SUBORDINATE, "I CANNOT CONSENT TO PLACE IN THE CONTROL OF OTHERS ONE WHO CANNOT CONTROL HIMSELF."

[Lee] had a furious temper; unlike his father, he had almost always absolute control over it."⁴ Due to the frequent absence of Lee's father, it was Lee's mother who taught him "industry, self-denial, self-control, truth, religion."⁵

As Lee matured into a model young man, his self-denial began to bear fruit. Lee graduated from West Point second in his class and without a single demerit. Everyone who encountered Lee took note of his character. Fellow Virginian, Confederate, and West Point classmate, Joseph E. Johnston, wrote that Lee had "a superiority that every one acknowledged in his heart"⁶ Confederate Vice-President Alexander Stephens called Lee "the most manly and entire gentleman I ever saw."⁷

Humility

This superiority was not phony, nor was it something that Lee consciously promoted. Quite the opposite. Lee simply possessed that rare quality of true

humility and true greatness. The idea of humility producing honor is foreign to our brutish, self-absorbed culture; but it should be common knowledge among Christians. As the book of Proverbs reminds us in two places: "Before honor, is humility."⁸

Self-denial led Lee to make one of the most sacrificing decisions in world history. After President Lincoln offered him the command of the Union forces on the eve of the War Between the States, Lee spent much of the night of April 19, 1861, in prayer. He declined Lincoln's offer. As Pulitzer Prize-winning author Douglas Southall Freeman later wrote, "It was the decision Lee was born to make."⁹

Lee's choice was based on his love for Virginia, his willingness to forgo what would have been certain military victory for the sake of duty, and his understanding of the constitutional principles he had been taught at West Point:

It depends on a State itself whether it will continue a member of the Union. To deny this right would be inconsistent with the principle on which all our political systems are founded, which is that the people have in all cases the right to determine how they shall be governed. The State may wholly withdraw from the Union...the secession of a State from the Union depends on the will of the people of such a State.¹⁰

But a nation's self-government and self-determination must be tempered by

the collective self-control of that nation's citizens. Lee knew this and once told a subordinate, "I cannot consent to place in the control of others one who cannot control himself."¹¹

Self-Control

Understanding this truth and knowing what kind of persons populate our legislatures, executive mansions, and courts, should be cause for concern. Immorality and sins of self-indulgence by government officials in America, though nothing new, today seem to be the norm. To the believer who understands the dangers, this is a sobering fact. Those who lack self-control are dangerous in power. Those who can exercise self-control can mitigate an over-reaching government, at least to some degree.

G. K. Chesterton may have said it best, "We do not need to get good laws to restrain bad people. We need to get good people to restrain bad laws." It is better to have both — good laws and good people, both subject to the resurrected Son of God.

Near the end of his life, a young mother approached Lee and asked what she should teach her son. Looking first at the child, then at the mother, Lee paused before answering. Perhaps the lessons of life flashed through his mind in that moment of time — his own boyhood taking care of his mother, his years at West Point, the opportunity offered by Lincoln the night of April 19, 1861, the crushing defeat of the South that followed, and his position at Washington College. There was only one simple but profound answer; one sentence that would embody all that Lee had experienced and learned in life. Without regret and with great confidence, Lee slowly replied, "Teach him he must deny himself."

Suitable advice for any young mother, as well as for citizens who cherish self-government. **CR**

Richard G. Williams, Jr. is a businessman, publisher (VirginiaGentleman.com), and writer. He is the author of *Christian Business Legends* published by the Business Reform Foundation and *The Maxims of Robert E. Lee for Young Gentlemen*. A second, expanded edition of "Maxims" will be published by Pelican Publishing later this year. Williams may be reached at contact@virginiagentleman.com.

1. In 1796, George Washington rescued the struggling Liberty Hall Academy by giving the school \$20,000 worth of James River Canal stock — its first major endowment. The trustees promptly changed the name of the school to Washington Academy, and later to Washington College, as an expression of their gratitude. Washington's donation still contributes to the operating costs of Washington and Lee University today. The college honored General Lee by adding his name after Lee's death in 1870.
2. Richard G. Williams, Jr., *The Maxims of Robert E. Lee for Young Gentlemen* (Fairfax, VA: Xulon Press, 2002), xiii.
3. J.G. de Roulhac Hamilton, *The Life of Robert E. Lee Young Gentlemen* (Stuarts Draft, VA: Virginia Gentleman Books, 1917), 15.
4. *Ibid.*, 16.
5. *Ibid.*, 14.
6. John M. Taylor, *Duty Faithfully Performed — Robert E. Lee and His Critics* (Dulles, VA: Brassey's, 1999), 17.
7. Williams, 78.
8. Proverbs 15:33 and 18:12
9. Douglas Southall Freeman, *R.E. Lee* (n.p.: Charles Scribner's Sons, 1934, 1936,) Volume 1, 431.
10. From *Rawle on the Constitution* as quoted by Hamilton, 26. William Rawle was a distinguished lawyer and judge from Pennsylvania. His textbook was required reading for every fourth year cadet at West Point.
12. Williams, 70.

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Rushdoony, Translation... cont. from page 4

but which he finds already made; the Creator constructs the edifice of the world, not with foreign or ready made substance but with materials which he himself made from nothing.⁶

It should be noted that the Torah Version gives the older accepted readings as footnotes.

In the Torah Version, “the spirit of God” in v. 2 becomes “a wind from God” and in Anchor it becomes “an awesome wind.” The Holy Spirit is thus eliminated from creation.

In the Torah Version, Genesis 1:26 reads: “And God said, ‘I will make man in My image, after my likeness.’” The footnote adds that this is *literally*, “Let us make man in our image, after our likeness.” This change is justified on the grounds that the Hebrew plural form here are simply “plurals of majesty.” But the fact remains that the Hebrew text gives a plural form and that *Elohim*, a plural noun for God, literally *Gods*, takes, when used for Jehovah, a singular verb. Many Christian scholars have rightly seen in this an evidence of the *plurality* of the Godhead and of its *unity*, a definite witness to trinitarianism. Modern translators may disagree; but they have no right to mistranslate the text, which as admitted, reads, “Let us make man in our image, after our likeness.” Such novel and unwarranted renderings of words can be destructive of meaning and of doctrine. Thus Genesis 3:14 reads, respectfully, in Joseph Bryant Rotherham, in King James, and in the Torah version:

Rotherham, 1897: And enmity will I put between thee and the woman, and between thy seed and her seed — He shall crush thy head, But thou shalt crush his heel.

King James: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel.

Torah, 1962: I will put enmity Between you and the woman, And between your offspring and hers; they shall strike at your head, and you shall strike at their heel.

In the Torah Version by changing the number of “seed” or “offspring” from singular to plural, the reference is radically changed in this prophecy. It can no longer mean Christ, who is singular, but refers to the plural offspring of the woman, to the faithful, or to Israel. We are thus pointed to another Savior.

By such changes, often too slight for many readers to detect, new meanings are read into the Scripture, and another bible and other gods appear on the scene. And each new version, irrespective of its source, seems bent on surpassing the previous ones in its adoption of novelties.

An important consideration for Christians in evaluating new versions is this: consider the source. Can unbelievers, modernists, men with left-wing records, and men faithless to their ordination be expected to produce good fruit? Our Lord said it clearly:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (Mt. 7:16-28) CR

1. Dwight Macdonald, *New Yorker*, Nov. 14, 1953, vol. XXIX, no. 39, 183-208.

2. *Ibid.*, 208.

3. See Edward F. Hills’ introduction to John W. Burgon, *The Last Twelve Verses of the Gospel According to Mark* (Jenkinstown, PA, 1959), 40f. and 66; and Edward F. Hills, *The King James Version Defended!* (Des Moines, Iowa, 1956).

4. *Time*, September 27, 1963, 48 and 50.

5. Edward J. Young, *The Westminster Theological Journal*, May 1961.

6. *The Mystery of Freemasonry Unveiled*, 72.

Ortiz, *Why We Changed...* cont. from page 8

audience, and that those who bear the responsibility to publish and promote the ideas of giants like Cornelius Van Til and R. J. Rushdoony will seize every moment to do so. We also seek to honor those faithful laborers who have helped create the original public awareness of Christian Reconstruction. Men such as Gary North, Greg Bahnsen, Ken Gentry, and Gary DeMar, along with many others, have provided us a sufficient platform from which to re-launch this holy enterprise.

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1. Gary North, *Political Polytheism: The Myth of Pluralism* (Tyler, Texas: The Institute for Christian Economics, 1989), 175.

2. “Empowering Kingdom Growth,” 2004, <http://www.empoweringkingdomgrowth.net/ekgcat.asp?cat=about>

3. R.J. Rushdoony, *The Intent of the Law*, Vol. 3 of *The Institutes of Biblical Law* (Vallecito, CA: Ross House Books, 1999), i.x.

Uttinger, Came to Us... cont. from page 10

in Roseville, California. He lives nearby in Sacramento County with his wife, Kate, and their three children.

1. Though Scripture attributes the five books to Moses, it is still likely that Genesis existed first as a collection of documents or books, each written by a Patriarch and prophet of the ancient world. See Henry Morris, *The Genesis Record* (Grand Rapids: Baker Book House, 1976), 25-30. Cf. Luke 1:70.

2. We should probably include Ruth with Judges, although the Jews placed it among the Writings, the section that included the poetry books and the Restoration histories.

3. Isaiah, Jeremiah, Ezekiel, and the Twelve (the Minor Prophets). The Jews placed Daniel among the Writings.

4. This phrase appears over 340 times. "The word of the LORD came to _____" appears over 100 times.

5. The Restoration Era began with the decree of Cyrus that let Israel return from the Babylonian Captivity. Its history writers gave us Chronicles, Ezra, Nehemiah, and Esther.

6. My parents were given a "Living Bible" when I was young. It's still tucked away in some closet and still in perfect condition. Meanwhile, I've gone through four or five copies of the Authorized Version. Older may not mean better; it may mean less used.

West, Knowledge... cont. from page 14

The Missing Clincher Argument in the Tongues Debate, The Art of Choosing Your Love, The Covenant Baptism of Infants, and Christian Courtship Versus Dating. His latest book is *Drinking with Calvin and Luther!*

1. Dr. Cornelius Van Til was one of the great Christian thinkers of the twentieth century. He is known for his groundbreaking work in the area of presuppositional apologetics. For 43 years, he was a professor of apologetics at Westminster Theological Seminary. He died April 17, 1987 at the age of 91.

2. Francis Turretin, *Elenctic Theology* (Phillipsburg, NJ: P & R Publishing Co., 1992), 145.

3. R. C. Sproul, John Gerstner, Arthur Lindsley, *Classical Apologetics* Vol. 1 (Grand Rapids: Zondervan, 1984), 139.

Strevel, Deconstruction... cont. from page 17

pastors Covenant Presbyterian Church in Buford, Georgia. He also oversees students in Bahnsen Theological Seminary specializing in Calvin's *Institutes of the Christian Religion*. He currently resides in Dacula, Georgia, with his wife of twelve years, Elizabeth, and his three children, Christopher, Caroline, and Claire.

1. Robert W. Funk, "The Once and Future New Testament," in Lee MacDonald and James A. Sanders, eds. *The Canon Debate* (Peabody, MA: Hendrickson, 2002), 555-557.

2. John Shelby Spong, *Why Christianity Must Change or Die* (San Francisco: Harper-Collins, 1998), 19.

Clingman, Inerrancy... cont. from page 20

Avoid death by refusing to eat of this single tree."

Creation, even in its glorious nascent perfection, was deficient to communicate all God intended man to know. God purposed that verbal revelation — words — would be needed. If in the pre-fall world man needed the Word of God, how much more in our post-Garden, sin-cursed world today?

The written word is preserved from generation to generation. The written word is distributable so people all over the world can hold it in their hands and study its pages. And, to those who read its pages, or hear its message preached, is the promise that the Author will come and lead the humble to understand His words in the Bible.

The Bible is the written Word of God. It is our treasure. May we esteem it! May we love it! May we hear it! May we do it! May we spread it! 

Eugene Clingman is Executive Administrator of the International Church Council Project (www.churchcouncil.org)

a theological effort (of Coalition on Revival) seeking to halt the slide of the evangelical church toward liberalism and compromise. Eugene also works part-time as a representative for an Inc. 500 company (MoreHealthTimeMoney.com).

1. This or similar statements refer to the original documents, not to all the existent manuscripts or translations.

2. R. J. Rushdoony, *Infallibility and Interpretation* (Vallecito, CA: Chalcedon Foundation, 2000), 3.

Gentry, Notation... cont. from page 22

dance, write the word "predestine" in the closest position where it would have been.

Sixth, if you like to teach Bible studies and relish such opportunities, tuck one of your favorite Bible studies (or sermons) in your Bible. That way, if you are visiting Christian friends somewhere and they ask you to make a few comments on Scripture or offer you the opportunity to teach a class, you will have something organized and available. Of course, if you use your blank sheets effectively, you will have mini-Bible studies available in the back of your Bible.

Seventh, transfer your notes in an orderly fashion. When you buy a new Bible, begin at Genesis and leaf through your old, well-marked Bible one page at a time. Carefully and legibly transfer the notes that are truly helpful from your old to your new Bible. Do this as soon as you can, so that you will have your cherished notes at your fingertips.

These are just a few of the procedures I use for taking notes in my Bible. I have found them to be extremely helpful (especially the older and more feeble I get!). If you give thought to your note taking methods, you will find that you can create an invaluable, personalized, long-lasting "Study Bible." Who know? If you find enough colorful pictures or simple charts, you might be able to market your Bible and make a fortune.

Unless, of course, you are Raptured before the project is completed. **CR**

Dr. Gentry is the author of thirteen books and a contributor to eight others, from publishers such as Zondervan, Baker, Kregel, P & R, and American Vision. He is the editor of a new title from Chalcedon: *Thine Is the Kingdom: A Summary of the Postmillennial Hope*. He has spoken at conferences and on radio across the nation and runs a website for Reformed educational materials: www.kennethgentry.com.

Blumenfeld, Dominion... cont. from page 23

governments can do that. We give our elected government the power to enforce our obedience to its laws. As Christians, it is important to entrust that power wisely. If our laws are incompatible with God's law, we have a problem. In a democratic society, we must fight ungodly laws by the legal means we have at our disposal.

We have fought against legalized abortion ever since the Supreme Court's ruling on *Roe v. Wade*. That same court can overturn its ruling when it realizes the lies perpetrated by Roe at the Court's hearing.

Dominion also implies knowledge, curiosity, science, exploration, and invention. We must have ever-expanding knowledge of the earth and its creatures. We must have scientific curiosity that leads to investigation and exploration. And we must have invention to make dominion a practical achievement. It was this sense of dominion that drove the Pilgrims to the new world where they could do what the Bible instructed them to do: "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over fowl in the air, and over every living thing that moveth upon the earth."

The dominion mandate has produced the richest, freest, most creative civilization on earth. As long as the

Bible remains the guidebook to man's productive actions, we shall reap the benefits of dominion in America and elsewhere, wherever we plant these Biblical seeds. **CR**

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

1. R.J. Rushdoony, *The Institutes of Biblical Law* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1973), 163.
2. *Ibid*, 184.

Hanson, God's Word... cont. from page 25

a regenerated heart that voluntarily follows His laws. **CR**

Buddy Hanson is president of the Alabama-based Christian Policy Network. Their mission is to "frame the cultural debate according to Biblical principles." To see monthly Policy Papers on cultural issues by pastors from around the country, or to see his reports to Alabama legislators, visit graceandlaw.com and go to "Connecting With Culture" or "Legislative." Buddy is also the Alabama coordinator of The Exodus Mandate and frequently speaks on Christian worldview topics. He is the author of several popular Christian books with the theme of applying what we believe to our everyday situations and circumstances. He can be contacted at bhanson@graceandlaw.com.

1. John Calvin, *Institutes of the Christian Religion, Vol. I*, (Westminster, 1960), 70.
2. Richard Alleine, *The World Conquered by the Faithful Christian*, (Ligonier, PA: Soli Deo Gloria, [1668] 1995), 87.

Classifieds

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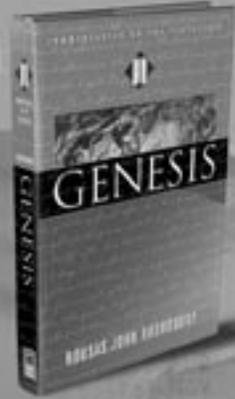
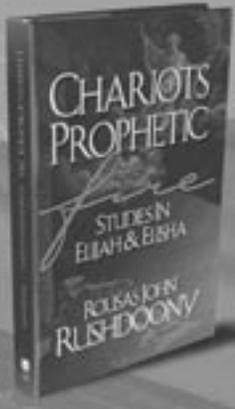
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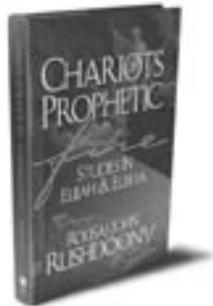


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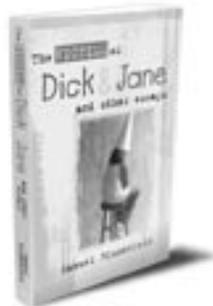
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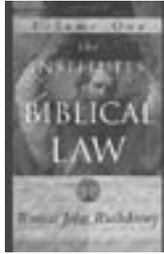
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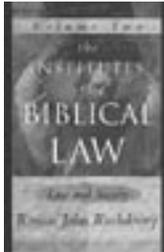
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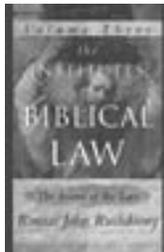
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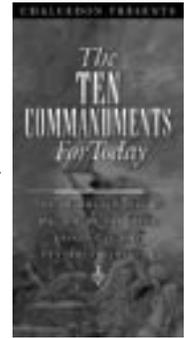
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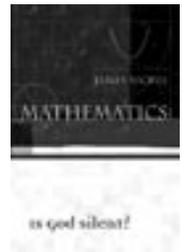
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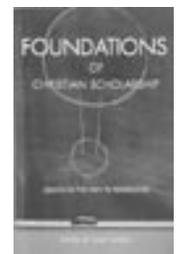
By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject, which cannot be taught from a distinctively Biblical perspective.



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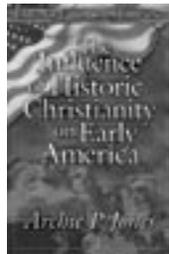
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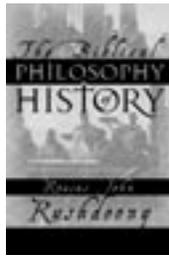


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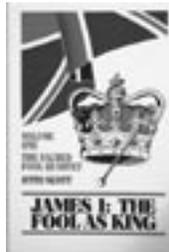
By R.J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and in which every event moves in terms of God's purpose; he submits to God's meaning and finds his life therein. This is an excellent introduction to Rushdoony. Once the reader sees Rushdoony's emphasis on God's sovereignty over all of time and creation, he will understand his application of this presupposition in various spheres of life and thought.



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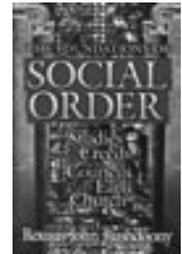
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded. Because Jesus Christ was their acknowledged Sovereign, they consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.



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By R.J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. Now the creeds and councils of the early church, in hammering out definitions of doctrines, were also laying down the foundations of Christendom with them. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity, western civilization is today facing death and is in a life and death struggle with humanism.



Paperback, 197 pages, index, \$16.00

philosophy

The Death of Meaning

By Rousas John Rushdoony. For centuries on end, humanistic philosophers have produced endless books and treatises which attempt to explain reality without God or the mediatory work of His Son, Jesus Christ. Modern philosophy has sought to explain man and his thought process without acknowledging God, His Revelation, or man's sin. God holds all such efforts in derision and subjects their authors and adherents to futility. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and removed.



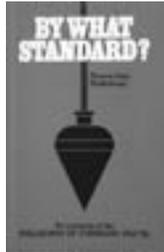
In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality are anchored to shifting sand, and a counsel of despair prevails. This penetrating yet brief volume provides clear guidance, even for laymen unfamiliar with philosophy.

Paperback, 180 pages, index, \$18.00

By What Standard?

By R.J. Rushdoony. An introduction into the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity of Christian theology for all philosophy. This is Rushdoony's foundational work on philosophy.

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A tape series by R.J. Rushdoony. Six lessons present humanism as a religious faith of sinful men. Humanistic views of morality and law are contrasted with the Christian view of faith and providence.

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The One and the Many

By R.J. Rushdoony. Subtitled *Studies in the Philosophy of Order and Ultimacy*, this work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

Paperback, 375 pages, index, \$15.00



Epistemology: How Do We Know?

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4 cassette tapes, RR101ST-4, \$12.00



A History of Modern Philosophy

A tape series by R.J. Rushdoony. Nine lessons trace modern thought. Hear a Christian critique of Descartes, Berkeley, Kant, Hegel, Marx, Sade, and Genet. Learn how modern philosophy has been used to deny a Christian world-view and propose a new order, a new morality, and a new man.

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The Flight from Humanity

By R.J. Rushdoony. Subtitled *A Study of the Effect of Neoplatonism on Christianity*. Neoplatonism is a Greek philosophical assumption about the world. It views that which is form or spirit (such as mind) as good and that which is physical (flesh) as evil. But Scripture says all of man fell into sin, not just his flesh. The first sin was the desire to be as god, determining good and evil apart from God (Gen. 3:5). Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

Paperback, 66 pages, \$5.00

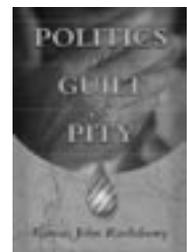


psychology

Politics of Guilt and Pity

By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones... I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

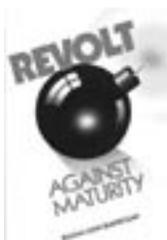
Hardback, 371 pages, index, \$20.00



Revolt Against Maturity

By R.J. Rushdoony. This is a study of the Biblical doctrine of psychology. The Biblical view sees psychology as a branch of theology dealing with man as a fallen creature marked by a revolt against maturity.

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Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation. It is a must reading for all who are observing closely the gradual defection of many allegedly conservative churches and denominations, or who simply want a greater grasp of an orthodox, God-honoring view of the Bible.

Paperback, 159 pages, \$18.00

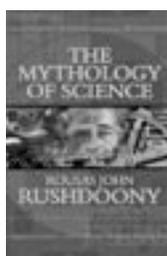


science

The Mythology of Science

By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution. Evolution "so expresses or coincides with the contemporary spirit that its often radical contradictions and absurdities are never apparent, in that they express the basic presuppositions, however untenable, of everyday life and thought." In evolution, man is the highest expression of intelligence and reason, and such thinking will not yield itself to submission to a God it views as a human cultural creation, useful, if at all, only in a cultural context. The basis of science and all other thought will ultimately be found in a higher ethical and philosophical context; whether or not this is seen as religious does not change the nature of that context. "Part of the mythology of modern evolutionary science is its failure to admit that it is a faith-based paradigm."

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By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits. This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance. Wealth is a tool for dominion men to use as faithful stewards.

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Christianity and Capitalism

By R.J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

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By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

Paperback, 159 pages, \$14.00



**A Christian View of Vocation:
The Glory of the Mundane**

By Terry Applegate. To many Christians, business is a "dirty" occupation fit only for greedy, manipulative unbelievers. The author, a successful Christian businessman, explodes this myth in this hard-hitting title.

Pamphlet, 12 pages, \$1.00

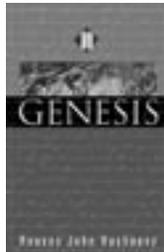


biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

Hardback, 297 pages, indices, \$45.00



The Gospel of John

By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light. This is why John's "testimony is true," and, while books filling the earth could not contain all that could be said, the testimony given by John is "faithful."

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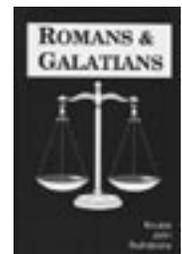
Romans and Galatians

By R.J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion....

The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. . . . To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty.

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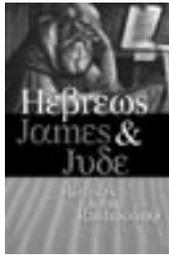
Galatians - "Living by Faith"

A cassette series by R.J. Rushdoony. These nineteen sermons completed his study and commentary.

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Hebrews, James and Jude

By R.J. Rushdoony. There is a resounding call in Hebrews, which we cannot forget without going astray: "Let us go forth therefore unto him without the camp, bearing his reproach" (13:13). This is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise.



When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly.

Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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theology

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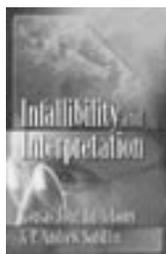
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By R.J. Rushdoony. "The doctrine of the infallibility of Scripture can be denied, but the concept of infallibility as such cannot be logically denied. Infallibility is an inescapable concept. If men refuse to ascribe infallibility to Scripture, it is because the concept has been transferred to something else. The word infallibility is not normally used in these transfers; the concept is disguised and veiled, but in a variety of ways, infallibility is ascribed to concepts, things, men and institutions."

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taking dominion

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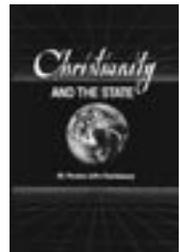
Tithing and Dominion

By Edward A. Powell and R.J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing aspect of God's law-word and cannot be neglected. This book is "must reading" as Christians work to take dominion in the Lord's name.

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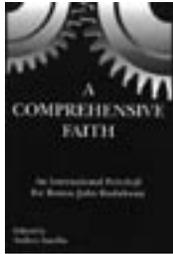
Roots of Reconstruction

By R.J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements.

Hardback, 1124 pages, \$20.00

A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.



Hardback, 244 pages, \$23.00

The Church as God's Army

By Brian Abshire. What if they gave a war and nobody came? In the great spiritual battles of the last century, with the soul of an entire culture at stake, a large segment of the evangelical church went AWOL. Christians retreated into a religious ghetto, conceding the world to the Devil and hoping anxiously that the rapture would come soon and solve all their problems. But the rapture did not come, and our nation only slid further into sin.



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eschatology

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By R.J. Rushdoony. First published in 1970, this book helped spur the modern rise of postmillennialism. Revelation's details are often perplexing, even baffling, and yet its main meaning is clear—it is a book about victory. It tells us that our faith can only result in victory. "This is the victory that overcomes the world, even our faith" (1 John 5:4). This is why knowing Revelation is so important. It assures us of our victory and celebrates it. Genesis 3 tells us of the fall of man into sin and death. Revelation gives us man's victory in Christ over sin and death. The vast and total victory, in time and eternity, set forth by John in Revelation is too important to bypass. This victory is celebrated in Daniel and elsewhere, in the entire Bible. We are not given a Messiah who is a loser. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.



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By R.J. Rushdoony. An entire generation of victory-minded Christians, spurred by the victorious postmillennial vision of Chalcedon, has emerged to press what the Puritan Fathers called "the Crown Rights of Christ the King" in all areas of modern life. Central to that optimistic generation is Rousas John Rushdoony's jewel of a study, *God's Plan for Victory* (originally published in 1977). The founder of the Christian Reconstruction movement set forth in potent, cogent terms the older Puritan vision of the irrepressible advancement of Christ's kingdom by His faithful saints employing the entire law-Word of God as the program for earthly victory.



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biography

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journals

The Journal of Christian Reconstruction

The purpose of the *Journal* is to rethink every area of life and thought and to do so in the clearest possible terms. The *Journal* strives to recover the great intellectual heritage of the Christian Faith and is a leading dispenser of Christian scholarship. Each issue provides in-depth studies on how the Christian Faith applies in modern life. A collection of the *Journal* constitutes a reference library of seminal issues of our day.



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