

# F.A.C.S. REPORT

FOUNDATION for the ADVANCEMENT of CHRISTIAN STUDIES

P.O. Box 241 Engadine NSW 2233

Registered by Australia Post, Registration No. NBH 5760

Vol. 11, No. 11

©Copyright

November, 1992

## Mixed Farming by Covenant Renewal

### PART 3

by Angus R. McGillivray

The last part of this series concluded with the questions, "By what standard do we plough and cultivate?" and "How do we operate a farm in terms of God's requirements for agriculture?" Such questions remind us of our earlier emphasis on the way in which a farm's structure of production will demonstrate the inescapable relationship between ethics and dominion. In light of our earlier focus on liturgy and history and the Sabbath, such questions also enable us to extend our perspective of mixed farming to view agricultural dominion in relation to the act of thanksgiving.

#### Dominion and the Act of Thanksgiving

We have already noted that since dominion is covenantal, a farm's structure of production will render visible the covenant sequences that God patterned for man to imitate as His image bearers. We have also noted that even corrupted structures and processes of degradation and degeneration still reveal and follow what James Jordon has termed "God's rite for life".

In view of the relationship between dominion and thanksgiving, it is important to further note that the distinction between godly structures and sequences, and rebellious, perverted structures and sequences is brought into stark relief and manifested at the point of thanksgiving. We cannot take hold of the creation with the intention of sinning and still give thanks to God for it.

Moreover, "It is because the act of thanksgiving is the central difference between the Christian and the non-Christian

that the liturgy of the Christian churches is called "Holy Eucharist." Eucharist means Thanksgiving. It is the restoration of true worship (thanksgiving) that restores the work of man (the six-fold action in all of life). This explains why the restoration of true worship takes primacy over cultural endeavors."<sup>1</sup>

When worship is viewed as a covenant renewal which restores man's exercise of godly dominion, we can expect worship "to train us in the proper mode of dominion," for "Without God's rite to repattern us, we would go out and work with the world after the fashion of Cain, and take it and ourselves down a course of degradation. In worship, however, we are repatterned to a true approach to the world. For this reason, the historic liturgies of the church have stressed the giving of thanks. In this way, the church serves to transform the world."<sup>2</sup>

Moreover, since the practice of the Christian faith is most concentrated in the activity of the Church, and since redeemed man's rest in Christ on the Lord's Day is the foundation of his dominion work, we should expect the special ritual pattern and the special liturgical structure of time on the Lord's Day to correspond with the general redemptive dimension of agricultural and other areas or fields of dominion and reconstruction.

#### Life and Liturgy

Consider further the liturgical or ritual pattern of the church: "The central ritual of the church is the action of Holy Communion. Jesus *took* bread, *gave thanks*, *broke* it, *distributed* it, and they all *tasted* (evaluated) it, and *ate* it. This six-fold action (taking, thanking, restruc-

**T**he *Economist* of November 7 carried an article (p. 106) aluminium and its suggested cause of Alzheimer's disease. A study in the mid-1960s indicated that aluminium could cause brain damage to rabbits. Over the years, other claims have been made concerning aluminium and disease, including a relationship between aluminium and Alzheimer's disease.

A group from Oxford University, however, in a new study have suggested these findings may be wrong. People with Alzheimer's disease can be found to have traces of aluminium in the brain. While it is necessary to remember that methods used to determine if traces of aluminium are present are not reliable, there seems to be some reason to err on the side of caution in this matter.

Recently, doctors at the John Hunter Hospital (Newcastle) undertook an analysis of 106 aluminium cans and bottles. These represented fifty-two different beverages. Their findings indicated that the most acidic beverages had the highest concentrations of aluminium present in the drink.

The findings are fascinating. Non-cola soft-drinks (fruit juices, etc.) had the highest levels of aluminium, averaging 33.4 mcM/L. In contrast, non-cola drinks in glass bottles contained only 5.6 mcM/L. (WHO recommendations are that drinking water should not contain more than 7.4 mcM/L of aluminium.) Cola drinks had the second-highest readings at 24.4 mcM/L, while beer comes out the best with only 6 mcM/L. (That's probably the best excuse you'll get to remain — or become — a beer drinker.)

1. James B. Jordan, "Studies in Genesis One: God's Rite for Life," *The Geneva Review*, No. 21, August 1985, p.3.

2. James B. Jordan, *Through New Eyes. Developing a Biblical View of the World* (Brentwood, Tennessee: Wolgemuth & Hyatt, 1988), p. 128.

turing, sharing, evaluating, enjoying) is the key to the Christian life in every area. An artist takes raw material, thanks God for it, creates his art and distributes it (playing a concert, exhibiting a painting), and evaluates and enjoys it in fellowship with others. A businessman takes raw material, thanks God for it, works with it and shares it by means of the free market (exchanges it for a share of someone else's goods), and then evaluates and enjoys it in fellowship with others. This is the Christian life, and it finds its most concentrated expression in the liturgy of the sacrament."<sup>3</sup>

### Farming and the Liturgy of Production

Hence, when a farmer enters his plough into the soil of a field or paddock, he thereby announces his intention to take hold of the soil and place the land within the boundaries of that field or paddock under the covenantal dominion of man. The farmer's act of ploughing the soil visibly and physically places the land in a subordinate position under man.

It also places a covenant-keeping farmer in a position under God to begin to serve the creation analogously to the way that Noah served it, and to thereby view the ecological covenant of Genesis 9 as an inescapable corollary and reaffirmation of the comprehensive dominion covenant of Genesis 1 given to Adam and Eve by God.

The performance of such covenantal service requires the wisdom that comes from mastering the "laws of nature", which we shall define as the creation and covenant ordinances, regularities, rhythms, and sequential patterns and structures that God imposes on Himself in His providential governance of His creation and the historic manifestation of His covenantal faithfulness. Indeed, such "laws of nature" constitute the terms of the Noahic covenant.

The farmer's ploughing of the soil is also the primary stage of production in a sequence of productive acts. The direct object of this primary stage is a field of ploughed soil which, in an economic sense, constitutes a capital good. Further stages of production, such as the breaking down and restructuring of the soil into a cultivated and formed seedbed cause the working capital of the soil — now a capital good in process — to move to another stage of production.

This temporal sequence continues until the final stage of production yields consumption goods, such as grain harvested from a cereal crop, or prime lambs fattened on a ley pasture or green fodder crop. Such acts of production and objects of productive activity are then transformed by the market into patterns

of consumption which distribute, evaluate, and enjoy the fruits of a farmer's structure of production.

### The Fading Shield of Rationalism

As the practice of farming involves the management of change or historic discontinuity within a framework of historic continuity, a covenant-keeping farmer's structure of production will progressively affirm covenantal continuity in history and the concomitant "heavenization" or re-creation of this world. But since "the eschatology of dominion is a guarantee of judgement," we can expect God to take hold of His world and de-cre-ate it in a judgement unto Salvation, which David Chilton has emphasized, "therefore, restores man to his original calling and purpose, and guarantees that man's original mandate — to exercise dominion under God over the whole earth will be fulfilled."<sup>4</sup> Hence, human actions in history have, because of God's inescapable sanctions in history, resulted in the "West's fading shield of rationalism".

With this fading shield of rationalism, God's creation ordinances and re-creation patterns and covenant sequences and their Biblical meanings and applications are not only being suppressed and distorted by covenant-breakers; they are also being entangled by God's enemies who do not view time as something cursed by God in response to man's covenantal rebellion, but rather, as a metaphysical condition to be transcended. With respect to agriculture, this is especially evident in the neo-alchemy known as Bio-Dynamic Agriculture, and the paranormal scientific principles of Biological Transmutations.

### Biological Transmutations

In antithetical contrast to man's primary Biblical constant of God's covenant, Professor C. Louis Kervran claims that "Transmutation is no more and no less than a reality which teaches us about change. In change we find life, and by change we create life. Our only constant is our goal of becoming Man."<sup>5</sup>

Louis Pauwels and Jacques Bergier substantiate this anthropocentric goal in their international bestseller entitled, *The Morning of the Magicians*.<sup>6</sup> These men, like Arthur Hardcastle Renard and his rationalism, are selfconscious in their irrationalism. Nevertheless, they all share modern man's dualistic, anthropocentric and thus rebellious philosophy. And they all bear witness to the reality that Cornelius Van Til asserted from the 1920s onwards that "Below the thin surface of Western rationalism there has always lurked an implicit sea of irrationalism."<sup>7</sup>

There are several ways to minimise exposure to aluminium. One of these is to reduce the intake of aluminium through known sources, such as canned drinks. Fortunately, aluminium as a food additive is not permitted in Australia. (An essential book for every home is *the New Additive Code Breaker*, by Maurice Hanssen, revised for Australia by Betty Norris. It contains most everything you should know about additives in your food, and will help you decipher those numerical codes on food packaging so you can find out exactly what it is you're eating.) Apparently, spray deodorants in aluminium containers should also be avoided. Inhalation of the fumes may be dangerous because the fumes can contain traces of aluminium.

On the positive side, calcium hinders the body's absorption of aluminium, so a diet with adequate levels of calcium can help. Drinking distilled water is apparently another way to reduce aluminium intake. Because aluminium is present in the soil, it is difficult to eliminate totally. A careful diet, as usual, goes a long way to ensure a balanced intake of vitamins and minerals.

\*\*\*

The Low Pay Unit in England, an independent research group, has reported that one-third of the employers in Great Britain are paying their staff less than the legal minimum wage set by Wages Councils (*The Economist*, 26/9). Employers in the retail food sector, cafes, restaurants and hotels are apparently "the worst offenders."

Why they should be called offenders is an interesting commentary on the failure of people to admit what they know to be true. No businessman can for long pay someone more than they earn, and minimum wage laws put some workers on a wage level beyond their earning capacity. The result must be unemployment for these people. As Henry Hazlitt puts it, "you cannot make a man worth a given amount by making it illegal for anyone to offer him anything less. You merely deprive him of the right to earn the amount that his abilities and situation would permit him to earn, while you deprive the community even of the moderate services that he is capable of rendering" (*Economics in One Lesson*, Westport, CT: Arlington House [1949] 1979, p. 135).

The fact that one-third of the employers is breaking the law tells us that these employers are helping to keep people employed and off the dole queue. They should be rewarded, not considered "offenders," a pejorative term. It is interesting to note the high percentage of businesses which are prepared to ignore

3. James B. Jordan, *The Sociology of the Church: Essays in Reconstruction* (Tyler, Texas: Geneva Ministries, 1986), p. 189. Note also pp. 35 & 87.  
 4. David Chilton, *Paradise Restored: A Biblical Theology of Dominion* (Ft. Worth, Texas: Dominion Press, 1987), p. 25; original in emphasis.  
 5. C. Louis Kervran, *BIOlogical TRANSMutations* (Magalia, California: Happiness Press, 1989); trans. by Michel Abehsera from the French 1966 edition.  
 6. Chelsea, MI: Scarborough House, 1991.

Pauwels and Bergier stress that "Transmutation, for the alchemist, is a secondary phenomenon, performed merely as a demonstration." They write that "For the alchemist, it must never be forgotten that power over matter and energy is only a secondary reality. The real aim of the alchemist's activities, . . . is the transformation of the alchemist himself, his accession to a higher state of consciousness. The material results are only a pledge of the final result, which is spiritual. Everything is oriented towards the transmutation of man himself, towards his deification, his fusion with the divine energy, the fixed centre from which all material energies emanate . . . . It is a science which tends to exalt man rather than matter; as Teilhard de Chardin puts it: 'The real aim of physics should be to integrate Man as a totality in a coherent representation of the world.'<sup>8</sup>

### Alchemy and Bio-Dynamic Agriculture

Alex Podolinsky, a leading Australian Bio-Dynamic pioneer, is also self-conscious about his task of agricultural reconstruction. In his lecture on the rhythms of the moon, the seasons, and zodiac signs, Podolinsky leads his disciples to believe in a former, more cosmically and ecologically conscious Christianity "that had arisen through vision," and which "knew this being had come down from the cosmos. They saw, as others of religious awareness have seen since, that there was a difference between Jesus and Christ. Following through the gospel story from the incarnation you could say that Jesus suddenly became Christ when he was baptized by John. What was formerly not Christ, not active in the way that Christ was active, was a human being who was developed enough to then take in the Christ power that came down from the cosmos."<sup>9</sup>

Such an anti-theistic, heretical perspective gives rise to Podolinsky's neo-alchemic practice, which, as alchemy, "does not work unless correctly applied" (p. 53). Hence his emphasis on the stirring method and the vortex.

Podolinsky's comments are instructive: "Before discussing this further I must first point out that the two main Bio-Dynamic sprays, the soil spray 500 and the light or silica spray 501, are applied in such small quantities that we leave the sphere of physical things altogether. We have instead to understand them in the sphere of life forces. . . . We use an ounce and a quarter per acre of that humus substance 500, and only one gram per acre of the silica preparation called 501" (p. 129).

Podolinsky continues: "We deal with these very small quantities because . . . we are dealing with forces not with material physical doses. . . . So we have to activate that one and a quarter ounces of 500, or that one gram of 501, and notice that I use the word 'activate'. We must activate it before it becomes homeopathically effective. If we just stirred it up in a bucket it would not work" (pp. 129-130).

In concluding his section on the vortex, Podolinsky remarks that "You have already, I hope, enlarged in your mind the rather narrow thought that agriculture is just something to do with soil and with plants. We have now seen that we have a cosmic ecology not just an earthly one. So now we want to call into activation the whole cosmic background and its connection to plants. That is all in some way or other present when we stir. We cause a tremendous activation" (p. 131).

Podolinsky concludes his methodological discussion with the following summation: "You now have more understanding of why we stir as we do and the cosmological background which all ties in with what I have spoken about in this lecture. The moon influence acting as a catalyst when you sow your root, leaf, flower or root plants, the variation of moon rhythms and finally the cosmological aspects of the stirring all cover the basic practical aspects of Bio-Dynamic methods" (p. 135).

### Animism and the World of the Sorcerer

As we move further from a Biblico-historical time perspective and a Biblical philosophy of human life we encounter the possibility of animism associated with the post 1960s paranormal science and the world of the sorcerer.

In his forward to his translation of Kervran's work on Biological Transmutations, Michel Abehsera introduces the reader to the prospects of "animating the invisible elements," which Peter Tompkins' and Christopher Bird's study of the "Alchemists in the Garden" supports.<sup>10</sup>

Here agricultural reconstruction confronts head-on the power-religion of God's enemies and the task of "disentangling long ignored patterns of God's creation from the activity of demons."<sup>11</sup>

But let us hasten to stress once again, that replacement, not exposure, is our goal. For as Gary North goes on to conclude in his study of *Unholy Spirits*, "Occult revival and cultural disintegration can be reversed, but they can be reversed only by men who recognize their responsibilities under God to subdue the earth

the legal requirement in order to offer people work.

What is too often forgotten in the debate over minimum wages is the fact that when people work at any wage they contribute to the general wealth of all workers. By adding to the productive capacity of the nation, all workers benefit. "The best way to raise wages, therefore, is to raise marginal labor productivity. This can be done by many methods: by an increase in capital accumulation — i.e., by an increase in the machines by which the workers are aided; by new inventions and improvements; by more efficient management on the part of employers; by more industriousness and efficiency on the part of workers; by better education and training. The more the individual worker produces, the more he increases the wealth of the whole community" (Hazlitt, *Ibid.*, p. 139).

More goods means lower prices — provided there is no expansion of the money supply (inflation). Lower prices means an increase in the wage level for all. Thus, the one-third of employers who are paying below minimum wage levels will enhance everyone's wage level by providing more goods and services.

At the same time, by providing workers with the opportunity to work, they also afford workers the opportunity to improve their skills thereby offering workers a chance to improve their wage level.

With such high unemployment levels among youth in Australia, it seems we could do with a few businesses here who might "buck the system" in order to provide young people with the opportunity to work.

\* \* \* \*

Dr Spock's been in the news again. It seems that in his old age he's decided, yet again, that some of his earlier views are no longer correct. He now admits that cow's milk is not the best nourishment for infants. Seems he's accepted the old idea that breast milk is, after all, the best form of nourishment for infants. It's encouraging to know that men, even in their old age, eventually recognise that God, in his creation of male and female didn't make a mistake.

\* \* \* \*

Some Christian home schoolers can be proud of their efforts in the recent Australian Mathematics competition. Home schoolers on the Accelerated Christian Education program were entered under the Australian Christian Academy school, and achieved scores above those for the local state/region. For example,

7. See further, Gary North, *Unholy Spirits: Occultism and New Age Humanism* (Fort Worth, TX: Dominion Press, 1988), p. 128f.

8. *Idem.*, p. 73.

9. Alex Podolinsky, *Bio Dynamic Agriculture Introductory Lectures, Vol. 1* (Sydney: Gavemer Publishing, [1985] 1988), p. 113f.

10. See C. Louis Kervran, *BIOlogical TRANsmutations*, p. xviii; and Peter Tompkins & Christopher Bird, *The Secret Life of Plants* (New York: Harper & Row, Publishers, 1973), ch. 17.

11. See further, Gary North, *Unholy Spirits*, p. 108.

for the glory of God (Genesis 1:28)" (p. 401).

### The Natural Way of Farming

In general, anti-theistic, eastern philosophical theories and practices of natural farming have in particular encouraged farmers to travel various backward-looking, "green" roads to escape from covenantal creaturehood and ethical transformation to the centuries-old bondage of higher cosmic consciousness and metaphysical transcendence.

Today this escape from covenantal creaturehood is especially evident in the method of "do-nothing" farming promoted by the disciples of Masanobu Fukuoka, Japan's leading "natural" farmer and "green" philosopher, and author of the classic *One Straw Revolution*.

Indeed, the "natural" way of farming is a counterfeit and antithetical adversary, which in its ultimate form, is a Mahayanta "Buddist way of farming that

originates in the philosophy of 'Mu' or nothingness, and returns to a 'do-nothing' nature."<sup>12</sup> It is, in essence, a suicidal retreat from reality and an escape from creaturehood which renounces all Biblical cause-and-effect relationships, both ethical and metaphysical, in a zenith to become one with creation.

Sadly, even "Christian" approaches to the environment and farming now speak of "a spirituality of harmony" with creation. But like the analogous concept of "a spirituality of justice," such "baptized" approaches usually speak in terms of a guilt-manipulated, eco-socialist hue of Western origin.<sup>13</sup>

This, of course, should not surprise us, for as Rousas John Rushdoony has well observed, "Wherever Arminianism or any other related view which gives nature precedence exists, there is a steady drift into a totalitarian regime. . . ."<sup>14</sup>

(To Be Continued)

where the mean score for year twelve students in the region was 52.9, the mean score for ACA students at this level was 61.4. Other years were (ACA/Region): Year 11, 50.1/48.8; Year 10: 58.6/53.3; Year 9, 62.0/48.2; year 8, 68.9/58.6; year 7, 54.6/55.0. Out of 81 ACA students who entered the competition, 23 obtained Distinctions, while 31 received Credits for their results. Surely a pleasing result for home schoolers in general, and particularly those who did so well in the competition. It also indicates that home schooled children do not necessarily suffer academic disadvantages.

\* \* \* \*

**F.A.C.S. REPORT** is published monthly by the **FOUNDATION for the ADVANCEMENT of CHRISTIAN STUDIES**, a non-denominational educational organization. A free six month subscription is available upon request. Donations are invited, and those who send a donation of \$15 or more will receive a full year's subscription. Foreign subscriptions: a minimum donation of \$30, payable in Australian currency, is required for a year's subscription. Cheques should be made payable to **F.A.C.S.**, P.O. Box 241, Engadine, NSW 2233. Permission to reprint is granted where the name and address of **F.A.C.S. REPORT** is given.

12. Masanobu Fukuoka, *The Natural Way of Farming: The Theory and Practice of Green Philosophy* (Tokyo & New York: Japan Publications, Inc., [1985] 1989), p. 23.
13. See, eg., the articles in the Winter 1990 edition of *TEAR Target: Environment and Justice - A call for Christian Stewardship*, esp., Ian Bams, "A Mandate to Care." For a presuppositional critique of such concepts promoted by neo-evangelical Christians, see Angus R. McGillivray, "Liberation Theology, Nicaragua, and the Politics of Slavery," esp., Part 2, *F.A.C.S. Report*, Vol. 9, No. 5, May 1990.
14. Rousas John Rushdoony, "Arminian Theology," in Martin G. Selbrede, et al., *The Great Christian Revolution* (Vallecito, California: Ross House Books, 1991), pp. 16-82 at p. 81.