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THE LONG TERM POLITICAL CONSEQUENCES OF AAPC

By J. Parnell McCarter
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The Auburn Avenue Presbyterian Church Conferences have generated significant attention in the reformed community. But one of the most under-reported aspects of these conferences is their long term political consequence. It should not escape our notice that theologians compose a substantial portion of these conferences. Participating ministers such as Steve Schlissel, Steve Wilkins, and Doug Wilson are connected with the movement in America for explicitly Christian politics. For instance, Steve Schlissel is on the board of advisers for the National Reform Association. And Steve Wilkins and Doug Wilson are well known advocates for a theonomic vision. These men *correctly* believe that politics in America will return to an era of being explicitly Christian, as it well should be. Religious neutrality in politics has always been a myth anyway. And in the future Americans will recognize it as a myth, and they will recognize the attendant problems that come with upholding the myth. Muslim terrorism is already in the process of shattering the myth and exposing the danger of maintaining supposed civil religious neutrality. So we should not underestimate the long-term political ramifications of conferences such as this.

Once it is understood that explicitly Christian politics is the appropriate norm for society that in the future will dominate, then one issue becomes politically paramount: define "Christian". Of American theologians (Steve Schlissel, Steve Wilkins, Doug Wilson, Andrew Sandlin, Paul Murphy, Rod Martin, Martin Murphy, etc.), there is good reason to believe many have effectively defined "Christian" in such a way as to include Romanism. In an article I wrote last year I addressed Sandlin's treatment on this topic as part of his defense of the

speakers at AAPC. (See <http://www.puritans.net/onheresy.htm> .) Sandlin's definition of "Christian" was such as to deny that Roman Catholicism is heretical. His article "Toward a Catholic Calvinism" (see <http://www.christianculture.com/cgi-local/npublisher/viewnews.cgi?category=3&id=1026889430>) makes the same essential point. He downplays the relevance of Rome's Council of Trent, and he denies that distinctively reformed doctrines (like *sola fide*) should be included in a test for doctrinal orthodoxy. Doug Wilson appears largely to agree with Sandlin, for Wilson cited Sandlin's article in his own defense (see <http://www.christkirk.com/images/PCUS%20Response.html>). And many comments of Steve Schlissel suggest he concurs as well. [For example he wrote: "Does the LORD delight in the solas as much as obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the systems of men... Do not trust in deceptive words and say, "The solas of the Reformation, the solas of the Reformation, the solas of the Reformation." (Steve Schlissel, "We Must Be Christians, Not Hellenists", unpublished paper, p. 9.)] It should not escape our attention either that Romanist Patrick Buchanan is invited to speak at National Reform Association conferences, along with Protestants.

There are many theological implications of including Romanism within the pale of orthodoxy, but certainly one is that we greatly diminish the serious nature of error in Romish soteriology and worship. It seems that sound doctrine is being compromised for purposes of theonomic goals. This is quite a contrast to the Protestant Reformation, where sound doctrine was central. It also contradicts the word of God.

But the political consequences are also significant. If the Roman Catholic Church is regarded as scripturally orthodox for political purposes in a "Christian" American nation, it will effectively dominate the explicitly "Christian" government. It is not without reason that we are warned: "a little leaven leavens the whole lump." And, frankly, if the Roman Catholic Church is involved, its presence will be anything but "little". It will be a behemoth among pygmies.

Furthermore, the Roman Catholic Church survives on ignorance and depravity. That means to stay in power it will persecute those who will seek to rid the people of their ignorance and who seek true Biblical reformation, as opposed to a Romanist revolution. F. Tupper Saussy has

shown in his book *Rulers of Evil* the significant Romish involvement in the American Revolution and Civil War (see <http://www.rulersofevil.com/>). The Romish Church used these revolutions to accomplish its own purposes, including in the American Revolution to overthrow distinctively reformed Protestant rule in which Romanists were excluded from the franchise. We must fear what may result from what many American theologians are styling a Second American Revolution (see <http://www.forerunner.com/revolution/>), a revolution that Romanists like Patrick Buchanan would also relish.

Despite disinformation to the contrary, Rome has not repented of her past errors and her past threats. The Council of Trent is still official doctrine of the Roman Catholic Church. Its pronouncements have never been rescinded by the Romish Church. Therefore, it is important to understand its pronouncements and its background. The Council of Trent was a Roman Catholic council held from 1545-1563 in an attempt to destroy the progress of the Protestant Reformation. This council denied every Reformation doctrine, including Scripture alone and grace alone. Trent hurled 125 anathemas (eternal damnation) against Bible-believing Christians. These proclamations and anathemas were fleshed out in the murderous persecutions vented upon Bible-believing Christians by Rome. The Vatican II Council of the mid-1960s referred to Trent dozens of times, quoted Trent's proclamations as authority, and reaffirmed Trent on every hand. The New Catholic Catechism cites Trent no less than 99 times. There is not the slightest hint that the proclamations of the Council of Trent have been abrogated by Rome. At the opening of the Second Vatican Council, Pope John XXIII stated, "I do accept entirely all that has been decided and declared at the Council of Trent." Every cardinal, bishop and priest who participated in the Vatican II Council signed a document affirming Trent.

Whether intentionally or unintentionally, the theonomic speakers at AAPC are helping to pave the way for Roman Catholic doctrines to be considered within the pale of orthodoxy by American Protestants. Their statements blur lines which have been the rationale for strong Protestant rejection of Romanist errors. This in turn paves the way for an explicitly "Christian" government in America dominated by the Roman Catholic Church. The good news for Rome is that scripture tells us that the Romish Beast will win, even destroying the mysterious Babylon she has long

upheld (see Revelation 17:16-17). The bad news for Rome (but good news for true reformed Protestants) is that this same Romish Beast's obvious rule will only be temporary, for she will be overcome through the preaching of the true reformed gospel (see Revelation 19:19-21), and a restored Protestant Reformation (the "millennium") will then be ushered in (see Revelation 20:1-3). (See my book *Let My People Go.*)