

OUR LIFE



IN THIS WORLD

A CHRISTIAN VIEW OF THE MEANING OF ALL HUMAN EXISTENCE

by

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"Which of us would dare to claim for himself one grain of wheat, were we not convinced by God's Word that the Earth was our inheritance? Common sense does indeed hold that the riches of the Earth are naturally intended for our use.

"But, since our dominion over the World was taken from us in Adam, every gift of God that we touch is defiled by our stains! And it, on its side, is unclean to us -- till God graciously helps us and, by incorporating us into the body of His Son, makes us anew lords of the Earth, so that we may legitimately enjoy as our own all the wealth He supplies.

"Paul, therefore, has good reason to connect rightful enjoyment with the Word -- by which alone we regain what was lost to us in Adam. For we must acknowledge God as our Father, before we can be His heirs; and Christ as our Head, before the things that are His can become ours!"

-- John Calvin: *Commentary on First Timothy 2:5*.

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ABOUT THE AUTHOR

Francis Nigel Lee was born in England in 1931, and grew up in South Africa from the age of seven. After receiving the BA. and the LLB. and the M.A. (philosophy) degrees from the University of Cape Town, and the Cand. Litt. and the Dip. Theol. from the Reformed Theological Seminary in Stellenbosch, he took the B.D. and the M.Th. and the Th.D. degrees (in theology) from the University of Stellenbosch. Later he acquired his Ph.D. in Communist Philosophy and Christian Philosophy at the University of the Orange Free State, and the M.A. status in Socio-Cultural Studies at Potchefstroom University for Christian Higher Education.

Thrice elected an Ernest Oppenheimer Fellowship Scholar, from 1966 he was Professor and Chairman of the Department of Philosophy and Religion at Shelton College in New Jersey. He was Visiting Professor of Apologetics at the Reformed Theological Seminary in Jackson Mississippi. Later he was Scholar-in-Residence at the Christian Studies Center in Memphis Tennessee, in which capacity he gave lectures also at Covenant Theological Seminary in St. Louis Missouri, and at Westminster Theological Seminary in Philadelphia.

Dr. Lee was thereafter Professor of Systematic Theology at the Presbyterian Theological Seminary in Brisbane Australia. The following lectures were written under the auspices of Christian Studies Center of Memphis, Tennessee, and are here reproduced by kind permission.

INTRODUCTION

Today, many of us feel threatened by countless doubts and dangers. We are constantly confronted with the increasing specter of economic collapse, marital and family problems at home, and social unrest. In addition, we are threatened also by increasing international tensions, the progressive breakdown of the public education system, the general decay of Western civilization, and the rapid growth of anxiety well beyond normal toleration limits.

Nobody is immune from these problems. They are the issues which confront every person in the West today. In such a time as this, thinking people everywhere are more and more asking some very important questions. Why are we alive? Where did we come from? What should we do? Whither are we heading? How can we surely know all of this?

It is to help answer these questions, that this book has been written. Each chapter deals with a key area of human interest. For our book deals with the important subjects of: life; work; property; the home; education; government; and civilization.

Throughout, we first supply the humanistic attitude toward these matters. This we illustrate in the outlooks of three fictional but very typical characters. They are Mort Tort, the middle-aged lawyer (who was interested only in making a fast buck); Ellis Dee, the hippie guru (who was interested only in dropping out); and Jack Black, the Negro agitator (who was interested only in revolution). Next, we demonstrate that none of these approaches is satisfactory to solve the major problems of modern society. And last, we proceed to give the Christian approach to these areas of human endeavor, by offering workable solutions from the Bible alone.

A little of this material appeared previously in our other book *Communist Eschatology: A Christian Philosophical Analysis* (Nutley, N.J.: The Craig Press, 1974). Such is used here by kind permission of Mr. Charles H. Craig, Director. For the rest, this present work (written in the mid-1970s) was then brand new. It was written then, as simply as possible. It addresses itself to the common man in the street, concerned with all the problems therein mentioned.

This material was first presented as a series of lectures to a National Annual Meeting of the Christian Studies Center in Memphis Tennessee. It was shortly thereafter delivered at a Public Conference organized by Reformed Theological Seminary in Jackson Mississippi. Here, though revised, we have preserved the original American spelling and style format and time frame.

My thanks to my friend Vic Lockman who designed the front cover way back in 1979, before I left the United States for Australia. My gratitude also to my colleague Rev. Dr. Edwin P. Elliott Jr., President of REF Typesetting and Publishing Inc., who did the typesetting in 1982.

Now, more than two decades later, and in a World increasingly challenged by Muslims, all of this finally appears in book format. Though written for Americans in the 1970s, much of it is still relevant to Christians everywhere -- especially if here substituting Islam today, for Communism back then. I pray Almighty God might bless this book. May He use it to help show all who read it, how to live their whole lives only to the glory of the Triune God!

-- Francis Nigel Lee (Ph.D., Th.D.), Brisbane, Australia, 2005.

I

THE CHRISTIAN OUTLOOK ON LIFE

Why are we alive? What, if anything, should we be living **for**? Is there really any purpose at all to life? And where, if anyplace, is our life **leading** us?

Mort Tort, thirty-five, has been an increasingly successful lawyer for some ten years in Crimetown U.S.A. He has just become a Junior Partner in the firm of Quill, Still, & Will. This was the direct result of having married Jill Will, the boss's unattractive daughter, some five years back.

Mort's young children Hugh and Sue are the apples of their grandparents eyes. Like the Wills, his in-laws, Mort Tort respectably attends the wealthy Episcopal Church every year at Christmas - and his fashionable lodge every month. He always avoids discussing politics and religion, for that is bad for business. Yet he is an enthusiastic authority on the Dow Jones industrial average and on Reggie Jackson's batting average - for that is good for business.

Mort's Tenneco and Greyhound investments are doing well, in spite of the nation's economic recession. And he has just moved into a brand new house in the choicest suburb in town (complete with one wooded lot, two heated swimming pools, three Great Danes, four Cadillacs, five color television sets, and six large bedrooms). This is the life! Mort Tort has it made.

Ellis Dee, nineteen, is the spoiled son of an upper-middle-class businessman in Brashville, Tennessee. He has grown up listening more to television programs than he has to his parents, his teacher, or his preacher. He was bored by the time he was ten, but together with his peers he discovered the excitement of drugs when he was thirteen.

A whole new world opened up for him. Here was his first authentic experience. His second authentic experience was being attacked and robbed while coming home from a movie when he was fourteen. His third was stealing a car when fifteen. His fourth was running away from home and joining a commune when sixteen. His fifth was returning home and somehow finishing high school when seventeen. His sixth was his freshman year at college (at his father's expense), and making love and not war when eighteen.

And now, at the age of nineteen, Ellis Dee is enjoying his seventh and consummate authentic experience. Having seen the meaninglessness of the rat race, he is happily seated as a graduate drop-out at the feet of his guru, the Maharaja Krishna. Ellis's quest for authenticity has ended. Now he is a philosopher. Finally, he has arrived!

Jack Black, twenty-three, grew up in the slums of Harlem. He never knew his father, and his bossy mother nagged him incessantly. When eleven, he got fired from his position as a newspaper vendor -- for withholding some of the profits from his boss. Since then, he drifted through a series of jobs -- some, worldly; but most, underworldly. Predictably, the establishment apprehended him -- and tried to rehabilitate him in the State Penitentiary. There he read Stokely Carbuncle, met Malcolm Y and, as a member of the Lumpen Proletariat, was drafted into the Black Python Party (Marxist-Leninist) by his enthusiastic co-prisoner Rattler Hiss.

For the rest of his time in jail, Jack Black avidly digested the writings of Friedrich Engels, Che Guevara and Mao-tse-tung. And ultimately, when he is liberated from jail, he will liberate his brothers.

Now, for the first time in his life, he clearly understands that liberation can be achieved only by sweeping away the oppressive environment of the U.S. and establishing the United States of Soviet America (with Mississippi renamed Blackia as an autonomous Soviet Republic within the Union). At last, Jack Black has discovered the true meaning of life. And he will live and die to spread this good news, far and wide!

Ten years pass. By that time, Mort Tort is forty-five. He still has his suburban home with all its luxury attachments. But his middle-aged wife is mostly involved with ladies' meetings and bridge parties. So Mort himself is mostly involved with his beautiful young secretary at the office.

His children, Hugh and Sue, are now teenagers. Sadly, they are already showing signs of going the same way Ellis Dee started to go some ten years previously. Mort still goes to his Episcopal Church once a year at Christmas time. But his real interests are now scattered amongst the office, the race-course, and his golf clubs.

He enjoys his cocktail each evening. But realizing the increasing emptiness within, he is now taking a correspondence course in Prosacrucianism (which he hopes will be useful in giving him a new interest in life). He gives a few hundred dollars each year to the Red Cross (which makes him feel good). And he just sent off a small donation to the Community Chest (which makes his legal firm look real good).

Yet there is no central organizing principle in his life. A sense of weariness and frustration is slowly but surely creeping up on him. He knows he should change. But change he cannot! For Mort Tort is enslaved to his own middle-class conventions.

Meantime, Ellis Dee, now twenty-nine, has himself become a professional guru. He takes a bath only once a month (not wishing to harm the microscopic little creatures he believes adhere to his skin). And he washes his long uncombed hair only once a year (not wishing to harm the less microscopic creatures even passers-by know inhabit his scalp).

Philosophically, he writes flower power poetry whenever he gets the urge, and encourages his admirers to drop out and meditate every day. He has transcended the illusion of material prosperity, and believes himself to be a portion of the deity. Yet deep down inside he knows his life is a failure.

As he considers the future years that stretch out so pointlessly ahead, he becomes aware of the fact that even life itself is phony, and that only death is authentic. Increasingly indifferent to love and joy and health and happiness, our guru begins to long for death as the final solution. Indeed, a further ten years of such a moribund outlook on life will find him either de-guru-ized - or dead (and possibly by his own hand).

Jack Black is now [in 1975] thirty-three. After graduating from jail, he speedily rose to the position of Precinct Chief of the Black Python Party (Marxist-Leninist). Then, he finally entered "Fulltime Non-Christian Service" as First Party Secretary for the whole of New York State. Jack then thought he had it made. In just a few years, after the demise of Malcolm Y, Jack envisaged that he himself would be National Leader of the BPP (Marxist-Leninist).

[Indeed, after another thirty years, by the time he is 63 in 2005 Jack knows that Communism (like Nazism) was just a fleeting blip on the radar-screen of history -- when compared to the centuries-long but always-lurking challenge to Christianity constituted by a sometimes-quiescent but now-renascent and re-radicalized Islam. By 2005, the time is ripe for the emergence of another militantly-Islamic Malcolm Z. (Note by F.N. Lee in 2005).]

Jack's rise to his [1975] position, however, had not been without problems. His devotion to "The Party" as his God, cost him his marriage - when his wife Cleopatra became a movie star. His belief in brotherhood was severely shaken when brother Huey Newsstand and brother Rattler Hiss viciously denounced one another as right-wing deviationists. And he became increasingly aware of the pragmatism of the communist giants, as the Soviet Union and even Red China cooled off toward one another (and as China warmed up to the fascist United States of America while negotiating big trade deals with the capitalist enemy).

At times, Jack clearly sees that he too has betrayed the revolution. Marx's magic glitter (of "from each according to his ability, to each according to his needs") seems to recede more and more into the remote future -- especially on the other side of the iron and bamboo curtains! Will Jack's people ever be free? What then is the purpose of life as such?

We shall not paint a picture of Mort Tort and Ellis Dee and Jack Black in their old age. Indeed, we have no guarantee any of them will ever live that long. But we shall categorically state that the older they get, the more frustrated they become. And this is so because the lives of all three of them are out of kilter with reality.

Yet let us charitable assume that they, in their deepening distress, turn to the Lord with all their heart! What would then be their prospects, as they progressively adopt Christianity?

As new Christians, Mort Tort and Ellis Dee and Jack Black will experience the reality of the Triune God.¹ All three of them will know that it is God the Father Who has created them,² that it is God the Son Who has saved them,³ and that it is God the Spirit Who has turned them away from their sins and toward Himself.⁴

Mort Tort will discover that God is more real to him than his search for success had been. Ellis Dee will understand that God is closer to him than was his own desire to be authentic. And Jack Black will find that God is nearer to him than was the cause of "all power to the people!"

From that point onward, Tort and Dee and Black may well doubt the reality of the various causes they previously lived for. They may even doubt the reality and meaning of their own existence. But they will never doubt the reality and nearness and relevance of Almighty God.⁵ All else may shake and tumble.⁶ Even they themselves may cease to breathe. But they know that the Triune God will be there -- even after Tort and his legal firm and Dee and his guru outfit and Black and his political party have all vanished from the face of the Earth.⁷

A Christian life and world view acknowledges the sovereignty of the Eternal Triune God. This means Christians believe God pre-ordained everything which comes to pass; that He therefore rules the entire universe and controls all that happens in it; and that there is not a single inch of territory anywhere that should not be subjected to His rule.⁸

This means God elected the lawyer Mort Tort to be saved at the age of forty-five and the guru Ellis Dee to be saved at the age of twenty-nine, and the revolutionist Jack Black to be saved at the age of thirty-three. But it also means God pre-ordained everything that Tort and Dee and Black ever did before their conversions (warts and all), and everything they will ever do thereafter (laurels and all).

It means, further, that God sovereignly rules: in Tort's self-aggrandizing legal firm; in Dee's God-dishonoring guru outfit; and in Black's blasphemous Black Python Party. For God uses even these activities -- for which Tort and Dee and Black themselves were fully responsible -- to His Own glory.

It means that God sovereignly rules in a special way in the lives of His children Tort and Dee and Black after their conversion, in all they will ever do for Him. And it also means that God sovereignly rules no less in a legal enterprise than He does in a philosophic group or than He does in a political party¹⁰ - irrespective of whether these activities are being conducted consciously to His glory (as they should be), or not.

Christians confess God as the Creator of all things.¹¹ Not only did the Lord create the Church as His body; but, more fundamentally, He created also the Universe: including our Earth's ground and sea and sky and all that is in them.¹² All things are subject to His rule -- be they grass and trees, or birds and bees, or dogs and fleas.¹³

All people are His creatures -- be they middle-class Whites, outcast Hippies, or marginalized Blacks.¹⁴ And people of all professions are to be subject to His rule -- be they lawyers, or preachers, or politicians. Accordingly, Mort Tort will henceforth recognize God as the Creator and Lord even of the very paper on which he drafts his legal agreements. Ellis Dee will recognize God as the Creator and Lord of his previously uncut and unwashed hair. And Jack Black will recognize God as the Creator and Lord even of Whites and their middle-class.

The Christian outlook on life recognizes the moment-by-moment dependence of all things upon God's providential care. Mort Tort could not have moved his pen to draw up a legal contract, but for the will of God. Neither could Ellis Dee have drawn one deep breath during his Yoga exercises. Nor could Jack Black have uttered one single left-wing political slogan. Wonderful it is to know that God upholds even those things He disapproves of; that He gives common grace even to the wicked to fulfil His Own ends;¹⁵ and that He is omnipresent in the lives and actions of all men -- although, of course, subject to their own moral responsibility.

For this reason, our now repentant attorney Mort Tort can forgive the middle-class -- for helping to corrupt him with its own values. So too Ellis Dee can forgive his over-indulgent parents -- for helping to make him into the brat he became. And Jack Black can forgive those who made Harlem what it is -- for helping to make him what he was.

But even more importantly, the new Tort and Dee and Black can also forgive themselves for their own past rebellion against God and against one another. For if God now be for them, who can be against them? And they can all look forward to a glorious future (respectively in law and in philosophy and in politics) to God's glory -- on account of His providential care of them henceforth too, more than ever before.

Christians understand that God has given a great task to all men as a whole and to individual men in particular. For God told Adam as the father of the entire human race to "be fruitful and multiply and replenish the Earth and subdue it." For he was to "have dominion over the fish of the sea, the birds of the air, and every living thing that moves upon the Earth."¹⁷

Now God tells individual men today to do their own part in fulfilling this great task, and to encourage other differently-gifted men to do their part in doing this too.¹⁸ Hence, farmers are both to subdue the earth themselves and also to encourage sailors to subdue the sea and astronauts to subdue the air -- for Christ's sake!

So too, Mort is not only himself to subdue the practice of law. In addition, he is to encourage Dee to subdue philosophy and Black to subdue politics to the glory of God¹⁹ -- for the benefit of man as the image of God.²⁰ *Mutatis mutandis*, so too Ellis and Jack.

A Christian life and world view is fully aware of the devastating impact of sin. For sin has stained Heaven and Earth and all their contents. Consequently, the whole creation groans under its bondage.²¹

This is not to say that all men are equally sinful. Still less is this to argue that each man commits the same kind of sin as does his neighbor.

But this is to say that, at least epistemologically, sin has polluted the very fiber of creation. For all men are inherently sinful; and even the best works of the most idealistic men are but filthy rags before the Lord.²²

The new Mort Tort now well knows that his previous claim to serve his clients' interests was but a cloak to conceal his own ambitions. The new Jack Black now confesses that his old motto of serving his downtrodden people was just an excuse to camouflage his own desire to wreck the God-given environment he so hated. And even the new Ellis Dee now admits that his previous religious work as a guru was the acme of human pride in trying to fool himself that he was somewhat divine -- instead of casting himself as a lost sinner at the feet of a merciful Savior!

Christians recognize that God gives common grace to all men -- even to those who never get saved.²³ Were this not the case, hell would indeed have been manifested here on Earth right after the fall, and for ever since. It is only the common grace of God which right now restrains the full outbreak of every imaginable kind of sin in every man.

Naturally, some men have more common grace than do others. The considerate Seneca obviously received far more of it than did the maniac Nero. Winston Churchill was a much nicer man than Adolph Hitler. And Richard Nixon of Watergate fame is obviously a far more pleasant individual than the mass murderer Joseph Stalin.

Moreover, each man receives his own personal common gifts from almighty God.²⁴ Thus Albert Einstein could probe the secrets of mathematics; Salvador Dali fascinates us by his arresting mastery of surrealistic art; and Vladimir Ashkenazy holds us spellbound through his God-given ability to subdue the piano.

So too even the old Mort Tort prior to his conversion should be given full credit for his God-given legal abilities. The old Ellis Dee should be complimented for his God-given mystical insights. And the old Jack Black should be recognized for his God-given political prowess. Then, all those various talents were misapplied -- yet they were indeed undoubtedly talents!

The Christian life and world view insists that God gives saving grace only to His children. For only those who believe in Christ, shall be saved.²⁵ Were it not for that saving grace, even the unsaved elect -- totally depraved as they too are -- would never desire to follow Jesus.

It is only the special or particular grace of God which regenerates and converts even Christians.²⁶ Some Christians receive more special grace than do others. For some bear fruit thirtyfold, others sixtyfold, and yet others one hundredfold.²⁷ But all and only by grace!²⁸

Obviously, Moses the Politician was more fruitful than Ecclesiastes's Preacher; Joshua the Soldier was more godly than the Patriarch Judah; and Paul labored more abundantly than all the other Apostles. So too, it is altogether possible that the new Jack Black may receive more special grace to become a Christian Politician than the new Mort Tort to become a Christian Lawyer or even than the new Ellis Dee to become a Christian Clergyman.

God's gifts are pluriform. Not only does He bestow different characteristics on different minerals, plants and animals. He gives various abilities to different human individuals too.

Furthermore, God endows individual families differently to the way He endows other individual families. The Rockefellers are given the gift of making money; the Edwardses were given the gift of rhetoric; and the Strausses were given the gift of music.

Indeed, God even distributes His gifts in different ways among the various nations. On the whole, Jews are undeniably more successful businessmen than are the Amerindians. As a rule, Welshmen are without doubt superior singers to Englishmen. Generally speaking, Germans are unquestionably more thorough philosophers than are Frenchmen. Russians as a group are incomparably better chess-players than are Japanese. And the Chinese as a nation play ping-pong far better than do Australians.

Hence, Mort Tort now accepts the fact that his political gifts are inferior to Jack Black's. Black agrees that his mind-set is not as reflective as is Dee's. And Dee in turn admits that he himself does not have Tort's razor-sharp legal mind. In this way, as God's children, they all now complement rather than compete against one another.²⁹

The Christian outlook on life makes very much of the work of Jesus Christ the Second Adam. In His earthly life, our Lord subdued the earth and the sea and the sky to the glory of His Father.³⁰ In His death on the cross, He bore the penalty of man's breach of the comprehensive Law of God for the sake of His children.³¹

In His resurrection, He demonstrated His power over all things in Heaven and on Earth. And at His ascension into Heaven, as the Son of man He went up to the throne of the Universe. Thenceforth He is even now -- also through Christians -- slowly but surely subduing all things and all His enemies as a footstool under His feet.³²

Realizing this, Tort and Dee and Black and all other Christians can rejoice in Christ's finished work and place themselves at His sovereign disposal. Accordingly, they can confidently exult in their Savior's victory and appropriate it as the basis of their own victorious life in all they do to His glory - also as Christian Lawyers and Christian Preachers and Christian Politicians.

Christians are energized to serve the Lord Jesus through the power of the Holy Ghost.³³ For after the Savior had ascended the throne of His Father, He poured out the gift of His Spirit into the Church as His earthly body.³⁴ And this outpoured Spirit now regenerates and converts and sanctifies all Christians everywhere, in His Own good time.

He regenerates lost sinners.³⁵ He converts them by turning them away from sin (or the transgression of His Law) -- and by turning them toward keeping the Law of God as their reasonable religion⁶ (out of gratitude for His donating them so great a salvation). Indeed, He sanctifies them by writing His Law more and more on their hearts.³⁷

Hence, Mort Tort no longer serves his middle-class conventions -- but now serves and has no other God but Jehovah. Ellis Dee no longer meditates seven days a week, but works hard (in the sweat of his face) for six days and rests on Jehovah's sabbath.³⁸ And Jack Black no longer plots to kill the middle-class and steal their private property, but now delights to promote the welfare of all Americans -- by encouraging them all to serve God, to work hard, and to see to it that their own possessions increase.

The Christian view of life makes much of the Church as the body of Christ. Accordingly, Christians love all of God's children everywhere -- in spite of their differences, be they Baptists or Methodists or Episcopalians or even Presbyterians! Further, Christians highly respect their Elders as the Kings who rule their churches; their Preachers as the Prophets who teach in their churches, and their Deacons as the Priests who serve in their churches.⁴⁰

But most of all, Christians exalt their "laymen" (*sic*) as the salt of the Earth and the light of the World. Great as is the Church in its corporate worship on Sunday - just as great must the Christian witness of all its members be from Monday through Saturday too. For they are to serve Christ also "out there" in this World -- not just as Christians who are businessmen or geologists or sportsmen, but also and specifically as Christian businessmen and as Christian geologists and as Christian sportsmen.

Hence, Attorney Mort Tort now sees his practice of law as a Christian duty and as the main means whereby Christ would have him expand God's Kingdom. The Rev. Ellis Dee sees his

duties as a religious leader to be the major part of his service to his God. And the Honorable Jack Black correctly sees his new activities as a Christian politician to be the chief way in which he should serve Jesus Christ as his Lord.

Yet the life and world view of Christianity does not imply that one cannot change one's vocation. To the contrary, while each should stay in his present vocation until and unless God calls him elsewhere -- all Christians must endeavor to improve their positions, even where this means changing their kind of job if the Lord makes this possible and then proceeds to give them a Christ-honoring desire to do this.⁴¹

Hence, Christian slaves are to become freemen, when given the opportunity. Levites like Moses are to become Christian statesmen, as the Lord calls them to that high and holy office. Bachelors and spinsters are to enter into the high vocation of holy matrimony, when the Savior through God-given circumstances calls upon them to do so.⁴² And Attorney Tort and Reverend Dee and the Honorable Black are constantly to broaden their interests - as the Lord gives them more light to follow Him wherever He leads them. And so too should we!

Christians are committed to a trustworthy Bible as the first and final court of appeal in all matters of life and conduct⁴³ -- be they ecclesiastical matters or legal matters or political matters or any other matters. And because God Himself has breathed into the pages of Scripture as into no other book or creature presently with us here and now on Earth -- the Bible is as infallible as is the God Who caused it to be written.⁴⁴

What the Bible says, is what God says. Disobedience to the Bible, is disobedience to God. Disobedience to the artistic and geological teachings of the Bible, is just as sinful as is disobedience to the ecclesiastical teachings of the Bible. For the Bible is for all of life, and may not be restricted only to the fields of worship or theological studies.⁴⁵

This is not to say that the Bible tells us everything about everything. But this is to say that whatever the Bible tells us about anything, is to be believed. Hence, though not a textbook or a handbook, it is indeed the number one sourcebook not only for Reverend Dee's theology but also for Attorney Tort's common law as well as for the Honorable Black's political program.

Now the Bible itself teaches us that God reveals Himself also in nature, in our consciences, and in history.⁴⁶ This does not mean that we can today interpret nature and our consciences and history without the aid of the Bible. Indeed, we cannot! For of all these various revelations of the will of God, the Bible alone has not been stained with the curse of sin. Hence Scripture must interpret nature, and not *vice-versa*.⁴⁷

Yet even nature and conscience and history reveal the will of God.⁴⁸ Hence, the Christian geologist -- first and foremost armed with Scripture -- must next interpret the rocks of nature. The Christian psychologist -- steeped in the Bible -- must next evaluate the human conscience. And the Christian historian -- saturated with the Oracles of God -- must next examine the pages of history too. For it is in Your light that we see the Light.⁴⁹

So Attorney Mort Tort not only brings his Biblical Law to bear on U.S. Law, but also thoroughly studies U.S. Law itself -- if he really loves the U.S.! Reverend Ellis Dee, now a Missionary in Bongobongoland, not only brings the Biblical message of salvation to bear on the

heathen Bongobongo religion, but also thoroughly studies Bongobongo traditions - if he really loves the Bongobongo people!⁵⁰ And the Honorable Jack Black, now the Congressman for Harlem, not only studies the teachings of Scripture about politics, but also thoroughly studies the political situation in Harlem as it really is -- if he really loves his constituency!

Throughout, these men are not to adapt the Bible to their situations. But they are indeed to make the Bible relevant to their situations. For the Bible is not merely a signpost to Heaven. It is also -- even primarily -- a guideline for Christian life here and now in this present concrete World!

The Christian outlook on life promotes the Kingdom of God right now and right here on **Earth**, and indeed also above all other things. This Kingdom is all-embracing. For God's Kingdom is not restricted to the life of the institutional Church.

Scripture teaches that God's Kingdom is over all⁵¹ -- over all of art, all of science, all of literature, all of geology, all of mathematics, all of sport, all of housework, all of high finance, all of education, all of everything!⁵² Hence, the Savior's prayer "Thy Kingdom come!"⁵³ implies "Thy Kingdom come in my legal practice!" for Attorney Mort Tort; "Thy Kingdom come in my church affairs!" for Reverend Ellis Dee; and "Thy Kingdom come in my politics!" for the Honorable Jack Black.

However, the Christian knows that the Kingdom comes only in part -- **prior** to the second coming of our Lord.⁵⁴ Great should be our progress to proclaim Christ as king - as King of art, as King of science, as King of literature, as King of the Church, and as King of the State. Yet even when we have done all we can, there is still so much that disfigures the works of our (only partially sanctified) hands. For not only do we easily see the faults of other Christians. But they even more easily see the shortcomings in our works for the Master!

Hence: Tort needs much compassion in evaluating the sin-stained work of that well-intending enthusiast Dee. The Honorable Black needs compassion in evaluating the worth of the legal work of our middle-class Attorney Tort. And Tort in his turn should not forget Black's ghetto background which continues to haunt him even after his conversion to Christianity.⁵⁵

Throughout then, let the brethren above all love one another! For love shall cover a multitude of sins.⁵⁶

Christians are to be future-oriented people. It is God's business and not a Christian's as to when Christ will return to wind up history.⁵⁷ It *is* the Christian's business, however, to exercise diligent stewardship for the Master, as ruler over his Lord's household.⁵⁸

Hence, the Christian geologist must classify his rocks to the glory of God. The Christian wife must obey her husband, for Christ's sake.⁵⁹ Christian parents are to raise and train their children in the fear and admonition of the Lord.⁶⁰ And Tort and Dee and Black should confidently promote (respectively) the practice of law and the preaching of God's Word and the construction of a Christian politics - to please the Lord, and for the benefit of all future generations until Jesus comes.

Christians are on the way to Heaven. And when they die, they know that they shall ever be with the Lord.⁶¹ But precisely because the Lord will then reward every one according to his works⁶² -- our works here and now must be done thoroughly!

Hence, we are to study to show ourselves approved unto God in order to become thoroughly furnished unto all good works.⁶³ Such include: the good work of loving our wives and our children;⁶⁴ the good work of laboring in a godly profession to the glory of God;⁶⁵ and the good works of saving our money and multiplying our talents,⁶⁶ *etc.* For whether we eat or drink or do anything - we are to do it all and only to the glory of God.⁶⁷ And when Tort and Dee and Black die in the Lord and go to Heaven, their works do follow them -- even their professional works in their respective fields of law and preaching and politics.⁶⁸

Lastly, Christians - promised Jesus - shall inherit the Earth.⁶⁹ Not only should they expand their control over our Earth here and now for Christ's sake, but after death they shall ultimately come back to **this same World** and none other -- after its renewal by fire on the last day.⁷⁰ And then the glory and the honor of the nations of them that are saved, shall be brought into the New Jerusalem.⁷¹

This (inter)national glory will include the music of Germany, the art of Italy, the industry of the United States -- and the fruit of the legal work of Attorney Tort, the church work of Rev. Dee, and the political work of the Hon. Black. For both here and now and after the close of history -- the Earth shall be full of the knowledge of the Lord as the waters cover the sea!⁷²

In conclusion, how should we apply this Christian outlook on life -- in practice? By means of preaching, witnessing, tracts, pamphlets, books, newspaper items, radio broadcasts, movies and television programs! But above all, by living it out in our natural lives each day. For all of us -- and our "laymen" in particular -- must proclaim the following truths in word and in deed:

First. The Triune God is not dead, but very much alive. For it is clear that "He is, and that He is a Rewarder of them that diligently seek Him."⁷³

Second. The Triune God is sovereign and controls all that comes to pass. For "known unto God are all His works, from the beginning of the World."⁷⁴

Third. The Lord created all people and all things. For "all things were made by Him, and without Him was not anything made that was made."⁷⁵

Fourth. Everything is dependent upon God's providential care. For He continually "upholds all things by the Word of His power."⁷⁶

Fifth. God requires all men everywhere according to their several gifts, to subdue the earth and the sea and the sky to His glory. For He has made man "to have dominion over the works of His hands" - and He "has put all things under his feet."⁷⁷

Sixth, sin has stained all things and all people. "For all have sinned and come short of the glory of God"; and "the whole creation groans and travails together in pain, until now."⁷⁸

Seventh. God gives at least a measure of common ability to all people. For Christ is "the true Light Who enlightens every man that comes into the World."⁷⁹

Eighth. God gives special grace only to His elect "For all men have not faith" -- meaning "not all men have saving faith."⁸⁰

Ninth. God gives different abilities to different people. "Are all Apostles? Are all Prophets? Are all Teachers? Do all perform remarkable deeds? Do all have gifts of healing? Do all speak with tongues? Do all interpret?"⁸¹ No!

Tenth. Christ's finished work is the basis of the Christian's victory. "For as in Adam all die, even so in Christ shall all be made alive.... And so it is written, 'The first man Adam was made a living soul'; the last Adam was made a quickening spirit. Thanks be to God Who keeps on giving us the victory through our Lord Jesus Christ!"⁸²

Eleventh. Christ's Holy Spirit now imbues Christians with the power to live to the glory of God. For "if the Spirit of Him Who raised up Jesus from the dead dwells in you - He Who raised up Christ from the dead, shall enliven also your mortal bodies by His Spirit Who indwells you."⁸³

Twelfth. The Christian Church, decently organized, is to perform a central role in the expansion of God's Kingdom. For Christ "gave some Apostles; and some Prophets; and some, Evangelists; and some, Pastor-Teachers -- for the perfecting of the saints...till we all come unto the perfect man, unto the measure of the stature of the fulness of Christ" and until we all "may grow up in Him in all things."⁸⁴

Thirteenth. All professional jobs are Christian vocations, so that all Christians should right now regard themselves as being "in full-time service of the Lord Jesus Christ." For "as God has distributed to every man; as the Lord has called every one -- so let him keep on walking!... Has anybody been called while uncircumcised? Let him not be circumcised!... Let everyone stay in the same calling in which he was called. Were you called while a slave? Don't worry about it! But if you be freed -- good! For he who has been called in the Lord, while a slave -- is the Lord's freeman. Likewise too, he who has been called while a freeman, is Christ's slave.... Brothers, let every man stay with God as he was called!"⁸⁵

Fourteenth. The Bible is the only infallible Word of God, and it is needed to enlighten us as to our duties in every field of human endeavor. For "all [Holy] Scripture has been breathed into by God for instruction in righteousness -- so that the man of God may be perfected, thoroughly equipped unto all good works."⁸⁶

Fifteenth. Also nature is to be studied. For "the living God made the sky and the earth and the sea and all things that are in them." Indeed, even after the fall He "did not leave Himself without witness -- in that He did good and gave us rain from the sky and fruitful seasons, filling our hearts with food and gladness."⁸⁷

Sixteenth. The Kingdom of God is not restricted to church activities. To the contrary, it is indeed all-embracing. For "His Kingdom rules over all."⁸⁸

"Seventeenth. Our best works for God here and now on Earth, are only fragmentary. For as of now, we only "know in part and we prophesy in part.... For now we see darkly, through a mirror [or the opaque glass in a window]." Now, even preaching is more obscure than it should be and it shall be! Indeed, even Preachers "all offend -- in many ways!"⁸⁹

Eighteenth. Christians are to be confident about the future prosperity of Christ's Kingdom here and now on this present Earth. For Christ "must keep on reigning till He has put all enemies under His feet." And "He shall have dominion also from sea to sea, and from the River [Euphrates in Iraq] even unto the ends of the Earth!"⁹⁰

Nineteenth. The works of Christians here and now bear fruit for all eternity -- both in Heaven after their deaths, and on the New Earth to come after Christ's second coming. For "blessed are the dead who die in the Lord...; and their works follow them!"⁹¹ Indeed, even in the New Jerusalem, "the nations of them which are saved shall walk in the light of it -- and the kings of the Earth do bring their glory and honor into it. And they shall bring the glory and honor of the nations into it!"⁹²

And last. The Great Commission of our Lord Jesus Christ requires His children not only to turn all nations into His disciples but also to teach them all things (about law and religion and politics and art and science and literature and economics and everything else) which He the incarnate Word of God has ever revealed to man from the very beginning of the World. "Keep going forth and continue discipling all nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded!"⁹³

This, then, is a brief outline of the Christian view of life. It is the view that the Triune God in Whose Name His children have been baptized, is to be served in all things whatsoever He has ever commanded them to do. These commands began in the Garden of Eden -- with God's Dominion Charter for mankind to subdue the Universe. And they end in the New Jerusalem -- where God's children shall reign with him on the New Earth forever, after He has made all things new.⁹⁴

Is it your endeavor to serve the Lord in all things? Do you eat and drink and do everything only to the glory of the Triune God?⁹⁵ Anything less than this, is **Sub-Christian** service of our Triune King! "For in Him we live and move and have our very existence!"⁹⁶

What kind of an outlook on life do you have? Are you really a Christian? For Christ cannot be our Savior, unless He is also our Lord.⁹⁷ May you and I then ever sing with Christ's Elders in the words of the Apostle John: "You art worthy, O Lord, to receive glory and honor and power! For You have created all things; and for Your pleasure they are, and were created!"⁹⁸

1. Matt. 28:8 & I John 5:6-8.
2. Mal. 2:10 & I Cor. 8:4-6.
3. Matt. 1:21 & Eph. 1:5-7.
4. Rom. 8: 1f & Tit. 5:5.

5. Acts 17:25-28.
6. Ps. 46:7.
7. Ps. 90.
8. Ps. 103:19.
9. Isa. 45:7 & 54:16.
10. Ps. 99 & I Cor. 7.
11. Gen. 1:1 & Ps. 33:6-9.
12. Ex. 20:8-11 & Ps. 104.
13. Job 36:24*f*; 37:1-41*f*.
14. Luke 10:30*f* & Gal. 2:11*f*.
15. Gen. 6:1-4 & Ps. 76:10.
16. Rom. 8:31*f*.
17. Gen. 1:26-28.
18. I Cor. 12.
19. I Cor. 10:31.
20. Jas. 3:9*f*.
21. Rom. 8:19*f*.
22. Isa. 64:6.
23. Isa. 26:9-10 & Rom. 1:18*f*.
24. Job 32:8 & Isa. 28:24-29.
25. John 14:6 & Acts 4:10-12.
26. Eph. 2:8-10 & Tit. 3:3-7.
27. Matt. 13:8,23.
28. Zech. 4:6-7.
29. I Cor. 12 & Phil.2:1*f*.
30. Matt. 12:11; 14:15*f*; 15:32*f*; 17:27; Mark 1:13; Luke 4:56; 5:11; 8:24-25; John 2:11 & 21:31.
31. II Cor. 5:17-21 & I Pet. 2:21-25.
32. Acts 2:23-35 & I Cor. 15:20-28.
33. Eph. 5:18*f*; Gal. 3:5.
34. Acts 2 & Eph. 4:8*f*.
35. John 3:31.
36. Rom. 12:11 & 13:8*f*.
37. II Cor. 3:3,17*f*.
38. Ex. 20:8-11.
39. Prov. 3 & 8 & 10 *etc.*
40. I Tim. 3 & 5 *cf.* Rev. 1:6 & 5:10.
41. I Cor. 10:31.
42. I Cor. 7.
43. II Tim. 3:15*f*.
44. John 10:35 & 17:17.
45. Rom. 11:36.
46. Pss. 19 & 78 *cf.* Rom. 1 & 2.
47. II Tim. 3:15*f* & II Pet. 1:19*f*.
48. Acts 14:15*f* & 17:23*f*.
49. Ps. 36:9.
50. Acts 2:8*f* & I Cor. 14:11*f*.
51. Ps. 103:19.
52. Rom. 11:36.
53. Matt. 6:10.
54. I Cor. 15:20-28 & Heb. 2:8*f*.
55. Eph. 4:22*f* & Jas. 3:2.
56. I Pet. 4:8.
57. Acts 1:6-8.
58. Matt. 24:45*f*.
59. Eph. 5:22*f* & Col. 3:18*f*.
60. Eph. 6:4 & Col. 3:21.

61. Rev. 14:13.
62. Rev. 20:12.
63. II Tim. 2:15 & 3:17.
64. Eph. 5:25 & Tit. 2:6.
65. I Cor. 7:18*f* & 10:31.
66. Matt. 25:14*f*.
67. I Cor. 10:31.
68. Rev. 14:13.
69. Matt. 5:5.
70. II Pet. 3 & Job 19:25*f*.
71. Rev. 21:26.
72. Isa. 11.
73. Heb. 11:6.
74. Acts 15:18.
75. John 1:3.
76. Heb. 1:3.
77. Ps. 8:6.
78. Rom. 3:23; 8:22.
79. John 1:9.
80. II Thess. 3:2.
81. I Cor. 12:29-30.
82. I Cor. 15:22,45,57.
83. Rom.. 8:11.
84. Eph. 4:11-15.
85. I Cor. 7:17~24.
86. II Tim. 3:16-17.
87. Acts 14:15-17.
88. Ps. 103:19.
89. I Cor. 13:8,12 & Jas. 3:1.
90. I Cor. 15:25 & Ps. 72:8.
91. Rev. 14:13.
92. Rev. 21:24-26.
93. Matt. 28:19-20.
94. Rev. 22:55 & 21:5.
95. I Cor. 10:31.
96. Acts 17:26.
97. *Cf.* Luke 14:26-33.
98. Rev. 4:11.

II

THE CHRISTIAN AND HIS WORK

What is work? Why should we work? How important is it? What is its purpose? What kinds of work are impermissible? When should we work? And for whose sake?

These and many other similar questions immediately come to mind as soon as we consider the nature of human work. Remembering the purely introductory nature of these lectures, it may perhaps be most fruitful to attempt to answer these questions in terms of the life and world view of our old friends Mort Tort, Ellis Dee and Jack Black at the various stages of their lives. For thus, we believe, will we best cover the various standard attitudes to the nature of work currently found in America today.

Consider first our young Attorney, Mort Tort. He had done sufficient work in his studies while a Law Student to be able to graduate from Law School, although he could certainly have studied much harder than he did. And now he continues to work reasonably hard at the office -- in order to be able to live the good life especially when not at the office.

He rejoiced when his father-in-law Phil Will, as senior partner of their legal firm, agreed to close the Law Offices on Friday afternoon. For now Mort would not have to work at all between Friday noon and Monday at 9 a.m. And, while certainly giving a fair performance at the office to the general satisfaction of his clients (in return for a handsome fee), Mort hopes it will not be too long before he can maneuver Phil Will into changing from their 4½-day work week to a 3½-day work week. For this would achieve the blessed goal of 3½-days' work and 3½-days' play each week -- a perfect balance!

Now let us look at our Philosopher, Ellis Dee. Unlike Attorney Tort, Dee had never done an honest day's work in his life. And he didn't aim to start now -- now that he was in "business" as a professional guru. For now he was in "full-time service" as "spiritual" adviser to deranged youth, it was altogether beneath his dignity to roll up his sleeves and to do "secular" work like laying bricks or planting trees. Indeed, his physical exertions seemed to be degenerating rapidly into merely memorizing sentences from his former teacher the Maharaja Krishna and practicing deep-breathing exercises as a devotee of Yoga (as he sought to realize the "divinity" within). Work as such, he felt, was an illusory evil.

Next let us view our professional agitator, Jack Black. Jack had always worked hard at wheeling and stealing in a disconnected variety of jobs in the ghetto, before the Government destroyed the remnants of his puritan work ethic by sending him away on a long vacation to the State Prison. But when he took time to think and to read as a guest of the U.S.

Department of Justice, his work ethic soon became highly rehabilitated, if misapplied, even while he was still serving his time. For to Black -- unlike the "Birdman of Alcatraz" -- constructive work was strictly for the birds. Destruction was Black's new objective: the philosophy of "burn, baby; burn!" Thenceforth, Black worked frantically almost round the clock eighteen hours a day and seven days a week, mastering the principles of Marxism-Leninism and the technique of how to organize a successful revolution. Black loved work. It was, he felt (with Khrushchev), the prime necessity of every healthy organism.

Ten years pass. Tort is now forty-five. He has won his battle with his father-in-law for the institution of the 3½-day work week, and he still does a fair job at the office. But an aggressive young lawyer across the road working six days a week on his own cases, is now beginning to attract some of Mort's clients.

Also, Mort cannot really any longer say that his heart is largely in his work. After 3½ days at home from Thursday night to Monday noon, he really doesn't much feel like returning to work on Monday afternoon.

On the other hand, his long weekend at home has degenerated into utter boredom. On Friday he goes to his country cabin to shoot pheasant; on Saturday he goes to the dogs or sometimes to the horses; on Sunday he goes golfing; and on Monday morning he catches up on his neglected reading. For he just has not had the time to digest the funnies in the daily newspapers which have been accumulating in his mail box ever since the sudden spurt of weekend activity starting the previous Thursday.

At times, our Attorney wonders about to the purpose of his life and work. One thing, however, is certain. His "take it easy!" attitude has finally made him uneasy. Amid all his leisure, he is not really happy.

Meantime, a great change has occurred in Ellis Dee. Five years ago, he was found lying in the gutter in an exhausted and emaciated condition -- by a Salvation Army rescue mission in downtown Brashville. They took him to their soup kitchen, nourished him, scrubbed him, and clothed him. And then they told him about Jesus. Turning to the Lord, Dee immediately saw from the Bible that "if any would not work, neither should he eat!"¹ So, after he had saved enough money from emptying trashcans to the glory of God for the next eighteen months, he proceeded to Seminary. And now he has just started work as the Pastor of a small church near the waterfront in Baltimore.

Jack Black, however, had been working non-stop for the Party ever since his conversion to Communism in the New York State Penitentiary. When released, he immediately flung himself fulltime into furthering the revolution in the streets of the ghetto. "Is there not a cause?" -- he would inquire of his listeners, as he harangued and pamphleteered crowds on street corners and in subterranean basements. To Black, only manual labor was really work, and only exertion for "The Party" was really significant.

Accordingly, he sold his television set, to the horror of his children. He brought fanatical friends to his home on Sundays to discuss the destruction of fascist America -- to the horror of his wife. So she ultimately took her children and left him.

But nothing could perturb Black. Until his trusted friend, Jim Crow, the State Treasurer of the Black Python Party (Marxist-Leninist), suddenly disappeared with his neighbor the bourgeois actress Helen Harlem -- taking all the hard-earned membership contributions of Jack's comrades with them. So at this point, Jack began to ask himself some pretty fundamental questions about the value of his work as such.

Now let us look at the Christian view of work! For that is what, by God's great grace, Tort and Dee and Black ultimately adopted -- after their conversions to Christ.

Because man is the image of God,² the Christian view of work is anchored in the eternal counsel of the Triune God Himself. And the Triune God, always replete with restful activity in His eternal counsel even before the creation of Heaven and Earth, subsequently manufactured our Universe precisely in accordance with His Own eternal counsel.³

This sets the basic pattern by which man too is to work -- and thus to image his Creator. For even though the character of the Creator's work is, of course, in many ways different from that of man the creature - it is similar. For man too should "take counsel" or plan his work in his mind, before proceeding to execute it later.

As Jesus taught: "Which of you, intending to build a tower, does not first sit down and count the cost -- whether he has sufficient to finish it? Otherwise perhaps, after he has laid the foundation, and is not able to finish it -- all who behold it begin to mock him!"⁴ Inability to do just this, was a major part of the problem of guru Dee.

A further similarity between God's work and man's work. is the ratio of our working time to our non-working time. Of course, the infinite God "the Creator of the Earth neither faints nor gets weary."⁵ But that is not true of man the finite creature. For man must sleep for some six to eight hours and then also rest from his exertions for a further period of hours each day -- not even to speak of his times of vacation.⁶

Yet God the Creator's chosen ratio of six days of labor to one of rest during formation week as an example to man, should to be followed also by man in his work. For as God told His people: "Six days you shall labor, and do all your work. But the seventh day is the sabbath of the Lord your God. On it, you shall do no work.... For in six days the Lord made heaven and earth, the sea, and all that is in them -- and rested the seventh day."⁷

Accordingly, we too are to labor for six twelve-hour "days" or light-periods every week -- but not necessarily at the same task. For even God performed different works on each of His six formation days⁸ -- and did not labor during the six dark-periods succeeding each of His six formation days. Nor does labor exclude relaxation during man's six working days per week. For even God 'relaxed' toward the end of His sixth day -- when He "saw everything that He had made, and...it was very good."⁹ Indeed, it was especially Jack Black's inability to observe the ratio of working time to non-working time -- that finally destroyed the meaning of his work.

Man should enjoy his own work, even as God did His. During His six days' manufacture of the Heavens and the Earth, God Himself rejoiced in His work of creation.

"When He prepared the Heavens," declared God the Son while speaking of God the Father, "I was there. When He appointed the foundations of the Earth..., I was daily His delight -- rejoicing always before Him; rejoicing in the habitable part of His Earth. And my delights were with the sons of men."¹⁰

Accordingly, we too are to "serve the Lord with gladness [and to] come before His presence with singing."¹¹ For as "man goes forth to his work and to his labor until the evening," wrote the Psalmist, "I will sing to the Lord as long as I live! I will sing praise to my God, while I have my existence!"¹²

As the Preacher himself remarked: "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor." And "it is good and comely for one to enjoy the good of all his labor...all the days of his life. For that is his portion.... To rejoice in his labor; this is the gift of God."¹³

Rejoicing in one's labor. Enjoying one's work. This the young Dee could never do! Can you?

Man is to observe the sabbath, even as God did His. This does not mean neglecting to maintain (where necessary) our weekly labors even on the sabbath. For as Jesus said, on the sabbath, in respect of works of necessity performed on the weekly sabbath: 'My Father keeps on working right up to now, and [therefore] I work [too].'¹⁴

However, this does mean we should rest from our labors each sabbath day -- resting from our work in the World, as we move down through time and toward what the Puritan Richard Baxter called "the saint's everlasting rest."

As Baxter also advised: "Use your sabbaths as steps to glory, until you have there arrived!" And as the Scriptures teach: "God did rest the seventh day from all His works.... There remains, therefore, the regular keeping of a sabbath -- to the people of God.... Let us therefore labor to enter into that rest!"¹⁵

God entered into His sabbath precisely so that man too could work. For the Lord made the raw materials of the cosmos so that man as His image could use them in his own works for God. We are told that "God ended His work which He had made. And He rested on the seventh day from all His work which He had made. Then God blessed the seventh day and sanctified it, because on it He had rested from all His work which God created to make it -- namely to make it through man!"¹⁶

This, then, was God's purpose in creation: to make the World, so that man could 'make' it further. Hence, God gave man the Dominion Charter. For He told man to "be fruitful and multiply and replenish the Earth -- and to subdue it."¹⁷

Or, as Paul remarked: "God Who made the world and all things therein...has made, out of one blood, all nations of men for to dwell upon all the surface of the Earth. And He has determined the pre-appointed times and the boundaries of their habitation, so that they should seek the Lord" - and seek Him even in their daily work. Do we?

Our work, then, is to be done for the sake of God - and not for the sake of our fellow man. When God gave Adam the work of subduing the earth and the sea and the sky and everything in them to the glory of their Maker,¹⁹ there was no other human being then in existence. For God gave Adam a job to do for Him Himself -- before God gave Adam even his wife to help Adam to do that work for God.²⁰

It is true that Eve and her later children and their descendants were all influenced by the work that Adam had done for God. But it is **not** true that Adam worked for the sake of his wife and the humanity that descended from them.

Hence, the deeply-ingrained modern idea that we are to work for humanity's sake -- whether for humanity as a community, as Jack Black worked; or for oneself as the true humanity, as Mort Tort worked -- is radically apostate. For all work must be rendered for the sake of God alone. "For the Earth and its fullness is the Lord's. Therefore whether you eat or drink, or whatsoever you do -- do all to the glory of God!".²¹

Now not all of man's activities can meaningfully be described as "work." Sleep and play and sport as such, are all legitimate human activities pleasing to the Lord.²² But none of them constitutes "work." For work implies exertion toward a divinely-required and serious end, particularly after the fall.

As the Preacher remarked in the Biblical book of Ecclesiastes: "What does a man have of all his labour and of the vexation of his heart in which he has laboured under the sun?... What profit does he have who keeps on working in that in which he labors? I have seen the travail which God has given to the sons of men, to be exercised in it... [And therefore] whatsoever your hand finds to do -- do it with your might! For there is no work...where you are going" (namely after the end of human life).²³ This is something that the old Mort Tort did not realize. And even more obviously, still less did Dee.

Now the Dominion Charter includes work. But that part of the Charter requiring man to subdue the Earth, includes far more than just "work."

Hence, man is more than merely a "tool-making animal" - as Benjamin Franklin and Karl Marx both believed. For man is the image of God. And God is far more than just a worker. Yet this was never appreciated by that slave of work, Jack Black.

"What is man, that You are mindful of him?" -- David asked the Lord. And the inspired answer is -- man is not just a worker. He is no less than the very crown of creation, just a little less than a divine being.²⁴ May we then never allow ourselves to be enslaved by the wrist-watch!

Now there is a very great variety of different kinds of work which God gives man to do. For Adam and his descendants were to subdue the earth and the sea and the sky.²⁵ They would subdue the earth as farmers and as road-builders and as miners, *etc.* They would subdue the sea as fishermen and as sailors and as oceanographers, *etc.* And they would subdue the air as astronomers and as airmen and as astronauts, *etc.*

All these works, when done to God's glory, are honoring to the Lord. The old Jack Black felt the work of a politician is more important than that of a religious leader. And the old Dee believed that the work of a philosopher and the work of a preacher is more important than the work of a lawyer like Mort Tort. But all these ideas are essentially incorrect.

It is impossible for any one man alone to do the comprehensive work of subduing the earth and the sea and the sky and all their contents. So Adam was given a wife to help him. And they were both told to be fruitful and to multiply and to produce and to train up a humanity to execute this extensive work.

This implies a division of labor. For Adam was to pursue agriculture, to wage warfare against the devil, and to conduct the scientific investigation of the animals. Eve was to pursue domestic science and childraising. Cain was to grow fruit. Abel was to raise sheep. And Cain's descendants Jabal and Jubal and Tubal-Cain and their children were respectively to become cattle-ranchers, architects, textile-manufacturers, musicians, and industrialists.²⁶

No man was to become an island to himself, as the old Tort and Dee and Black had all become (each in his own way). For each legitimate profession ultimately needs all the others. And all mankind is ultimately involved in the Adamic Covenant of works to subdue the earth and the sea and the sky.

All Christians are laborers together under God. And precisely because they are God's laborers, they are also jointly fellow-laborers with one another under God.²⁷

Of course, it is important to understand the twofold character of human work. Positively, its purpose is to improve upon nature. For even unfallen man was told to "dress" the garden of Eden which God had already created "very good."²⁸ And negatively, Adam was to conserve or "keep" nature in its good state. For he was not to allow it to become besmirched by sin, but to "guard" it against the illicit attacks of the devil.²⁹

Even today, then, our work is to conserve **and** to improve the condition of the cosmos. For man's work should drive back Satan's encroachments upon the Earth as God's Own property -- and also advance our environment toward its God-ordained ultimate goal.³⁰

We must accordingly understand the cultural significance of work. Not all culture is work. For culture embraces the total activities of man and all its results, including our own non-working activities such as play and sleep.

But all work is culture. For work shares in man's total activity in subjugating the Earth and the sea and the sky and all their contents -- as in horti-culture, agri-culture, api-culture, viti-culture, beauty culture, and physical culture, *etc.*

Moreover, work produces cultural products³¹ and/or other private property (purchasable with money³² or with goods³³ produced by such work). And many cultural products such as woollen garments and cities and tents and harps and organs and artifacts of brass and iron are intimately connected with human work.³⁴

The advent of sin, however, had tragic consequences for human work. Eve's work of childbearing now became painful. Adam's work of subjugating the fields now became sweaty. For thorns and thistles now challenged him for possession of the ground.³⁵

Well did the Preacher remark: "This sore travail God has given to the sons of man to be exercised therewith.... Yes, I hated all my labor which I had taken under the sun!... For what does a man have of all his labor and of the vexation of his heart, in which he has labored under the sun? For all his days are sorrows, and his travail grief.... And this also is a sore evil -- that in all points as he came, so shall he go. And what profit has he who has labored for the wind?"³⁶

Laziness, professionalism, and essentially sinful occupations like gambling and prostitution now threaten to destroy the meaning of work.³⁷ This the unconverted Dee realized only too well at the age of nineteen. And even the unconverted Attorney Mort Tort was beginning to think the same way, by the time he was forty-five.

Jesus Christ -- praise the Lord! -- came to restore the meaning of work and indeed of the Covenant of works.³⁸ For right after the fall, God promised to send Jesus Christ (as the Seed of the woman Eve) to crush the devil and to destroy his works.

In principle, this reversed the results of the fall (such as the curse on the ground and the degeneration of work into toil).³⁹ For this reason, when Noah was born as a type of Jesus Christ, his father the faithful Lamech overconfidently assumed that Noah himself was the Messiah.

Proclaimed Lamech: "This same [Noah] shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed!"⁴⁰ And certainly, in the fullness of time, God would indeed cause His people to reap their sheaves with joy -- having sown their precious seed in tears.⁴¹

Precisely because of the thus-promised work of Jesus Christ as the Second Adam,⁴² man was enabled and required to continue executing the Dominion Charter and to go on meeting its demands of human work.⁴³ For this reason, we find it substantially repeated to Noah after the flood -- and to David, after the establishment of the monarchy.⁴⁴

In the Psalms, we are specifically told that God "causes the grass to grow for the cattle, and herb for the service of man" -- and that "man goes forth unto his work and to his labor until the evening."⁴⁵ And in Isaiah we are told it is God Himself Who teaches the plowman to sow, and to open and break the clods of his ground.⁴⁶ For the promise of the coming of the Second Adam preserved something of the joyous nature of work, even in spite of the curse!

Now when that Second Adam came, the power of travailing in the character of human labor -- was broken, eschatologically. For the Savior kept the Covenant of works and gives His Own hard-earned and God-given reward of everlasting life as a free gift to all His followers.

Thus, through the gracious work of Christ, the Covenant of works has now become a Covenant of grace. "Come to Me, all you who labor and are heavy laden, and I will give you rest!" -- He assures His children.⁴⁷ For Christ takes care of the Christian in his work even more than He takes care of the lilies of the field which, unlike man, neither toil nor spin.⁴⁸

Saved Christians continue to work, even after their conversion to Christ. For in the Great Commission, Christ has enjoined them to do "all things whatsoever" (including their work) to the glory of God.⁴⁹ And just as Christ has subdued the Earth during His earthly life as Second Adam -- His children are to do the same for Him, out of gratitude for so great a salvation.⁵⁰

Yet even this is not, strictly speaking, the Christians themselves working -- but Christ working in them both to will and to work according to His good pleasure.⁵¹ In this way, Christ uses His Christians to continue His work here on Earth -- while He Himself thus continues to reign on high, and through His Christians here on Earth, until He has subjugated all His enemies under His feet by subduing the World under Christian control.⁵²

The true Christian, then, works and sleeps and rises night and day⁵³ -- doing everything in a decent and orderly fashion.⁵⁴ He never grows weary of doing good. He works soberly six days a week -- and rests each Lord's day, one weekly step nearer to Heaven.

While doing all this, the true Christian earns and eats his own and not his neighbor's bread. He chastises lazy busybodies. He refuses to feed all able-bodied persons who refuse to work.⁵⁵ And he persuades all men everywhere to utilize to the full all their God-given gifts to the glory of God.⁵⁶

Last. The true Christian labors to enter into that very rest of the Triune God -- the rest which remains for the people of God at the end of life's road.⁵⁷ For Christians not only know that all those who die in the Lord will rest from their labors in Heaven. In addition, Christians also know that those same earthly works will later follow those who die in the Lord -- into glory itself!⁵⁸

For not only will the dead in Christ serve God night and day without ceasing, in Heaven.⁵⁹ Still more, they will also do so everlastingly on the New Earth⁶⁰ -- after the second coming of the Lord Jesus⁶¹ Who will then reward everyone according to his works.⁶² For Christ will then preserve those works for ever, when even the kings of the Earth shall bring both their own glory and honor as well as that of the nations of them that are saved into the New Jerusalem.⁶³

So then, "let him that stole, steal no more! But rather let him labor, working with his hands the thing which is good -- so that he may have, to give to him who is in need!"⁶⁴

In conclusion, then, how can we apply this Christian view of work in practice? How should this view now affect our work?

First. We must realize that God Himself never forsakes the works of His own hands -- least of all, just because man has become a sinner.⁶⁵ Accordingly, God maintains His original Dominion Charter in spite of the fall -- and therefore still requires all men everywhere to keep the Covenant of works. Man's total inability in no way cancels out God's totalitarian command. And the root command, the Dominion Charter requiring man to subdue the cosmos, must be preached far and wide as an integral part of the Great Commission.⁶⁶

Second. We must recognize that the problem of boredom while at work is not a new one. It is true that recent mechanization has reduced many kinds of work to a process of making more and more of less and less. Consequently, a man on the assembly line today may only fit the nut onto the bolt that holds the bar of the "thing-a-me-bob" that turns the wheel

that drives the car which usually takes him to work. But this intense specialization and fragmentation of labor is not the origin of **boredom**.

Centuries before Christ, the Preacher was bored precisely by being overwhelmed by all of the many things that are done under Heaven.⁶⁷ And even in Christ's Own day, there were those who loafed around on the marketplace.⁶⁸

Moreover, many modern detail workers are very fond of their machines, and some even prefer routine work. Whatever his profession, then, the secret of happiness while working is for a man to "enjoy the good of all his labor which he takes under the sun all the days of his life which God gives him. For that is his portion."⁶⁹

Third. Man should work consistently and unperturbedly and trustingly, without ever allowing himself to become enslaved to labor.⁷⁰ For man is to dominate the Universe, and may therefore not allow the Universe or any part of it to dominate him.⁷¹ No part of the Universe (such as an employer or an employee or a machine) may be allowed to subjugate man. For man is not a chattel, but the image of God.⁷²

Of course, there must be an organizational structure and a job description within any organization. And employees should do as they are told for as long as they work for that employer.

But employers must realize that the modern relationship between employer and employee is altogether different from the relationship between master and slave. For the employee is not under forced labor, like a slave. And still less is the employee a thing or a commodity. To the contrary, he works on the basis of complete contractual equality with his employer (in the business enterprise of which the employer alone should remain the sole owner-under-God).⁷⁴

Fourth. With the phenomenal rise of managers who supervise labor without themselves owning the enterprise, the issue of responsibility becomes crucial. Here the managers must often make decisions as the agents of others, and those others are often multitudes of shareholding owners not even known to the managers.

Yet surely the Scriptural principle is again clear. For the parable of the unjust steward deals with precisely such a situation, and makes it clear that the managing steward possesses a binding decision-making authority as the agent of the owner(s) for as long as that employment endures. And, after condemning the wastefulness of the manager or steward in the parable, Christ Himself has the owner commend his steward: (1) for cutting the business losses to a minimum; (2) for maintaining public goodwill as much as possible; and (3) for building up contacts in an attempt to make provision for his own future when he, the managing steward, loses his own job.⁷⁵

Fifth. The issue of labor unions is a problem-ridden area. On the one hand, most contracts mentioned in Scripture (whether involving sale or hire) were concluded between the individuals concerned.⁷⁶ Collective bargaining is, however, found in the Israelitic and Philistine armies which nominated David and Goliath as their respective spokesmen,⁷⁷ as well as between Pilate and the Jews.⁷⁸ Certainly the pagan silversmiths' trade union at Ephesus got way out of line in advocating violence.⁷⁹ But even the Apostle Paul himself apparently belonged to a tent-makers' guild.⁸⁰

In light of all this, three courses of action are recommended today. (1) We should organize to re-establish the worker's individual right to contract freely with any prospective employer; for it is tyrannical to force a would-be employee to belong to any trade union in general and to a pagan trade union in particular as a precondition of his employability. Then (2) we should make propaganda to get Christians to establish their own Christian trade unions on a basis of voluntary union membership (as in Germany). And (3) we should make interim attempts to christianize the existing trade unions as much as possible.

Sixth. There should be immediate action to dismantle the Federal Government's policy of giving a guaranteed minimum income even to those who can work but won't. Scripture is very clear on this point. Men in general and Christians in particular are to see to it that they quietly get on with their own business and work in their own lives and walk honestly before their fellowmen and thus lack nothing.⁸¹ They are not to be disorderly and to eat the food of other taxpayers gratuitously. But they are rather to work diligently and tenaciously night and day, so as not to impose upon the charity even of other Christians.

For all who can but who refuse to work, should not be fed either by misguided Christians or by a socialistic government. Certainly Christians should help people to help themselves as free agents under God. But by spoonfeeding physically healthy and workshy adults, we only compound the problem by destroying the very basis on which alone reconstruction is possible. For their only hope of full restoration, is that they be commanded and exhorted in the Name of our Lord Jesus Christ to get busy and to hold down a steady job and to pay for their own food and needs.⁸²

Seventh. Christians in particular must realize that they are all servants of the Lord and that it is for Him that they are ultimately working. Even in their daily tasks, they are to practice the priesthood of all believers and must therefore do their jobs as the rendition of an offering unto the Lord Himself.

Consequently, the manufacture of shoddy products, the practicing of unethical labor relations, the insistence on the maximum pay for the minimum work, and deceitful advertising and marketing techniques -- are all phenomena which should be beneath the dignity of any truly Christ-loving Christian. "For you are a chosen generation, a royal priesthood, a holy nation, a peculiar people -- so that you should show forth the praises of Him Who has called you out of darkness, into His marvellous light!"⁸³

Finally. We are to present the Great Carpenter of Nazareth as the Model Workman to all people everywhere. So good was His workmanship, that He was widely known even among the unbelievers not merely as a carpenter, but as The Carpenter of Nazareth *par excellence!*

Yet Jesus was no slave to labor. He always had time to pray for hours on end -- and to comfort simple people in their afflictions both on the streets and in their homes.

So He not only labored over His work-bench. He also walked through cornfields; rode on asses; slept in boats; and attended marriages, funerals, and divine worship.

When His disciples as fishermen had toiled all night but caught nothing and had no food to eat, Jesus instructed them to drop their net in a different place. And now, they were not able to draw it [in], for the multitude of fishes!⁸⁴

Thus Jesus brought joy and meaning and success into the otherwise fruitless work of His disciples. And as a Living Savior, He still does the same also today!

This, then, is the Christian view of work. It is anchored in the Triune God. It should be rendered six days a week for the sake of the Lord alone. And it should never be allowed to enslave us.

All kinds of permissible work are equally important when done to God's glory. And these various labors are all needed -- as mankind continues to execute the Dominion Charter in subduing the Universe.

Positively, work should improve upon nature. And negatively, it should resist evil -- such as Satan's attempts to thwart human work to the honor of God.

Private property is one of the fruits of work, and all attempts to destroy this fruit are essentially diabolical. For it was the devil himself who first misappropriated and redistributed the fruits of the tree of the knowledge of good and evil, being God's Own private property.

Sin has horribly corrupted man's work. But Christ the Son of man has now restored its meaning, removed its sting, and enabled all who seek Him to enjoy their work and thus participate in His own continuing subjugation of the Universe.

Consequently, all true Christians themselves work hard as unto the Lord, and encourage others to do so too. For they confidently look forward to their rest from their labors after they die, and their enjoyment of the fruits of those labors on the New Earth to come -- for ever!

Let us then heed Paul! For he rightly insisted to all who in every place call upon the Name of Jesus Christ our Lord:⁸⁵ "My beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord -- forasmuch as you know that your labour in the Lord is not in vain!"

1. II Thess. 3:10.
2. Gen. 1:26.
3. Acts 15:18.
4. Luke 15:28-29.
5. Isa. 40:28.
6. *Per contra* Ps. 121:4 & I Kgs. 19:27.
7. Ex. 20:10-11
8. Gen.1:3-30 & *cf.* John 4:34-35 & 9:4 & 11:9 & 12:35.
9. Gen. 1:31.
10. Prov. 8:27-31.
11. Ps. 100:2.
12. Ps. 104:23,33.
13. Eccles. 1:1; 2:24; 5:18-19.
14. John 5:17*f.*
15. Heb. 4:4,9,11.
16. Gen. 2:2-3 margin, *l'asoth.*
17. Gen. 1:28.

18. Acts 17:24-27.
19. Gen. 1:28.
20. Gen. 2:15,18,20,22.
21. I Cor. 10:26,31.
22. Gen. 26 & Luke 7 & I Cor. 9.
23. Eccles. 2:22; 3:10; 9:10.
24. Ps. 8.
25. Gen. 1:28.
26. Gen. 2:15,20; 5:16-20; 4:1-2,20-22.
27. I Cor. 3:5-9.
28. Gen. 1:31; 2:15.
29. Gen. 2:15,17; 3:11.
30. Gen. 2:9,17; 3:3.
31. Ps. 90:17.
32. Gen. 23:15*f*.
33. I Kgs. 21:2.
34. Gen. 4.
35. Gen. 3:16-18.
36. Eccles. 1:13; 2:18-23; 5:16.
37. Ps. 15:5 & Prov. 6 & I Thess. 4:11*f*.
38. Hos. 6:1-7*f*, margin.
39. Gen. 3:15-21.
40. Gen. 5:29.
41. Ps. 126.
42. I Cor. 15:22,45,47.
43. Gen. 1:26-28.
44. Gen. 9:1-7; Ps. 8.
45. Ps. 104:14,23.
46. Isa. 28:24-26*f*.
47. Matt. 11:28.
48. Matt. 6:28*f*.
49. Matt 28:19 *cf.* I Cor. 10:31.
50. Heb. chs. 2 to 4.
51. Phil. 2:12*f*.
52. I Cor. 15:20-28.
53. Mark 4:26.
54. I Cor. 14:40.
55. II Thess. 3:7-13.
56. I Cor. 12.
57. Heb. 4:4-11.
58. Rev. 14:13.
59. Rev. 7:15.
60. Rev. 22:1-5.
61. Rev. 21:21.
62. Rev. 20:12*f*.
63. Rev. 21:24-26.
64. Eph. 4:28.
65. Ps. 138:8.
66. Matt. 28:19; *cf.* Gen. 1:28.
67. Eccles. 1, esp. vv. 8 & 13.
68. Luke 7:32.

69. Eccles. 5:18.
70. Mark 4:26; 6:26-33.
71. Gen. 4:7 & Rom. 6:14.
72. Gen. 1:26-28; 9:5-7; & Jas. 3:9.
73. Jas. 5:1-4.
74. Matt. 20:15 & Ps. 50:10*f*.
75. Luke 16:1-11.
76. Gen. 23:7-20 & Matt. 21:33*f*.
77. I Sam. 17.
78. John 18:14*f*; 19:15*f*.
79. Acts 19:24*f*.
80. Acts 18:1-3.
81. I Thess. 4:11-12.
82. II Thess. 3:8-13 & Acts 6 & I Tim. 5.
83. I Pet. 2:9.
84. John 21:3,6.
85. I Cor. 1:1-2; 15:58.

III

THE CHRISTIAN AND HIS PROPERTY

What is property? How is it produced? Should it be shared with everyone else? Should Christians own it? And, if so, should they own it privately - or as a community?

Mort Tort, our prosperous Attorney, had never thought very deeply about these matters. But he was much aware of his own personal possessions. For he had been born into a fairly well-established middle-class family, and had never gone hungry while growing up.

Most of the inexpensive toys he had seen in stores and liked, his mother had gone ahead and bought him. His father, however, had insisted that he deliver newspapers to the neighbors - to earn money with which to pay for his Schwinn bicycle.

When he became a Lawyer and married Jill Will, the boss's daughter, his father-in-law gave them a few thousand dollars as a wedding present. With this, Mort bought a desirable plot of land on the edge of town. Then, with the savings accumulated each month from his own salary, he hired a builder to construct a large house there.

Four Chryslers -- none of them fully paid for and each of them secured by a \$500 deposit and a monthly note -- decorated his driveway. And five gaudy oil-paintings by some obscure young artist with a foreign-sounding name, decorated his sitting room. Moreover, in just a few years time -- Mort hoped to be the owner of a waterside country cottage in the Happy Lakes Vacation Resort.

Ellis Dee, our hippie guru, grew up in luxury. From his birth onward, he was inundated with all kinds of gifts he hadn't even wanted. Until he ran away from home in sheer boredom when sixteen -- he had possessed everything he wanted, and much he didn't want.

Only while on the hippie commune, did he really work. But even then he received only food and shelter, and no salary. For all property there, was enjoyed in common.

Later, after becoming a professional guru, Ellis became oblivious to the need of any property at all. Walking around with his begging bowl, and sleeping under bridges, he depended totally on free handouts from those he met. Houses, automobiles, furniture -- all such items of property were not spiritual, but were composed only of matter. As such, they were *maya* or deception -- and strictly to be avoided.

Jack Black, our professional revolutionary, in contrast to both Mort Tort and Ellis Dee, had hardly known what it is to possess private property. Born in poverty in a rented dwelling in Harlem, he had never owned anything new. The few toys and clothes and comics which he possessed as a boy, had devolved upon him only when his older brother outgrew them. And the only automobile he had ever owned, was a 1958 Packard sold him by his brother for \$25 (and which his brother had stolen from a lonely used car lot).

Feeling the time had come to graduate to a more modern Lincoln Continental, Jack was apprehended by the Police in the act of attempting to acquire the vehicle -- and speedily deposited in jail. Even there he enjoyed shelter and clothing and literature not his own.

However, one such piece of literature he read there, *The Communist Manifesto*, explained that the worker is without property and has himself become a commodity to be bought and sold by the middle class. For nine-tenths of the population are propertyless workers who have nothing to lose but their chains.¹ So Jack Black resolved there and then that when he had completed his time, he would dedicate his life to the destruction of private property and its replacement by communal possessions in a new United States of Soviet America.

Ten years later, Mort Tort has become quite wealthy. Comfortably housed in his big residence in the choicest suburb of Crimetown, he is now contemplating the purchase of a twenty-room mansion five miles further out.

He has sold his waterside cottage in the Happy Lakes Vacation Resort and built himself a substantial hunting lodge in the Rockies. When his father-in-law Phil Will retires from the legal practice, Mort will control an even larger part of the firm. Then he shall acquire also 51% of the shares of a small silvermine in Nevada. Perhaps he'll soon diversify into oil and soybeans after that, and try to work out some effective hedge against the inroads of exorbitant federal taxes.

Yet deep down in his heart, Tort knows that all this wealth -- even though it gives him comfort -- does not yield him true happiness. For a while, he had felt good after donating a few thousand dollars to the local hospital. And he still feels good each time his Lodge and Rotary and the Lions call upon him to contribute toward some or other humanitarian scheme to help his fellow man.

But when alone with himself, Tort knows that his life is really empty behind this hollow facade. And slowly but surely, he begins to understand the wisdom of the One Who left the ivory palaces and the streets of gold on high² -- to come and declare as an impoverished³ Prophet: "What shall it profit a man if he gains the whole World, but loses his own soul?"⁴

Meantime, Ellis Dee, our hippie guru, has become a sorry sight. Despising worldly wealth and personal possessions, he has long been reduced to only one set of clothes. Unable to afford soap and/or unwilling to use it, his sweaty skin sticks to his dust-caked garments. That, combined with the effect of the long hot summer sun, causes irritation -- itching to himself, and a stench to his friends.

Acquaintances are beginning to tire of filling up his rice bowl with the food for which they themselves have had to work. And even Dee's faithful follower Mary Jane is getting tired of driving him around in her own outdated automobile which Dee so constantly attacks as a pollution hazard.

Moreover, Dee's unkempt pad in the corner of a room in Mary Jane's house where he lives -- is itself a pollution hazard. In fact, even Mary Jane -- despite her own degree of befuddledness -- has begun to say so.

Torn between loyalty to his disinterest in worldly possessions and the need for some small measure of material security, Dee is immobilized and does nothing. But when Mary Jane thereupon ejects Dee from his pad out into the street, Dee does some pretty hard

thinking. Twenty-nine years old -- with no more friends, nowhere to go, and no material possessions -- he now begins to wonder whether his priorities have not been wrong all along.

However, Jack Black, now thirty-three, is in a very different situation. Liberated from jail after serving out his sentence, he got his first really steady job as a minor organizer for the Harlem branch of the Marxist-Leninist Black Python Party of the U.S.A.

Working with zeal and religious dedication, and regularly tithing a portion of his salary to "The Cause" -- Black soon rose within the party apparatus. Ultimately becoming the Party's First Secretary for the whole of New York State, Black settled down to a life of comparative luxury.

An apartment at Party Headquarters was set aside for his own personal use. After his wife and children left him, many of the more beautiful Black Pythonesses were extremely desirous of comforting the First Secretary in his personal bereavement. A black Jaguar renamed the "Black Python" -- complete with a white chauffeur -- was placed at his disposal by his comrades. And he even began to invest the Party's funds by buying up black gold in the Texas oilfields.

But then came the Newsstand-Hiss split. That was followed by an even greater scandal. For his old friend Jim Crow unofficially reinvested party funds into some other enterprise known only to Jim Crow (who promptly thereafter flew away and disappeared).

Consequently, Black then began to question the whole nature of communal party property. If Comrade Crow could thus deceive him -- what, Jack began to ask himself, would really happen to his own fringe benefits after the revolution? And what would prevent another Jim Crow from again robbing Jack Black of the use of all the Party's hard-earned funds even before the revolution?

Let us now take a look at the Christian view of property later shared by Tort and Dee and Black. We mean, after their conversions to Christ.

The Christian view of property is anchored in the Triune God, of Whom man is the created image.⁴ It is true that the Divine Society (of the Father and the Son and the Holy Spirit) jointly possesses eternal attributes in common.⁶ But it is equally true that Each Divine Person eternally possesses private property which the Other Two Divine Persons do not possess.

For only the Father possesses paternity or fatherhood; only the Son possesses filiation or sonship; and only the Spirit possesses spiration or spirithood.⁷ Each Person of the Triune God has thus possessed His Own personal private property from all eternity past, and shall continue to possess it unto all eternity future. Hence, each man as the image of God should possess also his own personal private property over against all other men -- notwithstanding the fact that mankind as such is given a common dominion over the whole Earth.

Thus, Tort is entitled to possess his own mansion over against Black. And Dee is entitled to the possession of his own rice bowl over against both of them.

Now it is true that all three Divine Persons of the Triune God jointly created and therefore jointly own the whole Universe.⁸ Yet the cosmos, once created by Them, has been subjected to different relational emphases in respect of Each of the Three Persons --

particularly at different stages in its linear development. For it is chiefly (yet not exclusively) the Father Who created the universe.⁹ It is chiefly the Son Who saves the cosmos from sin.¹⁰ And it is chiefly the Spirit Who perfects it.¹¹

It is true that all Three Persons in the Triune God jointly and severally possess and bring the entire Universe to its final consummation. Nevertheless, the possession of Each Person's private property is firmly connected to Each's distinguishable personality and overall operations (both internally within the eternal Trinity and externally in the temporal Universe).¹²

Thus, it is obvious that property rights root in the pre-human Universe and even in eternity past. Accordingly, property rights preceded all man-made laws and human conventions. And so Dee's acknowledgement of Tort's ownership of his mansion and also of Black's ownership of his own clothes, is not the result of a "social contract." Instead, it is the result of the very structure of the God-created Universe itself.

Now the Triune God alone is the Ultimate Owner of the entire Universe¹³ and of everything in it -- including everything produced by man. This ultimate Divine Ownership man acknowledges, whenever he gives to the Lord tithes derived by his own God-given income.¹⁴

However, as the Absolute Owner of the Universe, God does give His image (man) stewardship over at least certain parts of the cosmos.¹⁵ For God Himself enjoins men in the Dominion Charter to subdue the Earth and to "have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the Earth."¹⁶

Ownership is an important aspect of dominion or lordship. For, as Mort Tort had correctly recognized - unless a man fully owns property, he can hardly **control** it.

Although man thus owns nothing over against God, and although some things (such as perhaps the sea and the air as such) are used but not "owned"¹⁷ by mankind as a whole -- individual man does indeed own many things over against other individual men.

All men as the image of the Triune God have different personalities from one another (even as do the Three Persons within the Trinity). And these human personalities are strengthened and underlined, whenever human persons privately possess and control their own property.

Moreover, precisely the Dominion Charter presupposes that nations and families and individuals would hold private property over against other nations and families and individuals. For, as men separated from one another by multiplying and filling the Earth¹⁸ -- those who went and settled in the New World would collectively possess **its** landmass over against those who went and settled in the Old World. Similarly, even as regards only the Old World, those who settled in Europe would possess that Continent over against those who settled in Asia and in Africa in the rest of the Old World..

Again, those who settled what is now the United States would possess it over against those who settled elsewhere in North America -- such as in Canada or Mexico. Once more, those who settled in Tennessee possess that State over against those who settled in the

surrounding States of Kentucky and Virginia and North Carolina and Georgia and Alabama and Mississippi and Arkansas and Missouri.

Within Tennessee, those who settled in Memphis possess it over against the inhabitants of Nashville and Knoxville. Indeed, he who owns a house in Memphis -- owns it over against even every other Memphian.

Even the husband of that house owns his car over against his wife, and she owns her clothes over against her husband. For Adam possessed his own farming tools over against Eve, and Eve possessed her own household utensils over against Adam¹⁹ -- just as Each Person of the Triune God (Whose image mankind is) has His Own private property over against the Other Divine Persons.⁷

Now there are different kinds of property, precisely because there are differences in the various created items²⁰ which man can own. Thus, men may own land (with or without humanly-constructed buildings erected on that land).

Also flowers and bushes and trees can be owned (rooted either in immovable land or in movable soil contained inside a movable pot). And animals too can be owned (either by direct purchase from a previous owner, by reproduction from a parent animal belonging to an owner, or by the animal physically taking up its residence on a man's land or premises).

So too, also humanly-manufactured items of property can be owned. These would include objects such as apartment complexes or units thereof, copyrights, books, furniture, shares, partnerships, paintings, contracts, gifts, and even church buildings.

But in spite of all this variety, we can perhaps define all the different kinds of property as: human possessions subject to personal ownership rights exercised over against all other human persons. And in terms of the institution of slavery, even the labor potential also of human beings could be owned as a private property for a specific period of time.²¹

It is very important to remember that God gave dominion to Adam as an individual even before the creation of Eve.²² Right at the very beginning of human history, God already revealed that private property was sacrosanct. For, even before the fall, God stamped "you shall not steal!" into the heart of Adam -- and, at her later creation, into the heart of Eve.²³

Even when Adam was still alone, God revealed to him that he may not steal from the tree of the knowledge of good and evil. For it did not belong to him; nor to any other human being; nor even to mankind as a whole. Instead, it was God's very Own "private property."²⁴

It is true that, at the creation of Eve (as a separate personality to Adam), her husband entered into a community of marriage with her. Indeed, that marriage had also property implications. But Adam entered into this community with one woman only (and not with the whole of mankind).²⁵

Moreover, his children too would do the same. And, but for the fall, their marriage property would have been limited to one man and one woman over against all other marriages

and their properties.²⁶ So here again, we have the private property of one marriage owned over against that of all other marriages.

Indeed, even within each marriage - some property is owned by the husband over against the wife (and *vice-versa*). Such does not fall into the communal marriage property. For example, the godly Abraham insisted that Hagar was his wife's slave -- and not his own.²⁷

As a result of the fall, however, misery came into the World. Such resulted also in the misuse of private property even on the part of its owner -- such as by way of neglect or wilful destruction.²⁸

In fact, not only was the fall caused by man's theft of the fruit of the forbidden tree as God's Own private property.²⁴ But it resulted in man's theft also of other men's goods too.

This presupposes the rightfulness of a man legally possessing his own private property. It presupposes also the unrighteousness of another man stealing his private property from him. Accordingly, we are immediately told right after the fall -- that Abel brought "his offering" of "the firstlings of his flock" to the Lord.²⁹ For this was Abel's offering from *his* flock -- which he owned over against Cain's offering of the fruit of the ground.²⁹

Right down throughout Biblical times, the rightness of possessing private property is presupposed and protected. After the destruction of the tower of Babel and the dispersion of mankind into the various nations, private property was protected even in ancient Egypt and in ancient China.³⁰ But particularly among the Covenant people was this to be the case. Abraham acquired private ownership of a cave by buying it from its previous owners.³¹ And Jacob maintained his private property rights over his livestock, even against Laban his own father-in-law.³²

God sternly warned each Israelite, through Moses, at Mount Sinai: "You shall not steal!"³³ And He added that stolen livestock should be repaid fourfold by the thief.³⁴ Even if a man's animal should accidentally injure his neighbor's private property, that damage had to be made good by the animal's owner.³⁵ For all damage caused to another's property, however unintended, had to be redressed.³⁶

The Old Testament is replete with provisions protecting private property. Rules are laid down protecting: the ownership of the labor of slaves;³⁷ a wife's right to her food and to her clothing and to her husband;³⁸ an employee's right speedily to receive wages earned;³⁹ and a buyer's right to receive a full measure of merchandise.⁴⁰ So too, there are provisions regulating: land ownership;⁴¹ expected future harvests;⁴² houses;⁴³ family inheritances;⁴⁴ tools and pledges;⁴⁵ and tithes and first fruits belonging to the Lord.⁴⁶

There is indeed a general principle for the acquisition of private property. It is that we should expect to increase our possessions principally as a result of hard work in the sweat of our face.⁴⁷

This does not mean, however, that we should not make or save or re-invest money.⁴² To the contrary, Jesus rather requires us to invest our economic assets and thus to multiply

them.⁴⁸ But these investments are to be made wisely and prudently, and not riskily with a view to becoming rich almost overnight through unsafe speculation. For as even the wealthy Solomon warns us: "A faithful man shall abound with blessings; but he who makes haste to become rich, shall not be innocent."

Moreover, "he who with an evil eye hastens to become rich -- does not consider that poverty shall come upon him."⁴⁹ Usury (or the charging of exorbitant rates of interest in return for the investment of the principal loaned), is squarely condemned. For "he who increases his substance by usury and unjust gain -- shall gather it for him that will pity the poor."⁴⁹

This brings us to a consideration of money. Such may be defined as readily negotiable and easily transferrable private property. It is indeed a very useful measure of the value - and a most convenient means of acquiring other non-monetary private property.

It is true that monetary value is just one aspect of economic value. And economic value itself is just one aspect of the total worth of a thing. For even commodities themselves also have a non-economic value - such as their aesthetic, ethical, or religious worth.⁵⁰

Yet a thing's economic value is very important, and its monetary worth (in terms of gold and silver) is perhaps the best way of expressing its general economic value. For the root meanings of the words 'money' and 'gold' and 'silver' would appear to be identical.⁵¹

It is highly significant we are told gold was good -- even before the advent of sin. Indeed, we are also told of gold's lavish adornment of the future New Jerusalem yet to come.⁵² The guru Dee's despising of precious metal money, was thus strongly unscriptural.

Accordingly, it is not surprising we read very early in the Bible that "Abram was very rich in cattle, in silver, and in gold."⁵³ For such were the three earliest and most enduring forms of ancient money.⁵⁴

Nor is it strange we read specifically of commercial transactions involving silver money as currency, as early as around 2000 B.C. For consider Abraham's: tithing to Melchizedek;⁵⁵ his acquisition of slaves;⁵⁶ and his purchase of a grave from the sons of Heth.³¹

Moreover, it should be noted that those first contracts of sale recorded in the Bible did not involve credit or even paper money. Those transaction were measured strictly by cash actually "weighed" out at market value -- in undebased heavy metal -- as "four hundred shekels of silver, current [money] with the merchant."⁵⁷ Coinage debasement⁵⁸ and its replacement with unconvertible paper money essentially resting on future credit, is thus foreign to the origin and true nature of money as such.

In fact, the monetary value of precious metals measured (by weight) in shekels and talents, is either stated or implied throughout the Older Testament.⁵⁸ And in the Newer Testament, Christ Himself gives more than one parable about the importance of investing especially monetary talents.⁵⁹

The transition from bullion to precious metal coins, was initially very smooth. Indeed, gold coinage was mentioned already during the reign of Darius the Persian.⁶⁰ Israel's silver

money was coined by the Maccabees.⁶¹ And during the time of the earthly life of Jesus Christ, He Himself approved of the monetary use of various silver coins.⁶²

Even interest earned on the loan of money to unbelievers, is a legitimate expansion of private property.⁶³ For Christ Himself endorsed the propriety of such interest.⁶⁴ It is only exorbitant usury⁶⁵ which is prohibited -- because that is the result of sin and selfishness.

The same applies in respect also of other abuses of private property. Examples of suchlike are wastage,⁶⁶ theft,⁶⁷ extortion,⁶⁸ dishonest trading practices,⁶⁹ and coinage debasement⁵³ especially by unscrupulous governments in their attempts to redistribute wealth at the expense of thrifty citizens even in their own land.

God's Word clearly teaches it is legitimate not only to earn or to exchange or to buy private property, but also to inherit it. For God gave each tribe of Israel its own inheritance.⁷⁰ And Naboth did not hesitate to defend his own inherited private property even against the absolutistic claims of the king as the personification of the Israelitic state.⁷¹

The Bible thus encourages us to save, also in the interests of our own descendants. For the Proverbs tell us that "a good man leaves an inheritance to his children's children" - and that a "house and riches are the inheritance from fathers."⁷² Moreover, the Apostle Paul insists that "the children ought not to lay up for the parents -- but the parents [ought to save up an inheritance] for the children."⁷³

Christ's advent brought about no change in all of this. While warning against the misuse⁷⁴ and worship⁷⁵ of private property, our Savior Himself so clearly stated: "Is it not lawful for Me to do what I will with Mine Own?"⁷⁶

The Redeemer gave many parables defending to the hilt man's right and duty to hold and to increase his own private property. This is seen: in the parable of the laborers hired at different times; in the parable of the two sons working in their father's vineyard; in the parable of the vineyard rented out to the wicked farmers; in the parable of the talents; in the parable of the lost sheep; in the parable of the lost coin; and in the parable of the unrighteous steward.⁷⁷ Hence, contracts of hire -- while certainly entitling the hired laborer to receive his agreed pay in full and precisely at the agreed time -- do not entitle him to share in the benefits, nor require him to share in the duties, of the **ownership** of the enterprise for which he was hired to work.

God the Son redeems the whole elect creation from the fall and its consequences. This includes His restoration also of all God-created private property from the effects of sin. For a Christian attitude toward our own property and other people's property is certainly included in the "all things whatsoever" which our Savior commanded to be taught in His Great Commission.⁷⁸

Nor did the descent of God the Holy Spirit on the day of Pentecost change any of this - not even in respect of the ownership of private property by Christians in the early Church. It is true that there was a temporary common use of *some* goods during the emergency situation in the Christian Church in Jerusalem (probably on account of the Judean Church's foreknowledge of the impending destruction of that city together with all its goods).⁷⁹ But even that arrangement, was not communistic. Why not?

First, the sharing was not compulsory. Second, it did not involve the indiscriminate use of movable property. Third, the sales were chiefly in respect of immovable property. Fourth, not the actual dwellings of the wealthier Christians but only their redundant immovable property was sold. Fifth, this practice involved the sale of property and the use of the money thus obtained for the benefit of the Christians rather than their common use of unsold property itself. Sixth, all such sales were completely voluntary. Seventh, the money thus realized was distributed (unequally) to Christians alone -- and only to such Christians as were needy. Eighth, even where goods were not sold yet mutually used -- the property rights remained vested in the specific owner.⁸⁰ Ninth, this early arrangement was peculiar to the Christian Church only in the then-threatened Jerusalem -- and was unknown and unpracticed in the Christian Church everywhere else.⁸⁰ And tenth, all this is something the unconverted Jack Black and Mort Tort and Ellis Dee had never understood.

Thus, Mary the mother of Mark -- even though resident in the doomed Jerusalem -- continued to possess her own house. Outside of Jerusalem, Simon the tanner and Lydia the purple-seller and the tentmakers Priscilla and Aquila and all the Corinthian Christians continued to live on in their own houses.⁸¹ And Paul, who lived in his own "hired house" in Rome,⁸² visited and wrote to the various "house churches" (which met in privately-owned edifices.⁸³ Indeed, he defended the ownership rights of both himself and others.⁸⁴

Furthermore. Christians are to avoid going into debt, in principle.⁸⁵ Even in emergencies, such debts should be only on a short-term basis -- and repayable within six years.⁸⁶ While being economically charitable to all men⁸⁷ and especially to his fellow believers⁸⁸ and still more to his own flesh and blood⁸⁹ -- the individual Christian himself is not to depend on civic charity.

While awaiting the coming of the Lord, he is to increase his own private property. Accordingly, he is to take possession of his own wife in sanctification and honor. He is to conduct his own business, and to work with his own hands. He is to behave himself honestly toward outsiders. And he is to ask for and to need nothing from others.⁹⁰

A Christian should never eat another man's food without being willing to pay for it. And he himself should always work and earn -- so as never to be a burden to others, and so as always to be able to purchase his own food. Although being charitable to all, the Christian should, however, censure all those who do not try to fend for themselves.⁹¹

We are to be content with our own income. Yet we are always to be ready to improve it in a careful and honest manner, as God Himself so blesses us.⁹² For the Christian will always remember that the laborer (including himself) is indeed worthy of his hire.⁹³

Thus, Christians will fight Statist Socialism. For Statist Socialism inevitably attempts to absolve able-bodied persons of their duty of caring for their own kith and kin. Indeed, Statist Socialism also attempts to determine by itself -- on what conditions it will permit men to buy and to sell their own wares.⁹⁴

For the true Christian -- while aware that there are also non-economic entities far more valuable than gold⁹⁵ -- will nevertheless remember that gold is very valuable, economically.

Indeed, gold has an important function and destination both in this life and in the next.⁵² Gold shall never disappear⁹⁶ -- precisely because the Triune God Who made it valuable and very good, will sustain it to impart continual worth to the New Jerusalem forever.

Accordingly, the private-property-defending Christian knows that after his death -- he will go to his own dwelling-place.⁹⁷ There he will receive his own crown and his own white stone and his own new name "which no man knows except he who receives it."⁹⁸ Both in this life and in the next, as one of the meek (or law-abiding citizens of the Kingdom of God), the true Christian will inherit the Earth⁹⁹ and sit under his own vine and his own fig tree.¹⁰⁰

Also, the saved kings of the various nations too shall bring their glory and honor into the New Jerusalem.¹⁰¹ And each Person of the unchangeable¹⁰² Triune God will maintain the private properties of His Own Personality both over against the Other Divine Persons and also over against all His human creatures¹⁰³ -- for ever.

So may we affirm with Job of old: "I know my Redeemer lives, and that He shall stand at the latter day upon the Earth. After my skinworms destroy this body, yet in my flesh I shall see God. Him shall I see for myself.... My eyes shall behold Him; not [those of] another!"¹⁰⁴

In conclusion, then, what is the meaning of this Christian view of private property in practice? Here, let us simply enumerate twelve basic truths.

First. We should recognize that private property roots in the Triune God Himself, in Whose image our first parents and all their descendants were created. This means that the Mediaeval monastic and later Anabaptistic views that men held property in common before the fall, and that this is what was restored on the day of Pentecost, is a perversion of the truth.

Second. It is therefore wrong to attack or deprecate private property as if it were a result only of the fall -- and therefore an institution unworthy of Christian support. Rather, our stance should be that of the *Belgic Confession of Faith* which states that "we detest the Anabaptists and other seditious people and in general all those who reject the higher powers and magistrates, and would subvert justice, introduce a community of goods, and confound that decency and good order which God hath established among men."¹⁰⁵ "Nor doth their communion one with another as saints," explains the *Westminster Confession* about Christians, "take away or infringe the title or property which each man hath in his goods and possessions."¹⁰⁶

Third. Knowledgeable modern Christians will consequently condemn not only Leninistic Communism. But they will oppose also even the Marxist Socialism of "Jesus Freaks" and other well-meaning but misguided persons who seek to propagandize their own semi-communistic misunderstandings of the attitude toward private property of the Jerusalem Church as recorded at the beginning of the book of Acts.

Fourth. Realizing that sin has made men selfish in the use of their own private property, and covetous of the private property possessed by others -- Christians should widely publicize the implications especially of the Eighth and Tenth Commandments. For the Eighth Commandment "You shall not steal!"¹⁰⁷ presupposes stealable property rightfully belonging to

another -- property which neither a non-possessing individual nor a non-possessing government should ever desire to expropriate. And the Tenth Commandment, "Thou shalt not covet...anything that is your neighbor's!"¹⁰⁸ -- means one should work hard and save money and then buy the property desired with one's own money, rather than use political pressure (*e.g.* by voting for wealth-taxing leftist candidates) as a means of depriving one's neighbor of his own property so that others or even the public at large can illegitimately gain the use of it. However pseudo-legally such property may be expropriated (even by means of government statutes), such action is wrong in the sight of God. As such, it must be exposed as the act of theft or extortion or covetousness which it so clearly is.

Fifth. Certainly Christians should be encouraged to lend things to one another and to give aid to the poor in the Name of the Lord Jesus Christ on a voluntary basis. The only really effective way to counteract poverty, however, is to teach the poor: how to train more thoroughly; work more efficiently; spend more frugally; save more regularly; and buy more wisely. This is the teaching of the Pauline epistles¹⁰⁹ -- and the people of God both in their church and in their non-church capacities need to develop programs thus to help the poor.

Sixth. To give snow ploughs to Equatorial Guinea (as the Soviet Union did), or to build modern airports in Upper Volta (as the West did), is almost totally useless. Worse still, is to loan or to give millions of dollars to political leaders of the Third World without strings attached. For some will only spend **it** on useless personal projects of no value to their own people (like the Cabinet Minister in Ghana who used part of a Western loan to his country to buy a golden bed for his own wife).

Seventh. On an individual basis we are to help those that are really poor, and not their better-off would-be spokesmen. We are to help the needy -- **with strings attached!** And the "strings" are that the poor should be encouraged to thank the Lord Jesus for His people's assistance -- and then to serve Him and themselves start helping those yet poorer than they, as a token of their gratitude.¹¹⁰

Eighth. Some argument can perhaps be made for the setting up of Christian partnerships and Christian companies or Christian organizations which will limit themselves to Christian directors and Christian shareholders.¹¹¹ Possible government pressure to hinder the establishment of such companies on the grounds that they constitute discrimination against Non-Christians, should be ignored. (For, to yield to such pressure -- would raise questions as to the very right of the Church itself to exist!)

Ninth. Not too much stock should be set on folks whose only qualification to hold office as directors or shareholders is the claim that they are regenerate. True as it no doubt is that a partnership with a knowledgeable Christian would be more desirable than a partnership with a knowledgeable worldling -- it is nevertheless our belief that a partnership with a misguided and unteachable Christian would be a much greater error than a partnership with an orthodox Jew who has a profound respect for the Eighth and Tenth Commandments.¹¹²

Tenth. It is very true it will profit a man nothing if the whole World were to become his own private property -- if his soul were to be lost in the process.¹¹³ Yet on the other hand, God's Word makes it quite plain that our heavenly reward will to some extent depend on how we have taken care of and invested our own private property. For as Jesus said to His disciples: "Make yourselves friends of the mammon of unrighteousness -- so that, when you fail [or die], they may receive you into everlasting habitations!... If therefore you have not been faithful in the unrighteous mammon -- who will commit the true riches to your trust?"¹¹⁴

Eleventh. Respect for our own and for our neighbor's property should not be limited only to the individual level. It should be understood also as to its national and even international ramifications.¹¹⁵ Accordingly, it would further imply: a healthy respect even for our National Parks; care of private property belonging to our citizens resident in foreign countries; protection afforded to our merchant ships sailing in international waters; and respect also for a foreign nation's own possessions and legitimate interests both outside and inside our own country.¹¹⁶

Twelfth. All economic and political imperialism (whereby a stronger nation imposes its will over a weaker nation and exploits the weaker nation's own private property), consequently stands condemned.¹¹⁷ On the other hand, it is obvious that a Christian nation cannot treat a godless nation in the same way it would treat a Christian nation.¹¹⁸ Hence, together with the vigorous promotion of the worldwide evangelization of all the nations -- the need of the day and the wave of the future is for international cooperation between the various Christian nations and their recognition of one another's property rights, rather than waging rapacious wars in which property is destroyed and in which all are losers.¹¹⁹

This, then, is the Christian view of the ownership and use of possessions. Private property roots in the Triune God. It was held by God in the garden of Eden (in His tree of the knowledge of good and evil) over against man -- and it was held also by Adam over against Eve. Later, it was held by Abel over against Cain, by the Cainites over against the Sethites, and by the Semites over against the Hamites and the Japhethites.¹¹⁸

The fall led to the abuse of property (as in wastage and theft and gambling). But private property continued as an institution nonetheless, and was not to be stolen or coveted. It could be enjoyed and exchanged and bought and sold. And it should be invested and inherited and protected. For all this is so clearly taught especially in the parables of Christ.

The outpouring of the Spirit in no way communized the ownership of property among the Jerusalem Christians. But it merely made them more desirous of voluntarily using their own goods for the benefits of their fellow-believers too. And even in glory, each Christian will maintain his own private property -- and also acquire new property which nobody else will own but he himself.

So, as Jesus said in the parable of the invested talents, "he who had received five talents came and brought five other talents -- saying 'Lord, You gave me five talents; behold, I have gained, beside them, five talents more!' His Lord said to him, 'Well done, you good and faithful servant! You have been faithful over a few things; I will make you a ruler over many things! Enter into the joy of your Lord!'"¹²⁰ And as the Savior remarked in His parable about the covetous laborers: "Take that which is yours, and go on your way!... Is it not lawful for Me to do what I wish with what belongs to Me?"¹²¹

1. Compare *The Communist Manifesto* (Moscow: Progressive Publishers, n.d.) pp. 70 & 103; Marx: *Economic and Philosophical Manuscripts of 1844* (Moscow: Foreign Languages Publishing House, n.d.), p. 65.

2. Ps. 15:8f; cf. Rev. 21:9f,21f.

3. II Cor. 8:9 & Matt. 8:20.

4. Mark 8:36.

5. Gen. 1:26f.

6. *E.g.* Jer. 23:34 & Eph. 1:23 & Ps. 139:7 (omnipresence); Acts 15:18 & John 22:17 & I Cor. 2:10-11 (omniscience); Rom. 16:25 & Rev. 22:13 & Heb. 9:14 (eternalness); *etc.*
7. *Viz.* respectively: paternity; filiation; and spiration. See F.N. Lee's *Nationality and the Bible* (Cape May, New Jersey: Shelton College Press, 1967), p. 2.
8. Ps. 135:6; Prov. 16:4; Rev. 4:11.
9. Eph. 1:7; Col. 1:13*f.*
10. I Cor. 12:6,11; John 14:26; 16:13.
11. *Cf.* A. Kuyper: *Dictaten Dogmatiek -- Locus de Deo [Dogmatic Dictations -- On God]*, Kok, Kampen, V:32.
12. Ps. 24:11.
13. Ps. 50:10*f.*
14. Gen. 14:20*f* & 28:20*f.*
15. Ps. 8, but *per contra* compare too Eccl. 5:2 and Job 20:6*f* & 22:12 & 38:26.
16. Gen. 1:26-28; 9:1.6; Ps. 8.
17. Pss. 95:5 & 150:1.
18. Gen. 1:28 & Deut. 32:8.
19. Gen. 1:26,28; 2:15-24; 3:15. 19; 16:5-6; Num. 32; Josh. 13:22; I Tim. 2:12-15.
20. Gen. 1:11-25; Ps. 33:6-9 & 104 & 148; I Cor. 15:39*f.*
21. Gal. 1:1 *cf.* Gen. 15:2*f*; 24:2*f*; Ex. 21:2*f.*
22. Gen. 2:15-22.
23. Rom. 2:14*f* & Eccl. 7:29.
24. Ex. 20:1*f.*
25. Gen. 2:24-25 *cf.* Matt. 19:4-6.
26. Gen. 5:1-5.
27. Gen. 16:1-6.
28. Luke 15:13 *cf.* Gen. 41.
29. Gen. 4:31. *cf.* 3:6-11; 31:19; ch. 30.
30. *Cf.* C. Smeenk: *De Ontwikkeling der Maatschappij: Sociaal-Economische Geschiedenis [The Development of Society: Social-Economic History]*, Kampen, Netherlands: J.H. Kok, 1955, pp. 819*f.*
31. Gen. 23:9*f.*
32. Genl. 30:31 to 31:18 and chs. 37 to 42.
33. Ex. 20:15.
34. Ex. 22:1; II Sam. 12:6; Luke 19:8.
35. Ex. 22:5,9.
36. Ex. 22:12*f.*
37. Ex. 21:1-8.

38. Ex. 21:10.
39. Lev. 19:13.
40. Lev. 19: 35*f*.
41. Lev. 25:8-10.
42. Lev. 25:27*f*.
43. Lev. 25:29*f*.
44. Num. 36 *cf.* Josh. 13*f*.
45. Deut. 24:6, 10*f*.
46. Ex. 13:15; Dcut. 26:2.
47. Gen. 3:19; 4:2-4,12; 6:9,14*f*, 22; *etc.*; & esp. Prov. 6:6-11.
48. Matt. 25:14*f*; Luke 16:8*f* & 19:13*f*.
49. Prov. 28:8,20,22 *cf.* 25:11.
50. *Cf.* Hibben: *The Problems of Phiiosophy* (New York: Scribner, 1898), chs. I, VII-X.
51. *Cf.* the German *Geld* (money) with the English *Gold*. Note too that the Hebrew word *keseph* is translated 287 times in the King James Bible as "silver" and 112 times as "money." *Cf.* n. 55 below.
52. Gen. 2:12 *cf.* Rev. 21:2.
53. Gen. 13:2
54. *Cf.* the Latin *pecunia* (= property or wealth or money), derived from *pecora* = "cattle" (as the ancient measure of a man's rural wealth; *cf.* too n. 51 above).
55. Gen. 14:20; *cf.* 17:12-13, 27 where *keseph* (= "money"), actually "a shekel of silver" (*cf.* n. 51).
56. Gen. 17:23,27.
57. Gen. 23:16. This was certainly metal money, if not yet coinage. *Cf.* too notes 31 & 56.
58. Isa. 1:18 & Am. 8:5 - *cf.* bronze coins! *Cf.* too Matt. 5:26 & 10:29.
59. Matt. 18:24 & 25:15-18 and Luke 19:11-28 *cf.* Rev. 16:21
60. Ezra 8:27; Neh. 7:72.
61. I Macc. 15:6.
62. For example: the *stater* (Matt.17:27); the *argurion* (Matt. 26:15); the *didrachmen* (Matt. 17:24); the *drachme* (Luk. 15:8); and the *denarius* (Matt. 18:28).
63. Deut. 15:1-3,23,20.
64. Luke 7:41-42; 16:9; 9:11-27; Matt. 25:14-20.
65. Ps. 15:5; Nah. 3:16.
66. *Cf.* Mark 13:3-7.
67. Ex. 20:15; Josh. 7:11.
68. Ex. 22:1; Luke 19:8.

69. Prov. 20:10,14,23.
70. *Cf.* n. 19 above.
71. I Kgs. 21; *cf.* too Ps. 16:5-6.
72. Prov. 13:22a; 19:1-4.
73. II Cor. 12:14; *cf.* Gal. 3:15-18; Rom. 9:4f; Heb. 9:16f; Luke 15:12f,30f; I Kgs. 21; Ps. 16:5f.
74. Luke 15:13.
75. Mark 10:22-25.
76. Matt. 20:15.
77. Matt. 20:1f; 21:28f; 25:14f; Luke 15:1f; 16:1f.
78. Matt. 28:18-19.
79. Acts 2:44-45; *cf.* Matt. 23:36-24:2f & 16:18,28.
80. Acts 2:4-1-46; 4:34 to 5:4 & 6:1f
81. Acts 10:6; 12:12; 16:15,40; 18:2-3. That this practice of selling houses and sharing the sale prices among needy Christians was not universally practiced by all the Christians even in Jerusalem and was not at all practiced by the Christians outside of that threatened city (*cf.* n. 79), is evident from Acts 2:46b & 4:34-37 & 5:14a and especially from Acts 6:1 & 8:3 & 9:11 & 12:12 & 16:15,40 & 18:7 & 20:20 & 21:8 & 28:50 and Rom. 3:31 & 7:7 & 13:9 & 16:10,11,23 and I Cor. 1:16 & 6:7-10 & 11:22 & 16:15 and Gal. 6:15 and Eph. 1:28 and I Thess. 4:4-6,11-12 and II Thess. 3:6-12 and I Tim. 3:4-5 & 5:8 and II Tim. 1:5 & 2:6 & 3:6-12 & 4:13 and Tit. 1:6,8,11 & 2:4-5 and Phm. 2:16,19 and Jas. 2:8-11 & 5:2-4,7 and I Pet. 3:1,7 and III John 6-10 and Rev. 2:17 & 14:13 & 20:12-13 & 21:8 & 22:15.
82. Acts 28:30 *cf.* I Cor. 11:22.
83. Acts 20:20; 21:8,18; Rom. 16:5-11.
84. I Tim. 5:4-8,14-16; II Tim. 4:8,13; Phm. 2:18.
85. Rom. 13:8; *cf.* Prov. 22:7 & II Cor. 11:9; I Cor. 7:23.
86. Ex. 21:2 & Deut.15:12,18.
87. Luke 10: 30-38.
88. Gal. 6:10.
89. I Tim. 5:8; Matt. 15:4-6; Mark 7:11-12.
90. I Thess. 4:3.11-12,15f *cf.* I Tim. 3:4,12.
91. II Thess, 3:8,12-14 *cf.* I Tim. 6:17-19 & Jas. 1:9-10 & Eph. 4:28 & II John 3:17.
92. Luke 3:14; I Cor. 7:20-24.
93. I Tim. 5:18 and I Cor. 9:7-14 *cf.* n. 95 below.
94. Gen. 23:15f; *per contra* Rev. 13:18.
95. I Pet. 1:7,18 *cf.* Jas. 5:1-4. Note Scripture requires the 'hire' or wages of the laborers to be paid to them -- and not be abolished on the basis of Socialism's "to each according to his needs" as advocated by Marx & Engels in their *Critique of the Gotha Program*.
96. Rev. 21:18-21 *cf.* Isa. 60:51-59.

97. John 14:2.
98. Rev. 2:17 & II Tim. 4:8.
99. Matt. 5:5.
100. Micah 4:4.
101. Rev. 21:24,26.
102. Mal. 3:6 & Jas. 1:17.
103. I Tim. 6:14-16.
104. Job 19:25-27.
105. *Belgic Confession of Faith*, at XXXVI.
106. *Westminster Confession of Faith*, XXVI:3.
107. Ex. 20:15.
108. Ex. 20:17.
109. *E.g.*: Eph. 4; I Thess. 4; II Thess. 3.
110. *Cf.* Matt. 10:42 and Acts 3:6,12,16 and Eph. 4:28 & 5:20 and Col. 3:17 and Jas. 5:14 *etc.*
111. *Cf.* Acts 18:1-3.
112. Acts 5:34*f*; *per contra* Gal. 3:1*f*.
113. Matt. 16:26.
114. Luke 16:9,11.
115. Prov. 14:34; 16:13; 29:18.
116. Deut. 19:14; Acts 17:26.
117. Gen. 10-11.
118. Gen. 9:22-27.
119. *Cf.* Isa. 2.
120. Matt. 25:20-21.
121. Matt. 20:14-15.

IV

THE CHRISTIAN AND HIS HOME

Is marriage a more desirable state than celibacy for the mature Christian? Should married couples desire children; and, if so, how many? Should women love their children more than their husbands, or the other way round? Is divorce ever permissible; and, if so, may either or both divorcees remarry during the lifetime of the other party? Should married women work outside of the home? Should teenagers ever be sent away to distant colleges -- or continue residing at home while pursuing their higher education?

The family as an institution is eroding, in modern Western society. Therewith, questions such as the above are becoming more and more crucial.

Mort Tort, our Attorney, had given little theoretical thought to these problems -- even though he was facing them constantly. He had married Jill Will, the boss's ugly daughter, for reasons of his own speedy economic advancement rather than for love. His parents-in-law were delighted with their two grandchildren, Hugh and Sue, and this was considered socially acceptable as the politically-correct number of children for the upper-class income bracket to which Mort belonged.

With Mort's salary alone being very considerably above the average income of most American families, there was really no need at all for his wife Jill to go out and work. Jill, however, preferred working as a secretary in a downtown office to staying at home and keeping house as a full-time homemaker.

Ellis Dee, our hippie guru, had grown up in a slightly different kind of environment. Born of fairly wealthy parents, his mother had not only refused to work outside the home. She had refused to work even inside the home. Her whole life had been one bored series of -- bridge parties; women's auxiliary meetings of her fashionable church; and, lately, canvassing for the promotion of the so-called "Equal Rights Amendment."

Dee's father was rarely at home. Rumor had it he frequently worked overtime at the office, assisted by his pretty young secretary, deep into the night. Consequently, by the time Dee was a teenager, he saw no point in preserving the home as an institution -- and ran away.

Successively experimenting in private licentiousness and a group-hippie life-style on a communal farm, he finally got tired of all this carnality and graduated to a more "spiritual" style of life at the feet of the Maharaja Krishna. From then on, Dee became a strict vegetarian and sexual ascetic, thus avoiding flesh in all of its forms.

Remote and removed from the common herd -- he became indifferent to love and wrath, pleasure and pain, family and friends. The body, he believed, was illusory. And therefore all "carnal" ties -- such as to his parents, his previous girlfriends, or to their potential children -- became undesirable. For Dee now regarded himself as part of the great World Soul. And the things of Earth had grown strangely dim in the light of inglorious disgrace.

Jack Black, however, unlike Tort and Dee, had never known his father. Nor had he ever known the tender love of a mother. For his virago-like maternal parent had always been forced to assume the dominant role in the home. The result was that Jack deeply resented his mother and avoided "home" as much as he could.

Not surprisingly, he preferred life on the streets to life in the basement tenement where he usually had dwelt. Dodging the long arm of the law was easier than dodging the long arm of his mother when he was at home. And even after his arrest, he frankly preferred the accommodation in his luxurious cell in the state prison -- to his miserable corner in his mother's room back in the ghetto.

On reading the Communist Manifesto in the prison library, however, Black learned that the proletariat's "relationship to his wife and children has no longer anything in common with bourgeois family relations."¹ For the middle-class or "bourgeois family is based on capital, on private gain.... [It] finds its complement in public prostitution...[and] will vanish as a matter of course when its complement vanishes. And both will vanish, with the vanishing of capital."²

Ten years later, Mort Tort has real problems. His wife has earned her own money for so long since her marriage, that (while also flaunting the fact that it was her father who made Tort what he is) she disobeys her husband with impunity.

Their communication is minimal, and Tort much prefers to communicate with his young secretary at the office. Only concern for their children and, more particularly, Tort's degree of economic dependence on Phil Will his wife's father -- still keeps Mort Tort and Jill Will Tort together.

But even their children Hugh and Sue, now teenagers, are thoroughly disillusioned with family life -- and are fast contemplating how to follow in the footsteps of Ellis Dee. Only the idolatrous worship they received from their maternal grandparents has so far kept them more or less in line. Yet they are fast learning how to exploit those grandparental weaknesses too.

One thing Mort and Jill are sure about, however, is that if they could have their lives over again -- they would never have married one another. Hugh and Sue too know this, intuitively. And they are quite adamant that marriage as an institution (as opposed to extramarital sex) is strictly for the birds.

Meanwhile, Ellis Dee has become more and more isolated from normal people. Surrounded by his hippie admirers, and constantly telling them to rise above the delusions of the flesh, Dee becomes more and more inhuman and loveless and indifferent to warmth and affection.

All kinds of tensions mount up within him on account of his unnaturally Spartan approach to life. Many of his followers lapse into carnal sins on the side -- which "hypocrisy" horrifies the superspiritual Ellis.

On the other hand, his own Stoic indifference to his own parents -- horrifies even some of his own followers. And his prohibiting his married followers from living as married people should, is causing more and more resentment among his disciples. Clearly, the writing is on the wall -- and the days of Dee's movement are severely numbered and fast disappearing.

Jack Black, after his release from jail, devoted himself to promoting the cause of the Black Python Party (Marxist-Leninist) as his first love. Consequently, he neglected his wife and children, who soon left him. Not much of an ascetic, Black soon remedied the situation with the aid of many of the younger Black Pythonesses at Party Headquarters. This, however, brought him into a head-on collision with their boy friends, whom Black berated on account of their petty-bourgeois morality.

So his proletarian friend Jim Crow (shortly before disappearing with the Party's funds and bourgeois actress Helen Harlem) reminded Jack in the words of the *Communist Manifesto* that it is precisely the bourgeoisie who "take the greatest pleasure in seducing each other's wives." For "bourgeois marriage is in reality a system of wives in common."²

This convicted Jack. By God's grace, he now saw himself as he really was -- as an unreconstructed sinner just as corrupt as any of the middle-class moralists he was working night and day to overthrow (and to replace with proletarian material of no better caliber).

Now let us take a look at the view of the home, marriage and children which Tort and Dee and Black adopted after confessing their own failures in this aspect of life -- after turning to Christ. It is very different from all three scenarios previously outlined.

The Christian view of morality is anchored in the Triune God. Morality (as distinguished from religion) deals only with man's ethical relationships to his fellow man, and not with man's direct relationship to God. Yet nevertheless, God is also indirectly served by man's correct relationship to his fellow-man. Hence morality, while distinguishable from religion, can never be separated from it.³ For it is impossible to love one's fellow-man truly, unless one first truly loves God.⁴

Now the various Persons of the Triune God from all eternity love not only One Another.⁵ In addition, Each Person loves also Himself -- from all eternity.⁶

Moreover, God's Moral Law for man itself -- is a perfect reflection of the eternally moral or loving nature of God Himself. God is love!⁷ He loves Himself.⁸ He loves His creation.⁹ He loves man as His Own image.¹⁰ And He requires that each man love himself¹¹ and love his neighbor as himself.¹² For even each man himself is just as much the image of God¹³ as is his neighbor. Consequently, every man is therefore to be loved, as the image of God - also by himself, as the image of the loving God.

Not only the first but even the second table of the Ten Commandments was written on the heart of the unfallen Adam -- and is impressed, somewhat, even on the hearts of all his fallen descendants.¹⁵ It is not only implied by both the Dorninion Charter¹⁶ and the Great Commission.¹⁷ But it is also the basis of all morality.

In its Trinitarian Edenic form, this Law of God given to our first parents, is the ancestor also of all the various corrupted systems of morality. For even Hinduism and Buddhism -- and, more obviously, the less-degenerate Islam and Judaism -- condemn home-destroying practices such as murder, theft, adultery, and disobedience to parents, *etc.*

Morality is the ethically-qualified and normative human love of man, by man. There are, of course, different kinds of human love which govern different kinds of societal relationships. Man's love of himself (*cf.* the Sixth Commandment)¹⁸ for example, is different from his love for his wife (*cf.* the Seventh Commandment)¹⁹ and his love for his children (*cf.* the Fifth

Commandment).²⁰ Completely different, and more remote²¹ -- yet just as binding -- is man's love for his fellow-man (and here again in a whole host of various societal relationships).²²

But our present concern is with man's love of his home -- that is, of his wife and his children. We are not at the moment here concerned with his different love for other human beings or other fellow creatures.²²

Now the Christian view of the family is, of course, firmly rooted in the Divine Family of God -- the Father and the Son and the Holy Spirit. For the human family is an ectypical expression, in the realm of time, of the religious meaning of the communion of the Divine Father with his only-begotten Son in the fellowship of Their Spirit.²³

The Divine Father and the Divine Son love One Another in the power of the Divine Spirit,²⁴ and the Heavenly Father loves His earthly children.²⁵ So too should earthly fathers love their earthly children and children's children²⁶ -- in the spirit of family love.

The human earthly family, then, roots in the Divine Heavenly Family. Indeed, also from another perspective, the earthly family is also a creaturely reflection of the bond of love between the Heavenly Father and His human children here on Earth.²⁷

Now before God created the human family, He first created human marriage. And before He created human marriage, He first created the human individual -- Adam. God gave him and all his later descendants -- the Dominion Charter.²⁸

Society in all ages does indeed presuppose the families which constitute it. The family historically presupposes a marriage whence it springs forth; and each marriage presupposes two individuals as its basis.²⁹

True, in Adam, man the individual existed before man the husband and man the father. Yet this hardly implies that man the individual is the "germ cell" of marriage and/or of the family.

Still less does this imply, as frequently misassumed, that the family is the "germ cell" of society.³⁰ For man is not without woman, nor woman without man.³¹ Individual man and marriage and the family and society may indeed all be interdependent. However, they are also relatively independent of one another.

This is so, precisely because they are all absolutely dependent on the Triune God³² Who created and sustains them all. For individual and marriage and the family is each sovereign in his or her own sphere, over against the others. Yet each also reflects the entire Universe in unloosenable interconnection with the others.

Thus, they all reflect the Trinity. Each Person of the Triune God is both distinguishable from yet interdependent upon the Other Two Persons. Without such Other Two Persons, even the Remaining Person in the Godhead could not exist in solitary isolation. For there could be no eternal Father -- without a co-eternal Son, and Their co-eternal Spirit.

It is precisely in the Dominion Charter that the distinguishability yet interdependence of the individual and marriage and the family and society is best revealed. For when God told the individual Adam to dress and to guard the garden and to subdue the Earth, Adam soon realized he needed a suitable helpmate to assist him to do this.³³

So God gave Adam, in marriage, a helpmate. And God then told both Adam and Eve together to subdue the Universe.³⁴ They, needing other helpers to assist in executing this colossal task, were required to be fruitful and to multiply in order to form a family.

Then that family was to multiply into other families, and thus to form a society-at-work.³⁵ As God Himself said to Adam: "It is not good that man should be alone!"³⁶

So the individual needs marriage; marriage needs children; children need society; and society needs and consists of people in their individual and marital and family intertwinements. Each presupposes and requires the other. But each is relatively sovereign in its own sphere -- even as Each Divine Person is sphere-sovereign (and sphere-universal) in the face of the Triune Society of the living God.

In marriage, one man is normatively bound to one woman, normally involving regular sexual intercourse,³⁷ with the ethical qualification that they are to love one another and help one another until the death of the first dying.³⁸ This does not imply the co-leadership of man and woman within marriage. For just as Christ leads His beloved bride (of which spiritual relationship marriage is a reflection)³⁹ -- so too must the husband lead his beloved wife. Thus the leading role of the husband in sexual intercourse, and the passive receptive part of the wife, form the original basis of the marital authority of the husband and the marital subjection of the wife.⁴⁰

Marriage is always for life, and Christian marriage should be just as unbreakable as the eternal elective love with which Christ loves His earthly bride the Church.⁴¹ To the Christian, there are no grounds for divorce in principle⁴² -- even though this may occasionally occur in practice.⁴³ Christian marriage is permanent -- because the partners are aware of being eternally united to Jesus Christ as children of the same heavenly Father, and because the partners are therefore aware of temporally being united to one another as co-members of Christ's bride.⁴⁴

Christ has but one bride (namely His Church). And the Church has but one Bridegroom (namely Christ). Sexual intercourse is possible between only two partners at one and the same time. And all children have but one father and one mother. So it is obvious that sexual licentiousness and polygamy are unnatural and repugnant to the very institution and purpose of marriage as such. Indeed, as Christ said of man and wife: "They two shall be one flesh"⁴⁵ -- not they three or four (like where Islam. permits a man to have four wives simultaneously).

Now woman is a help, suitable to man.⁴⁶ In marriage, she not only helps her husband to execute the Dominion Charter through her own direct help. But she helps him also indirectly, through raising whatever children God may be pleased to bestow upon them. And she helps train them (each little one with his or her own special gifts) into themselves helping to execute the Dominion Charter.

With the arrival of the first child in a marriage, the family comes into being. The family, like marriage, is biologically grounded and ethically qualified. Indeed, it is a reflection of the bond of love between the Heavenly Father and His human children.⁴⁷

Like marriage, the family too is a normative bond -- normally involving the same man and woman as does the marriage. And both a marriage and the family it often produces generally co-exist alongside of one another in the same house.

Yet there are also important differences between a marriage and a family. Indeed, confusing the two institutions (as many married women do who love their children more than they love their husbands) can certainly wreck a marriage.

Marriage is a child-excluding bond between a man and a woman alone. It is governed by the Seventh Commandment forbidding adultery and requiring regular sexual intercourse between the spouses.⁴⁸

But the family, is a bond between parents and their children. It is governed by the Fifth Commandment forbidding disobedience to parents and requiring parental care of the children.⁴⁹

A viable childless marriage may certainly exist without being able to produce children.⁵⁰ But children cannot come into being without the sexual intercourse which properly can take place only within a marriage.⁵¹

Man's loyalty to his marriage should take precedence over his loyalty to his family. "Therefore shall a man leave his father and his mother, and shall cleave to his wife. And they [two] shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."⁵²

So marriage is a life-long bond⁵³ - till the death of the first-dying spouse. On the other hand, the family is not destroyed -- even after the death of both parents.⁵⁴

In spite of the many differences between marriages and families, however, one should never lose sight of their interrelationships. For sexual intercourse should take place only within marriage.⁵¹ Such intercourse sometimes results in the advent of children.⁵⁵ Children have a father and a mother with whom, when young, they should share their home and enjoy their love and their goods -- and from whom, when older, they should inherit their possessions.⁵⁶

Hence, whenever the marriage relationship is expanded into a family relationship, the marriage itself is enriched and deepened by its close intertwinement with the family. This is so, because the Christian bridegroom-bride relationship has then resulted in the production of a father-mother-child family as a plurality-in-unity⁵⁷ (and as the striking created reflection of the Father-Son-Spirit Trinitarian Family as a Plurality-in-Unity).⁵⁸ No wonder, then, that the Triune God enjoins spouses today even as He did our first parents Adam and Eve: "Be fruitful, and multiply, and fill the Earth!"⁵⁹

So then -- new marriages and families come into being, and children grow up and leave their parents and marry and raise children (who grow up and leave them and marry and raise their own families too) *etc.* Thus men multiply into ever-separating families while retaining their contact within society as a whole. This enriches society. For society itself knows of many non-family societal relationships.

Some such relationships are those: among the various families (*e.g.*, the clan); among individual members of the different families in their individual capacities (*e.g.*, contracts of partnership, such as that between Tort and Will in their legal firm); or even non-family

relationships among members of the same family (*e.g.*, a widowed mother's lifelong usufruct over property bequeathed to her children by her predeceased spouse). And all of these indicate the rich diversity of the various societal relationships and their relative independence from the family as such.

Sin, however, changed these harmonious relationships. Through sin, God-given individuality degenerates into an obnoxious hyper-individualism. This repudiates all responsibility toward one's husband (thus Eve);⁶⁰ toward one's children (thus Adam);⁶¹ toward one's brother (thus Cain);⁶² and toward one's neighbors (thus the Shechemites).⁶³

Sin causes the violation of the norms of marriage (thus Lamech the bigamist);⁶⁴ of the family (thus Jesus' unbelieving half-brothers);⁶⁵ and of social life (thus Lot and the Sodomites).⁶⁶ Indeed, as a result of the fall, some men have now become our enemies⁶⁷ who do not believe in the God Who created and sustains every one of us.⁶⁸

Yet the first gospel promise in principle checked all this, and substantially restored harmony. And this it did by promising the advent of the perfect Individual, the Coming Seed of the woman.⁶⁹ For He would live an exemplary family life together with Joseph and Mary.⁷⁰ He would demonstrate the perfect marriage (between Christ and the Church as His bride).⁷¹ And He would promote the most harmonious brotherhood (among the various Christians).⁷²

Throughout the Old Testament, before Christ's advent, God constantly enjoined husbands and wives to love one another fully.⁷³ He also enjoined parents to love their children, and *vice-versa*.⁷⁴ And He further enjoined brethren too to love one another.⁷⁵

This does not in any way imply, however, that God's people are to love all humans equally. Man's love of his enemies⁷⁶ is different from man's love of all his fellow men.⁷⁷ And his love of his fellow-believers is again different from his love of humanity in general.⁷⁸

God the Father loves God the Son only in a fatherly way; God the Son loves God the Father in a different and only in a filial way; and God the Spirit loves Them Both in again a different and only in a spiritual way. So too, the Triune God loves Himself differently from the way in which He loves His whole creation; and He loves elect man differently from the way in which He loves reprobate mankind.⁷⁹

God loves man differently from the way in which He loves angels;⁸⁰ and He loves men and angels as His rational and spiritual creatures differently from the way in which He loves the rest of His creatures such as animals and plants *etc.* In fact, God even loves some of His elect more than He loves others of His elect.⁸¹

So too man, as God's image, must love all men. But he is to love each of them in a different way.⁸²

Hence we are to manifest different kinds of **love**. For there is love toward God;⁸³ love toward ourselves;⁸⁴ love toward our wives;⁸⁵ love toward our children;⁸⁶ love toward our kin;⁸⁷ love toward our fellow-believers;⁸⁸ love toward our fellow-countrymen;⁸⁹ love toward our enemies;⁹⁰ love toward the human race;⁹¹ and love toward the various other creatures.⁹² And each of these various types of love is distinct from the others.

Christians will therefore certainly not love all people equally, as the humanists (falsely) claim to do. Yet Humanists have no love for Christians; and Christians will have very little love for the children of the devil. Indeed, Christians should have no love at all for the devil himself -- even though he is still God's creature.

As regards Christian home life, it will always strive to be harmonious and subject to the Lord.⁹³ Christian marriage should always be monogamous;⁹⁴ life-long;⁹⁵ and "in the Lord" or only between fellow-believers.⁹⁶ It should always be characterized by a very tender and regularly-expressed sexual love and the desire to beget whatever children God is pleased to bestow.⁹⁷

Hence, Christians will take a hard line against rape and bestiality and homosexuality and lesbianism.⁹⁸ They will crusade against divorce and remarriage -- which should both be prohibited, except on Biblical grounds.⁹⁹ They will require strict punishment of extramarital intercourse and prostitution and pornography.¹⁰⁰ And they will promote the sphere-sovereignty of each family over against all other families.¹⁰¹

They will campaign for an own house or separate place of residence for each family.¹⁰² They will emphasize the parents' (and not the State's) duty to provide for the maintenance¹⁰³ and the education¹⁰⁴ and to leave an inheritance¹⁰⁵ for their own children. They will stress the qualitative difference between the Christian and the Non-Christian family.¹⁰⁶ And they will insist that only the Christian family has an ultimate future on the New Earth to come, within the broader kinship of the adopted human family of the Triune God.¹⁰⁷

What, then, are some of the practical implications of the above Biblical teachings? What consequences do such have for the Christian marriage and the Christian family within the Christian home?

First. In a time of widespread immorality such as our own, it is obvious that happy marriages are the only way of counteracting licentiousness both as far as the partners themselves and as far as their children are concerned. It is true that God shall wreak vengeance on all guilty of the sins of pre-marital and extramarital sexual intercourse.¹⁰⁸ But it is also true that God will punish all married couples who refuse to make love to one another regularly and who thus destroy the very essence of marriage and marital affection. For only a false ascetic theory of sanctification could ever blind Christians to the many Biblical injunctions for spouses to love one another regularly in the fullest sense of the word.¹⁰⁹

Second. Much may be said in favor of equal pay for women (and especially for mature widows) in business and industry -- provided those women are the sole breadwinners and have the same number of dependents to support as do men in similar positions.¹¹⁰ Married women, however, should be discouraged from working outside of their homes.¹¹¹ And even young widows should rather be encouraged to remarry.¹¹² For there can be little doubt that the degree of financial independence from her husband achieved by many a modern wife unnecessarily holding down a second job outside of her home, frequently exhausts the woman concerned and also often psychologically emasculates her husband as the true breadwinner¹¹³ and leads to all sorts of tensions in their marriage and family life.

Third. The question of the number of children a Christian couple should desire to raise under modern urban conditions, is a difficult one. Certainly neither the State nor the Church has any right to pressure couples into having more children (or less children) than they themselves desire. For such pressure represents a well and truly intolerable inroad into the sphere-sovereignty of the marriage concerned.¹¹⁴

Yet the Christian spouses should desire neither the minimum nor the maximum but rather the optimal number of children they personally can produce and sustain -- so that they should welcome all pregnancies the Lord is pleased to bestow upon them.¹¹⁵ It is true that Christian marriage partners are not commanded to "bring forth abundantly" or to "teem" like the creatures of water and air, such as the fish and the insects.¹¹⁶

Yet Christians are not merely to add (and still less to subtract or divide). To the contrary, Christians are divinely commanded to be fruitful and to multiply and to subdue the Earth.¹¹⁷ Hence, Christians should have no fear of their ever over-populating the World.

Fourth. The World could never be over-populated with Christians. And even as regards unbelievers, the World will never be so overstocked with humans that they should stop reproducing. For as soon as the Earth in God's opinion has been populated and evangelized adequately -- history will end with the second coming of Christ.¹¹⁸ After that, there will be no more marriage or begetting of children.¹¹⁹ For marriage will then have been perfected in The Final Marriage (of Christ to the Church as His bride).¹²⁰

"Lo, children are a heritage of the Lord! And the fruit of the womb is His reward.... Happy is the man that has his quiver full of them."¹²¹

Fifth. Needless to say, our children need discipline. On the one hand, parents are not to provoke their children to anger, lest they be discouraged.¹²² But on the other hand, even Covenant children are not to be allowed to express themselves incorrectly. For "foolishness is bound into the heart of a child. But the rod of correction shall drive it far from him."¹²³

Sixth. Today, according to the humanistic philosophies which have opposed the infliction of corporal punishment, many members of several generations of children have been raised to do almost whatever they like. But God's Word declares: "Do not withhold correction from the child! For if you beat him with the rod, he shall not die. You shalt beat him with the rod -- but shall deliver his soul from hell."¹²⁴

Seventh. Many modern parents do not believe in hell -- they simply go through a foretaste of it with their teenagers, as they unconsciously help prepare them to go there! No wonder, then, that the 'generation gap' continues to widen as indulgent parents this 'hate' their children more and more. For "he who spares his rod, hates his son. But he who loves him, chastens him betimes"¹²⁵ -- or in time to heal him.

Last. On the other hand, many rebellious teenagers just will not be corrected -- and seem bent on destroying themselves. For "correction is grievous to him who forsakes the way. And he who hates reproof, shall die."¹²⁶

In Mosaic times, young sexual offenders were to be dealt with very severely.¹²⁷ And if all else failed to reclaim them, incorrigible juvenile delinquents -- the kind of young rebels who went around robbing old folks and molesting younger girls and beating up their parents -- were to be put to death by the Covenant Community.¹²⁸

Also in New Testament times, God clearly insists: "My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him! For whom the Lord loves, He chastens; and He scourges every son whom He receives.... For what son is he whom the father does not chasten? But if you are without chastisement, of which all are partakers, then you are bastards, and not sons! Furthermore, we have had fathers of our flesh, who corrected us -- and we gave them reverence."¹²⁹

Perhaps one of the main reasons why many modern children refuse to reverence their fathers, is precisely because they clearly see that many modern wives refuse to reverence their husbands. Of course, there should always be consultation between man and wife -- and between parents and children. But the Bible knows nothing of democratic co-leadership in a marriage -- a leadership shared equally between husband and wife.

Still less does Scripture advocate democratic co-leadership in a family -- a leadership shared equally by all its members. As Christ is the exclusive Head and Lord of His Church, so too is the father the exclusive head of his family and lord of his wife -- and he must be prepared to die for their safety (as Christ did for His bride and children).

The wife and her children are to submit themselves in the Lord -- in all things -- to the rule of their husband and father. But he, in turn, must submit himself to Christ the Lord!¹³⁰ For God-displeasing husbands and nagging wives and rebellious children are all an insult to their Maker.

Are modern husbands open to correction from God (Who sometimes speaks to them also through the testimony of their wives and children)? Do modern fathers still correct their children? Do modern children reverence their fathers? And do modern wives reverence their husbands? In many cases, alas -- no! Nor will they -- until both heads of families and all their subjects return to the Bible on which they have turned their backs!

We have seen, then, that the Divine Holy Family of Father and Son and Holy Spirit is the Prototype of the earthly human family of father and mother and child, and that the eternal love between the Divine Father and the Divine Son is the blueprint for the love between human parent and child. We have seen too that the eternal love of God the Son for His Church, is to be reflected in the earthly love of a husband and wife for one another in their marriage. And we saw also that marriage and the family, though both biologically grounded and ethically qualified and though both intertwined with one another, are different institutions.

For marriage is governed by the Seventh Commandment ("you shall not commit adultery!"), which requires loving and regular sexual intercourse between the spouses alone. Whereas the family is governed by the Fifth Commandment ("honor your father and thy mother!"), which requires loving care of parents for their children and loving obedience of children to their parents.

Further, it was noted that society as such is distinct from the family it developed from historically -- and that the family is sphere-sovereign over against society. Christian marriage, it was observed, should be life-long and monogamous. It will oppose sexual perversions and easy divorce procedures and statist or ecclesiastical birth control programs. For the Christian marriage and the Christian family are sovereign in their own spheres over against all other institutions. Each family should have its own home, and all parents should maintain and educate and discipline and provide for their own children -- and resist all statist or community or even ecclesiastical interference.

"Who can find a virtuous woman? For her price is far above rubies. The heart of her husband safely trusts in her, so that he shall have no need of spoils. She will do him good and not evil -- all the days of her life."¹³¹

"Wives, submit yourselves to your own husbands, as it is fit in the Lord! Husbands, love your wives -- and do not be bitter against them!... Fathers, do not provoke your children to anger -- lest they be discouraged!... Children, obey your parents -- in all things! For this is well pleasing to the Lord."¹³²

1. Marx and Engels: *Communist Manifesto*, p. 61.
2. *Ibid.*, pp. 73 to 75.
3. Matt. 22:36-40.
4. *Cf.* John 1:10 & esp. ch. 3
5. *Cf.* John 17:5f,26; *cf.* 14:23-26.
6. John 5:26 *cf.* 11.
7. See F.N. Lee: *The Covenantal Sabbath*, London, England: Lord's Day Observance Society, n.d. (1972), pp. 23f. *Cf.* too I John 4:8.
8. John 17:5 *cf.* Eph. 5:28 *cf.* Jas. 3:9.
9. *Cf.* Gen. 1:31 & John 3:16 with Ps. 138:8.
10. Gen. 1:26f & 9:5f; *etc.*
11. Eph. 5:28; Matt. 22:39. *Cf.* n. 6.
12. *Idem.*
13. Jas. 3:9.
14. Eccl. 7:29.
15. Rom. 2:14-16.
16. Gen. 1:26-28. *cf.* chs. 2 & 3 and n. 17 below.
17. Matt. 28:18-20, *cf.* F.N. Lee: *Ten Commandments Today!*, Lord's Day Observance Soc., London, n.d.

18. Eph. 5:28; Matt. 22:39.
19. Cf. Eph. 5:28 and Gen. 24:67& 29:18,20,30.
20. Tit. 2:4; Gen. 25:28.
21. Gal. 6:10 cf. Matt. 22:39.
22. E.g.: historical, societal, economic, aesthetic, judicial and pistical relationships. Cf. Gen. 1:26f; Acts 17:25f; Matt. 5:22f; Gen. 23:13f; Jas. 5:1-9; Phil. 4:8: 2:3; Song 5:10-16; 6:3-10; Matt. 22:21; Rom. 13:7; Gal. 6:10; II Cor. 8. On man's love of non-human creatures, cf. n. 92 below.
23. Cf. Dooyeweerd: *A New Critique of Theoretical Thought* (Philadelphia: Presbyterian & Reformed Pub. Co., 1953), II:303.
24. Matt. 3:16-17; cf. John 17.
25. John 3:16; Ps. 103:13.
26. Ex. 20:6,12; Isa. 59:21; Eph. 6:11.
27. Cf. Dooyeweerd: *op. cit.*, III:269.
28. Gen. 1:26 to 4:2.
29. Gen. 2:7-25; 1:26-28; I Cor. 11:8-9.
30. Cf. Dooyeweerd: *op. cit.*, III:269.
31. I Cor. 11:8-12.
32. Cf. Kuyper: *Ons Program [Our Program]* (Amsterdam, Netherlands: J.H. Kruyt, 1879), pp. 1268-1269.
33. Gen. 2:15-20.
34. Gen. 1:26-28 cf. Ps. 8.
35. Gen. 1:26-28 cf. 2:21-25; cf. Dooyeweerd: *op. cit.*: III:310.
36. Gen. 2:18.
37. Gen. 2:24-25.
38. Eph. 5:22f.
39. *Ibid.*, and cf. Dooyeweerd: *op. cit.*, p. 269.
40. *Ibid.*, p. 329.
41. Song 8:6; Rev. 19:7f.
42. Cf. Hebden Taylor: *The Reformational Understanding of Family and Marriage* (Nutley, N.J.: The Craig Press, 1970), p. 281; cf. too Dooyeweerd: *op. cit.*, III:311f.
43. I Cor. 7:10-15,27f; Matt. 19:4-8; 5:27-32.
44. Cf. Dooyeweerd: *op. cit.*, III:322f.
45. Matt. 19:5.
46. Gen. 2:18.
47. Cf. Dooyeweerd: *op. cit.*, III:269.
48. Ex. 20:14. Cf. too I Cor. 7:1-5.

49. Ex. 20:12.
50. Judg. 13:2; I Sam. 1:2; Luke 1:5-7.
51. I Thess. 4; Song; Rev. 19.
52. Gen. 2:24.
53. Rom. 7:2-3; I Cor. 7:39; I Tim. 5:3-14.
54. Cf. Gen. chs. 25 & 35 & 37f & 47; I Kgs. 1f; Matt. 15:4-6.
55. Gen. 30; Judg. 13; I Sam. 1:2,19f.
56. II Cor. 12:14; cf. Gal. 3:15-18; Rom. 9:4f; Heb. 9:16f; Luke 15:12f; I Kgs. 21; Ps. 16:5-6; Prov. 13:22a; 19:14.
57. Cf. Dooyeweerd: *op. cit.*, III:323.
58. R.J. Rushdoony; *The One And The Many* (Nutley, N.J.: The Craig Press), 1971, pp. 8f, 129f.
59. Gen. 1:26-28; 9:1-7; Ps. 8.
60. Gen. 2:18 & 3:6-16 cf. I Tim. 2:12-15.
61. Rom. 5:12f.
62. Gen. 4:8f.
63. Gen. 34 cf. Luke 10.
64. Gen. 4:19f; 6:7f; 19:8f, 34f.
65. John 7:3f.
66. Gen. 19:8f; cf. II Pet. 2:6f.
67. Gen. 3:15.
68. I Tim. 5:8.
69. Gen. 3:16; 5:29; Gal. 4:4-6.
70. Luke 2:40-52, esp. v. 51.
71. Cf. Eph. 5:22; Rev. 19, *etc.*
72. I Pet.2:17; I Thess. 1:3; Phm. 1:16.
73. Gen. 24:67; 26:8; Ex. 21:10; Deut. 24:5; Prov. 5:18-20; *etc.*
74. Gen. 9:22-27a.; 45:3f; Ex. 20:12; Prov. 1:8; *etc.*
75. Gen. 42:7f; 50:17f; Ps. 133; Song 8:8; *etc.*
76. Matt. 5:44 cf. Rom. 12:19f.

77. Gal. 6: 10; *cf.* Matt. 22:39 & Lev. 19:18*f.*
78. Gal. 6:2,10.
79. Rom. 9:11*f cf.* I John 3:10*f.*
80. Rev. 5:8-11*f.*
81. John 21:20*f;* Gen. 49; Deut. 33.
82. *Cf.* Gal. 6:2,4,10; I Tim. 5:8; Gen. 2:21; *etc.*
83. Matt. 22:37-38.
84. Matt. 22:39; Eph. 5:28-29; Gal. 6:5-6; *cf.* Matt. 10:28; 16:26; I Kgs. 4:29-34; Acts 17:16-28; I Cor. 6:19-20; I Tim. 4:8; Luke 9:25; 16:1-11; *etc.*
85. Gen. 2:24 *cf.* Eph. 5:28 *cf.* Gen. 24:67; 29:18,20,30.
86. I Tim. 5:5; Tit. 2:4-6.
87. Gen. 45:9*f;* Jas. 1:1.
88. Gal. 6:2, 10 & I John 3 esp. v.3; John 15:12 & 17:11.
89. Matt. 10:5-6; Rom. 1:16; 10:1; 11:1-28.
90. Matt. 5:43-46; Rom. 12:20.
91. Luke 10:25-37; Gal. 6:10.
92. Such as man's love of angels (*cf.* I Pet. 1:12 & I Tim. 5:21); of animals (Ex. 23:5 & Luke 12:34 & 13:15); of plants (Gen. 2:15 & Luke 12:27-28 & 13:6-9); of matter (Gen. 2:12 & Rom. 8:19 & Gen. 1:31) and of functions (Gen. 13:16 & Ps.90 & Gen. 15:5 & Job 38:37 & 39:2; *etc.*).
93. Col. 3 & Eph. 5.
94. Gen. 2:24-25; Matt. 19:4-6; I Tim. 3:2; Tit. 1:6.
95. Rom. 7:1*f;* I Cor. 7:39.
96. I Cor. 7:39; *cf.* II Cor. 6:14*f.*
97. I Cor. 7 & I Tim. 5.
98. *Cf.* Gen. 19; Ex. 22:19; Lev. 18 & 20; Rom. 1; Deut. 22:25.
99. I Cor. 7:10-15, 27*f;* Matt. 19:4-8; 5:27-32; Deut. 24:1; *etc.*
100. I Thess. 4; Eph. 4:29 to 5:7; *cf.* Prov. 5:3*f;* 6:12-32; 7:5*f;* Deut. 22:20*f.*
101. Gen. 2:24.
102. I Cor. 11:21-22:1 Tim. 3:4-5.12; 5:8; Josh. 24:15; Deut. 6:7; *etc.*
103. I Tim. 3:4-5,12; 5:8.

104. Eph. 6:1-4; II Tim. 3:15-17.
105. II Cor. 12:14; *cf.* Gal. 3:15-18; Rom. 9:4*f.*; Heb. 9:16*f.*; Luke 15:12*f.*, 30*f.*; I Kgs. 21; Ps. 16:5-6; Prov. 13:22a; 19:14.
106. I Cor. 7:14; Ex. 11:2-7; *cf.* F.N. Lee; *Die Saligheid van Vroegsterwende Kindertjies [The Salvation of Early-Dying Infants]*, in *Nederduitse Gereformeerde Teologiese Tydskrif*, Stellenbosch, South Africa, March 1971.
107. Acts 16:31*f.*; I Cor. 1:16*f.*; *cf.* 16:15; John 1:11-12; Rev. 22:2*f.*
108. I Thess. 4:3-8 *cf.* Prov. 7:7-26; I Cor. 6:13-18.
109. Gen. 2:24-25; 26:8; Ex. 21:10; Deut. 24:5; Prov. 5:3-20, cap. vv. 15 & 19; Song 1:13; 7:1-8, *etc.*; Matt. 19:5-6; I Cor. 7:1-9; Eph. 5:22-32; Heb. 13:4; *etc.*
110. *Cf.* I Tim. 5:1-4,9-10.
111. Prov. 31 & Tit. 2:3-5.
112. I Tim. 5:11-14; *cf.* Ruth.
113. Eph. 5:23,29; I Tim. 3:2-5; 5:8; Tit. 1:6*f.*
114. *Cf.* Gen. 1:26-28; 2:23-25; 9:1-7; 28:1,7-11; Ps. 51:5; 139:13-16; Jer. 1:5; Zech. 12:1; Luke 1:15,35,44; Rom. 11:16; I Cor. 7:14.
115. Gen. 30:2,22.
116. Gen. 1:2,21,22, *per contra*, v.28.
117. Gen. 1:26-28.
118. Gen. 1:28; Acts 17:25-33; Matt. 25:19*f.*; Rev. 14.
119. Matt. 22:30*f.*
120. Rev. 19.
121. Ps. 127:3-5.
122. Col. 3:21 *cf.* Eph. 6:4.
123. Prov. 22:15.
124. Prov. 23:13-14.
125. Prov. 13:24.
126. Prov. 15:10.
127. Lev. 19:29; Deut. 23:17.
128. Deut. 13:6-9; 21:18-21.
129. Heb. 12:5-9.

130. Eph. 5:21-6:4; Col. 3:18-21; I Pet. 3:1-7.

131. Prov. 31:10-12.

132. Col. 3:18-21.

THE CHRISTIAN AND EDUCATION

What is education? What are its aims? Should it be undertaken by the State or by the Church or by the parents? Should Christian and Non-Christian children be co-educated in the same school? Should schools discipline children and, if so, how? And which is the more important -- academic achievement, or life-and-world perspective?

Attorney Mort Tort had received a reasonably good secondary education. As patriotic Americans, his parents had sent him to the nearest Public School, from which he had graduated in 1948.

Thereafter he went through College (where he learned very little about a great deal), and through Law School (where he learned a great deal about very little). However, as from his twenty-fifth year, onward, his broader education ceased -- when he settled down to work in his father-in-law's legal practice.

Apart from the daily newspaper, Mort now confined his reading to the considerable paper work at the office. He had arrived, so why should he learn any more? Of course, there were still his children. Hugh and Sue started off their formal education in a (Non-Christian) Private Academy. This was quite a status symbol for their father.

In this way, Mort only sought to prevent Hugh and Sue from coming into contact with those whom he considered to be the socially undesirable elements in the new-style Public School. For he obviously did not consider it necessary to protect his children from becoming infected in their Private Academy with the similar humanistic virus which also pollutes much of the modern Public Educational System (with whose Antichristian Humanism Mort himself had no quarrel).

Yet Mort's children were indeed quarantined against *other* viruses in their learning environment. For they were insulated from contact with all other children except those living in the plush suburb where they themselves resided (and who nearly all attended the same local Private Academy). Furthermore, that entire community felt that this greatly benefited the nation's drive to conserve gasoline. For, being in a local Private Academy, there was no need for their children to be bussed across town at the Public School's expense.

Ellis Dee, our hippie guru, however, unlike Mort Tort himself, had attended a Private School from the very start. His wealthy parents had kept him in Professor Phil O. Sophist's exclusive academy, where he had learned how to conjugate Latin and Greek verbs by the time he was ten.

After that, Professor Sophist told the Dees that Ellis would probably do well at advanced mathematics. So he was next started on spheroid trigonometry and integral calculus. But to

crown it all, Sophist insisted on feeding Ellis with modern German philosophy when he was only fourteen.

Understandably, Ellis thereupon blew his mind and ran away from home to the hippie commune -- at which, however, he was totally unequipped to work in their fields or to appreciate their kind of music or rather non-music. Returning home and going to College, he withdrew even more within himself -- and finally dropped out to become a student of the Maharaja Krishna. Then, taking up his ricebowl, Ellis himself became a teacher, living a life of introspection and seeking to communicate (to all who had eyes to see) by his example rather than by his word of mouth.

Jack Black, on the other hand, had received a very different education. His early years in the Harlem Public School, although not very conducive to Jack's assimilation of the arts and sciences, had (at least outside of the classrooms) been full of practical instruction on how to get the other guy before he gets you. Such valuable lessons -- balanced by an even greater education gained after school hours in the back streets of the ghetto -- left an indelible impression on young Jack.

Misunderstanding his mother's advice that "the Lord helps those who help themselves," Jack went ahead and helped himself to all he could get -- first a bicycle, then an old Packard, and finally a new Lincoln Continental. The establishment, however, felt that Jack needed to be re-educated in his understanding of how to win friends and influence people, and promptly deposited him in a new kind of classroom -- the State Penitentiary.

There, Jack received expert instruction -- especially from his fellow inmates, and from the prison library. One of the library books, *The Communist Manifesto*, informed him of the necessity of "free education for all children in Public Schools."¹

It was, however, especially Lenin's book *The Tasks of the Youth Leagues* which gave Black new hope for the future: "We could not believe in teaching, training and education if they were restricted only to the schoolroom and divorced from the ferment of life.... The Young Communist League will justify its name as the League of the young communist generation -- only when every step in its teaching, training and education is linked up with participation in the struggle of all working people against the exploiters."²

We shall not elaborate at length on the lives of the three men ten years later. Suffice it to say that Mort Tort was by then painfully aware of the educational inadequacies of the local Non-Christian Private Academy. For his children Hugh and Sue were beginning to start out on the same road Ellis Dee had walked.

Meantime, Dee had despaired about communicating his deep truths to anyone. For he would sit for hours under a tree in the park holding a paper lotus flower and looking at the tip of his nose while repeating the magic words from Tibet: "*O mani padme hum!*" But Black, after his release from jail, had enthusiastically established underground indoctrination classes throughout Harlem -- until he began to realize that these courses were producing brainwashed mechanical robots rather than thinking human beings.

At this point, by the grace of God, Tort and Dee and Black all became Christians. Thenceforth, they advocated a Biblical system of education which really communicates knowledge and which really activates the student.

For true "e-ducation" is by definition the technique of "leading out"³ of people what God puts into them. By extension, it includes also the complementary technique of "in-ducation" - or "putting into" people that which God places outside of them.

In the process of education, man the creature faintly reflects God the Creator. For not only is God the Son (or the Wisdom of God) eternally "led out" of the very bosom of the Father.⁴ Not only does God the Spirit search out or "perceive" all things (including even the very depths of God Himself).⁵ But the Triune God alone understands everything. For "known unto God are all His works, from the beginning of the World."⁶

When God created man in His image, He started to "educate" him -- to lead things out of him and to put things into him. Instructing man in the great Dominion Charter⁷ to subdue the Earth, God put man in the Garden of Eden to dress it and to keep it; and the Lord Himself brought all the animals and birds to Adam to see what he would call them.⁸ In this way, the Supreme Teacher Himself started educating the first man into understanding all God's works in accordance with all God's Word(s) -- so that man and his descendants could thereby proceed to execute the Dominion Charter in all its ramifications down throughout World History.

Adam instructed his wife,⁹ and they both doubtless instructed their children.¹⁰ Parents' instruction of their own children doubtless remained the pattern for many years. Such parental education was, of course, of a fundamentally religious nature - that is, it was transcendently oriented, deeply serious, highly motivated, and all-embracing.¹¹

For then, Covenant children were reminded of their covenantal past,¹² raised in the present,¹³ and obliged to dedicate themselves to their own task in the future -- (namely the task of further unfolding the all-embracing Covenant to the glory of God).¹⁴ Yet ultimately, special schools were established as the agents of the parents. And such schools were erected on the same religious basis as the faith of the parents¹⁵ -- precisely in order to give increasingly specialized instruction to scholars regarding the details of their covenantal obligations to God in accordance with the faith of their fathers.

For man was destined to move forth out of the Garden of Eden (which was his starting point), and to fill the entire Earth. By means of education and "inducation" - man was to increase in the knowledge of the Lord and of the Lord's Earth. And ultimately, he was thus to subdue the whole Earth's ground surface and sea and sky to God's glory.¹⁶ For man was to see to it that the Earth "shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."¹⁷ And this, we submit, is still the great goal of Christian education.

But this goal can be reached only if a number of lesser goals are first realized -- namely, the acquisition of knowledge in terms of the various major fields of investigation. Hence, Christian education requires instruction in theology (which teaches about the Creator) and in all the other disciplines of learning (which teach about the creation).

In philosophy, the student learns about creation as a whole. And in the many various other "-ics" and "-ologies" he learns about the smaller-scope various different aspects of creation -- one at a time.

In mathematics, he learns about number; in physics, he learns about matter and energy; in biology, about life; in sociology, about human society; and in aesthetics, about art; *etc.* In short, broad and comprehensive instruction should be given in each of the more important

aspects of learning -- instruction in all the main special disciplines (such as history, geography, linguistics, and art, *etc.*). For these are the lesser goals subordinate to the accomplishment of the great goal of all Christian education -- *viz.*, learning how to subdue the whole of God's World to His glory.

So, although the parents remain¹⁸ the primary teachers of education -- and although the churches (as branches of the institutional body of Christ) have their educational tasks too¹⁹ -- specialized Covenant Schools (under the control of the covenantal academic community approvingly patronized by the churches and by the parents)²⁰ were started also in both Old and New Testament times. For companies of Prophets were trained at special Schools, from the days of Samuel onward.²¹ The sons of the Prophets sat at the feet of their instructor Elisha.²² Jesus trained His Own disciples.²³ And Paul instructed the Christians at Ephesus "in the School of one Tyrannus."²⁴

The important thing to realize, then, is that the School is not a creation ordinance (like marriage or the family). Hence, the School's officials should pay due regard to the wishes of the much more ancient institution of the covenantal family -- and the desires of the parents concerned.²⁵

But the parents in their turn should obviously submit themselves to the authority of the Word of God.²⁶ And although the School does possess a relative sphere-sovereignty in matters of practical administration even over against the parents - in the last analysis the Christian School remains little more than an auxiliary agent of the Christian parents who employ the School to teach their Christian children a Christian life-and-world view.²⁰ And this world view is to be taught according to the parents' wishes -- and not according to the wishes of a non-parental power such as an apostate Christ-denying State (as in most of the Public Education in the Western-Socialistic and especially in the Oriental-Communalistic systems).

This mention of the possibility of apostasy requires us to consider the influence of sin on education. As a result of the fall, man's mind has become darkened by sin.²⁷ So man is therefore incapable of understanding God's World correctly, without the aid of God's Word.

This was the case even before the fall, when also sinless man yet had a finite brain. How much more is this the case thereafter, now that finite man's heart and thoughts have been stained by sin -- with God's curse resting also upon fallen man's external environment!

This is why it is necessary to listen closely to the written Word of God, even as Paul advised in respect of the education of Timothy: "You must continue in the things that you have learned and have been assured of, knowing from whom you have learned them. And that from a child you have known the Holy Scriptures which are able to make you wise unto salvation through faith in Christ Jesus. All Scripture has been breathed into by God, and is profitable for doctrine, for reproof, for correction, for instruction [alias for 'in-ducation' and for 'e-ducation'] in righteousness -- so that the man of God may be perfect[ed], thoroughly furnished unto all good works."²⁸

Moreover, "all good works" -- after the execution of the most important good work of saving the soul -- would also include the good works of saving the body and indeed even the whole World with all its fullness (including everything God put in it). For it would include man's domination of man's whole World to God's glory. Indeed, that is what God created man to do originally -- before the fall.

Holy Scripture, therefore, has been breathed into by God -- so that the fallen yet redeemed man of God may be perfect[ed] -- even as the unfallen Adam was to have been "perfected." Thus the Bible has been given to us, so that the man of God may thoroughly become furnished or equipped unto all good works - the same good works as the man and woman of God were furnished thoroughly unto, in their previous condition of rectitude.

At that time, God had equipped them to be able to attain their lofty and comprehensive goal of subduing the entirety of man's expanding World to God's glory. Yet since man's fall, all people and all children -- including Christian people and their Christian children -- are conceived in sin and "shapen in iniquity" even before their birth.²⁹ So they cannot even see the Kingdom of God unless and until they have been born again from above.³⁰

This applies even to infants from Christian homes. But all such children, unlike children born of Non-Christian parents, are sanctified from their birth (and even from their conception)³¹ -- on account of their being conceived and born inside the Covenant.²²

Thus, children born of at least one believing parent are "holy seed" or "holy" children -- and not "unclean" (as are the children of unbelievers).³³ Indeed, God preserved Noah's children -- but separated them from the unbelievers and their children outside of the ark.³⁴ Moreover, God "put a difference" between the children of the Egyptians on the one hand and the children of the Israelites on the other.³⁵

So too, God says to Christian parents also today: "Believe on the Lord Jesus Christ, and you shall be saved, and your household!"³⁶ For the covenantal promise comes to "you and to your children!"³⁷

Thus, like Joshua of old, the Christian parent today should say to Non-Christian parents: "Choose you this day whom you wish to serve! Whether you wish your children to be trained as Earth-subduing Christians, or whether you will allow them to be indoctrinated with Humanism in most of the now-Bibleless American and all of the long-since-Bibleless Soviet Public Schools. "But as for me and my household -- we will serve the Lord!"³⁸

Now all this throws much light on the recipients of Christian education. Such Christian education is intended for Christian believers and their Christian children.

For, especially as regards primary and secondary education, such Christian children should be given the opportunity of attending Christian Schools -- largely free from the bad influences of Non-Christian education and of the Non-Christian children of Non-Christian parents. Indeed, this is why Paul separated the Christians from the unbelievers in Ephesus and taught his converts "in the school of one Tyrannus."²⁴

It is not that Covenant-keeping Christians desire that they and their children be geographically or even educationally separated from the Covenant-breaking Non-Christians and their Non-Christian children. Indeed, Christ in the Great Commission has commanded His Apostles and their successors (and indirectly all of His Covenant-keeping people who adhere to that apostolic doctrine) to go and teach all nations (including the children of all nations), baptizing them, and teaching them to observe all things whatsoever He had ever commanded.³⁹

If Covenant-breakers refuse to submit their children to covenantal education -- refuse to heed the divine commands to enter into the ark of the Covenant together with their children

and to paint the blood of the Lamb on the lintels of their homes for the benefit of their children -- that is their affair (for which God will hold them responsible). In that case, let there be separation between the Covenant-keepers and the Covenant-breakers, and let each group form separate schools!

But let not Covenant-keepers compromise their schools just for the sake of salving the guilty consciences of such children of Covenant-breakers as may attend the Christian School! Indeed, the Covenant-breaking parents, if they desire to send their Non-Christian children to the Christian School for whatever ulterior motive, should be told that the School's policy will be to attempt to win all its scholars for Christ's service⁴⁰ -- and that the specifically Christian approach to the teaching of every subject there, will in no way be played down. For God's Word requires Christian parents to teach their children the precepts of Christianity at all times,⁴¹ and therefore even (and in fact particularly) in the Christian Day School.

So this presupposes a Christian School for Christian children, as opposed to the modern inclusivistic Non-Christian School run by the State -- and as opposed to the prestigious Private Academies run by Non-Christian communities. For even the latter academies do not treat covenantal seed as the children of God which they are, but rather as children of the nation -- or, worse still, as children of the World.

Again, it is not for the State to dictate policy in the Christian School. It is for the parent to dictate school policy. For the State has but one calling, and that is to punish criminals and to protect man against wild beasts and human thugs.⁴²

The State may certainly raise taxes⁴³ for the above purposes.⁴² But when the State, beyond spending tax revenue on maintaining law and order, also squanders it -- on education, annuities, regulating commerce, or any other purpose not related to combatting crime -- the State is acting *ultra vires*, and is exceeding its own God-given authority.

Whereas the State does have a divine calling to see to it that nothing treasonous or seditious and nothing (such as pornography) which disturbs law and order be taught in any of the schools operating within the nation -- the Bible knows nothing of the State's essential duty to promote education directly, as a State-planned and State-controlled enterprise. The role which the State (at the expense of the parents) has permanently and illegally arrogated to itself today practically throughout the World, is quite unscriptural.

Only in exceptional circumstances should the State erect schools, namely in cases where law and order (which the State must regulate) are being threatened by neglected and uneducated children and youths (as a result of the neglect of their parents to educate them). When such parental neglect has led to a problem of mass illiteracy and even juvenile delinquency which is disturbing law and order, the State does perhaps have an exceptional and temporary calling to start its own schools (and even its own Reformatory Schools).

Compare, for example, the princes and Levites and priests which good King Jehoshaphat sent to teach the people throughout all the cities of Judah in a time of international tension and general moral decline even among God's Own people.⁴⁴ In this sense, the State does indeed have a stake in education; and in this sense especially a Christian State thus does indeed play a subsidiary role in Christian education.

However, the real solution even in such circumstances is for the Christian parents on the one hand and for Non-Christian parents on the other to start operating their own separate

schools satisfactorily. After this, the (non-reformatory) Public School should be done away with, or at the very least be regarded as a non-compulsory anomaly.

The institution of the regular Dayschool as such -- should be restored to the Christian community on the one hand and to the Non-Christian communities on the other. For not the State but the parent (or a parentally-appointed agent of the parent) is to undertake the education of his own children.

When this is done, the Christian parent can appropriate the blessed promise of Isaiah: "All your children shall be taught of the Lord!"⁴⁵ Or, as Jesus put it: "It is written in the Prophets, 'And they shall all be taught by God!' Every man therefore who has heard and has learned from the Father, comes to Me!"⁴⁶

The Christian's calling today, then, is, like Paul's ⁴⁷ -- viz., to establish separate Christian Schools. With or without utilizing present financial assistance from the State or the Government (if any is offered) -- the Christian School must maintain its autonomy over against the State, particularly as regards its academic curriculum.

The Christian School must train its own students more and more, each in accordance with his own God-given personality.⁴⁸ While making each student conscious of his God-given cultural heritage,⁴⁹ the Christian School must equip and encourage the student to go and help subdue the earth and the sea and the sky only for the sake and only to the glory of the Triune God until the whole Earth "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!"⁵⁰

With their radically-humanistic system of education, God might well say that most modern American Public Schools "have turned their back upon Me" -- and have not turned their face toward Me. "Though I have taught them, getting up early to teach them -- yet they have not hearkened to receive instruction!"⁵¹

As such, humanistic education is now coming apart at the seams, and has no future. For the future belongs to Christian education. And Christian education looks forward to the day when Christians "shall no more every man teach his neighbor and every man his brother, saying: 'You should know the Lord!' For 'they **shall all** know Me, from the least of them to the greatest of them' -- says the Lord!"⁵²

What, then, are some of the practical implications of the above Biblical teachings about Christian education? What should this mean to us, in practice?

First. The most vexing problem in American education today is the present condition of most of the Public Schools. As is well known, the Bible was removed from these schools by the tyrannical governmental edict of the Federal Government soon after World War II -- which latter, we are told, was fought to make the World save for Democracy (rather than for Christianity). Since then, predictably, the quality of this kind of education has -- on the whole -- steadily declined. For the first time in America's history, this has caused large numbers of Christian people (and even many Non-Christian parents) to begin to look upon the Public School System with horror.

Second. In the wake of all this, it should be recognized that all systems where the State itself monopolistically develops the curricula for all of a nation's schools, are undesirable and unbiblical. Wherever such curricula exhibit a leftist slant, they are distinctly socialistic.

Third. The most effective way to resist this creeping socialism in education, is to establish Private Schools. For Christians, this means Christian Schools complete with their Christian Parent-Teacher Associations. For most of the present Public Schools in nearly all the countries of the modern World -- despite their financial resources and sometimes even their erudition -- are fundamentally incapable of providing a truly Christian education for our children.

Why? Well, fourth -- because they differ from us even on the most fundamental ideological matters. They do not agree with us as to what education is -- namely, training children to think to God's glory. Nor do they even agree with us as to who we are trying to educate. For they do not recognize that our own Christian children, by virtue of their covenantal privileges, are essentially different from the Heathen and Muslim and Judaistic and Humanistic and Atheistic children of the rest of the nation.

Fifth. Politically speaking, it is manifestly unfair that the parents of children in the Public Schools are not charged directly for this service -- whereas the parents of children in Private Schools (including Christian Schools) have to pay several hundred dollars per year for each child thus educated. Yet Public Education is not really free. For it is indirectly funded from general taxes paid both by those families who use it as well as by the families who do not.

Sixth. In actual fact, then, this means that Christian and other parents of children in Private Schools are paying twice for their children's education. First, the parents (through taxes) are forced to pay for the infliction of Non-Christian education on the children of their neighbors in a School System these parents themselves do not (or do not wish to) employ to educate their own children. And second, these parents have to pay for education yet again - in the tuition fees they pay directly to the Private School concerned for the education of their own children according to their parental wishes.

Seventh. We propose a two-stage solution to eliminate this tyrannical situation. Initially, these parents should stand together with all other voters of good will, exerting their huge potential political influence and demanding of those seeking election to political office that the tax law be changed to give tax credits directly to all parents who can demonstrate that their children do not use the facilities of the Public Schools. The amount of the tax credit should be exactly equivalent to the percentage of the tax of the citizen concerned which would otherwise be used to help fund the Public Schools.

Eighth. After this concession has been wrung from the Humanists, Christians should further proceed to use all possible political pressure to demand that the Government reduce all other taxpayers' taxes in the same amount -- and henceforth require all citizens to pay directly for their own children's education in schools of the parents' own choice.

Ninth. This will re-introduce the now-suppressed principle of the open market in the field of education too. It would break the monopolistic stranglehold of the Public Schools, requiring them to compete against all other schools on an economically-unfavored basis.

Tenth. In the first phase of this solution -- because the tax rebate would be made directly to the parents themselves -- the State would not easily be able to interfere with the Private

School's curriculum. (Such would, however, be the case -- if the rebates were paid by the State directly to the Private School concerned, instead of to the parents in their capacity as taxpayers). And in the second phase, the State would then be removed from education altogether -- and thereafter better be able to fulfill its God-given function of maintaining law and order.

Eleventh, as regards the maintenance of Christian standards within the Christian School, it is recommended that such schools require at least one of the child's parents to undertake to raise the child Christianly at home too.⁵³ Practice has shown that if Non-Christian children are permitted to attend the Christian School, they begin to have an adverse effect on the Christian children as soon as the numbers of the former exceed fifteen percent of the student body. So even pure pragmatism itself would demand the percentage of Non-Christian children (if any) at the Christian School, never be allowed to exceed this fraction. And common sense also requires that all incorrigible children who create disciplinary problems at the Christian School, firmly be dealt with (and, if necessary, be expelled).⁵⁴

Twelfth, there is a great need of good textbooks for use in Christian Schools and Christian Colleges. At every grade level, not excluding Kindergarten and the senior year at College, the pressing need of the day is for Christian textbooks which elaborate a Christian approach to the teaching of all subjects. Mathematics, physics, biology, history, languages, art and every other subject must thoroughly be re-evaluated in the light of the infallible Bible. Weighty manuals must next be written to train Christian teachers. And then the Christian teachers must gear all of this down to the level of the individual classes they are to teach.

Last. America desperately needs Christian Postgraduate Schools. Apart from some dozen conservative Christian Colleges offering a B.A. degree (and very occasionally also a Master's degree) -- other than Theological Seminaries we are not aware of the existence of one Christian Postgraduate Institution in America offering the Ph.D. degree. The establishment of Christian postgraduate degree offerings in the many non-theological fields, is therefore a matter of the greatest necessity for the preservation and expansion of the Christian mind.

We have seen that God Himself is the ultimate Teacher in all Christian education, even though He usually teaches children through their parents and through the schools of the parents choice. We also saw that education involves the learning process of the whole human being, in terms of the Dominion Charter.

Moreover, the fall of Adam and the resulting total depravity of all men on the one hand and the regeneration only of God's elect and their children on the other hand -- both necessitate a specifically Christian education for the people of God. Indeed, this is clearly implied in the words of Christ's Great Commission!

Unbelievers are free to start their own schools, if they so wish. But no Christian School should ever be watered down, just to please whatever unbelievers may wish their children to attend it. The State has no Biblical warrant to start any schools other than Reformatory Schools (to help maintain law and order by preventing juvenile delinquency). But if the State does erect Public Schools, they may not be allowed to replace private education.

If the State insists on using public taxes to finance its own schools, it must be challenged at the ballot box similarly to help finance also Private Schools (without ever dictating their curricula). Christian Schools, though sovereign in their own sphere, are ultimately the agents of the Christian parents -- and not at all of the State.

As such, Christian Schools are to teach students how to subdue the Earth in all its various aspects and how to implement the Great Commission comprehensively and from a thoroughly Christian viewpoint. For the future of education belongs not to Humanism, but to Christianity -- inasmuch as the whole of the Earth is still destined to be filled with the glory of the knowledge of the Lord.

"Hear, you children, the instruction of a father; and attend to know understanding! For I give you good doctrine. Do not forsake My Law! For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said to me: 'Let your heart retain my words! Keep my commandments, and live! Get wisdom; get understanding; do not forget it; neither decline from the words of my mouth! Do not forsake wisdom, which shall preserve you! Love wisdom, and it shall keep you!' Wisdom is the principal thing. Therefore, get wisdom! And with all your getting, get understanding!"⁵⁵

"And, you fathers, do not provoke your children to wrath! But bring them up in the nurture and admonition of the Lord!"⁵⁶

1. Marx & Engels: *Manifesto of the Communist Party* (Moscow, USSR: Progress Pubs.), n.d., p. 80, point 10.
2. Lenin: *Collected Works*, Moscow. USSR: Foreign Languages Publishing House, 1961, 31:295.
3. Cf. F.N. Lee: *The Biblical Theory of Christian Education* (Cape May, N.J.: Shelton College Press), 1967.
4. Prov. 8:22-23,25,30; John 1:1-5,18; cf. Matt. 11:19; Luke 7:35; 11:49 cf. Matt. 23:34-37.
5. I Cor. 2:10.
6. Acts 15:18; cf. John 21:17.
7. Gen. 1:26-28.
8. Gen. 2:15,19.
9. Gen. 2:17.20 cf. 3:6 & I Tim. 2:11-14.
10. Gen. 1:26-28 cf. 4:1f & I Tim. 2:14-15 & Eph. 6:4 & Prov. 1:8 & 4:3.
11. Gen. 26:1.5; 28:1f.
12. Pss. 78 & 89.
13. Gen. 18:19 & Prov. 1:8f.
14. Ps. 89 and Hos. 6:7-10 cf. Lee: *op. cit.*; pp. 2-3.

15. Cf. I Sam. 10:10; II Kgs. 4:38; 6:1f; Acts 19:1, 8-10.
16. Gen. 1:28; Ps. 8.
17. Hab. 2:14.
18. Eph. 6:4.
19. John 21:15f; Eph. 4:11f.
20. I Tim. 4:12-16; Tit. 2:1-5; Eph. 6:1-4; Prov. 4:1-4 cf. 21-24 below.
21. I Sam. 10:10.
22. II Kgs. 4:38; 6:1.
23. Matt. 5:1-2f; 13:3f; John 6:45.
24. Acts 19:1,8-10.
25. Gen. 1:27-28; 4:11.
26. Gen. 1:28; 2:16; 3:11; Eph. 6:4; II Tim. 1:2-5; 3:14-17.
27. Eph. 4:18.
28. II Tim. 3:14-17.
29. Ps. 51:5; Rom. 5:12f; Job 14:1-4.
30. John 1:9-13; 3:3-8.
31. Luke 1:15; I Cor. 7:14; Gal. 1:15; Ezra 9:2 and cf. n. 32 below.
32. Gen. 17:9-14; Col. 2:8-15; Acts 2:37-37; & cf. F.N. Lee: *Julle Doop Mos Verkeerd (You Baptize Wrongly!)*, Cape Town: South Africa: D.R.C. Booksellers, 1973; & cf. Lee: *Were Ye Baptized?* (Edinburgh, Scotland: Scottish Reformed Fellowship), 1975.
33. I Cor. 7:14; compare *Westminster Larger Catechism*, Qns.165-167; cf. too Ezra 9:2 & Neh. 9:2.
34. I Pet. 3:18-21 & 4:6 cf. II Pet. 2:5. Cf. too F.N. Lee: *Die Saligheid van Vroegsterwende Kindertjies van Ongelowiges (The Salvation of Children of Unbelievers Dying in Early Infancy)*, in *Nederduitse Gereformeerde Teologiese Tydskrif* (Stellenbosch. South Africa), March 1971.
35. Ex. 11:7; 12:12,21-24 compare *Westminster Confession of Faith* X:3 & *Westminster Larger Catechism*, Qns. 31 & 68; and cf. too n. 33 above.
36. Acts 16:31.
37. Acts 2:38-39; cf. n. 34 above and *Westminster Confession of Faith* 28:4.
38. Josh. 24:15.
39. Matt. 28:18-20 cf. Mark 16:15-16.
40. Gen. 17:13,27; cf. Ex. 21:5,4; Josh. 24:15.

41. Cf. Deut. 6:6-14.

42. Gen. 9:5.6.

43. Rom. 13:1-7.

44. II Chron. 17:1-10.

45. Isa. 54:13.

46. John 6:45.

47. Acts 19:8-10.

48. Lee: *The Biblical Theory of Christian Education*, p. 14f.

49. Cf. H.J. Strauss: *Christelik-Nasionaal en Christelik-Nasionale Onderwys (Christian National[ism] and Christian National Education)* (Bloemfontein, South Africa: Sacum), 1969, pp. 24-31; cf. H.J. Strauss: *Christelike Wetenskap en Christelike Onderwys (Christian Scholarship and Christian Education)*, Bloemfontein, South Africa: Sacum, 1969, pp. 76-87.

50. Hab. 2:14.

51. Jer. 32:33.

52. Jer. 31:34.

53. I Cor. 7:14; Eph. 6:4.

54. Ps. 119:99f; Prov. 13:24; 17:20-25; 22:15; 23:13f; I Cor. 5:1-7; II Tim. 3:2; Heb. 12:5-11.

55. Prov. 4:1-7.

56. Eph. 6:4.

VI

THE CHRISTIAN AND GOVERNMENT

What is political government? Should Christians ignore it -- or try to improve it? What are its duties? What are its limitations? Should it ever be disobeyed?

Questions like the above are more and more being asked in light of recent developments, both nationally and internationally. What was President Nixon's duty, if he really did believe that the McGovern aides were plotting treason against the United States?

What was President Ford's duty while the Communists were overrunning South Vietnam? What was President Carter's duty regarding the Russian invasion of Afghanistan? What is the legal basis for U.S. foreign policy in the Near-East powder keg?

Is merely an income tax rebate the correct way to fight inflation? Should the Government print up more paper money than is backed by its holdings in precious metals? Or is any Government's involvement in this matter, illegitimate -- and effective only in compounding the problems?

To Attorney Mort Tort in his unconverted phase, not all of these questions were relevant. He did not much care who was his President, his Senator, or his Congressman -- as long as they all left him alone to make money in his legal practice. For this reason, the future prospect of one day seeing the Democrat Teddy Kennedy in the presidency, rightly or wrongly alarmed him much more than the possibility of an America ruled by the Republican George Bush. And this he believed, simply because his friend Robin Welsh had expressed this view as a truly American opinion.

Tort was indeed a registered Republican, but this was for the purpose of securing valuable business contacts, rather than as a matter of solid political conviction. Indeed, he never volunteered this fact when dealing with his less wealthy clients, as that might have proved to be bad for business. He probably somewhat resented some of his taxes being used to support the public school system, but he had never protested this (because the amount was negligible to one of his means).

His own children Hugh and Sue had for a while attended the new dispensationalist Private School. That, while exposing them to the irrelevant yet harmless influence of the Bible in the Scripture class (but fortunately not in any other class), did at least have the singular merit of removing them from the very considerable social problems running rife in the Public School.

The situation in Central and Southeast Asia was very sad and, fortunately, very remote. It was not something little Hugh would be required to face in terms of the draft, anyway, so that the U.S. really shouldn't get involved. Tort was very much aware of the inflationary recession, and vaguely aware that the federal government was in some way connected with it. But he was not really opposed to it, as it predictably yielded its crop of bankruptcies even locally -- and that was indeed a fast-expanding segment of his own thriving legal practice.

It was a nuisance, he remembered, having to stand in line for an hour to buy gas in the winter of 1973 and from time to time in subsequent years. So perhaps the U.S. will have to go and assist Israel against the Arabs -- and, on the side, siphon off a little more oil from the Near East. The idea sounded intriguing, and would hardly offend his many Jewish friends at the club. Anyway, he himself was already too old to get drafted in such a possible military engagement, fortunately, and he could always find some semi-legal way of protecting his own son Hugh against the U.S. Draft Board if Hugh's time ever came. Meanwhile, it was business as usual for his legal firm in Crimetown U.S.A., and times really weren't so bad after all.

To guru Ellis Dee the outlook was rather different. Before he ran away from home, Ellis had seen enough violence on television to, turn him off from politics and government permanently. The local police's inability to apprehend the youth that mugged him outside the movie house when he was fourteen, and its inability to apprehend Dee himself for stealing a car when he was fifteen, had not increased his respect for law and order.

The solution to all such problems, he kept telling his peers in his first year at College, is to make love and not war. If only the nations of the World would just forget their jealousies and wrap their arms round one another at the U.N. instead of rattling their H-bombs, all would be well.

Governments themselves are the problem, and should be abolished. In fact, Dee even organized a downtown student demonstration to this effect outside the State Capitol, leaving a trail of litter so conspicuous it took city trashmen more than a day to clean it all up.

But, after listening to the Maharaja Krishna, Dee became convinced that even peaceful demonstrations were not the answer. For all of these political issues were really illusory. By sitting on his pad and mumbling sentences from the Upanishads while squinting at the tip of his nose, Dee began to realize his own inner self. The hurly-burly of life in this World, including its politics, faded into oblivion. For had not even some great Western guru also realized some twenty centuries ago that the true kingdom is not of this World?

Our professional agitator Jack Black, however, accepted politics and violence as an undeniable fact of life. The Federal Government had sent a considerable welfare check to his husbandless mother in Harlem from as far back as Jack could remember.

In his home, his own mother was indeed the government. For she did not bear the rod in vain. Nor had the police, when his first employer had had him arrested for embezzling some of the proceeds he had acquired as a newspaper vendor.

In jail, he had indeed seen some attempts to control him from above on the part of the guards -- and many attempts to control him from below emanating from his fellow-prisoners. But it was to the books of Mao-tse-tung that he was indebted for that priceless piece of wisdom that "politics grows out of the end of a gunbarrel." And it was to Vladimir Lenin that

he owed that other precious insight that the revolutionary dictatorship of the proletariat which must be established, "means nothing more or less than power which directly roots on violence that is not limited by any laws or restricted by any absolute rules."

Indeed, the mission of the proletariat was "to clean the land...of all vermin -- of fleas (the rogues), of bugs (the rich)." For such enemies of the people must be forced to clean out public toilets, or otherwise to face the firing squad -- whichever would be the more beneficial to the people and their proletarian dictatorship. Thus Lenin.

Needless to say, to Jack Black in 1975, the U.S. government was by definition beyond reform. The only solution was an Orwellian Revolution of "1984" -- and the establishment of the United Soviet States of America.

Now we need to see what Christianity teaches about the institution of government. How does it affect the outlook of Tort and Dee and Black after their conversion to Christ?

It is obvious from Scripture that it is the duty of government to be a minister of God by praising those who do good works and executing wrath upon those that do evil.¹ This means that government is to encourage and to practice good works of righteousness. And righteousness is that which accords with the Law of the righteous God.²

As such, all government roots in the Triune God as the essentially Righteous Judge in Whom there is a complete balance of the various rights or right-eous interests of the Father and the Son and the Holy Spirit.³ For God is indeed that ultimate Author of whatsoever things are truly just.⁴

It is true that God Himself is above even His Own Law, and certainly far above man's judicial laws of justice. But such laws are not alien to Him, precisely because they beautifully reflect in a creaturely way something of His Own inherent righteousness.

For God is right-eous.⁵ As such, the Triune God is indeed the Ruler of the Universe,⁶ the Appointer of all human government,⁷ and the Supreme Judge of all the Earth. As He Himself declares: "By Me kings reign, and princes decree justice. By Me princes rule, and nobles -- even all the judges of the Earth."⁹

However, we should realize that not all laws are juridical laws -- and not all government is political government. For God appointed not only the laws of justice or righteousness. He appointed also humanly-untransgressible inflexible laws -- such as numerical laws, geometrical laws, physical laws, chemical laws, botanical laws, and zoological laws. Indeed, God appointed also transgressible laws (or norms) for logic, history, society, economics, art, statecraft, ethics, and even for religion (in the narrower sense of that word).

So too, God not only subjects material things to the government of physical laws, and young birds and beasts and fishes to the government of their parents. He also subjects individual humans to marital government, parental government, societal government, economic government, educational government, and ecclesiastical government -- as well as to political government.

The above are all separate spheres of government, relatively sovereign in their own spheres over against one another. Here are some examples.

The government of a wife is the task of her husband, and not the task of the Equal Rights Amendment crowd. The government of children is the task of their parents, and not the task of the State. The government of the Church is the task of the Elders, and not that of the Preacher or the Deacons or the Laymen. And the government of the State is the task of the political rulers, and not the task of educational rulers such as schoolteachers or economic governors such as employers.

But all of these different spheres of government, though independent of one another, are to develop under God! Only then can they co-operate harmoniously also with one another.

Each harmonious co-operation between the government of the home and the government of the school and the government of the Church, *etc.*, is possible precisely because the righteous God created man as His Own image and therefore in original righteousness.¹⁰ As such, the Law of God, essentially the Ten Commandments, was stamped onto the heart of the unfallen Adam. Hence, traces thereof are still found in the hearts of all his descendants.¹¹

In terms of that original righteousness, men would have lived with one another in perfect harmony under the various marital and parental and economic governments to which they would have been subject. As men would have obeyed the Dominion Charter to subdue the Universe, they would have wielded human government over the animals and the plants and material things wherever they went.

If Adam and Eve had not fallen -- as their children would have grown up and left their fathers and mothers and cleaved to their wives, they would have trekked ever further away from Eden and out into all the World.¹² In this way, a whole series of marital and parental governments would have arisen and peacefully co-existed alongside of one another.¹³

This raises the question as to whether political government too would have arisen, even if the fall of man had never occurred. Certainly there would then have been no sin, and therefore no crime nor punishment and hence no coercive State with the punitive power of the sword.

Yet it seems probable that precisely man's righteousness and his execution of the Dominion Charter in all its ramifications, would have led to the development of some kind of a political order regulating group interests -- even if sin had never occurred.¹³ There would very definitely have been a marital order, and a parental order.¹⁴

Too, even unfallen man was never all-knowing. So it seems clear that even political (though of course non-coercive) governmental authority -- *e.g.*, to regulate traffic (*etc.*) -- would still have developed in respect of the then-developing groups of men, even had they never fallen. Just as there will certainly be a theocratic government on the New Earth of the future.⁵

Moreover, it is even probable that a whole series of different political governments would have risen in the various parts of the World after man's colonization thereof.¹³ And such various political governments would then of course, have co-existed in perfect international harmony. For even on the New Earth, we are told that the kings of the nations which are saved shall enter into the city of the New Jerusalem.¹⁶

Such political governments as would have come into being even had man never fallen -- be they local or regional or national political governments -- would not only have co-existed in

harmony with one another. They would also have integrated the ever-increasing complexity of the multiple interests of expanding mankind -- be they the interests of individuals, or be they the interests of the various societal groups (such as families or businesses or clubs) in their external juridical relationships with one another.

For just as there is perfect harmony within the various Persons of the Triune God, so too would there also have been even juridical harmony between various individual citizens and all the other individual citizens. There would have been juridical harmony between the different regions trading with one another as regards their economic rights and duties. And there would also have been juridical harmony between the various nations in terms of International Law. Undoubtedly, then, the juridical aspects of life -- so prominent in man's Covenant of works with God -- would have had profound implications too for man's horizontal relationships also with his fellow-man.

There is no reason to assume, however, that the political government which would have developed even if the fall had not taken place -- would have been a one-man one-vote democracy! Certainly, babies and children would hardly have had specifically political say -- and would certainly not have played a political leadership role in the State. Nor should they (and even mature women) even now play any leadership role in the government of Scripturally-ruled churches.¹⁷

The kind of political government that would have arisen in man's state of rectitude would, we submit, have been a theocracy. Probably, God-fearing and knowledgeable and mature and preferably-married male rulers (as the heads and representatives of their own families) would have been eligible to choose suitably-gifted persons from their own number to administrative positions under God.¹⁸

It was precisely man's breach of the Law of God, which constituted sin. For sin is the transgression of the Law.¹⁹ By breaking the Law, man became unrighteous. And, as a fallen being, he became by nature inclined to hate God and his neighbor.²⁰

The death penalty, as the promised punishment for the breach of the Law, would now be meted out to man by a righteous God. This would take place in stages.

First, there would be the juridical sentence of death in Eden.²¹ Second, there would be man's expulsion from the garden and from the presence of God.²² Third, there would be the physical death of man -- culminating in the extirpation of unrighteousness in the judicial judgment of the Great Flood.²³ Fourth, there would be God's subsequent judgments both in personal and in national history²⁴ -- culminating in the Final Judgment of every man at the end of the World.²⁵ And fifth, there would be the righteous execution of judgment against all the unpardoned -- according to their works -- in everlasting punishment.²⁶

In His righteous wrath, however, God remembered also mercy.²⁷ For right after the fall, God the Son promised man that He Himself would ultimately incarnate Himself as the Second Adam; live a perfectly-righteous human life;²⁸ and, on behalf of His children, Himself undergo the fearful punishments of death and hell²⁹ so justly meted out to a wayward mankind by a Law-loving and sin-hating God.

In this way, God's elect -- on the basis of Christ's juridical suretyship³⁰ -- are forensically pardoned by grace alone.³¹ And it is precisely by Christ's legal retribution for them and in their stead, that they are reconciled to God.³⁰

The possibility of the fall was already foreshadowed in the threat of the death penalty, which God promised man would be inflicted on him if he ever ate of the forbidden fruit.³² And after the fall, woman (who had wrongly seized the governmental initiative from her husband) was punished for doing this -- by being subjected to man's domination. Yet she was, of course, at the same time given the divine promise that her previously-glorious though subordinate position as man's help-mate and co-heir, would be restored at the advent of the Messiah.³³

Yet it was particularly after man was ejected from Eden by the sword-wielding angel of God,³⁴ and after the murderer Cain was punitively yet mercifully isolated from all law-abiding society,³⁵ that political government and the power of the sword became especially necessary to curb the iniquity of now-fallen man.³⁶ Such iniquity includes the barbarous iniquity of some males toward women, as seen in the brutal polygamist Lamech the Cainite.³⁷

Indeed, even the first city of "*Enoch-polis*" (built by Cain), apparently developed the political power of the sword. This is seen in Lamech's (mis)use of the metallic weapons made by Tubal-Cain.³⁸

After the juridical execution of the Great Flood as God's judgment against the criminal wickedness of man, a new beginning was made with a new humanity in the days of Noah. To curb violence and maintain law and order, God now decreed that all men and animals which attacked or wounded or killed men -- were themselves to be killed by men. "Whosoever sheds man's blood -- by man shall his blood be shed! For God made man -- in His image."³⁹

This represents the institution of the human execution of juridical retribution. It must be seen as a major phase in the development of all human law-courts, juridical arbitration, representative political government, and even of the State itself. Indeed, the political power of the sword to check lawbreakers is found even in the God-ordained though 'Pagan State' of Romans thirteen.⁴⁰

The State's whole function is to restrain crime by maintaining law and order and by praising virtue. This is to be done, precisely so that man may continue to execute the Covenant and its Dominion Charter in all its cosmos-embracing ramifications relatively unimpeded by crime and war.

This is the reason why we are so clearly told: "And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and fill the World! And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves upon the earth, and upon all the fishes of the sea. Into your hand they have been delivered...."

"And surely, I shall requite your blood of your lives! At the hand of every beast I shall requite it -- and at the hand of man. At the hand of every man's brother I shall requite the life of man. Whosoever sheds man's blood -- by **man** shall his blood be shed! For God made man -- as His image. And you, be fruitful and multiply! Bring forth abundantly on the Earth, and multiply therein!'

"Then God spoke to Noah and to his sons with him, saying: 'And I, behold, I establish My Covenant with you and with your seed after you; and with every living creature that is with you -- of the birds, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish My Covenant with you.'"

It should be noted that these words of the Covenant, as regards its political implications, teach neither a popular democracy nor a monarchical tyranny. Rather do they teach a theocratic doctrine of the State.

Indeed, we are not there told -- concerning the evildoer -- "by many men shall his blood be shed." Still less are we told: "by one man shall his blood be shed." But we are told: "by man shall his blood be shed; for God made man[kind] as His image."

The quantity of men involved in the punishment of the transgressor, and the manner of their divine appointment with or without the approval of the governed -- are not discussed here. Nevertheless, it does seem clear from later Scriptures that a number of government officials -- as representatives of the people, under God -- is indeed the ideal.⁴²

The point here, however, is that not man but God institutes the State and its Officers (whether elected or appointed). These Officers ultimately derive their sword-wielding authority **not from the people** -- but **from God**.

For this reason, the true State is a Law State -- a State legitimately appointed by God alone. It is not an absolute monarchy ruled by the whim of one lawless tyrant. Nor is it a democracy constituted by the universal franchise of every human being (man and woman and child). Nor is it a dictatorship, even when produced by a popular revolution.

The State's authority is, for this very reason, limited. The State is not the source of power. Still less are the people the **source** of the State's power. The State, or political government, possesses a purely derivative power -- even when through the people -- **from God alone!**⁴³

Consequently, the State's power can never be absolute. Indeed, God power alone is absolute. A

Moreover, the State's God-given power is limited only to the political field. For it consists solely of maintaining and promoting law and order, and harmonizing only the external juridical interests of the various non-state groups in their outward relationships to each other.

The State has no right whatsoever to meddle in the internal affairs of these groupings. Not even in the internal juridical structure of non-political governmental authorities such as marital or parental or educational or economic authorities.

Whenever the State does so meddle, it exceeds its God-given boundaries. For then it degenerates from a Law State into a 'Power State' (such as the Dictatorship of the Proletariat under Communism or the Welfare State under Western Socialism).

Nimrod's imperialistic government at the tower of Babel is a good example of the illegitimate Power State. For it sought to defy God, and to weld the whole World into one humanistic society.⁴⁴

But God destroyed this Power State, and henceforth -- as indeed required by the Dominion Charter itself⁴⁵ -- men were required to form separate States of varying sizes in limited geographical areas.⁴⁶ And from this, it is clear that all supranational states (and organizations like the expansionistic United Nations with its tendency to promote one-world government and/or stateless "cosmopolitanias") stand condemned.

Moses' appointment of counsellors to help him govern the people of Israel, is full of wisdom. It does, we feel, remain the ideal of all Christian statecraft:

"You shall provide out of all the people able men, such as fear God -- men of truth, hating covetousness.... Place such [able men] over them [the people] -- to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens! Too, let them [those able men] judge the people at all seasons! And it shall be, that every great matter they shall bring to you [(viz. Moses) for ejudication]. But every small matter, they [the lesser rulers] shall judge."⁴⁷

Power, then, should be delegated to God-fearing and able and truth-loving and covetousness-hating Officers executing political government of and over the people at the national and regional and local levels. This is not government **by** the people, nor derived **from** the people -- as in Lincolnian demogogic republicratic democracy (*sic*). But it is indeed elected government of the people, and over the people -- and derived from **God**. In this way, God is to be glorified even in the political organizations of mankind.

This should easily be seen from a consideration of the government of the human **family** -- as the root of all subsequent political governments over regions and nations. For in the family, not the wife nor the children but the husband-father is the sole government.

True, the father's government is indeed a government for the family. It is also a government from the family, inasmuch as the husband/father derives this role from the marriage and the resultant family. Indeed, it is also representative government. For he represents his wife and children, and they necessarily consent to that representation. But, though for the family, it is not a government by the family. Still less should it ever be either a one-person-one-vote or a one-sheep-one-goat government over the husband, by the wife or family! Genesis 2:18-24 & 3:15-17.

After all this constantly had been expanded and further articulated down throughout Old Testament times,⁴⁸ Christ Himself came down from Heaven to Earth.⁴⁹ In this sense, His Kingdom was **not** of or from this World. But it was and is a Kingdom from Heaven established for this World⁵⁰ -- and destined to conquer and to overcome this World, while expanding within this World.⁵¹

However, until this World and its political governments are at least nominally christianized -- Jesus upholds the necessity even of the existing juridical laws of each nation.⁵² Yet those laws should more and more be reformed, in the light of the teachings of the Holy Bible.⁵³

For in His resurrection from the dead and His Ascension and His Heavenly Session, Christ has in principle already triumphed over all principalities and powers.⁵⁴ And now He is continuing to subdue the Cosmos, as the Second Adam,⁵⁵ demanding the christianization of all persons and governments on Earth -- failing which, they face utter destruction.⁵⁶

Communism proclaims: "All power to the people!" Radical Democracy proclaims: "the will of the people!" But in the Great Commission, Christ insists: "All power in Heaven and on Earth, has been given unto Me!"⁵⁷

Of course, the devil and his children and the political governments and totalitarian Power States under their diabolical control -- are presently putting up a stiff resistance to the triumphant advance of God's new political order of Christian Government. But the ultimate

defeat of all these evil principalities and powers, and the triumph of even the political aspect of the Kingdom of Christ here on Earth (as a Christocentric Theocracy) -- is inevitable.

For our Prince of Peace has come, and in His Spirit He is with us always -- even unto the end of the World. And the government is upon His shoulder! "Of the increase (not the decrease!) of His government and peace there shall be no end -- upon the throne of David and upon His Kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this!"⁵⁸

The ascended Christ has sent His Spirit down into His Church.⁵⁹ And through the testimony of Christians, that Spirit is even now progressively convicting the World of sin and righteousness and judgment to come⁶⁰ -- as more and more people are converted to the ranks of the armies of the Living God.

Thus God's children, subject to the rule of God the Spirit,⁶¹ now and ever-increasingly become Law-abiding citizens of the Kingdom of God here and now on our present Earth⁶² -- as the Spirit of God writes God's Laws on their hearts.⁶³ This gives them the desire to subject themselves to, and to promote the observance of, juridical law and the recognition of responsible government in all its different and relatively sphere-sovereign manifestations.

These manifestations of God's present and increasing rule here on Earth as it is in Heaven, include: State Law and State Government;⁶⁴ marital law and marital government;⁶⁴ family law and family government;⁶⁵ and Church Law and Church Government,⁶⁶ *etc.* Especially will the true Christian declare war against the spirit of lawlessness, wherever it is found.⁶⁷

He will squarely uphold the God-ordained powers that be, press for civic justice, maintain the interests of law and order,⁶⁸ pay his taxes,⁶⁹ and fight for his country in all just wars.⁷⁰ At the same time, he will use his influence to heal and to improve the existing law-making bodies (in State and Church and Family *etc.*). And this he will do more and more, according to the Bible as the infallible Word of God, and in an anti-revolutionary and ever-reforming way.⁷¹

At Jesus' Heavenly Session, God has appointed Him Lord and Christ. He is reigning right now, from on high -- until, working incessantly also through His Spirit-filled earthly children, He has subdued all His enemies under His feet as the footstool of His royal throne.⁷²

While this is gradually coming to pass, the Christian -- even where not yet enfranchised -- is to be content until he is. Meantime, he is "to be subject to principalities and powers, to obey magistrates, and to be ready to do every good work."⁷³

Whenever enfranchised, the Christian is to use his political privileges and gifts to God's glory⁷⁴ -- and seek to promote Christian politics and the development of a Biblical legal system. Thus did Joseph, Moses and Daniel.⁷⁵ But even before then, Christians in all stations of life are to pray for "kings" and political leaders and all those that are in authority -- so the latter too may be saved,⁷⁶ and so they too may glorify God in their own political callings.

The true Christian knows full well that iniquity or unrighteousness in all fields is ultimately self-destructive.⁷⁷ He knows also that the Triune God down through the centuries shakes up the World's unrighteousness in judgment after judgment.⁷⁸

Thus do those things which cannot be shaken, remain -- until Christ's Kingdom of righteousness comes with power, when Christ Himself both during and beyond history shall

"judge the poor and reprove with equity for the meek [alias the Law-abiding ones] of the Earth. And He shall smite the Earth with the rod of His mouth; and with the Breath of His lips [alias His Spirit-empowered Word] shall He slay the wicked."⁷⁹

Last. The true Christians will rule politically in the future -- as viceroys under the Savior. For Jesus promises the believer even during his earthly life: "He who overcomes and keeps My works to the end, to him will I give power over the nations. And he shall rule them with a rod of iron. Like the pots of a potter, they shall be broken into shivers -- even as I received from My Father!"⁸⁰

Too, as regards the New Jerusalem yet to come -- not only shall the political leaders or "the kings of the Earth ...bring their glory and honour into it."⁸¹ But all "His servants shall serve Him. And they shall keep on reigning -- for ever and ever!"⁸²

Very shortly, what can be done today -- to apply this Christian view of government in practice to our modern society? What, then, do we need to do?

First. Christians are to realize that God would have them involved in government. Indeed, all of us are! For we are either rulers or subjects in marital government, family government, or ecclesiastical government.

We are either teachers or students in the governmental structure of a school. And we are either employers or employees in the governmental structure of a business enterprise. So, seeing that we are at least subjects in most and generally rulers in at least some of these non-political governmental spheres, it is only natural that we should willingly play our role as subjects (or even as rulers) in political government too.

Second. Tracts and booklets about the teachings of the Bible relative to the necessity of Christian involvement in political government, should be printed up and sold or distributed to as many Christians as possible.

Preachers should regularly show the relevance of the Bible to politics in their sermons. There, they should point out that True Christianity is not primarily a one-way ticket to Heaven after they die -- but is primarily everlasting life starting here and now in this World at present, with all of its concrete local and regional and national and international challenges (including those challenges in the realm of politics).

Third. Christians must learn to organize! They should form "cells" from coast to coast, and study the Biblical principles of political theory and political action. Then they should form pressure groups and set about influencing their Local and State and Federal Representatives to adopt a Christian Political Program.

If this fails, such Representatives must be replaced with those who will. If no Politicians will -- suitably-gifted Christians must themselves become Christian Politicians.

Fourth. Christians should start off by living out, and speaking out, their Christian principles -- within the existing Political Parties of which they are members. This should be done circumspectly, but firmly.

At first, the issues hit should be the centrally important ones. Examples of such, would be campaigns for the public recognition of Almighty God; action against abortion on demand;

the necessity of tax reduction; return to the real money standard; the re-institution of the death penalty for capital crimes; immediate expansion of U.S. military resources; and termination of *detente* with godless Communism; *etc.*

If the major Political Parties constantly resist such campaigns and ultimately prove to be beyond reform, however -- God's people may finally have to secede from them and start a new Party (or Parties). Possibly then, and certainly later, there would probably need to be a Christian Political Party -- which would give them that freedom.

Fifth. Although a Christian naturally owes loyalty more to his own country than he does to another country or to the World as a whole⁸³ -- his main duty is of course to Almighty God and His cause everywhere. Hence, international cooperation in political matters would be sought between like-minded Christians.

Not only can Christians of different nations thus stimulate one another to national and international political action. Also their discussions will quickly bring to light just how many of their ideas about politics are really Biblical -- and how many are just cultural hangovers.

This is not to say they must jettison their nation's own cultural ideas. For Christian political action must, after all, take root primarily within each particular nation as a nation -- and not immediately just in the World as a whole. But this is to say that nothing confronts us so dramatically with the Truly-Christian view of politics -- as do discussions with Christians of other nationalities.

Moreover, few other things will make such tangible contributions toward national security and international peace! For example, if Baptist President Carter of the U.S.A. himself had only consulted directly with Calvinist Prime Minister Botha of South Africa about the relationships between their two countries -- international affairs would certainly be better than they are at the moment.

So too, things would have gone much better -- if Carter had send Pro-Christian rather than Pro-Israeli American Representatives to negotiate with Anti-Israeli Moslem Leaders about the U.S. policy in the Near East. Or if he had sent Ronald Reagan rather than Carter's unsuitable Vice President Mondale to consult with the criminal conspirators who then ran Soviet Russia and Red China.

In the last analysis, however, there will be no really harmonious government -- either nationally or internationally -- until Political Leaders make their peace with Jesus. This is obvious. Indeed, also the Bible tells us so.

"Why do the Heathen rage, and 'the people'(!) imagine a vain thing? The kings of the Earth set themselves and the rulers take counsel together against the Lord and against His Anointed, saying: 'Let us [revolutionarily!] break Their bands asunder, and cast away Their cords from us!'

"[But] He Who sits in Heaven, shall laugh. The Lord shall hold them in derision. Then He shall speak to them in His wrath...: 'Yet have I set My King upon My holy hill of Zion!'... Be wise now therefore, you kings! Be instructed, you judges of the Earth! Serve the Lord with fear, and rejoice with trembling! Kiss the Son, lest He be angry and you perish from the way when His wrath is kindled but a little! Blessed are they that put their trust in Him!"⁸⁴

May our rulers too acknowledge King Jesus, even in their politics! May they too then kiss the Son and put their trust in Him! And may you and I right now do the same!

1. Rom. 13:3-4.
2. Matt. 19:171 & Rom. 2:12-23.
3. Gen. 18:25 *cf.* Job 8:3.
4. Phil. 1:8.
5. Jer. 23:6.
6. Ps. 99:1*f.*
7. Ps. 22:28.
8. Ps. 98:9.
9. Prov. 8:15-16.
10. Gen. 1:26*f.*; Eccles. 7:29; Eph. 4:24.
11. Rom. 2:14*f.*
12. Gen. 1:26*f.* & 2:24.
13. Deut. 32:8; Acts 17:26*f.*
14. Gen. 1:28; 2:24; Eph. 5:22*f.*
15. Isa. 9:5-6; Isa. ch. 11; Rev. 2:26*f.*
16. Rev. 21:24-26.
17. Prov. 31:23*f.* *cf.* Isa. 3:12.
18. *Cf.* Gen.6:9,18; 18:18-19; Ex. 18:19-25; 20:5,10; Josh. 24:15*f.*; Eph. 5:22-6:4; I Tim..3:2,12; 2:11*f.*; I Cor. 14:34*f.*; Rev. 2:20; I Tim. 2:2-3:5; Tit. 1:5-9; 2:3-5; I Pet. 3:1-7.
19. Eccles. 7:29 *cf.* Rom. 3:5-20 & I John 3:4.
20. Rom. 5:6*f.*; Tit. 3:3*f.*
21. Gen. 2:17 *cf.* 3:19.
22. Gen. 3:24.
23. Gen. 5:5*f.* & 6:13 & 7:21*f.* *cf.* n. 107 above.
24. *Cf.* Pss. 77 & 78 & 105, *etc.*
25. Matt. 25 & Rev. 20.
26. Matt. 25:41; Mark 9:43*f.*; Rev. 14:10*f.*; 20:14; 21:8.
27. *Cf.* Hab. 3:2.
28. Rom. 5:12*f.*; I Cor. 15:22,45; Acts 3:14.
29. Isa. 28: 14*f.*

30. II Cor. 5:17-21.
31. Rom. 8:1f; 5:11.
32. Gen. 2:17; 3:19 Rom. 5:12f; 6:23.
33. Gen. 3:16 *cf.* Gal. 4:4-6; 3:28; I Cor.11:3f; II Cor. 11:3; I Tim. 2:1f; I Pet.3:7.
34. Gen. 3:24.
35. Gen. 4:11-15.
36. Gen. 9:5-6; Rom. 13:1-7.
37. Gen. 4:19,23; 6:1-7.
38. Gen. 4:17,22.
39. Gen. 9:4-7.
40. Rom. 13:1-7.
41. Gen. 9:1-11.
42. *Cf.* Ex. 18:17-26 & Rom. 13:1 (the "higher powers" as distinct from 'The Highest Power' of God).
43. *Cf.* John 19:10f.
44. Gen. 10:8-10; 11:1-9 esp. v. 4b with 1:26f & *cf.* I Chron. 1:10 & Mic. 5:6.
45. Gen. II :4b, *per contra* 1:26-28.
46. Gen. 11:9 *cf.* Deut. 32:8 *cf.* Acts 17:25f.
47. Ex. 18:20-22.
48. Deut. 17 14f, I Sam. 8:4-20; Dan. 2 to7 *etc.*
49. John 3:13.
50. John 18:36f; 19:10f.
51. Matt. 13 & I John 4:4 & 5:4.
52. Matt. 22:21.
53. Ps. 36:9 & Dan. 6.
54. Eph. 1 & Col. 1.
55. I Cor. 15:20-28 & Ps. 110.
56. Ps. 2.
57. Matt. 28:18f.
58. Matt. 28:20 *cf.* Isa. 9:6-7.
59. Acts 2:32f.
60. John 16:7f.
61. Rom. 8:11.

62. I Pet. 2:15f; Rom. 13:1f; Tit. 3:1f.

63. II Cor. 3:3f; *cf.* Rom. 2:14f.

64. Matt. 5:22f; 17:24f; 22:17f; 23:2f.

65. Eph. 6:1f; Col. 3:18f.

66. Acts 15 & I Cor. 14.

67. II Thess. 2; I Tim. 1:8f; II Tim. 3 to 4.

68. I Tim. 2.

69. Rom. 13:7 & Matt. 22:21.

70. Luke 3:14.

71. Ex. 2:12; Dan. 1 to 7; Acts 22:26; I Pet. 2:18-23; John 6:15; Matt. 26:51f; John 19:10f; 18:33-37.

72. Acts 2:34-36; Ps. 110; I Cor. 15:22-28.

73. Tit. 3:1.

74. I Cor. 7:21f

75. Gen. 41:38f; Heb. 11:23f *cf.* Ex. 3 to Deut. 32; and Dan. 1 to 6.

76. I Tim. 2:1-4.

77. II Thess. 2:7-12 *cf.* Matt. 24 & Dan. 11 & II Tim. 3:2-9.

78. Matt. 24 & Heb. 12:25-28 & Pss. 77 & 78 & 105.

79. Isa. 11:4f & II Thess. 2:8 & II Tim. chs. 3 to 4 & I Tim. 1:8f.

80. Rev. 2:26-27.

81. Rev. 21:24.

82. Rev. 22:3-5.

83. Rom. 10:1 & 11:1.

84. Ps. 2:1-12.

VII

THE CHRISTIAN AND CIVILIZATION

What is civilization? Is it the same as technological development? Is man progressing or retrogressing? Is Christianity a civilizing force? And what of the future of man?

Mort Tort considered himself to be civilized. But he could hardly have explained what civilization is. Certainly he was no savage. For he had received a considerable degree of education, right up to the postgraduate level.

He maintained a high standard of living, had amassed considerable wealth, and never beat his wife Jill. For, after all, she was the boss's daughter. His children Hugh and Sue, in spite of the influence of television, were at least functionally literate -- even though they had never read Shakespeare or even the Bible.

As to the future of man -- Mort never gave it a thought. "Every man for himself!" was his motto! He himself was well taken care of. And even if society did break down later during his children's later lifetime -- well, that was their problem. For then, he himself would no longer be around. Meanwhile, it was "eat, drink, and be merry" -- as he had read somewhere, without giving any real thought to the remainder of that phrase ("for tomorrow we die!").¹

Ellis Dee had a completely different view of civilization, although his appraisal of its value had changed dramatically over the years. Sensing that civilization somehow involved the maintenance of a high standard of living (into which environment Dee had been born), he had further tended to associate civilization with intellectual development.

Doubtless this was one of the results produced by his teacher Professor Phil. O. Sophist. He, it will be recalled, had injected the young Dee with heavy doses of Greek and Latin verbs and trigonometry and calculus and German philosophy. However, after Dee ran away from it all to the hippie commune -- he discovered the decivilizing delights of electronic rock music.

There, he became extremely disillusioned with the value of civilization. The latter now seemed to have produced only false materialistic standards, the rat race, and the Coca Cola culture.

Loathing Western skyscrapers and jets and automobiles, he turned to Oriental mysticism in his flight from all this. Ellis then discovered that true progress was not to be found in technological development -- but in attuning oneself with the infinite.

Deep-breaching exercises helped Dee to drop out of his asphyxiating environment, and to realize his true self. Spurning artificial foods, he adopted a diet of raw vegetables and fruit. Civilization, he believed, is a delusion. Away with culture -- and back to nature!

Very different was the outlook of Jack Black. Raised in the concrete jungle of Harlem, Jack always set a high priority on the acquisition of material objects -- by whatever means. In fact, it was his very attainment of such acquisitions (starting with his theft of a neighbor's bicycle and culminating in his annexation of a stranger's Lincoln Continental) which facilitated his arrival in that epitome of civilization -- the State Penitentiary.

But there, in the prison library, he began to read and understand what civilization was all about. Middle-class civilization was thoroughly phony, the *Communist Manifesto* told him. For "law, morality, religion," etc., are to the proletariat just "so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests."²

Such bourgeois alienation of the proletariat from his true self, Black learned from Marx, "produces as its counterpart a bestial savagery, a complete, primitive and abstract simplicity of needs.... Man returns to the cave-dwelling again [such as his mother's home in Harlem, thought Black] -- but now, it is poisoned by the pestilential breath of civilization."³

However, under future communist civilization -- new garden cities will arise.⁴ "Excrement" and other pollutants will "be used for the production of plants, instead of for the production of disease."⁵ And "palatial dwellings [shall be erected] on the national domains, where communities of citizens shall live together for the carrying on of industry and agriculture."⁶

Then, at last, man will become "lord over nature, his own master -- free!"⁷ But that will not come about, until man lives under Communism. For "only in community with others has each individual the means of cultivating his gifts in all directions."⁸

Then, "culture -- science, art, [and] human relations" -- will be "not only preserved, but converted from a monopoly of the ruling class into the common property of the whole of society, and further developed."⁹ Truly, felt Black, a future civilization like that, is worth working for! And to this end, he would dedicate the rest of his life.

Ten years later, we find Mort Tort bored and glutted with material wealth and almost totally devoid of idealism. Dee had devolved to the level of a modern savage totally at the mercy of his human and urban environment. And Black had come to the rude realization that not only the standard of living but even the regard for human dignity is much lower in the Soviet Union (and still more so in Red China) than it is in the capitalistic United States!

All three persons now do some pretty hard thinking about the origin and destiny of civilization. In their distress, the Lord opens their eyes. And the following is their new Christian orientation, after sufficient exposure to the Bible.

The Christian view of civilization holds that history unfolds linearly, and not circularly. For it is securely anchored in the one true Triune God alone -- as the point of departure; the fulcrum; and the goal.

Civilization flows from the true point of departure -- the "pre-historic" God the Father, "the Ancient of Days."¹⁰ It is embedded in the centrally historic fulcrum of the incarnation of God the Son in "the fullness of time" when B.C. became A.D. And it is unfolding toward its permanent and "post-historic" goal through God the Holy Spirit.

For "blessed are the dead which die in the Lord from henceforth! 'Yes,' says the Spirit, 'so that they may rest from their labours. And their works follow them!'"¹² For the Triune God alone -- Himself essentially supra-historical -- thoroughly controls and harmonizes all the particular facts and all the general tendencies of history.

For He controls the rise and fall of civilizations. The particular Persons of the Trinity are Themselves in perfect harmony with their own generality or common Deity. So too, all the particular facts and general tendencies of history and the content of all civilizations -- are creatures and reflections of the Almighty Triune God. For they are utterly dependent on His creative fiat and providential guidance.¹³

Now the Triune God alone is the King eternal -- the Lord of history and the Controller of civilizations.¹⁴ He alone is eternally above time (yet not foreign to it). "Everything else but God, is essentially time-bound."¹⁶

In the beginning, God created time. And in and with time, He created Heaven and Earth (or the totality of the Universe).¹⁷

This Universe, our never-changing God created -- subject to various stable laws. On the one hand, one should see those various different laws as the "boundaries" between the unchanging Creator-above-law¹⁹ -- and creation-under-law. On the other hand, those various different laws also demarcate from one another the different parts of the Creator's changing creation-under-law.¹⁷

Each different kind of creature is subject to its own laws or complex of laws in its own particular way.²⁰ Thus, all creatures in Heaven and Earth are subject to numerical laws. All earthly creatures are subject to spatial laws. All material creatures are subject to material laws. All moving creatures are subject to kinematic laws. All living creatures are subject to vital laws. And all animated creatures are subject to psychic laws. But each of these creatures is subject to these untransgressible natural laws in its own particular way.²¹

When God created man, He made him as a unique kind of creature, as the very image of God.²² As a creature of God, man is -- in his own peculiar way -- just as directly subject to the untransgressible numerical, spatial, material, kinematical, vital and psychical laws as are the various other creatures.

But as the very image of God and the free viceroy of the Universe, man was in addition also a free agent. For he was and is formatively subject to (transgressible) analytical, historical, linguistic, social, economic, aesthetic, juridical, ethical, and pistical norms. And he is obliged norm-atively to submit to them all, in willing and glad obedience.

With the advent of man, the "pre-historic" (or "pre-human") age ends. Here we enter history. Yet with the advent of man, we enter **not only** the field of history, -- but we equally enter the fields of thought, linguistics, society, economics, aesthetics, law, ethics, and faith. Each of these is but one aspect of human experience. For man and man alone as the image of

God functions in all fifteen spheres (the numerical, spatial, material, kinematical, vital, psychic, logical, historical, linguistic, societal, economic, aesthetic, juridical, ethical and pistical spheres).²³

Moreover, man functions in all these spheres as a religious being -- an existent entity who with all his heart serves either the Creator or the creature (by idolizing a part or parts or the whole of creation). And when man's total religious activities in all these spheres begin to unfold in a rich diversity (either to God's glory or not), **civilization** develops.²³

The first command given by God to man, was: "Be fruitful, and multiply, and fill the Earth and subdue it, and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the Earth!"²² This covenantal command -- the great 'Dominion Charter'²³ -- embraces every human activity in all fifteen spheres.²⁴

As this human activity unfolded -- either for God's sake (as required), or for man's sake (as in apostasy) -- civilizations would develop, as men multiplied and filled the Earth and thus spread out into the various nations and developed their cultures down through the subsequent centuries.²⁵ For if man had not fallen into sin, his dominion over the Earth to the glory of God would have been extended progressively -- until the end of history (when that Dominion Charter would have been fulfilled). And then, (civilized) nations would have walked in the light of the New Jerusalem -- and the kings of the Earth would have brought the (cultural) glory and honor of the nations into it.²⁶

The advent of sin, however, radically changed things. God had told man to dominate the Earth and thus to make history -- a process which would have taken many thousands of years for its completion, before the advent of the New Jerusalem with its unloseable everlasting life for all its human inhabitants.²⁷

But man sinfully desired to avoid all this cultural effort when he sought to short-circuit this historical development by illegally gaining immediate access to the fullness of the knowledge he would have acquired only at the very end of the ages. He did this, by transgressing the Covenant which God had made with him.²⁸

In so acting, man fell into grievous sin -- by desiring and exalting the creature more than the Creator.²⁹ Man desired to "get rich quick." He was not prepared to work patiently for many centuries, in order thus to develop and enjoy the benefits of civilization.

Consequently, man withdrew himself from God. Man's heart, as the concentration point of his religious expression in every sphere of human life, became misdirected away from the Creator -- and focused upon one or more aspects of the creation.

This was the historical fall of man. As a result, he became separated from God -- a totally depraved covenant-breaker, now by nature inclined to hate God and his fellow man.³⁰

Sinful man then started to die.³¹ For the wrath of a holy and sin-hating God descended upon him³² as the crown of all creation -- and upon all creation itself of which man was the crown.³³

Yet history had to continue. For God had commanded its development. Man could devolve even further into savagery, or he could develop his culture and become re-civilized and then further develop even civilization itself. Culture-conscious man could even develop either a God-honoring civilization or a God-dishonoring civilization (of whatever kind).

But man could not be allowed to die the second death all at once. For elect humanity was required by God to unfold history and to develop civilization toward its God-ordained and God-honoring consummation.

Elect humanity would have to be saved from ultimate death and called back to life. So, right after the fall,³⁴ God the Father promised to send His Son, the Second Person of the Triune God, as the Seed of the woman, to save elect mankind.

As the Second Adam, Jesus Christ was to work and save elect mankind and all his useful products -- to reverse the cosmos-embracing effects of the fall, and to restore harmony in His universe by perfecting it at the realization of the New Jerusalem. For the Son of God would, in the fullness of time, Himself become the Son of Man -- the Second Adam Jesus Christ.³⁶ And then He would save His people from their sins,³⁷ promote the development of the Kingdom of God as the ultimate civilizing influence,³⁸ and finally reclaim and develop and consummate His Universe.³⁹

Now, right from the fall onward, mankind would henceforth be divided into two groups. Such would be: the elect, or those repentant sinners who believe in the coming Christ and who seek to glorify the Creator even in their development of civilization; and the reprobate, or those unrepentant sinners who hate the thought of Christ's first advent and especially of His future second coming, and who seek to exalt the creature instead of the Creator. And each group struggles against the other -- in the annals of civilization.⁴⁰

The elect are those who are brought to confess that the creation of the Universe by God the Father is the source of all civilization,⁴¹ that the incarnation of God the Son is the center of all civilization,⁴² and that the leading of God the Spirit is the purposed rule of all civilization.⁴³ As such, the elect are determined to develop specifically a Christian civilization.

The reprobate, however -- and even some of the non-reprobate temporarily under their influence -- in their hatred of God, desire to turn history away from its Divine and Triune Source and Center and Ruler. Some of them do this by degenerating into uncivilized savagery -- as still found in the jungles of Africa and South America. Others of them, however, do this by developing a civilization apostate from God -- as did the children of Cain,⁴⁴ and as found in most parts of our planet today.

Indeed, all of the major⁴⁵ ancient civilizations mentioned in Scripture, were apostate -- the Egyptian,⁴⁶ the Assyrian,⁴⁷ the Babylonian,⁴⁸ the Medo-Persian,⁴⁹ the Grecian,⁵⁰ and the Roman.⁵¹ The minor Israelitic civilization alone (sometimes!) remained loyal to the Lord -- and even then, only because of His grace.⁵²

As regards apostate civilizations, including the majority of them not mentioned in Scripture, we may perhaps briefly mention the following. 1) the Ancient Orient; 2) Ancient Greece; 3) Mediaeval Romanism; and 4) Modern Humanism.

The history of the Ancient Orient -- and, later, also that of the West -- began after the Great Flood as the consequence of God's judgment on man's sin in general and the apostate Cainite civilization in particular. It can be traced back to the godless despotism of Nimrod, the builder of the tower of Babel,⁵³ which God in His mercy later destroyed when He drove sinful men apart from one another into the various nations, some of which thereafter developed civilizations.

Apostate Ancient Oriental civilizations, from Egypt to China, denied the intrinsic continuity between this life and the next. As such, they lapsed either into overstressing the value of this present life in their too-this-worldliness⁵⁴ -- or into overstressing the value of the next life in an opposite too-other-worldliness.⁵⁵ Yet sometimes they would even successively stress both too-this-worldliness and too-other-worldliness -- each as a dialectical reaction against the temporary dominion of the other overemphasis, in a false tension between our life in this world and in the next.⁵⁶

For example: Ancient Egyptian civilization (from about 3000 B.C. onward) was characterized by a too-other-worldly emphasis (*cf.* The Book of the Dead, the pyramids, and the mummies, *etc.*) -- although there were also very occasional too-this-worldly lapses by way of reaction (*cf.* in Baba and Amenomope). Mesopotamian history too (from about 2400 B.C. onward) exhibits this dialectical tension between too-this-worldliness (as in the Codex Hammurabi) and too-other-worldliness (as in Zoroastrianism).

In Indian history (from about 1000 B.C. onward), the too-other-worldly element predominates (*cf.* the Vedas, the Upanishads, the Mahabharata and Vallabhacharya) -- in spite of occasional too-this-worldly reactions against this (as in Charvak and Radhakrishnan). And in Chinese history (from about 600 B.C. onward), too-this-worldliness is the main theme (as in Confucius, Mencius, Neo-Confucianism, and especially modern Maoistic Communism) -- with an occasional too-other-worldly reaction against this (as in Taoism and Chinese Buddhism).

Thus, the dialectical tension between too-this-worldliness and too-other-worldliness within Oriental civilizations constantly stagnated their progress. Indeed, it still does.⁵⁷

As far as Western civilization is concerned, the history of Ancient Greece -- after the destruction of the ancient Minoan civilization by successive waves of Mycenaean, Achaean, and Dorian invaders -- really begins after the latter drove many of the Achaeans from the mainland into Ionia from about B.C. 1000 onward. There, a constantly-developing trade and the cultural religion of Olympia soon began to compete against the old natural religion of ancient Mycenae -- for the loyalties of the Ancient Greeks.

A dialectical tension resulted between the overemphasis on matter (or eternal flux) of the old natural religion, and the overemphasis on form (or beauty and harmony) of the new cultural religion. And this tension was to dominate the further development of the whole of Ancient Greek history.⁵⁸

Thales and the Milesians tried to argue that matter is basic; Plato tried to argue that form is basic; and Aristotle attempted to harmonize these two dialectical overemphases. But this attempt was ultimately unsuccessful, as evidenced by the futility of the later struggles (among the Epicureans and the Stoics and the Neo-Platonists) to give meaning to Greek civilization. Thus, the dialectical tension between form and matter in Greek civilization ultimately brought it to a standstill -- especially after colliding with an initially-more-dynamic, Christian life and world view.

Unfortunately, however, this initially-dynamic Christian life and world view (which we will describe a little later) -- ultimately compromised its position and progressively more and more ignored the thorough difference between the darkness of Greece and the light of the Gospel. For Post-Apostolic Christianity later sadly sought to combine the two (even as the Jew Philo had previously tried to combine Greek and Israelitic thought).⁵⁹

This first became apparent in thinkers like Clement of Alexandria and Origen.⁶⁰ Thereafter, it was seen rather clearly in Byzantine civilization. And later still, it was also quite apparent in Romish civilization -- as represented by Scholastics like Thomas Aquinas.⁶¹

In Byzantine civilization, the Greek form-matter deadlock was covered with a rather thin Christian veneer, so that the basic religious motive of this culture was in some respects more influenced by ancient Greek Paganism than it was by True Christianity. For the Byzantine civilization was more interested in form and matter -- than it was in creation and redemption and consummation.

Thus Byzantium was interested principally in the essential necessity of Christ's incarnation to give form to material flesh even irrespective of the fall. It was very much less cognizant of the essential createdness of the creation and its total pollution by sin yet its principal renovation through the human merits of the Second Adam Jesus Christ.

Indeed, when Byzantine civilization emigrated to Moscow, Russian civilization arose with an even-more-superficially "Christian" character. For underneath a very nominal and monastic-ascetic kind of Christianity, the heathen Russian masses (themselves long dominated by the impersonal brutality of the savage Tartar and Mongolian hordes), in dialectical tension awaited the advent of someone like Lenin. He was a materialistic "messiah" who brutally "form-ed" the "matter" of the Russian masses into the means of saving the World⁶² and of radicalizing even Red China into a consistently communistic form of the too-this-worldliness characteristically dominant of Chinese history down through the centuries.⁶³

Meanwhile, with Romish civilization in the West, during the Early Middle Ages the Christian motive fortunately somewhat regained the ascendancy over the Pagan Ancient Greek motive. But unfortunately, in the Later Middle Ages, a synthesis between the two again took place -- although with the Christian motive as the senior partner.

Thomas Aquinas, desirous of promoting what he hoped would be a fruitful dialogue between Christians and Non-Christians (such as Moslems and Jews intrigued by Aristotle), believed (like Clement and Origen before him!) that this could best be done without confronting men with the totalitarian claims of Christianity (as the first Christians did!).⁶⁴ Instead, Thomas rather wished to conduct a discussion on the supposedly "common ground" occupied by Christians and Non-Christians, which Thomas (Aristotelianly) believed to be the "natural" or "secular" sphere(s) of life, shared in common by all men.

The error here, of course, was a practical denial both of the total depravity of fallen man in every field of endeavor -- and of the radical and all-embracing nature of Christian regeneration. By equating the "sacred" with the Church or "supranatural" things, and the "secular" with the World or "natural" things -- this overstressed the role that the Christian should play in Church matters, and understressed the role he should play in Non-Church matters.

The result then, was that Aquinas and Romish civilization created an unbiblical dichotomy and dialectical relationship between the so-called "sacred" sphere of life (supposedly the "Church" and supposedly governed by the motive of supra-natural "grace"), and the so-called "secular" sphere of life (supposedly the "World" and supposedly governed by "nature"). In practice, this ultimately led to the restriction of God's sovereignty only to the so-called "sacred" sphere -- and to the large-scale emancipation of the so-called "secular" sphere not only from the Church (as is correct) but also from the Kingdom of God (which is

absurd). In this way, the Romish dichotomy between the "sacred" and the "secular" ultimately led to the emasculation of thus-compromised Late Mediaeval Western Christianity and to the resurgence of the forces of Neo-Paganism.

This Neo-Paganism reasserted itself especially in the Renaissance. Very significantly, that started in Italy, the stronghold of Romish civilization. It commenced in the arts, and then spread to the sciences -- as Christianity was more and more crowded out of those fields.

According to the Renaissance, not God but man must be the real authority. Inevitably, the Renaissance thus heralded the advent of hu-man-istic civilization -- as the next stage in the history of the West.

The humanistic civilization which grew out of the Neo-Paganistic Renaissance initially agreed with the "nature-grace" dichotomy of Romish civilization. Let Rome have her "sacred" field to her heart's content! The Humanists would have the "secular" field, and develop it to their heart's content.

The Humanists would develop the "secular" independently of "sacred" things -- and ultimately produce a Civilization-without-God. Indeed, nature and the natural sciences would be overstressed and used to do this -- to phase out the supra-natural.

But the more particularly the "natural sciences" (such as mathematics, astronomy, chemistry, physics, geology, botany and zoology) were developed -- and especially developed without reference to God -- the more were the "humanitarian sciences" (such as psychology, logic, history, linguistics, sociology, economics, aesthetics, politics and ethics) neglected! So that the more "nature" was overemphasized with the development of the natural sciences -- the more human freedom was underemphasized and threatened precisely by such a development (and also by the accompanying neglect of sufficiently pursuing the "non-natural" or the humanitarian sciences).

This led some thinkers to react -- by overstressing the superiority of man and his freedom over against nature and her regularity, and over against general determinism. Such overreacted especially by overstressing man without reference to God. Yet the problem still remained as to how to harmonize the relationship between science and freedom.

So once again, a dialectical tension resulted in the development of civilization. Some thinkers overstressed the primacy of science over human freedom (such as Hobbes, De Lamettrie, and Engels). Others overstressed the primacy of human freedom over science (such as Montaigne, Rousseau, Marx, and Sartre). And yet others -- though unsuccessfully -- tried to combine both the science motive and the freedom motive into Humanism's so-called nature-freedom religious basic motive (such as Kant, Dilthey, and Lenin, *etc.*).⁶⁵

This humanistic motive is the one which has long dominated the modern West ever since the French Revolution. It is found in its perhaps most consistent form in Leninistic and Maoistic this-worldly Neo-Paganism, as the ultimate result of humanistic syncretism and apostasy.⁶⁶

Already in the Pre-Renaissance and the Renaissance proper, man had progressively emancipated himself from the dictatorship of the Romish Church and subjected himself to the new dictatorship of natural science. This new dictatorship manifested itself either in the worship of reason (as in rationalism) or in the worship of experience (as in empiricism).

Each tendency in its own way led to the development of a radical humanism in which not God but man was glorified. And this resulted first in cold British deism, and then in the radical French Revolution and its leftwing daughters -- Democratic Socialism and Totalitarian Communism.⁶⁷

In nineteenth-century civilization, the human spirit was nevertheless remarkably stimulated by the development of idealism, materialism, socialism, revolutionism and evolutionism. But when the spirits of positivism, pragmatism and neo-realism had exhausted their own geniuses -- the West sank into the poverty of logical positivism.

All of this, coupled with the rise of technology, has enslaved modern man to his own machines and to his own techniques. Instead of benefitting man -- as was intended! -- these machines now "threaten" him and reduce him to the level of an impersonal Social Security number, monitored by a battery of computers.

It almost seems as if humanistic civilization itself is now being replaced by an existentialistic "civilization" doomed to swing like a pendulum between the two dialectical poles of contingency and meaning.⁶⁸ But it is doubtful if one can really speak of an existentialistic civilization.

For "civilization" implies vitality, whereas the de-christianized West (especially in Western Europe) would appear to be in a state of decline (thus Oswald Spengler),⁶⁹ and perhaps even twilight (thus Herman Dooyeweerd)⁷⁰ -- if not quite mortally ill (thus Martin Heidegger).⁷¹ Indeed, deeply infected by Sartre's nihilism,⁷² Jack Kerouac howled and screamed (*à la* Edvard Munch) to modern youth that "there's nothing but anguish."

As Allen Ginsberg discouragingly told the burnt-out hippies of America: "You belong to a struck-by-lightning fraternity. You are living on the edge of non-being, and are being pushed into nothingness."

Small wonder, then, that many drug-deranged and deeply despondent and lonely teenagers reacted by counselling one another: "Learn to live full out --far out! Get high, blow your head!"⁷³

So today, we are indeed doubtlessly witnessing what Rookmaaker calls "the death of a culture"⁷⁴ -- if not the death of a civilization. The various Non-Christian or syncretistic civilizations -- the Oriental, the Ancient Greek, and the Romish -- have worn themselves out not only on account of their frequent hostility to one another, but especially on account of the dialectical tension between irreconcilable and overstressed motives within each civilization itself.

No different will it be with Humanism. Already [in 1975] the Leninistic monolith between Russia and China has been shattered, as we witness what Zuidema calls "Communism in dissolution." For as Christ Himself declared: "Every city or house divided against itself, shall not keep on standing!"⁷⁵

And already also the humanistic West appears to be coming apart at the seams -- "the death of life, in the life of death." But this will not mark the end of Christian civilization! For Christians take their strength from "the death of death in the death of Christ"⁷⁶ and in "the new life of life in the new life of the Lord."⁷⁷ Indeed, as Hoeksema has suggested⁷⁸ -- as far as Christians are concerned, "in the midst of death" we are in life!⁷⁹

For Christian civilization has stood the test of time -- in spite of temporary and sometimes even very serious lapses. Moreover, under the blessed providence of Almighty God, especially as the bankruptcy of the various false views becomes more apparent while the various Non-Christian civilizations crumble away -- Christian civilization is destined to expand and to subdue and acquire dominion over the whole Earth.⁸⁰

For only Christian civilization is devoid of dialectical tension, and therefore imbued with a permanent dynamism. Only the Christian view has an eye for God the Father's creation of all things; for God the Son's redemption of all things; and for God the Spirit's consummation of all things. For "from Him, and through Him, and unto Him are all things. To Him be the glory, for ever!"⁸¹

Moreover, only a consistent Christian civilization takes the Covenant of Works with its Dominion Charter and its renewal as the Covenant of Grace with its Great Commission seriously.⁸² Of all the various civilizations, Christianity alone consistently believes -- in spite of sin⁸³ and even in part through the God-ordained instrumentality of sin⁸⁴ (but particularly through God's grace)⁸⁵ -- that the Earth shall become filled and dominated ultimately by men of God, and to His glory.

For the Seed of the woman (Christ and elect humanity) shall triumph over the seed of the serpent (the devil and reprobate satanism).⁸⁶ God shall enlarge Japheth (the father of the Western nations),⁸⁷ and he shall dwell in the tents of Shem⁸⁸ the child of God.⁸⁹ And in Abraham's Seed (Jesus Christ) shall all the nations of the Earth be blessed.⁹⁰

"In His days [which started at His first advent]⁹¹ shall the righteous flourish; and the abundance of peace as long as the moon endures. He shall have dominion also from sea to sea, and from the [Euphrates] River unto the ends of the Earth.

"They that dwell in the wilderness, shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yes, all kings shall fall down before Him: all nations shall serve Him.... His Name shall endure for ever. His Name shall be continued as long as the sun. And men shall be blessed in Him. All nations shall call Him blessed!"⁹²

Now all this comes about as a result of the Lord Jesus Christ's human obedience to the Covenant of Works and its Dominion Charter -- though the further executing agency of the Christians' compliance with the Great Commission of Jesus Christ Himself to Whom all power (including all historical power) in Heaven and Earth has been given. So "therefore keep on going into all the World, and keep on preaching the Gospel to every creature!" "Keep on going and keep on discipling all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost! Keep on teaching them to observe all things whatsoever I have commanded you [from Genesis 1:28 onward]! And lo, I am with you always -- even unto the end of the World!"⁷³

To the extent that Christians obey their Lord in executing the full thrust of this commanded Great Commission in its comprehensive scope -- they will also desire to unfold civilization to the glory of God in every area of life, each according to his or her own particular God-given talents. And they will keep on doing this, until "the kingdoms of this World have become the kingdoms of our Lord and of His Christ. And He shall keep on reigning for ever and ever!"⁹⁴

For then, in the New Jerusalem on the New Earth, "the nations of them which are saved shall walk in the light of it. And the kings of the Earth do bring their glory and honour into it.... And they shall bring the glory and honor of the nations into it.... And His servants shall keep on reigning for ever and ever!"

What, then, are the concrete implications of this Christian view of civilization? And especially, how should this affect our specific future planning, here and now?⁹⁶

First. All Non-Christian civilizations, false though they are, have embraced at least an element of truth, and then perverted it. For the unfallen Adam was originally form-ed from the matter of the earth (*cf.* the motives of Ancient Greek civilization). He experienced no tension between his this-worldly and his other-worldly expectations. For the latter flowed forth from the former (*cf.* the motives of Ancient Oriental civilization). He knew he was in harmony with nature, while also being the supra-natural image of God (*cf.* the motives of Romish civilization). And he possessed a created freedom as well as the capacity for acquiring science or systematized knowledge of all he beheld (*cf.* the motives of Humanistic civilization).

Second. All of these motives became misdirected away from their Divine Source and became dialectically opposed to one another, when Adam fell into sin. But through the creation-redemption-consummation work of God-in-Christ, all of these motives have now been reconciled with God and with one another. Consequently, saved man -- at least in principle -- can now serve the Lord in every area of life.

Thus, Christian civilization alone, after first subjecting all the false views of the various Non-Christian civilizations to a thoroughly Biblical critique, can incorporate into its own basic scheme of creation-redemption-consummation all the above elements of partial truth assembled by all civilizations everywhere down through the history of the World. In this way, Christian civilization alone harmoniously combines the fruits of special grace and common grace -- without falling into either Romish syncretism on the one hand or into Pietistic anti-intellectualism on the other.⁹⁸

What then, in practice, does this mean? Among many other things, it means also the following:

We are to preserve whatever is valuable in our own civilization. In the light of the **Bible**, we should incorporate into it from other civilizations whatever we deem to be valuable there.⁹⁹

We are to reform whatever is valuable in our civilization, and to reject everything in it that cannot be reformed. This means preserving man's technology (such as television), but repudiating its frequent use in opposing God's Kingdom (such as the antichristian quality of most of the present television programs).¹⁰⁰

We are to resist revolution, but to insist on renewal. This means that we are to transform our civilization from the way it is today, by injecting it with Biblical directives for the future¹⁰¹ -- rather than merely to react against its obvious evils or to seek to turn back the clock to the so-called "good old days" of the past (which have, in fact, been bad ever since the fall).

So then, there is hope for civilization. For Jesus Christ has risen from the dead and rules the World from His heavenly throne above.¹⁰²

It is true that "the whole creation keeps on groaning and keeps on travailing in pain together until now." Nevertheless "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."¹⁰³

It is also true our modern humanistic and communistic and existentialistic civilizations throughout the World are currently probably more influential than is our own unconsumed¹⁰⁴ and not-yet-consummated-and-perfected Christian civilization. However: "Are You not from everlasting, O Lord my God, my Holy One? We shall not die! You have ordained them [the ungodly civilizations] for judgment; and, O mighty God, You have established them for correction.... For the Earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!"¹⁰⁵ Notwithstanding those corrective judgments. Nay more, in part, also through their God-wielded instrumentality.

O Lord, revive Your work in the midst of the years! Even in this century, make known that You are God! Cover the Heavens with Your glory, and fill the Earth with Your praise! Afflict the [plush and smug and yahoo] tents of the West, and cause the [iron and bamboo and Islamic] curtains of the East to tremble! March through the World in indignation, and thresh the Heathen in anger! And go forth for the salvation of Your people, and cause them to rejoice in the Lord their Strength!¹⁰⁶

1. Cf. Luke 12:19-20 & I Cor. 15:32.

2. Marx & Engels: *Manifesto of the Communist Party* (Moscow, USSR.: Progress Publishers), n.d., p. 61.

3. Karl Marx: *Early Writings* (ed. Bottomore [London, Watts]), 1963, p. 169.

4. Engels: *Anti-Dühring* (London, England: Lawrence & Wishart), 1934, p. 326; and Ilin: *Moscow has a Plan!* (London, England: Jonathan Cape). 1931, last chapter.

5. Engels: *op. cit.*, p. 325.

6. Engels: *Principles of Communism*, in Ryazanoff: *The Communist Manifesto of Karl Marx and Friedrich Engels* (London, England: Martin Lawrence Ltd.), 1930, p. 332, and *Principles of Communism* Qn. 20 (in Ryazanoff: *op. cit.*, pp. 335-336).

7. Engels: *Socialism -- Utopian and Scientific* (Moscow, U.S.S.R.: Foreign Languages Publishing House), n.d. pp. 128-133.

8. Marx and Engels: *The German Ideology* (New York: International Publishers), 1965, pp. 74-75, *cf.* too pp. 17 & 17n. In the same work, Marx and Engels also clearly teach that "communist society...makes it possible for me to do one thing today and another to-morrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticize alter dinner -- just as I have a mind -- without ever becoming a hunter, fisherman, shepherd or critic.... In a communist society there are no painters, but at the most people who engage in painting among other activities." *Ibid.*, p. 22, *cf.* p. 432 in the Lawrence and Wishart [London, England] edition.

9. Engels: *Socialism -- Utopian and Scientific*, pp. 126-127.

10. Dan. 7:9-13; *cf.* Ps. 90:1-2 *cf.* Ps. 78: 1-4.

11. Gal. 4:4; *cf.* Luke 2:1-11.

12. Rev. 14:13.

13. Rom. 11:53-36.

14. I Tim. 1:17.

15. Gen. 1:1; Ps. 90:1-2; *etc.*; Gal. 4:4-6; Heb. 3:7f.
16. Gen. 1:1-5f; Rev. 22:2.
17. Gen. 1:1; Col. 1:13-20.
18. Mal. 1:6; Jas. 1:17f; Ps. 119:89-91; 148:1-6; Gen. 8:22.
19. *Cf.* Gen. 1:1; 2:5; 6:17; 8:22; Job 28:25-27; 38:1-14; Ps. 104:9; 111:7-9; 119:89-91; Prov. 8:22-30; Isaiah 55:8-11; Jer. 51:33-37; Heb. 1:12; Rom. 5:13; 7:26; 9:14-21; Gal. 3:17-25; Col. 2:14-22; Heb. 10:1-9. *Cf.* Calvin; *Deus legibus solutus (sed non exlex)* -- thus Dooyeweerd: *A New Critique of Theoretical Thought* (Philadelphia: Presbyterian & Reformed Pub. Co.), 1953, I, pp. 93,99f. Remember, however, God's "supra-legal" (!) miracles.
20. *Cf.* Ps. 33:6-9 & 104 with Gen. 1:11-25 and compare n. 18 above.
21. *Cf.* I Cor. 15:39-41.
22. Gen. 1:26f; 9:5-6; Jas. 5:9.
23. *Cf.* F.N. Lee: *Calvin on the Sciences* (London, England: Sovereign Grace Union), 1969, p. 111. Even the *New Scofield Reference Bible* correctly describes Gen. 1:28, in its footnote to that text, "as the divine *mnagna charta* for all true scientific and material progress."
24. *Cf.* F.N. Lee: *A Christian Introduction to the History of Philosophy* (Nutley, N.J., Craig Press), 1969, especially chs. I-III.
25. Gen. 1:28; 9:11.; 11:1-9; Deut. 32:8; Acts 17:25f.
26. Rev. 21:24-26.
27. Ps. 90:1-14; 95:5-11; Heb. ch. 4; *cf.* F.N. Lee: *Culture: A Theological and Philosophical Analysis of the Origin and Spread and Goal of Culture* (Cape May, N.J.: Shelton College Press), 1967, p. 4f.
28. Lee: *ibid.*, p. 3. See too especially Hos. 6:7-11.
29. Gen. 3; Rom. 1:19f.
30. Rom. 5:12f; Eph. 2:1f; Gen. 6:5; 8:21.
31. Gen. 2:17; 3:8,19; 5:3,5; Rom. 5:12f; 6:2 3.
32. John 3:36; Rom. 1:19.
33. Gen. 3:17-18; Rom. 8:19-22.
34. Gen. 3:15 *cf.* 4:1 & 5:29.
35. Gal. 4:4-6.
36. Rom. 5:12-21; I Cor. 15:22,45.
37. Matt. 1:23.
38. Matt. 4:17 & John 3:3f.
39. I Cor. 15:27-28 *cf.* Rev. 21:1f.
40. Rom. 9 and Prov. 16.
41. Rom. 11:36; Jas. 1:17.
42. Gal. 4:4-6; Phil. 2:5-11; Rev. 5:3-5.
43. Job 32:8 *cf.* Rev. 14:13.
44. *Cf.* Rom. 1:23 & Jer. 10:1-8 with Gen. 4:17-24 & Est. 1.

45. Scripture also mentions minor civilizations, such as those of Sheba in Ethiopia, Tarshish in Spain, and Kedar in Arabia (cf. Job 6:19; I Kgs. 10:10,22; Ps. 48:7; 72:10,15; 87:4; 120:5; Song 1:5; Isa.2:16;21:16f; 23:1,14; 21:16f; 42:11; 60:6-9; 66:19; Jcr. 2:10; 6:20; 49:28; Ezek. 27:12,21-23; 38:18; Jonah 1:3; 4:2.
46. Gen. 12:10 to 15:1 and 37:25 to Ex. 12:35.
47. II Kgs. 15-25; I Chron. 5; II Chron. 28-35; Isa. 7:17 to 8:7; 11:11-16; 19:23-25; 36:1-37; 37; Ezek. 27:23; 32:22; Jonah; Nahum..
48. Isa. 39; Dan. 2:1, 31.32,27-28; 7:1-4; Hab.
49. Dan. 2:32,29; 7:5; 8:1-4,20; 10:12-20; Est.
50. Dan. 2:32,59; 7:6; 8:5-8,21-22; 10:20 to 11:4; I & II Maccabees.
51. Dan. 2:33-35,40; 7:7-9; 8:10-13; 9:26- 27; 10:30-31; 12: 1,11 cf. Matt. 24:15-20,28 & Luke 21:20-24 & Acts 24:28; etc.
52. Deut. 7:6-8; Pss. 18 & 87; etc.; especially Ex. to Deut. & I Sam. to II Chron.
53. Gen. 10:8-10; cf. 11:2-9.
54. Or *Überdiesseitigkeit*.
55. Or *Überjenteitigkeit*.
56. Cf. nn. 54 & 55, above.
57. Cf. F.N. Lee: *Communist Eschatology: A Christian Philosophical Analysis of the Post-Capitalistic Views of Karl Marx, Friedrich Engels and Vladimir Lenin* (Nutley, N.J.: The Craig Press), 1974, pp. 610f.
58. Cf. F.N. Lee: *A Christian Introduction to the History of Philosophy*, chs. III-IV.
59. *Ibid.*, p. 92.
60. *Ibid.*, ch. V, especially pp. 110-111.
61. *Ibid.*, ch. VI, pp. 132f.
62. Cf. Kraan: *Een Christelijke Confrontatie met Marx, Lenin en Stalin (A Christian Confrontation with Marx, Lenin, and Stalin)* Kampen, Netherlands: J.H. Kok, 1963, pp. 142f & 258f.
63. Cf. n. 56f, above.
64. Cf. Acts chs. 2,10,14, 17, etc.
65. Cf. F.N. Lee: *A Christian Introduction to the History of Philosophy*, ch. VII, & also especially pp. 26-27.
66. Cf. text above at nn. 57 & 63 with H. Dooyeweerd's *Reformatie en Scholastiek in de Wijsbegeerte (Reformation and Scholasticism in Philosophy)* (Franeker, Netherlands: Wever), 1949, Vol. 1, p. 19f. "4th. The modern humanistic basic motive of nature and freedom in which an attempt is made to bring all previous motives into one 'this-worldly' religious synthesis, concentrated on the human personality."
67. Cf. Becker: *The Heavenly City of the Eighteenth Century Philosophers* (in *New Heaven*, 1935), pp. 154f; cf. Kraan's *op. cit.*, p. 14, & p. 95 quoting the beginning of Groen van Prinsterer's *Ongeloof en Revolutie [or Unbelief and Revolution]*; and cf. Rushdoony (in his Introduction to North's *Marx's Religion of Revolution* (Nutley, N.J.: Craig Press), 1968, p. 10. [All of these are quoted at length in Lee's *Communist Eschatology*, pp. 1051-1052, n. 237].

68. Thus the great South African Christian philosopher, Hendrik Stoker. Cf. F.N. Lee: *A Christian Introduction to the History of Philosophy*, p. 210.
69. Cf. O. Spengler: *The Decline of the West*.
70. Cf. H. Dooyeweerd: *in the Twilight of Western Thought*.
71. Cf. M. Heidegger's famous characterization of modern Western man as being *krank zum Tode* (or "sick unto death").
72. Cf. J.P. Sartre: *Being and Nothingness*.
73. As quoted in Wilkerson's *Jesus Person Maturity Manual* (Glendale, Cal.: G/L Publications), 1971, p. 3.
74. Cf. H. Rookmaaker: *Modern Art and the Death of a Culture* (Downers Grove, Ill.: Inter-Varsity Fellowship Press), 1970.
75. Matt. 12:25.
76. Cf. Owen: *The Death of Death in the Death of Christ*.
77. Christ's resurrection life is what revives us!
78. Cf. H. Hoeksema: *In the Midst of Death -- An Exposition of the Heidelberg Catechism* (Grand Rapids, Mich.: Eerdmans). Vol. I, ca. 1944.
79. See the *Heidelberg Catechism*, Qns. 1 & 26 and 45. Although on account of sin, our earthly life is now a "valley of tears" -- nevertheless, because "both in life and in death" the Christian belongs to Jesus Christ, he is also by the power of Christ's resurrection "raised up to a new life." This takes the sting out of "this valley of tears." Incidentally, it is interesting to note not only that the original Latin of this expression (*aerumnosa vita*) actually means "a heavy-laden life" -- but also that the expression "valley of tears" is actually derived from Psalm 84:6's "valley of Baca" or "dry valley of gum trees" (which exude resin that falls down like tears or raindrops -- Ps. 84:6). Cf. this expression with that of a "weeping willow tree." Luther's translation '*Jammerthal*' (meaning 'valley of tears') has caused the confusion here. Beza's rendition of Ps. 84:6 is better ('*le val sec*' = 'the dry valley'). So too is the Afrikaans Revised Version's '*die Droë Laagte*' (= 'the Dry Vale'), and even the old Dutch States-General's '*moerbeidal*' (= 'valley of mulberry [trees].') Cf. C. van der Waal's *Het Cultuurmandaat in Discussie [The Cultural Mandate under Discussion]* (Pretoria, South Africa: Servire). 1971, pp. 33-34.
80. Cf. Dan. 2:34-35, 14-45 & 7:13-14, 22, 26-27 with Ps. 2:7, 9 & 22:16 & 68:18, 32; etc.
81. Rom. 11:36.
82. Gen. 1:26-28. The "all things" of Matt. 28:18-20 certainly imply the teachings of Gen. 1:26-28 previously revealed to man by the very same Son of God!
83. Note that this command is given not only in Gen. 1:26-28 before the fall, but that it is also substantially repeated after the fall too (cf. Gen. 9:1-6; Ps. 8; etc.) and also implied in I Cor. 15:24-28.58 and Heb. 2:5-10 and 4:3-11 and James 3 and Rev. 14:13.
84. Cf. F.N. Lee: *A Christian Introduction to the History of Philosophy*, pp. 35, 57f.
85. By this we mean not only the products of God's special grace which He bestows upon the elect alone, but also His common grace which (albeit in different measures) He bestows upon the non-elect. Cf. F.N. Lee: *Common Grace* (1974 cassette tape, available from Mt. Olive Presbyterian Church Reformed Tape Library, Bassfield, Miss.).
86. Gen. 3:15; Rom. 16:20; Luke 11:17-20; Rev. 9:1; 11:15; 12:7-11; 15:2-4.
87. Gen. 9:27 & 10:1-5 cf. Prov. 14:34 & Ps. 33:12 & Matt. 12:19 & cf. Deut. 32:8 with Rom. 11:16-20.
88. Gen. 9:27; cf. F.N. Lee: *Philosophy and the Bible*, Cape May, N.J.: Shelton College Press. 1967, pp. 4-5.
89. Cf. Luke 3:36-38.

90. Gen. 22:18; *cf.* Gal. 3:27-29; John 8:56-58.
91. Heb. 1:2; 9:26.
92. Ps. 72:7-11,17.
93. Mark 16:15 & Matt. 28:19-20.
94. Rev. 11:15.
95. Rev. 21:24-26 & 22:4-5.
96. For full details, see Lee: *The Central Significance of Culture* (Nutley, N.J.: Craig Press), 1975 -- esp. ch. V (*The Harvesting of Culture*) and Appendix I (*Religion and Culture*).
97. *Cf.* F.N. Lee: *A Christian Introduction to the History of Philosophy*, pp. 43-44 & also ch. 1 sections 3-10 & 20 thereof.
98. *Ibid.*, pp. 27-28.
99. I Thess. 5:21.
100. *Cf.* Gen. 14:11-22; Ex. 12:35-36; Isa. 23:18.
101. *Cf.* here R.J. Rushdoony's *The Institutes of Biblical Law* (Nutley, N.J.: Craig Press), 1973; C. Smeenk's *Christelijk-Sociale Beginselen [Christian Social Principles]* (Kampen, Netherlands: J.H. Kok), 1934, I-II.
102. Eph. 1; Col. 1 to 2; I Cor. 15:24-28.
103. Rom. 8:22,21.
104. Compare *Nec tamen consumebatur!* -- the ancient motto of the Scottish Presbyterian Church (*cf.* Ex. 3:2-3).
105. Hab. 1:12 & 2:14.
106. *Cf.* Hab. 3:2,3,7,12,13,18,19.

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