

**RESTORING**

**THE**

**FOUNDATIONS**

**ESSAYS IN RELATIONAL THEOLOGY**

**by**

**James Wesley Stivers**

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## Preface

This book was originally published as a series of articles in *The Family Spokesman* newsletter between the years 1987 and 1989. Finally, it has been polished enough to sell as a single volume. My goal, however, is to use it as the core for a future tome due to be completed in 1996 - a massive work on patriarchal law. It is nearly done.<sup>1</sup>

The thesis of this book is simple, yet revolutionary. The family is the central institution of society and the blessed Trinity is the prototypical model for the family. As a philosophy of social order, the doctrine of the Trinity has not gone unnoticed by theologians. The problem has been their institutional and statist outlook, or their extreme individualism. They have not seen the obvious familial message in the Trinitarian doctrine. I know of only one theologian who has broached my thesis. And he quickly dropped it. I don't know why.

Relational theology is that part of Biblical teaching concerned with the distinction and harmony of relationships. It is foundational to Christian civilization. It is greatly ignored by the modern clergy, who are more interested in psycho-pop and gimmicks than the solid and sensible rules of human conduct found in the Bible.

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<sup>1</sup> Instead of a massive tome, I have designed a curriculum which we offer in the Institute for Family Abbeys. Contact the author. [Update 2024: I'm getting too old to achieve this vision in my lifetime. Perhaps, others will take the torch.]

Fundamentalists love rules. But their rules for life are based upon an institutional paradigm for society. They are suffocating. The paradigm I offer here is familial and Trinitarian. This book might be tedious reading for you. I don't profess to be the most readable author. You may have to re-read portions of it before understanding them. If you will make the effort, I can guarantee you that your life's outlook will change forever.

God bless you.

James Wesley Stivers, 1995

New Address:

P.O. Box 8701

Moscow, ID 83843

[Note for 2024 Online Edition: This online edition is not meant to replace the print edition provided by Biblical Patriarch Publishing. A few notations have been inserted and are marked. Otherwise, the content is the same. My research is on-going and is currently published to the website: [2046AD.org](http://2046AD.org)]

## INTRODUCTION

*If the foundations be destroyed, what can the righteous do?*

- Psalms 11:3

I think that most history-conscious people will agree that we are living in a post-Christian era. While most of the Western Hemisphere, along with Europe, is nominally Christian, Christianity no longer has a controlling influence among those nations. A cursory examination of church directories at your local library will reveal a new trend for openly pagan churches. At best, Christianity provides a thin veneer to a growing appetite for pagan custom and polytheistic religion.

It is true that a call to repentance is being made to these nations, but it lacks a significant response. The prophet's warning falls on deafened ears, the pastor's homily with slumber. The evangelist's plea is greeted with glazed stares.

There is much to be discouraged about our situation. And with the advent of plague-like diseases such as AIDS, it is not entirely certain just how far the present decay of society will go. Secular man responds to social chaos with the strong arm of the state. Still, in the

face of massive world depopulation by natural (supernatural?) causes, God may crush that humanistic alternative, as well.

The context of the above scripture is the 11th Psalm. There, the Psalmist's question is one of dismay. Its prompt response is an affirmation of God's sovereignty and judgment. God still reigns in heaven and remains unthreatened by the assaults of the wicked. When there is no place to flee from the breakdown of social order, David says there is a refuge in God.

Sometimes, the Bible uses the analogy of a house or a temple to describe certain aspects of moral character and social relationships, whether it is of a private or public nature. The above scripture refers to society in architectural terms. Analogously, society is like a building, a structure built upon foundations. The institutions of society are its structure; the foundation is its source of faith, authority, and law.

This is the concern of the 11th Psalm: **what can the righteous do when their countrymen no longer believe in God?** What can they do when the people no longer fear Him enough to obey His law and listen to His spokesmen? What can they do to reverse social decay when there are no instruments (foundations) at their disposal to do so? No common faith, no common sovereign to appeal to for law? What can the righteous do when they become foreigners in the land of their birth?

**Nothing.** There is nothing they can do except to hide themselves in God and wait for Him to "rain fire and brimstone" (v. 6) upon the wicked. When the power centers of society are in the hands of the wicked, when the foundations are destroyed, the righteous must await God's judgment to sweep them away before the righteous can lay new foundations for a new house.



Sodom's sin resulted in Sodom's judgment. Sodom's judgment was a complete destruction.

I believe we have entered an era of Divine judgment. The conventional instruments of reform and reconstruction have failed to reverse the precipitous moral decline of recent decades. There is no hope, short of Divine intervention, that the America of yesterday can be revived through customary channels. The decay has gone too far, the under supports of faith have rotted out. Our civilization is fit for nothing except the manure pile. And that is where God is tossing it.

With this book, I am breaking company with other Christian reformers and Reconstructionists who have concentrated their efforts in the areas of politics, education, the professions, and the church. For a good number of years, I too have been very active in many of these fields of ministry. I have been a lay preacher and pastor, campus and street evangelist, political activist, civics instructor, parochial school teacher, and so on. While I do believe all areas of life are appropriate objects of renewal and reconstruction, and are appropriate settings for the Christian witness, there is only one which offers the hope of being the institutional *source* of renewal and reconstruction. *That source is the Christian Home.*

There are many able ministries available today which set out to restore Christian family life. It has become a growth industry for professional meddling, both in and out of the church. It seems the more they try to help, the worse it becomes. At first, I thought I was imagining this oddity. But after working in the pastoral ministry - inside the veil, so to speak - I came to realize that the clergy exploit unhappy spouses to justify their idleness. The day in the life of a pastor has truly become a spectacle. It is filled with phone calls, gossip, public appearances, and delusions of grandeur.

In terms of the family, the clergy have a truncated view. They see the home as an outpost of the Christian body, an *object* of

reconstruction rather than the *agent* of reconstruction. What I intend to do in this study is to introduce a radically different agenda for Christian reconstruction and renewal: one which views the Christian Home as foundational to God's kingdom building on earth.

We need more than an institutional reconstruction of society; for an institutional reconstruction presupposes sound foundations. Unfortunately, the foundations have been destroyed. Remember? It is senseless to rebuild the house when the foundations have crumbled to pieces. We must lay new foundations before we can reconstruct the building. In laying new foundations, however, we must come to a more precise knowledge of what they are and what it is they are supposed to do.

Our Lord declared His Word was the sure foundation. His teachings are the laws of life, and He alone is the true source of authority:

*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

*And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

*And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.*

- Matthew 7:24-29

Where, then, can we find the teachings of Jesus? In the Gospels, of course: Matthew, Mark, Luke, and John. We can find them in the Epistles, because the Apostles were inspired by the Spirit of Jesus (John 16:13-15; Revelation 19:1 0b). They are also in the Old Testament; for the same Jesus who gave the Beatitudes in the Sermon on the Mount was the Yahweh who gave the Decalogue to Moses on Mt. Sinai (1 Corinthians 10:4). Therefore, in terms of final authority, the Christian must say *Sola Scriptura* (only the Bible) and *Tota Scriptura* (all of the Bible). Anything else obscures our access to the Word of Jesus.

Since the teachings of Jesus are found in the Bible, the Bible, then, becomes our foundation, both individually and socially. We must become Scripturalists for all areas of life.

That is only half of the question that must be answered. The crucial question in terms of societal foundations is who is the primary *teacher* of the Bible? To whom are these "keys of the Kingdom" given? It is premature for me to speak to the latter question. It involves the issue of *interpretative authority*, which will be addressed later. I can, however, speak now to the question of function when it comes to teaching Biblical truth.

We naturally suppose that the institutional church is the primary agent in proclaiming the Gospel and teaching the Word of God. That is the primary role assigned to the church in our day. But it has not always been so. In early America, as it was in the earliest Church, the Christian home was the spiritual center.

In those times, worship and religious instruction were integral parts of home life. Of course, the people had their gatherings on the Lord's Day. But these "services" existed only as an addendum to their spiritual life, not the principal part of it as it is today.

It is impossible to provide the basis for Christian character and spiritual experience in one or two hours a week. Constant contact with a Christian leader is necessary. That was why the "discipleship movement" was so popular in recent years. It recognized the inadequacy of the institutional church to provide even the basic spiritual foundations in a person's life. However, even the discipleship advocates are beginning to realize that the best setting for discipleship is the home. During the historic periods of Christian dominance, we find the father, rather than the pastor, to be the spiritual leader in society. About a century ago, Charles Pequy, a French poet said with prophetic accuracy what will be the instrument of social change in the future:

**"The true revolutionaries of the twentieth century will be the fathers of Christian families."**

I think he miscalculated by a century, but his observation is still valid. The future lies with Christian fathers.

Some people believe, as I was prone to believe at one time, that if one wishes to do anything for God, one must do it within the confines of the church apparatus. God's work is done primarily at church.

Actually, only a small part of life is taken up with religious activities in a church building. Even the work of evangelism, once thought to be the principal purpose of the pulpit preacher, is better done through the home. The most effective evangelist, as many men and women will with tender emotion admit, is that of a godly mother or father. Better than three-fourths of all conversions come through the work of family and friends.

That the home and not the church is the principal evangelistic medium to each new generation is supported by Biblical revelation:

*For he established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments . . .*

-Psalms 78:5-7

*The father to the children shall make known thy truth.*

-Isaiah 38:19

*Train up a child in the way he should go:  
and when he is old, he will not depart from it.*

-Proverbs 22:6

Many preachers have smiled with satisfaction at the success of their soul-saving. Then closer examination often reveals the long-forgotten spiritual labors of a loving father and mother which have finally borne fruit in conversion. The spiritual power of the preacher and his marvelous sermons had little to do with it.

My belief remains that the family is the chief agent for the transmission of the Christian faith from one generation to the next. Christ's teachings are the foundation stones of society. They are laid by parents in the lives of their children. Parents are the primary evangelists to their offspring:

*And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up.*

- Deuteronomy 6:6-7

It is a personal faith which must be transmitted, not an abstract and institutional one. It is not the burden of the preacher or school teacher to spread the Gospel in a Christian land. Their mission is to the frontiers of Christian influence, the places where the truth of God is absent or in neglect. A Christian society requires a complex interlocking of strong Christian homes. If we cannot get enough Christian men to rebuild their family altars, there is no hope for a Christian renaissance in America or the Free World.

That is the term I prefer to use: *Christian Renaissance*. I do not think "reformation," "renewal," "revival," or "reconstruction" is descriptive enough or strong enough to describe what needs to be done. The true Christian faith and witness and order have been lost by this generation. It does not exist except upon the pages of God's Holy Word, and in the yet unrealized visions of Separatists like me. But God is the God of the living, not of the dead. These visions shall become reality in our life-times, if we see them with the eyes of faith.

## CHAPTER ONE

### THE CHRISTIAN MAN IN RELATION TO GOD

*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*

- 1 Corinthians 11:3

*The family is the oldest institution, and the source of church and state. The patriarchs were priests and kings of their households.*

- Philip Schaff, Church historian (1888)

I do not casually dismiss the encouraging success in recent years achieved by various Christian groups. Certainly, the exploits in broadcasting and the arts, the emergence of non-denominational, charismatic churches with a strong orientation in dominion theology, the work of Reconstructionists (such as Chalcedon), and the mushrooming of Christian schools - all testify to a spiritual awakening among millions of Americans. Political success has followed.

What is unsettling, however, is that this awakening has occurred amidst the erosion of Christian home life in America. James Dobson summed it up thusly in one of his "Focus on the Family" newsletters:

*If the authorities are correct, and I pray they are not, the Christian concept of the family will soon give way to even more widespread cohabitation, uncommitted marriages, casual divorce, joint custody of children, blurred sex roles, government intrusion in the family, and child-care centers to replace the mother-child relationship. . . Personally, I don't believe Western nations can survive such a radical departure from the value system on which they were founded.*

Statistics are depressing enough. But Dobson is talking about something more serious here: the disappearance of even the *concept* of the Christian family from national consciousness.

I surmise that we are financing the present Christian awakening on borrowed spiritual capital. We are trying to rebuild a Christian civilization without rebuilding our family altars. We are looking to an institutional solution, rather than an organic one. The present revival is a flash-in-the-pan, a bridging between a Christian past and a future Christian remnant which will be forced to rebuild upon the ruins of this Republic.

There are many areas of dominion available to the Christian man; indeed, there are many vocations where the need is pressing for the influence of Christian men. However, in this book, I am addressing men who have made their families their careers. Now by this, I do not refer to men who work a "9-to-5" job and then come home to indulge the joys of "domestic life". That is not what is meant by making a career commitment to one's family. I am speaking to men who see in their household the opportunity to expand God's Kingdom in a familial way, to exercise godly dominion over their homes and through their homes, and to multiply those homes through their offspring. This is the essence of the patriarchal



ministry which provides an organic source to the reconstruction of society, rather than an institutional one.

If society has gone bad, it must be because the people have gone bad. *People are society*. Either we must convert the bad people or create new good people to take the place of the bad people when the bad people die. The former has been tried without much success in recent decades; so may I suggest the latter. It is what I call *the demographic solution*. As described in *The Separatist Papers* (No. 5), evangelism is a remedial function in a Christian society, not a building function. Godly procreation and family nurture are the primary means of kingdom building. In America, born-again and orthodox Christians might prevail over their enemies by sheer numbers within a generation, if they were to decide to have large families and to teach their children at home. For this to happen, however, Christian men must turn their attention and affections toward home. We must begin with the fathers in Israel.

(To digress briefly, the kind of evangelism to which I refer to above is the professional kind. The Kingdom of God is built through evangelism, but it is a personal evangelism directed to one's children and neighbors. This was the case in early Christianity when homes were the evangelistic centers in society. More on that later.)

*Christian Renaissance* refers to the complete rebirth of a Biblically-based civilization which has been long extinct and eclipsed by a dark period of pagan dominance. Like the 15th-Century Renaissance, which saw the rebirth of Classical culture in southern Europe, Christian Renaissance means the new beginning of a consciously Christian civilization based upon the Scriptures and the patriarchal family.

Such a Renaissance begins with the work of God upon the man. It begins with the Holy Spirit regenerating the heart and imparting the very life of Christ to the human spirit. Then, His work proceeds to

open the understanding so the Bible is no longer a dead letter to him, but becomes the very Word of God, alive with vividness in the mind. When this work is done, we have the creation of a Christian man.

Adam was created out of the dust of the ground and was breathed into by God with spirit-life. He lost that through sin. It is restored in Christ.

A Christian man is a man who is remade and is being remade into the image of his Creator. His heart is motivated by God's love and his mind is guided by God's truth. That is the difference between a Christian man and all other men.

Most men are not Christian. They may be religious. They may even seem pious. But few men are holy. Few men are motivated by godly love and guided by Biblical truth. Most men are moved by selfishness and guided by the evil imaginations of depraved custom. They are the badly marred and rapidly fading images of God.

Not so with the Christian man. He is alive with the re-creative force of the universe. He is in covenant union with God, a man under God's control. He is a man once wild, but now tamed by God. And having been tamed by God, which is the true meaning of meekness, he is given the right to go forth and tame the earth ("Blessed are the meek, for they shall inherit the earth" - Matthew 5:5). Christian dominion and Christian civilization begin with the relationship a Christian man has with God, and in particular, with Christ.

In the Introduction, the Christian Home was identified as the foundational instrument of social reconstruction. This fact is most obvious in its evangelistic and pedagogical functions. But before pressing on to describe what it takes to create the kind of Christian Home of which I am speaking, there is the aspect of authority. The Scripture quoted at the beginning identifies the God-ordained hierarchy in society: **God to Christ, Christ to every man, and man to**

**woman.** Absent is any mention of an institutional source of authority. It is personal, not official. It is familial, not institutional. We are baptized into the name of a father.

There are two kinds of authority, or better put, two *aspects* of authority. There is absolute authority and there is derivative authority. **Absolute authority** resides in God who is in Heaven. On Earth, that authority is codified in the Holy Bible. It is the only infallible and divine source of authority on Earth.

**Derivative authority** (or sometimes called "functional authority") is the secondary and implementive aspect of authority. It is the authority which puts God's Word into effect. As cited above, derivative authority has been given to the Christian man.

We do not find anywhere in the Bible - both in the Old and New Testaments - an earthly institution or office which God has set up above men. Before God, all Christian men are equal. Officers of the civil function and the religious function in society are subordinate to the collective authority of Christian men.

A man's authority, with the right to use force, is limited to the members of his own household (Exodus 20:12; Ephesians 6:1, etc.). A man has no valid power over another unless it is in a posture of self-defense or if it involves voluntary submission. This is the basis of all government outside of the home and will be discussed later.

Therefore, we come to an important conclusion: **the foundation of authority in society is the Word of God as it is mediated and applied in the household of a Christian man.** The institutions of society are the tertiary applications of Biblical/household law - the outgrowth of which, in their organized and cooperative forms, are churches, schools, businesses, courts, governments, professions, and so on. From the perspective of moral obligation, the family is not institutionally or governmentally subordinated to the church and

state. The pastor is not the head of the man, nor is the President. Christ is.<sup>2</sup>

For this reason, early America was the truest expression of Christian civilization in the world: government was based upon the prior consent of the governed, with no relinquishment of "unalienable rights". American government began with the self-government of the Christian man and extended itself into other spheres of life as self-government through one's representatives. These representatives, whether in church or state, were re-chosen by the people in a timely manner and were commissioned with *delegated* powers to perform certain prescribed duties outlined in "constitutions" (see *The Separatist Papers, No. 8, 9 & 11*).

All of these powers are derived from, but never surrendered by, the authority a Christian man has under Jesus Christ. It is the externalizing of the holiness of the Christian man into society that we call "Christian dominion". Once he can rule himself, God gives him rule in other spheres, as well.

Perhaps, the most formidable obstacle to reviving a **Biblical Patriarchy** is the very definition we give to the concept of masculinity. Even in ostensibly Christian circles, a faulty definition of manhood prevails.

Many men define manhood in terms of their relationship with other men. They have fallen into the humanistic trap of "measuring themselves by themselves, and comparing themselves among themselves" (2 Corinthians 10:12). One expression of this is the "macho" image of physical and emotional prowess. You are a man if

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<sup>2</sup> The headship of Christ as it involves the Episcopal office of the Desposyni is a part of the mysteries of the Church. It is not at all contradictory with what we are saying here. Rather, it confirms it. All Christian men require a discipling or mentoring period before they become Covenant men as members of the Divine Council. (Footnote added 2005)

you can shoot, throw, or chew better than the next man. You are a man if you do not fear or have tender feelings. Aggression, rather than dominion, is the fruit of this definition.

But this aggression need not be physical. It can be intellectual. Some men assert their manhood by their shrewdness in business, in politics, or in their respective profession. The effect is the same. Such men become predators and the society dominated by them will become power-worshippers.

Nevertheless, this is not the most common definition of manhood. For the average man, the man of simple ambitions, masculinity is defined in comparison to the woman. In spite of unisex trends, which are calculated to destroy both masculinity and femininity, the dialectic prevails which sees the sexes as opposites, rather than compliments. Too many Christian men also fall into this trap of using the woman as a yardstick: man is what the woman is not; man does what the woman cannot, or should not, or will not. The result is a matriarchal society, which is a curse from God (Isaiah 3:12). For most women can do what most men do, and in our day, do it better. If a man, whether consciously or unconsciously, defines himself in terms of his relationship to the woman, he will become effeminate. He may be mistaken for a Christian gentleman, but he is really a eunuch.

True manhood is defined by God. A man is only a man if he is subordinate to God. One's covenant with God determines one's masculinity.

This fact is brought out rather graphically in the very Hebrew words used in the Bible for male and female. The physical parallels we would normally expect are absent. The word for male is *zakâr*, which means "to mark." But it is not the same Hebrew word for literally scrawling a mark on something, which is *tivâh*. It is the root *zakar* (spelled the same but accented differently) which is translated

in our English Bible as "remember." This produces some interesting applications.

For instance, in Genesis 8:1 it says, "And God remembered (*maled*) Noah . . ." In Exodus 2:24, it says, "God remembered (*maled*) his covenant with Abraham. . ." There are scores of examples, which space does not allow here, but the conclusion is clear: the "male" is not defined in terms of physical distinctions, but in terms of a relationship with God.

In stark contrast is the Hebrew word for female, which is *neqêbah* and comes from the root *nâqab*, meaning "to puncture," a strongly sexual term (the Greek word for female is parallel and means "nipple"). Thus, the passage in Genesis 1:27 which reads, "So God created man in his own image, in the image of God created he him; male and female created he them," would literally read: "the *marked* one [By whom? God] and the *punctured* one [By whom? Man] created he them."

The Christian man's relationship to the woman will be discussed in the next chapter, but it is enough to say for now that while the female in the Bible is looked upon according to her sexual and procreative functions, the male is identified according to a covenantal and moral status. God marks His man and gives him a covenant. God remembers His covenant with His man and gives him the keys of dominion. Becoming a member of the Divine Council, the privilege of the Covenant Man, is the status which elevates him from the level of the beast and petty tyrant to the level slightly lower than the angels (Psalms 8). Meekness, not raw power and not raw sexuality, is the prerequisite to dominion. Stewardship and loyalty bring the gift of masculinity from God. For man does not mark himself. God does.

This does not mean that the woman has no moral and covenantal status, for she is bonded to Christ. Rather, the man is the primary agent of dominion on Earth, and the woman joins him in his calling.

We are getting closer to defining masculinity. We need an example to flesh-out this definition. And Christ is that example. We can better understand the man's relationship to God by looking at Christ's relationship to God. 1 Corinthians 11:3 says "that the head of Christ is God." What does this mean?

First, **the command structure begins with God**. Although Jesus is God and is co-equal in all aspects of deity with the Father, there is a functional hierarchy in the Trinity. Christ is ethically subordinate to the Father. Thus, the Father is the source of life and law for creation, and it is administered through Christ. From Christ, it flows to the man.

Second, **this subordination also brings true authority**. God gives Christ dominion over everything in creation, excepting His person (1 Corinthians 15:27). Just as the body is subordinate to the head, yet also expresses the head's will in psycho-motor actions, so also does Christ execute the Father's will. Most notably, we see this in the work of redemption (2 Corinthians 5:18-20) and wrath (Psalms 110).

Third, **Christ earns the right to rule** by being tested and proving His worthiness by submitting to God's will in every trial, even unto death (Matthew 28:18, cf. Luke 24:26). This submission is demonstrated in His continual commitment to glorify His Father in all things (John 17:4).

While there are many aspects of Christ's relationship with the Father which are needful of study, space here allows us to focus only on the headship aspect. And that headship relationship is primarily concerned with the exercise of power. If a man has as his source of authority one of human origin, then he is serving the creature rather than the Creator. If, like Christ, a man serves God, then he is serving the Creator rather than the creature. If, like Christ, a man serves God, then He is measuring up to the humanity of Christ, which is true maleness.

Putting it another way, **masculinity is having a personal, headship relationship with your Creator.** This is maleness. The catch is, however, that relationship cannot occur except through Christ. Many men attempt to serve God while ignoring Christ. They are wasting their time. You cannot have a personal relationship with God without a personal, headship relationship with Christ (John 14:6). Dominion is given to Christ, who then dispenses it to His worthy followers (Acts 1:8).

Obedience is the essence of subordination. The man who is truly subordinate to Christ obeys His Word. The Word is the Bible.

A lot of men forget that the first two of the Ten Commandments, which we are to obey, are concerned with worship. Obedience and dominion begin with offering true worship to God. This is the most significant aspect of Christ's relationship to God: His constant communion with the Father. It is not without significance that the disciples recognized their risen Lord only when He broke bread and offered thanks (Luke 24:30-31).

James Jordan has more than anyone in recent years explained the primacy of worship in the life of the Christian man. I quote him at length:

*Because all men, Christian and apostate, thus constantly imitate God in their work, (They are God's images: JWS) it cannot be in the area of works that the final distinction between the righteous and the wicked is found. Rather, it is the attitude or faith that accompanies these works that makes the difference. This requirement of right faith is set out in Genesis 2 and, and is seen in that God required an additional step in the performance by man of this sequence of actions. That additional step is the giving of thanks, a conscious act of self-submission to God, affirming that He is the One who set up the conditions for human labor, and affirming that He does all things well.*



*What is thanksgiving? It is a rendering of praise and an affirmation of dependence upon someone else. A person does not thank himself; thus, God did not thank Himself when He made the world. That would be absurd. When, however, I thank you for something. I am acknowledging that you have done something for me (acknowledging dependence), and expressing gratitude (not resentment).*

*Romans 1:21, speaking of all men and thus pointedly of Adam and Eve, says "for even though they knew God, they did not glorify Him as God, nor gave thanks".*

*Thus, the structure of liturgical piety and of practical piety is the same: the six-fold action (Of the Lord's Supper: JWS). The redemptive key to both is thanksgiving in Christ.*

*Liturgical piety serves practical piety by (a) setting the basic pattern in the Lord's Supper, and (b) transferring men into union with Christ, and then sending them out to transform the world after that same image.*

*The distinction between the Christian and the apostate thus lies at the point of thanksgiving. It is not possible to take hold of the world with the intention of sinning, and still give thanks to God for it.*

*The stress on thanksgiving in liturgical piety is thus key to practical or laborial piety. In the early Church, all life was thus worship, either the special worship of the rite,, or the general worship of thanksgiving in all of life (1 Thess. 5:18). This worship centered piety was the characteristic of the earliest Church.*

**- Christian Piety: Deformed and Reformed,  
Geneva Papers (September, 1985)**

I quoted Jordan at length because I wanted you to see clearly that this aspect of worship is the key to the spiritual rebirth of man and society. The life-giving waters of God flow from the temple (Ezekiel 47). And Christ shows us throughout the Gospel records the primacy of worship in our relationship to God (John 4:23-24). It is not my purpose here to explain in detail the nature of Christian worship in

the home. I will take up that subject in a later chapter. My purpose is to show what kind of man is qualified for the kind of dominion I am talking about in this book. Such a man is one who has found his manhood, his identity, in a right relationship with God. And that relationship begins at an altar and grows to fill all areas of his life.

*The Home Renaissance Movement* is a movement which believes that the renewal of Christian Civilization depends upon the rebirth of a home-based, self-help society. That is the kind of society which built the greatness of America, and that is the kind of society for which we must all commit ourselves if our people are to survive as a beacon to this, world.

## CHAPTER TWO

### THE CHRISTIAN MAN IN RELATION TO THE WOMAN

*What God hath joined together, let not man put asunder.*

- Mark 10:9

*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

- Galatians 3:26-29

Many people have difficulty in understanding the way things have changed and the way things have stayed the same since the Old Covenant gave-way to the New. They also have problems figuring out where to draw the line at where New Covenant privileges end and post-Resurrection privileges begin. The issue of marriage illustrates many of these misconceptions.

Some Christians, having failed to do a thorough study of the Scriptures, take some passages, like the one in Galatians above, and attempt to completely democratize the Christian faith. Perhaps, I should use the word "communize," instead. These people think God has done away with the Ten Commandments, so people should not have private property. We are told to share everything - I mean "everything." "Marriage is obsolete under the New Covenant," they say. "We should have free love. Marital jealousy is a sin; we should not selfishly cling to our spouses." Every once in awhile, a group that thinks this way makes a splash in the newspapers. But it is not an obscure sentiment. All antinomian churches (like many mainline and charismatic groups) suffer from its influence. It is an age-old problem with people who have read enough of the Bible to be dangerous, but not enough of it to be disciplined by it.

Groups like this fail to realize that Jesus specifically said that marriage would not end as an institution until the general resurrection at the end of history (Mark 12:25). Marriage exists in the Millennium. As long as we are in this flesh and on this earth, God's laws in the Bible still apply. The New Covenant did not do away with God's law in the Old Testament; it just gave us the moral power to fulfill its requirements and to hasten the consummation of history (Hebrews 8:7-13). The blessings of the New Covenant enable us to put an end to sin, establish the Kingdom of God, and make way for the Lord's final coming (Romans 8; 1 Corinthians 15). The kind of communal society these people envision will not occur until after the resurrection, when we shall be "as the angels of heaven."

Because we are new men still living in the old world, there is still the need for marriage, there is still a need for distinctions in status, and there is still a need for ethnic purity. Yet as new men, we can redeem these institutions and turn them into blessings.

There is no earthly bond, no earthly covenant, which the Bible describes with such absoluteness as it does the marital relationship.

The union between a man and a woman is the only one described by our Lord as one executed by God Himself (Mark 10:9). Business corporations, church memberships, national citizenships, although binding as are all vows and regulated under the Third Commandment - none are ordained by God as is the marriage covenant, which is officiated by God, not by man:

*For the gifts and calling of God are without repentance*

- Romans 11:29

There is no relationship on Earth which takes precedence over the marital bond. Even Paul, the defender of celibacy, ranks the relationship equal with the relationship Christ has with His Church (Ephesians 5:22-23). Just as inconceivable as an estrangement between Christ and the Ecclesia, so is it inconceivable that mere mortal men can undo what God has joined together.

Our understanding of the Christian man's relationship to the woman must begin with the Creation Ordinance (sometimes called the "Cultural Mandate"). It is at creation that we find the most precise declaration of the Creator's purpose for the human species. Outlined in Genesis 1:26-30 (and discussed in detail in *The Separatist Papers, No. 4*), we find God creating man to rule over the terrestrial creation: the land, its vegetation, and the animals. Man was intended to rule after the pattern of his Creator, as a governor, not as a tyrant or as a helpless prey to the forces of nature. Man was called to domesticate the wilderness, and in the process of time, to turn it into a paradise after the pattern of Eden, which was the model God gave to Adam to personally cultivate. From Eden, Adam's trained offspring would go forth and emulate their father's example until the earth was like Eden. (Even though the earth was not cursed, it was still undeveloped.)

As James Jordan has brilliantly explained in his books and articles on this subject, Eden was created to be a proto-type of a completed Earth, a place suitable for worship and for the dwelling of God's presence. Although the Curse made fulfillment more difficult, the Creation Ordinance has not been repealed. Man must still work. Only now, it requires much more effort. Animals are more difficult to tame because of their fear of man. Vegetation tends to degenerate genetically into weeds (for example, corn, along with most grains, is a grass, and will return to such if left to itself). Perhaps, the planets of the solar system were made barren to prevent, or at least to make intensely difficult, the colonization of space. (A man-made ecosystem on Mars is possible. Mars has an atmosphere consisting of mostly carbon dioxide).

There were five aspects to the Cultural Mandate: 1) Fruitfulness, 2) Multiplication, 3) Replenishment, 4) Subjugation, and 5) Dominion. These can be found enunciated in Genesis chapter one.

God said it was "not good for man to be alone." Many scholars see this evaluation in terms of man's psychological needs. While this was a factor, it was God's purpose for man that was primary: it was impossible for man to fulfill the Cultural Mandate alone. God was not merely looking at man's need of companionship. (Would not fellowship with the Creator have sufficed? Or the creation of another male?)

God created "a suitable helper" for man (Genesis 2:18) to provide a division of labor and a hierarchy of authority. The female would concentrate her labors in fruitfulness and multiplication: she would bear and nurture the children. The male would subdue and rule over his allotted section of land from which the family would be sustained.

*So God created man in his own image, in the image of God created he him;  
male and female created he them.*

- Genesis 1:27

*Nevertheless neither is the man without the woman, neither the woman  
without the man, in the Lord.*

- 1 Corinthians 11:11

The account of man's creation presents a significant perspective of the male/female relationship in the human species: *they are both men*. In every aspect of God's image, the woman is as much a man as man is. In intellect, will, emotion, and calling - the woman has all the attributes of manhood. But she is a **man with a womb**. She bears and nurtures children. Therefore, although metaphysically co-equal with man (just as Christ is co-equal with the Father), the woman is functionally subordinate to the man in terms of authority (just as Christ is to the Father). This is a voluntary subordination that is created by the marriage vow.

A woman cannot be a man and a mother at the same time, without her children suffering in a way which violates God's standard for their care. And societies which require women to work with men and turn their child-rearing over to slaves or institutions (public schools included) will eventually raise a generation incapable and unwilling to perpetuate itself. When men abdicate their spiritual duties and women their domestic duties, then the equilibrium of the human species is thrown off balance. Disaster is inevitable.

Thus, man is divided in two parts: the male (the covenant head) and the female (the child-bearer). Together, they make the human species.

This division of labor is amplified in the Curse (Genesis 3:16-19): the man works the soil encumbered by weeds; the woman bears the children in pain. As we proceed from the Creation Ordinance, we

find the Biblical narrative filled with man's various attempts to cope with the Curse (e.g. the aid of livestock in tilling the soil, the use of concubinage to mitigate the burden of childbearing, etc.). Man's skewed conscience leads him to repeated disaster. God finally comes down at Sinai and provides a framework of law and custom to guide humanity into blessing. And at Calvary, He provides the spirit of the law written upon the heart.

After the Cultural Mandate, we find the next great precept on the marital relationship: the Fifth Commandment, "Honor thy father and thy mother." Children are required to treat each of their parents with equal reverence. By implication, therefore, the mother is entitled to "original jurisdiction" over her offspring, just as the father. The mother does not derive her maternal authority from her husband, but from the very fact that she is the mother. While the woman does not have authority over the man (1 Timothy 2:12), and is intended to be in submission to her father or husband, that does not diminish her authority over her children. The book of Proverbs makes clear reference to the "law of the mother" (Proverbs 1:8; 6:20). Deborah, the military leader of Judges, refers to herself as "a mother in Israel" (5:7). Although subordinate, the woman does have a position of true authority with the man which is God-ordained.

Under Christ, all believers are equal; for the Scriptures apply to all. The woman is a "joint heir" with her husband (1 Peter 3:7). If a man is derelict in his duty as the leader in his home, that does not absolve the wife of her accountability. She must interpose; even in matters which some consider the exclusive province of the male. Zipporah, the wife of Moses, angrily circumcised her son to save her husband from God's wrath (Exodus 4:24-26), which he had neglected to do. Here, Moses failed to perform his duty as the man of the house. Likewise, the woman, in the absence of the man, has the power to preach, baptize, administer communion, and do all those things that



God has told men to do. However, if the man is present and willing to do his duty, the woman is obliged to step aside and let him.

Before leaving this point, perhaps I can illustrate this concept with our American system of government. We have a federal level of government and a state level. Each receives their areas of original jurisdiction and powers directly from the people, not from each other. Yet, in some areas of overlapping powers (which in our day has become quite extensive), the federal government has supremacy and in others, the states do. Similarly, both the man and the woman receive their duties and powers from God separately. And they both answer to God for the discharge of their duties. Of course, the analogy breaks down because the man has comprehensive jurisdiction in his home, unlike our constitutional government with limited jurisdiction. But his power is not absolute. He cannot require his wife to do something which will compromise her responsibility to the children, such as working away from home. The modern trend is to view marriage strictly as a contract, with the two parties left to themselves to decide what the terms of that contract are. It is a sin to ignore God's Word in setting up a household.

Paul says that "the woman is the glory of the man" (1 Corinthians 11:7). It is just as much an evil for that glorious image to be perverted in the woman as a keeper of the home and bearer of children (1 Timothy 5:14) as it is for the image of God to be perverted in man by sodomy or slavery (Romans 1:22-24). This does not restrict women from commercial enterprises (witness the virtuous woman of Proverbs 31 and Lydia, the businesswoman of Acts 16:11-15). But the home is central to the woman's function, and her labor must be home-based. Her function is not that of a competitor in the marketplace.

The kind of dominion which we are addressing - kingdom building through our households - needs a woman who will spend most of her

time at home (1 Timothy 2:5). It also requires the man to spend much of his time at home, too.

The process of discipleship requires time, much time with one's mentor. A Christian man must first spend time with God. This does not require lengthy and wearisome prayer times. Rather, living in the conscious presence of God is essential. Frequent and formal acts of worship set the tone for all of life. They need not be lengthy, just often (ideally, three times a day - Psalms 55:17).

Godly meditations while working fills the remainder of the day for the Christian man. As he is disciplined by the Holy Spirit, then he is in a position to disciple his family.

The Christian patriarch must spend time with his family. If it requires the abiding presence of God in his own life to accomplish his discipleship, so likewise, it will require his presence at home to disciple his household. He needs an occupation which is a cottage industry, one which will provide immediate access to the father for wife and child. An absent father for the family is like an absent God for mankind. There is a loss of the sense of security, restraint, purpose, and guidance. Although the man cannot afford to have frequent interruptions of his work by his family, accessibility when the need arises provides an atmosphere of the father's presence, especially if there are daily breaks (mealtimes) when the family is together.

A man cannot expect a woman to follow him, if he in turn is not following Christ. If Paul the Apostle felt compelled to qualify his claim to leadership by faithfulness to Christ (1 Corinthians 11:1), how much more must we, lacking Apostleship, demonstrate that we are carefully following Christ.

There are two elementary conditions which qualify a man as Christ's disciple. And Christian women are advised to take note.

First, is he a man of the Word? Is he Biblically literate? It sometimes amazes me how pervasive Biblical illiteracy is in our churches, even among clergymen. (Most seminaries do not bother studying the actual Biblical text; they study theology and philosophy). What is equally amazing is that Biblical literacy was once the minimum standard of education in America's schools. You were not considered educated unless you had instant recall and a comprehensive familiarity with the entire Biblical text. Even schoolboys and avowed atheists of the 19th Century had more Bible knowledge than many of our preachers today. Today, most Christian men have not so much as read the entire New Testament, much less the entire Bible. How we expect to build a Christian civilization with such men, I do not know. But a Christian man cannot expect his family to have confidence in his leadership if he does not read God's Word for guidance. He certainly cannot be a patriarch.

Second, as mentioned above, is he a man of prayer? Does he have an altar, a time and place where he communes with God? Bible knowledge requires experiential knowledge with God. A man who claims to be following Jesus, yet who never talks to Him, is a contradiction. Again, a woman cannot be expected to follow a man's leadership who she knows never prays. A man's choices are sanctified by the Word of God and prayer (1 Timothy 4:4-5).

Therefore, the source of a patriarch's authority lies with his membership in the Divine Council. He is a prophet, as was his father Abraham (Genesis 20:7). The foundation of the home is not found in wealth, competence, or physical strength. It is found in his relationship with God. A man who builds his house on anything else will surely face disaster.

Before leaving the subject of prayer, there is a point of particular value to our discussion. During the Intertestamental period, Jewish rabbis began to use the Greek word *paraclete*, (i.e. an intercessor), to describe the Altar. The Altar was the doorway to heaven, the point of

contact with God. Significantly, Jesus used the Aramaic equivalent when He referred to the Holy Spirit as the "Comforter" in John 16:7. Paul continues this theme in Romans 8:26-27. By application, a man filled with the Holy Spirit has an altar in his heart - instant access to God at any time, in any place. That is why it is possible for a Spirit-filled person to "pray without ceasing" (1 Thessalonians 5:17). For a Christian can always be standing before God's Altar. In the Old Covenant era, geography limited the worshipper's access to God. That has changed (John 4:21-24; 7:37-39).

How is the relationship between a man and his wife changed when he makes a career commitment to his family? First, the wife benefits because she and the child become the objects of his primary interest. She does not have to compete with "outside" commitments for her husband's attention. It is a big boost to her morale to know that she and the children are of utmost importance in his life, not only in earthly things, but in heavenly things, as well. It does increase the burden of child-bearing and child-rearing for the woman, since there will be likely more of them to rear (either by natural means or adoption). She will need to rise to the caliber of the virtuous woman found in Proverbs 31. But her consolation will be that she is not alone. Her husband will be there.

As a reminder, my purpose in this study is not to suggest that the kind of Christian home I am describing is the one for all Christians. Not everyone can make a living from their home and raise a large family; although, we need a lot more Christian homes like that if we ever hope to save this civilization. Some people have career obligations to their professions; others do not have the resources or competence for large families. What I am suggesting, however, is that most Christians, while they may not make good doctors or good preachers, or good whatever, they can make good mothers and fathers. My purpose here is to elevate family duties to the Divine calling that it truly is.

The most important relationship on Earth in terms of its effect on producing godly children is the one between a man and his wife. No relationship influences the moral direction of a child more than that of his parents. Here, by example, he learns everything necessary for any other relationship he may encounter later in life. Not only do we find in the husband-wife bond the marital relationship, but the relationships of sacred, filial, companionate, managerial, and more. Also, no relationship offers a type with more exactness of the relationship between the members of the Trinity than that of husband, wife, and child. It is **God's desire** to someday produce a **godly generation**. That is not possible without godly marriages and godly homes (Malachi 2:14-15; Psalms 25:13).

Second, a career commitment to the home will restore and strengthen the chain of authority. As explained above, the presence of the husband in the home increases his supervision capabilities. In doing so, there is created a community of authority in the home. The wife does not stand alone because of an absent husband, nor is their division toward the children or the outside world. Because the man is more acquainted with the circumstances of a situation, a consensus for action can be arrived at quickly. Deferred judgment is often as bad as no judgment at all. The husband and wife benefit from each other's counsel in those times when undelayed action is necessary. This is also true on matters of discipline (Ecclesiastes 8:11).

Disunity between husband and wife, or the perception thereof, breaks down home government. The woman's "power of influence" must always be her husband's ally. The child and the public need to know that she is acting on his behalf and with his express authority, which is frequently validated by his verbal approval and support. The wife is indispensable to a man's respect and authority in his home. The child will follow her lead.

Third, in management of resources, the man must be prudent and self-reliant. He may be poor, but he need not be bound by debt. He

may not have luxuries, but he can have a future. A profligate and wasteful spender is a low-class individual, even if he is rich. As Gary North, the Christian economist, has pointed out often in his writings, wealth begins with a time perspective. That was probably why men in the Bible often married later in life, and why men today probably marry too young. Maturity usually comes with age: maturity in a relationship with God, maturity in one's work, maturity in relational conduct in general.

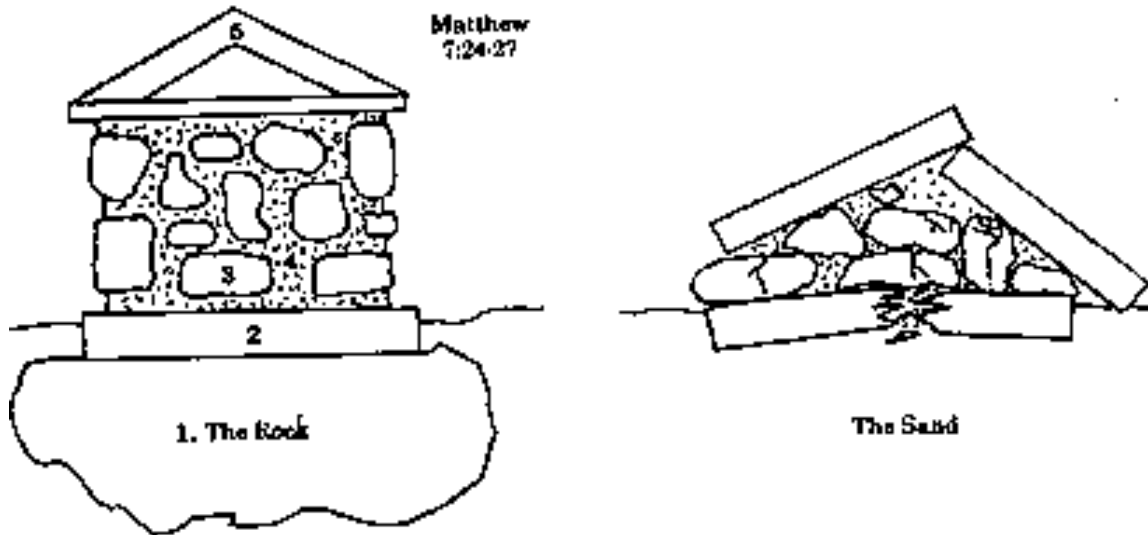
People are marrying later in life these days, but it is for the purpose of extending their adolescence, rather than developing their maturity. Our society is present-oriented. The kind of man who would be a patriarch must think in generations. A family can only grow if it defers the pleasures it wants today until tomorrow. That is how you build a capital base. And a capital base is what gives a man the means to provide for his family. Without it, he is forced to live from day-to-day upon the mercy of others. Unreliability in meeting the needs of his household will undercut the confidence a man's family will have in him. But most men do not have trouble making enough money; spending it wisely is their problem. If he lives and works near his home, he will see his family's needs, and will be less tempted to buy that boat or snowmobile like the boys at work have.

Finally, on the matter of sexual morality, a man needs to discipline his sexual desires and affections until he reaches the point of mastery over them. Women either (a) fear, or (b) despise men who cannot. They fear a man if they think he might rape or abuse them. Or, they disrespect him if they think he is an irresponsible playboy. At any angle, a man who cannot demonstrate control over his sexuality is a man who cannot engender trust and obedience in his wife (1 Corinthians 7:4). And a woman who does so will end up getting the disaster she deserves.

The Bible describes marriage as a state of rest for the woman (Ruth 3:1). A woman cannot rest in a marriage if she cannot depend upon

the sexual loyalty of her husband. How can she sacrifice her life and beauty to build his house, if at any moment, he will abandon her for someone else? And the man cannot expect that kind of commitment from her, if he cannot demonstrate it in himself. Again, the man's vocation at the homestead leaves little opportunity for the "office affair" or other rendezvous which are all too easily arranged when the man is away from home all the time.

Obviously, a man who has difficulty being sexually loyal to his wife is not the material from which God makes patriarchs. He is looking for "a few good men."



## THE HOUSE OF CHRISTIAN MAN / THE HOUSE OF HUMANISTIC MAN

Matthew 7:24-27

1. The Rock is the Teaching of Jesus. The Sand is the Wisdom of Man.
2. The Foundation is the Father, providing firmness and leadership. The sunken Foundation is a Father who gives little guidance and support.
3. The Stones are the Children, who make up the family. The broken Stones are Children without kinship.
4. The Mortar is the Mother, whose love and nurture hold it all together. The crumbling Mortar is a Mother without purpose.
5. The Roof is the Shelter of Christian Civilization. The collapsed Roof is the burden of Humanistic Civilization.



## CHAPTER THREE

### THE CHRISTIAN MAN IN RELATION TO HIS CHILDREN

*Suffer the little children to come unto me and forbid them not;  
for such is the kingdom of heaven.*

- Matthew 19:14

There is no religion that can compete with Christianity when it comes to the love of children. And the decline of the Christian faith in a nation is evidenced by hostility towards children.

A few years ago, we lived near a city that was shocked and outraged when another case of child abuse was discovered amongst them. It appears that the mother of a young boy had locked him up in a large wooden box for two years, letting him out only on special occasions. When asked why she did this, the mother answered that she thought the boy was "brain-damaged". He tested normal. When the child was interviewed, he was puzzled by the concern. "Aren't all little boys put in boxes?", he responded.

The thought of that last statement still brings tears to my eyes. For it amplifies the horror of child abuse: it is a crime against innocence. This little boy had no idea that he was imprisoned in more than a

wooden box. His mother had locked his mind away in a prison of lies. Her deception not only enabled her to succeed in the imprisonment of her son, but also to continue to receive his love and devotion, of which she was unworthy.

Every time another case of child abuse is revealed, it can only serve to remind us of the hypocrisy of our society. On the one hand, we act vigilantly to protect children. Yet on the other, we permit the wholesale slaughter of the unborn. And as the late Francis Schaeffer has carefully documented in his book, *Whatever Happened to the Human Race?*, the practice of abortion has been the psychological wedge which has produced a radical shift in social attitudes toward children. Namely, a woman is more likely to injure her child if she has had an abortion. There is a connection between our attitudes and our choices. A person who is willing to kill an unborn child has less to restrain him from abusing a born child.

I said above that Christianity is the only religion which loves children. Jesus said that the kingdom of heaven consists of children. However you want to develop that statement doctrinally is up to you. But I happen to believe that the majority of heaven's citizens are children. Considering that the majority of mankind dies in childhood, and still do, we can see how this statement is fulfilled literally.

More fundamentally, however, when you compare Christianity with the other religions of mankind, you find this startling distinction: in all religions except Christianity, children exist for the benefit of their parents, the state, or the social order. In Christianity, children belong to God (Malachi 2:15) and parents serve them. As the Apostle declares, "for the children ought not to lay up for the parents, but the parents for the children." (2 Corinthians 12:14)

The service of the older generation to the younger generation creates a future-oriented society. Christianity is a future-oriented religion. All other religions are tied to the past or the present.

Humanism ostensibly is concerned about the future, but this is so only because it mimics Christianity. Humanism and its offspring, Marxism, cannot succeed in a Christian world unless it imitates Christian symbols.

I also said above that the decline of Christianity in a nation is evidenced by hostility toward children. We see this markedly today. Children are seen as burdens instead of gifts from God. They are considered to be economic expenses instead of investments for the future. They are judged as past mistakes instead of future opportunities for the Kingdom of God.

To have a Christian attitude toward children, one must be ready to be at odds with our society. *Homemaking is not just a hobby, it is a vocation.* And child-rearing is not a responsibility to be shrugged off onto the daycare worker or the public school teacher. It is a parental duty one has to God. We like to think that we delegate these responsibilities to others out of economic necessity. Perhaps, that is true. But it was not always so. What was yesterday's convenience has become today's necessity. There was a time when men could earn a "family wage", an amount sufficient to care for a family. Following the Second World War, however, women began to enter the workforce in increasing numbers. This put greater market pressures on the wages working men received. By the 1970s, the "family wage" had deteriorated to such an extent that women found they *had* to go to work. It was no longer an option. Christians must realize that few men can earn a family wage anymore. If the woman is to stay home with the children, the Christian family must be prepared to lower its standard of living.

The relationship between children and their parents consists in this: the parents serve, tutor, and meet the needs of their children; the children obey and honor their parents. This is the pattern established Biblically. Of course, the child is to care for his parent when he is enfeebled by old age. But it is with the inheritance the parent has

"laid up" for his child. There is no room for selfishness or alienation in this kind of arrangement; for it is God-ordained.

Society operates best in a familial way, not a statist one. That is why statist substitutions for the family, like Social Security, will ultimately fail. With statism, future orientation is absent. Few people realize that Social Security taxes are being squandered. Its Trust Fund has only I.O.U.'s for assets. Young Americans are expected to support the elderly without an inheritance. We thought the generation gap was a tragic thing. That was nothing compared to what is coming: a generation war. It will likely destroy all feelings of patriotism on the part of the young.

A Christian man, more than anyone, is perhaps in the best position to understand and relate to children. He had to become a child to enter the kingdom of Heaven (Matthew 18:3). We know what this means, of course. As the Apostle says, "In malice be children, but in understanding be men." (1 Corinthians 14:20). What God requires is innocence toward sin, purity of character and motive, the absence of pretensions and deceit, and non-predatory conduct. **Meekness.** A man who has a right relationship with his Father in Heaven knows how to have a right relationship with his children.

The nuts and bolts of fatherhood will be discussed later. Here, I want to focus on something neglected by Christian writers: *that is motherhood as it relates to fatherhood.*

Mothers are the best mediators between fathers and their offspring. They are catalysts in bringing their relationship into fruition. And because women have a natural disposition toward relational issues, it seems fitting that the mother be the one to bring family members together.

Therefore, in discussing a patriarch's relationship with his children, the role of the mother becomes a vital concern. But before proceeding with that topic, I must add a little more about children.

*Lo, children are an heritage of the LORD:  
and the fruit of the womb is his reward.*

- Psalms 127:3

The above Scripture is worded so that a dual application can be made: children are gifts from God *to* His faithful servants, but they are also *our gifts to God*. Children are the Lord's inheritance in the earth. Righteous children are a guarantee to God that He still has someone to work with among the human race. "The fruit of the womb" is our treasure given to Him so that He might receive the pleasure and happiness He intended when He made man. Children are new hopes for new beginnings. And that is why they are so important to God.

When a Christian refuses to beget and raise up godly offspring, he robs his Creator. It is *sacrilege* – (literally, temple robbing). The Christian's body is the "temple of the Holy Ghost." Some pious clergymen are perplexed that people will rob God in "tithes and offerings" but think nothing about it if they rob God in the fruit of their bodies. This is, indeed, a wicked and perverse generation. God does not so much care about our money. Jesus said the kingdom of Heaven consists of children, not gold and silver. May we not conclude, therefore, that God takes greater pleasure in godly offspring than in our great contributions? Yet, how few sermons are preached on bearing and nurturing children in comparison to those on tithing!

Since the woman is the one who builds the family (Proverbs 14:1), we might get a better view of her task if we had a good definition of what a family is. It is critical that we begin with a Biblical

understanding of the family, lest we become confused with society's expectations. Too often, we begin with what society believes is the proper family, and then try to prove it from the Scriptures. Shortly, I will show how out-of-step Christians are with the Bible, and how they become prey to the humanists and sodomites of our country who want their perverse relationships validated by society.

The Bible often speaks of a family as "a house." This analogy is strengthened by the fact that the Hebrew for "stone" and "son" come from the same root. As Adam Clarke shows in his commentary on the Book of Ruth:

*We have already seen that "ben" , a "son", comes from the root "banah", "he built"; and hence "eben", a "stone" , because as a "house" is built of "stones", so is a "family of children".*

And those stones are laid upon the foundation of their father.

In the New Testament, the word which is translated "family" come from the same words for "father" (e.g. *pater*). In the Old Testament there is often reference made to "my father's house." Thus, the real meaning of the family may come as some surprise to conservative Christians of our day who have a tidy definition of it as one man, with one woman, who are married to each other (state licensed), with their children. Their focal point is off-centered.

God was concerned with something else when He made man: **who gets the earthly estate?** Whoever gets the estate gets the estate.

For example, most theologians pass-off the extensive genealogies found in the Bible as accounts of the Messianic line. I must beg to differ with that traditional viewpoint. The genealogies were summaries of even more specific genealogies kept by the Hebrews which have not survived. Their purpose was to preserve the chain of title to the allotments of land each family received in the Promised

Land, which could not be sold "forever." The genealogies provided valid title deed to a man's inheritance. A man who could not produce evidence of his ancestry lost title-deed to his land.<sup>3</sup> The genealogy of Jesus in Matthew and Luke was produced to validate His claim to the estate of His ancestor King David. That estate was the city of Jerusalem which became David's private possession when he conquered it from the Jebusites. Jesus had legal claim to the city of Jerusalem as well as the throne of David. He validated His claim, not only by pedigree, but also by other proofs of his messiahship (i.e. "the anointed" - a term used of King David and his successors).

In Biblical law, a man's legal status was figured, generally, by patrilineal descent. A man received his father's name because it was his father's land he would receive as an inheritance. The patriarch's relationship to the land will be discussed later. But it is sufficient to say here that the concept of the family held by traditional Christians is truncated. **The extended, multi-generational family, with its estate**, is perhaps the closest description. As pointed out by Dr. Michael Schluter in Rushdoony's *Chalcedon Report*:

*Although "Family" in early Israel was a broad concept, there was no special term for the nuclear or conjugal family. The smallest family unit recognised in the language was the 3 and 4 generation site-resident family living in neighboring houses on a single site. . . (T)here is no English word - equivalent for this institution.*

If the traditional definition of the family lacks recognition in the Scriptures, then where do we go for a Biblical description? I believe it is in God Himself.

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<sup>3</sup>The ancient Cymry (Welsh) kept similar genealogies.

Biblically-sound theologians will agree with me when I say that the Trinity is the very foundation of all of reality. As creator and sustainer of the universe, the "ontological Trinity" has stamped their image on all of reality. Van Til and Rushdoony are two theologians which have expounded the principles of unity and diversity found in the Trinity. They have articulated Christian philosophy out of that doctrine. My *Separatist Papers No. 1* discusses that perspective at length in "A Metaphysics for Separatism." What this doctrine teaches is that all of creation must reflect some aspect of God's being. This imaging of God culminates in man, who is called "the son of God" (Luke 3:38).

The "ontological Trinity" is a term which refers to the persons of the Trinity in their co-equal status in being and in their self-contained relationship with each other. When they relate with creation, we refer to the "economical Trinity"; for in dealing with creation, the Son and the Holy Spirit choose to be subordinate to the Father. However, in reality, they are equal in all the attributes of deity.

God's final revelation of Himself was that He consists in Three Persons, and that those Three Persons are known as the Father, the Son, and the Holy Ghost. He chose modalistic terms with familial titles, not institutional ones. God is first a Father before He is a Creator. He is a Son before He is a Messiah. This is important.

In this chapter I introduce a thesis which was hinted earlier:

**The God-ordained institution of society which best images the Holy Trinity and the heavenly host is the family, and by studying the Biblical revelation of the Trinity and the society of Heaven, we can learn how to build our families.**

Thus, in keeping with the theme of this study, *Restoring the Foundations*, if the Trinity is the primary foundation of society, and the family is also in a secondary and derivative sense, then the need



is immense for us to understand and restore each aspect of family vocation as it is taught in the Trinity: fatherhood, sonhood, and motherhood.

The many books on the "Fatherhood of God" are suggestive of my thesis. I do not think many would disagree that a man can learn much about fatherhood from God the Father. It is also quite evident that the second member of the Trinity is the "Son", another familial title. My mind is convinced that God assumed these titles for the First and Second Persons to teach us familial lessons. Christ is the standard of Sonship, He is the Firstborn among many brethren. The doctrine of the firstborn will be introduced in the next chapter.

The question to be addressed here is whether the title of the "Holy Spirit" breaks down our analogy. Can we find a familial function in the Third Person of the Trinity? I think we do. It is that of the woman's role in the home.

Before proceeding to explain my position, we need to be reminded of three things. *First*, we must avoid a humanistic perspective. It is not the family which is imitated by the Trinity, but rather, the Trinity should be imitated by the family. God is not made in our image. We are made in His image.

*Second*, we must avoid a sexual application of this interpretation. God's creative power is not sexual. That is a pagan concept. The relationship between the Father and the Holy Spirit is not sexual either, nor more so than the relationship between Christ and His Church. Human sexuality may be a symbolic reflection of God's creative power, but it is in no sense divine. It is purely a biological function, although an integral aspect of man's dominion task.

*Third*, theologically speaking, the motherhood imagery takes precedence over the bridehood imagery in the Scriptures. The question of primacy is illustrated in the old riddle, "Which came first,

the chicken or the egg?" To answer scripturally, it was the chicken. God created the universe in a complete and mature condition, although still with vast potential for growth. Adam was not created a baby. Therefore, the Mother precedes the Bride.

Here, I break company with many of the prominent theologians of the Christian Reconstruction movement, who base much of their philosophy of social order on the doctrine of the Son/Bride relationship. Their doctrine makes the institutional church the center of society, both in terms of authority and in the mediation between God and man. In contrast, I believe the primary doctrine for social order is the Trinity, which is manifested institutionally in the family as the center of society.

It is true that the Bible refers to heavenly Jerusalem (the Church Triumphant) as "the mother of us all" (Galatians 4:26), which would suggest that motherhood is meant to be in the image of the Church. And I would suppose that such scriptures were the basis for the expression of "the Holy Mother Church", for which Roman Catholics are so fond. Nevertheless, I believe that it is the Church which imitates the ministry of the mother, rather than the mother who imitates the ministry of the Church. It is the Motherhood of the Holy Spirit that is imitated, rather than human motherhood.

To prove that I am correct in this assertion, I must demonstrate that the Holy Spirit fulfills functions toward the Father and the Son which we find elsewhere in Scripture and in common knowledge to be those ascribed to the mother. Perhaps, what I am suggesting here is **presuppositional**: it cannot be proved by the facts, only disproved. We can proceed with confidence, however, because there is an explicit familial basis which already exists in the names of God the Father and the Son. If I can show that the work of the Holy Spirit on behalf of the Father, the Son and in creation has such characteristics which suggest the vocation of motherhood, then I believe it is appropriate to assume that the human family was meant,

revelationally, to be the social institution which images the Divine family of Heaven.

Some theologians revolt at this suggestion, "Is the Father married to the Holy Spirit?" "Did they together beget the Son?" These are questions which seem to complicate my thesis. Because theologians too often have an abstract and impersonal view of the Holy Spirit, they cannot appreciate His office. They see Him as a force or power, instead of as a person. This view is the fount of mysticism in the Church.

The Holy Spirit is a "He" not an "It". And it is not impious to refer to the Holy Spirit as a "She", since deity encompasses both the masculine and feminine principles.<sup>4</sup> The Holy Spirit is not married to the Father. Fatherhood is not sexual, nor is motherhood. Sexuality pertains to biology. Our thesis is not dependent upon ascribing sexuality to God.

By speaking of the "Father, Son, and Holy Spirit", we are discussing the economical Trinity, and not the ontological Trinity. Ontologically speaking, (as things really are), the members of the Trinity contain attributes which are incomprehensible to us. God is I AM THAT I AM; that is, "I will be what I will be". Their being is infinite. Since according to the Creeds, they are of the same substance, then the titles of *Father, Son, and Holy Spirit* are ones which pertain to office, and not ones which define distinctions of substance. There is not one substance of the Father, another substance of the Son, and yet another for the Holy Spirit. Just as the members of earthly families are all *humankind* in substance, so also are the members of the Trinity *godkind* in substance. Since there are other dimensions of God that we will spend eternity learning about, we need to understand that the names by which God declares Himself to man are **revelational**. **They**

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<sup>4</sup> See the author's book for more on this topic: *The Mother Heart of God*. (Footnote added 2005).

**are also pedagogical.** God reveals Himself to us to teach us how to be like Him, how to image Him. Therefore, when God tells us that He is the Father, the Son, and the Holy Spirit, He wants us to learn how fathers are meant to be, how sons are meant to be, and (as I intend to show) how mothers are meant to be. He is also telling us that the family unit is the most fundamental aspect of human order and that, teleologically, it is His primary purpose to redeem and restore the family:

*And he shall turn the heart of the fathers to the children,  
and the heart of the children to their fathers.*

- Malachi 4:6

Others avoid a serious study of the person of the Holy Spirit because they misunderstand what Jesus said in John 16:13 that the Holy Spirit "will not speak of himself". Somehow, they feel it is impious to give Him so much attention. We emulate Jesus Christ, yet He did not speak of Himself either, but gave glory to the Father. God is true to His own Word, and it says in the Proverbs to "Let not thine own lips praise thee." Consequently, I think such a concern is misplaced. The full counsel of God includes His teaching on the ministry of the Holy Spirit.

In the third chapter of John we find what most Evangelicals agree is our Lord's most complete instruction on the way into God's family. We must be "born of the Spirit." In this chapter, Jesus provides our most compelling parallel between the ministry of the Holy Spirit and the role of the mother. Jesus marveled that the eminent Nicodemus did not understand it. The birthing process in humans images the regenerative work of the Holy Spirit. It is a sovereign act. Just as a child has no control over his conception and delivery when he is born, so a child of God has no control over when and how the Gospel message and conviction will be present to convert him. Our Lord's description of this "born again" experience as the sovereign

prerogative of "the Wind" has direct reference to Ecclesiastes 11:5, which reads:

*As thou knowest not what is the way of the spirit (wind) nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.*

Further strengthening this comparison is the Scriptural practice of fellow believers calling each other "brother and sister". The literal meaning of the Greek is "simultaneous-uterus" meaning, "born of the same mother". Thus, while we will show that the family, as a public entity, is centered upon the father, the internal cohesion of the fraternal bond is created by the mother. By calling one another "brother" and "sister," as a way of inference, we are calling the Holy Spirit "our uterus" - our mother.

Other parallels can be drawn. The mother holds the greatest moral influence upon her children. She is their first teacher, as is the Holy Spirit for God's children. From her, the children learn to speak the "mother tongue," just as the Holy Spirit teaches God's children the heavenly tongues (Acts 2; 1 Corinthians 12 & 14). She also instills good manners in her children, which the Bible calls the "law of the mother". The Holy Spirit also teaches a law. The mother nurtures and broods over her children, just as the Holy Spirit does over creation in Genesis 1:2. There are many more.

One aspect of a mother's calling which is critical to building a godly household is that she provides the element of objectivity to the father/child relationship. All relationships between people are a subjective event. At any given moment, a person can only have a subjective experience with one other person. If it were possible to have a subjective relationship with more than one person at any given moment, it would require the merging of personalities, in which case, the Second and Third persons would lose their identity into the First person. We can understand, therefore, why it is that

there are Three Persons in the Trinity: at any given moment in time, they are experiencing a subjective and an objective relationship with each other. For instance, while the Holy Spirit is having a personal, subjective relationship with the Father and with the Son, He is also witnessing, observing, and evaluating the relationship between the Father and the Son. He cannot experience that relationship subjectively because He is not the First or the Second Persons. This blending of objectivity and subjectivity with unity and diversity is a great mystery which we cannot understand because we are bound as creatures by time, which must be experienced sequentially. But it is a reality which human society reflects, especially in the family.

Thus, it is the mother, more than anyone else, who is equipped to understand the intricacies of her family's relationships. She is the **cohesive force** to the family unit. The father provides the foundation and the government of the family; the mother provides the morale and understanding between the father and his children. Children will naturally love their mothers, for the benefits they receive from her are immediate and visible. The father is at a disadvantage in this regard. The child does not perceive that the bread his mother gives him is the fruit of his father's labor.

Therefore, the mother must be diligent to elevate the father in the eyes of the child, so that the child will give him due honor. Just as the Holy Spirit does not speak of Himself, but gives glory to the Father, and to the Father's Firstborn, so the mother, in building her house, must not monopolize her child's devotion.

The mother's position toward her children is primarily one of influence, rather than authority. She has voluntarily subordinated herself to her husband and, in the absence of the father, her firstborn son (discussed later). I said in an earlier chapter that the mother has an authority source independent of the man. Since her function is one of moral influence and the mediation of her husband's authority, authority is not the central issue of her calling. Her authority serves

as a safety net in the absence of the father (through death or desertion) or in his dereliction of duty.

Normally, the woman's position is one of influence. The spectacle of children running wild and women grasping for power betrays how far a field women are from their true calling. It also demonstrates the failure of men in their spiritual duties toward God and their families.

Although the Holy Spirit, as God, has true authority, He elects to enforce the will of God as the consensus of the Divine Council. That will is expressed in the *Logos*, the Word of the Son. This may seem to be an odd correlation. We would naturally suppose the son to be subordinate to the mother. And he is, while a minor (Christ was in subjection to the Holy Spirit until His Ascension). The mother serves and obeys the firstborn when he reaches his majority and inherits his father's position of authority. As a member of the family "corporation", he has a true voice. Since the son mirrors the father, the mother serves the father by assisting the son.

When you carefully read the New Testament, you will find these role changes occurring in the Trinity. The Holy Spirit comes to us, who are joint-heirs with Christ, to serve the interests of the Father and His Firstborn among the rest of the heavenly offspring.

The ministry of the mother in the home is also a symbolic manifestation of the **immanence** of God. The father naturally manifests the transcendence of God, God in His greatness and uniqueness which is beyond the grasp and understanding of man. Through the mother, however, the children are brought near to their father in an intimate way. Through her, they grow in understanding his heart, his hopes, and his dreams. They feel the warmth of his personality and the lessons of his life. So it is with the Holy Spirit, "the spirit of adoption". Through Him, it is possible to cry "Abba, Father."

Imagine the barrenness of a home where there is no mother, or a mother who is not available. Who will know the child's hurts and confusion? Who will comfort him when he fails, or praise him when he succeeds? Who will translate his inarticulate emotions to a bewildered father, at the close of the day when he comes home? Without the mother, a vast chasm lies between the father and child during those most critical years before the age of 10.

**The father may be the foundation of his house, and the children the building stones, but it is the mother who is the mortar holding it all together.**

I do not deny that it is possible for some reversal of roles between men and women. The roles in the Trinity can overlap and interchange, also. But this is a matter of function and choice. It is a matter of gifts and the best division of labor. God has shown in creation that women are better than men at certain tasks, while others are better done by men. A man can "fill-in" as a mother; a woman can "fill-in" as a father. We all know, however, that this is an imperfect arrangement, even a fragile one. **A strong home that is a kingdom-builder is only possible when there is a man imaging the Father, a woman imaging the Holy Spirit, and a child imaging the Son.**

There are, at least, two dozen names and functions which are clearly unique to the Holy Spirit. Virtually all of them can be applied to the ministry of the mother. Extensive studies were done in *The Family Spokesman* newsletter and are collected in "The Pneumatic Role of the Woman" series.<sup>5</sup> I should add that it is not without reason that women are naturally interested in the doctrine of the Holy Spirit. It is no accident that women form the majority in Pentecostal denominations. The work of the Holy Spirit is one in

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<sup>5</sup> It was published as the book, *The Mother Heart of God*.



which they most identify with their own, although perhaps unconsciously. My guess is that the neglect of the Holy Spirit in Christian doctrine, especially a depersonalized depiction, contributes to a male-dominated Christianity, and that its misinterpretation contributes to a female-dominated one. Of course, these effects carry over into the home in negative ways. The mother becomes servile, or the father loses touch.

Again, I must emphasize the importance of this doctrine. Just as the Holy Trinity would be incomplete without the Holy Spirit, so is the home without the mother. A dysfunctional home cannot build the kingdom of God.

Women are confused about their role today. Biology directs them somewhat. But a lot of mythology stands in the way of their restoration to their holy calling. Re-examination of the Scriptures in the light of this pneumatic paradigm is critical to rid ourselves of pagan influence.

So, Patriarch - do you want to build a home which glorifies God? Do you desire to advance His kingdom through it? Consider your wife to be your most important investment. She is your assistant, your helper, in every way. You need her to understand you. You need her to be your ally. Be willing to spend time with her.



## CHAPTER FOUR

### THE CHRISTIAN MAN IN RELATION TO HIS CHILDREN:

#### **The Firstborn**

*You are my firstborn, my might and the beginning of my strength. The excellency of dignity and the excellency of power.*

- Genesis 49:3

*The firstborn of your sons you shall give to me.*

- Exodus 22:29

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

- Romans 8:29

Among the many neglected and misunderstood doctrines of the Bible is its teaching concerning the firstborn son. Bible-reading Christians have a vague awareness that there is something special about the firstborn, but they do not understand it. Humanists, of course, regard it as a lingering relic of primitive custom. Since they are statists or anarchists, they find it impossible to appreciate the value of a family-based society.

If my thesis is correct that human society is intended to be an image of the Divine society of Heaven, and that the family unit is to be patterned after the Triune Godhead, then the doctrine of the firstborn becomes of critical importance. In our last chapter, I tried to establish this thesis by validating what might be perceived as its weakest point of the argument - namely, that the work of the mother in the home is the human copy of the ministry of the Holy Spirit. Looking at the evidence, the conclusion seems logical. In this chapter, we stand on solid ground, even in the eyes of critics. Here, it will be presented that Christ's relationship to God the Father is the model for what should exist in the home: that Christ's work is a blueprint for the firstborn.

A common and tragically erroneous concept of the father/son relationship is the one which views it as a rivalry. Father and son are each trying to dominate or displace the other. This perverse notion, in its modern form, is a legacy of that fraud in psychotherapy, Sigmund Freud. Using the Theory of Evolution as his premise he saw the animal kingdom as the appropriate model to explain human society. The law of the jungle supposedly dictates how father and son treat each other.

The lion, for instance, rules by sheer strength and viciousness, driving away all threats to his food and pride. But as he ages and his offspring gain strength and become bolder, he is overcome, and a new lion inherits the pride and first rights to the food. Freud developed this basic rivalry in nature into what is popularly known as the "Oedipus complex," which borrowed heavily from Greek mythology.

Popular journalism and cinema accept this interpretation as valid and necessary. A young man is expected to challenge his father, to oppose him, to be opposite of him, to argue with him, to best him. It is regarded as masculinity for father and son to clash. A man is not

expected to "follow in his father's footsteps," but to strike-out on his own, to be independent. It's the "American way."

We can agree, of course, that when two selfish people come together, there inevitably will be conflict. But selfishness is sin and was never intended by the Creator. The obvious error in this Oedipus complex is that it sees man as made in the image of the beasts of the earth and not in the image of God. Until now, the remnants of Christian sentiment have restrained the complete working-out of this perverse belief. Today, do we not find here at least a partial explanation for the rise in teenage rebellion, dropout mentality, incest and more? If you teach people that they are animals, in time they will begin to act like animals.

Truly, man is a son of God, not a beast. He was made in the image of God. Therefore, the model for the father/son relationship is not found in nature, but rather in the glorious communion between the First and Second Persons of the Holy Trinity: the Father and the Son.

Since the family symbolizes the Trinity on the temporal level, it follows that a man's firstborn son should look to Christ as an example for the filial relationship. And since Christ is the chief cornerstone (the standard) in His Father's house, then so should a man's son be looked upon in the same way in the home.

In Christ we have the perfect example of a son: **one who is completely obedient to his Father's will.** With Christ, we do not see a rival grasping for his father's throne. We see complete submission and service to the Father's purposes and desires. Christ makes no claim to self-goodness, but instead, glorifies the Father from whom all good things come (Matthew 19:17).

Thus, a normal father/son relationship will reveal a complete and willing obedience of the son to the father. In turn the son will receive

all that his father can give him: his blessing, his authority and his estate.

Just as Christ was obedient, even unto the death of the Cross, and consequently received His Father's kingdom (John 3:35; 5:30; 8:29; 15:10; Philippians 2:8; 1 Corinthians 15:24-28), so also is that of son and father.

To review quickly some of the prominent aspects of the Bible's teaching concerning the firstborn son: he has precedence over the other sons (Genesis 4:7); he receives a double-portion of his father's estate (Deuteronomy 21:15-17); he is called to rulership (Psalms 89:27) and to the priestly service (Numbers 3:12); and he is entitled to a special blessing of Divine grace (Genesis 25:29-34), although it can be forfeited by moral failure (as in the case of Esau) or by the father's sovereign choice (Genesis 48:15-20).

The firstborn son is called to be a priest and prince to his father and his father's house. He is his father's right-hand man. His many duties can be summarized under three major titles described in the Bible, of which Christ is the preeminent illustration. They are the following: **Kinsman-Redeemer; Executor of the Estate; and Avenger of Blood.**<sup>6</sup>

First is the **Kinsman-Redeemer** (Leviticus 25:25; 25:47-49; Numbers 5:18; Ruth 2:1; 4:1-16). The Torah provided that if a man became poor and lost his inheritance or his freedom as a consequence of that poverty, it was in the power of the nearest of kin to redeem it ("buy back"). Normally, the nearest of kin turned out to be the eldest brother, since it was he who received a double portion of his father's estate, and thus was in a position financially to redeem his stricken brother. Here, we see a type for the work of Christ. Jesus is our redeemer. We sold ourselves into sin and came under the curse of the

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<sup>6</sup> This topic is expanded further in the study published in 2001: *The Ministry of the Firstborn* (Stivers).

Law. Jesus came to make restitution on our behalf and to restore us into the Father's household.

Second is the **Executor of the Estate**, which is described in the Bible as a mediator-judge (Ephesians 2:14-19; Acts 10:42). Solomon's succession to his father's throne is perhaps the most illustrative account of this function. David left to him his unfinished business. Upon the death of a father, it fell to the firstborn to determine the true heirs and execute his father's last will and testament. This is what attorneys do today. Being the family-centered society, the firstborn of Israel handled the family's legal matters. They also mediated disputes between brethren.

We see Christ fulfilling this judge-mediator function. He mediates the work of reconciliation (2 Corinthians 5:18-19) and distributes the Father's gifts to his adopted children (Ephesians 4:6-8; Isaiah 53:12; Romans 8:32).

Finally, there is the **Avenger of Blood** (Genesis 9:5,6; Numbers 35:19-24; Romans 13:4). The firstborn was expected to defend the rights of the family. The family was under his protectorate. The duty fell upon him first to apprehend criminals who may have injured his father's household. He was to hold them for trial and execute the verdict. He was in charge of the family "police force." This practice may sound strange to our ears, but really, it is well within the customs of our common law heritage from ancient Britain.

The ministry of the firstborn is one which was never fully developed in world history. In the Old Testament, it was eclipsed by the provisional ministries of the Levites, and in the New Testament, by the five-fold ministry (Ephesians 4:13, 14). But God said He would bring the firstborn back into the world (Hebrews 1:6). And He did in Christ.

Thus, to construct a model for the firstborn in a future, Biblical society, we must combine the religious and governmental functions of the Levites and the spiritual functions of the New Testament ministry with the revelation of the ministry of Jesus Christ. Christ is the true blueprint for this ministry.

My purpose here has been to awaken you to the importance of this doctrine and to encourage you to strengthen the role of your firstborn. The firstborn is the mechanism necessary to implement a Biblical society.

Although history teaches us the superior value of a family-based society, it has never been realized. It is still yet to come. It could not have come until the revelation of the Trinity in Christ as the Father's only begotten Son. When the ministry of the firstborn is established after the pattern laid out by Christ, then we will be ready for a self-perpetuating, family-based society.

There have been many single-generation, family-based societies. But rarely have they been perpetuated as such because they have relied upon institutional and bureaucratic instruments for succession. For this reason, once vibrant societies have devolved into the stagnation of impersonal organization or perpetual anarchy and destruction. When firstborn sons begin to assume their priestly and princely duties, when families begin to look to them for leadership, and when fathers give them estates to work with, then a truly self-perpetuating, family-based society will emerge. The ministry of the firstborn is the mechanism for the family to cross the generations safely - to preserve its estate, heritage, faith, and calling.

One final note: Children have a tendency to follow older brothers and sisters, even when they try to avoid it. Attitudes and behavioral patterns are picked-up by children from their older peers, often unconsciously. There is such a thing as a "children's culture" that is passed-on by them over the generations. For the Christian, it is



critical that it is home-based. It can start with the firstborn. "Play with your little sister, Johnny!" is more than a desperate attempt to get a babysitter. One of the best steps a mother can take to establish a home-based, child culture is to create a bond between siblings. Better to deal with their rivalries when young, than to wait until they are grown when it is too late.



## CHAPTER FIVE

### THE CHRISTIAN MAN & SOCIAL ORDER

*For where two or three are gathered together in My name,  
there I am in the midst of them.*

- Matthew 18:20

*Our Lord said that where two or three were gathered in His name,  
there was the true Church. Who are these two or three, but the  
father, the mother, and the child...?*

- Clement of Alexandria, early Christian leader

**Wherever** Christ is, there is also His Throne and Rule. When believers formally gather together in Christ's name, we are guaranteed His presence "to bind and to loose." Not only does it take only two people to make a church, it takes only two people to make a government - if Christ is there.

The question arises then: if it only takes two believers to establish a Christian church and a Christian state, then can a husband and wife bind themselves together to formally create such a relationship? The

question may sound ludicrous, but a fundamental issue of authority is at stake here. If there is no earthly mediator between God and man, save the man Jesus Christ; and if there is no earthly mediator between man and his neighbor save the Law of God, then we must answer the question in the affirmative. The rule of Christ flows directly to His people, and from His people, it flows to society at large. If we accept the opposite theory which says that there is a depository of authority on Earth which does not originate from the will of Christian men, yet can control our lives in the name of God, then we must also repudiate the truths of the American Declaration of Independence and the Protestant Reformation. For in accepting such a theory, we accept the notion that some men have the divine right to rule over other men, without their consent.<sup>7</sup>

The Christian Home is an independent law-sphere subject only to the rule of Christ. All powers of church and state originate in the people who create them. Therefore, such institutions are the servants of the people, not their masters. Christians have been empowered by Christ to petition the Father, to administer baptism and Holy Communion, to proclaim and teach the Gospel, and to administer the discipline of excommunication to all apostates. The gifts of the Spirit are available to all believers who will make use of them. You will have to answer for yourself on Judgment Day, not your pastor. This is Protestantism.

**Therefore, a husband, with his wife, may become a church if they choose to do so.**

Christians have the right to use physical force and coercion to govern their homes. Parents have the right to administer corporal

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<sup>7</sup>This assertion does not preclude the need for a discipling ministry which is provided by the Desposyni. It is best for fathers to be trained and ordained as priests and kings to their households for the benefit of avoiding schism and presumption. See Appendix. (Footnote added 2005).

punishment, to impose servitude for the purposes of restitution, to expel offending family members (I am speaking of adult children here), and to use deadly force against any external or internal threat to the life of the family. I cannot imagine what more a family or a state would need in the way of authority to govern. This is the premise of the Declaration of Independence.

**Therefore, a husband, with his wife, can become a government, if they choose to do so.**

Let me put this in more concrete terms. As a baptized believer, I have the right to baptize my children, without being ordained. Ordination is the work of man, not the work of God. It may be useful to establish the credibility of a Christian worker, but it does not increase or diminish my apostolic position in my home. And from where did I obtain that apostolic authority? Answer: from procreation. In His sovereignty God gave my children to me, not to the preacher or to the governor. They came from my body; they are a part of my corpus (see *Biblical Midwifery* on "Birth as a Sacred Rite").

What is the central institution of society? Church, State, or Home? Are they independent of each other? Interdependent? Or are two the outgrowth of the third?

My position is that the Home is the central institution of society. Church government and civil government are an extension of delegated powers which originate in the covenanting between Home governments to create specialists for specific tasks.

If a Christian Home is governed according to the Bible, then there are no grounds for meddling by church or state. For "against such there is no law" (Galatians 5:23). It is when things go wrong and the internal government of the home ceases to function properly, that forces from the outside must intervene. The authority of the church and state are measures by society to protect itself from the

consequences of families which fail in their home governments. The state is created to use force to lower the level of violence. The church, as an institution, is formed to raise the level of righteousness.

The origin of the auxiliary institutions of society, institutions which receive delegated authority from Christians who covenant together to create them, is found in the obvious fact that most people do not have large enough families to perform the services which they can provide. Christians join together to create an institution which can raise an army to protect themselves against violent men, whether they are foreign governments, pirates, or outlaws. This is the primary task of the state. Christians may also join together to create an institution which can send preachers to evangelize the heathen or help the unfortunate around them. Here we see the work of the church.

Churches and states are formed for expediency only. There is nothing sacred about them, except that the duties they perform are required by God. If those institutions fail in their primary duties, then the Christian must seek new measures to remedy the problem (e.g. establish a new church or form a new government).

To illustrate the point further, consider the matter of national defense against a nuclear attack. The federal government has been delegated this responsibility. It collects my taxes to protect me from nuclear weapons. Has it performed its duty? No. There is no defense against nuclear weapons. Oh, there is talk about it occasionally, but instead, they keep building more bombs and other offensive weapons. What should I do? Do I wring my hands and say, "I wish the government would protect me"? Of course, not. If my servant fails to perform the task I assign him, either I must fire him and hire someone else who will; or if there is none to be found, I must perform the task myself. Protecting me against nuclear weapons is a big job. I would rather the government do it. But if it will not, I can do it myself and deduct it from my taxes.

Now, the Founding Fathers would have taken my logic one step further. They would have started a revolution. But back then, a lot of people agreed with the idea. Today, I am just one voice crying in the wilderness. It would be foolish and a waste of time trying to change governments - whether it is through the electoral process or force of arms. So, for the time being, I submit to the existing authorities and do what has to be done myself. In the case of protection against nuclear weapons, I have got a shovel. I can dig my own hole.

You see, then, that one of my concerns is the failure of existing institutions and professions to do the jobs for which they have been handsomely paid. Church, government, education, health care, and so on - there is a vast cleavage between their messianic claims and what they deliver. They have become too bureaucratic and too alien to the Scriptures to be of any value, except "to be trodden under the foot of men". We must return to the self-help concept of society which created America. You must take your destiny into your own hands and rely, not upon man, but upon God to make that destiny a reality. If you cannot make this kind of commitment, then you cannot become a patriarch.

It is a waste of time trying to reform the present order. Christians must find the zones of freedom still left in our society and exploit them to become self-sufficient. And then, they must create an enclave of Christian rule, even if it is only their own homes and estates, so that a new America can be built after Divine judgment clears the decks.

The division of church and state is a bit of a myth. It was useful during the Reformation to disestablish the Roman Catholic institution, but it is not a sound Biblical doctrine. Justice is not just a civil matter; it is religious, as well. Worship is obeisance to Christ as King, Ruler of the Nations. So to separate church and state is a Biblical impossibility.

Christ is both king and priest; and as Christians, we are also. In our persons and in our homes, we exercise *eminent domain* - we control all aspects of life, including faith, worship, and conduct. These are religious and civil in nature.

The division of church and state into separate offices and functions has been a useful institutional check upon the tyrannical tendencies of men who have been committed with a public trust. This separation of powers existed in the ancient Hebrew republic, although very much different from the humanistic isolation of religion that we see today.

Because the foundations have been destroyed, the contest between church and state is not the critical issue of our time. **The burning issue is the liberty of the Christian man, which has come under assault from both state and church.** The twentieth century has been the century of the all-powerful professional class lording over the ignorant layman. This is a very un-American and unchristian concept of society. We have created a society of arrogant specialists and incompetent laymen. Bureaucracies abound in every institution, which are concerned with only self-perpetuation. There was a time when Americans did their own doctoring and their own arguing in court. Today, that is considered a pernicious novelty. Physicians and attorneys carefully guard their trade secrets and persecute self-help groups. Adequate healthcare and access to justice is becoming inaccessible except for the rich. Yet, ministers will universally counsel their flocks to seek "professional" help when problems develop in their lives. There was a time when people criticized the Roman Catholics for their Latin mass. But law and medicine are two of the few professions in our society which still rely upon such esotericism to confuse the layman.

We have replaced a goal-oriented society with a role-oriented one. No wonder it is stagnant with little progress. Rushdoony is correct when he asserts that clericalism is the result of abandoning



postmillennialism: the clergy become concerned with preserving their denomination in a society they view as static, instead of realizing their duty to work themselves out of a job. The auxiliary institutions of society are provisional, until mankind comes into the "fullness of the stature of Christ, unto a perfect man" (Ephesians 4:13) and the blessings of His Millennial Kingdom.

We may never entirely understand all the reasons for God's prohibition of sodomy. But the issue of authority, I believe, is a prominent concern. Sexual intercourse is a symbolic assertion of authority. The penis is the active instrument; the vagina is the passive one. In any sexual encounter involving the male sex organ, there is an assertion of dominance of the male over the female.

The male asserts his dominance by using his penis to implant his seed into her womb, just as the farmer asserts his ownership over his field by preparing the soil to increase fertility and then sowing the seed.

The heinousness of this sin is manifested in its marring of God's image in the male who must play the role of the female in the respective sexual encounter. It is a perverting of the hierarchy God has ordained for authority, accountability, and dominion on the earth. It is confusion, and God is not the author of confusion.

By simple extrapolation, institutionalism (by that I mean a total subordination of men to other men) is a form of structural homosexuality. And it is no accident that in the two great institutions of society - the church and state - any attempt toward absolutism is also accompanied by a rise in the incidence of homosexuality. And it is no accident that in urban areas, where institutions and specialization are thought necessary to maintain order, are also the settings for decadence and widespread homosexual practices.

In the church, we see this refusal of the woman's use in celibacy and the degenerate sexual practices of the Papal courts which are well recorded by historians. In the state realm, we see celibacy imposed upon the professional soldier, for whom a normal family life is impossible, and for whom sodomy becomes all too convenient (as the knightly religious orders shockingly manifested in the Middle Ages). It is no coincidence that James I, the most vociferous advocate of "the divine right of kings" in the modern era, and a theologian, is alleged to have been a sodomite.

It must flatter the egos of such institutional tyrants to not only possess the bodies of women, but the bodies of men, also. No doubt, such perversions were manifested in the era of the tyrants before the Great Flood, which justly received annihilation at the hands of an angry Creator. And the problem of sodomy in our nation's capital should advise us that tyranny is its companion, with Divine retribution not far behind.<sup>8</sup>

The only remedy to this problem lies with Christian men who are willing and competent to have large families - large enough to have institutional power in society. This is what we find in Psalms 127, where the children "contend with their enemies at the gate", the places of power and judgment in society. A large family, enhanced by polygamy, can enjoy a collective strength, a division of labor, and an expertise which can make them a formidable foe. The Jews have known this fact and have exploited it for centuries. It is time for Christians to do the same.

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<sup>8</sup> See *The Pink Swastika* by Scott Lively and Kevin Abrams, Founders Publishing Corp., 1996, for a description of this phallic religion in ancient and modern times.

## CHAPTER SIX

### THE CHRISTIAN MAN IN RELATION TO CHURCH & STATE:

#### The Home Church

Perhaps because my grandparents had a church in their home and were always fond of conducting their own worship services, the idea of a home church is not shocking like it is for some people. If some people cannot get in their car and drive to a building with a steeple on it, if they cannot sit in pews, look out stained-glass windows, listen to oratory, and enjoy all of the carnal trappings that go along with organized religion, well, they just have not worshipped God. And don't forget that it is a chance to dress-up to the latest style so others may see how good we look.

It is all silly nonsense, of course. 90% of going to church for most people is the benefit of social entertainment - a chance to catch-up on the latest gossip and business news. We call it fellowship.

I do not mean to be critical. Social gatherings are necessary and beneficial, but not mingled so closely with our worship. The motive for worship gets smothered with all the other baggage. We try to cram too much activity in our narrow time slots on Sunday.

Unfortunately, this vice is a deformed version of a Puritan custom. Being strung-out on the frontier, the Lord's Day was the only time many of those pioneers could get together. To their credit, they made it an all-day affair, unlike us today. But the shortcomings are still obvious. In a home church, no one can put on pretensions like they can in a church group which meets maybe once or twice a week.

The rub with organized Christianity as it exists in the United States is its minimalism. We have just enough religion to get past the portals. Discipleship is a joke. Consider Deuteronomy 6:7 concerning God's Law:

*And thou shalt teach them diligently. . . and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

Now this is discipleship. Can a pastor do this for your family? Can your child's Sunday School teacher? No. It is impossible. What God is describing in this text is a live-in spiritual tutor. One must live with the person that is being disciplined. Jesus lived with his twelve disciples for three years. They ate and slept in his presence. When he had to use the latrine, they knew about it. When he bathed, they knew about it. They witnessed His humanity, and still feared Him, loved Him, and obeyed Him. They also knew He was sinless. All this talk about church discipleship is fantasy. So is the concept of home cell groups. These are phony substitutes.

There seems to be something lost in a relationship between a parent and a child, if it is the decision of the parent to commission a third party to provide religious instruction and spiritual nurture to the child in his stead. I argue that it is a dereliction of duty. Return to the above Scripture and read its context. Parents are to disciple their children. It is an immutable part of the vocation of parenthood. I believe the single greatest reason for our recent generations of atheism and secularism is that of parents who were unwilling or

incapable to assume the intimate responsibilities of personally discipling their offspring. How many generations of Americans have arisen in this nation which have not seen their fathers pray?

And what of the Church? Consider the Sunday School. Conceived and slowly implemented during the late 18th Century, Sunday School was intended as a missionary's tool to slum children - children whose home lives and opportunity for Christian influence were on the level of the heathen. Today, what was once considered the bare minimum for deprived children is the main course of spiritual instruction! How far we have fallen! Do we vainly imagine that a Christian civilization can be built on such pittance?

Certainly, our parochial schools are some improvement. 35 hours a week is vastly superior to 45 minutes. But again, in light of the standard found in the Scripture cited above, that is still insufficient. We cannot expect to rebuild our homes without loyalty. And we cannot expect undivided loyalty from our children if their spiritual needs are being met outside the home. Church schools produce strong churches, not strong families.

Just as multitudes of men and women across the nation have turned to home schooling - which is vastly superior to church schooling - so have they turned to home churching in the stead of institutional churching.

Now, there are three essential elements for the making of a church: 1) the teaching of the Word of God, 2) administering of the sacraments, and 3) an eldership to administer discipline.<sup>9</sup> All of these functions a man, with the assistance of his wife or firstborn, can perform on behalf of his children in his home. There is no principle in Protestant theology (at least Wycliffe's Protestantism) which

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<sup>9</sup> I should add a fourth element: a symbol of unity with the Throne of Christ. That would be the Episcopal office of the Desposyni. (Footnote added 2005).

disqualifies a man from establishing a church in his home, if he is so inclined. At the heart of the Protestant Reformation was the doctrine of the priesthood of the believer. And the Celtic branch of Christianity was based upon the priesthood of the family patriarch (abbot). If a man is Biblically literate, if he is orthodox in his administration of the sacraments (baptism, Eucharist, liturgical prayers for healing, etc.), and if he is in agreement with his wife to do this, then there is nothing to deny him this right. If the Patriarchs of old were priests to their households, how much more may we, who are filled with the Holy Spirit, do the same?

I speak as one trained and one who has served in the ministry. It is easy for me to take this step. I realize that most Christian men are not in a position to pursue this option. They must respect the desires of their wives in this regard. Many men have not so much as read the entire Bible, let alone been trained in the rituals, government and creeds of the Church. They still have need of pastoral tutelage and should remain there until matured.

Sadly, however, most pastors are not aware toward what end they are to be maturing their people. It seems the ministries in many churches are calculated to keep their people in a state of permanent infancy.

What does a home church look like? Well, it is very different from an institutional church, just like a home school is very different from an institutional school. It is much less formal and much less structured. People assume formality is necessary to reverence, and structure to stability. That is not correct. Witness the spiritual encounters the disciples had during Jesus' ministry. Not much formality there. And what most people mean by "structure" is really an elaborate command structure. The opposite of what we might expect is true. The shorter the command structure, the greater the stability. Direct communication with your superior makes for fewer mistakes and misunderstandings.

As to worship, Justin Martyr's description of worship in the Early Church affords much insight into the value of home churches. Most of the early churches met in homes. The worship began with long readings from the Scriptures, followed by the sermon which was given in the sitting position. (What? No pulpits!). Can your congregation sit for 30-40 minutes of Scripture reading?

After the homily, the congregation stood with arms outstretched (sideways) and faces turned upward for congregational prayers and songs. The prayers were always extemporaneous with the congregation pronouncing the "Amen" with the person's prayer. Concluding the prayers, the Elder (Bishop) chanted a recitation which he might have prepared.

Can you imagine how long a service would last in our larger churches if everyone who wanted to pray and sing, or who wanted to be prayed for, were allowed to do so? Yet, this was an integral part of worship in the Early Church: the giving of full opportunity to each member of the Body. We find here the obvious reason why churches must be kept small, and why home churches are so much better.

Then there was the "kiss of peace" exchanged among the members. How sad that this has been lost by modern Christianity (along with the ordinance of footwashing following the Communion meal). Can you imagine a large, public church trying to implement such a practice? It would be quite a scandal. In a home church there is closeness and openness where this can be done without fear of public ridicule or misunderstanding.

Following this, there was an offertory of food for the Agape Feast and the Lord's Supper at the Altar. This consecration of prayer and thanksgiving was offered by the bishop, following the dismissal of catechumens. Then, the remainder partook.

Large churches cannot so much as manage a weekly Communion, let alone an Agape Feast. And the idea of a footwashing is simply out of the question. Not only would it be too time consuming, few people would want to do it (removal of hosiery, etc.). If you really want to know whether your church is a covenant body or just a group of strangers, try having a footwashing service. It is described in John 13:1-17.

American Christianity has become a spectator's sport where a few stars shine and do most of the work, while the rest of us watch and cheer them on (if you're a Pentecostal anyway - Presbyterians are more intellectual about it). Where else but in America can TV preachers so easily replace our local pulpits for so many people? It is much easier to be a spectator in front of the television than it is at church.

Having a home church does not mean one must disfellowship oneself from other churches. To the contrary, home churching provides a flexibility which enables greater participation in far more community-wide church events than would be available to a sectarian group. As for my household, we have had churches with which we have fellowshiped and supported more frequently than others, but we were not members. "Where is your commitment?" you ask. Well, it is to our home church first, and then to the *entire* Body of Christ in our community. Customarily, I have ignored denominational boundaries, which may serve a useful purpose for some, but are largely useless to me.

I close this chapter with one of Rushdoony's descriptions of the Church:

*The church, unlike the synagogue, was not only an Hebraic organization but was essentially an organic body, a corporation: the body of Christ. Now the members of a body (i.e. hands, feet, etc.) do not hold offices; they have functions. The words translated as office*



*in the New Testament make this clear. For Romans 11:3, 1 Timothy 3:10 and 3:13, the word used is diakonia in Romans and diakoneo in Timothy. The word, in English as deacon means a servant, service; it refers to a function. In Romans 12:4, office in the Greek is praxis function. In Timothy 3:1, it is episkope and its meaning is supervision or inspection to give relief or help. In Hebrews 7:5, the reference is to the Old Testament priesthood, hierateia and refers to the sacerdotal function.*

*Thus, what we call church offices are in reality functions of the body of Christ in this world. This fact is very important. Offices lead to a bureaucracy and a ruling class, whereas functions keep a body alive.*

*- Chalcedon Report, May, 1988<sup>10</sup>*

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<sup>10</sup>Rushdoony (now deceased) has come under extreme criticism in recent years from his son-in-law, Gary North, who does not share Rushdoony's Biblical patriarchalism. This very quote is denounced as an unscholarly treatment of Greek grammar. North fails to realize or acknowledge, of course, that Rushdoony was imputing an interpretation of these words based upon his understanding of the cultural milieu of Biblical times, and not upon a theological assessment of their usage in the Biblical text. Most seminaries teach Greek grammar from a theological bias, and their reference works are biased also. Even Strong's Concordance is not immune, as I demonstrated in my book, *The Mother Heart of God*. See *The Family Abbey* which responds to North's book, *Baptized Patriarchalism* (1995). (Footnote added 2005 and updated 2014).



**CHAPTER SEVEN**

**THE CHRISTIAN MAN IN RELATION TO**

**CHURCH & STATE:**

**The Family Commonwealth**

The opening paragraph of the Declaration of Independence states with inspiring eloquence what all profess to be America's Civil Creed. It is too lengthy to quote here, but we can list the seven main points of its opening paragraphs:

1. That all men are created equal;
2. That men are endowed by their Creator with "unalienable" rights;
3. That these rights include life, liberty, and the pursuit of happiness;
4. That governments exist to secure these rights;
5. That governments derive their just powers from the consent of the governed;

6. That when governments become destructive of these ends, they become illegitimate and may be altered or abolished;

7. That men have the right and duty to institute new governments designed to affect their safety and happiness.

Many Americans can easily remember the "created equal" part of the Declaration. Few, however, can relate to the part about abolishing tyrannical government. As John Whitehead notes in his book, *The American Dream*, p. 24:

*Few will dispute the fact that Americans generally have lost the awareness that their republic began with a revolution. Not long ago a group of students in Indianapolis showed copies of the Declaration of Independence to several hundred people and asked them to sign it. Most refused, stating that it sounded rather "dangerous." In July 1975, the People's Bicentennial Commission handed out copies of the Declaration of Independence in downtown Denver without identifying it. Only one in five persons even recognized it, and one man said:*

*"There is so much of this revolutionary stuff going on now. I can't stand it."*

We have become a nation of Tories. Where are the Patriots?

The theory that the just powers of a civil government flow from the consent of the governed - in essence, voluntary government - is the conclusion of almost two millennia of Christian history. Not all branches of Christianity accept this proposition. In fact, it is original to only one branch: the Celtic branch which received its most illustrious spokesman in John Wycliffe. Wycliffe stripped the idea of Divine sanctity from all human institutions. The Anglo-American Protestantism which grew-out from his theology taught the world that God has chosen a "government of the people, by the people, and

for the people," and that the Holy Bible is the only absolute source of authority on Earth.<sup>11</sup>

As I have said elsewhere, this was not a call to anarchism, but self-government under the authority of the Holy Scriptures. Anyone who does not govern himself according to the restraint of God's Word is not entitled to the right of self-determination.

My purpose here is not to deny that our society needs magistrates - specialists to enforce the Law of God in society. Nor do I deny that they have been endowed with real power or that we should submit to them. If they enforce the Law of God, we should support them. If they do not, we should pray for them to be converted (1 Timothy 2:2-3). My purpose is to make clear the following points:

**First**, their powers are justly derived from the people they govern. Government is the consequence of a covenanting between the people and the leaders they choose. The word "vote" comes from the Latin *votum* which means "vow". When you vote on Election Day, you are covenanting with the rest of the American people to submit to the rulers the majority of us choose. When the elected leader takes his oath of office, he enters into a covenant with all the people to exercise his delegated duties.

**Second**, when a magistrate exceeds or abuses his delegated powers or is in some way derelict, the people must replace him or reassume those duties themselves. This was clearly taught in the writings of the Founding Fathers.

**Third**, magistrates have appellate jurisdiction not original jurisdiction. The extended family group, represented in America by the township or plantation, has original jurisdiction and eminent domain.

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<sup>11</sup>See *Christian Druids & Cultural Alchemy*, Stivers, 1995

**Fourth**, in a Biblical society, the civil powers will be exercised by a professional class in the city, whereas in the country, the extended family group, or clan, will exercise them.

And **finally**, when there is a breakdown in civil government, as there obviously is today, the restoring of the foundations requires Christian men who are willing to re-assume those duties which are of a civil nature in relation to their families and estates. If enough Christian men cannot be found willing and able to assume these patriarchal functions, then the renaissance of a Christian civilization is impossible.

In a democratic society where the righteous are outnumbered by the unrighteous, it is not enough for Christian men to run for political office. Either they will be voted out of office as soon as they attempt to enforce God's Law, or they will be forced to compromise their positions to the point of becoming ineffective. The renaissance of Christian civilization must be a bottom-up process. It must begin in our homes. And then those homes must multiply themselves, either through evangelism or procreation.

The need for the auxiliary institutions of society (church, state, school, etc.) decreases as the primary institutions (homes) grow stronger, larger, and more self-sufficient. The closer we get to the consummation of the Millennial Reign of Christ, the more familistic it becomes, until the auxiliary institutions fall off like vestigial organs. The state is reduced to the role of the night-watchman. Consider the following:

*And they shall teach no more every man his neighbor, and every man his brother, [no one left to teach, JWS] Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: [no one left to evangelize] for I will forgive their iniquity, and I will remember their sin no more [no one left to punish].*

- Jeremiah 31:34

In the Millennial kingdom, which is co-extensive with Christian civilization, there is no need for church, state, or school as institutions; for their functions will be competently performed by parents and their assistants in their homes. A sure sign of the decline of Christian civilization in a society is the proliferation of public institutions with their rules and rulers to prop it up.

The powers and functions of the state can be reduced to the right to use physical force. An officer of the law has the duty to enforce the laws of his government by the use of force, even deadly force. This force is not only to be executed in a restraining posture (the prevention of crime), but also in an avenging posture (the punishment of crime). He is the minister of God for this purpose (Romans 13).

An interesting point to make about the "higher powers" Paul refers to in Romans 13 is that he does not specify what form they take. He is not necessarily referring to Caesar's government. We naturally assume that he is since he is writing to the Church in Rome. But if he were writing to, say, the Goths of northern Europe, they would not draw that conclusion, since they were an independent nation. Paul is referring to generic government in this text. It can refer to imperial government, to tribal government, or even constitutional government. In America, the federal Constitution is the "supreme law of the land" and every magistrate is bound thereby (Article VII). Americans have the right and duty to challenge unconstitutional government, even to the point of force of arms (see the Second Amendment). All of this talk from Christian leaders against various dissident groups in our nation (e.g. tax protestors, unions, militias, etc.) is more the sound of cowardly Tories than freedom-loving Patriots.

Restraining violence and punishing crime are two things God requires in His Word. The crux of this chapter turns on the question

of who it is that God requires to administer them. The answer is found in passages like Genesis 9:5-6:

*And surely your blood of you lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

There are two important aspects to this text. *First*, here for the first time, we have God's permission for man to be the agent of Divine wrath upon the earth. Prior to this time, God reserved the administration of the death penalty to Himself, although the tyrants of the pre-Flood era had obviously and presumptuously arrogated that power to themselves.

*Second*, and more importantly to the question at hand, God does not single out any class of persons as more qualified than others to be those special agents of vengeance. "By man shall his blood be shed" extends the right and duty of capital punishment to all men. **All men are the recipients of the civil mandate just as they are the cultural mandate.** And in the absence of specialists to administer justice and the punishment of crime, all men are required to enforce God's laws and sanctions.

Thus, men may delegate the power of the sword to specialists in violence (magistrates), but in no sense do they surrender their right and duty. It is not alienable, being received from the Creator. And American jurisprudence until this century has recognized that fact. The Bill of Rights and the concept of a citizen's jury are institutions which evidence that social doctrine.

Who executes the penalties of God's laws?



The answer is "everyone." Everyone who witnesses a crime is to seek to prevent it, and having failed to do so, to apprehend the criminal, to bear testimony against him, and to punish him.

All of this talk about killing people is not a pleasant subject. Neither is sin. Some things in life we do are not pleasant. Some things are horrifying. Perhaps if more of us had to participate in public executions, we would know how God feels when He must send people to hell. Perhaps, we would get more serious about evangelism to keep people from falling into the paths of death. God did not want to send any more people to hell, so He sent His Son to die on the Cross. If we had more public executions, perhaps more people would stop thinking of themselves and reach out to help their troubled neighbors.

If you want a good litmus test to tell whether you think like a Christian or like a humanist, try this one. Which bothers you the most: a) death, or b) sin? If you can stomach sin, but not the death penalty, then you think like a humanist. If sin is a greater evil to you than death, then you think like a Christian.

Does God require a family government to inflict the death penalty upon its own members? That is a tough question. And I am not prepared to answer it with any conclusiveness. I do not believe parents have the right to execute their wicked offspring, except in the posture of self-defense to protect the life of the family. However, there are several instances in the Bible when men were executed by their kinsmen. The case of Solomon's slaying of his brother Adonijah comes immediately to mind.

Yet, Solomon was protecting the throne and was acting in his office as king and not as a brother. Consequently, I think the Trinitarian/Familist model has a bearing upon this issue. Delinquent children represent an internal breakdown of family government. In such case, like divorce, the family is not in a position morally to

enforce God's laws of vengeance. The nuclear family is the smallest social unit. It can only cleanse itself by the expulsion of the offender.

The power of the family in society is not coercion, but love. Just as it is an impossible scenario ontologically speaking for the Triune Godhead to be coerced into unity and harmony, so is it inconceivable for the family. The Trinity is an internal unity; so is the family. The family uses the rod, disinheritance, and expulsion to protect itself. When a child is expelled, he becomes an outlaw, and as I will explain later, may be killed by society.

Grown children and the failure of family government are in mind here. A man who will go through the trouble of being a priest, prophet and king to his household has the assurance from God's Word that he will not be required to be the hangman also (Proverbs 22:6).

**CHAPTER EIGHT**  
**THE CHRISTIAN MAN IN RELATION**  
**TO THE LAND**

*The land shall not be sold for ever: for the land is mine;  
for ye are strangers and sojourners with me.*

- Leviticus 25:23

*An altar of earth thou shalt make unto me.*

- Exodus 20:24

In this study, we have focused upon the various aspects of a patriarch's relationship to God, his family, and society at large. But the exact place for the working out of these relationships occurs on *terra firma* - the earth. For this reason, this chapter is of culminating importance on this theme of "Restoring the Foundations", because it is man's relationship to the land which must be restored before the home and society can be restored. Indeed, after the Biblical pattern, men are restored to God and the land simultaneously by the building of an altar of earth for the formal and open worship of God (Deuteronomy 27:5-10).

As stated in a previous chapter, a man may have an altar in his heart, and therefore able to worship God anywhere in spirit and in truth by its consecration. But in no sense can it be externalized for a witness to creation, nor can it fulfill the conditions of the Creation Mandate in filling the earth with praise and the glory of God until, and only until, the man of God builds an altar of stones upon the land (Exodus 20:24-25; Genesis 1:26-28; 2 Corinthians 3:18; 1 Corinthians 11:7; Romans 8:19-22; Psalms 85:9; 97:6; Isaiah 66; Habakkuk 2:14).

The Altar is where dominion begins. Abraham conquered the Land of Promise by stepping it off (surveying it) and building altars (establishing title). In this sense, he took possession of Canaan long before his descendants set foot on it.

Israel was God's Throne Nation, but now, through Christ's Atonement, the whole earth, to the extent it is under the control of His people, has become His Throne Nation (Romans 4:13). As Rushdoony explains,

*It is not the land which is holy, but the Lord God who dwells therein. While Canaan is no longer a throne-land, because all the earth is the Lord's, and in the Great Commission (Matt. 28:18-20) all of it is declared an area of impending conquest, the laws of holiness are applicable to all the earth.*

-*"Law and Society," Institutes of Biblical Law Vol. 2, p. 309*

Title-deed to land does not come from the County Recorder, nor does it come from paying a mortgage. The right to the land comes from God. And it is claimed by the building of altars.

The children of Israel took what was rightfully theirs by the righteousness of Abraham. They were the true heirs of the earth, and rightfully dispossessed and destroyed the false heirs. "The meek shall

inherit the earth," promised our Lord. For this reason, Christian men everywhere should be urged to purchase land. It is the calling of redeemed man to go forth and redeem the earth. Why are families content to be imprisoned in the depraved madness of our American Sodoms? Why do Christians content themselves with worship and preaching hidden away in our church buildings, and not liberated to their pristine simplicity and greatness under the open firmament of God's glory? Worship is better outdoors.

The land is the locale for the Kingdom of God in history. Christians, having their thinking infected by Gnosticism and Neo-Platonism, easily overlook this fact. The family is the corporate manifestation of the Kingdom of God on Earth and the direct recipient of the Dominion Covenant (Genesis 1:26-28). Man's first calling was to be a farmer (Genesis 2:15).

Earlier, I said that the popular definition of the family is truncated. It is so because the family is seen only in terms of its procreative and communal aspects, and not within the context of man's dominion task. Man is not a mere animal, reproducing himself like the animals. The familial bond does not exist just for the purposes of reproduction and companionship. It is integral to man's call to rulership (Psalms 8). Dominion defines the family, and that fact is lost to modern man who uses pseudo-familial relationships (churches, schools, corporations, governments, etc.) to rule the earth.

It is axiomatic that rule without a domain is meaningless. Kings without kingdoms are misnomers. The domain of the Triune Godhead is the substance of their original being, the infinite vastness of their own potentials. For man, made in God's image, his domain is his own person (including seed) and the land. Man was made from the soil; and thus, the manifestation of his potentials requires the working of the soil.

Therefore, a more accurate definition of the family is a man (ruler) with his land (domain), a helper or helpers (women), and successors (sons). While God dwells in the spiritual dimension, man lives in the corporal dimension. He is soil (Genesis 3:19), and that is the reality he must subdue and rule to the glory of God. The family is the only social structure ordained by God to fulfill this vocation.

Modern society has forgotten that the land belongs to God, the Creator. It treats the land like a commodity. Yet, the Scriptures describe it as the only permanent thing this side of eternity. Men are merely sojourners, tenants upon the land. When they are gone, the land and God will remain. New stewards will take their place and will be judged by their use of it. Since man is not the owner, he acts as a trustee, holding the land and using the land to provide for the tenants who will come after him: the next generation.

In saying that men are stewards and not owners does not diminish their rights and obligations. The error of Marxism lies in its exaltation of the state to godhood. In this system, men give account of their stewardship to the state and not to God. Property rights under socialism become reduced to privileges and a vehicle for a new slavery. The Bible has a radically different view of land tenure.

In the Bible, there is no governmental structure to which men must give account for their use of the land. Unless a tort is involved (as in cutting-off water to owners downstream), landed men are directly answerable to God, who judges them providentially (e.g. famine, plague, war, etc. - Deuteronomy 28). A piece of land and its owner constitute a miniature state. At Common Law, this concept is known as *droit, droit* - an allodial ownership of property in distinction from a feudal ownership. Only kings can hold land in allodium. The old expression "a man's home is his castle" bears witness to the Biblical roots of Celtic-Saxon Common Law which we have inherited in America. In Israel, all men were kings and their estates constituted separate governmental units. The owner of the land was the

presiding lord and priest. For crimes, he could be judged by a jury of his peers, but on his land he was the magistrate for misdemeanors. Appeals were permitted through the decimal system of judges or directly to God through the sacral casting of lots (Urim & Thummim) or force of arms.

One astounding effect of Biblical terranomics (land law), overlooked by most commentators but which I find of central importance, is that it creates a permanent political division in society between city and country (Leviticus 25). The land could not be sold (although it could be leased) and had to be returned to the family at the Jubilee. This made urban sprawl impossible. And because this law was later ignored by Israel, the cities consumed the countryside, an event Isaiah saw with foreboding (Isaiah 5:8).

Unlike Marxism which calls for an eradication of the distinction between city and country, Biblical terranomics provides for two kinds of citizen: the urbanite and the villager. Why? The answer: it provides a check-and-balance between anarchy on one hand and absolutism on the other. If tyranny and sin in the city become unbearable, people can flee to the countryside. If life in the country stagnates under entrenched conservatism, then the people can flee to the city.

During the Medieval era, a solution was attempted by creating institutional divisions of power in society: the church, the state, and the monasteries, which later became the universities. The church had the power of the sacraments; the state had the power of the sword. But the monasteries had the Scriptures. The great Reformers came from the monasteries and universities. Although they did not hold the power of excommunication and execution, they did teach the Scriptures. And after the printing press, they swayed whole nations through the power of the pen.

This division created a bi-modal and later, a tri-modal power-structure to society. Astute historians will recognize this fact, and this fact alone, as the foundation for whatever freedom existed in continental Europe.

In the Bible, however, we find a more fundamental division according to the land: the city, the village, and the wilderness.

The wilderness was literally "the unsown land," land which had not come under the dominion of man. No need for government was there, for there were no people. Natural barriers prevented it, either by climate or terrain. The wilderness was an important place. If society became utterly wicked and beyond reform, then the wilderness became the place of escape. Many of God's people survived in the wilderness beyond the reach of their persecutors (Hebrews 11:38; Revelation 12). The mountains, caverns, and desert places were the sanctuaries of survival, not dominion. They were places of refuge until the judgment of God destroyed the power centers of the wicked society.

In healthy times, the dominant division was the duality between the urban and rural areas. The city, of course, was the place of great power for the professional class. It is always in the places of a concentration of the population that you have the opportunity for extensive specialization and division of labor. Also, you have the opportunity and need for institutionalization to provide stability of customs, beliefs, and laws. Unlike the rural areas, houses and estates could be permanently sold in the city (Leviticus 25:29-30). So, the city was a place of great diversity and activity.

Obviously, the city was not agrarian. It was separated from the land by great walls, which did not provide easy access for the farmer to his fields. The city served as the center for commerce and industry. Since foreigners were allowed permanent residence and ownership in the city, Israelite cities were cosmopolitan.



The dangers, of course, were many. Leisure lent itself to vice, and separation from the realities of the land tended to support humanism and decadence. Stimulation from foreign influence often resulted in hedonism and idolatry.

Why did God provide this system? Ideally, the city was the place of leisure and worship. It was meant to represent the heavenly paradise and the Garden of the Lord, which was the first city enclosed and guarded by the cherubs. Walls had spiritual significance.

Yet, Eden was also a garden, a rural setting. It was a place of labor and dominion. Contrasting the city was the village of the countryside. The village relied upon the extended family to get things done. There was a personal touch to life in the village, whereas the city risked irrelevant abstraction and bureaucracy. In Israel farmers and rural craftsmen did not live alone on remote home sites, like the early settlers of the American Plains. They lived in villages and walked to and from their fields or places of work. The villages offered protection from gangs of thieves, wild animals, and general mishaps which become disastrous for those alone. The village was a self-contained, self-sufficient economy. It relied upon family and friends to solve social problems, not institutions.

To digress briefly, two generations have transformed America from a balanced society of urban and rural into a predominantly urban one. The average farm at the turn of the century was forty acres. Now, it is more like four hundred. The spreading rot of our inner cities demonstrates that an exclusively urban source of values and manners is destroying the nation.

We should also note that the Early Church was created in an urban setting. The institutional model of church officers found in the New Testament was appropriate for the city, not the village. In Israel, the Levites lived in the cities, and it was their principal task to disciple

foreign immigrants which flooded into them during good times. The Levites were not intended to live in the rural areas and teach Israelites. Israelite fathers were priests to their own households. God called Israel a nation of kings and priests (Exodus 19:6 cf. 1 Peter 2:9). The ministry of the Levites reflected God's desire for world evangelism, anticipating Christ's Great Commission.

This fact accounts for the control the elders of a city had over its buildings and properties, although regulated by Biblical law. The urban dweller was less apt to scrupulously follow that Law. Consequently, the Levitical ministry and eldership were needed to supervise the population and maintain order.

Theologians rightfully find the basis of civil government in the Sixth Commandment: "Thou shalt not kill." Together with mandates like Genesis 9:6, which requires the death penalty for murder, the need for civil government is obvious. But God does not leave the structure for that civil power to chance. He provides for it in the Fifth Commandment: "Thou shalt honor thy father and thy mother." In the context of the modern state, it may seem difficult to see the connection between family government and civil government. However, if we remember that a true family requires the ownership of an estate, we can find the activating mechanism.

In the Hebrew Republic, the basic level of all government, in all spheres of life, was the elder, or more literally, "the old man." The burdens of civil government were the responsibility of the Grandpas in Israel.

Parents are parents for life. And the covering they provide for their offspring grows ever larger until it reaches into the realm of institutions. The honor due them by their children is one which includes their legacy in the civilization. As men grow older, they become the exalted fathers, the fathers of fathers.

In ancient Israel, each allotment of land had a village - a cluster of houses where lived an extended family group (3-5 generations), with their servants, hired hands, and their families. Each man was the head of his respective household, but the over-all magistrate for that estate and of all who lived upon it was the leading male member. Generally, that male was the oldest father who was heir to the land. His word was final. It was he who went to the city gates to convene with the other elders as the family spokesman. Of course, the Grandpa was not to be a tyrant or a despot. If he was, Biblical laws had ways of dealing with his sins. He did not meddle in the affairs of his grown children or of residents, as a rule. He supervised the affairs of the estate. He had eminent domain. Primarily though, he was there for consultation and to sit as a judge in family disputes. The goal of Hebrew education was to train children for dominion over their own estates. That training did not end at age 18. It was a gradual process of transferring power.

Grandpas had appellate jurisdiction within the family structure and he was the spokesman and elector for the family at the city gate. The village eldership was not subservient to the city eldership. Much like the equal suffrage of the several States in the United States Senate, they each stood on equal footing, irrespective of the populations of their constituent bodies. From this eldership was drawn the officers of government and the holders of public trust. Judges, councils, military officers, and so on, were selected from among them. Since the Levites held a monopoly of the priestly function, only their eldership could service the temple. That aspect is now gone, of course. The New Testament eldership was a continuation of the Levitical pattern, which was also provisional (Ephesians 4:11-16).

These elders are not to be confused with church elders or officers as we understand them today. These elders were still family-oriented in their rule.

Nor should they be confused with the decimal structure of government established by Moses. Moses, upon the advice of his father-in-law, established a specialized gradation of courts of Divine inspiration (Deuteronomy 1:17). These courts were appellate courts added to the natural, patriarchal government of elders which existed in Israel prior to the Mosaic system (Exodus 3:16). It has never been superseded or replaced. **Indeed, a society which does not have this patriarchal eldership has no foundation.**

At one time, America had something similar to this governmental structure. Voting was limited to land owners and ownership was allodial. But America never succeeded in establishing a familial form of government or a Biblical terranomic. It rejected as the twin evils of barbarism the institutions of polygamy and slavery. Failing to understand the difference between the pagan and Biblical forms of these customs, they set our nation's course in a statist direction. And we are paying the heavy price of their fateful decisions today.

It is repeatedly argued that Biblical terranomics is impossible in a modern industrial society. I argue that industrialism and advanced technology occur prior to the burning-out of a civilization. That is because they are sustained by usury, a market economy fueled by compounding debt (i.e. inflation). An inflationary economy penalizes the producers in society and rewards the consumers. When enough producers are forced into poverty, they stop producing and the civilization collapses. Industrialism finds its cousins in militarism and totalitarianism.

If Biblical land law cannot be valid for every society in every age, then there can be no land law. We are left to human reason to do what is pleasing in our own eyes: humanistic terranomics. I do not believe God would leave to human wisdom a factor so basic to our lives and to civilization. The land is the most basic thing there is to our existence, even more basic than our sexuality. And Bible

thumpers do not seem to find any shortage of commentary on sexual ethics in the Sacred Writ.

Indeed, to separate Biblical moral and civil law from Biblical terranomics creates distortions in both. Like fish in water, W.H. Freemantle has correctly insisted of Israel that "their land law was the basis of the system" (i.e. of law and government).

Now, it is easy to see how the Biblical family can be called a "commonwealth." The family village provides a social, economic, and governmental unit large enough to create self-sufficiency. Thus, many of the benefits we associate with the state or its agents (corporations, charities, agencies, etc.) were provided by the village. Education, welfare, social security, insurance, health care - all these were the province of the family group. The commercial and judicial aspects were also (vocational training, lending of money, business ventures, family courts, arbitration, discipline, marriage, and so on). Even the males of the family group over age 20 were considered an indivisible, military unit.

Much more could be said on these various aspects. However, I will mention, briefly, that the creation of the marriage bond was legitimized by the land owner in Israel (Exodus 21:3-4). Ancient Common Law marriage was much more Biblical than our present system which uses clergymen as agents for the state. I mention this because marriage, as an institution, concerns itself with children, inheritance, and property. And Rushdoony has correctly claimed that "any institution or agency which controls *children, property, and inheritance* is the determining agency in any society" (*Salvation & Godly Rule*, p. 478). That is why the logical conclusion of statism is the bureaucratic licensure and control of marriage, a proposal seriously considered by American law journals. As it now stands, the courts have assumed a *de facto* right to regulate marriage through its control of child custody in divorce and adoption proceedings. After the mania over the exaggerated figures of parental child abuse have

sufficiently desensitized Americans to the idea, the courts will, no doubt, assert a *de jure* right to control marriage and child bearing, especially among those groups out-of-step with society (Christians?). All potential rivals of the state must be eliminated. They will be labeled as "cults" and dealt with accordingly.

In the final analysis, all valid government is family government, or the extension thereof. The government of heaven is a family government: the Father, the Son, and the Holy Ghost. If the Kingdom of the heavenly family is to come to the earth ("Thy kingdom come"), then we must expect it to come to the earthly family first, and then proceed to society at large.

The link between the private government of the family in the home and on the family estate with the outside world is the **eldership of the grandfather**. This is the forgotten ministry. And it is the restoration of this function in our society which will restore the foundations among our people.

**CHAPTER NINE**  
**THE CHRISTIAN MAN IN RELATION**  
**TO THE ANIMALS**

*What is man that You are mindful of him, And the son of man that You visit him? For You have made him a little lower than the angels, And you have crowned him with glory and honor. You made him to have dominion over the works of Your hands; You have put all things under his feet.*

**- Psalms 8:4-6**

Christianity will never be able to purge itself from the curse of the Gnostic heresy until it comes to grips with the fact that when the Bible says God made man "a living soul" (Genesis 2:7), it means to identify man *with* the animals, not distinguish him *from* the animals. The Hebrew word for "soul" (*nephesh*) is also used to describe the animals in Genesis 1:24 which calls them "living souls". Translators have obscured the fact by rendering the passage as "living creature." Although easily corrected by simple word studies, such biased translations are unfortunate because most Christians do not do word studies.

Gnostic doctrine says that man is a spirit trapped inside a body. The Bible teaches that man is an animal created in the "image of God" (Genesis 1:26). It is that image which separates him from the rest of creation. Man is an animal endowed with the ability to rule creation and to have dominion over the animals.

This fact has direct bearing on the theological concept of "free will." Dominion is the exercise of freewill. Man cannot be said truly to have been given dominion over *all* of God's creation, if his will is not strong enough to accept or reject, in an ethical sense, all contingencies which the created order presents to his mind as influences (or motives). Animals do not have free will; God did not endow them with dominion. Free will is co-extensive with the realm of dominion God has given to man to rule, meaning the terrestrial universe. Man has not been given dominion in the celestial universe (e.g. the world of angels).

We find here the fallacy of Gnostic doctrine, New Age philosophy and all religions which accept occult premises. These heresies believe man has inherent transcendence, or at least potentially so by his own effort. They believe man has a will strong enough to escape the created order and to create a new order. Man is a god who has within him the seed of immortality. He can create his own life and reality.

Moral Government theology, reflecting its roots in Druidism, is careful to make this distinction between animals which have man consciousness and man who has God-consciousness. Animals are conscious of the phenomenal realm only and all manifestations into the physical realm. But in addition to this ability, man has consciousness of the metaphysical or noumenal realm. He does not perceive God by the five senses, but by intuition. God can manifest Himself physically in a burning bush or as a baby in a manger. But such events are meaningless to animals except as physical events. Man perceives them as points of contact with the celestial realm.



Although man cannot with human attributes rule in the spirit realm, he is conscious of it, however.

Now, we can begin to see the denigrating results of Gnosticism. Since man is perceived as an incarnate spirit, his real home is not on Earth and in the flesh, but in the celestial realm. What happens to the flesh is of no consequence. Sins of the flesh are superfluous, since the goal is to get rid of the body anyway. Homosexuality, bestiality, cannibalism, and so forth are amoral issues. Following quickly behind such logic is a low view of the animals. Because they are a part of the world of flesh, they may be dispensed with arbitrarily. They are exterminated as pests, or, if one believes spirit beings can be incarnate in animals (Hinduism), they are worshipped. In either extreme, man does not have a dominical relationship as ordained by God.

Man's relationship with the animals is just as important as any other relationship because it is God-ordained. The rule of the animals is the essence of his dominion task upon the earth. Its neglect will eventually create a mental imbalance. The absence of meaningful relationships with the animals in terms of man's calling is just as psychologically damaging for man as is the absence of any other relationship. Just because an animal cannot speak does not mean a mutually significant relationship is not possible. Any zoologist will tell you that. Any farmer who still plows his fields with draft horses will tell you that.

Our love for the machine and the automobile has produced an impersonal and, frankly, a deranged society. We have lost touch with reality in our push-button world.

One of those illusions is the notion that the automobile has somehow improved our existence. David Ehrenfeld in his book, *The Arrogance of Humanism*, presents the following analysis:

*Some further examples of end-product analysis will help explain it more fully. In his book ENERGY AND EQUITY, Ivan Illich, a pioneer of this kind of approach, examines the efficiency of the American automobile. His conclusions are both amusing and horrifying. The average American male, he finds, spends approximately four of his sixteen waking hours either driving his car, parking it, and searching for it, or earning the money to make the payments on it, maintain it and replace worn parts, buy gasoline and oil, and defray the costs of a driver's license, vehicle registration, and insurance. These sixteen hundred hours spent annually on behalf of the car enable the owner to drive an average of 7,500 miles, which works out to 4.7 miles per hour, regardless of individual driving speeds. The ramifications of this end-product analysis would fill a dozen books, but one thing is clear: the fast, luxurious, personal style of transportation offered by the automobile does not really liberate anyone from the true costs of travel. It merely provides an elaborate way of concealing some of the heavy payments we make to maintain the illusion of an effortless lifestyle.*

The much heralded personal computer may now be an economic necessity. But its creation was the result of the attempt to cope with the complexity and confusion of a bureaucratic order. It will save us for a season. Abolishing the bureaucratic order would have been wiser.

The quest for an effortless lifestyle is also perverse. When you examine the implications of the Dominion Covenant, you find it to be an ethical paradigm. For instance, the sin of adultery violates the aspect of multiplying and filling the earth. Stealing robs a man of the tools he needs to subdue the earth. Bearing false witness distorts the reality which man governs, leading to wrong economic and ethical decisions. If sin is perverse, so is the neglect, exploitation, and abuse of animals. We cannot escape the conclusion that our intensive technology and mechanization of labor have violated that covenant

because it has removed animals and manual labor from the equation. Modern man's relationship to the animals is no longer one of dominion, but one of extermination or exclusion into zoos and wildlife preserves.

We cannot escape God's order. Even our machines run on fossil fuels (i.e. dead animals and plants). Man was called to physical labor, even in his pre-Fall condition. Man was not made an angel to be imprisoned in the world of virtual reality. He is an animal and needs the environment God has created.

Ecology is Biblical. Consider Deuteronomy 20:19-20, where the Israelites are forbidden to cut down fruit trees, even in time of war. Or consider Deuteronomy 22:6-7 which forbids, by implication, exterminating a species. Consider also the sabbatical years. All of these are impossible in modern society. Orange groves are cut down to build condominiums. Buffalo are hunted to near extinction. Pat Robertson was laughed to scorn by the business community for favoring the Jubilee. Noah would weep.

To restore the foundations and the patriarchy, I think we need to flee the cities and suburbs. That is not to say cities are not valid or important in healthy times. Indeed, for many reasons they are indispensable, as is advanced technology. But these are not healthy times. Sickness requires abstinence from the source of illness to restore health. Real Biblical agrarianism does not exist anymore. Instead, we have agri-business. Farming was meant to be a way of life, a discipline. No society can long exist without it at its base.



## CHAPTER TEN

### THE COLONIZING FAMILY

*I have chosen you, and ordained you, that ye should go and bring forth fruit,  
and that your fruit should remain.*

- John 15:16

*Therefore shall a man leave his father and his mother, and shall cleave unto his  
wife: and they shall be one flesh.*

- Genesis 2:24

There is no greater honor and no higher calling than to beget and rear a child. Every child brought into this world is a new image of God. No other task is a greater one than the one to fill the earth with God's image. That is exactly what we are doing in the acts of procreation and nurture.

The inverse is also true. There is no greater sacrilege of our bodies and purpose for being in this world than to rob God of the fruit of our bodies. This refers to either the spiritual neglect of children or self-imposed barrenness. That Evangelicals tend to exclude children from the sacraments and promote contraception demonstrates how far they have fallen. Is it any wonder that God is shutting down our

foreign missions through communism? Our Protestant missionaries are exporting our spiritual harlotry (humanism) in the name of Jesus Christ. Until America is brought back to Biblical Christianity, one which includes the full counsel of the Old and New Scriptures, its influence around the world will continue to decline.

Ironically, Christians face the challenge of becoming sufficiently Christian themselves so as to spread it abroad. We are presumptuous to believe that evangelism is all God requires of us. Discipleship is of equal importance. Americans have assumed they are ready to convert the world, when they have not been truly converted first. The end product of our form of Christianity only feeds the cancer of communism everywhere we have gone. Because we have rejected a Biblical terranomics, yet have taught the principle of social justice to our foreign converts, they immediately turn to Marxism. Were it not for intrigue and our military strength, the whole world would have gone Communist a generation ago. It is the logical result of the Protestant Reformation. I am not rejecting the mighty work of the Reformation, but rather pointing out that a pagan leaven has leavened the whole lump of the Protestant world.

There has never been a time in Christian history when an entire nation was converted by a work of evangelistic outreach in a single generation or crusade - not even to the extent that a majority of the population could be considered Christian. It is true, of course, that ethnic groups have been converted by military conquest, but I think we can agree such a method was not what Jesus had in mind when He told His followers to "disciple the nations". The Apostles did not experience such results and they received the "keys of the Kingdom" and were promised "greater works than these" by our Lord. No one has arisen greater than them.

Yet, there have been Christian peoples. There have been nations which could claim the majority of their citizens as Christian. In times of revival and renewal, these peoples, almost to a man, have returned

to righteousness. But these wonders have occurred in Christian nations gone astray. It begs the question: "What made them Christian in the first place?"

I think the answer to this puzzle is found in our misunderstanding of the role of evangelism. There is a difference between evangelism and discipleship. Jesus said that the Kingdom does not come like a sweeping cataclysm, but like a mustard seed. Evangelism is dramatic and sweeping. Discipleship is painstakingly slow. Evangelism finds its purpose in calling out a remnant among a people (Acts 15:15-18). God calls forth His Elect by the preaching of the Gospel (1 Corinthians 1:21-25). He chooses them *and their seed*, just as He chose Abraham and his seed (Acts 2:29).

Evangelism starts the kingdom, while discipleship grows it. Evangelism uses the preacher. Discipleship uses the teaching father. Discipling is a family calling. **The kingdom is grown by the growth of Christian families, which eventually fill the earth.**

As will be supported at length in the book, *Biblical Midwifery*, I assert that when God saves a man, He saves him and his seed. Within a man's body is his posterity in seminal and genetic form. If he marries a Christian wife, he will have Christian children. How can it be any different? Does God save anything less than the whole man?

A Christian's posterity represents an ethnic group, just as did Abraham's seed. They too are destined to territorial possession of the earth. When Jesus referred to "discipling the nations" - *ethnos* - in the Great Commission, He spoke of the holy offspring of the Elect. Discipleship involves the strengthening and growing dominion of the *Ecclesia*, "the called-out ones," until the Rock of the Messianic Kingdom grows into a mountain which fills the earth (Daniel 2:34-35, 44). With evangelism, the Kingdom has a small but powerful beginning. With discipleship, the Kingdom is nurtured and grown through the network of social relationships, principally those of the

family. Evangelism requires the sermon and signs and wonders. The tools of discipleship are procreation and Christian nurture. Like the mustard seed (Matthew 13), the Kingdom becomes a great tree of family connections until it dominates. The Ecclesia becomes the whole people by demographic and covenantal realities.

While this proposition may seem far-fetched, consider that it was once almost accomplished by the ancient Israelites. Scholars have fixed their population growth during the Egyptian captivity at 3.18% per annum. When they left Egypt, they constituted 2.5 million people, according to conservative estimates. Had that rate held constant (and God had promised an already fertile people protection from miscarriage), there would have been over two billion of them in two centuries. In four centuries there would have been over 12 billion Israelites, twice the current world population. The kicker to this fact is that the Promised Land constitutes only 7 million acres. A faithful people would have outgrown the land in a few generations. We are led to this inescapable conclusion: **God purposed that the Hebrews would be colonizers of the world.** This is no mere deduction. Paul the Apostle said it openly in Romans 4:13 when he called Abraham and his seed "the heir of the world."

Israel was really a re-creation of the Garden of Eden and the Israelites were the new human race, populating the whole earth. British Israelites have established the claim that the aboriginal peoples of Europe were the descendants of Israelite/Phoenician colonizers.

Of course, ultimately, the Israelites did not succeed because their faithfulness was sporadic. Eventually, they were removed from the Holy Land and a new Israel was appointed, a new race: *the Church*. There is a new Garden in Heaven where dwells the last Adam. Christians want to go there, which is understandable. And they do in worship (Ephesians 2:6). However, we fail to realize God's will for us to finish our dominion on task on Earth before worshipping in



Heaven. Christ's final Commission calls for this work to be done, something which requires more than just evangelism. We are called to fill the earth with the Christian race - in short, colonize the world. Christian families must use their inheritance to finance the territorial expansion of their godly offspring.

Thus, we come to my final point. We are mistaken if we believe that Christian civilization depends upon the reconstruction of church, state, or any other institution or profession. **Restoring the foundations requires a renaissance of the Biblical family.** I am not speaking of a baptized version of romantic encounters or the aberrant American tradition of the rootless, nuclear family, nor the family rhetoric of Gnosticized Evangelicals. Let it be definitively understood that we must have a Biblical patriarchy and a family with institutional clout in society. We must have a concept of the home and estate which is unlike anything the world has ever seen. Like Abraham, only those who see with faith can envision a social order "whose builder and maker is God."

It begins with men who rebuild their altars and return to their Lord. And then, the women join them with desire (Genesis 3:16). And then the children embrace their parents (Malachi 4:6). Together, emulating the glorious Trinity, they finally return to take possession of the land which the Lord has made to be inhabited (Isaiah 45:18). After which, His glory shall be seen and the sweet incense of praise shall ascend to Heaven and call forth the consummation of history.



## APPENDIX

### The Desposyni in a Family-Based Society<sup>12</sup>

The previous chapters have proposed a radical paradigm for modern society. For the educated, the proposal of a family-based society smacks of the bourgeois that Marx warned against: the nemesis of the working class. Marx did not know his history. He was reacting against the institutions of the church and state of his day which were rooted in the power of a “noble class”<sup>13</sup> and which extended its control over the great plantations of the colonial empires and the factories of the major corporations. He did not see or understand the principles of social justice in the Law of Moses, nor was he aware of the *proletariat* polemics of James and Jude, the principal Desposynic writers of the New Testament.

The educated also recoil from the term "patriarchy" because of its association with the structures of domination in our civic and business institutions. "Domination" is something I associate with the phallic religion of pagan society and not the family religion of Biblical society. I can only hope that a truly educated person is able to tell the difference. Patriarchy with an incomplete understanding of the Trinitarian model can only end in oppression. That is why I have found the feminine principle in the Holy Spirit, who is equally Divine within the Triune Godhead. It is that doctrine which is lacking in Christian theology and why I wouldn't trust traditional Christians with the task of reconstruction until they have grasped it.

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<sup>12</sup>As explained elsewhere in the Grail Church literary corpus, “Desposyni” is a term which means “*of or with the Lord*” and was a title ascribed by historians of the early Church to the relatives of Jesus.

<sup>13</sup> [Note for 2024] “Nobility” has been inserted in the place of “landed gentry,” which in my ignorance had unfortunately read in the 2005 edition. A “landed gentry” in the sense of the old Anglo-Saxon Common Law, without king or pope, is the very thing we want.

The tone of this study, *Restoring the Foundations*, is very Protestant, almost Anabaptist. It only slightly considers the role of the Desposyni as guardians of this family renaissance. It was written before the author took up the study of the Desposynic role, although he was aware of it. Yet, the doctrine of the Desposyni pre-dates the doctrine of a Biblical patriarchalism. Indeed, it is because of the Desposyni that such a doctrine exists. Thus, this author does not see any contradiction between the idea of father priests and the Desposynic episcopacy. The Desposyni make father priests possible.

There is an immense number of house and family churches in the world today. Most of the fathers and leaders of these groups are sincere but in error. They believe they have no need of a discipling ministry. They think they are smart and godly and they often have contempt for organized religion. Perhaps they are right. But they are schismatics unless they are in unity with a visible representation of the Throne of Christ. Satan will pick them off one at a time. I have seen it with my own eyes.

We cannot build a new structure until we have razed the one that's in the way. The current paradigm of church and state is the edifice this book has sought to dismantle to make way for a new paradigm. Please study material from the Cambrian Episcopal Church to understand how the house churches of early Christianity worked. Using the itinerating ministry of the Apostles and the spiritual covering of the Desposyni, Christianity flourished in Palestine for a hundred years. Not until the genocide following the Bar Kochba revolt, did the Jerusalem Church suffer setbacks. If we want to get back to "New Testament" Christianity, it is not enough to read the first few chapters of Acts. Acts 15 is of critical importance; for it is there that we find the role of the Desposyni demonstrated.