

FAITH FOR ALL OF LIFE

Faith for All of Life
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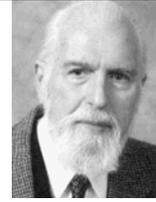
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PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

Education and the Family <i>R.J. Rushdoony</i>	2	One Generation Shall Bless Another: The Role of Christian Grandparents <i>Roger Schultz</i>	18
The Future and the Family <i>Mark R. Rushdoony</i>	4	Providing for a Large Family <i>William O. Einwechter</i>	22
Mega-Church Liberals and the Undermining of the Family <i>Christopher J. Ortiz</i>	6	The Daze of Whine and Roses <i>Amy Hauck</i>	25
Facing the Facts <i>Bruce N. Shortt</i>	9	Classifieds	30
The Benefits of Having Children <i>Jim West</i>	12	Product Catalog	32
The Balance of Church and Home <i>Joe Morecraft, III</i>	16		

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Education and the Family

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A fundamental aspect of the support due a child from his parents is education in the broadest sense of the word. This involves, *first* of all, *chastisement*. According to Proverbs 13:24, “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.” Again, “Chasten thy son while there is hope, and let not thy soul spare for his crying” (Pr. 19:18); parents then were as inclined to be tenderhearted as now, but the necessity for chastening cannot be set aside by a foolish pity. Chastisement can be a lifesaver to the child: “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell” (Pr. 23:13, 14). Chastening is necessary, as Kidner points out, because, Proverbs holds:

First, “foolishness is bound up in the heart of a child”; it will take more than words to dislodge it (22:15). Secondly, character (in which wisdom embodies itself) is a plant that grows more sturdily for some cutting back (cf. 15:32, 33; 5:11, 12; Heb. 12:11) — and this from early days (13:24b: “betimes”; cf. 22:6: “Train up a child in the way he should go, and even when he is old he will not depart from it”). In “a child left to himself” the only predictable product is shame (29:15).¹

A Godly Education

But chastening is no substitute for sound instruction, for proper teaching. Thus, *second*, the parents have a duty to provide the child with a godly educa-

[B]ECAUSE THE LAW IS INTENSELY PRACTICAL, HEBREW EDUCATION WAS INTENSELY PRACTICAL. THE COMMON OPINION HELD THAT A MAN WHO DID NOT TEACH HIS SON THE LAW AND A TRADE, THE ABILITY TO WORK, REARED HIM TO BE A FOOL AND A THIEF.

tion. “The fear of the LORD is the beginning of knowledge” (Pr. 1:7). “The fear of the Lord is the beginning of wisdom” (Pr. 9:10). Wisdom rests on faith, and true knowledge has as its presupposition the sovereign God. There can be no neutrality in education. Education by the state will have statist ends. The school cannot be subordinate to either church or state.² The church of Christ’s day taught men to give to the church, ostensibly to God, rather than providing for their parents (Mk. 7:7-13). Sin was thus taught as a virtue.

Children are required to obey their parents. The counterpart to this is the parents’ duty to teach the fundamentals of obedience to their children, the law of God. The law itself requires this:

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take

heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons, and thy sons’ sons. (Dt. 4:7-9)

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. (Dt. 6:6-7)

Once every seven years, in the Sabbath year, children with adults had to hear the reading of the entire law (Dt. 31:10-13).

Very early, religious leaders in Israel understood the task of education. The prophet Nathan became the instructor of the young Jedidiah (“Beloved of Jehovah”) or Solomon (2 Sam. 12:25).³

Third, because the law is intensely practical, Hebrew education was intensely practical. The common opinion held that a man who did not teach his son the law and a trade, the ability to work, reared him to be a fool and a thief. It is said that Simeon, the son of the famed Gamaliel, observed: “Not learning but doing is the chief thing.”⁴ Josephus, in his work, *Against Apion* compared the education of the Hebrews with that of the Greeks. Greek education veered from the severely practical to the abstract and theoretical, he pointed out, whereas Biblical law has a healthy relationship between principle and practice.

Family-centered Education

Fourth, Biblical education, being family-centered and emphasizing the responsibility of parents and children, was productive of *responsible* people. A person reared and schooled in the doctrine that he has a responsibility to care for his parents as need arises, provide for his children, and, to the best of his ability, leave an inheritance of moral discipline and example as well as material wealth, is a person highly attuned to responsibility. In such an educational system, the state is not the responsible party but the family is, and the man has a duty to be a competent and provident head of his household, and the wife a skilled helpmeet to her husband. The abandonment of a family-oriented education leads to the destruction of masculinity, and it renders women either fluffy luxuries for men or aggressive competitors to men. Men and women having lost their function gyrate unstably and without a legitimate sense of function. Modern education abstracts knowledge; the specialist prides himself on knowing nothing outside his field and wears his refusal to relate his knowledge to other areas as a badge of honor. If the scholar seeks social relativity, again it is without a transcendental principle, and the result is an immersion in the social process without a value structure; all else is charged off as meaninglessness save the process which at the moment becomes the incarnate structure.

In modern education, the state is the educator, and the state is held to be the responsible agency rather than man. Such a perspective works to destroy the pupil, whose basic lesson becomes a dependence on the state. The state, rather than the individual and the family, is looked to for moral decision and action, and the moral role of the individual is to assent to and bow down before the state. Statist education is at the very

least implicitly anti-Biblical, even when and where it gives the Bible a place in the curriculum.

Fifth, basic to the calling of every child is to be a member of a family. Virtually all children will some day become husbands and wives, fathers or mothers. The statist school is destructive of this calling. Its attempts to meet the need are essentially external and mechanical, *i.e.*, home economics courses, sex education, and the like. But the essential training for family life is family life and a family-oriented school and society. It means Biblical education. It means discipline, training in godly responsibility.

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The statist school, moreover, basically trains women to be men; it is not surprising that so many are unhappy at being women.⁵ Nor are men any happier, in that dominion in modern education is transferred from man to the state, and man is progressively emasculated. The major casualty of modern education is the male student. Since dominion is by God's creative purpose a basic aspect of man, any education which diminishes man's calling to exercise dominion also diminishes man to the same degree.

Sixth, Biblical education emphasized learning, godly learning. Jewish proverbs emphasized this. We have already referred to one, "Just as a man is required

to teach his son Torah, so is he required to teach him a trade." Moreover, "He who teaches his neighbor's son Torah, it is as if he had begotten him." But supremely, "An ignorant man cannot be saintly."⁶ Since holiness is not a self-generating act but requires a conformity to God's law and righteousness, an ignorant man cannot be saintly. Moreover, since knowledge is not self-generating, and the meaning of factuality comes not from facts but from the Creator, knowledge requires as its presupposition in every area the knowledge of God, whose fear is the beginning of wisdom and knowledge.

It needs more than ever to be stressed that the best and truest educators are parents under God. The greatest school is the family. In learning, no act of teaching in any school or university compares to the routine task of mothers in teaching a babe who speaks no language the mother tongue in so short a time. No other task in education is equal to this. The moral training of the child, the discipline of good habits, is an inheritance from the parents to the child which surpasses all other. The family is the first and basic school of man. ■

1. Derek Kidner, *Proverbs, An Introduction and Commentary* (Chicago: Intervarsity Press, 1964), 51.
2. See. R. J. Rushdoony, *Intellectual Schizophrenia* and *The Messianic Character of American Education*, both available at www.chalcedonstore.com.
3. A. R. S. Kennedy, "Education," in James Hastings, *A Dictionary of the Bible*, Vol. 1, 647.
4. *Ibid.*, I, 646.
5. Carle C. Zimmerman, Lucius F. Cervantes, *Marriage and the Family* (Chicago: Regenery, 1956), 310f.
6. Julius B. Maller, "The Role of Education in Jewish History," in Louis Finklestein, *The Jews, Their History, Culture, and Religion*, Third edition (New York: Harper and Brothers, 1960), Vol. 2, 1240f.

The Future



and the Family

By Mark R. Rushdoony



The family is the basic institution of society, but in the world of modern social science, this is an inadequate statement.

The humanist studies the family in terms of its social implications, just as he studies the creation in terms of its physical characteristics. Sociological studies do not help the Christian understand the family, however, any more than naturalistic studies give him the whole picture of the world around him. The Christian cannot understand the family outside its divine institution and calling, any more than he can understand the creation without its Creator. There must be a theology behind both our social science and our natural science.

God the Sovereign is the Creator of all things, including the family He established before our fall into sin. As man and wife, Adam and Eve represented a social unit instituted by God. The family unit begins with marriage, not with children.

My father, R. J. Rushdoony, wrote and spoke extensively on Biblical law and frequently noted that rabbinic scholars counted 613 laws in the Torah. It is the paucity of that number which is of interest. The laws that bind the average modern citizen today could not be comprehended in 613 volumes! Still, of

613 laws, many had no penalty enforceable by men. The tithe was required by God, but not enforceable by the priests. Prostitution was called an abomination but was not punishable (unless, as it often did, it constituted adultery). The powers of legislation and enforcement were limited in both church and state.

The most important form of government in the Bible is neither the state nor any ecclesiastical authority. It is the self-government of the individual who is aware of his moral obligation to obey God.

The most important social unit of government is the family. The family is where we first learn God's Word, first worship Him, first are educated to serve Him, and first learn our social responsibilities. None of this precludes the necessary functions of church and civil government, but man's first and primary environment ought to be that of family.

The Resurgence of the Family

The importance of the family means that its resurgence constitutes a social change of historic proportions. The opposition to homosexual "marriage" is evidence of a resurgent concept of family. Perhaps more significant is the Christian day and homeschool movements of the last forty years, for this represents a reclamation of one sphere of government from the state.

True Biblical government reform will be less in passing Biblical laws than in denying the state unlawful powers, and then returning them to individuals, families, and local jurisdictions. God's law does not necessitate state action so much as individual action. The best way to reform government is to cut its revenues drastically, severely reduce its programs and payroll, and sell its office complexes on the free market.

God's Law is Personal

God is a person and His law is His; it is a personal law. That is why He calls Himself a "jealous" God, one whose "wrath" can be aroused. Offences against God and His law are personal offences against the Creator and Lawgiver.

Our concept of law should be personal. We do not get that understanding from statist law, which we see as randomly enforced, impersonal, and bureaucratic. In the family, law is personal and ethical. Behavior is good or bad and judgment is handed down with righteous indignation by mother and father.

Though the family is personal, it is not a narrow, insulated institution. The family is the most dynamic institution of all. When I married, I acquired a whole new set of relatives. My family was half-new to me. When my daughter married, she likewise acquired and

incorporated new members to her family. Her children will add to both sides of this family. Such an institution is far from insulated or narrow in its perspective or its structure.

The Biblical family reflects the personal application of God's law to daily life. It was the family that gave the first fruits of its newly-bearing trees to God. The family redeemed the firstborn of man and beast with an offering, and so acknowledged that all belonged to God. It was the family that funded most social work through the tithe, God's tax of at least a tenth of all increase. The civil tax was a uniform head tax on all men and so represented the more limited role of the state in Scripture.

A Family-based State

Even in the affairs of state, the family played a major role. There were elders of tribes and nations (Num. 22: 4,7; Gen. 50:7; Dt. 31:28) and of geographic areas (Jud. 11:5-11). The leadership of elders persisted even in captivity when tribal distinctions were being blurred (Jer. 29:1). There were elders of the priests (2 Kin. 19:2; Jer. 19:1) and elders that represented royal households (Gen. 50:7 and 2 Sam. 12: 17). Elders represented cities (Dt. 19: 12; 21:3,6; 21:19; 22:15; 25:9) and had to be consulted even by the autocratic Ahab before a declaration of war (1 Kin. 20:7). After Jethro's suggestion and God's ordering, the families were grouped into tens, fifties, hundreds, and thousands. Elders presided over each. Archaeologists have been able to approximate the distribution of Jews outside of Palestine by the number of synagogues in a community, each of which required a minimum of ten families. Government, both ecclesiastical and civil, was by elders; it was patriarchal.

Patriarchal societies are conservative and stable, and this is why modern liberals hold them in contempt. They

are conservative not because they are limited to a vision of the past, but because they are particularly conscious of the need to provide a proper environment for the growth and expansion that each generation represents. Just as rich men do not feel the need to gamble on get-rich-quick schemes, the family will always be suspicious of the potential harm of social engineers.

The Cult of Democracy

Too much modern "conservative" thought buys into the progressive destruction of limited government. The victory of the North in the American Civil War dealt a blow to the limited, localized government of our Constitutional republic from which we have never recovered. After the Civil War our republican concept of government was gradually replaced with the cult of democracy. Thus, a generation later, Woodrow Wilson could successfully appeal to democracy to justify American involvement in World War I, over the limitations imposed by the Constitution on the use of a drafted military.

Democracy was promoted as the newfound goal of America, and this was represented by the "one man, one vote" principle. The direct election of Senators replaced their selection by the state governments, making them represent the individuals of the state (already the function of the members of the House of Representatives) instead of the states in their corporate status as the creative members of the republic. Shortly thereafter, women were given the vote, a consistent application of the democratic principle but an abandonment of the family as the essential representative of society (with the father's vote representing the whole family.)

Ostensibly, democracy was to empower the people. The word is now synonymous with freedom. In reality, democracy places the atomistic individ-

ual up against the monolithic state, with regional, local, and family government increasingly stripped of authority.

Democracy has not led to a freer citizenry in America. Democracy took a free America and in the name of "the people" has made it a land of high taxes and endless regulation by a powerful central government, and an economy built on debt management rather than capital. This is the democracy we seek to spread around the world. Democracy has been very cruel to "the people" to whom it gives lip service. Democracy has given us statism, not freedom.

Godly government (personal, familial, church, vocational, etc.) cannot proliferate in this poisoned atmosphere. Our calling is to exercise dominion in every area of life and thought, and this is impossible in a statist environment.

Statism is always a house of cards that will eventually collapse from its own inherent weaknesses. Our calling is not to destroy, however, for judgment belongs to God. We are not called to revolution but to dominion, to a reconstruction, a rebuilding on the firm foundations of God's law and the certainty of His Lordship and the advancement of His Kingdom.

The family is so central to Scripture that it is the most frequently used model for our relationship to "our Heavenly Father" and to our "brethren" in the family of God into which we are "adopted" and made "heirs" together with Christ.

The Ten Commandments and the Family

The family is the only institution directly protected by four of the Ten Commandments.

The Fifth Commandment most clearly commands us to honor our parents. This is not an appeal to merely personal regard. We are to treat parents

continued on page 28

MEGA-CHURCH LIBERALS *and the* UNDERMINING *of the* FAMILY

By Christopher J. Ortiz



If there is anything George W. Bush has accomplished in his tenure as president it is reinforcing the acrimony of the Left towards conservative Christendom. Much of the political Left regards Bush's re-election as a "free ride" on the fiery chariot of the religious right. There is some merit to this gripe, but the Left may be surprised to discover just how *liberal* we "Christian conservatives" can be.

Although I may be accused of painting with a broad brush, I assume that most conservative pastors voted Republican in this last election. The reason for this assumption should be obvious: most conservative Christians consider abortion, welfare, extortionate taxation, and big government unbiblical and unsavory. Yet this distaste for political liberalism doesn't stop many Christian leaders from swallowing a double standard in the way they operate the local church.

This double standard is most apparent in the ecclesiology of the burgeoning mega-churches. Working from the premise that the consumer is king, these super warehouses of worship entice attendees with a myriad of programs targeting the community's felt needs. They do this because they see results; and results are measured by increased attendance. But has anyone paused to consider the implications of offering a "Sears Catalog" of special programs?

It is more like practical liberalism than innovative Christian praxis when churches assume more responsibility than is Biblically permitted. By substituting "big federal government" with "big church government" mega-churches create an undue social dependency in Christian families. Nowadays, parents want a dynamic and fun ministry for their children, and they expect the local church to provide it. If not, parents will simply shuffle their young ones to the church down the street.

By caving in to this pressure pastors are doing more harm than good. What began as a vision to minister to children soon becomes a welfare program that saps the initiative from Christian fathers. When the church is providing a separate service for children, a man can easily abdicate his daily responsibility of "bringing up his children in the nurture and admonition of the Lord" (Eph. 6: 4). Why should a man bother catechizing his children when he can simply drop off his little ones each Sunday to receive the gospel "at their level"?

Quasi-Liberalism

What I find interesting are the many ways this ecclesiastical approach is similar to contemporary liberalism. *First*, these local churches are adapting the liberal social grid of the "class system." Instead of addressing the local assembly as the corporate body of Christ, consisting of covenantal households, these Christian innovators segregate the

congregation along the social demarcations of children, youth, singles, men, women, and various other special interest groups.

Second, by providing programs for these diverse groups the local church becomes a micro welfare state. This can only confuse the already befuddled ministry responsibilities of the family.

For instance, most churches feature a weekly women's Bible study that without proper oversight can easily compete with the husband's role of "cleansing his wife with the washing of water by the Word" (Eph. 5:26). When the spiritual responsibilities of men are being taken over by the church is it any wonder men feel no need to be godly?

Third, administering this vast array of Christian social programs requires the two-fold liberal strategy of bureaucracy and taxation. Volunteer committees and salaried department leaders must be raised up to facilitate each respective ministry department. Along with this goes the budget increase to pay for these multiple programs. Since the church is non-profit it must "tax" the congregation in tithe and offerings to finance the bureaucracy.

Super Church

In a recent story on ABC News, reporter Oliver Libaw places the phenomenon of the mega-church alongside America's obsession with SUVs, big-screen TVs, and superstores. This reveals how the church's view of the congregant

has changed. Church members are seen more as consumers who must be catered to with a smorgasbord of amenities and less as covenant family members in need of faithful preaching. Libaw highlights the full “buffet” being offered by some of today’s mega-churches:

Beyond their physical resources, mega-churches offer a broad spectrum of small groups, clubs, and programs for members and sometimes also the community at large. The list of activities can sound like the offerings at a Club Med or a small liberal arts college: poetry workshops, creative writing, singles groups, job fairs, vocational training, musical lessons, and even auto repair clinics.¹

Citing a particular example Libaw describes the 10 year expansion project of a Los Angeles suburb mega-church whose building plan includes a “4,000-seat worship center, an artificial lake,

food court, coffee house, and recreational attractions including a rock-climbing wall and jumbo video screens.” This venue can baffle even the most progressive among us!

Undermining Fathers

The point here is that if the local church as an institution seeks to facilitate this broad spectrum of needs it stifles the incentive of individual Christians to solve these social issues. This has been the problem with the federal government since Franklin D. Roosevelt. For decades the overgrown state has sapped the initiative of the individual’s creativity. This plight is now compounded with the bloated mega-church and an increasing number of smaller churches adopting the pattern.

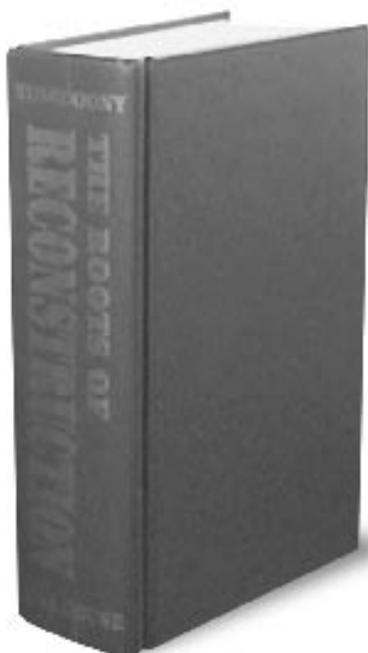
The messianic state has always sought to undermine the authority of the family. Now a negligent under-

mining is taking place as conservative church leaders neuter the religious role of Christian fathers. This quasi-liberalism in conservative Christian churches is more than a mere contradiction — it is a “house divided against itself.” Only with a complete return to the Biblical responsibilities of preaching, discipline, and the right administration of the sacraments can the church retain its purity. It’s only when the church seeks to equip the family rather than assumes its role that a true balance of Christian government can be established. ■

Rev. Christopher J. Ortiz is the Editor of *Faith for All of Life* and the Director of Communications for the Chalcedon Foundation. For 15 years he has labored to bring the Reformed faith and Christian Reconstruction to the Charismatic church community.

1. (<http://abcnews.go.com/sections/us/DailyNews/megachurch010613.html>)

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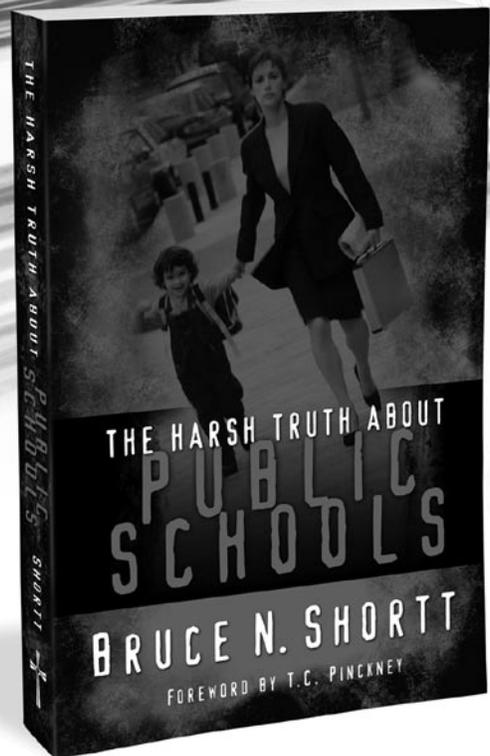
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Bruce N. Shortt is a graduate of Harvard Law School, has a Ph.D. from Stanford University, was a Fulbright Scholar, and serves on the boards of directors of the Houston Ebony Music Society and the Exodus Mandate. Mr. Shortt and T.C. Pinckney were co-sponsors of the Christian Education Resolution that was submitted for consideration at the 2004 Annual Meeting of the Southern Baptist Convention.

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We're Christians. We love our children; we know that the Bible instructs us to raise them in the nurture and admonition of the Lord.

Yet many of us send them to an institution from which all vestiges of Christianity were driven out long ago — an institution that is also awash in secular humanist and neo-pagan theologies. That institution, of course, is a government school.

We all know the routine: wake our children, give them breakfast, and help them wash their faces, brush their teeth, get dressed, and collect their schoolbooks. We then deliver them by car, bus, or foot to that seemingly benign, ubiquitous, and familiar institution. Today this ritual seems unexceptionable. Most of us, after all, went through it as children. The vast majority of parents do it, and, in the public's mind, attending government schools is virtually synonymous with getting an education.

This has not always been so. For most of America's history, families and the church provided education. To those earlier Americans, the notion of entrusting their children's education to strangers in a secular or pagan institution would have been unthinkable. When the government school movement began in the middle part of the 19th century, many parents and clergy strongly resisted it, enough so that gov-

ernment schools did not fully triumph over America's original educational traditions until the early part of the 20th century. We are several generations removed from that controversy, and unfortunately very few of us even know it existed or why.

This transformation of American education has had profoundly destructive consequences.

The most obvious has been the epidemic spread of ignorance and semi-literacy. Contrary to the happy-talk from the education industry and media, few public school children today can read or write proficiently, let alone do mathematics or science at an advanced level. Indeed, many schoolchildren would have trouble finding Chicago on a map, and by the 12th grade, American children are math and science dunces by international standards.

Pagan Seminaries?

For us as Christian parents, this is far from the most serious problem with government schools. American education is now aggressively anti-Christian, spiritually and morally. Government schools have become parochial schools for secular humanism and many varieties of New Age spirituality.

For decades the unacknowledged moral code of government schools has been moral relativism. While the general cultural toll inflicted by the social and moral values of government schools is

reflected in levels of violence, drug use, and sexual immorality that would have been almost unthinkable before the 1960s, the damage to American Christianity has been far more profound.

That damage has occurred because the vast majority of us have permitted government schools to "educate" our children. Research by the Nehemiah Institute shows that children from Christian homes who attend government schools are five times more likely to adopt such anti-Christian dogmas as moral relativism than those who attend Christian schools, and Barna Research has found that only 9% of evangelical teens believe that there is any such thing as absolute moral truth. The damage is also painfully evident from the fact that a substantial majority of children from Christian homes no longer attend church within two years after graduating from public high school.

Government schools are killing our children spiritually, morally, and intellectually. But most of us don't even see the problem; we simply assume that all is well with our children's education as long as they seem untroubled and bring home "My Child is on the Honor Roll" bumper stickers.

We have abdicated our responsibility to educate our children. As a consequence, we have simultaneously put our children in harm's way and have failed to notice that the "little red schoolhouse" has effectively become a pagan seminary

nurturing our children in alien creeds. This, in turn, is transforming our families, our churches, our culture, and our society.

Why Do We Do It?

Are we doing this on purpose? Not really. Government schools are what we know, and because they are familiar we tend not to think much about them, let alone closely scrutinize what they do. Giving our children to “experts” for their education seems to be a reasonable division of labor — an arrangement we are also not prone to question because it is convenient.

Frankly, we have been led to think that the education of our children is someone else’s responsibility and that we ourselves aren’t quite up to the task. If we are willing to be completely honest, many of us shy away from asking awkward questions about what government schools are doing because we fear the responsibility that knowing more would force upon us.

To some of us this picture may seem too dark. After all, aren’t there still Christian teachers and administrators in government schools? Of course. But the mere presence of some Christian teachers and administrators doesn’t mean that our children get a Christian education. For those who care to look carefully, it is plain that the curricula, the institutional rules, and many of those working within government schools aggressively promote anti-Christian values and an anti-Christian worldview. In fact, government schools have become so hostile institutionally to Christianity that Christian teachers and administrators who actively profess their faith are dismissed or disciplined if they are “caught.”

The number of good teachers and administrators, whether Christian or not, has been dwindling as a result of retirement, frustration, and an institu-

CHRISTIAN PARENTS AND
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tional structure that protects incompetence. The problem we face is not undue pessimism, but complacency and misplaced trust. Christian parents and grandparents need to see government schools for what they really are, not for what they claim to be or for what they once were.

Over 100 years ago R. L. Dabney — preacher, theologian, poet, essayist, and soldier — put our responsibility as Christian parents in perspective:

The education of children for God is the most important business done on earth. It is the one business for which the earth exists. To it all politics, all war, all literature, all money-making, ought to be subordinated; and every parent especially ought to feel every hour of the day, that, next to making his own calling and election sure, this is the end for which he is kept alive by God — this is his task on earth.¹

Nevertheless, we still send the overwhelming majority of our children off, day after day, year after year, on foot, by bus, or by car to that local pagan seminary known as the “public” school. There they are increasingly alienated from Christian values, their parents, and Christianity itself.

Often, the effects on our children of the government schools’ systematic anti-Christian evangelism are dismissed as normal youthful rebellion, or aren’t even noticed. Parents are shocked and

brokenhearted when their child graduates from high school and shortly afterward ceases to attend church and begins to conform to our anti-Christian secular culture. Many of them never return to their faith. Others do, but only after damaging themselves, their futures, and others through experimentation with drugs, broken marriages, illegitimate children, abortion, and all the other harms that can befall us when we succumb to the enticements prepared for us by the Prince of this World.

New Agers, secular humanists, and other anti-Christian forces are working to eliminate Christian influence from society by gradually eliminating Christianity. Not by extermination or forcibly shutting our churches, but by gradually euthanizing Christianity through their influence over the education of our children. We have inadvertently been accomplices in the destruction of our children, our culture, and our faith.

This can all be changed in the “twinkling of an eye.” We are still free to lead our children out of the Egypt of government schools and into the Promised Land of Christian schools and homeschooling. All that is required is obedience. Will we be found to have been good and faithful servants or wicked and slothful servants? We have a decision to make. ■

Bruce N. Shortt is a graduate of Harvard Law School, has a Ph.D. from Stanford University, was a Fulbright Scholar, and serves on the boards of directors of the Houston Ebony Music Society and the Exodus Mandate. Mr. Shortt and T.C. Pinckney were co-sponsors of the Christian Education Resolution that was submitted for consideration at the 2004 Annual Meeting of the Southern Baptist Convention. He’s the author of *The Harsh Truth About Public Schools*.

1. Robert Louis Dabney, *On Secular Education*, Douglas Wilson, ed. (Moscow, Idaho: Canon Press, 1996).



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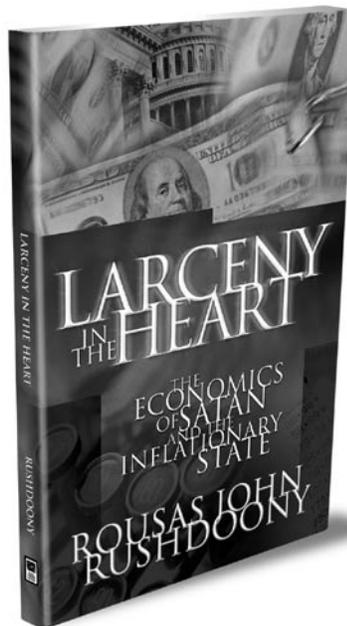
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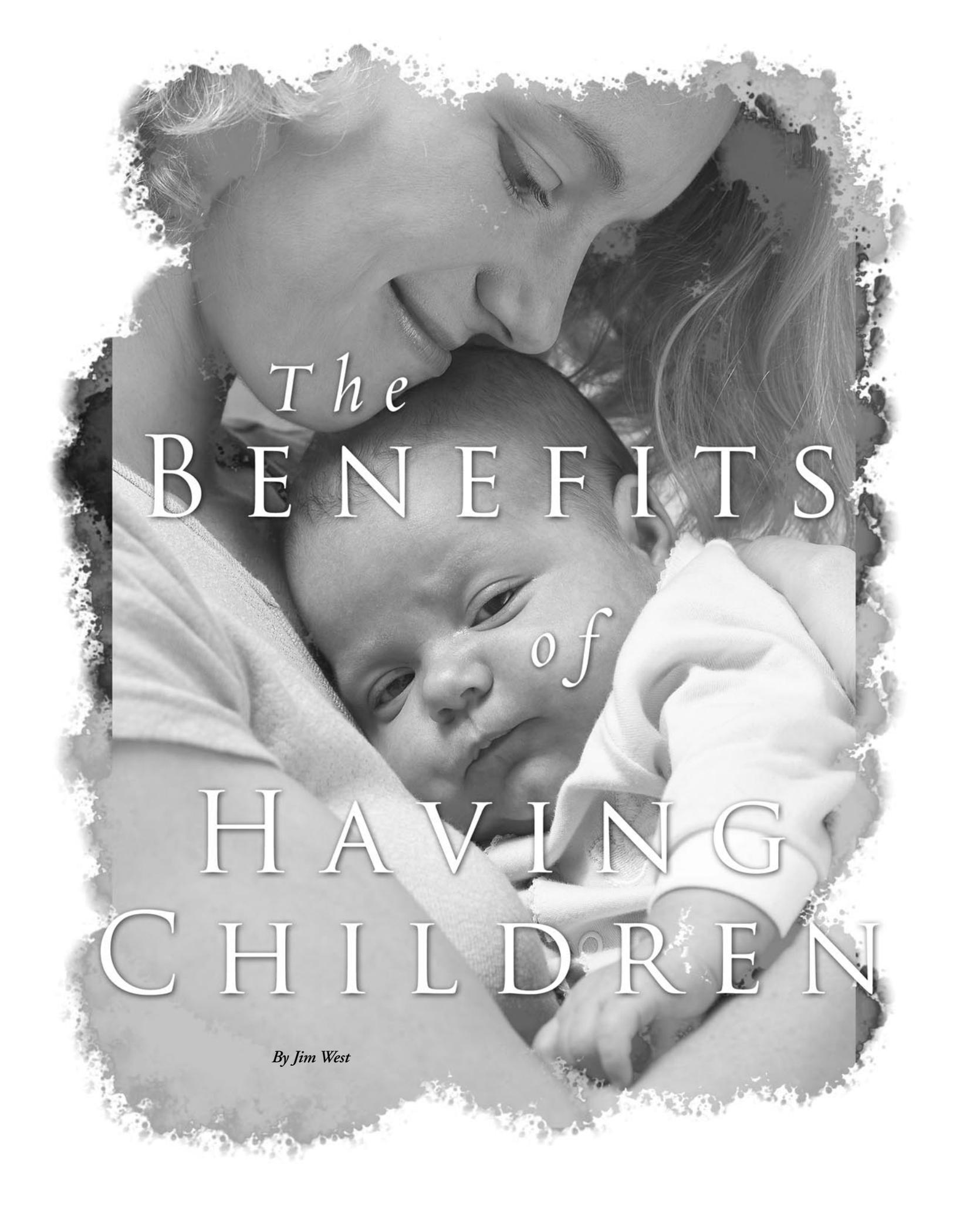
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The
BENEFITS
of
HAVING
CHILDREN

By Jim West



To write about “The Benefits of Having Children” is like writing about the benefits of acquiring King Solomon’s mines or inheriting the

Comstock load. The topic should be a no-brainer. That this is often not the case shows not only poor discernment, but a non-covenantal view of the family, where God covenants to bless us and our children (Ps. 102:28; Gen. 18:19).

The Bible presents the children of believers positively, especially in the ministry of the Lord Jesus Christ. They receive top billing as the spiritual and economic capital of God’s people. There are many telling metaphors that advertise this truth.

Metaphors for Children

We begin with the picture of *children as living assets of God’s people*. In Psalm 127, the Holy Spirit summons two economic descriptors, “heritage” and “reward.” There is nothing said directly about monetary wealth: a God-fearing family is wealth enough! Our children are a “heritage” not just because they are given as a reward, but they themselves *are* the reward. They are not money in the bank, but the bank itself.

This means that they are a “heritage” (gift) belonging to the Lord and generously given to God’s people. In addition, our children are God’s “reward.” A reward from God is a lavish payment, which shows that children are living assets instead of liabilities. In fact, the sanctity of the word “reward” is illustrated by Genesis 15:1, where God speaks of Himself as our “exceedingly great reward.” Not only is the Giver of the gift Himself the Gift, but our children are dignified by the word “reward.”

The word “heritage” in Psalm 127 commonly describes the land of Israel, which was a land of milk and honey, a land of promise. This land was com-

pletely unearned; it was given by grace. It is the same with the word “reward,” which does not mean that we earn children or that God owes us. Rather, to paraphrase John Calvin, God makes Himself our debtor by His grace.

Children are also armaments or weapons. Psalm 127:4 reads: “As arrows in the hand of a mighty man; so are children of the youth.” In Bible times, what was a mighty man without arrows? An archer without weapons is a paper tiger, a chocolate soldier. Just as a soldier needs weapons to be mighty, so a man needs children who are his strength.

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Children benefit us, especially when they are “children of the youth.” This is not speaking about young children so much as it is about young parents. The Bible encourages early marriages (Mal. 2:14-15; Is. 54:6; Gen. 37:2). One reason for early marriage relates to our children’s help when we decline in age. Our children are our Social Security! John Howard Hilton’s daughter said to him as she knelt by his deathbed: “There is no greater blessing than for children to have godly parents.” “And the next,” said the dying father with gratitude, “for parents who have godly children.”

God also showcases children as a *quiver*. Psalm 127:5 reads, “Happy is the man that hath his quiver full of

them: they shall not be ashamed, but shall speak with the enemies in the gate.” Here, happiness and quiverful go hand-in-hand. How many make up a quiver is a topic for debate. Some have thought that a quiver constitutes twelve. There is an old German proverb: “Many children make many prayers, and many prayers bring much blessing.” When the Rev. Moses Browne had twelve children, someone remarked to him, “Sir, you have just as many children as Jacob,” and he replied, “Yes, and I have Jacob’s God to provide for them.”

Of course, this does not mean that the arrows in our quivers are born as “straight as an arrow.” Derek Kidner, in his commentary on Psalm 127, writes: “...it is not untypical of God’s gifts that they are liabilities, or at least responsibilities, before they become obvious assets. The greater their promise, the more likely that these sons will be a handful before they are a quiverful.”

Parents of arrows must feather their arrows so that they fly toward the right target. This involves work, love, patience, and discipline; thus our children are our “sweat capital.” As we train our children in God’s ways, there will be times when we think that children are more a handful than a quiverful. It may even seem as if our arrows are aimed in the wrong direction, that is, toward God and even ourselves. This paradox is explained by viewing our padeo-assets as a kind of “deferred gratification”; we plant tearfully with a bag of seeds while waiting to bring in the sheaves with rejoicing.

The Joy of Children

Many years ago a godly father with many young children said ruefully, “The Bible speaks about all this joy of having children. I am still waiting for this joy to make itself known. Where is it?”

What makes the godly father happy about having a quiverful? Psalm 127

answers: "They shall not be ashamed when they speak with the enemies in the gates." He is "happy" to have what the Lutheran commentator Leupold calls "stalwart sons in the city gates." A city gate is where the people gathered to dispense justice. The thought is that we are "blessed" to have sons who, barrister-like, will annihilate the arguments of God's enemies in the gate ("gate" representing the judicial center or City Hall).

It is instructive that the Hebrew word for "speak" in Psalm 127 can also be translated "destroy." Some have thought the idea is that of "killing" the enemies in the gate, since the gate was always the prime target whenever enemies besieged a city (Gen. 22:17; Gen. 24:60). In his *Treasury of David*, Spurgeon said of the children of Psalm 127, "They can meet foes both in law and in fight." The reason behind such irresistible wisdom is the Holy Scriptures, which make our children "wise unto salvation through faith which is in Christ Jesus."

A fitting example of such wisdom was Edward VI, the boy-king of England, who put "a hole in the drum" of his regents when they urged him to allow the re-introduction of "idolatry" (English Protestants in the 16th century felt very strongly about the subject) by Mary, his sister. When Edward entered the presence of the Council, the Lord Treasurer fell before him, saying that they were undone, as Mary would reintroduce idolatry. Edward asked, "Is it lawful by Scripture to sanction idolatry?" to which the treasurer replied, there were good kings in Judah who allowed high altars and yet were still called good. But to this inadequate reply our wise Edward responded, "We must follow the example of good men when they have done well. We do not follow them in evil. David was good but David seduced Bathsheba and murdered Uriah.

OF COURSE, IT WOULD BE WRONG TO RESTRICT THE BENEFITS OF HAVING CHILDREN TO THEIR ENRICHMENT OF THE FAMILY ALONE. CHILDREN BENEFIT BOTH THE CHURCH AND THE WORLD.

We are not to imitate David in such deeds as these. Is there no better Scripture?" The bishops were silenced. Then Edward concluded, "I am sorry for the realm and sorry for the danger that will come of it; I shall hope and pray for something better, but the evil thing I will not allow."¹

A additional benefit of having children is symbolized by the figure of "olive-plants" in Psalm 128:3. The picture is probably the multiplicity of children. These olive plants around our table are not only our wealth, but also our hope for the future. Multiple "olive-plants" shows that an abundance of children is not only a sign of wealth, but prosecutes the shortsightedness of those who would restrict this capital. If children are wealth, then the decision to curtail this wealth might be likened to a man who e-mails his banker, asking him to decline all future interest on his money instruments. In most cases, for couples to resolve, "No more children" is like saying, "We cannot take any more of God's blessings!" Surely no sane human complains about the aggrandizement of his wealth!

Additional Benefits: the Home, the Church, and the World

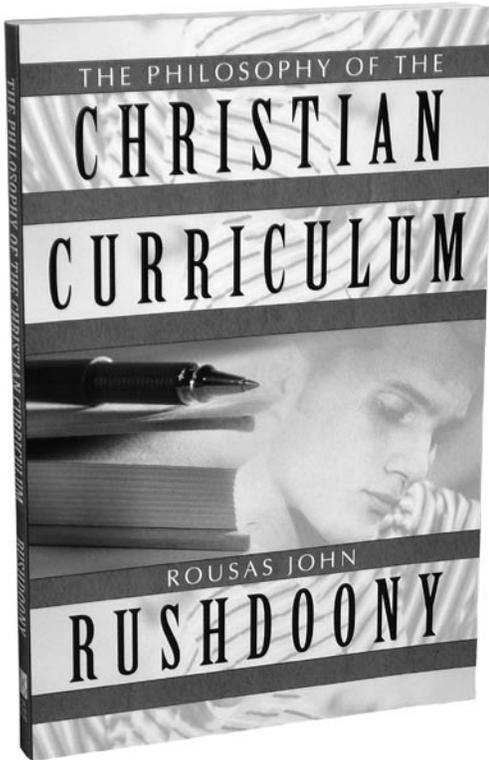
Another benefit of having children is the expectation of seeing our "children's children" (Ps. 128:6; Pr. 13:22). The blessing of children is transgenerational. Our children are arrows and our grandchildren are "arrows of the arrows." God blesses with fruitful wives, godly children, and "children's children."

The Christian home is a castled paradise. As Spurgeon said: "Before the Fall, Paradise was man's home; since the Fall, home has been man's Paradise." So Psalm 128 describes a prolific family of wealth and blessing. It is the beautiful cameo picture of home life. And Psalm 128 is a Psalm of comfort for those who suffer crosses outside of marriage; we walk out of our home to do battle and we come home to peace. Remember: the Hebrew word *Shalom* (peace) describes our spiritual and material prosperity.

Of course, it would be wrong to restrict the benefits of having children to their enrichment of the family alone. Children benefit both the church and the world. We do not bear children to populate hell. When Christ took the babies in His arms and blessed them, He said, "for of such is the kingdom of God." His meaning was unmistakable: our children are *Kingdom* children under the crown of the Lord Jesus Christ. This means that they have a kingly mission to fulfill, the Dominion or Kingship Covenant of Genesis 1:26-28, where God commands us to be fruitful and to multiply, to replenish the earth, and to exercise kingship over it. Of course, this Kingship covenant can only be fulfilled when our children are united by faith to the Christ, who rules His church by His Word and Spirit and rules the nations with a rod of iron. ■

Jim West has pastored Covenant Reformed Church in Sacramento for the last 18 years. He is currently Associate Professor of Pastoral and Systematic Theology at City Seminary in Sacramento. He has authored *The Missing Clincher Argument in the Tongues Debate*, *The Art of Choosing Your Love*, *The Covenant Baptism of Infants*, and *Christian Courtship Versus Dating*. His latest book is *Drinking with Calvin and Luther!*

1. Elizabeth Longford, *The Oxford Book of Royal Anecdotes* (United Kingdom: Oxford University Press, 1991), 221.



Winning the Culture War Will Depend Upon a Distinctly Christian Education.

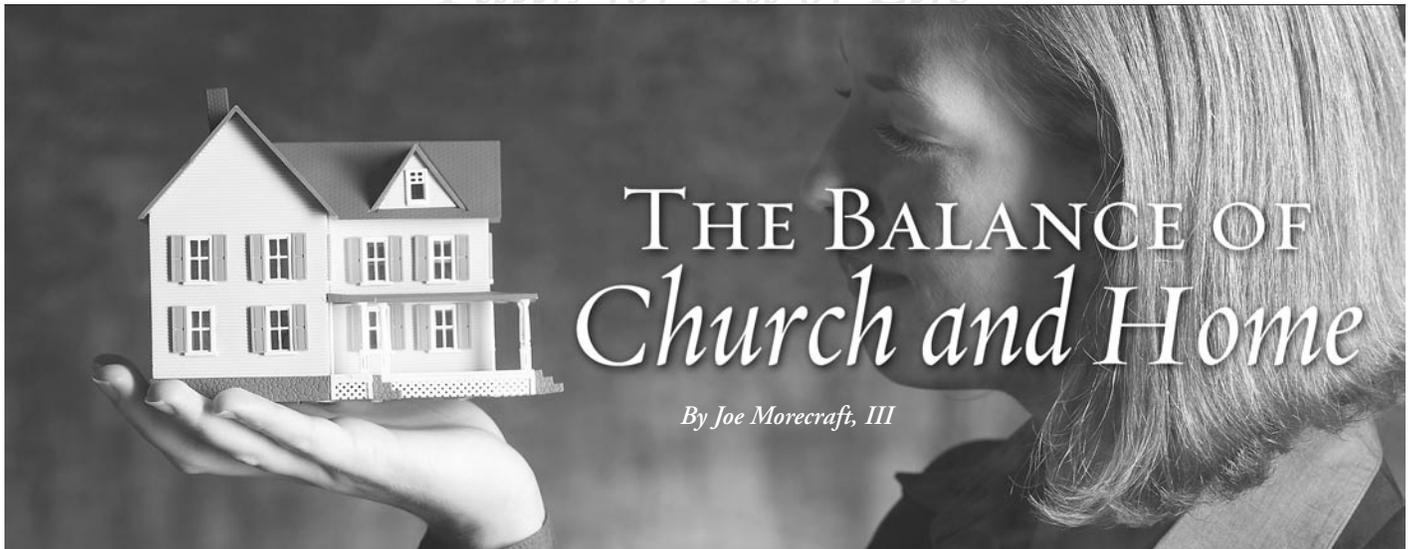
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THE BALANCE OF Church and Home

By Joe Morecraft, III



God has graciously given the human race three institutions for its protection and development — church, family, and state. Each has its own distinct purpose, jurisdiction, powers, limits of authority, and government. Only when all three of these institutions are functioning Biblically can any one of them function effectively. When one usurps authority not given it by God, or disregards the limits of its jurisdiction, tyranny results. These institutions may not be blended or combined. Each is “sovereign” in its own sphere, although all three are obviously interdependent and equally accountable to the Word of God.

The Church

God has given the church the keys to the Kingdom of God (Mt. 16:19; 18:18). Keys are symbols of authority in the church of Christ, which authority is to be exercised by the officers of the church (Heb. 13:17). This is to say, as does the Westminster Confession of Faith, that “The Lord Jesus, as king and head of His church, has therein appointed a government in the hand of church-officers, distinct from the civil magistrate.”¹

Three Biblical truths are brought out here: 1) Jesus Christ is the head of the church and the source of its existence and authority (Eph. 5:23). In His church, His Word, and only His Word, is law. 2) Jesus has placed the authority to govern His church in the hands of church-officers, *i.e.*, ruling and teaching elders, and not in the hands of anyone else, *e.g.*, fathers or civil magistrates (Ac. 20:28). These officers are to act as “gatekeepers” and “caretakers” of Christ’s church and all of its families. 3) The governing authority and jurisdiction of the institutional church are distinct and separate from the civil government (Mt. 16:19).

The Home

God has also given the family basic and fundamental powers, so that, as R. J. Rushdoony wrote: “The destruction of the family’s position and authority is the destruction of all society and the introduction of anarchy.”²

The family’s first power is the control of children in terms of the Word of God (Gen. 18:19). Under God, “the parent is the child’s provider, protector, lover, teacher, and lawgiver.”³

The second power is the control of property (Ex. 20:15). The implication of Biblical law is that “property is power,

social and personal power. Whoever controls property has liberty, and whoever surrenders power over property surrenders liberty.... God’s Law provides for the freedom of the family by undergirding private ownership of property.”⁴

The third power is the control of inheritance (Pr. 13:22). “Basic to all control of property is the control of inheritance.... When the state enters into the question of inheritance, property gradually is transferred from the family to the state.... For the family to maintain itself, the family must control inheritance.”⁵

The fourth power is the responsibility of welfare (2 Cor. 12:14; 1 Tim. 5:8). The family, not the state, is to provide for its own economic and moral welfare, with the diaconal assistance of the church (Ac. 6:1f.).

The fifth power of the family is the responsibility of education (Dt. 6:7). Parents, not the state, are given the responsibility of educating their children according to the Word of God, with the assistance of the church (Mt. 28:18f). “The family is man’s first and basic school.... For education to cease to be parent-controlled and become state-controlled is deadly to both education and the child.”⁶

The Relation of Church and Home

The church is *the house and family of God* (Eph. 2:19; Westminster Confession of Faith, 25.2). As a result of the preaching of this glorious truth and the working out of its implications for church and home, churches, faithful to the Word of God, have been used by God to transform families, cultures, and nations throughout many generations.

However, within the past 150 years our families and churches have weakened. Why? Not because the Biblical truths and principles defining and governing churches and home have failed. Rather, our families and churches are failing because most of today's professed Christian churches and families have left the Faith of our fathers and have compromised or neglected that historic Faith.

So then, what is the solution? Innovations of the truth? No! New theologies? No! New ways of worship? No! New models for church and family life other than those in the Word of God? No!

Over the centuries, as the church has tried to live by the Scriptures, we have developed traditions and doctrines to apply the Scripture to our lives in this world. It is not the historical traditions, models, methods, and doctrines of the historic Christian and Reformed Faith that have failed us. We have failed to live by God's commandments.

Preachers have failed by not teaching their churches to love our Faith. Elders have failed by not defending and enforcing our Faith. Deacons have failed in not fleshing out our Faith in service. Fathers have failed by not leading their families into the truth and life of our Faith. Families have failed by trying to live as if our Faith were irrelevant. Church members have failed by not striving for the purity and peace of the

OVER THE CENTURIES, AS THE CHURCH HAS TRIED TO LIVE BY THE SCRIPTURES, WE HAVE DEVELOPED TRADITIONS AND DOCTRINES TO APPLY THE SCRIPTURE TO OUR LIVES IN THIS WORLD. IT IS NOT THE HISTORICAL TRADITIONS, MODELS, METHODS, AND DOCTRINES OF THE HISTORIC CHRISTIAN AND REFORMED FAITH THAT HAVE FAILED US. WE HAVE FAILED TO LIVE BY GOD'S COMMANDMENTS.

church. And in failing our Faith we have failed the world that we have been commissioned to win for Christ.

Where are we to begin in the hard work of restoring church and home to their proper place and relationship? Not only must the family repent of its sins, devote itself to Christ and rebuild itself according to the Word of God in terms of the powers God has given it; but also the church must repent and recover its importance and influence in the lives of families and the world (Is. 62:1-7). As central and basic as Christian families are, their existence, powers and functions are effective only in the context of the Church of the Lord Jesus Christ — the covenant family of families (Gen. 35:11).

Zion, the city of God, was the center of the worship of God in the earth. Its Temple was where God's people gathered as the congregation of the Lord for public worship. "The other dwelling places of Jacob" refers to the homes of the covenant people throughout the land of promise. So then, God's love for His Temple, where the congregation gathered for worship and instruction in God's law, is greater than His love

for the individual homes of His people, where fathers gathered their families for worship and instruction. As Charles Spurgeon once wrote:

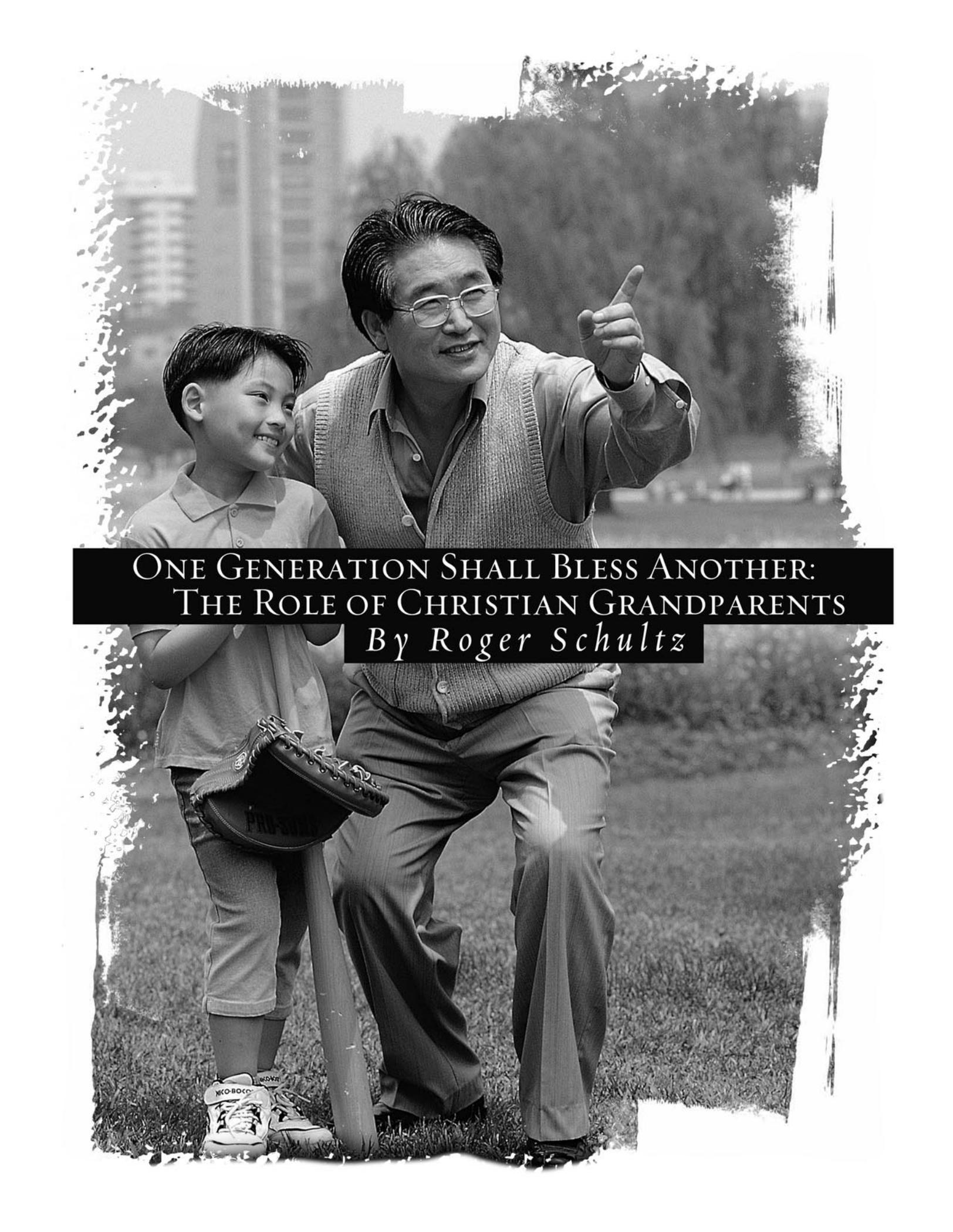
God delights in the prayers and praises of Christian families and individuals, but He has a special eye to the assemblies of the faithful.... This should lead each separate believer to identify himself with the church of God; where the Lord reveals His love the most, there should each believer most delight to be found. Our own dwellings are very dear to us, but we must not prefer them to the assemblies of the saints.⁷

As Christian families rededicate themselves to be governed by the Word of God, they must learn to see that the Holy Spirit makes the reading and teaching of the Bible, but especially the preaching of the Word (Westminster Larger Catechism, Q. 155), the primary instrument in the delivery of God's grace and truth to parents and to their children. Fathers and mothers are to teach the Bible to their children as the entire family sits under the Spirit-empowered preaching of the Word of God by those called, gifted, and ordained by Christ through His church to that preaching office.

As Romans 10:14-15 teaches us: "How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Just as it is written, 'How beautiful are the feet of those who bring glad tidings of good things!'"

It is in the official preaching of the gospel that the living voice of Christ is chiefly to be heard. Neither the Greek noun for "preacher," *kerux*, nor the Greek verb for "preaching," *kerusso*, refers to the civil magistrate nor to fathers in the New Testament. The preaching

continued on page 28



ONE GENERATION SHALL BLESS ANOTHER:
THE ROLE OF CHRISTIAN GRANDPARENTS
By Roger Schultz



My grandparents had a great impact on my life. I grew up on a multi-generational family farm, and because of my mother's illness

my grandparents cared for me.

The extended family offered great security. We've had the family farm for over a century, ever since my immigrant great-grandfather settled on the Minnesota frontier. I grew up in the church where my family had worshipped for decades. The first house I lived in belonged to my grandparents: it was small and old, it lacked plumbing, and it was a couple of feet away from the tiny cabin where my great-grandfather died.

I observed how families lived together, worked together, and cared for one another. It was easy to see the requirements of 1 Timothy 5:4-8 worked out:

But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. But the widow who lives for pleasure is dead even while she lives. Give the people these instructions, too, so that no one may be open to blame. If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

The modern age presents new challenges for Christian families. Few people live in extended households now. It is harder to define the role of grandparents — even though grandparents live longer, have more disposable income, and have great opportunities for reaching the next generations. How, then, can Christians replicate inter-generational family cohesion and covenantal responsibility in our age?

Inheritance

According to Scripture, “the righteous man leaves an inheritance to his children and children's children” (Pr. 13:22). As stewards of the possessions God gives, Christians have an obligation to manage their estates to God's glory and pass them on to faithful offspring. R. J. Rushdoony emphasized the importance of inheritance, showing that inheritance is essentially theocentric, and that it is a key tool for extending Christian dominion.¹

Modern man, however, is hedonistic, materialistic, and self-centered. A Christian financial planner once told a group of us, “Your goal is to die at the same time your assets run out. And at the rate I am going,” he continued, looking at his watch, “I think I'll die shortly after lunch.” He was making a joke, of course, but the mindset he described is all too common. It is unbiblical to try to exhaust one's God-given estate. The righteous man leaves a legacy.

A friend has an excellent testimony about the future-orientation of his grandfather. A successful publisher, he created an endowment to provide for the education of his four grandsons. Three of the boys became physicians, and one a veterinarian. They were all indebted to his foresight and generosity. Christian grandparents should leave an inheritance.²

Heritage

Grandparents are guardians of a heritage, providing for their descendants a sense of continuity, history, and place. Older folks are often interested in the past and become excellent genealogists and amateur historians. My father-in-law's biographical *From Pagan to Patriarch* is a superb genealogical and family history. He is a little forgetful nowadays, so we are delighted to have this record. When the children ask a question about him or the family, he can always say, “I

forget, but it is in the book.”

Scripture emphasizes the importance of ancient landmarks set by ancestors (Dt. 19:14, Pr. 22:28). Although the obvious reference is to property boundaries, these passages have broader implications for a family's heritage. When Ahab coveted a family vineyard, righteous Naboth refused to give up “the inheritance of my fathers” (1 Kin. 21:3). Following the Fifth Commandment (Ex. 20:12), every generation should be zealous to preserve the family's legacy and its ancient landmarks. Grandparents are natural guardians of a family's legacy.

Grandparents can also contribute to the education of the next generation. One set of grandparents I know travels with their homeschooled grandchildren. They have been to Scotland and the Caribbean, simultaneously vacationing and teaching history lessons. A couple in our church takes an active role in homeschooling their grandson. Though older than traditional homeschool parents, they check out new curricula, look for teaching resources, and explore teaching strategies. Homeschooling allows them to invest in the next generation. Scripture says, “one generation shall praise Thy works to another, and shall declare Thy mighty acts.” (Ps. 145:4)

I have a mental image of retirees living in Florida, playing shuffleboard, and hanging out with the geriatric generation. The weather is nice, and there is nothing inherently wrong with relaxing. But think of what the older generation could be doing in the lives of others. Christian grandparents should develop and protect a family's godly heritage.

Evangelism

Grandparents can help evangelize their descendants. “From childhood,” Paul tells Timothy, “you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith in Christ Jesus.”

Elsewhere, Paul notes the great influence of Timothy's mother and grandmother. Paul was confident of his protégé's character and faith because he had seen the sincere faith of Lois and Eunice. Godly grandparents should find motivation and encouragement in Paul's charge to Timothy: "continue in the things you have learned...knowing from whom you have learned them" (2 Tim. 1:5, 3:14-15).

Parents, specifically fathers, have the primary obligation to train and evangelize children (Dt. 6:7; Eph. 6:4). But grandparents can have an impact — catechizing, reading Bible stories, and helping with Scripture memory. The things we have learned from our fathers, the Psalmist says, "we will not conceal them from our children, but tell to the generation to come the praises of the Lord." The law and statutes of the Lord will be taught to the next generation — even to the unborn generation — "that they may arise and tell them to their children" (Ps. 78:4, 6).

According to His covenant mercies, God blesses future generations with salvation. He promises to show His lovingkindness to the thousandth generation (Ex. 20:6). Every parent and grandparent can take comfort in Psalm 102:28: "The children of Thy servants will continue; and their descendants will be established before Thee."

The Psalms offer another encouraging message, though set against the background of human mortality and death: "The lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, and His righteousness to children's children" (Ps. 103:17). Precisely because they are old and approaching death, grandparents can testify to God's love and faithfulness. Parents teach us how to live; grandparents show us how to die.³ Grandparents should pass on the lessons of faith.

TEN YEARS AGO, REV. RUSHDOONY CAME TO OUR HOME FOR SUNDAY DINNER. OTHER FAMILIES ALSO CAME OVER, WITH THEIR CHILDREN. GIVING THANKS BEFORE THE MEAL, RUSHDOONY OFFERED AN UNFORGETTABLE PRAYER FOR THE CHILDREN: "MAY THESE CHILDREN, AND THEIR CHILDREN'S CHILDREN, BE CHRISTIANS UNTIL THE END OF TIME!"

Blessing

Grandparents can bless future generations. Genesis concludes with the blessings Jacob gives to his sons (Gen. 50) and grandsons (Gen. 49:15-16). Hebrews 11:20-21 highlights two great paternal blessings from Genesis. By faith Isaac blessed Jacob and Esau. And by faith Jacob blessed his own grandsons. The language is dramatic and special: the dying Jacob worshipped God and blessed his grandsons by faith. I like that Biblical picture: an ancient saint, looking ahead to God's promises and blessing his descendants.

Grandparents should think of ways to bless their progeny. They themselves are uniquely blessed of God. As the psalmist puts it, "May the LORD bless you from Zion...indeed, may you see your children's children" (Ps. 128:5-6). Though it might startle others, grandparents might try giving a "Rebekah blessing" (Gen. 24:60). The future-oriented blessing, fully consistent with the promises God gave to Abram (Gen. 12:1-3), was that Rebekah would have descendants both numerous ("thousands of ten thousands") and victorious ("possess the gate of those who hate them").

Above all, grandparents must pray for their descendants. The Westminster Confession of Faith (21:4) notes that it

is important to pray for future generations. Ten years ago, Rev. Rushdoony came to our home for Sunday dinner. Other families also came over, with their children. Giving thanks before the meal, Rushdoony offered an unforgettable prayer for the children: "May these children, and their children's children, be Christians until the end of time!"⁴

Every Christian grandparent can give that prayer with conviction and zeal — and so be a blessing to future generations. ■

Dr. Schultz is Chair of the History Department at Liberty University, teaches Church History at Christ College, and is the pastor of Westminster Reformed Presbyterian Church in Lynchburg. Roger and Ann Schultz are the homeschooling parents of nine children. They expect their first grandchild in July.

1. Rousas Rushdoony, *The Institutes of Biblical Law* (Phillipsburg, NJ: Craig Press, 1973), 181. Rushdoony dedicates a large section of the second volume of the *Institutes* to the question of inheritance — see *Law and Society* (Vallecito, California: Ross House, 1982), 171-222.
2. An example of how *not* to leave an inheritance was Cornelius Vanderbilt, the richest man in America at his death in 1877. For an excellent discussion of his weird will, his lingering final illness, his bickering and hateful heirs, and the lawsuits, see Frank Kintrea, "The Great Vanderbilt Will Battle," *American Heritage* (April, 1966).
3. A friend told me about the "Old Ladies' Sunday School Class" at church he once served. He would briefly visit the class each Lord's Day. All in their 80s, the women would chat, give him prayer requests, and then dismiss him, saying, "Move along, we're studying for our final exam!"
4. I liked that! Rushdoony prayed for my grandchildren, their salvation, and the salvation of my future generations.

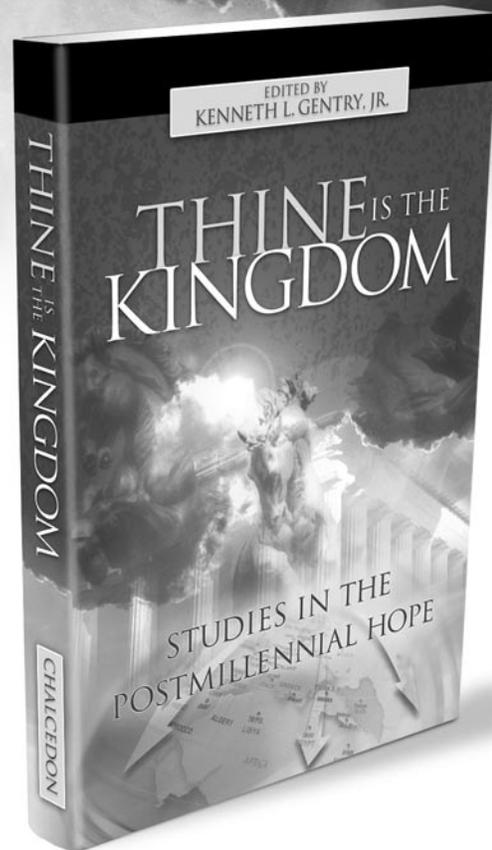
Practical Postmillennialism.

Another great work on eschatology edited by Dr. Kenneth L. Gentry, Jr.

Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. Israel's misunderstanding of Eschatology eventually destroyed her by leading her to reject the Messiah and the coming of the Kingdom of Heaven. Likewise, false eschatological speculation is destroying the church today, by leading her to neglect her Christian calling and to set forth false expectations. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis of key Scripture passages, theological reflection on important doctrinal issues, and practical application for faithful Christian living.

Thine is the Kingdom lays the scriptural foundation for a Biblically-based, hope-filled postmillennial eschatology, while showing what it means to be postmillennial in the real world. The book is both an introduction to and defense of the eschatology of victory. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the faith Benjamin B. Warfield and J.A. Alexander. This work should prove immensely helpful for understanding and defending the postmillennial hope. It should also enliven our prayer to God as we faithfully pray: "Thy kingdom come, thy will be done on earth as it is in heaven. . . . thine is the kingdom and the power and the glory forever. Amen."



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Providing for a Large Family

By William O. Einwechter



The Scriptures repeatedly extol the blessing of children and their importance to the family and to the Kingdom of God. Psalms 127 and 128 declare that God delights in blessing the righteous man with a fruitful wife and children. In view of this Biblical teaching, and in keeping with their own love of children, many Christians have contemplated having a large family.

One obstacle to seeking this blessing is finances. Many assume they cannot afford it, and abandon their vision. Others never even seriously consider having many children.

We must remember that the God who declares that children are His reward, and calls a husband and wife to “be fruitful,” is the same God who states that He will supply all the needs of His children who take Him at His Word and keep His commandments (Phil. 4: 19). Scarcity has always been a problem in a world of limited resources, and conditions were not essentially different in the days when the Psalmist extolled the blessing of many children. The same difficulty of providing adequate material needs for a large family faced men in the Old Testament era as it does today.

Financial Resources or the Promises of God?

The issue is not our financial resources, but God’s promise to provide for His people. One of the most important of these promises is found in Matthew 6:33: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” The context of Matthew 6:33 rebukes the audience for seeking financial security in tangible riches. Jesus states that this is a false hope; all riches can be lost, even in a moment. True financial security is found in making the work of God’s Kingdom our priority in life. If we do, God gives His absolute assurance that He will see to it that all of our material needs are met.

A careful study of Scripture reveals that having children, many children, and training them up in the nurture and admonition of the Lord is one of the most significant works for the Kingdom of God that a married couple can ever do. If a husband and wife seek first the Kingdom of God by seeking His blessing for many children, then they have God’s immutable promise that He will provide for them and their children!

By the immense blessings of God, my wife, Linda, and I enjoy ten chil-

dren. We are thankful that early on we became convinced by the Word of God that raising up many godly children was an essential work for the Kingdom of God, and we sought His blessing to that end. Although our resources were few, we prayed for and trusted in God’s promise of Matthew 6:33, and through the years as our family grew and the financial challenges also grew, He never failed us.

God’s Word is true. By trusting in Him, those who look to Him rather than their own resources experience the walk of faith and the power of God to provide. When we trust and obey God, though our faith may waver, He never fails!

Prudent Parents

In concert with faith in God’s promise, parents who have a large family must also, in accord with Scripture, act righteously and prudently. Through the growth of our family, the Lord has taught us many wise and good principles to help us remain faithful, and these principles are no less useful even for smaller families:

1. We learned to establish family priorities. Financial resources are directed to essentials first, and extras and

non-essentials second. God always provides for our genuine needs.

2. We learned to better understand our roles. The role of the husband is to provide for his family. He must be committed to working hard and achieving to the best of his ability. The role of the wife is to be a wise manager of the resources that her husband provides. She must learn the art of stretching each dollar as far as possible. A diligent man and a frugal, resourceful wife are a team that will be successful in providing for a family.
3. We learned to live simply and contentedly. A modest lifestyle, unencumbered by the desire to live beyond one's means, is essential. If we are discontented, we are in the grasp of the sin of "covetousness which is idolatry" (Col. 3:5). Having a large family does impose certain limits as to what is possible, and these limits need to be cheerfully accepted as part of our calling to be fruitful and raise up children for the Lord.
4. We learned to act prudently to extend our resources. Here are a few things that we have found important. First, where possible, do the work yourself. Paying others to do work you could have done is a drain on finances. Cook from scratch, home educate your children, and do repairs yourself. Second, always seek the lowest price. This means shopping at discount and second-hand stores. It is amazing what you can save. Third, be willing to receive clothing from others. When you have a large family, generous folks like to pass the clothing that their children have outgrown onto your children. Gratefully receive these gifts, and you may find you hardly ever have to buy clothing. Fourth, learn the arts of cost-efficient health and healing. Medical costs can be a very large outlay. Much of these costs

can be averted if we learn prevention and healing through healthful diet and non-prescription remedies. Fifth, stay out of debt. This is extremely important. Credit card debt and interest on loans for depreciating items are like a canker worm eating out our substance. Sixth, if you can't afford it, do without. This not only helps avoid debt and a strained budget; it teaches you and your children self-control and contentment.

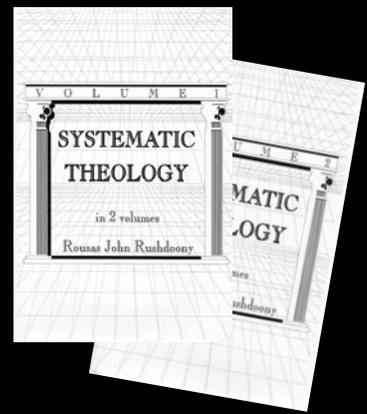
5. We learned to ask God to provide. The Lord delights to answer prayers like these. Many times my wife and I were pressed and sought the Lord to meet our needs. Every time He provided for us; sometimes by showing us a way we hadn't considered, sometimes by providing extra work or income, and sometimes through the gifts of others.

A Rev. Moses Brown had twelve children. One day a man who was considering how he provided for them, said to him, "Sir, you have just as many children as Jacob." Rev. Brown replied, "Yes, and I have Jacob's God to provide for them." Joseph Hall once stated: "I remember a great man coming into my house at Waltham, and seeing all my children standing in the order of their age and stature, said, 'These are they that make rich men poor.' But straight he received this answer, 'Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth.'"¹ ■

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1. Charles Haddon Spurgeon, *Psalms*, ed. Davis Otis Fuller (Grand Rapids: Kregel Publications, 1976), 593.

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Low Fertility's Cultural, Political Dimensions

What happens to civilizations whose people don't want to have many children?

Conservative author Pat Buchanan ignited a controversy in 2002 with *The Death of the West*, a book which predicted that Europe's falling birth rates would spell the end of European civilization. Rod Dreher reviewed the book for National Review Online, and tried to test the validity of Buchanan's argument.

"NRO ran some of the book's key demographic claims by experts in the population-research field to see if they hold up," Dreher wrote.

They did. Among the claims supported by the experts:

1. Birthrates are below the replacement level in Europe and Japan, with the United States "barely holding even."
2. Experts deemed "mostly true" a claim that "100 million people of European stock [will] vanish from the earth" by 2050. Buchanan predicted Muslim immigrants would fill their place.
3. "Europe becomes a Third World continent" by 2050 ("substantially true").
4. "Working moms" in Europe purposely limit their families to two children or less.

Europe by the Numbers

The Infoplease website (www.infoplease.com) presents statistics drawn from the United Nations, the U. S. Census Bureau, and the International Database — statistics which paint a cloudy picture of Europe's future.

What has happened to European birth rates since 1975?

Compare births per 1,000 for some of the European countries, 1975 vs. 2004: Austria, 12.5 births in 1975 to 8.9 births in 2004; Belgium, 12.2 to 10.6; France, 14.1 to 12.3; Germany, 9.7 to 8.4; Italy, 14.8 to 9.1; Netherlands, 13.0 to 11.4. The United Kingdom has fared better, 10.2 to 10.9 (an increase), and the United States holds its own, 14.1 to 14.0.

That's a lot of numbers to digest, but they all boil down to the same thing: continental European countries have steadily shrinking populations. Put another way, Italy's 1975 population, 55.4 million, generated approximately 820,000 babies. Had Italy continued to produce babies at that rate, her population in 2004 would have been 79.2 million.

But it isn't. Italy's population in 2004 was only 58 million. That year, Italians had only 528,000 babies. As Italy's leaders ponder how to perpetuate and defend their civilization, they might contemplate the almost 24 million babies who have not been born in their country since 1975 and who are not here now to defend it.

The 2004 births in European countries include babies born to recent Muslim immigrants, whose birth rate is much higher than those of native Europeans.

Red States vs. Blue States

Having fewer babies can have political ramifications. Here in America, states with shrinking populations will lose electoral votes, seats in the House of Representatives, and political influence. Parties whose power base is in states with shrinking populations can expect to lose national elections.

"The white people in Republican-voting regions consistently have more children than the white people in Democratic-voting regions," claimed Steve Sailer in "The Baby Gap," an article in *The American Conservative*, Dec. 20, 2004.

Sailer backed up his claim with figures from the National Center for Health Statistics. He discovered that in the 2004 election, President George W. Bush "carried the 19 states with the highest white fertility" while Sen. John Kerry "won the 16 states at the bottom of the list."

Sailer studied the fertility rates for white Americans, finding that Utah had the highest rate, 2.45 babies per woman during her childbearing years (ages 13-48), and Washington, D.C., the lowest, 1.11. The replacement rate (required to keep the population at the same number over time) is 2.1 per woman.

Three New England States, Massachusetts, Vermont, and Rhode Island, where Bush got less than 40% of the vote, were three of the four states with the lowest white birth rates. Democratic "anchor states" California (1.65) and New York (1.72) are "quite infertile," Sailer wrote.

All over the world, it seems, liberal, secular, humanist population groups are running short of arrows in their quivers.



As usual, my family rose as I entered my pristine kitchen. With excited anticipation they watched as I strolled over to my beloved crock-pot. As I lifted the lid, they erupted in a chorus of praise and adulation. In unison they inhaled the exquisite aroma of my Wednesday Night Chili. I smiled contentedly as their heart-felt appreciation showered over me. I replaced the lid as my husband kissed my cheek and whispered in my ear, “Honey, where are my keys?”

I was back to reality. Back to the real world where no one appreciates my cooking, my kitchen is anything but pristine, and my husband thinks estrogen has given me the magical ability to locate all his missing items.

It happens that I do know where his keys are (estrogen had nothing to do with it) and I hand them to him. Off he goes to work and I think how nice it would be to spend time with him this evening. But by the time he returns tonight I will have been tried and tested, stretched and contorted and perhaps even had a few out-of-body experiences.

I’m a homeschooling mom. Right now a romantic evening with my husband sounds exciting and rejuvenating, but I fear that those thoughts will have faded by 7 p.m. and by then I won’t have the energy even to form the words “back rub,” let alone give one.

The High Standard

As I enter the schoolroom to begin the day, I think of the woman known simply as The Proverbs 31 Woman. She has all her ducks in a row, all her plates spinning smoothly in the air, and no greasy yellow build-up. Her “to do” list is always completely checked off by day’s end. She is not the so-so wife. She is not the good wife. She is the Excellent Wife! The excellent wife I want to be.

By day she nurtures, teaches and loves her children. By night her husband oohs and aahs over her cooking and whispers sweet nothings in her ear. Although in reality I do spend my days praising the budding artist, admonishing the would-be pugilist, instructing the aspiring writer and silencing the nap-needing whiner, I could use a few more nights of bouquets and whispers, sweet or otherwise.

As challenging as The Proverbs 31 Woman is to me, she has been a great teacher. Matthew Henry calls her example a “looking glass for ladies, which they are desired to open and dress themselves by....”¹ Scripture describes her as one who “looketh well to the ways of her household” (31:27), whose children call her blessed and whose husband praises her.

Like The Proverbs 31 Woman, we wives affirm ourselves as good homemakers when all members of our family are well taken care of. We must also remember that we, as members of the

family, need care, too. The wife of Proverbs is no martyr. She *knows* her value is far above rubies. Her husband adorns her with praise and, as Matthew Henry observes, her “adorning will be found to praise and honour and glory at the appearing of Jesus Christ.”²

Like our example in Proverbs, wives give of themselves continually to their families. But a wife must be careful not to neglect her emotional and physical bonds with her husband. A wife gives the best of herself when the best of herself is nurtured and appreciated. Connecting with the one who holds her heart is essential. If that connection is not strong, she is deprived of a source of strength and confidence.

Mary and Martha

I have also found great joy and peace in the lessons of two other women of Scripture. Martha and Mary have taught me much. Neither of these ladies was concerned with children, husband, or laundry, but they both teach us about taking time for the important things in life, those things that the Lord sends our way to flavor life so deliciously.

Martha teaches me that while keeping an orderly home is important, there are times when other things come first. Mary saw that and savored her time with Christ (Lk. 10: 42). She saw that “good part,” as Jesus put it, something that couldn’t be taken from her. Yet Martha did plan for Christ’s visit. So

from Martha I learn that if Romance is coming to my house, she must be invited and planned for. She won't just drop by. Spontaneity isn't all it's cracked up to be. The last spontaneous thing that happened at my house cost us \$800 and left a hole in the wall.

A well-planned evening with my husband will help to insure that, A) I will be OK with the fact that all my housework might not get done, B) the children have been fed and put to bed on time, and C) I've spent the whole day looking forward to this night! I must have enough Martha in me to plan quiet evenings for just the two of us,

yet be enough like Mary not to care if everything doesn't go according to plan.

Like Mary, we need to focus on that good part, the time spent together that can't be taken away from us. So by 7 p.m. all the housework that's going to be done is done and even the whiners are in bed...bring on the roses!

After the birth recently of our sixth child, I planned an evening alone with my husband. I wrote him a poem and, yes, he brought me flowers.

Now we are eight
And there's so much to do,
We used to make dates,
And I had time for you,

But with diapers and times tables and floors that need mopping, I'm all about children, schooling and shopping. So I went to my Father, and asked in a prayer,
For some time spent with you,
That now is so rare,
I picked up His Word,
and He answered so sweetly,
While Martha admired my plans made so neatly,
Mary reminded me,
of that very good part,
That which won't fade,

continued on page 28

'Covenant Marriage': Antidote to Divorce?

We hear it all the time: "Half of all our marriages end in divorce."

The covenant marriage movement seeks to shore up marriage against "no-fault" divorce by making it harder to enter into marriage, and harder to leave.

What is covenant marriage? The Arkansas covenant marriage law, enacted in 2001, describes it in detail.

A man and woman who wish to enter into a legal covenant marriage in Arkansas must declare their intention when applying for a marriage license. Before the marriage can be legally recognized, the couple must receive premarital counseling from a minister, priest, rabbi, or licensed professional. They must also be counseled before they can be divorced or judicially separated.

The marriage by law is defined as "one male, and one female...who understand that the marriage between them is a lifelong relationship." When the couple marries, their vows include a pledge: "If we experience marital difficulties, we commit ourselves to all reasonable efforts to preserve our marriage."

The law allows an existing marriage to be upgraded to a covenant marriage. Divorce or judicial separation is not allowed except in cases of adultery, physical or sexual abuse, or separation without reconciliation.

Last year on Valentine's Day, Gov. Michael Huckabee and his wife, Janet, upgraded their marriage to a covenant marriage, hoping to inspire other Arkansans to do the same.

Currently, covenant marriage has legal status in Arkansas, Arizona, and Louisiana. Similar legislation has been introduced in Oregon, Georgia, Texas, and Oklahoma.

The Divorce Rate: Statistics

America needs covenant marriage, says Americans for Divorce Reform (www.divorcereform.org), to combat a high divorce rate. Citing statistics from the National Center for Health Statistics, ADR says the divorce rate in the year 2000 was 40%. Census bureau figures for that year show almost 2.4 million marriages in the United States, and almost 1 million divorces.

These figures are not without controversy. Since the publication of his 1993 book, *Hollywood vs. America*, film critic Michael Medved has debunked what he calls "the myth of the 50% divorce rate." In a January 2005, commentary on Salem Radio, Medved insisted, "talk of a 50% divorce rate is wildly exaggerated. A clear majority of all those who marry will remain married until husband or wife dies." Medved's interpretation of the divorce and marriage statistics is given a full chapter in his book.

To find a true divorce rate, it would be necessary to track all the marriages from one year. Each year, it would be necessary to find how many of those marriages ended in divorce. The process would have to be repeated every year until all of the marriages ended either in the death of a marriage partner, or a divorce. Given the 2.4 million marriages in the year 2000 alone, this would be a project of considerable magnitude. But, as Medved points out, the 1 million divorces in the year 2000 represent marriages performed in many different years.

Until such a daunting statistical project is completed, it may be best for society to err on the side of caution, and do what it can to protect marriage. God's word tells us "Marriage is honorable in all" (Heb. 13:4), so we should honor it.



Power today does not lie in politics or governments, but in God's people of faith.

There is a marked resemblance between our time and that of Elijah and Elisha. Theirs was a time of judgment; ours is as well. But there is a deeper resemblance. Their day was an age of syncretism, of radical compromise between the worship of the Lord and Baal worship. The two had been blended together to make one religion, so that a refusal to see the necessity for uncompromising religion marked Israel.

Israel rarely denied the Lord or professed open apostasy. Rather, it pursued a course of religious syncretism, using the name of the Lord but absorbing with their religion whatever other faith was expedient for them. Thus, they were not open pagans, but pagans who practiced their unbelief under cover of the Lord's name.

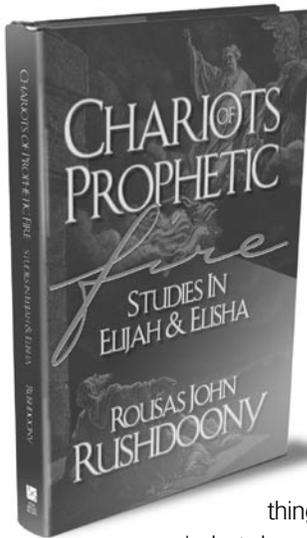
Syncretism is again our problem. Numerous forces, powers, and persons are accorded sovereignty over man. Today, Baal-worship is again prevalent in the name of the Lord. Humanistic statism is easily and readily submitted to by churchmen: children are placed in humanistic state schools, given

into the hands of the enemies of God, and people are only indignant if you condemn this practice. The major concern of most church members is not the Lord's battles, nor the urgency to make a stand against compromise, but, "How can I best enjoy life?"

The similarity does not end there. Elijah and Elisha's day was one of prosperity, a false prosperity that was largely the product of inflation. Our age, too, has been marked by an inflationary prosperity, and the loosening of moral and religious standards is one result. People want

things, not qualities or virtues. This mindset demands more material wealth for men and diminishes the need for moral and educational performance and excellence. It is now a virtue to tolerate evil and to be intolerant of any material lack for man.

In *Chariots of Prophetic Fire*, R.J. Rushdoony challenges the Church of our day to resist compromise and the temptation of expediency, and realize that the power today does not lie in politics or governments but in God's men of faith.



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Rushdoony, Future... cont. from page 5

and familial elders as occupying a position of value and importance as ministers of God's order. Patricide or matricide required the death penalty (Ex. 21:15), but so did the parental breaching of the family responsibility; sacrificing a child to Molech required the death penalty of the offending parent (Lev. 20:2-5).

The Seventh Commandment's prohibition against adultery guarded against betrayal from within the family. Adultery in the family is the equivalent of treason in the civil realm. Adultery is more than a crime against a spouse; it is a betrayal of the family as a covenanted unit of godly life and law.

The Eighth Commandment forbids theft. Property in ancient Israel was controlled by the family, not by individuals. When the Promised Land was divided, it was given to families, not to individuals. Rural property could not be permanently sold, only leased until the jubilee year, every 50th year. The family was more the trustee of the property than it was the owner. Inheritance was thus also regulated. Theft was not personal; it robbed the savings of multiple generations and the capital potential such wealth represented.

The prohibition on coveting in the Tenth Commandment also protected the family's wealth. Coveting precedes theft; it is the desire for wealth outside the legitimate method of acquiring it. Coveting is not merely wanting to have something; it is the desire to obtain it by fraudulent methods, even if such methods follow the letter of man's law. Much modern wealth transfer represents covetousness in thought and act. We can say that Marxism is a defense of covetousness, as is philosophical liberalism. Every April 15th a substantial amount of each family's wealth is stolen by the covetous state, and all inheritance tax represents the same covetous goal.

When modern democracy cast off the covenantal patriarchal family in favor of individualistic, atomistic man, we adopted in its place a romantic view of the family. The family was "home, sweet, home," but not our strength and protection. A romantic view of the family will not revive our social order any more than a romanticized view of "dear, sweet Jesus" will change men. It is not enough to cherish the family; we need to show it honor by restoring it to strength. ■

Morecraft, Balance... cont. from page 17

of the Word of God, then, is the chief delivery system for Scriptural truth from generation to generation. Apart from the faithful preaching of the Word of God and outside the faithful Christian church, the family has no future; and if the church's families degenerate, the church as an institution has no future. ■

Dr. Joseph C. Morecraft, III, is a preacher of the gospel and a noted lecturer on contemporary political and historical trends in the United States and world at large. He is the founding pastor of Chalcedon Presbyterian Church (RPCUS) located near Atlanta, Georgia. He is married to the former Rebecca Belcher of Haysi, Virginia, who is a writer and an accomplished singer. They have four children and two granddaughters.

1. Westminster Confession of Faith 30.1.
2. R. J. Rushdoony, *Institutes of Biblical Law* (Phillipsburg, NJ: The Craig Press, 1973), 192.
3. *Ibid.*
4. R. J. Rushdoony, *Law and Liberty*, (Vallecito, CA: Ross House Books, 1984), 70.
5. *Ibid.*, 73.
6. *Ibid.*, 79.
7. Charles Spurgeon, *Treasury of David* (Grand Rapids, Michigan: Baker Book House, 1983 reprint), Vol. IV, 115.

Hauck, Daze... cont. from page 26

That which stays in the heart.
The daze of Work! Work! has lifted
from me,
As I realize what God,
has intended for me,
A husband, six children,
and a home filled with love,
I take care of them all,
with strength from above. ■

Amy Hauck, and her husband, Bill, are the blessed parents of six children. Amy divides her time between homeschooling the kids and working from their home in Myrtle Beach, SC as a freelance Christian writer.

1. Matthew Henry, *Commentary on the Whole Bible* (n. p: Hendrickson Publishers, 2002), 1027.
2. *Ibid.*



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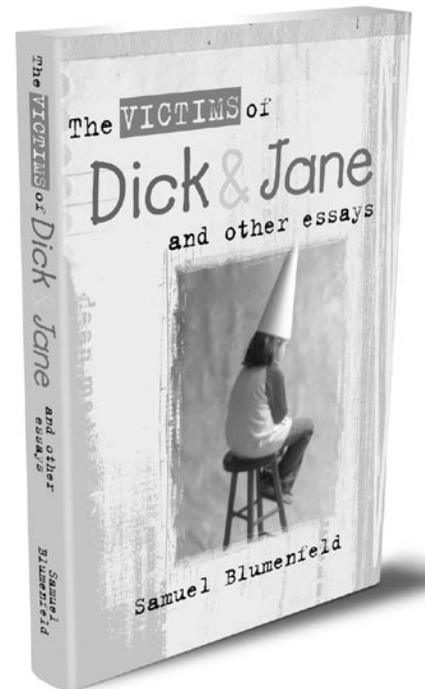
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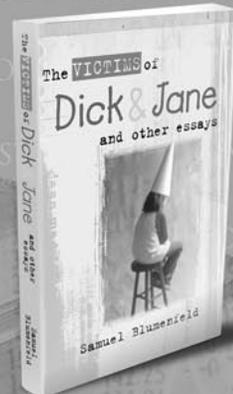
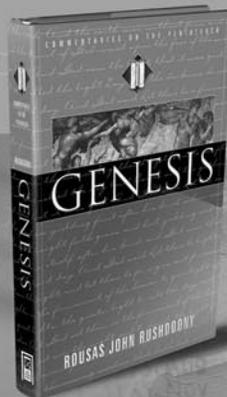
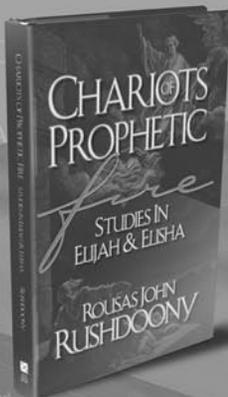
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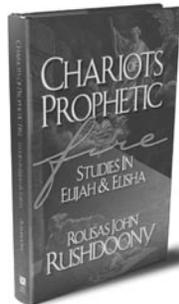
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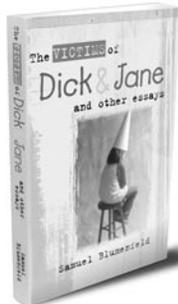
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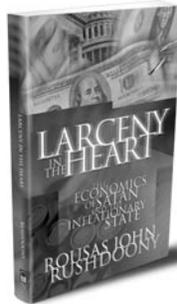
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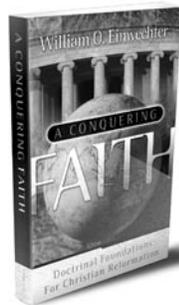
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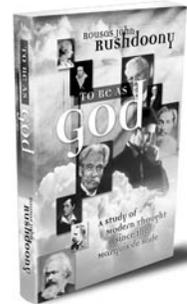
By R.J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. Man, once he makes himself ultimate, is unable to know anything but himself. Because of this impass, modern thinking has become progressively pragmatic. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.



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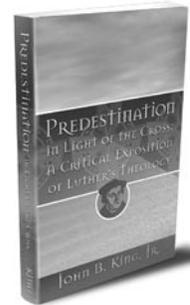
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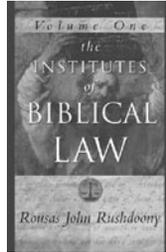
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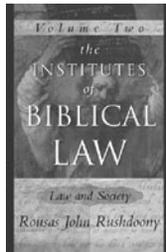
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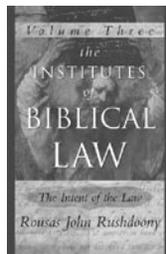
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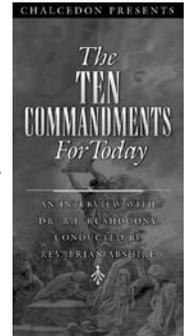
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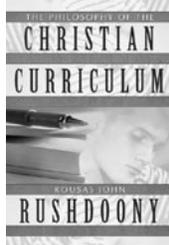
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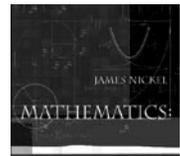
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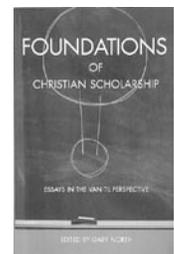
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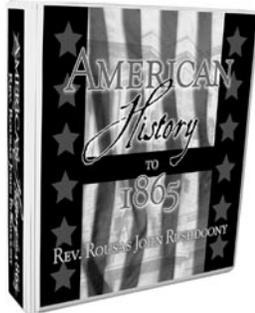


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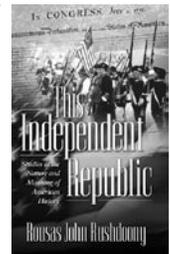
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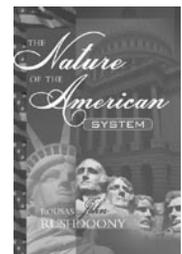
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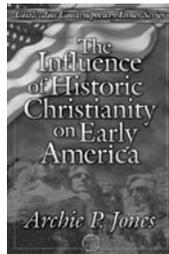
A tape set by R.J. Rushdoony. 3 lessons on "The American Indian," "A Return to Slavery," and "The United Nations - A Religious Dream."

3 cassette tapes, RR251ST-3, \$9.00



The Influence of Historic Christianity on Early America

By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life of the individual, nor to the ecclesiastical structure. Christianity positively and predominately (though not perfectly) shaped culture, education, science, literature, legal thought, legal education, political thought, law, politics, charity, and missions.



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The Future of the Conservative Movement

Edited by Andrew Sandlin. *The Future of the Conservative Movement* explores the history, accomplishments and decline of the conservative movement, and lays the foundation for a viable substitute to today's compromising, floundering conservatism.



Because the conservative movement, despite its many sound features (including anti-statism and anti-Communism), was not anchored in an unchangeable standard, it eventually was hijacked from within and transformed into a scaled-down version of the very liberalism it was originally calculated to combat.

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The United States: A Christian Republic

By R.J. Rushdoony. The author demolishes the modern myth that the United States was founded by deists or humanists bent on creating a secular republic.

Pamphlet, 7 pages, \$1.00

Biblical Faith and American History

By R.J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area. America's fall into Arminianism and revivalism, however, was a return to the neoplatonic error that transferred the world from Christ's shoulders to man's. The author saw a revival ahead in Biblical faith.

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world history

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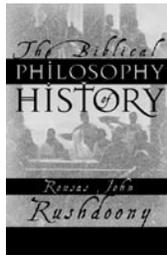
- Tape 1** 1. Time and History: Why History is Important
- Tape 2** 2. Israel, Egypt, and the Ancient Near East
- Tape 3** 3. Assyria, Babylon, Persia, Greece and Jesus Christ
- Tape 4** 4. The Roman Republic and Empire
- Tape 5** 5. The Early Church
- 6. Byzantium
- Tape 6** 7. Islam
- 8. The Frontier Age
- Tape 7** 9. New Humanism or Medieval Period
- Tape 8** 10. The Reformation
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faith for all of life

The Biblical Philosophy of History

By R.J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and in which every event moves in terms of God's purpose; he submits to God's meaning and finds his life therein. This is an excellent introduction to Rushdoony. Once the reader sees Rushdoony's emphasis on God's sovereignty over all of time and creation, he will understand his application of this presupposition in various spheres of life and thought.

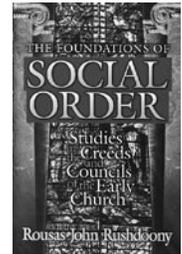
Paperback, 138 pages, \$22.00



The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

By R.J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. Now the creeds and councils of the early church, in hammering out definitions of doctrines, were also laying down the foundations of Christendom with them. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity, western civilization is today facing death and is in a life and death struggle with humanism.

Paperback, 197 pages, index, \$16.00



philosophy

James I: The Fool as King

By Otto Scott. In this study, Otto Scott writes about one of the "holy" fools of humanism who worked against the faith from within. This is a major historical work and marvelous reading.

Hardback, 472 pages, \$20.00



The Death of Meaning

By Rousas John Rushdoony. For centuries on end, humanistic philosophers have produced endless books and treatises which attempt to explain reality without God or the mediatory work of His Son, Jesus Christ. Modern philosophy has sought to explain man and his thought process without acknowledging God, His Revelation, or man's sin. God holds all such efforts in derision and subjects their authors and adherents to futility. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprieved.

In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality are anchored to shifting sand, and a counsel of despair prevails. This penetrating yet brief volume provides clear guidance, even for laymen unfamiliar with philosophy.

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A cassette tape series by R.J. Rushdoony, previously released as *English History* examines the impact of John Wycliffe, Richard III, Oliver Cromwell, and John Milton on English history.

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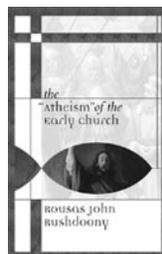


church history

The "Atheism" of the Early Church

By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded. Because Jesus Christ was their acknowledged Sovereign, they consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.

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By What Standard?

By R.J. Rushdoony. An introduction into the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity of Christian theology for all philosophy. This is Rushdoony's foundational work on philosophy.

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A tape series by R.J. Rushdoony. Six lessons present humanism as a religious faith of sinful men. Humanistic views of morality and law are contrasted with the Christian view of faith and providence.

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By R.J. Rushdoony. Subtitled *Studies in the Philosophy of Order and Ultimacy*, this work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

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A tape series by R.J. Rushdoony. Eleven lessons on the discipline largely ignored by the modern thinker. Learn how philosophers such as Descartes and Camus changed modern thought. See how circular reasoning is an unavoidable fact of man's creaturehood. Understand how modern man is increasingly irrational, as witness the "death of god" movement. This is a good companion set to the author's book, *The Word of Flux*.

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A History of Modern Philosophy

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By R.J. Rushdoony. Subtitled *A Study of the Effect of Neoplatonism on Christianity*. Neoplatonism is a Greek philosophical assumption about the world. It views that which is form or spirit (such as mind) as good and that which is physical (flesh) as evil. But Scripture says all of man fell into sin, not just his flesh. The first sin was the desire to be as god, determining good and evil apart from God (Gen. 3:5). Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

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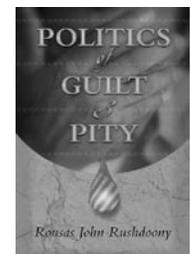


psychology

Politics of Guilt and Pity

By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

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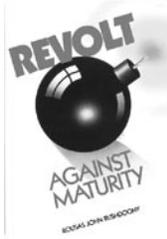


faith for all of life

Revolt Against Maturity

By R.J. Rushdoony. This is a study of the Biblical doctrine of psychology. The Biblical view sees psychology as a branch of theology dealing with man as a fallen creature marked by a revolt against maturity.

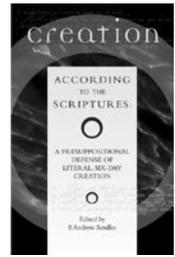
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Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation. It is a must reading for all who are observing closely the gradual defection of many allegedly conservative churches and denominations, or who simply want a greater grasp of an orthodox, God-honoring view of the Bible.

Paperback, 159 pages, \$18.00

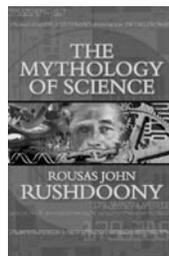


science

The Mythology of Science

By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution. Evolution "so expresses or coincides with the contemporary spirit that its often radical contradictions and absurdities are never apparent, in that they express the basic presuppositions, however untenable, of everyday life and thought." In evolution, man is the highest expression of intelligence and reason, and such thinking will not yield itself to submission to a God it views as a human cultural creation, useful, if at all, only in a cultural context. The basis of science and all other thought will ultimately be found in a higher ethical and philosophical context; whether or not this is seen as religious does not change the nature of that context. "Part of the mythology of modern evolutionary science is its failure to admit that it is a faith-based paradigm."

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economics

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By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits. This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance. Wealth is a tool for dominion men to use as faithful stewards.

Paperback, 192 pages, index, \$12.00



Christianity and Capitalism

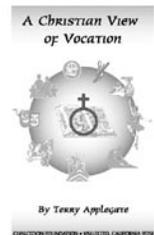
By R.J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

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A Christian View of Vocation: The Glory of the Mundane

By Terry Applegate. To many Christians, business is a "dirty" occupation fit only for greedy, manipulative unbelievers. The author, a successful Christian businessman, explodes this myth in this hard-hitting title.

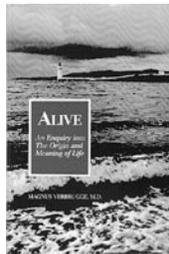
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Alive: An Enquiry into the Origin and Meaning of Life

By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

Paperback, 159 pages, \$14.00



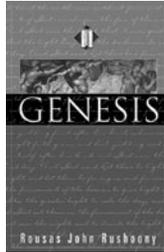
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biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

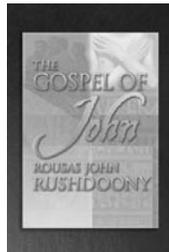
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The Gospel of John

By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light. This is why John's "testimony is true," and, while books filling the earth could not contain all that could be said, the testimony given by John is "faithful."

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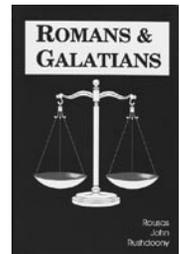
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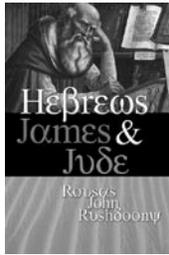
A cassette series by R.J. Rushdoony. These nineteen sermons completed his study and commentary.

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faith for all of life

Hebrews, James and Jude

By R.J. Rushdoony. There is a resounding call in Hebrews, which we cannot forget without going astray: "Let us go forth therefore unto him without the camp, bearing his reproach" (13:13). This is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise.



When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly.

Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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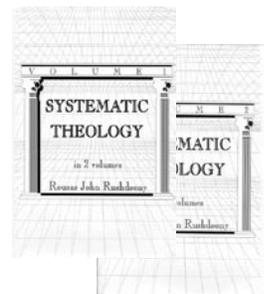
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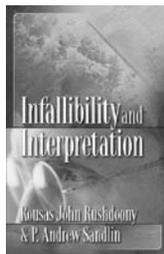
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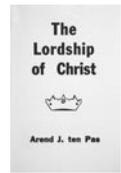


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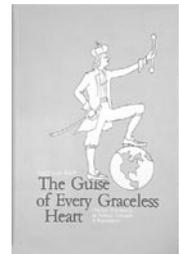
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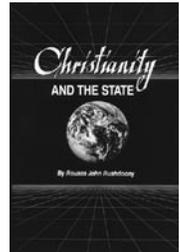
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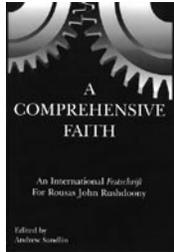
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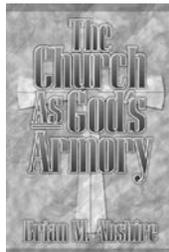
Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.



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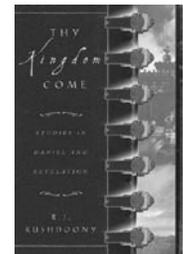
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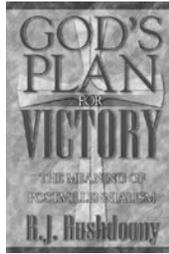
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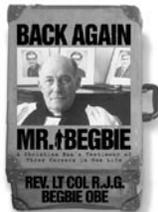
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