

The Separatist Papers

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

A METAPHYSICS FOR CHRISTIAN SEPARATISM

Ever since the expression was coined that "all men are created equal", there has been an increasingly powerful sentiment in favor of the levelling of all social distinctions among humans, and of reducing men to the same status socially. This is egalitarianism. It is the quest for the revelation of biological man - the noble savage - as the means to utopian happiness. With "equal rights" as their battlecry, humanists, feminists, communists, and so-on, have waged war against Christian civilization and its moral system.

However, their interpretation of human existence is based upon materialistic evolution. Differences between human beings, as with the sexes, they interpret as "accidents" of nature, to be corrected by the will of man. Hence, they see no God or moral law. All they see is man and his presumed ability to re-make himself.

Nevertheless, egalitarians do not find support for their views from America's Founding Fathers, neither from the men who put their signatures to that postulate that "all men are created equal." Such men were Christian theists and believed that equal rights were derived from the Creator. Their view of the stations and functions of life was not shaped by evolution or rationalistic autonomy. Instead, they looked to the Holy Bible to determine in what ways men were the same and in what ways they were different. They saw the Scriptures as the expression of the Creator's will to be understood and obeyed.

This has been the glory of American civilization: its unique ability to balance liberty and order. Equality has not been equality in slavery, but equality in freedom. The rights of the individual have not been sacrificed to society, neither has the safety of society been threatened by individual rights. *E Pluribus Unum*: out of many, one. But this unique ability was a blessing inherited from Christianity and the Puritan traditions, a truth too often neglected and too little understood.

The fundamental difficulty which autonomous and pagan man has faced through the centuries has been the necessity of balancing two eternal and equal principles of reality - *the one and the many*. To state it differently, mankind has not been able to find that philosophical

postulate which would maintain and perpetuate unity within diversity and diversity within unity.

In physics, the problem has been expressed as a tension between "form" and "energy." In philosophy and morals, it is known as the conflict of "universals" and "absolutes" *versus* "particulars" and "relatives." In sociology and politics, it is the "individual" and "anarchy" *versus* the "group" and "dictatorship." Even in economics, the tension is faced in the form of free enterprise *versus* monopolism. All these terms are representative of the problem.

However, it is ultimately a theological problem; for all culture springs from religion. And all religion grows from faith. For the Christian, all truth about reality resides in the ontological Trinity and God's decree for His creation. For the humanist, man is the measure of all things. Reality is what man decrees.

The twentieth century has witnessed an often violent expression of humanistic postulates - all fanatical extremes of emphasis. At times, egalitarianism has been pursued religiously. With democracy being its political expression, social distinctions have been levelled and faceless masses substituted. Some, supposing that men are no different than animals, have argued that men should be permitted to act like animals. Advocates for anarchism find ready hearers in these times. Therefore, it is not surprising that egalitarianism has been used to support hedonistic existentialism while establishing totalitarian elitism.

A problem of authority has also emerged. Should the many be regarded as the source of authority? Or should the qualified elite be regarded as such?

Disproving egalitarianism is hardly necessary. Any reflective person realizes its manifest impossibility. The concept of society requires that social distinctions must exist. There must be a division of labor; there must be hierarchies.

The question is better put of *whose* responsibility it is to determine those necessary distinctions and hierarchies in society. In a totalitarian government, one which our world is fast embracing, the elite few decide such a question.

Modern elites have supposedly qualified their existence upon a pretended scientism. This pretension the masses have accepted, either because it is their faith or because they have succumbed to a superior and militant technology which science has produced.

Ironically, modern philosophy, which has worshipped science, has also rendered it a blind guide. Reason is still worshipped as a guide to all things; but reason is now based upon the non-rational (mysticism and occultism), which should warn us that the next tyranny will be based upon arbitrary and capricious emotion, rather than intelligence.

The Christian believes that the principle of social distinction is an eternal principle based upon the plurality of the Trinity. The Trinity, being three in one, exist in equally perfect unity and perfect diversity. Their plurality is no more fundamental to their being than their unity, neither is their unity more fundamental than their plurality. Because the Trinity is totally self-conscious, with no hidden potentials, their unity and diversity exist in perfection and harmony.

The Christian must reject egalitarianism and all related concepts. Egalitarianism is social monism and reduces all things to one being. The religious expression of monism is pantheism; and of course, is totally anti-Christian because of its rejection of the Trinity.

Christian Separatists, believing the Holy Bible to infallibly (though not exhaustively) reveal the Trinity and God's decree for His creation, therefore teach that social distinctions should arise from, and in conformity to, Biblical Law. The division of labor should be voluntary, since each man is a recipient of the Cultural Mandate (Genesis 1:26-31). The family should exist as a patriarchal system (1 Corinthians 11:3) and all auxiliary hierarchies, such as civil government, should exist to protect the family and men in their callings and vocations (Genesis 9:5.6).

In his book, *The Southern Tradition At Bay*, page 36, Richard Weaver has noted that "civilization is measured by its power to create and enforce distinctions."

So it is, that if it is Christian civilization which we wish to perpetuate, we must then look to Biblical law to determine those social distinctions that must exist. The civilization of man can only offer arbitrary and changing distinctions - in short, tyranny. Christian civilization offers hope, stability, and most of all, liberty.

It would be fitting to acknowledge my indebtedness to Rev. R.J. Rushdoony and his masterfully written book *The One and the Many*, available from Fairfax Christian Book Store, 11121 Pope's Road, Fairfax, Virginia 22030.

by Rev. James W. Stivers



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The Separatist Papers

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

THE KINGDOM OF GOD

In his scholarly booklet, **The Moral Government of God** (Men for Missions, P. O. Box 6109 Minneapolis, MN 55406, 1974), Rev. Gordon Olson has provided a systematic study of man's governmental relationship with God. This writer acknowledges his indebtedness to that booklet for much of what this paper will say. However, it is fair to note that significant modifications and additions have been made, and should not be construed to be Rev. Olson's. One is encouraged to obtain his booklet to understand his approach to the subject.

As a way of introduction to the chart below, I now quote page four of Rev. Olson's book:

"If there is to be order and a just way of life for a world full of people, there must be a uniform moral code for all to abide by. Biblical Christianity presents such a system in the moral laws of God (Exodus 20). However, with any law there must be a sanction or consequence. Without consequences, law would be mere advice.

'Order is indispensable to society, law is indispensable to order, and enforcement is indispensable to law,' wrote the National Commission on the Causes and Prevention of Violence, 1969.

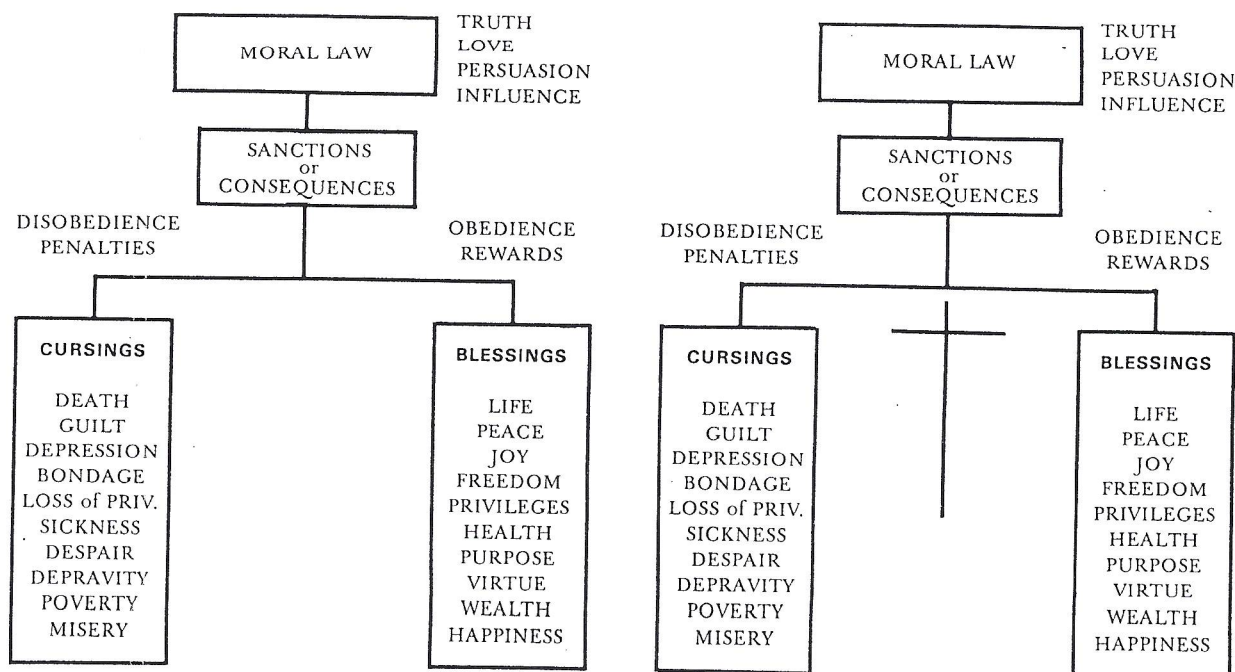
God promised that if man would choose to love God with all his heart and to love his neighbor as himself, there would then be peace and universal

harmony. If man would choose to live selfishly, even at the expense of his brother's well-being, he would eventually destroy himself.

When man decides to live according to God's moral laws (based on love), man experiences peace of mind, joy, mental stability, health and long life. If the opposite is done, man will experience sickness, guilt, depression, and eventually physical as well as spiritual death.

If you are disobeying God's laws and living in sin and selfishness you are not living the way the Creator designed you to live! Jesus Christ bore the sin of the world when He died on the cross. His atoning death can only make possible your forgiveness if you repent of your sin and make Him your Saviour and Lord through a committal of faith. If you would like to get from the left side of the diagram to the right, you must go the way of the cross."

*"I have set before you life and death,
blessing and cursing, therefore choose life,
that both thou and thy seed may live"*
Deuteronomy 30:19



*"BUT HAPPY IS HE WHO
KEEPS THE LAW."*
Proverbs 29:18

*"FOR IF WHILE WE WERE ENEMIES,
WE WERE RECONCILED TO GOD
THROUGH THE DEATH OF HIS SON"*
Romans 5:10 (Hebrews 8:8-13)

THE KINGDOM OF GOD

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19)

Non-moral Government

Non-moral government is the method of control used in the realm of God's vast material creation, not endowed with free moral agency. In this realm of creation, the law of cause and effect is in operation, providing the adequate causes for every desired effect. Certainty of results is the foremost characteristic in non-moral government, in which the method of operation can be divided into three groups -- all under physical law, a rule of action:

Moral Government

Moral Government is the method of ruling and regulating the actions of intelligent, free moral beings by presenting various alternatives to the mind for the will to make choice between. This moral freedom is the normal course of action, except for necessary providential interruptions of this normal, moral freedom and accountability to maintain a tolerable world order and fulfill certain plans made necessary because of the entrance of sin into the world. Moral law is the rule for action which begets moral government, and is enforced by sanctions. Functional hierarchies are subordinate to the spiritual authority of the Bible.

Inanimate Creation

Here, God by divine omnipotence operates over the vast material universe by sheer force (divine intervention) or by physical laws. God created this marvelous universe by His omnipotent power, and exercises control over it by His ever-wise benevolence. "And He is before all things, and in Him all things hold together." Col 1:17

Animate Creation

Under animate non-moral creation, the mysterious law of instinct is compelling the various actions. God gave the earth life, filling it with remarkable creatures endowed with built-in control systems, which direct behaviour. This realm of God's creation gives astounding testimony to His unspeakable attributes which are to stimulate man to divine consciousness.

Providential Government

Those measures of divine intervention in which God implements the sanctions of moral law and provides for the teaching, defense, and advancement of truth. God overrules man's free will, (temporarily setting aside man's moral freedom) and the laws of nature for the purposes of judgment and redemption. This cosmic personalism provides a causal relationship between man's choice and their consequences. "Behold deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal 6:7

Self Government

The normal course of accountable, self-caused actions, where man is free to choose between various alternatives presented to his mind and to form his own moral character. Man's will is inchoicent, but not sovereign. He is metaphysically dependent upon God to carry his choices into effect. "Choose for yourselves whom you will serve." Josh. 24:15

Family Government

As a ministry of nurture, the family is the primary institution for the care and maturing of children and for the support of other familial dependents. The family is the first church and state to the child. It is civilizations most fundamental institution from which all others grow. It is patriarchal.

Vocational Government

As a ministry of dominion, vocational government is the voluntary division of labor and resources (goods & services) by which men pursue the callings and vocations in obedience to the Cultural Mandate. It is a free enterprise system with the private ownership of one's productivity, as stewardship under God.

Gen. 1
19:24, 25
1 Chron. 29:10-12
Ps. 50:1; 62:11;
93:1-4; 135:5-9
Job 38-41
Isa. 45:5-7; 12, 18
Mat. 5:45; 8:24-27; 24:29, 30
Heb. 1:1-3
Rev. 11:17

Gen. 9:12
Num. 11:31; 22:22, 23
Deut. 32:11, 12
1 Kings 17:4, 6
Job 35:10, 11
Ps. 104:16-18
Dan. 6:22, 24
Jonah 1:17; 2:10
Mat. 6:26; 8:20; 10:29; 17:27
Mark 5:11-13

* Rom. 8:28
Prov. 21:1
Ex. 11:9, 10
Deut. 2:25
Josh. 11:20
1 Kings 22:19-23
Ps. 22:28; 66:7
Jer. 32:27-30
Dan. 4:17, 32
Zeph. 3:8
John 7:30
18:31, 32; 19:9-11
Acts 2:16-24, 32, 33
Heb. 2:3, 4, 10;
4:12; 8:8-13
James 1:17

Civil Government

As a ministry of justice, civil government is that institution which executes vengeance upon evildoers, secures justice, and provides for the common defense of the godly. It exists as a protector and its form depends upon the moral condition of the people under its jurisdiction.

Church Government

As a ministry of grace the Church is that institution which administers the holy sacraments and which exists for the teaching and perpetuating of truth. In its prophetic ministry, the Church is engaged in a mission of liberation. It is presbyterian in form.

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Gen. 9:5, 6
Exod. 18:20-26
1 Sam. 8
Ps. 1:1-3; 119:117-120, 134
Mat. 5:17-19
Rom. 13:1-6

* 1 Tim. 3:15
1 Thess. 5:14
II Cor. 5:18-20
II Tim. 2:25, 26
Titus 1:5
Mat. 16:18;
18:15-20
28:18-20
Deut. 12-32
Ezekiel 34

Prov. 16:9
Acts 17:28
Jan. 4:15
Deut. 30:19
1 Kings 18:21
Isa. 1:19, 20
66:3, 4
Mat. 7:16-20
12:34-37
John 1:11
8:32-36
Acts 7:51
Rom. 2:5-11
* 6:16-18
II Cor. 3:17
Gal. 3:23; 6:5
Rev. 3:20
Gen. 2:18-25; 3:15, 20; 18:19
Exod. 20:12
Deut. 4:9; 6:4-9; 21:18-21
Ps. 78:4; 127:3-5
Prov. 1:8; 18:22; 24; 22:6; 23:13, 14;
31:13-27
I Cor. 7:10; 11:3, 7-9
Eph. 5:22-24; 6:4
Col. 3:18, 21
I Tim. 5:3-26 (8)
Jan. 1:27
I Pet. 3:7
* Gen. 1:26-31; 3:19
Exod. 20:15
Lev. 25:13
Prov. 13:22
Mat. 24:45-51
II Thess. 3:10-12

The Separatist Papers

No. 3

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

THE DIVINE MANDATE FOR CHRISTIAN SEPARATISM

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Corinthians 6:17

In these days of cultural lawlessness, the question of Christian sanctification is rarely heard in most churches. It seems that the heresy of antinomianism (antilaw) has captured the imagination of most professing Christians. They pretend that the only way to win people to Christ is through compromise, with the hope of finding common ground. Being able to "relate" to the sinner is of preeminence today, which comes to mean for too many the "moderate" participation in the sinner's crime.

Can this practice be excused? Hardly. Too many have forgotten that it is not sin that God throws into hell, but sinners. Sinners are responsible and accountable for their conduct. They are not pathetic; they are criminal. If their sins were not highly criminal, the idea of an eternity in hell for them would make a monster out of God. Instead, it is truer to say that sinners are themselves monsters-- monsters of iniquity-- whose selfishness God is trying to overcome and isolate.

Why then are Christians conniving at sin by patting sinners on the head? There appears to be a great need for reviving instruction on the scriptural teaching concerning Christian relations with the world.

The Holy Scriptures teach that God expects His people to be sanctified-- which is to say, separated from sin unto God (1 Thess. 4:3). There has been much controversy within Christendom over the doctrine of sanctification; and a sort of taboo against discussing it has emerged. Perhaps in arguing the science of its operation in the human heart, we would not be profited. But the demands of Scripture *cannot* be ignored or denied. If the Bible is indeed the infallible Word of God, it is to our great peril to resist or simply dismiss its teaching on Christian separation.

Christian separation is not one of physical distinction caused by ceremonial ritual or union with a religious sect. Such a carnal sense of separation was the sin of the Pharisees, who denied the world the example of true obedience to the will of God by displacing morality with ritual. They were truly worthy of Christ's frequent anathemas; for true separation is marked by Biblical Law (Matthew 5:17-20). Those who obey the commandments of God demonstrate that they are the children of God (1 John 2:3-5).

The Bible has divided the human race into only two classes of persons: saint and sinner. The saint is God's Covenant child. The sinner is the natural child of God that has been disinherited and cursed because of his disobedience. The Father's Covenant Law stands as the line of demarcation between saint and sinner.

Sanctification, of course, originates in our hearts (or purpose of life) where we "separate . . . Christ as Lord" (1 Peter 3:15). That first act of separation is the source from which all others flow. Since faith (that work done in the heart) cannot be separated from conduct (the work manifested) (James 2:14-26), then the one who disobeys Christ must not yet acknowledge Him as Lord in the heart. How impossible it is for one to profess

faith in Christ and the Bible, yet not obey God's holy precepts! Even these so-called "fundamentalists" who thump the Bible in anger at the liberals, too often demonstrate their own form of antinomianism by replacing Biblical ethics with a mixture of church tradition and old-fashioned rationalism. In practice they are liberals, never mind their profession.

The sanctification demanded by the Apostle Paul in 2 Corinthians 6 also includes a cultural separation from sinners. Culture is simply the externalizing of a man's faith. If a man is a humanist, he believes in himself, or man in general, and will manifest his faith by his cultural and vocational works. His works will manifest a law system in opposition to God's. They will not acknowledge God's sovereignty. A Christian, on the other hand, will acknowledge that sovereignty and demonstrate his faith in God's jurisdiction over his life by obedience.

The Bible is definitive in its teaching on Christian relations with the world: there is to be *no* covenantal union with or subordination to the ungodly. "Be not unequally yoked with unbelievers", meaning that Christian cultural and vocational activity (works) cannot function in cooperation (yoked) with the cultural and vocational activity of the ungodly (an inequality). Some areas in Scripture where separation is emphasized include marriage, education, business, friendship, worship and civil government. In family living, mixed marriages with the heathen are forbidden (Deut. 7:3,4; 1 Cor. 7:40). Children are not to be subjected to pagan educators (Deut. 6:7; Isa. 54:13-17). A Christian man is forbidden to surrender his economic freedom and independence, to become a slave (1 Cor. 7:23; Gal. 5:1 & 4:31). Social companionship beyond cordial acquaintance with the heathen is forbidden (Prov. 4:14; 13:20; 1 Cor. 15:33; 2 Thess. 3:6). There is to be no compromise of pure worship to God (Matt. 18:19, 20 cf. Amos 3:3; Rev. 2:2). And in the area of civil government, no Christian can voluntarily support a tyrant (Exod. 23:2; Rev. 18:4,5). He can seek a city, a political order, whose "builder and maker is God" (Heb. 11:13-16 & 34,40).

Separation is not always easy and may consume much time and energy to accomplish. But to do nothing only brings God's wrath upon our own heads. We become guilty of the sinner's crime by refusing to separate (2 John 9-11).

The story of Lot in Sodom is a sobering example. Lot was a righteous man (2 Peter 2:6-9) and undoubtedly thought he could reform Sodom. The Sodomites wanted his leadership skills, but not his religion (Genesis 19:1 & 9). Lot failed in his ambition, yet continued to dwell there with the wicked. His own family became corrupted by their lawlessness. His refusal to separate revealed that he had ceased to be a Puritan.

Although Abraham exerted little direct influence upon the city of Sodom, his strict separatism enabled him to do far more for the city than Lot could. Abraham interceded in prayer for Sodom; and for his sake, God would have spared it if there could have been but ten righteous men found there. They could not be found. Only Lot was spared because he fled the city (Genesis 18 & 19).

This geographical separation from the wicked is sometimes necessary, as Revelation (18:4,5) explains:

Then I heard another voice from heaven say: "Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes." (NIV)

In this chapter, the Apostle John was describing God's judgment upon Babylon, the epitome of an antichristian political and economic order. There is much talk today about the kingdom of an antichrist. Yet many are already unwittingly joining themselves to a social order that will bear God's wrath.

When a social order faces divine judgment, as ours does today, the Christian must leave its institutions, even its locale, to escape God's wrath. Even Noah would have perished in the flood, *if* he would have refused to build the Ark. The presence of the righteous in a society will not always guarantee its survival. And the righteous man who refuses to flee an evil society when judgment is imminent cannot expect God's protection.

However, running is not the reason God has left His people in the earth. If that was the case, He would have "raptured" them to heaven a long time ago. Our Savior's prayer in John 17 bears this out. It is His will that His people be with Him in His throne (vs. 24); but they must remain in the world until they have finished the work to which they have been called-- the work of Jesus (vs. 18).

1 John 3:8 tells us that Jesus came to destroy the works of the devil, which include the cultural and vocational activity of the wicked. So, too, are we called to destroy the works of the devil in the earth. How can we unite ourselves to that which we have been commanded to destroy?

In His priestly function, Jesus prayed for the Father to protect His people from the devil (vs. 15). He made that certain at the Cross where He "bound the strongman" so that His people may plunder his house (Mark 3:27 cf. John 16:11). Although the world hates us because of our acceptance of His Word, we are to be encouraged because Jesus has "overcome the world" (John 16:33; 17:14).

The lesson is clear and concise. We have been united (married) to God in Christ and now receive the protective covering of His Name. We have been left in the world, not to become of the world, but to transform it by finishing the work of Jesus in destroying the kingdom of Satan. That destruction is wrought through the Word of God (Hebrew 4:12; Ephesians 6:17 cf. Rev. 19:15).

This, then, is the premise for Christian Separatism: that the liberty of the sons of God, wrought by a liberation from sin, the

world, and the devil, has been restored. With the full authority of adoption, they have been restored to the right to exercise godly dominion in the earth. The fulfilling of this cultural mandate is only accomplished in compliance with the precepts of God's Law and Promise. It can only be accomplished by Biblical separation. "Sanctify them with thy truth; thy word is truth" (John 17:17).

The matter of personal holiness has been taught for many years in some Christian circles. Only in recent years have we realized the social implications of that doctrine in our cultural and vocational activity. Only now do we realize (and almost too late) that tyrants have become our civil magistrates and that our nation has become pagan in fact, as well as form. A conflict is emerging between Christ and Caesar that is inescapable. A militant paganism will not content itself with a coexistence with Christianity. Witness the Soviet Union, which is capable of far worse crimes save for the providence of God, and note the impossibility of such a coexistence.

A Christian Pilgrim, or Separatist, cannot find rest in a godless order. He must wander, flee or fight until he finds a place where he can obey his God in peace and liberty.

The will of God is our separation from the world to avoid participating in its antichrist life style and world view. God's people must not only be the salt of the earth (Puritans), but also the light of the world (Separatists). In our efforts to reform society we are Puritans. When society will not reform, we must leave it. When we remove ourselves from the ungodly, we are then acting as Separatists.

The Christian Separatist believes in the reconstruction of society and government; but it must be a Biblical reconstruction. He refuses to join hands with the heathen. He teaches, evangelizes, forms his own parties and associations. He knows that he cannot look to God for blessing if he is "unequally yoked". So, he separates and lays hold of the promise:

"I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6:18)

He is the "light of the world", "a city which cannot be hid". He trusts in his Father's moral Government. He fully understands that the heathen are judged in history, and in light of their treatment of the righteous. "I will bless them that bless thee and curse them that curse thee" (Genesis 12:3). With this promise upon them, God's people go forth among the nations and subdue them.

Rev. James W. Stivers

The Separatist Papers

No. 4

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

A CHRISTIAN SEPARATIST'S VIEW OF BIBLICAL ESCHATOLOGY

"And he (Jesus) said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." Acts 1:7,8

There has been a tendency among each generation to think more highly of itself than what it ought to think. Each generation looks upon itself as more "modern", more "advanced" and more "civilized" than preceding generations, for no other reason except that it is the newest one. Of course, this is naive; but who wants to think of himself as a barbarian?

In part, this perception is a perverted view of Christian teleology, the belief that history is advancing toward a consummation; in which, God's purpose for the human race is fulfilled. Secularists have taken this vision of the triumph of God's Kingdom in the earth and have reinterpreted it to mean the utopian victory of man over nature. They interpret human history in the light of man's success or failure in waging war against nature. Success is defined in terms of man's ability to escape the limitations of nature, to become god.

The Christian Separatist affirms that the only just criteria of society and its state of civilization lies within the Holy Bible. And although he knows that God is pushing history toward its fulfillment, he also knows that there have been frequent cultural retrogressions. R.J. Rushdoony has noted that the twentieth century has been the bloodiest century in history, a hard fact to swallow by "modern" humanists. Because the secular humanist thinks in terms of power categories (power/powerlessness) and not moral categories (right/wrong), civilization is measured by technology; hence, the age of the machine and the bomb has arisen. The Christian measures civilization by ethics, by its obedience or disobedience to God's Word.

However, all power resides in God; for He is the Almighty God. Before God, man stands powerless. The universe is not neutral; it cannot be manipulated. It is governed by God's eternal decree to favor the obedient with blessing and the disobedient with cursing. History must be understood in the light of this truth. "The meek shall inherit the earth". The only ones that receive power and dominion are the sons who have acknowledged their powerlessness before God. The "tamed" of God are given the right to "tame" the earth. Because the ungodly rebel against God's Law, they are disinherited and destroyed. What was theirs is given to the righteous.

The study of eschatology has to do with the doctrine of the "last things"; and in the specific sense, it develops what the Bible teaches about the triumph of the Kingdom of God in the earth. Within Christianity, there are many viewpoints; but to my mind, I see only two basic models which attempt to explain how the Kingdom of God will prevail. They are what I call the apocalyptic Model and the Soteriological Model.

The Apocalyptic Model is the more popular one today. This view believes that the Atonement of Christ secured no ultimate victory in history. It only set the stage for the gathering of a remnant, impotent in history, but assured victory at the end of history. This model says that God's Kingdom cannot be established except through another discontinuous event, namely, the Second Coming of Jesus Christ. In other words, to use the chess game analogy, God does not intend to win this game by outwitting His opponents with strategic moves; He plans to win it by tipping over the game table. The apocalyptic Model sees a cataclysmic introduction of the Kingdom of God.

The Soteriological Model was once popular in America, especially during the 18th and 19th centuries. It saw the Atonement as the decisive victory redirecting the flow of history. It saw God working in history through the Holy Spirit to accomplish His purpose. God's people are not impotent, but demonstrate Christ's victory through their cultural and vocational activity. The heathen are being made culturally impotent, and will ultimately be destroyed. They are under the curse. The righteous are blessed and are strengthened at every turn in their efforts to subdue the nations. The Kingdom of God has already been introduced into the hearts of the righteous. Like the good leaven, as that righteousness is externalized, the dominion of Christ is extended until it fills the earth.

Take your pick. Either the Church will embrace the promises of God and achieve victory through godly dominion, or it will embrace the rapture and achieve victory through escape. Either the Church can have victory now, or it can't.

The Soteriological Model embraces postmillennialism and so does a Christian Separatist. Christian Separatists do not see the present distress as the end of the world, but as a time of judgment to strengthen the people of God. Rapturists think that the Church can only be victorious by leaving the scene of battle. Separatists seek only to identify the enemy and then cease complicity with him. Separatists are determined to preserve their covenant with God and to be victorious through His blessings.

When will Jesus Christ return? That is a question that no one can answer, except the Father in heaven (Matthew 24:36). Numerous interpreters today cite various aspects of our turbulent age as indicators of the Lord's soon return. But Jesus Himself stated that the false signs of His coming are those events of catastrophic nature (Matthew 24:4-13). They are only the characteristics of an age in conflict. True signs of our Lord's return have to do with the mission of the Church on Earth, whether it succeeds or fails in its fulfillment of the Great Commission. Jesus offers Matthew 24:14 as the only clear, yet indefinite, sign of the end and the coming of the Lord. This may be why the parables in Matthew 25 indicate a long tarrying before our Lord's return. The Soteriological Model can offer at least four signs, each having something to do with the mission of the Church. They are premised upon the belief that God does not intend to end history until He has first redeemed it. Christ's return follows the fulfillment of these signs.

First, the world must be evangelized according to Mark 13:10 and Matthew 24:14. Evidence exists that upwards to 700 tribes and languages have yet to hear the gospel message or receive the Bible. Approximately two billion people have yet to hear the name of Jesus. The Apostle Paul taught in Romans 10:14 that "How can they call on the one they have not believed in? And how can they believe in the one whom they have not heard? And how can they hear without someone preaching to them?" God will not judge the entire earth until the entire earth has heard.

Second, the nations must be disciplined -- that is, they must be Christianized according to Matthew 28:18-20. These passages contain the Great Commission which teaches that the Church is called to subject all nations under God's institutional sovereignty. Evangelization is not enough, else the Church's work would already be done. It appears that Paul believed the Gospel had gone to the world toward the end of his lifetime (Colossians 1:6 & 23). If evangelization was all that Jesus required, then He should have returned at that time. He didn't. The Great Commission must mean more than evangelization; it means discipleship. Some have mistakenly supposed that a nation cannot be "Christian" unless the minimum of a majority of its people are Christians. But Christ rules with an "iron sceptre" (law and sanctions) and so must His people who reign with Him (Psalms 2:9; Revelation 2:27; 12:5; 19:15). A nation is Christian if it is effectively governed according to Biblical law. Christ must reign and make war until all His enemies are subject unto Him (1 Corinthians 15:24-26 Revelation 19:11-16).

God's people have been called to go forth among the nations and to make men Christian in their hearts and their institutions. This was Christ's Great Commission, His last mandate to all who would follow Him. It is difficult to believe that Christ would issue such a solemn commandment, only to terminate the endeavor before it had attained the objective.

Third, the Church must be perfected according to Ephesians 4:11-14. Small wonder the Great Commission has yet to be accomplished; the Church revels in its impotence and immaturity. Paul declared in this passage that the five-fold ministry of apostles, prophets, evangelists, pastors and teachers would continue until the Church was perfected and completed, measuring to the full stature of Christ. Today, we need those ministries more than ever. The Church "is being tossed about by every wind of doctrine". Christ will come when His "bride hath made herself ready" (Revelation 19:7,8). Post-millennialists believe that the Church cannot inherit the ultimate blessing until it is mature enough to face the ultimate test of conquest.

Fourth, the Jews as a people must become Christian according to Matthew 23:39 and Romans 11. Jesus promised that they would not see Him again until they could bless Him. Paul mourned over Israel's

stubbornness, but believed they would someday see the truth and be saved. But they would first have to be provoked to jealousy-- that is, they would need to see the Church (and all Christian nations) receiving the blessings of the Kingdom promised to Abraham and the Messiah (Romans 11:11, 15, 23, 25, 26). This prophecy will be fulfilled when the Church succeeds in its godly dominion and secures the material blessings of the Kingdom, as well as the spiritual blessings.

In reference to the millennium, the important thing to remember is that the only explicit passage describing the period is in Revelation 20, and that in strong metaphor. The millennium is not described as a period of utopian perfection. That does not occur until the new heaven and new earth. To define it properly, the millennium is that time in human history when God is able to do for mankind what He could have and would have done for ancient Israel, except now on a global scale. "And in thee (Abraham) shall all families of the earth be blessed (Genesis 12:3 & Galatians 3:8, 9, 29).

If the Bible teaches anything, it teaches that God is a judge, the Supreme Judge of the Universe. The Scriptures promise that there will be a final day of judgment before the Great White Throne of God. That judgment will settle unfinished justice -- all the inequities of history. Then the eternity of perfection will come (Revelation 20:11-15).

The Holy Scriptures also teach that God is a judge in history. It seems that the Bible is constantly confronting man with God: the Judge in History. A denial of the Bible's testimony of this truth is nothing short of a denial of the sovereignty of God; it is a practical deism. God's judgment in history through providential government is real, but is *incidental* to the quest of restoration. The ungodly who stand in opposition to God's purposes are eliminated; man's attempt to frustrate God's endeavor is in turn frustrated (Psalms 1 & 2). The Apostle Paul appears to confirm that there are two kinds of judgment: one in history and one to end history (1 Timothy 5:24, 25).

In the Old Testament there was a shaking of the nations, as God's Kingdom marched on to victory (Ezekiel 21:26, 27). In the New Testament age, the present one, God promises to shake the nations again until only Christ's Kingdom remains (Haggai 2:6, cf. Hebrews 12:26). This judgment in history is incidental because it is not intended to settle unfinished justice. It is intended to be those providential acts of the redemption of God's people from the oppression of the ungodly. When the wicked are judged and removed, the righteous are strengthened and begin to take hold of their inheritance. This shaking or judging in history will continue until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14).

Our Lord has delivered an awesome responsibility to us; but His promises have made us equal to the task. May we hasten His return by hastening to finish the work He has given us (2 Peter 3:11, 12).

Rev. James W. Stivers

CHRISTIAN SEPARATISM AND THE CULTURAL MANDATE

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over every living thing that moveth upon the earth. Genesis 1:26-28

In Genesis chapter one, we find that human history begins, not with man, but with God. Human history is a theocentric history that begins with God's purpose for all of His creation, including man. It quickly appears, by reading the narrative, that God created the terrestrial universe for man: for his exploration, his dominion, and his enjoyment. In chapter 1:26-30 and 2:15, we find the issuance of the Cultural Mandate. It was the declared will of the Creator for His creature, man. This covenant promised life for obedience and death for disobedience. And this covenant was only right and good; for if that which is created no longer fulfills the purpose for which it was made, then the creator of that thing has the full right, and even the duty, to destroy it. It is no longer good for his purpose, but evil.

When God created the universe, including man, He pronounced it "very good"; which is to say, everything He had made was fulfilling its design (that for which it was made). Man was created righteous. And the Cultural Mandate required that man externalize the righteousness in his heart and to leave its imprint on all cultural expressions and institutions. He was a moral being capable of fulfilling such a calling. Through the fulfillment of the four basic elements of that mandate, the Kingdom of God would spread over the entire earth.

First, righteous man was called to be *fruitful*. By this it was meant that man should be a blessing to the rest of God's creation through righteous living. Some have mistakenly supposed that being "fruitful" in the Biblical sense means to win souls to Christ. However, again and again the Scriptures affirm that our "fruit" are the manifestations of our choices. They are either choices unto blessing or choices unto cursing. The Cultural Mandate requires that our choices and acts are to add to the happiness of the rest of God's creation. Some of the fruits of righteousness are even enumerated in the Bible: love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance, and so on (Galatians 5:22, 23).

Second, righteous man was called to *multiply*. Here it is that we understand covenant man is to increase the number of righteous and fruitful people in the earth. The primary method for fulfilling this mandate to multiply according to the Bible is procreation and family living. Evangelism fulfills this requirement to a limited degree. However, Christian evangelism is more of a salvaging effort to restore the family structure in righteousness. The family is the central institution upon which the Kingdom of God is built in the earth.

Third, man was called to *subdue* the earth. This did not mean that man was at war with nature; but that man was called to learn and master the properties (physical laws) and potentials of God's creation. Man had to become a scientist before he could properly use the resources of nature.

Fourth, man was called to exercise godly *dominion* over creation, which meant that he was to wisely use its resources in building civilization and fulfilling human needs. Dominion is not exploitation, and a godly man will be able to tell the difference. That is why the Creator removes dominion from the wicked and gives it to the godly. Godly dominion means the best and wisest construction of social institutions in all realms of human endeavor.

God envisioned a world full of righteous persons like Himself, enjoying Him and the universe He had created. It was to be the happy world of man living at peace with his environment, and in community, enjoying the work of his calling. This included meaningful fellowship with his neighbors and a reverent communion with his Creator.

Needless to say, the entrance of sin into the world has made the fulfillment of the Cultural Mandate much more difficult. In fact for the sinner, it is impossible. God has implemented a strategy for restoration, which flows from the victory won by Christ at the Cross. And it is in the light of God's original purpose for man that we should interpret the work of Christ.

"Be imitators of God" demanded the Apostle Paul (Ephesians 5:1). Throughout the new Testament, the resounding theme of "following Christ" echoes of God's original purpose for humanity. Not only did God, through Christ, begin the painstaking process of restoring relationships, but He provided the means to restore man in his holy calling. Somehow Christ would teach man how to become human again. With Christ as his example, man would once again live as God had created him to live. Christ would restore to man the righteous heart, from which would flow righteous cultural and vocational activity. Christianity has proved that it can change the world; for it can change men.

In the twentieth century, Christian theologians have taken little interest in the Cultural Mandate or in its implications. Most who happen to know of its existence, deny its validity. But to deny the Cultural Mandate is also to deny victory. It is to admit that the earth belongs to Satan and not to God. This is a denial of Scripture, as well. "For the earth is the Lord's, and the fulness thereof."

The Church needs to be convinced of the Cultural Mandate. In the area of fruitfulness, it needs to be convinced that there is a causal relationship between obedience and blessing. The Church has shamelessly surrendered itself to antinomianism. It does not understand the purpose of theonomy (God's Law) to be the criteria prerequisite to God's blessing.

In the area of multiplication, the Church prefers infertility to fertility, the reverse of God's desires. Large families are unbiblically regarded as a sign of irresponsibility. Christian societies are suffering a population implosion, which biblically is a sign of God's disfavor and chastisement. A loss of concern for missions and evangelism still plagues the Church also. Yet in a generation that is massacring babies, the Christian community is offered the opportunity to prevail by sheer numbers within the next generation, if it will be serious about evangelism and godly procreation.

The subduing of the earth has been abandoned by the Church as it has surrendered science to secular humanism. The need for a full-orbed system of Christian apologetics is still acute. The Church must be made to realize that only the Christian world view has brought a workable understanding of the universe. The godless intellectual is challenged to construct a world view without a divine dimension that would make sense of reality. He can't.

Finally, godly dominion means the best and wisest construction of social institutions to bring glory to God (Deuteronomy 4:5-8). When the Christian community can construct the best political and economic system, the best educational system, the best and most humane justice system, then the world will fall at our feet to hear the teaching of Jesus.

The Church has forgotten the Cultural Mandate, and by so doing, emasculated itself. It cannot express itself culturally. It imitates the world instead of God. How can we convince the world of the superiority of God's ways, if we do not even care to emulate or obey Him ourselves? This is the imperative of Christian Separatism: Knowing that the wisdom of this world is folly, we must refuse its counsel and seek only God's wisdom as it is expressed in the Sacred Scriptures.

God's promises still stand. All things will be subjected to the institutional sovereignty of Jesus Christ (Psalms 2 & 1 Corinthians 15:25, 26). Let us not grow weary in our work among the nations, to teach them to observe all things Christ has commanded us. For He has said, "Lo, I am with you always, even to the end of the world." (Matthew 28:19, 20)

Rev. James W. Stivers

The Separatist Papers

The Separatist Papers No. 5

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

CHRISTIAN SEPARATISM & THE BIBLICAL FAMILY

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

- Genesis 18:19

Christian Separatism is the belief that Biblical law requires Christians to cease complicity with sinners and to refuse associating in ungodly practices (2 Corinthians 6:14-18). Separatism is a step beyond Puritanism. Whereas Puritanism refers to the reforming of existing institutions, Separatism refers to the physical removal from such corrupt institutions to establish new ones that will bear God's blessings.

Marriage and family living are institutions in society where radical changes are needed. The demise of the family as an American institution is extensive, and will probably mean the end of American civilization. Most conservative and Christian commentators will likely agree with that assessment. But a remedy seems elusive to most Christian reformers, who content themselves with futile battles against pornography or with passing "prayer in school" amendments. Because Christian churches have abandoned Biblical law, their remedies to the demise of the family are rationalistic and antinomian, and predictably, impotent. If a true renaissance of the Biblical family in our society is going to occur, we must first understand the Biblical purpose and prescription for the family, and then come to grips with its regulation according to God's law. That is the only way.

In the Bible, every family is a separate institution or law-sphere (Genesis 2:24). As an institution created by God, it is subordinate to His law (Romans 7:12). God's purpose for the family is supreme; and its powers and responsibilities are inalienable, being derived from the Creator (Mark 10:9). They cannot be surrendered or amended without direction from the Creator; and if they are compromised, the Creator's wrath can be expected in time.

Each family is self-governing. It is not subordinate to other extra-familial institutions. The family is not a creature of the state, nor even of the church. The family is born in the State of Nature, according to Divine Decree. It is a separate area of jurisdiction in society, with no transcending sovereignty except that of God and His Law.

The family is the primary institution for the care and maturing of children and for the support of other familial dependents (1 Timothy 5:8). It is the first church, the state and school to the child. It is the setting for the learning of vocational skills and for the general welfare and advancement of all its members. It is civilization's most fundamental institution from which all others grow.

The Biblical family is patriarchal. Although the wife is an important source of godly counsel to her husband, the man is still the head of his home (1 Corinthians 11:3). And the godly exercise of his authority cannot be challenged.

During the last one hundred and fifty years, the family has come under increasing attack. In the area of domestic ethics, the church has usurped its place as instructor to become that of dictator on such mundane issues as eating, sleeping, dressing, playing, working and ad infinitum -- all decisions that were once governed in the home which was headed by a father. The head of the man is priest, not the pastor (1 Corinthians 11:3). The church is not a communal institution.

Then there are the schools which have become places where parental authority is questioned, if not challenged. The collapse of discipline is the product of a humanism that sees the permissive as progressive. When parental authority is undermined, the fabric of society begins to unravel. No society can wage an ideological war against the family and expect to survive. *The family is society.* And the school becomes a cultural cancer in a nation, if it does not defend and propagate family values.

However, it is the state which has become the most fearful enemy of the Biblical family. The state has usurped its function as protector, and is now continually seeking to destroy the family's economic base, while promoting a permissive sexuality that is making marriage and family living utterly meaningless.

America has become an *agamous society*, a society which does not believe in marriage (since anything short of a Biblical marriage is something less than

marriage). Marriage has now come to mean "a legalized sexual arrangement for the production of state-approved offspring." Through an elaborate system of "licensing" cradle-to-grave existence, the state is policing human affairs that were once the exclusive jurisdiction of the family, especially that of the father.

At birth, the infant is "certified" by the state licensed physician in a state licensed hospital. At an early age, the child is subjected to state licensed educators and will probably receive his license to social security (via the social security number) by the age of sixteen, when he obtains his license to drive a motor vehicle. If he marries, he must obtain a marriage license. If he starts a business, he will likely need a license also. Then there are permits that must be obtained to build, to plant, to bury and so on.

Before the delusion gains too much currency that somehow government supervision is necessary for mankind, it should be noted that there is no proof that licensing insures quality. Licensing standards are usually minimal and can be changed arbitrarily. For this reason, they are also useful political weapons. Those people who are familiar with fascist governments readily know this. License standards are an attempt to assert statist supremacy over all other social institutions. And license fees are a good source of revenue to support bureaucrats whose job it is to govern other men.

Because of statist warfare against the family, the Biblical conception of marriage is dead in America today. Monogamy does not even exist as a rule in the United States, if by monogamy is meant "one man for one woman for one lifetime." Easy divorce, second marriages, and extramarital, sexual sin has rendered monogamy obsolete. It is better to describe America as an "agamous society".

Even a superficial review of the Mosaic Law impresses the reader with its extensive legislation concerning the family, and specifically, sexual conduct. At least, four of the Ten Commandments directly affect the family: "Thou shalt honor thy father and thy mother" (the Fifth Commandment, which describes the relationship between parents and children); "Thou shalt not commit adultery" (the Seventh Commandment, which describes the relationship between husband and wife); "Thou shalt not steal" (the Eighth Commandment, which describes the relationship between the family and property); and "Thou shalt not covet anything that is thy neighbor's" (the Tenth Commandment, which describes the relationship between family and family).

Interestingly, mention of the state in the Ten Commandments is conspicuously absent. Biblical society was a familistic society. American society today is a statist society, an assertion which can be proved by one simple test on the matter of treason. In the Bible, treason against the family in the form of adultery was punished by death. Compare that to today where such a penalty would be unthinkable, while treason against the state is punished by death. Treason against the family is at best punished as a misdemeanor in our country. This proves that ours is a state-centered society, not a family-centered society.

The Eighth and Tenth Commandments concerning property rights are frequently overlooked by most analysts, who limit their writings on the family to its sexual aspects only (with psychology thrown in for the rest). These commandments protect the family's ability to sustain and perpetuate itself. Economics is the power to perpetuate. And a family cannot exist without the right to private ownership and control over inheritance.

This emphasis of Biblical law on the family should teach us at least two things. First, the family is the central institution of human society and is the primary institution that God uses to advance His Kingdom in the earth. The Cultural Mandate cannot be forgotten here (Genesis 1:26-31). It is through the family that God seeks to fill the earth with righteous persons like Himself and to provide for godly dominion over the earth's resources. Anything which threatens the godly family (including its economic base), threatens society and God's order.

Second, since sexuality is the exclusive privilege of the family, any aberrant sexual behavior is a direct assault on God's order. Extensive Biblical legislation against sexual sin was a codification against pagan sexuality, i.e. Canaanite (Leviticus 18, see vs. 24-30 esp.). Half of the essence of pagan religion is the

worship of perverted sex. To violate Biblical standards on human sexuality is to practice pagan religion.

It is not surprising that in order to destroy Christian civilization, it was necessary for modern philosophers to discredit Biblical standards of sexuality. The sexual immorality of our nation, which these philosophies have produced, has served as an effective reintroduction to a demythologized version of the fertility religions found in ancient, pagan societies. Futuristic writers include in their novels description of sexual perversion as an ideal for future civilization. The madness of Marquis de Sade (from whose name we get the term "sadism") has possessed American youth culture with a frenetic and perverted sex. Biblical sexuality is now regarded as repressive and psychotic. This strange twist in logic should warn us that the sexual revolution is over, and that it has won.

Nevertheless, as formidable in enmity as the sexual revolution has been to Christian civilization, the diagnosis is too shallow, the remedy is too weak, if we think the cause of ill in the family is sexual immorality, and its simple cure, sexual righteousness. A proper diagnosis must begin with an adequate definition of the family as a governmental unit, with property as its power-base. Sexuality is not central to the family's purpose; therefore, sexual misconduct does not always prove fatal to the family's existence. The true danger to the family lies in the construction of social institutions which are not family centered and family controlled. Such institutions, by their very nature, compete with the family for devotion and allegiance. When the state steps in to support such non-familistic institutions, the family is rendered increasingly unimportant and unnecessary.

This is especially true of the state welfare and taxing systems. Economics and property are the basis for real power in this world. The institution in which economic power is centered will subordinate, if not render obsolete, all other institutions.

The purpose and existence of civil government grows from the need of the family to protect its life and property from plundering enemies. In a world of lawless and violent men, the formation of civil government has been a useful measure to minimize such risks. It is a great and woeful calamity when the plunderers gain control of the civil power and use it to wage war and confiscate the property of the family.

Karl Marx, in his war against Christianity, knew that his success was predicated upon the destruction of the family. He knew where true power lay. The Ten Planks of Communist Manifesto required "the Abolition of all Private Property" (which meant family property) and "the repeal of Inheritance Laws" (which meant the family's ability to perpetuate). It also called for state-controlled education to limit the influence of parents upon their children.

In a Marxist society, the family's existence is limited to one generation, at the most; the state is perpetual. The family is merely a passing illusion, a plaything of the state. In a Marxist society, the state is reality.

In this country, the state's confiscation of private property has been accomplished most effectively through the corporate system, which is a state created entity that competes with the family in accumulating capital. Corporate capitalism is a fundamental (and recent) economic arrangement that has waged the longest conflict with family capitalism. Note even the word "corporation", which comes from the Latin "corpus", meaning "body". The Bible defines the family also as "a body" - that is, "one flesh". God, through the institution of marriage, creates a body: the family. Pretending to be a god, the state creates its own body: the corporation.

With its special privilege of limited liability, a typical stockholders' corporation can easily squeeze a family enterprise out of the market. The family business labors under the burden of unlimited liability with increasing risk (because of monopolistic competition and unfavorable tax laws), while corporations, through state action, enjoy limited liability and decreasing risk (fewer competitors). How many men have given-up on their family business and left it to seek employment in a factory? Too many. Small wonder that many young men grow up without learning a trade, and instead become (as the Jewish proverb says) thieves. Corporate capitalism, hailed by conservatives as the essence of the free enterprise system, is really a socialist weapon to strangle the family.

The effect has been devastating. R.J. Rushdoony has noted that the banks were the first to use the limited liability laws (*The Politics of Guilt and Pity*, Thoburn Press, Fairfax, Virginia, 1970, pg. 260). The result has been irresponsible money, irresponsible credit, and irresponsible corporate management. We have a dollar that is worthless. We have sold our children into economic slavery and scarcity. And we have just about ruined our environment. Our lust for affluence has destroyed the family, and will likely bring down the entire structure of American civilization.

Quite obviously, if the family is to revive, limited liability laws will have to be repealed. This will bring down the present economic system; but it is coming down anyway. Family enterprises must be restored to equality with corporate enterprises, not by incorporating families (that is the socialist objective), but by eliminating corporate privilege.

The family must also be restored to its exclusive jurisdiction over inheritance. Corporations are perpetual and their assets are not subject to state confiscation when new officers take charge. However, because of inheritance laws, family property is limited to one generation. Only with great difficulty and loss are a family's assets passed on to future generations. The godly family cannot accumulate capital over the generations, and thereby, increase its power in the market place. The corporation, on the other hand, is permitted by law to accumulate capital perpetually, which gives it massive clout in the marketplace.

The Bible's teaching on inheritance supports the family's control of natural and developed resources. It requires the accumulation of family capital for the purpose of inheritance (Proverbs 13:22). An inheritance assures continuity to the family's faith and identity. And with the power to disinherit, it promotes a godly offspring.

A useful guard against licentiousness is the Biblical doctrine of the dowry. Biblical law did not permit irresponsible sex. A young man guilty of seduction was required to produce a dowry for the young woman (Deuteronomy 22:28-29). If she and her father consented, they were to marry, with the loss of the man's right to a divorce. Being a Romeo was a very expensive proposition in Biblical society. Restoring the dowry in our society would go far in restraining sexual lawlessness.

In Biblical law, marriage was normally by dowry, not coition. Coition entitled a woman to a dowry. The minimum dowry was 50 shekels of silver; but according to Rushdoony, it usually was three years of the man's wages (*Institutes of Biblical Law*, The Craig Press, 1978, pg. 177). The dowry demonstrated the foresight, responsibility, and love of the husband. It provided a solid economic security for the woman in the event she lost her husband through death or divorce (if he was at fault). This security also provided her with an authority and independence, protecting her from a slave's vulnerability to her husband's tyranny or irresponsibility. She could even start an independent business with her dowry money or invest it (Proverbs 31:10-31). She could also pass it on as an inheritance to her children.

In a statist society, the dowry is replaced by alimony, a poor substitute. A recent study reveals that the collection of alimony is very low and erratic in the United States. At best, there is a collection of 21% in one state, with most states far below that. A Biblical society would require the dowry first as a security against the possible disruption of the marriage in the future. Promises are cheap, especially from the lips of an ungodly man. And the state has no affinity for personal involvement, which means that the divorced woman is neglected as a rule.

The family which is governed according to God's law still remains as the best institution for the protection and general well being of all its members. Since God is love, all that He has ordained and commanded is loving. To neglect the wisdom of the Holy Scriptures is to imperil God's purpose in our lives. The godly home still stands as a glorious testimony of the goodness of God.

As the family declines in society, the state and church, along with other institutions, begin to increase in power and influence. The inescapable fact of our era is the deliberate attack upon the family by Marxists and Humanists. Through the arm of the state, they have waged war against it by destroying its economic base and control of property on the one hand, and by destroying its cultural base and control of education on the other. It is a conflict that must be reckoned with by Christians. The destruction of the Christian family is nearly complete.

It may be fitting to say that the cosmic conflict of God versus Satan is manifested on Earth by the contest of institutions: the family versus the state. In all of history, the goal of autonomous and pagan man has been to destroy the family and to put a totalitarian state in its place. Every advance of true religion has reestablished the family to its preeminence and power.

Next year is 1984, and the chilling reminder cannot be escaped that the Orwellian nightmare may indeed become reality. But God is sovereign; His eternal decree will prevail. The vain imaginations of wicked men shall come to naught. The Almighty has already set His King in Zion and He shall make war until all His enemies are subject unto Him (Psalms 2:1 Corinthians 15:24-28).

At one time, Separatists insisted on the separation of church and state as two separate law-spheres. This was done to protect the integrity of both. Today, Separatists demand the separation of family and state, to protect the family's integrity as a law-sphere under God. Liberty to the family.

by Rev. James W. Stivers

The Separatist Papers

No. 6

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

ECONOMICS AND CHRISTIAN SEPARATISM

"Moreover it is required in stewards, that a man be found faithful." (1 Corinthians 4:2)

Among the most neglected disciplines of study in our day is that of economics. Although long regarded as an empirical science, it has fallen in disrepute in recent years. Keynesian economists, who have dominated the field over the past fifty years or so, are fast losing credibility. In their radical rejection of Biblical law, they believed that they could legislate economic reality through the power of the state. The result has been consistent failure, as their trail of discarded models have proved. Economic reality is created by God. It is to be expected that an economic system, which rejects the reality God has made, is doomed to failure.

The common man has not neglected to take note of this Keynesian failure. But instead of returning to Biblical economics and the belief in concrete, economic laws, he has succumbed to a mystical and even magical view of economics. Refusing to give up his faith in the messianic state, he now asks the state to forsake its paradigms and then invoke magical powers. Hence, even "Reaganomics" (which is still Keynesian) has been viewed as "Voodooeconomics", or at least as "Reagan's Gamble", in the words of "Newsweek" magazine. Everyone seems to be praying for the favor of Lady Luck.

Sadly, the Church has not offered effective leadership. Among the antinomian evangelicals, the economics of baptized plunder ("Christian" socialism) rules the day. The fundamentalists, who are just as antinomian, have rejected the study of economics altogether as too "worldly" and "non-spiritual". Their pietism (exclusive concern for experience) and implicit Manicheanism (belief that matter is inherently evil) is manifested in their ignorance of the Cultural Mandate found in Genesis 1:26. Discussion of the Cultural Mandate (or the Dominion Covenant) is not to be found anywhere in fundamentalist literature.

This neglect reveals that Christians have surrendered the world to the devil. Viewing the creation as innately evil, they do not want to soil their hands with earthly matters. As long as the Church refuses to come to terms with the Bible's teaching on economics, it will rightfully experience the economics of organized plunder.

The Holy Scriptures teach that man was made from the dust of the ground. Since man is a creature of the earth, his human needs must be met through earthly resources. Say all you want to about spirituality, but if you are suffering from malnutrition, the subject is meaningless to you. God does not pretend that men are angels and neither should we. Men are earthly creatures by God's will in creation. It is folly to think differently.

The earth is not outside of God's jurisdiction and law. It is His creation and operates in terms of His decree. Thus, the Bible's teaching on economics is just as spiritual as its teaching on prayer or evangelism.

The word "economics" is derived from two Greek words: "eco" meaning house, and "nomia" meaning law. Literally meaning "the law of the house", it has reference to stewardship and the management of a household. Since God is the Lord of this house (Hebrews 3:4), economics refers to man's stewardship responsibilities under God and over creation. Man is called to develop and govern the earth.

Man is not allowed to exercise lawless dominion over the earth. Man is not at liberty to misuse its resources. That is why the Bible has much to say about economics. God wants man to govern according to His Divine Law.

Throughout human history, there has been a struggle between two institutions for the dominion of the earth. In the Bible, the covenant family is presented as the legitimate heir to the earth. Each family, as a separate and direct recipient of the Cultural Mandate from God, seeks to develop its private parcel of the earth. Through productivity and procreation, this form of collectivism is the most efficient in facing economic realities. This is decentralized planning.

Pagan man, rejecting the Divine Order that *all* men must work, has sought to develop the earth by controlling other men. Through the state's plunder, this form of collectivism sees mankind as cattle to be used in the interests of an elite who govern them. This is centralized planning.

Centralized planning through the state cannot long endure; for it has within it the seeds of its own destruction. Since it is parasitic, a net accumulation of capital is impossible. It is organized plunder and is the occasion for frequent wars and population decline. The state, by its very nature, cannot fulfill the Cultural Mandate. A statist economy is adverse to God's plan, and therefore, is satanic.

In the family and decentralized planning, God has provided the necessary incentive, assistance, and order for economic growth. The family is the only institution that can fulfill the Cultural Mandate.

The purpose and existence of civil government grows from the need of the family to protect its life and property from plundering enemies. In a world of lawless and violent men, the formation of civil government has been a useful measure to minimize such risks. A just civil government may succeed in preventing the risk of plunder, but it can never remove the Curse and its consequences, the plunder of personal sin on one's own productivity (Genesis 3:17-19). Because this is God's world, all men are exposed to unlimited liability. Man's liability to his fellowman is temporal; but his liability to God is eternal. The Atonement of Jesus Christ is God's measure to cope with man's *eternal* liability; the Curse will someday be overcome. The family has been the Biblical institution created to cope with *temporal* liability and risk, to mitigate disaster. Civil government has been one of the instruments used by the family to protect its members.

However, socialism has promised the dream of eliminating all risk by leveling all social distinctions and making everyone equal -- equal in risk and liability. Socialism denies that everyone is different, that every family is different, or that there is a God who has made people different. It denies the Curse and man's liability to God. It promises a risk-free and scarcity-free universe, but only at the price of slavery to an encompassing jurisdiction by the state.

The Bible contains specific teachings concerning economic matters. A Christian that adheres to these teachings must separate himself from other economic systems. A Biblical economic system is distinct from other man-made systems and can be summarized by citing five, foundational principles.

The first is family collectivism. It is a matter of reality that some persons are less productive than others to such a degree that they are dependents. The socialist answer to this is to assign the care of dependents to the state, which in turn confiscates property from the productive members of society to give it to the non-productive members. The Bible denies the state this function. The only collectivism that God requires is the family (Exodus 20:12, 17). The family stands as the best agency in providing the care of health, education, welfare, safety and so on. The personal needs of the individual are best met in the home. Not only is the family the most efficient in policing its own members, but it also provides the natural and covenantal bonds for it to be done with compassion. The state bureaucracy is not capable of personal affinity. Honor is commanded toward one's parents, not the state.

The second is that of free enterprise. By free enterprise, we mean the freedom of the family to contract in the marketplace without interference from the state. Free enterprise refers to the right of the individual to market his labor, goods, and capital according to his best judgment. The state's involvement in the marketplace inevitably leads to coercive labor, a form of slavery whereby one man is forced to work for another. Only the family knows its needs adequately, and it must be permitted the freedom to earn capital and meet its needs through productive labor (Exodus 20:9).

The third principle is that of private property. This refers to the family's right to possess and hold property and capital for future use. Family property is not lawfully subject to theft by individual pilfering or state confiscation. God requires the godly family to provide an inheritance to its offspring. Hence, the protection of private property is mandated. An individual is entitled to the fruit of his own labor (Exodus 20:15).

The fourth principle is a hard currency. A currency is the life's blood of the marketplace. It is a standard of measurement for goods and services. The Bible identifies gold and silver, according to just measurement, as the acceptable currency (Leviticus 19:35-37; Genesis 13:2). This appears to be so for two reasons: 1) Gold and silver are themselves a form of wealth, something created by God, and 2) They provide a restraint on the centralizing tendency of the state. The state's use of a paper currency gives it awesome power over the economic decisions of the people. A paper currency is not in itself real wealth and can be easily debauched. Economic judgments depend upon accurate information concerning conditions in the marketplace. A debauched currency distorts economic reality and makes it difficult for the family to compete and meet its needs. It increases dependency and feudalizes the economy.

Finally, there is the tithe. The tithe is the tenth of a family's productivity required by God. It is God's tax which must be paid as a prerequisite to His favor. Socially, the tithe provides sustenance for religious, educational, and charitable institutions which combat sin and its consequences in a society: ignorance, slothfulness, poverty, disease, violence and so on. The tithe is as integral to the family's economic wellbeing as any other investment, even more so; for it obtains God's blessing (Malachi 3:10-12).

There are other economic principles which are important biblically, but these seem to be the fundamental ones. It would be appropriate, however, to mention that the Bible provides only for short-term debt (Deuteronomy 15:1-6). Long-term debt involves an unreliable extrapolation of business forecasting. A man scarcely knows what will happen to him tomorrow, let alone over twenty or thirty years. Extended debt also is a form of slavery (Proverbs 22:7) and causes a distortion in the money-credit system.

Today, the state wars against the family and against God by demanding its tithe in the form of taxation which far exceeds ten percent. It has assumed powers over welfare and other functions of the family. It demands the power of eminent domain, to create corporations, to issue a flurry of regulations, and to print paper money. It is not difficult to see that the American economy is unbiblical, and hence, cannot expect to experience God's blessing in such a condition.

Ignorance of the Bible has led to a belief that Christians should not engage in accumulating wealth or planning for the future. This belief is popular in spite of such obvious passages as Deuteronomy 28, where God promises material blessing to His obedient children. Such passages, as quoted below, are misconstrued to teach that Christianity is synonymous with poverty and pitiful affliction.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. . . . Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matthew 6:31, 32, 33)

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content (1 Timothy 6:6-8).

Christ's statement to "take no thought of the morrow" is better rendered in the Greek "do not be anxious", clearly implying that our faith in God to care for the future is to be preferred over the pagan's trust in his own inadequate abilities. And certainly, a selfish benefit from riches is empty in the light of eternity; for naked we came into this world and naked we will leave it. But we were all born into a world provided by our parents; and we will leave a world to our children provided by ourselves. The Bible requires a man with the material care of his family and the provision of an inheritance for his offspring (1 Timothy 5:8; Proverbs 13:22).

In the light of this reality, the Biblical doctrine of blessing and inheritance becomes increasingly plain. It is God who gives us the power to accumulate wealth (Deuteronomy 3:18) and we honor Him with our tithes. Throughout Scripture, the promise of material wealth is given to the obedient son; for it is he who seeks to advance the kingdom of God (Matthew 6:33, Mark 10:29, 30). Hence, a train of Scriptural logic can be produced: Obedience brings material blessing, which in turn brings material surplus. Surplus requires storage and distribution. Storage requires planning and future orientation. A godly man does not accumulate wealth for himself, but for increasing his ability to tithe and to provide for his descendants.

The ability to tithe and accumulate capital at Biblical percentages is a sign of ones freedom. It can be said that only slaves are destitute of capital and the means to increase capital, from which to tithe. They are slaves. A free man tithes and a free man distributes an inheritance. Without question, the Lord begins His blessing upon our lives where we are, not where we are supposed to be. Visible prosperity comes over time and through hard work. We all begin as slaves - slaves to sin, to the devil, and to the world. But God has promised us our progressive liberation, including an economic liberation.

Although the Scriptures offer the blessing of material wealth in abundance (100 fold: Mark 10:29, 30), a Christian who is free will be able to live off a minimum of about sixty percent of his income. The rest is surplus for tithe and savings.

According to Leviticus 25:20-22, the Lord of Harvests offers a concrete, measurable blessing for obedience to His sabbatical laws. A six-year production cycle produces harvests for eight years consumption. During the sabbatical year (the seventh), there is no production. But the eighth year's production would be resumed with a remaining one year's production still in storage. Spread over the eight years, that is a surplus of 16% per annum. On a national basis, and during its period of faithfulness, Israel was experiencing an annual increase (after population growth) of a 16% Gross National Product (GNP). I expect the promises of God are still true today and that the obedient nation blessed by God can expect these kinds of statistics.

Understandably, this promise was specifically given to an agrarian society. However, we are naive to believe that economic growth is somehow independent of agriculture. Actually, all economies are pyramided on agriculture. Only in agriculture do we find an open economic system. Free energy from the sun is translated into newly created wealth, which begins its trek through the economy. All economies are tied to the success of agriculture; which means that this promise is still economically relevant.

The Bible requires three tithes actually. The first is the Levitical tithe which goes to the priest, the educator, the judge and so on (Numbers 18:20-24). The second is the rejoicing tithe which goes for the family's religious celebrations (Deuteronomy 12:5-5). And finally, there is the Poor tithe, which is paid to help the poor people twice

during a sabbatical cycle (spread over seven years, it comes to 3% per annum) (Deuteronomy 14:28-29). Altogether the tithes total 23%. Adding that to the 16% surplus, it comes to 39%. A Christian should be able to live off only 61% of his income.

From this it seems that two maxims can be formulated. *Ones ability to tithe is demonstrative of ones freedom.* It is providential proof that God has chosen you as a steward responsible to Him directly. *The ability to save capital is evidence that God has given one permission to perpetuate himself.* Accumulated capital makes an inheritance possible. It is the inheritance which is the visible guarantee that the family's faith and identity will be perpetuated.

Economic prosperity is directly tied to social order in general. This seems self-evident. But economic prosperity is not some self-perpetuating, autonomous fact. The correct faith and ethical system must undergird it; else it comes to a stop and social unrest begins to occur. The moral foundations must have a leadership to maintain them. The responsibility of leadership requires time, time unincumbered by the concerns of day-to-day survival. Hence, it can be expected that only those persons who have been economically successful will be the ones with sufficient leisure time to lead. Their character will determine the moral climate of a people. As a general rule, if organized plunder can be mitigated, there is encouragement to believe that the righteous will rise to the top of the social ladder; for it is they who are blessed by God with material success, and in turn, with leisure time.

The problem in America is that the wrong people have the leisure time. This was not always the case. During its first two and a half centuries, America has had proper moral leadership available. Following the Civil War, monopolistic interests used the arm of the state to legitimize their plunder. At the turn of the century, organized plunder became institutionalized and is being perpetuated by state action. An entire class of leaders has been created and sustained by the state. They are empowered by a constituency who enjoy their own form of leisure at public expense -- the welfare recipient.

Since man is busy in daily labor, his selfishness is restrained. He does not have the time to do anything but insure his physical survival. When a man has no job and is on the dole, that provides an explosive social situation. In his leisure time, he will seek entertainment, which eventually takes the form of vice. The Christian does not rise on the social ladder in our day because he is a person which this society discriminates against. It wants to confiscate the Christian's productivity, but not listen to his voice in leadership.

The gigantic economic wealth of the United States, which has provided the greatest possibility for leisure time in world history, was made possible by the massive inheritance received from our Puritan forebears. Like the Prodigal Son, this nation has squandered its inheritance in riot and revelry. We may return to God as a nation; but there will be no inheritance left to rebuild the country, no leisure time. This generation has doomed future generations to slavery and scarcity. It will take centuries, perhaps, before an accumulation of capital will equal the wealth that has been wasted over the past fifty years.

Because God is the creator and sustainer of this earth, He owns it. He holds title-deed to the earth. Ownership implies property rights and eminent domain. If we believe in the Creator - God, we must accept His total property rights over all the earth, including the people that inhabit it. Because the Holy Bible is the Word of God, we must recognize it as His directive for the management and control of His property.

Men who hold property legitimately must acknowledge and perform the duties of their power of attorney on God's behalf. Their failure to do so will result in their dispossession through economic collapse.

Although the Creator owns all the earth, it has been stolen from Him by Satan and his wicked followers. Yet, God does not take the earth back by force, but through redemption (buying it back). This is why Christianity is not meant to spread through revolution. It will overspread the earth through redemption: personal repentance, economic progress, population growth, evangelism, and discipleship. Christians are called to liberty, and with their liberty, to buy back the earth (redeem it) and hold it (occupy, guard and defend it) for God until Jesus comes.

One element important to economic increase and this mission of redemption is that of population growth. American Christians are in great need of reevaluating their prejudice against large families. We fail to see that population growth is required before long-term economic growth can occur. Not only does an increase in population create new needs for goods and services (thereby providing employment for those who produce them) but it also creates a new division of labor with new skills and talents. Better that the productive Christian overspread the earth than the plundering sinner.

The pertinence of this discussion of economics to Christian Separatism is twofold: First, the Christian is obviously required to obey God's economic standards, which in the light of contemporary practice, requires him to separate from the present economic order. No Christian can voluntarily participate in the present economic system without joining the nation in its sin.

Second, the Christian must separate from economic entanglements with the wicked to terminate subsidizing their sin. The Christian's separation will multiply his blessing from the Lord. The sinner is certainly not entitled to anything more than the crumbs that fall from the Master's table. Why then does the Christian join the sinner in gathering the crumbs when he can be feasting at the table? Christian Separatism insists on avoiding unnecessary entanglements with the world so that God's blessings may come unrestricted.

Rev. James W. Stivers

The Separatist Papers

No. 7

PROCLAIMING THE FUNDAMENTALS OF CHRISTIAN SEPARATISM

CHRISTIAN SEPARATISM: THE SOURCE OF AMERICAN LIBERTY

Proclaim liberty throughout all the land unto all the inhabitants thereof." (Leviticus 25:10)

It is important to remember that the Christian's conception of liberty is very different from that of the unbeliever. When the Christian thinks of liberty he thinks of a liberation or deliverance from those powers that restrain him from serving God and being all that he is created to be. The sinner is not interested in serving God, for he is his own god. He does want to be liberated; but it is a liberation from God and His order that he seeks. Where the Christian may sometimes be at odds with the world for seeking freedom to obey God, the sinner is at all times at war with God and His Law. The sinner is striving to cast off the restraint of moral law (the expression of God's sovereignty in his conscience) and physical law (the expression of God's sovereignty in nature).

This point of difference is illustrated in the recent public response to a new and deadly disease found among homosexuals. Absent is the outcry to do away with homosexuality and to inform the young of its dire consequences, which is the Christian position. Instead, there is an expression of resentment toward God and a maniacal search for a medical remedy. The homosexual is viewed as the unfortunate victim of God's (or at least nature's) capricious devices.

The lesson is clear enough. Men want their sin and do not want a God making them feel guilty about it. Sin is good enough for them; they only want to be free of its consequences. Indeed, they are seeking for a liberation, but not from their sin. They are seeking liberation from sin's effects.

This is the quest of pagan man: to somehow gain a metaphysical independence from God and nature. That is the undeclared goal of science and magic-- man out-manipulating his opponents: God and nature. Man wants freedom on his own terms, not God's. Whether it is genetic engineering and the space program, or sorcery and psychic powers, every organized effort of pagan man is designed to smash the limitations of creation ordained by God.

Nevertheless, such a dream of self-sustaining autonomy for man is illusory. Man has not even understood the complexities of his own being, let alone the magnificent diversity of the universe. He is a creature; and as the Holy Scriptures affirm, there is no neutral independence or freedom for man;

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Roman 6:16).

Yet, it is for this very independence that man is striving. Inherent in freedom is the proportional loss of external protection. If he declares war against Nature and Nature's God, he loses the protection of both. He becomes vulnerable and afraid. Then he turns to man's most powerful institution for protection: the state. So man seeks freedom from God only to become the slave of the state.

The freedom of action involves a risk and a liability which a sinner is not willing to face alone. Men without faith look to the state to protect

them from risk. But that protection commands a price; and the price is slavery. A slave assumes no personal risk or responsibility for his actions, except to his master. He is protected. Convicts in prison have no liability or risk either. The state takes care of them. The more people give-up personal freedom and responsibility under God, the more society becomes a prison.

The Christian is also a slave, but not to man. He is God's servant. And because of God's Covenant to bless him in his righteousness, the Christian is not afraid to assume freedom and risk in this world. He is protected by a Providence greater than this world.

With this distinction in mind, it is clear that the Christian's liberty is predicated upon his separation unto God and His Covenant-word. This separation is accomplished through a liberation from the three powers which restrain his obedience unto God: his sin, the world, and the devil. The Christian must be a Separatist before he can be free.

At the inauguration of His ministry, our Lord Jesus Christ announced His mission as one of liberation. In Luke chapter four, we find this astonishing affirmation:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . .

Here we find a new Proclamation of Liberty announcing the Year of Jubilee taught in Leviticus 25, something that had not happened in Israel for centuries. This Jubilee that Christ proclaimed was a spiritual, as well as a material liberation. Through His Atonement, He provided for the total liberation of all creation. If we embrace this liberation and separate ourselves unto God, the fullness of this liberty, spiritual and material, can be ours.

The case of Israel's deliverance from Egypt is illustrative of this separation which precedes liberty. Egypt held the people of Israel in bondage as slaves. The Lord sent Moses to Pharaoh and demanded: "Let my people go that they might serve me" (Exodus 8:1). In this case, it was a contest of sovereignties: the Lord God of Heaven versus the divine-king of Egypt. The people were going to be the servants of either God or a man who claimed to be God.

Many centuries later, another separation to obtain liberty occurred. This time it was a group of Separatists who fled the yoke of godless Europe to come to the American wilderness. The Pilgrims did not come to this continent seeking a liberty to do as they pleased, a lawless liberty. It was Christ's gentle call that beckoned them:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Mathew 11:28-30)

They came to enjoy a liberty to serve Christ with purity.

Although the Pilgrims were the recipients of much hardship and cruel oppression, they believed in the overriding power of Divine Providence to secure their destiny. The Pilgrims had no arm of the flesh on which to rely. It seemed that the whole world was against them. They were treated as enemies by their countrymen. The Church and State afflicted them and confiscated their property. There was no one to come to their aid save Jesus Christ. But He was all they needed; for they believed in a prayer-answering God.

It was this singular faith in God and His providential care that emboldened them to be Separatists. They were not afraid to stand alone and embrace liberty. They were not afraid of the risks that freedom brings nor of facing the liability that it demands of the individual. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Hence, it can be demonstrated that only in a Christian society does freedom occur. The sinner has no faith and is therefore afraid of freedom. Freedom cannot long endure in a non-Christian society. Freedom is directly proportional to one's faith in God. A society must believe God will answer prayer and honor ethical obedience before liberty can become realized. For this reason, America has enjoyed the longest period of genuine freedom in human history. Our forebears cultivated a close relationship with God. They prayed to Him and saw Him miraculously answer. They obeyed Him and saw Him miraculously bless. To our shame, this generation is too proud to pray and too wicked to obey God's holy precepts. It is not surprising, therefore, that we are fast losing our liberty as well.

It is time for Christians to cut themselves loose from this godless and unbelieving society. It is time to put an end to our faith in man-made institutions. If it is liberty we want, then we must be ready to again become Separatists.

Rev. James Wesley Stivers

THEY MADE US PEOPLE*

If it can be said that it was the Constitution of the United States that gave us a government, and if it can be said that it was the Declaration of Independence that made us a nation, then it can be equally said that it was the Mayflower Compact that made us a people -- the American people. The American race has humble, but also noble, origins. Almost four centuries ago, America began in a leaky tub of a ship off the coast of what is now Massachusetts, as a few outcasts from England covenanted themselves into "a civil body politic". The spirit and nature of their commitment was to produce the greatest Christian empire in history.

True it is, that the Indians had been here for centuries and roamed the wilderness further inland. It is also true that Spanish adventurers and French trappers had explored its expanse for fame and fortune. Not so with the Pilgrims. They had come for "the Glory of God and advancement of the Christian faith. . . ." Only under that pronouncement and commitment did God give to them the title-deed to this continent. We are here because our forefathers pledged obedience to Divine Law and exercised godly dominion.

The Pilgrims were Separatists, not Puritans; which meant that they did not agree with the amalgamation of civil powers with ecclesiastical powers. They had come to this continent, after having been made free according to the spirit, to be made free according to the flesh. It was no loose band of adventurers on board the Mayflower. The Mayflower brought a band of godly scholars, a church weak in body, but not in spirit. Although some years later the Puritans came to far outnumber them, it was the spirit of the Pilgrims and their ideals that made us a people.

I cannot begin to describe the hardships the Pilgrims endured as they planted Christian civilization in the wilderness. Time would fail me to tell of their loneliness in that task and the tragedy they endured. I am almost rendered speechless to describe their courage and reverence. "They too were human", you say. But I retort that they were unlike any other human. They seem as chosen as the mother Mary was chosen -- pure, sincere,

serene. Contrary to the wishes of humanists, we must never let November 11, 1620 pass from memory. Alas! It has already been lost in the minds of our countrymen. Even the sense of Patriotism (not to be confused with nationalism) has all but perished.

We, their posterity, have reaped the benediction of blessing from their prayers. As the prayers of Abraham preserved his posterity at Sinai and Jordan, so have the prayers of our forebears preserved us to this day.

We are bound by their covenant with God to keep this land Christian. It is our heritage and mandate. To ignore or reject our responsibility is to break the solemn commandment "Thou shalt honor thy father and thy mother." Why am I involved in social and political issues? I would break the Fifth Commandment to refuse to do so. I am bound by their covenant with God to preserve this land as a Christian land and to protect it from all enemies, both foreign and *domestic*. If I fail to do so, I have no right before God to live here and my forebears will rise up to testify against me on Judgment Day.

Those who do not believe Christians should be social or political activists in these times because it does not, as they say, "build the kingdom", would not be tolerated in the Pilgrim church. Such people, who will not "soil their hands" in politics or social issues to make a free and godly America, deserve the Communistic tyranny that is inevitable. If Communism is what they want (they certainly are not fighting to stop it and so approve it by default), then they are obliged to emigrate to the Soviet Union. "Where the dead carcass is, there will the vultures gather."

Forgive me for my stern speech. But I weep at what has become of this once fair land. It is time to repent and seek the Lord.

"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

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