

Key Quotes for the Session on the Church

Matthew Henry's Commentary on Matthew 28:18-20

How far his commission is extended; to all nations. Go and disciple all nations. Not that they must go all together into every place but by consent disperse themselves in such manner as might best diffuse the light of the gospel.... that Christianity should be twisted in with national constitutions, that the kingdoms of the world should become Christ's kingdoms, and their kings the church's nursing-fathers.

What is the principal intention of this commission; to disciple all nations. 'Admit them disciples; do your utmost to make the nations Christian nations' ... Christ the mediator is setting up a kingdom in the world, bring the nations to be his subjects; setting up a school, bring the nations to be his scholars; raising an army for the carrying on of the war against the powers of darkness, enlist the nations of the earth under his banner.

(Henry, Matthew, Commentary on the Whole Bible, Vol.5, published by World Bible Publishers, Iowa Falls, Iowa, p.446)

Jay Adams on Reconciliation

Reconciliation is a change of relationship between persons (God and man; man and man) that involves at least three elements: (1) confession of sin to God and to any others who have been offended; (2) forgiveness by God and by the one who has been offended; (3) the establishment of a new relationship between the offender and God and between the offender and the offended party (parties). In reconciliation, enmity and alienation are replaced by peace and fellowship.

(Adams, Jay E., *The Christian Counselor's Manual*, Zondervan Publishing House, 1973, page 63)

R. J. Rushdoony on the Church and its relationship to Culture

Every culture is a religion externalized, a faith incarnated into life and action. The mainspring of every culture is its basic faith, its religious beliefs which undergird its hopes, action, and perspective. When that faith begins to decay, the culture decays....

Humanism has had a measure of success because it preempted Christian civilization; it captured an existing culture and claimed the fruits thereof as its own. In terms of orthodox Christianity, man is under God's law, and man's only true liberty is under God's law. For humanism, man is not under law but over or beyond law as his own source of law. Liberty in humanistic terms is from law, in particular, in deliverance from God's law. As a result, humanism rapidly erodes a culture as the implications of humanism develop and come to maturity. Humanism calls for perpetual revolution, because, with every man his own law, and with evolution producing new heights each generation, freedom from the past is a necessity. But this perpetual revolution is the deliberate destruction of the capital of a civilization, and its consequence is the ultimate impoverishment of all.

If a religion is isolated from its world and is confined to its church or temple, it is irrelevant to that world because it is not its motive force. The religion of a culture is that motive force which governs human action in every realm and embodies itself in the life, institutions, hopes, and dreams of a society.

(Rushdoony, R. J., *The One and the Many*, Thoburn Press, 1978, pages 371-375)