

# History Is Nothing More Than the Perfection of the Creeds Over Time

BOJIDAR MARINOV / JULY 30, 2012 / CREEDS, CULTURE, HISTORY / [PERMALINK](#)



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“Human history is in essence a history of ideas.”

Herbert George Wells wrote these words in 1919 in his *Outline of History*, a massive 1,300-page work designed to revolutionize the study of history along new lines. The master writer and story-teller he was, Wells was able to incorporate his belief about the essence of history into the book. While the beginning of mankind was purely material and evolutionist, he gradually develops the importance of ideas as the narrative proceeds, until mankind reaches what Wells calls “the liberation of human thought” in the 15th and 16th centuries, when ideas were able to assume a historical existence of their own, and then turn around and shape the world. In Wells’s view of history, man evolves to a point where he can throw off the chains of his material being, produce his own ideas which will empower him to face the material world and re-shape it after his own image. The ultimate expression of man’s freedom, in fact, of man’s very essence, is to build his own ideology for action; and therefore history of mankind is in essence man employing his own ideas to face an impersonal, chaotic, indifferent or even hostile world of nature and society. Wells’s faith in man as a creature defined by the ideas his mind produces can be traced through his science fiction stories; he makes one of his characters declare that mankind will be immensely happier and more prosperous if he is free to think and innovate. It is also based on that idea that he envisioned a new world order where the old chaos

inherited from man's materialistic past would be defeated and mankind would live in harmony under one-world government. He ended his *Outline of History* with this hope and expectation for that new world order under one-world government. Wells was a Fabian socialist. It is not known whether he was invited to become one because of his ideas for a new world order, or he developed those ideas under the influence of the Fabian Society. What is known is that in 1940, when World War II was in its initial stages, he wrote a short book on what the New World Order should look like, as the final stage of history. The book was a disappointment, and despite its ambitious title, it wasn't liked nor advertised by Wells's own socialist buddies. The reason was that it was full of vague generalizations and clichés, with nothing specific in it. It was even more disappointing in the end where he took up the task to say how the new world order will come into being. The final chapter is full of phrases like "may be," "probably," "hopefully," and so on. For any activist for a new world order, the book lays nothing of value on the table, and the prescriptions in it are even less valuable. Wells expects it to come as a multitude of people contribute a notion, a device, an amplification; he expects free people with free minds to produce each some idea, until in the mix of all these individual ideas the new world order of Law and Justice he expects is born as a concrete reality. One is tempted to ask, "How would we know which of the millions of ideas born in the free minds of millions of free people are really what we need, and how do we know to discard the others? By what standard?"

Wells didn't answer this obvious question. He didn't need to. His faith in ideas as the engine of history - no matter what ideas they are - didn't allow him to question the validity of any idea. Or, to be precise, his faith in the ability of the mind of man to produce good ideas didn't allow him to accept as valid any question that would express doubt in the products of the mind. Notice I said, his *faith*. We'll come back to it later. What is not so well known is that Wells's insistence on ideas as the engine of history was a reaction to philosophical materialism. Wells, as a good Fabian Socialist, was an occultist. We often look at occultism through the eyes of modern rationalism, as something only childish fools would do. But occultism is far from being a low-brow, irrational superstition; in fact, it was more often the religion of the educated intelligentsia. Occultism is the thought-out, rational secular response to philosophical materialism. In the non-Christian religions and philosophies, one is always confronted with the terrible dichotomy between freedom and order. (It is just another form of the greater dichotomy of the one and the many.) If a man wants to keep the element of freedom as a philosophical category without accepting Christianity, the only possible way to do it is to become an occultist; only in occultism is human reason theoretically allowed to have a significance of its own, and only

then does it have meaningful existence. It is no wonder that almost all of the thinkers of the Enlightenment were occultists; the alternative was crass materialism which destroyed all human individuality and freedom, and subjected all to the impersonal predestination of material forces. It was that alternative that Wells was reacting against, both in his philosophy of history and in his science fiction stories. Wells insisted in his *New World Order* that in the new world, people will be “united but free.” Freedom was his constant theme although he never explained what he meant by it; and he opposed it to materialism, very self-consciously.

Where did he see such crass materialism to react against?

In Marxism. Wells, who was a socialist, and who exuberantly praised Joseph Stalin after meeting him, was still horrified by the Marxist view of history. Yes, he accepted the Marxist idea of class war, but he had a different explanation for the class war: It was caused by the wrong ideas accepted in the society. Change the ideas, and you will have a classless society. But Marx and Engels had a different idea about society, and about history.

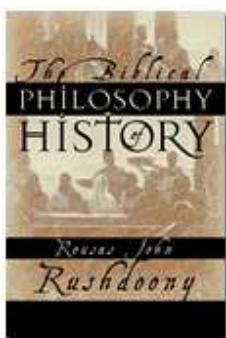
“The history of all hitherto existing societies is a history of class struggles.”

This is the well-known opening line of the first chapter of *The Communist Manifesto*. But in the *Manifesto*, Marx and Engels didn't explain why the society had classes in the first place. Marx couldn't even explain what a class was, and he never finished his main work, *Das Kapital*. He stopped at the question, “What is an economic class?” Engels took it up and explained how classes appear: The main issue in every society - or, to use Marxist language, socio-economic formation - is the form of property, or, rather, ownership of the means of production. We have class struggles because we have classes, and we have classes because some people own the means of production and others don't. The question then is, why do some people own and others don't? The answer lies in the purely materialistic explanation that humans need to produce in order to survive, and the means of production - impersonal and non-human means - require, by their very nature, a specific form of organization of production, which requires division of labor. Division of labor makes some people's skills more valuable than others, and therefore they are able to accumulate more, and obtain ownership. But in the beginning - in that early primitive era - the means of production did not require such division of labor. What happened? The tools of work developed technologically to higher levels.

And that's where Marxism stopped. Yes, as ridiculous as it may sound, Marxist philosophy views history as a constant class struggle because the material tools of work developed technologically to require division of labor. The law of history is nothing more than a purely physical law of survival of a species, albeit in a more sophisticated form. Mankind needed to survive economically, developed new tools of work, which led to all the evils and woes of mankind. It sounds as preposterous as occultism, but there again, it is a self-conscious reaction. A philosophical materialist, unlike an occultist, is willing to sacrifice the notion of freedom and individuality in favor of order, a predictable system of truth which explains history and everything else in nice, ordered, predictable categories. Marxism's historical materialism was the almost perfect system for that, if one wishes to avoid the Biblical philosophy of history at any cost.

Thus, in H.G. Wells and Marx we have exemplified in a very crystallized form the two secular alternatives for understanding history. One is idealism, emphasizing individuality and meaning at the expense of order and system. The other is materialism, emphasizing order and unity of reality at the expense of freedom and personalism. One says that human mind moves history. The other says that history is nothing but evolving matter. One tries to subject history to the subjective reason of man until there is no difference between fact and imagination. The other tries to immerse man in history and matter to the total disappearance of man as a person and spirit. Both destroy meaning in history, and destroy man in the process.

So what's the Biblical solution? What is the Biblical view of history?



R.J. Rushdoony gave us the Biblical view in his book, *The Biblical Philosophy of History*. The Biblical view of history, of course, is that history has its source, mainspring, and engine outside of history, in God Himself. It is not history of human ideas, and it is not history of development of material tools, although these do develop in history, no doubt about it, but only as a consequence of a greater development. God must enter history for history to have any motion or meaning. Unless God enters history, we

can't even talk about history as a study or as reality at all. History is not the history of ideas, and not the history of class war, or of technological development. History is in essence God's work in His creation. "My Father is working until now, and I myself am working."

But if history is the story of God's work in His creation, then a Biblical concept rises to the level of utmost importance of interpreting history: *incarnation*. God must enter history for history to happen; and history did happen and is happening because God indeed entered it by taking on a human nature. That Incarnation with a capital I becomes the center of history, the culmination of history, prophesied by those who lived before, and looked back to by those who live after. R.J. Rushdoony was very insistent on the meaning of Incarnation for formulating Christian thought, whether it was in economics, politics, education, or anything else. He saw its great significance for our study of history and had a chapter in his book specifically devoted to it: "Incarnation and History."

But looking at that one-time historical event of the Incarnation of Jesus Christ 2,000 years ago solves only part of our problem. It does give us a pivot for history to revolve around, a center and a culmination that give history *in general* its meaning. But stopping there only we will be handicapped with a static, albeit meaningful history, a history that doesn't move anywhere, and lives with a past event which has no meaning for the other events happening before it and after it. All right, one could say, the Incarnation was the central event in history. But how do you explain the other events in relation to it? How do you explain what is happening today, or how do you explain the development of the Western Civilization, or of technology, or of science, etc, etc.? How do you explain WWII, or man on the moon, or anything else? If you only take the Incarnation with a capital I, you will soon be forced to answer any question about history with, "Jesus is the answer!" Modern premillennialists and amillennialists are in that position today; when everything that happens in history around them is always returned in a mystical way to either the First Coming or the Second Coming. But the dynamics is never there; as if events happen fortuitously, chaotically, without a plan that man can understand, study, and learn from. We need to see the incarnation in its comprehensive meaning in order to draw from it a consistent, working, coherent philosophy of history which helps us understand history and answer all the questions about. Not just as one-time event in history but as a constant movement which defines history and moves it according to God's plan. Not just one-time incarnation involvement by God but a constant involvement in a visible, discernible way. But we all know that the Incarnation was unique, and it must be one-time, otherwise we are experimenting with heresy. But isn't there a different meaning of incarnation, isn't

there a different way that God enters history to shape it without necessarily creating many Messiahs?

There is.

And we see it in the promise of the New Covenant in Jeremiah 31, repeated in the New Testament:

*“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”*

We have here a form of incarnation, God writing His Law on the “flesh” of our heart. (Incarnation means “in flesh.”) In a parallel verse, Ezekiel 36:26, he says he will give us a heart of flesh, and then He says He will give us the Holy Spirit to live in our hearts (incarnation again). Ezekiel 11:20 says the same thing about the heart of flesh, and about a new spirit which will dwell in that heart. Hebrews 8:8-12 repeats the same promise, but more importantly, the New Testament gives us even more examples of incarnation with small i, incarnation which concerns the flesh of the believer. In John 14 Jesus speaks about the mystery of the Incarnation, “I am in the Father and the Father is in Me,” but then he connects with the other incarnation, “I am in the Father, and you in me, *and I in you.*” He uses that very specific word, *mone*, “dwelling place,” at the beginning of the chapter when he says, “there are many dwelling places [*monai*] in My Father’s house,” and then He uses the same word later when he says that He and the Father will come and make a dwelling place (*mone*) in every believer. (The only two places in the New Testament where that specific word is used.) The Church, of course, is the body of Christ, the fullness of the one who fills all in all, as Paul tells us in Ephesians 1. But more than just the church, Paul tells us that the individual believers are temples of the Holy Spirit (1 Cor. 3:16; 6:19; 1 Pet. 2:5).

Obviously, God enters history not only in the central, one-time Incarnation, He continuously enters history and works in history through millions of incarnations that come like waves of the tectonic impact of that Great Incarnation. One of the reasons Jesus died

on the Cross was to give us the Holy Spirit Who works out those small incarnations in practice. Now history has meaning not only in its center and culmination but it also has meaning as a process, as dynamics, as change and events and connections between events. Incarnation is the principle behind history, both culmination and change. God works through Jesus Christ in history; and He works through His people in history. There shouldn't be any surprises here; the function of the Church and of the individual believers as God's representatives in history, filled with His Spirit, is part of the Biblical doctrine.

But how does this incarnation of God in His people work in practice? If it is to be manifested in history, that is, *revealed* in history, what is the visible sign of God entering His people in a form of incarnation and moving history through them?

Here we come to the main thesis of this lecture.

The promise of the New Covenant in Jeremiah 31 which I quoted above gives us the answer to it:

*"I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them,"*

Now, of course, it has always been part of the Christian doctrine that under the New Covenant the elect will have the Holy Spirit to teach them in the truths of God; and that therefore the old covenant of shadows - that is, rituals and sacrifices that presented God's redemption in a symbolic manner - has passed away. But we need to emphasize that this new and better knowledge of God, this growth in knowing Him and His Law is based again on the principle of incarnation, as much as everything else is. God enters history in Christ, but God also enters history through His Holy Spirit in the minds and spirits of His elect, and manifests His grace first and foremost in increased knowledge of Himself. We know that the believers have received the promise of the New Covenant not by good works, nor by some ecstatic utterances or supernatural gifts, nor by institutional activity, but by the increased knowledge of who God is, and what He has done. Now, of course, this does not preclude good works and spiritual gifts and institutional activities. But these can be seen in other religions too. The uniqueness of the Christian faith is that good works, spiritual gifts, and institutional activity must all be in the context of knowledge of God, and therefore of glorifying God. That's why we are always so skeptical of any ostentatious

display of power or works; we always ask, "How does this glorify God?" There must be very specific, concrete, communicable, self-conscious knowledge of God as the basis for everything a Christian does; otherwise, no matter how great his works are, we are right to doubt if he was ever part of the New Covenant and its promise of renewal of the mind and increased knowledge.

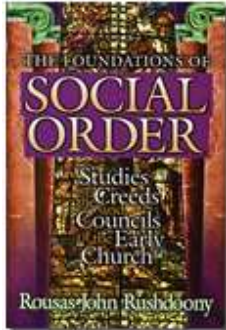
This brings us to the most important issue of the creeds and the culture they create. I have argued in another place that Christianity is unique in the fact that the culture it created was a creedal culture, that is, a culture explicitly and self-consciously based on *credo*, "I believe," as a unifying principle. The increased knowledge of God is expressed outwardly first and foremost in the form of a response back to God in the form of a creed. The sign that a person was admitted by God in God's Covenant was that he now had faith - that is, "the assurance of things hoped for, the conviction of things not seen" - which made him self-consciously confess with his mouth what he believed (Rom. 10:10). A confession, "I believe," *credo*, was the first necessary condition for a person to be admitted in the church through water baptism. The Great Commission required baptism to be "in the name of the Father, the Son and the Holy Spirit," that is, a person had to confess faith in the Godhead as the teachings of Jesus presented Him. When a person made that confession, it was a sign that he had been adopted, and God and His Son had come to make their dwelling place in that person. God's incarnation in His people, both as a church and as individual believers, was expressed by a confession of faith.

To answer H.G. Wells and Marx concerning the essence of history: It is not history of ideas because that would make history dependent on the mind of man; and it is not history of class war or development of material tools, because that would make history meaningless. History is the story of God's continuous involvement in His creation by a way of incarnation, both one-time event with a capital I, and continuously in giving His people the knowledge of Himself which makes them confess faith in Him. History is in essence history of the growth of the knowledge of God. And this definition of history gives it both a unifying principle originating *outside* of history, and it also accounts for human freedom and meaning and participation in history.

But we are not done yet. There is still the question: Creeds concern the church and the history of Christian theology. But there are events in history outside the history of the church, and outside the history of Christian theology, and even outside the world of Christendom formed in the first 5 centuries of the Christian era. What about the political history of Europe? Or what about the history of technology? Or of the legal concepts we



take for granted in the modern world? What about the history of societies that were too far from the influence of the Christian theology to be shaped by it or even touched by it?



We need here to go back to that most unique book in the history of Christendom written by R.J. Rushdoony, *The Foundations of Social Order*, and the lessons it can teach us. Like I said before, it is unique because no one before and after Rushdoony ever set out to make the connection between the “pure” theology of the Creeds and the Councils and the “applied” ideology in the formation of the Western worldview. Most theologians and historians today look at Christianity and the church in basically the same way as they look at the pagan temples: Christianity and the church are there to meet a specific need of man, just like any other institution in society. When we need groceries, we go to the grocery store; when we need our cars repaired, we go to the car repair place; when we need entertainment, we go to the theater. In the same way, when we need some comfort or religious experience, we go to church. (And, indeed, isn’t this exactly the way churches advertize themselves today!) So the creeds, being only a church “thing,” a code for church identification or denomination identification, or membership tag, are limited to the religious experience of the believer. But Rushdoony opposed this tradition of truncating Christianity and showed that to the contrary, the whole Western worldview has been shaped by the Creeds and the Councils of the early church. We have all these ideas that are the foundations of our social order today because the bishops of the early church sat down together to formulate our faith in God according to the Scriptures. And this formulation was laid as the foundation for changing the whole outlook of the West - including in the areas of law, government, economics, and others.

I won’t go in too much detail here about the book but what is important to understand is that if that outlook is taken, *there were no events outside the history of the church, and outside the history of Christian theology, or outside the history of Christendom*. If the worldview of the West, if the whole way people thought and acted was influenced by the creeds and the councils, as Rushdoony points out, then there is no political history that was not in one way or another influenced by the creeds. There was no history of

technology that was not part of the history of theology in the first place. There was no history of law outside of the history of the church. All these events seemingly outside of the history of theology and the church are in fact only a derivative, an outcome of the development of that history of the church and the creeds.

And what about the world outside of Christendom? There again, no people has no knowledge of God. There is some knowledge, and there is some faith in everyone, even the most wretched pagan. And the history of the pagan nations is only an outworking of the development of their own “creeds,” or whatever they have in place of a true creed. *Faith has consequences*, and all consequences we see in history are the result of only one cause: the faith of the people, and the self-conscious formulation of that faith in creeds. You want to know about the feudal period in the European history? Go back to the creedal statements of the time and find the causes and answers there. You want to know about the Industrial Revolution? Again, go to the creedal statements of that time, and you will see the engine of the Industrial Revolution there. Want to understand *Magna Carta* and what led to it? Study the faith and the creeds of the English Church in the 11th and the 12th centuries. Want to understand modern America and everything that is happening around us? Identify the predominant creedal statements in today’s culture, and you will have all your answers.

We are left with one last problem to resolve. If history is basically history of the creeds, of man’s confession of his faith back to God in response to the Holy Spirit’s work in his heart, and of the redeemed humanity as a whole in response to the Spirit’s work in the Church, how do we account for historical change? After all, once a culture changes its faith from pagan to Christian, and adopts an explicitly Christian *credo*, and changes its ideology and practice, and thus gets changed as a culture, what is left to do after that. And why do we have historical change in Christian cultures? Despite all the similarities between our time and times past, we cannot deny that the world is not the same as it was 2,000 years ago, or even 200 years ago; and we are obviously not going back to that time anymore. Just when everyone believes that there is no more room for historical changes, when everyone expects the world to freeze in a static condition in the present reality, history manages to surprise us with newer and newer realities. (Just look at the last 50 years.)

And this is where we learn of the great principle of historical dynamics, the principle that is the engine of historical progress and change, the principle that explains history for what it is, that gives history stable ground and impetus for movement at the same time. And that principle is this:

*God uses history to perfect our faith.*

That's the purpose of history: God uses history to produce a bride to Himself, a perfect bride, without spot or wrinkle, a bride with a perfect faith, trained and tested in generations of trials, judgments, challenges, struggles, defeats, victories. He has no other purpose for history but that; and history is going to end with that Bride adorned for Her Husband, perfect in everything, a heavenly city of gold and precious stones. All the events in history are designed by God to be His tools in teaching the church what to believe about God, how to believe it, and how to formulate that faith; and then, of course, how to apply that faith in practice. History is the giant testing field for our faith. We formulate and confess our faith, and on the basis of that faith we build our ideological systems and our practice. And then God tests our ideas and our practice against His reality in history. Part of it burns, part remains intact and gets purified. Whatever burns, must be discarded and replaced; whatever remains and gets purified, must be preserved to stand as a foundation of the faith of future generations. In everything, we are like the father whose son was suffering from epilepsy, crying to Jesus, "I believe, help my unbelief." And God uses history to help our unbelief, and confirm our faith.

I said above that when we look at historical events, we can trace their origin and causes back to the prevalent creed of the time. We can take the faith of a generation and explain what happened in that generation and how it happened. In fact, as Rushdoony did in his book, we can explain the whole development of that very unique culture based on the development of the new faith, and of its formulations in the creeds.

But there is more. The process is a two-way street. Not only should we be able to explain historical events and trends based on the creeds, we also should expect feedback from historical events which will help the redeemed mankind revise and perfect its creeds as it grows in the knowledge of God. God's history is a two-way communication: God gives us His revelation; we respond in confessions and in the practical historical application of those confessions in a process of culture-building; then God uses a process of historical judgment to test our confessions through judging our ideas and practice; we respond in more faith, perfecting our confessions and therefore our ideas and practice; and so on, and so on.

The early church was faced with the problem of dualistic heresies from the very beginning (the antichrists John is stalking about in his epistles). This forced the church to formulate the early ante-Nicene creeds, as baptismal formulas, as a way to separate from the heretics, and as a foundation for their beliefs in a world hostile to their faith. After the

Empire officially capitulated to Christ, the political attempts of some of the heresies to gain the upper hand forced the church to continue the process of perfecting the creeds in order to exclude those of the heretics who were craftily using loopholes in the earlier creeds to spread their error under the disguise of orthodoxy. When in the West the Empire collapsed, the Church was left in an unprecedented historical situation to have to provide the cohesive principle for a new society, against doctrinal attacks by heretics and military attacks by pagan barbarians. In Spain, right before the Council of Toledo codified the *filioque* in the Western creed, the situation was even more unusual: Arian political masters, pagan economic oligarchy which was a remnant of the old imperial order, and a general population which was predominantly Christian and orthodox. The church did not try to meet these challenges pragmatically, by organizing and acting on some “practical” principle, she responded by Councils, ecumenical and local, and by an immense body of literature unparalleled in the Classical world, literature aimed at searching the answers for the problems in the Scriptures, based on the faith inherited from the Apostles. The result is the creeds we recite even today, and the writings of the church fathers. None of us today actually is trying to learn from the specific practical way they solved problems at the time; but we certainly continue reading their writings and reciting their creeds. Later, in the 11th and the 12th centuries, the church faced another great challenge: whose law was going to rule the land, the old pagan/royal law, or the canon law based on the Law of God. The church again responded by going back to its creeds and perfecting its faith, again producing a body of literature aimed at increased knowledge of God, and from there, at increased knowledge of what Christian should do in this world, in every area of life. The canon law won, and that’s because the church responded in the right way.

In the time of the Reformation, the Reformers met the challenges which confronted the church again by producing numerous confessions and catechisms. The Roman church’s argument, that images and rituals were needed as learning tools for the unlearned, was met by the Reformed churches with a response which the Roman church did not anticipate at the beginning: instead of going down to the level of the unlearned, what about bringing them up to the level of the learned? This took work to formulate the faith and perfect the creeds. The Reformers were courageous enough to do something that no one had done until that time, and that is, criticize some of the points in the earlier creeds and council decisions which they believed to be wrong, according to the Scriptures. Obviously, the new historical circumstances God was giving were showing that some of the Councils were not exactly based on conscientious reading of Scripture, and some of the decisions and the creeds needed revision. The challenges were met, and just like the early church created a

culture that was unique in the world at the time, the Reformers were able to lay the foundation for a new culture, unheard of before, which resulted in all the benefits and blessings we have today here in America and in the West.

In short, God is in the business of perfecting our faith, and that is expressed visibly in perfecting our creeds in history. History is God's tool to challenge our faith, and teach us the consequences of it. It is a feedback, positive or negative: our faith produces consequences, which then tell us where we need to perfect our faith, what we need to keep and what we need to discard or change or formulate in better detail. It is this view of history which gives us both a unifying principle outside of history, and at the same time preserves man's freedom and meaning of history.

We have had a change in our view of the creeds in the last 100 years. We have lost the connection between creeds and history. In some churches, creeds and catechisms have become simply another political tool for preserving organizational unity and reconciling opposing factions. (Just look at the 800-page catechism of the Roman church.) Some authors - even Reformed authors, at that - have decided that confessions shouldn't be given to the ordinary people in the church, for confessions cause divisions; only pre-made prayers and liturgy should be given to laymen. (I'd say, anyone who believes that prayer books and liturgy do not cause divisions is totally ignorant of the history of the church.) Others have so separated creeds from history that they elevate certain creeds to the level of infallible Scripture which should never be changed or revised or even looked at critically. As if the history of the perfection of our faith has reached its end and purpose somewhere in the 17th century and would and should never progress from there.

But history is dynamic, not static, and if history is the story of our growth in faith, we need to understand that history is the story of God perfecting our knowledge of Him and therefore of our creeds. No changes should be frivolous and light-headed; and any change should be grounded in careful examination of God's Word, the history of the church so far, and the historical circumstances today against the Word and the Confessions. Every Christian man individually, and the Church collectively, should be like the scribe in Matthew 13:52, who has become a disciple of the Kingdom, and is "like a head of a household, who brings out of his treasure things new and old."

We face challenges today that no Christian in history has faced before. The covenant is the same, the law is the same, God and Jesus Christ are the same, but the historical situation

is unique. And we must admit that the church has been unable to deal with the challenges. That is because in trying to face them, we have either resorted to changing our practice or to changing our ideology concerning specific areas. But we have not been careful to examine our very faith, and how we understand it and formulate it. In this, we have neglected following the example of our forefathers in the faith. We need to re-examine our faith first; unless we understand this, we won't be able to rebuild the foundations of the social order of Christendom.

In other words, *faith has consequences*.