

Faith for All of Life
Sept/Oct 2009

Publisher & Chalcedon President

Rev. Mark R. Rushdoony

Chalcedon Vice-President

Martin Selbrede

Editor

Rev. Christopher J. Ortiz

Managing Editor

Susan Burns

Contributing Editors

Lee Duigon

Kathy Leonard

Chalcedon Founder

Rev. R. J. Rushdoony
(1916-2001)

was the founder of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

Receiving *Faith for All of Life*: This magazine will be sent to those who request it. At least once a year we ask that you return a response card if you wish to remain on the mailing list. Contributors are kept on our mailing list. **Suggested Donation:** \$35 per year (\$45 for all foreign — U.S. funds only). Tax-deductible contributions may be made out to Chalcedon and mailed to P.O. Box 158, Vallecito, CA 95251 USA.

Chalcedon may want to contact its readers quickly by means of e-mail. If you have an e-mail address, please send an e-mail message including your full postal address to our office: chalcedon@att.net.

For circulation and data management contact Rebecca Rouse at (209) 736-4365 ext. 10 or chalcedon@att.net

FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

Editorials

2 From the Founder

Contemporary Preaching: Biblical Preaching vs. Obfuscation

4 From the President

How Christians Worship False Gods

Features

6 Reforming or Deforming

Martin G. Selbrede

11 The Establishment of Religion

Christopher J. Ortiz

14 From Hearers to Doers: The Alpha and Omega of Faith

Andrea Schwartz

Columns

18 Public School Teacher 'Professionalism': A Myth Exposed

Lee Duigon

20 Christianity as the Universal Reality Template

Bret McAtee

22 Kingdom-Driven Daughters

Regina Seppi

Products

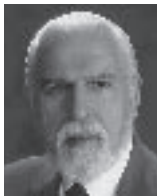
25 Catalog Insert

Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: susan@chalcedon.edu. The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2009 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Chris Ortiz, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: chalcedon@att.net; www.chalcedon.edu; Circulation: Rebecca Rouse.

Contemporary Preaching: Biblical Preaching vs. Obfuscation

(Reprinted from *The Journal of Christian Reconstruction*, Vol. II, No. 2, Winter 1975)

R. J. Rushdoony



Preaching has an important place in God's purpose, and it is basic to the life and health of the church. If the church is faltering or straying, the preaching is clearly at fault. If the church is lukewarm, sterile, or dead, the preaching again is at fault. True preaching cannot leave men unconcerned: it will either arouse them to repentance and to godly action, or it will arouse them to ungodly hostility as they see themselves in the light of God's Word.

While Scripture often applies terms of great importance to the preachers, it also uses very homely language about them. Their function is compared to that of a watchdog in one instance, whose duty is to bark a warning, and false preachers are said to be "all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber" (Isa. 56:10).

Others are compared to "greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (Isa. 56:11).

To illustrate fallacious preaching, let us invent a text, and then approach it from various preaching perspectives. Our text thus shall be, "Man, your house is on fire." This is a good text, because, like all of Scripture, it is an urgent text, and Scripture as a totality carries God's urgent word to man.

Clearly, no one approaches a text with more scholarly seriousness than the *traditionally orthodox* pastor. He takes

his text with an earnestness that few others manifest, but it is the seriousness of the *classroom*, not of the world and life. The seriousness of the scholar is a necessary one and has its place in the study, but not in the pulpit, where the results, not the mechanics, of study must show. A theory of combustion is an important scientific fact, but, with a burning house, something more relevant is needed. The theory of combustion should tell us, *in the study*, how to cope with fire; *in the pulpit* we must cope with fire itself.

The orthodox pastor, however, carries the study into the pulpit. The text, as he sees it, has three key words, *man*, *house*, and *fire*. The etymology of each is given, the history of their use in Scripture, their Hebrew and Greek forms, and a survey from Genesis to Revelation of their usage and development. The result is a long and sometimes interesting treatise on the Biblical doctrine of *man*, and the history of the word. *House*, too, proves to be a rich word: the house or temple of God, the houses built by man, the house of man's body, the church as God's house, and much more provide a mine of material for our thorough preacher. *Fire*, too, gives us a long history from Sodom to the Lake of Fire in Revelation. By the time the sermon is ended, those still awake know a great deal about what Scripture teaches about *man*, *house*, and *fire*, but they have been left too stupefied to get the urgent message, *Man, your house is on fire*. They leave grateful that they have not been given a history also of the types

of architecture used in Biblical houses, their floor plans, modes of construction, and much more of like character. They feel guilty, on leaving, because they were bored. Why should a man be bored with God's Word, the faithful ask themselves, and answer, perhaps because I am too much the sinner to appreciate God's Word. Meanwhile, their house, city, and civilization burn down around them.

The *modern evangelical* preacher comes to the text, "Man, your house is on fire," with a different approach. Neither in the pulpit nor in the study has he any desire to be scholarly; such a perspective is anathema to him. For him, it is important to reach man's heart, not man's mind. He must speak from his heart to the hearer's heart; *experience* must be stressed, and the personal witness. "I want," he declares earnestly, "to give you my personal testimony about fire. Once, when my wife and I were newlyweds, and our dear little baby had just arrived, our little house, our first possession, caught on fire. We grabbed our baby and fled into the night and stood helplessly by as the fire devoured our house and all our precious though humble possessions. As I stood there in the chill of the night, watching that fearful blaze devour our sweet little cottage, I felt suddenly ashamed of my tears when I thought of our precious Lord. How much He gave up for us, and how much we have in Him, treasures in heaven, and how wrong to weep over a house that is destined to perish. The house is nothing, the fire is nothing, I told myself, compared to what I have in our precious

Savior. Why worry about a house which the fire of judgment will finally consume anyway? Thus, dear friends, this was a precious experience. I lost a house and all my worldly possessions, but how much more I gained from that experience, I cannot begin to tell you. And so, dear friends, if your house is on fire, do not be dismayed. Out of this, the Lord may give you a more wonderful witness. Are you ready to look at the fire and say, How good of the Lord to burn my house of wood and to save my soul; how good of the Lord to give me this joyful witness in the face of a burning house. Beloved in Christ, can you say this? Do you have this witness in your heart?" Thus, for such preachers, when your house, city, or civilization burns down, its purpose is to give you a nobler and more spiritual witness.

The *modernist* preacher comes to the text, "Man, your house is on fire," with a variety of anti-Scriptural presuppositions. "Fire," he tells us, "must be viewed very seriously, but not literally. We are here in the domain of holy history, not real history, and we lose the whole point of the text if we insist on a literally burning fire. Fire is a symbol, a sign of judgment. Fire has great cleansing properties, and the fear of fire by the superstitious and the reactionaries has led to a depiction of a supposed hell as the ultimate in fire and burning. For some cultures, however, hell is a place of ice and cold, an insight Dante had in his depiction of the final circle of hell. For the Eskimos, for example, fire is heavenly and a sign of paradise. Thus, we must disabuse ourselves of any medieval or fundamentalist horror of fire. Hellfire and damnation preachers should have embraced what they damned. Above all, fire is a symbol of revolution, of purging and refining. Remember the wisdom of Thoreau: 'In wildness is the preservation of the world.' Fire is wildness,

revolution is wildness, and the faint of heart fear it. We begin to see now why reactionary and fascistic religionists have had a pathological fear of fire. They refuse to live in terms of the future. They fail to see that the past is dead, and the present must be destroyed. They try to put out the fires of revolution, but they cannot. No man can arrest history. Therefore, the wise man will not seek to halt history: he will welcome it and speed its course. We must thus see as God's Word, as the meaning of history, that the fires of revolution must be welcomed. If your house is not yet on fire, light a match to it! If your neighbor's house is not yet ablaze, burn it down!" Thus, such preachers see hope in destruction, and they want total destruction as the means to freedom, and perpetual war for perpetual peace.

The new school of *reformational preaching* is sharp in its denunciation of these other schools, and often rightly so. Its own answers, however, worsen the situation all too often. The so-called reformational preacher, as he approaches the text, "Man, your house is on fire," will begin by denouncing all other preachers. Now at last we expect to hear the clear word of God. What shall we say about the statement, "Man, your house is on fire," asks the reformational preacher? "First of all," he assures us, "we are not here dealing with truth in a propositional form. Again, we must not see this as a moralistic warning to save our houses. The Bible is not rationalistic nor is it moralistic. It is not in the least bit interested in our middle-class virtues and our Victorian pride in our homes. No! God in this world crisis is confounding your homes. He has raised up the blacks in the ghettos, with the cry, 'Burn, baby, burn,' to put a match to all your middle-class structures, and you sin against Yahweh if you try to throw water on your burning house. You show thereby that you love

your middle-class possessions more than the covenant God!"

"Second," the reformational preacher declares, "Scripture is an account of the mighty acts of God, and man's response to those acts. When God sets fire to your house and world, say Amen! We have here a law-word of God, but we must not read it humanistically or moralistically as a warning designed to save our houses. God despises your houses and your middle-class virtues! The law must always be read as the constitution of God's Kingdom. It is the law of justice, and it requires us to help the poor, aid the widows and orphans, work for racial brotherhood, and to be a faithful partner to God and our neighbor. *The law means love.* Thus, the word, Man, your house is on fire, means that your middle-class virtues are on fire, when you instead should be on fire with love for everyone (except the orthodox and evangelical church people whom we detest). The question thus is, where is the fire? If it is not in your heart and action to create a truly reformed world of racial and industrial love and brotherhood, then there will be fire in your house. Burn, baby, burn, or *your* house will burn. We have the match and the gasoline. Where do you want the fire? Hear the word of the Lord!" These preachers thus no more declare the word of the Lord than the evangelicals and the modernists, while the orthodox declare a sterile word.

What is faithful preaching? When God says, Man, your house is on fire, we declare that, simply and directly, and then we say, with God's help, let us work to put it out!

Instead of endless reinterpretation, explanation, and long-winded analyses, God's Word needs rather simple and direct declaration. It summons men to hear and obey, to listen and to act. Anything else is preaching that stinketh. 🚬

How Christians Worship False Gods

Mark R. Rushdoony



My father used to refer to the danger of abstract theology. When I first heard him use that term, I remember thinking the concept of abstract theology seemed itself a bit abstract to me. I have since come to realize it is, in fact, extremely common.

Abstract Thought

Abstract thought is a thought process where ideas are separated from real objects. If we said, “George Washington was a patriot,” we tie the term patriot to the life and service of the first president. If, however, we say, “A patriot is one who...” we sever the term patriot from a real person and make it an abstraction which demands definition. Abstract thought simplifies communication because it leaves concrete details ambiguous, vague, or undefined.

Abstract thought can be very helpful. We do not always want to speak of the individual trees in a specifically defined area, so we use the term “the woods.” The more general the collective term, the more vague it becomes. A case in point would be the commonly used term “nature.” Nature is often credited (thanks to evolutionary thought) with oversight, wisdom, design, and governance. These are all part of man’s definition of his own abstract which he has called “nature.” The problem with abstract thought for the Christian, however, is when it is applied to theology or to God himself.

Examples of Abstract Theology

The rationalist sees truth as an abstraction which man must decipher and define. This means the human idea of “truth” is over everything. Even if truth is used in reference to God, truth as an abstract principle is put over God. Men can then shamelessly ask, in so many words or not, “Is God’s Word true?” They can do this because they have defined truth and can say, “This is truth, and this is God’s Word.” In reality, they are not holding up truth, but their own abstract definition of what they have declared truth. The comparison is not between truth and God’s Word, then, but between man’s word and God’s Word. By assuming truth is an abstract concept separate from God and His revelation of Himself, man’s definition of truth then dictates to God and stands in judgment on Him. Man’s definition of truth has then become a law of man to which God must conform.

Creating abstract ideas to which we hold God is common to modern thought. One of the reasons men of all religions and ideologies can refer to “god” is that all they have in common is the term “god.” Each may be defining “god” in his own way by his own criteria. The evangelical churches are also very prone to speaking of God in terms of attributes they have defined. For example:

1) “God is good.” I have no problem with this as long as “goodness” is defined in terms of what God is. If, however, we have any human-conceived

standard of goodness to which we hold God we have subsumed God to our abstract notion of goodness. To the extent that our abstraction of goodness differs from the God of Scripture, we have redefined Him and have created a false god after our own image, or at least our own definition.

2) “God is fair to all men.” When we were all children, one of our favorite lines was, “That’s not fair.” What that means to a child is, “I’m not getting what someone else is getting.” Those who grow out of such thinking do so when they learn life is not fair, it is hard and rewards go to those who excel. Those who do not grow out of such thinking develop a socialist entitlement mentality. God, however, is not a socialist; He gives to some and denies to others; He saves some and condemns others; He makes of one a vessel to honor and of another a vessel to dishonor. When the disciples asked why a man was born blind Christ answered that it was so the works of God could be manifested in Him (John 9:3).

3) “God gives all men an equal chance at salvation.” This is the result of taking an abstract modern political model (equality) as the right of all men and then demanding God recognize that right in the moral realm of salvation. Scripture, of course, teaches no such thing. God is not democratic; He is the “Lord,” or “Master” of man.

4) “God is love, so He would not send anyone to hell.” This begins with John’s statement (1 John 4:8) and draws

a completely unwarranted inference from it. God is love, but John's point was that we learn what love is from God, so "His love is perfected in us" (v. 12). Learning love from God and His revelation of Himself is far different than creating an abstract concept of what love means, then holding God to that concept and dictating what He would or would not do based upon this humanly defined paradigm called "love." Such thinking makes the abstract "love" a principle that constrains the nature of the God we profess and His behavior. By assuming we can define love rather than God, we have taken John's words and defined a false god.

5) "The God I believe in would not predestinate people to hell." This is my very point. The God of Scripture does predestinate; if you believe in a god that does not predestinate, you believe in another god, one of your own imagination. You have created an abstract god, one divorced from the Sovereign Creator Who revealed Himself in Scripture and in Jesus Christ. This abstract god, as your creation, is now held accountable to your standards.

6) "Our God is an awesome God." As true and as powerful as these words are, they can be used in different ways. How is God awesome? Are you defining awesomeness as God's love, mercy, grace, and promises and then saying, "This is why God is awesome"? If so you have created a limited definition of God, an abstract concept and used it to describe Him as awesome. On the other hand, when you say those words, are you proclaiming that God is awesome for all that He is? Are you saying God is great and good in everything He does, even in His justice, His law, and His judgment? Scripture tells us to fear God; fear is a healthy respect for something that is very real. Otto Scott once said, "God is no buttercup." When men

think and speak of God only in terms of those aspects which they find pleasant, they have created a false god, an abstract idea of a god, one divorced from the person of the God of Scripture. We cannot pick and choose the aspects of God we prefer; God is real and we must praise Him for all that He is.

Jesus Is Not an Idea

When John said Jesus was the "*Logos*" or "Word," he was not inventing a new term. *Logos* was a word already in general use. To Greek philosophers, the *logos* was the mind of the cosmos, it was an abstract idea.

What John did was to use the word, not to represent the impersonal cosmos, an idea, but a person, Jesus Christ. *Logos* for John emphasizes the incarnation of the person of God whereas the Greeks had emphasized the idea, really the intellect of man (because it was men who discovered and explained the mind of the cosmos). This is why John said, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The antinomian who sees John as contrasting the inferior law to the greater grace and truth miss John's emphasis entirely. John's point was to contrast how Jesus Christ was qualitatively different than Moses. The latter may have communicated God's Word to man, but John's thrust is to say Jesus was in His person the Word, and grace and truth were part of His incarnate nature. The very next verse (1:18) has John saying that Jesus was the declaration of the Father. Moses only spoke words *from* God. Jesus *was* the Word—God in human flesh.

God is not an idea; He is a person. He identified Himself to Moses as "I am that I Am" (Exod. 3:14), that is, the self-defining One Who is not limited by human description. When He gave the law, it was given by a person: "I am the Lord thy God which have brought

thee out of the land of Egypt" (Exod. 20:2) and in His law declared His very name was to be kept holy (20:7). The reaction of the Hebrews to this very real person was one of fear, and they begged Moses to be their mediator (20:18–19). This, then, is the *first* remedy to abstract theology, remembering that God is not an idea we define but a person, and one that must not be taken lightly.

The *second* remedy is to remember God was incarnated in the person of Jesus Christ. Jesus is very real, so real we will one day stand before His judgment seat.

A *third* remedy in avoiding abstract ideas of God is to acknowledge the authority of His Word. A silent god is one in need of definition and one who needs man as a mouthpiece. The God of the Scripture says, "Thus saith the Lord." God defines truth. We understand truth only to the extent we understand God's revelation of Himself.

The Real Nature of Abstract Theology

All thinking about God based on abstract ideas of God is idolatrous. They violate the first and second commandments because they first create (even if only conceptually) a false, fictitious deity, one separated from the self-defining God of Scripture. Such false gods are then worshipped as the true God. When we call these false gods by the name of God, we violate the third commandment and we use His name in vain.

Some of the popular televangelists of recent years are obvious examples of such worship of false gods. Often they preach a gospel of humanism and falsely call it Christianity. They speak of positive thinking, joy and blessing, but some have freely admitted they do not preach sin, obedience, or judgment lest they turn people away. God for these men

Continued on page 24

Reforming or Deforming

Martin G. Selbrede



The premise of *semper reformanda* is that the people of God are to be continually reforming and revising their viewpoints ever

closer to the teachings of the Scriptures and away from unbiblical formulations and conceptions that have crept into both doctrine and practice. This is a process that could entail swinging the pendulum back, away from one extreme to another: the truth might possibly lie in the middle. Those who swing the pendulum away from an erroneous position do the church a service, even if they should swing it too far. They have at least opened up a crucial dialogue and ignited a reexamination of what may have been a long-closed matter.

When the pendulum is stuck and nobody knows any different, an error may prevail for centuries. But if the pendulum is forced loose and begins swinging, all observers instinctively know that we will need to exert some effort to prayerfully determine its correct position. Those with vested interests may wish the pendulum put back where it was, and may resist such reforms. If the pendulum was in the Biblically correct position to begin with, that will also come to light.

It is now time to swing a time-honored pendulum away from its traditional position. Pains will be taken not to swing it too far in the opposite direction, but because this particular pendulum has rested for several centuries in a place near and dear to Christian leadership, any attempt to move it will be disconcerting. Moving it may invite strong denunciations in protest. It is

very important, therefore, to preempt any misunderstanding or misrepresentation of what will be asserted here. Anticipating and correcting any faulty interpretations of our thesis is the crucial first step.

Clearing Up Misconceptions

The most common reaction to the thesis to be presented below runs along these lines: “You’re telling people they don’t have to go to church!” This falsification needs to be confronted and dispelled. A faulty reliance (that ought never to have arisen) upon a text of Scripture that superficially lent itself to proof-text status has grown to the point that church attendance and this proof-text now stand or fall together. This artificial umbilical cord is the problem: motivation for church attendance is being premised on the wrong text.

The rise of this misdirected proof-text may well correlate with the emasculation of the church in the nineteenth century as men departed from it in droves. Part of the thesis presented here is that the various “motivations” concocted over the years to compel church attendance have been occasioned by the increasing loss of salt content in the churches.

Thus, a compulsory “push” into church has been sought in serviceable proof-texts, while the scriptural concept of an inexorable “pull” generated by the teaching of God’s law (Isa. 2:3) has been forgotten, minimized, reallocated, or otherwise dismissed. Abandon the very thing that pulls people into church (the teaching of His law, the light unto the peoples’ feet) and some other motivation needs to be invented (entertain-

ment, programs, proof-texts, etc.) to make up for the ensuing lack of zeal for the Lord’s house. We then become strangers to the attitude expressed by the Psalmist: “I was glad when they said unto me, Let us go into the house of the Lord” (Ps. 122:1).

It is our thesis that church attendance would skyrocket if (1) this proof-text were abandoned and (2) the church provided the light of God’s law, the whole counsel of God, to the world, setting Christ forth as having total preeminence in all things. Church leaders who react to this thesis by saying “This is an hard saying; who can hear it?” (John 6:60) are not likely to change gears. But they are put on notice that their use of this proof-text shall no longer get a free ride.

It is ironic that, correctly understood, this supposed proof-text can be completely disobeyed *even if* you have a perfect church attendance record. This fact alone should drive us to reexamine this pillar of ecclesiastical compulsion to draw out what this text of Scripture actually commands. We will be far better off obeying it as written, rather than deforming it to suit an ecclesiocentric agenda. *Semper reformanda* or *semper deformanda*? We shall soon see.

The Mother of All Proof-texts

For at least several centuries, Christians have been told that church attendance is nigh-well obligatory: whenever assemblies were scheduled by the church for its members, the members were obligated (barring illness or other compelling alibi) to attend them. The common proof-text (and perhaps the only proof-text)¹ offered in favor of this moral compulsion is Hebrews

10:25, which speaks of “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” The modern take on this verse is well-known: the “assembling of ourselves together” is confidently equated with institutional church functions, beginning with worship services on Sunday (the Lord’s Day), with 1 Corinthians 16:2 and Acts 20:7 cited in alleged support of this practice once the church evolved out of the earlier daily meetings (Acts 2:46).

One would be hard-pressed to find a modern commentary on Hebrews that deviates significantly from this construction. (Note the confidence with which Bromiley’s *Theological Dictionary of the New Testament* (TDNT) asserts that, whatever else is true of the verse, its focus is “cultic,” i.e., centered on the local church’s formal gatherings.) If a commentary bucking this consensus were ever written, it would be hard to imagine it being carried in a church bookstore! Hebrews 10:25 has an almost sacred status as a proof-text. The last verse most churches want to give up any ground on is this one, since moral control over church attendance has been reposed in this verse.

However, this lockstep approach to Hebrews 10:25 was not always the case. In an earlier era when uncompromising scholarship took the front seat, without the ecclesiastical tail wagging the theological dog, it was possible for scholars to actually walk through the exposition of this verse in a more legitimate, grammatically satisfying, contextually consistent way.

It would be difficult to find such expositions in today’s discourse. Even scholars who know of this earlier exegetical work don’t directly quote the relevant portions of it, but cite only fractured snippets as alternative interpreta-

tions of one particular word or another without ever reaching the core issue being methodically laid out in this passage in Hebrews. We might also add that today’s acceptable, modern approaches actually fail to discern the cross reference in the Old Testament that Hebrews 10:25 was almost certainly based upon (namely, Mal. 3:16–18).

It is worth examining such a fractured citation of earlier, better expositions in a recognized modern theologian. We see an allusion to a piece of the puzzle in Philip Edgcumbe Hughes’s 1977 commentary on Hebrews where he makes passing mention of the meaning of *episyntagoge* (“assembling together”) as understood by Johann Albrecht Bengel (1687–1752). Hughes has done Bengel a major disservice in how he cites the earlier scholar, because Bengel had laid out a systematic approach to interpreting Hebrews 10:25 that cannot be properly assessed unless the cumulative weight of his entire analysis is disclosed. By clipping out a small piece of Bengel’s argument, Hughes gives the appearance of thoroughness, but Bengel’s full argument is never actually given a day in court. One wonders why this might be.

Let us consider the view of Bengel, which to modern ears comes off as a radical deconstruction of Hebrews 10:25, but which in actual fact is the most grammatically-sound interpretation of the verse. It is necessarily technical in orientation, but no less important on that account.

The assembling of ourselves together—
The modern Greek version interprets *episyntagoge* as equivalent to *sychmosynazin*, the assembling of a multitude; but the apostle alludes to the Jewish synagogue, while the preposition, *epi*, somewhat changes the meaning of the word. The meaning is: you should not only frequent the synagogue as Jews, which you willingly do, but also [the additional force of *epi* in composition]

the assembly as Christians: and yet an assembling in one *place*, is not strictly implied, nor an association for promoting one *faith*; but the expression is used in a middle sense, the mutual assembling *in love*, and the public and private interchange of Christian duties, wherein brother does not withdraw himself from brother, but they stimulate each other. For even spiritual heat separates things of different nature, and unites those of a similar nature. This interpretation explains the order of the discourse, in which, next to faith towards God, love to the saints is commended; the verbal substantive *episyntagogen*, *assembling together*, and the fact that it is singular; the pronoun, which is *eautoon*, *of ourselves*, not *our*; the complaint, *as the manner of some is*; and the antithesis, *exhorting*. *Some*—Who perhaps feared the Jews. *Exhorting*—The power of exhorting, which is required, includes the peculiar ardor of every individual. And so much the more—This refers to the whole exhortation from ver. 22: compare ver. 37. *Ye see*—From the signs of the times, and from the consummation of the very sacrifice for sin, ver. 13. *The day approaching*—the day of Christ.²

Note how Bengel pulls the rug out from a strictly ecclesiastical (institutional) context for the verse. He applies it to *all* levels of mutual exhortation between Christians regardless of formal context, as is consistent with regard to the way the verse treats *exhorting* as the opposite of forsaking *episyntagoge*. Since the strong Greek adversative *alla* is used, *episyntagoge*, a word even Bromiley’s TDNT acknowledged is “harder to fix” as to its meaning, should be taken in a sense that forsaking it opposes the meaning of *exhorting*. More importantly, Bengel also keeps the verse’s conclusion (about the coming day of judgment) tied together with the body of the verse. This is significant in helping us identify the proper parallel passage to the primary thought in Hebrews 10:25, which appears in Malachi 3:16–18, a passage following

hard on the heels of a description of the scoffers' "stout words" against the Lord in Malachi 3:13–15.

The Authorized Version translates Malachi 3:16–18 thus:

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

C. F. Keil translates this more accurately in this manner:

Then those who feared Jehovah conversed with one another, and Jehovah attended and heard, and a book of remembrance was written before Him, for those who fear Jehovah and reverence His name. And they will be to Me as a possession, saith Jehovah of hosts, for the day that I create, and I will spare them as a man spareth his son that serveth him. And ye will again perceive the difference between the righteous and the wicked, between him that serveth God and him that serveth Him not.

The "approaching day" of Hebrews 10:25 is the same day spoken of here in Malachi 3:17–18, the day of the Lord, a day of temporal divine judgment. God-honoring, exhorting conversation is tied to the awareness of an approaching day of judgment in both passages.

C. F. Keil further comments on this passage in Malachi:

The introductory *then* indicates that the conversation of those who feared God had been occasioned by the words of the ungodly. The substance of this conversation is not described more minutely, but may be gathered from the context, namely, from the statement as to the attitude in which Jehovah stood towards them. We may see from this, that they strengthened themselves in their faith in Jehovah, as the holy God and just Judge who would in due time repay both the wicked and the righteous according to their deeds, and thus presented a great contrast to the great mass with their blasphemous sayings. This description of the conduct of the godly is an indirect admonition to the people, as to what their attitude towards God ought to be. What was done by those who feared Jehovah ought to be taken as a model by the whole nation which called Jehovah its God. Jehovah not only took notice of these conversations, but had them written in a book of remembrance, to reward them for them in due time...³

Keil then links this to the "day," for "the day which Jehovah makes is the day of the judgment which attends His coming." The writer of Hebrews also ties the "approaching day" with the exhortations and mutual conversations that should proliferate at a time of pending judgment, which did in fact loom over Jerusalem and Israel as the nation surged toward its fatal war with Rome.

From Bengel, we gather that the nature of the *episyntagoge* cannot be ascribed solely to formal, institutional worship services, which are not in view in Malachi 3:16 either. In fact, we see a general condemnation of such formal assemblies in Amos 5:21, a condemnation arising out of the prevailing lawlessness of the nation, which drove a wedge between God and the hypocrites professing to be keepers of His law and Word (cf. Jer. 8:8f.), an important con-

trast made explicit in the first chapters of Isaiah.⁴

The words surrounding *episyntagoge* in Hebrews 10:25 are different than in 2 Thessalonians 2:1 where the term also occurs, and Bengel takes this difference into account whereas other commentators fail to do so. In Hebrews 10:25, the English translation of *episyntagoge eautoon* is "gathering of ourselves" whereas in 2 Thessalonians 2:1 the English translation is "our gathering together" (to translate *episyntagoges ep auton*). These do not mean the same thing, and Bengel acknowledges the differences in the wordings and the internal-grammatical logic of the verses in which the wordings appear. The term *episyntagoge* refers to *all* fellowship between the faithful that is edifying and hortatory. This dovetails nicely with the directly preceding context in Hebrews 10:24, which instructs us to "consider how to stir up one another to love and good works" (ESV). This instruction leads into the idea of *episyntagoge*, which Bengel asserts involves *all* public and private interchange of Christian duties of a spiritually stimulating nature.

This approach to the verse means that Hebrews 10:24–25 no longer stands as a proof-text for attendance at formal church services, but rather sets forth the same duty as Malachi 3:16 does, in a way that can be just as decentralized and detached from formal, institutional worship as it is in Malachi's situation. As asserted earlier, this means that a person could have a perfect church attendance record and yet never actually obey the command in Hebrews 10:25, simply by failing to converse with his or her brothers and sisters in the sense prescribed both here and in Malachi 3. It is to this mindset that Isaiah 1:12 is directed: "When ye come to appear before me, who hath required this at your hand, to tread my courts?"

Isaiah's charge of lawlessness against institutional religion in Isaiah 1:10–15 is contrasted with the attractive power of God's house as the center of the proclamation of His law (Isa. 2:3).

A Pull, Not a Push

Where God's law is observed and preached, the people flow into His house with gladness and incite others to do the same. There is then a basis for men to exhort one another "and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:3). But Zion is a mountain that Hebrews 12:18 affirms "cannot be touched," although all Christians have already "come unto it" (Heb. 12:22).

The arbitrary and gratuitous limitation of these expansive, Kingdom-oriented ideas to the local church is an inappropriate limitation imposed on the text, apparently motivated by a desire to have a handy proof-text for mandating church attendance. Far from Isaiah 2:3 being applied to church attendance, wherein the peoples exhort each other with excitement to come and learn God's law from Him because they are attracted by the law-based content of the service and music (Ps. 119:54) and the sacraments of baptism and communion (conceived of as a true love feast and not the reductionist version we see in emblem form), we instead see this verse in Hebrews being used to compel attendance (treading of His courts) regardless how unattractive and dead the service might actually be.

It is significant, further, that once Hebrews 10:25 is set aside as an unsuitable proof-text concerning compulsory church attendance, no other substitutes seem to be available to carry that weight. Moreover, there are no apparent Old

Testament precedents for the commonly-accepted teaching of Hebrews 10:25 being challenged here. The few cross-references that initially appear to compel attendance at His house (e.g., Zech. 14:16–19) fall apart on closer inspection (in the passage described, Egypt is threatened with drought if the nation fails to appear before the Lord to worship Him and keep the feast of tabernacles). If Hebrews 10:25 made mention of withheld rainfall as a sanction against miserly attendance, such a connection could be established, but it would conflict with our Lord's statement in John 4:23–24 and the globe-wide interpretation of Jerusalem, Zion, and Israel taught in Hebrew 12:22, Psalm 87, and Isaiah 27:6, among other passages.

Death Throes of an Illicit Proof-Text?

In the face of the thesis presented here, some well-intentioned theologians have attempted to put forward some support for the long-standing interpretation of Hebrews 10:25 by citing supposed cross-references (which is well and proper: such a shift in orientation needs to be carefully weighed and debated). The appeal to Isaiah 58:13 concerning not doing one's own ways and one's own pleasure and speaking one's own words on the Sabbath has been proposed as support for the traditional view.

However, this appeal fails to satisfy the problem being posed, since formal worship is completely absent from this chapter of Isaiah, a chapter which focuses on violations of God's laws by individuals, replacing formal worship (like literal fasts, v. 3–5) with spiritualized individual righteousness and law-keeping (v. 6–7) according to His divine covenant. Only by substituting the word "formal church service" for "Sabbath" (which is arbitrary in the extreme) does one arrive at the modern view.

As asserted at the outset, this in

no way means that we are arguing that nobody needs to go to church. But we do assert that church attendance is properly motivated by a pull originating from His Word and law, and not by a compulsory push wrongly extracted from a defective interpretation of a lone passage in the book of Hebrews. Using "forsake not the assembling together of yourselves" as a club to beat on Christians will recoil back on the heads of those leaders who do so. The text must be used properly, and not out of a sense of expedience or pragmatic considerations.

It should be pointed out that there *are* things more important than a church service: when offering a gift at the altar, the giver *must* leave the temple and be reconciled with his brother before he can come back and offer his gift to God. This harmonizes well with St. John's comment that you cannot love God who is invisible if you're unable to love your brother who you can see. Even more telling is the fact that while failure to support one's family financially means you are "worse than an infidel," we never see a similarly strong condemnation for missing church services in Scripture.⁵

While we obviously do not oppose regular attendance at church, we must recognize that "community and fellowship" in our antinomian churches has only deepened our spiritual apostasy from God. This suggests that our priorities are all wrong: we should put the law first when we "do church" (which also magnifies the gospel more). Since the law can only be embraced, never imposed, we should apply *that* principle to fellowship in church as well. If we promote God's law, then the promise of Isaiah 2:3 will be fulfilled, and people and nations will flock to church services with a hunger to receive good things out of His law.⁶

Repositioning the Pendulum

Until such time as we reconstruct the content of “church,” the idea of making church attendance mandatory (imposing it by proof-text) doesn’t make a lot of Biblical sense. “Thy people shall be willing in the day of Thy power,” Psalm 110:3 promises. Compulsory attendance⁷ at church, using Hebrews 10:25 as the crowbar verse, seems to dovetail with the church’s ecclesiocentric claim to the entire tithe, when in fact it is only due a tithe of the tithe (Nehemiah 10:38). These two examples of over-reaching (attendance and tithing) stem from the same mindset, and both practices need to be corrected from the Scriptures. This will not be an easy or quick battle. By rights, the basiliocentric (Kingdom-centered) view should align beautifully with church prerogatives in a glorious harmony of interests, but ecclesiocentric tendencies distort this relationship. This many corrections to modern church practice might require a true second Reformation—there is an awful lot of new wine here that stands to burst a lot of old wineskins.

Semper deformanda or *semper reformanda*? There is no motive to reform something if you don’t regard it as deformed to begin with. Restoring His Word to its original intended meaning cannot possibly be harmful. Because it is the Word of the King, it can only heal us of our infirmities to get it right. And with likely temporal judgments looming ahead, we’d be wise to converse and exhort one another as Malachi and Hebrews actually teach us, for God has promised to write up a book of remembrance containing the names of those who spoke exhortations one to another as the coming day approaches.

Will your name be in *that* book? 🇺🇸

1. Certainly, one can cite examples of historic New Testament practice regarding

customary attendance, etc., but see note 6 below.

2. Johann Albrecht Bengel, *Gnomon of the New Testament*, Vol. 2, Kregel edition, 650.

3. C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10 (Grand Rapids: Eerdmans, n.d.), 466m.

4. The magnetic pull of the mountain of the Lord’s House in Isaiah 2:3, whereby the peoples of the world invite one another to go up to learn His ways and His law, is in stark contrast to the religious institutions of the nation so roundly condemned in Isaiah 1:10-15, perhaps never so severely as in the probing question of Isaiah 1:12, “Who hath required this at your hand, to tread My courts?” [capitalization added]

5. There is a passage in which a well-known leader complained about folks not being in church like they were supposed to be for a major spiritual confab, but the final decision went against the critic. Cf. Num. 11:24-29.

6. In describing the synagogues of His time, Christ says of the Pharisees and scribes that they “sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do.” In other words, Christ’s example of church-going was premised on the law going forth from the local congregation, which was at least nominally theonomic in orientation, which is precisely the point being urged in the text above. Christians are to “establish the law” (Rom. 3:31). It is the antinomian church that reaches for faulty proof-texts, which amounts to plugging a hole in the dyke with one’s finger. The leak is occasioned by antinomianism, meaning appeal to Hebrews 10:25 is resorted to for symptomatic relief, but never heals the underlying illness.

7. Interestingly enough, most reconstructionists oppose compulsory education when the state engages in it. But this inconsistency goes undetected, since nobody has ever questioned whether the alleged proof-text was being misconstrued. This is another instance that underscores Dr. R. J. Rushdoony’s incisive comment that the word “translator” is related to the word “traitor,” insofar as a faulty translation can betray the Author.

The Only Systematic Theology that is Reformed, Theonomic, Postmillennial and Presuppositional.



By R. J. Rushdoony. Theology belongs in the pulpit, the school, the workplace, the family and everywhere. Society as a whole is weakened when theology is neglected. Without a systematic application of theology, too often people approach the Bible with a smorgasbord mentality, picking and choosing that which pleases them. This two-volume set addresses this subject in order to assist in the application of the Word of God to every area of life and thought.

Hardback, 1301 pages, indices, \$70.00 per set
Save on the price of this book. Add this book to a larger order and pay less!
See our catalog starting on page 25.

The Establishment of Religion

Christopher J. Ortiz

“Justice or righteousness is moral order and is a religious fact. Laws express views of justice or moral order and are thus an establishment of religion. Laws do not per se establish a church but rather a religion ...”¹ ~ R. J. Rushdoony



If I were to ask, “What is the chief end of man,” most Reformed Christians would respond with, “to glorify God and enjoy Him forever.” So why are many Reformed Christians opposed to Christian dominion? Wouldn’t it glorify God more to see this world brought into subjection to Christ? Or is Christian piety only a matter of eating and drinking to the glory of God?

We can ask what is the chief end of man, but what is the chief end of Christ? Or, what is the chief end of history? If we can glean some semblance of an answer to those questions, then we might gain greater clarity as to the full meaning of the chief end of man. The Apostle Paul speaks of *the end* in relation to redemptive history in the following terms:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 1 Corinthians 15:24 (Emphasis added)

The Westminster divines spoke of the chief aim, or primary purpose, of man, but too much of contemporary Reformed Christianity isolates this purpose to the issues of the heart. Man’s eating to the glory of God actually serves the transcendent purpose of the Kingdom, because man’s eating is a part of his basic stewardship—or trusteeship.

All things are to be done “unto Christ,” and this means for the purpose of the King and His Kingdom.

The “end” that Paul has in mind in his letter to the Corinthians is the delivering up of the Kingdom to God by the putting down of all rule, authority, and power. Therefore, when one asks what is the chief end of Christ, the answer is the “establishment” of His Kingdom by means of putting down all opposing authorities—all of which are man-based and devil-inspired.

The Religion of Man Is the Establishment of Wickedness

To *establish* means to set up (an organization, system, or set of rules) on a firm or permanent basis.² Establishment is therefore the act of *establishing* such a system as well as the descriptive of the system once it’s in place. That’s why the present basis of power in the United States is often referred to as “The Establishment.” It is a fixed governing system.

The fact of the matter is that establishment is an inescapable concept, because both religion and law—the foundations of establishment—are inescapable concepts. We either have an establishment of a humanistic moral and intellectual order or we have a Biblical one. We either have an establishment of righteousness or an establishment of wickedness. The most extreme example of the establishment of wickedness is the *Roe v. Wade* sanction of the wholesale murder of children. To suggest that state-sanctioned abortion is not estab-

lished religion—reflecting a shared value regarding life—disqualifies one from defining anything else as religious. In other words, if you can’t see the heinous criminality in abortion then you are morally and intellectually disqualified to judge Christianity at any point.

The most commonly used reference for the religion of man is *humanism*. Although I continue to use this term, I sometimes think this is too benign a descriptive, since the Bible itself consistently uses *wickedness* in reference to fallen man:

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Genesis 6:5

Adam’s sin resulted in a comprehensive evil by the Noachic period. In just a few generations, wickedness was woven into the thoughts and deeds of fallen humanity. In this sense, the end result of man’s disobedience was much more than *humanism* as a school of thought—it was the *establishment of wickedness*. Only a universal flood could rectify the pervasive evil, and every mountain was moved into the sea (Mark 11:23).

I do not mean to imply we are wrong in using humanism as a description of the religion of man, but faithfulness to the Scriptural text obligates us to consistently frame man’s religious pursuit as the *establishing of wickedness*. And until we purge wickedness from our own system, we ourselves shall not

be established. As the Scriptures declare, only righteousness will cement the godly into an immovable position in history:

A man shall not be established by wickedness: but the root of the righteous shall not be moved.
Proverbs 12:3

Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. Psalm 7:9

In righteousness shalt thou be established: thou shalt not fear oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Isaiah 54:14
(Emphasis added on all the above passages.)

Dominion as the Establishment of Religion

The only way to oppose the establishment of wickedness is by Christian dominion. And what is Christian dominion? It is the *establishment of religion* because it is the establishment of God's righteousness. As Rushdoony once wrote, "Dominion is the exercise of government, and a religious fact."² This is a fearful thing to the radical secularist, and rightly so. The establishment of God's universal Kingdom via Christian dominion is no paradise for the wicked:

The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. Deuteronomy 28:9–10

Dominion represents the fuller meaning of "seek ye first the kingdom of God, and his righteousness" (Mt. 6:33), with *seek* being the key word

used here—it carries the idea of "coveting earnestly, striving after."⁴ In other words, God's establishment of His Kingdom is not revival-based, nor is it the product of some providential twist on evolution where things get better over time. As Rushdoony consistently taught, dominion is the end result of a multi-generational commitment to a comprehensive application of Biblical law to every area of life:

God's law is a plan and prescription for dominion in all of life. It is a statement of the means to victory by Christ's covenant people in their daily lives, in education, the family, the school, the arts and sciences, our vocations, in church, state, and everywhere else...⁵

Theonomic dominionism is the only means to obstruct the erection of new Towers of Babel, which is what we face today, not only in America but in the world at large, as elite planners consistently *seek the establishment of their religion* in every sphere of life. Man's plans must fail because they are in rebellion to God's priorities of righteousness, justice, and mercy. Rushdoony makes this clear:

The *purpose* of God's law is to provide government under God, not under men, not the church, nor the state. God's law is the means to a free and godly community. In surveying Biblical law, we must *first* recognize its premise. Fallen man can only create a sinful society and a tyrannical one. The goal of unregenerate man is a new Tower of Babel, Babylon the Great. It means playing God and controlling all things. The goal of regenerate man in Christ is the kingdom of God and the New Jerusalem, a realm wherein righteousness or justice dwells (2 Peter 3:13). Fallen man cannot build a just social order because he is in revolt against the God of *all* justice or righteousness and His law, which is justice. God's law is "the perfect law of liberty" (James 1:25), and it is a law hated by

all who are in sin, which is slavery (John 8:31–36).⁶

As Rushdoony noted, the premise of Biblical law is the building of a just social order—something unregenerate man cannot achieve. This is the establishment of religion of which the Apostle Peter speaks:

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:13

The Greek word used for *dwelleth* is *katoikeo* and it means "to dwell fixedly in a place." This is the idea of establishment, and we see that Peter's charge to the church is that we look for a new order in which there is an establishment of righteousness. Despite a supposed Constitutional prohibition of "establishing religion," it remains the *chief end* of our Christian existence. Not merely in the political sense, but in the totality of life. We are to glorify God and enjoy Him forever, but that is most manifested in the establishment of righteousness. The New Jerusalem of the book of Revelation is full of the glory of God (Rev. 21:11) and established in righteousness. Rushdoony sees this fulfilled in the church as the fullness of Christ's body in the earth:

The glory, once dwelling in the most holy place in tabernacle and temple, is now in the church as a corporate body, in the individual believer in his obedience to the indwelling Holy Ghost, and in every aspect of the kingdom insofar as each facet reveals the glory and serves Him. "The chief end of man is to glorify God and to enjoy Him forever."⁷

Take Away the Wicked from Before the King

In Matthew 6:33, the clause, "and his righteousness," is coterminous with seeking first the Kingdom of God. Righteousness is as comprehensive as

the world system in which we live, and eventually that righteousness must be established in comprehensive fashion—especially in regards to the “throne” of society. This has always been the case when God spoke of rulership:

It is an abomination to kings to commit wickedness: for the throne is established by righteousness. Proverbs 16:12

Is this passage meaningless because we are devoid of monarchies? Whatever were God’s standards regarding kings in antiquity remain His standards for any contemporary “throne” even though it manifests itself as Western democracy. At no time can the state claim neutrality when it comes to religious adherence:

Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness. Proverbs 25:4–5

How does one “take away the wicked from before the king?” The clear meaning here is that wickedness is often found within the bureaucracy itself as special interests and financial and industrial oligarchs fill the positions of statist power with hirelings loyal only to their paymasters. The end result is an establishment of wickedness and the satanic religion of man. This is not something to simply expose or whine about. Christians must embrace their dominion calling and “take away the dross from the silver.”

There is no way the church will be able to purge these elements without a clear vision and passion for righteousness, i.e., justice. *Seeking the Kingdom means seeking righteousness, and seeking righteousness means establishing justice and order.* It is the only means to preserving life and godliness as well as neutralizing wickedness.

Neither Doth Justice Overtake Us

And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness. Isaiah 16:5

Judgment, justice, and righteousness are complementary, if not synonymous, terms. The centrality of the throne of Christ is justice and judgment, yet these are neglected themes in contemporary evangelicalism. Any real concern for justice often positions one as hailing from the political left, but James is clear that real religion is found in a concern for the oppressed:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:27

We are living in a dark age regarding justice. This was Israel’s lot during the time of Isaiah’s prophecy, and in our own age “truth is fallen in the street, and equity cannot enter” (Isaiah 59:14).

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. Isaiah 59:9

According to the Bible, what marks a dark age is the establishment of wickedness and injustice. When there exists an establishment of wickedness, we are overtaken by injustice, exploitation, murder, theft, oppression, and tyranny. When there is an establishment of righteousness, justice will overtake us, and man will find the paradise his heart longs for. This is the restoration of the order of God: it is the establishment of the Christian religion—the Kingdom of God in manifestation.

The Armor of God

World transformation begins in the home and the pulpit. Without a regular emphasis upon seeking first the Kingdom of God and His righteousness, our children and congregations will lose sight of the big picture, as well as the theological importance of their daily affairs.

If “justice standeth afar off” (Is. 59:14), it is we who must become the intercessors of God’s vengeance. Isaiah declared that God Himself “put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke” (v. 17), but in Christ we are now to be clothed in the “whole armour of God” (Eph. 6:11). The battle against the satanic forces is a battle over truth, equity, justice, judgment, and righteousness. These are the themes in Isaiah 59, and no doubt the Apostle Paul is referencing these passages in his depiction of our spiritual war. Whereas truth and justice were fallen in Isaiah’s time, we are to have our “loins girt about with truth, and having on the breastplate of righteousness” (Eph. 6:14).

We are to “stand against the wiles of the devil” (v. 11), and this is to resist the “children of disobedience” who walk “according to the course of this world” (Eph. 2:2). In other words, they walk according to the established religion of the age, which is empowered by “the prince of the power of the air, the spirit that now worketh in the children of disobedience.”

Without this elaborate description by Paul of the nature of our historic conflict, the routine of our daily lives would blind us to the power we express in our doing all things to the glory of God. This has already happened, but changes are underway. We can definitely do more to turn the battle in our favor if

Continued on page 24

From Hearers to Doers: The Alpha and Omega of Faith

Andrea Schwartz



The book of Ecclesiastes ends with a straightforward directive,

Let us hear the conclusion of the whole

matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:13–14

This statement presupposes that God's law-word is the rule for all areas of life and thought, and calls us to obedience to it as a duty. Anyone who takes this admonition seriously will naturally need and want to know, *how do we go from being hearers of the Word to being doers of the Word?*

Rushdoony in his second volume of *Institutes of Biblical Law* states,

[O]bedience to the law of God is the alpha and omega of *faith*. Christians were not called into being by Christ's regenerating power in order to be impotent but to be world conquerors ... It is because Christ is the omnipotent King that He gives His sovereign order that we are to occupy and possess all nations in His name, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). We cannot properly teach the observance of what we ourselves have not obeyed.¹

Acquiring the Language of Law

The early years of parenting involve lots of "hands on" interaction, with the

mother mostly responsible for teaching her child many things, including the native tongue. In fact, most children have no difficulty in learning the different kinds of sentences in grammar—declarative (Mommy loves you.); interrogative (Does that feel good?); imperative (Don't cry.); and exclamatory (What a good boy!)—because they have "experienced" language from day one. The acquisition of language is a natural development with practical application preceding theoretical understanding. Similarly, children self-consciously taught by their parents from a Biblical framework and perspective grow up guided by the Word of God long before they may be in a position to read it for themselves or fully understand it.

The law-word of God should be *the* staple by which the family gets its spiritual nourishment and bearings. Reasons for obedience and adherence to family rules must be placed within the context of God's authority; otherwise, parental preference may all too easily overshadow God's commandments. When a child's challenge gets the response, "Because I said so," without the preceding context that all people everywhere are under God's authority and that all subsequent authority is delegated by God, the conclusion can easily be reached that "might makes right," "stature makes right," or "financial advantage makes right."

Rushdoony stresses the importance of the law function of the family:

Historically and Biblically, the family is the central institution in law and in

society. Although we do not think of the family normally as a lawmaking body, the family is nonetheless the basic lawmaking body in all history. Every point of power and authority is also a point of law, and, historically, family law has been the basic law of mankind. In any society or institution, there are basic rules of conduct, and these rules of conduct constitute its law structure. The family is man's basic lawmaking body because of a variety of reasons, but certainly one of the first of these is the fact that it is the first place man, as a child, encounters law, rules of conduct, and his idea of law is shaped and defined to a great degree by the family. Life is seen through a law structure which the family gives to the child, and this law structure defines life for the child. But this is not all. The child's attitude towards every other institution and its laws is largely shaped by the family. How the child approaches and reacts to church, school, state, and society depends greatly on his source of law, parental authority. He can face other lawmaking bodies rebelliously, or he can face them obediently. His attitude can be constructive, destructive, or indifferent, depending on his family background to a large degree. Every parent daily is a lawmaking person, a focal point of law enforcement, and the delinquency of parents in this respect is their delinquency before God, their Lord and sovereign.²

How to Use the Tools of the Trade

It is not enough, however, to teach the law devoid of practical application to every day life. Those who teach need to be well versed in *how* to use God's

Word in a proper and orthodox fashion, demonstrating that a course of action is in line with Biblical law or not. This presupposes that

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. 2 Timothy 3:16–17, NASB

Let me illustrate. My husband is not a repairman, and has for most of our married life paid others to handle the repairs and upkeep around our home. However, lately he has ventured into various home improvement tasks. These projects often involve sorties to the hardware store. Long ago, he abandoned the practice of going to the home improvement superstores because he became all too easily overwhelmed with choices without anyone to help him sort through the maze of product selections. His store of choice has become a local hardware store that seems to have a place in its heart for guys like him, those whose spirits are willing, but whose flesh is very inexperienced. My husband says, “I need much more than the *helpful* rejoinder, ‘You can find the gopher repellents on aisle six.’ I need someone to explain to me how the various products on the shelf will deal with the annoying gopher that is tearing up our backyard. I’m happy when I find someone who will be honest and admit, ‘This one will amuse the gopher; this one will send him to another yard; and this one will be his last meal!’” With that information, my husband can decide which product he will purchase and he has a better understanding of the likelihood of success.

Our culture has no shortage of Bibles or those who know the location of various Scripture verses. However, there are a very limited number of people

who are willing and able to expound the law-word of God in very practical terms, with experience and expertise to help the floundering “shoppers” in the aisles of life. Parents, especially, should not miss the opportunities to use the mundane, everyday circumstances of life as springboards to active application of God’s law-word in their children. Our most basic activity as believers—seeking the Kingdom of God and His righteousness—involves becoming “experts” in the law-word of God able to apply it in the smallest details of our lives, and serving as a guide for those we encounter.

The book of James is a practical “how to manual,” teaching us the way to take dominion in Jesus’ name. He calls us to move from theoretical understanding into hands-on application when he says,

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 1:22-25

Rushdoony explains,

James gives us an unusual illustration, a mirror. Those who are hearers only, and not doers of the word of God, are like a man who looks into a mirror to see if he is pleased with himself. Having done this, and having satisfied himself that his hair is properly combed, his clothing in place, and his general appearance pleasing, he moves on. He is not mindful of “what manner of man he is.” However, the man who makes

God’s law-word his mirror tries to conform himself to the image God requires of him. God’s law is “the perfect law of liberty” (v. 25), and it impels man to be “a doer of the word.” Such a man is blessed in his deed or doing.³

As we disciple our children or others with whom we come into contact, our utmost priority should be to communicate the gospel message that only through Christ’s atoning blood can the people of God, through the Holy Spirit, move from death to life, from being arrogant towards God and chronically disobedient to fearing God and keeping His commandments. Rushdoony explains,

Covenant man alone sees the revelation of God’s law-word as his means to problem solving. It is a revelation which simplifies his life because it gives it meaning and declares ...

“Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. (Joshua 1:7–8).”⁴

Rushdoony reminds the covenant people that the law-word of God as given to Moses,

... declares not only that God’s law belongs to us as the key which opens up the world to us as our area of dominion, but that we are required to “do all the words of this law” because God so declares it. The law of God is man’s only true means to dominion and prosperity, but, whatever the results, it our duty to obey God.⁵

The Future Belongs to the Faithful

There is another aspect of family learning and that is its influence on future generations. For example, in our time, we see the continual growth of the Christian education movement. Parents who were raised in government schools or without a self-conscious Biblical worldview have come to a clearer understanding of God's requirements to raise their children in the nurture and admonition of the Lord. As a result, their children are receiving a systematic Christian education. As this trend continues, and each generation insists on an orthodox Christian education for their children, the landscape for Christian reconstruction gets brighter and brighter.

Likewise, there is resurgence in the pursuit of the Biblical trustee family,⁶ and we see Christians abandoning the humanistic model of superficial, emotional relationships as the basis for marriage. A new generation is pursuing relationships with Biblical standards and guidelines for the selection of a spouse. It is encouraging to note just how many young people, having been steeped in the *Institutes of Biblical Law*, are better equipped to find godly spouses committed to building godly families who are Kingdom oriented.

As present and future generations become more grounded in the Biblical teaching regarding Creation, there will be an impact on their understanding of birth control and other choices surrounding life and death, issues concerning scientific research, even gardening, agriculture, etc. Even in terms of politics, Christian children of the future who know and understand God's laws more fully than their parents will require more of political candidates than that they are members of a particular party or give lip service to conservative-family values.

As we continue in faithfulness, future generations can become godlier than we are and further the Kingdom with a fullness we can only imagine. To prepare for this glorious future requires individual study and application as we remember that we live before the face of God. We need always to be conscious of that and wonder how to please Him with every breath we take. It often comes down to testimonies like Job's ("Though he slay me yet will I serve him.") and the three Hebrew children ("Our God is able to save us but if He doesn't we will not bow down to your statue."). This is the rubber meeting the road, moment by moment. It must be accomplished in us as individuals and then as Christian families growing together in faith.

Rushdoony states it well,

The regenerated consciousness submits itself to the word of God and tests all things in terms of the moral verdict of Scripture ...

The Kingdom of God is man's highest good. "By the term kingdom of God we mean the realized program of God for man." ... Man must become spontaneous in his reaction to God's purpose, and self-determined in his obedience to God's determination or plan for man ...

This program of God, which is man's highest good, includes not only the saving of individual souls but also the subjection of all things to Christ and His absolute and comprehensive ethical standard of perfection, while realizing that this perfection is only attained with His second coming. This requirement to realize God's plan involves the redemption of men, the conquest of all institutions, and all spheres of life, the destruction of evil, and at all times to live in terms of a lively hope of Christ and His triumph ...

Grace was given to man to re-establish him in obedience to God's law, which is the ordained way whereby man's highest good can be realized.⁷

It is within our reach to be the salt and light we are commanded to be, if we utilize the weapons of our warfare and give hands-on instruction to others we encounter. This is the mission Chalcedon has labored at since its inception, and one that is life-changing in its application, when we think God's thoughts after Him.

Some Practical Examples

Another important aspect of becoming doers of the word is to share our knowledge and testimony with those around us. Just like the helpful store clerks who guide my husband to the correct aisle and offer the practical assistance to help him solve home improvement problems, Christians versed in knowing and applying God's law to all aspects of life further the Kingdom of God by using the "hardware" we've been given to improve the spiritual condition of those we encounter.

We deal in community/communion with each other, sharing where and how we have learned and helping others in their walk. This means teaching what we know (and our knowledge should increase over time) and applying it to those around us. I have had the privilege of being used by God in the lives of friends. Here are a few examples of how I have applied the Word of God in their situations.

A casual acquaintance of mine once in conversation told me that she and her husband had decided not to have any children. She listed her very rational reasons (age, the condition of the world, and a lack of desire) and I listened. Rather than give a polite nod, indicating that I understood, I challenged her and stated without explanation or apology that children were a blessing from the Lord. I let her know that she would be missing one of the true joys and delights of life by failing to have children if she and her husband were able.

Years later, in conversation with another woman she had introduced me to, she explained that after hearing what I said and noting the conviction with which I said it, had caused her to examine her thinking and, thanks to me, she and her husband changed their minds and had two children. Quite honestly, the conversation had slipped my mind, but she remembered it vividly. What's more, because of my lifestyle example and encouragement she actively homeschooled those children.

Another personal example involves an evening I spent with a friend who had been married to an unbeliever for years, having been converted shortly after their wedding. She faithfully adhered to the Scriptural directive to remain married as long as her unbelieving spouse was willing, thereby sanctifying him and her children. There came a point when her husband became very mocking and antagonistic to the faith and left, followed by a divorce. Here was a woman who knew and had applied the Scriptures, but because of her ordeal was very negative about the subject of marriage in general. Her theoretical doctrine was in order, but she was extremely vocal about the fact that she was not a big fan of marriage and wanted no part of it.

Even though I fully understood the reasons behind her perspective, I could not allow her perspective to stand without being challenged. I reproved her (firmly but kindly), letting her know that when she bad-mouthed marriage, she was assaulting God's basic institution of the family and that she was making it harder for her children to seriously contemplate entering into this most basic covenant. Furthermore, I reminded her that marriage was a picture of the relationship of Christ and His church and her attitude dishonored that.

Months later, she called to let me know how God had used my words to


her. She told me that she considered what I had said and repented of her sin, for she realized that her perspective was indeed sinful. She embraced the forgiveness of Christ and within a week, through a series of church contacts, was introduced to the brother of a close friend, and this led to a godly, Christian marriage.⁸

The Conclusion of the Matter

There is no doubt that moving from being hearers of the Word to doers of the Word is not without its challenges. Rushdoony makes the observation that

The consequences of obeying God will commonly produce human conflicts, but they will also produce peace with God and peace in Him. To refuse conflicts with men in the name of peace is to choose conflict with God.⁹

True contentment comes only with active obedience to God's law. Anything less is submission to evil. Jesus has a high regard for those who keep the commandments of God and teach others to do likewise:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Matt. 7:24–25 

Andrea Schwartz has authored two books on homeschooling along with writing a regular blog www.StartYourHomeschool.com. She is spearheading the Chalcedon Teacher Training Institute and continues to mentor, lecture, and teach. She can be reached by email at lessons.learned@yahoo.com

1. R. J. Rushdoony, *Institutes of Biblical Law, Vol. 2, Law and Society* (Vallecito, CA: Ross House Books, 1982), 253.
2. R. J. Rushdoony, *Law & Liberty* (Vallecito, CA: Ross House Books, 1984), 78.

3. R. J. Rushdoony, *Hebrew, James, Jude* (Vallecito, CA: Ross House Books, 2001), 156.

4. R. J. Rushdoony, *Institutes of Biblical Law, Vol. 2, Law and Society* (Vallecito, CA: Ross House Books, 1982), 409–410.

5. Ibid.

6. Andrea Schwartz, "The Biblical Trustee Family," *Faith for All of Life*, Nov, 2007, <http://www.chalcedon.edu/articles/article.php?ArticleID=2794>

7. R. J. Rushdoony, *Revolt Against Maturity* (Vallecito, CA: Ross House Books, 1987), 242–224.

8. Obedience and repentance do not always lead to such an immediate happy result, but nonetheless bring God's blessings on those who through faithful obedience seek His grace and mercy.

9. R. J. Rushdoony, *Institutes of Biblical Law, Vol. 2, Law and Society* (Vallecito, CA: Ross House Books, 1982), 578.

Public School Teacher ‘Professionalism’: A Myth Exposed

Lee Duigon

“The National Education Association believes that home schooling programs based on parental choice cannot provide the student with a comprehensive education experience ... Instruction should be by persons who are licensed by the appropriate state education licensure agency¹...” – The NEA’s 2008 *Resolution on Homeschooling*



Yes, leave teaching to the professionals. That’s the public education establishment’s party line today, as it has always been.

And who are the professionals?

Those who are licensed by the state to teach—that is, those who are *certified* to teach, having first passed a number of “education” courses in college, completed a term of practice teaching, earned a bachelor’s degree in “education.” Standards vary slightly from state to state, but all fifty states do have teacher certification standards.

Daunted by the barricade of “professionalism,” many parents shy away from schooling their children themselves. Whatever their misgivings about public education, parents continue to send their children to the public schools. After all, the teachers there are all certified professionals!

But the facts show that such confidence in teacher certification has no basis in reality.

The Harsh Truth

Chris Klicka, senior counsel with the Home School Legal Defense Association (HSLDA), has written a paper exposing “The Myth of Teacher Qualifications.” We recommend reading the report in its entirety, at <http://www.hsllda.org/docs/nche/000002/00000214.asp>. (A pdf file of the report, with ab-

stracts of the court rulings cited, is also available.²)

The meat of the report is this: “[V]irtually all academic research documents that there is no positive correlation between teacher qualifications (especially teacher certification requirements) and student performance.”³

“Virtually all” means literally hundreds of research studies, going back decades in time. All of the studies come to the same conclusion: *teacher certification programs simply have no positive impact on teaching.*

But the prejudice expressed in the NEA resolution is impregnable. “I have talked with hundreds of school officials,” Klicka wrote, “who cannot understand how a ‘mere mother’ with a high school diploma could possibly teach her own children. These officials literally take offense that parents would try to teach their children and actually think that they will do as well as teachers in public school who have at least four years and sometimes seven years of higher education ... What is so laughable about this belief in teacher qualifications by public school authorities are the statistics which show the appalling decline in competency among certified public school teachers and the failure of teacher colleges.”

Dr. Eric Hanushek of the University of Rochester, for instance, “surveyed the results of 113 *studies* on the impact of

teachers’ qualifications on their students’ academic achievement. Eighty-five percent of the studies found *no positive correlation* between the educational performance of the students and the teachers’ educational background. Although seven percent of the studies did find a positive correlation, five percent found a *negative impact* ... The results of these 113 studies are certainly an indictment on proponents of certain teacher standards for homeschoolers. Higher teacher qualification does not make better students.”

So when we are talking about teacher certification, we are talking about a program which ties up many millions of dollars in public money, involves the full-time efforts of a vast multitude of teachers and administrators ... and only works seven percent of the time!

Meanwhile, “homeschoolers’ achievements are ranked above average on standardized achievement tests as demonstrated by numerous studies. Dr. Ray and others found that only thirty-five percent of teaching mothers have a college degree or higher, and yet their children score no higher on standardized achievement tests than those being taught by mothers without a college degree.”

Klicka’s paper cites many authorities and examples to prove a simple point.

Teacher certification does not make for good teaching, and the lack of it does not make for bad teaching. Un-

trained parents do just as well, or better, than the “professionals.”

A “Right,” and Then Some

Chris Klicka was not available to comment on his paper, so HSLDA President Michael Smith fielded questions.

“I can’t tell you whether public educators honestly believe in public education,” Smith said, “but I think it’s relevant that about half of public school teachers have their kids in private school, or tutored.

“But the point is, you don’t have to have a degree to be an effective teacher. What you need is a desire and an interest to educate a child. And that’s exactly what most parents do have.”

Does the education establishment’s promotion of credentials and “professionalism” deter parents from homeschooling?

“Absolutely!” Smith said. “I hear it over and over again, from parents who are afraid to try homeschooling—‘Oh, I’m not qualified, I could never do it!’ The proliferation of this concept, that only ‘licensed professionals’ can teach, has kept many parents from homeschooling. But that concept is not borne out by the facts.”

Parents, he said, must also understand that they have a Constitutional right to school their own children—even though such a right is not specifically mentioned in the Constitution.

“There are enumerated rights—such as freedom of speech, freedom of religion, the right to bear arms, etc.—and un-enumerated rights,” Smith explained. “Those are fundamental rights, the highest kind of rights.

“Over the years, the U. S. Supreme Court has been very clear about fundamental, un-enumerated rights. The right to homeschool is based on U. S. history and common law, and many prior court decisions.

“However, courts can change. So we at HSLDA are advocating for a Constitutional amendment that would establish that parents have an enumerated right to educate their children.”

But there is more, even, than a Constitutional right involved. R. J. Rushdoony addressed the rock-bottom issue in *Law and Liberty*:

Moreover, the family is man’s first and basic school. *Parents have very extensively educated their children before the child ever sets foot inside a school.* Moreover, every mother regularly performs the most difficult of all educational tasks, one which no school performs. The mother takes a small child, incapable of speaking or understanding a word in any language, and, in a very short time, teaches it the mother tongue. This is a difficult and painstaking task, but it comes simply and naturally in the family as an expression of the mother’s love and the child’s response to that love. At every stage of the child’s life, the educational function of the home is the basic educational power in the life of the child. *For education to cease to be parent-controlled and become state-controlled is deadly to both education and the child.*⁴
[Emphasis added]

More Money Down the Drain

Ironically, in spite of the abundant evidence that teacher certification has no positive effect on education, the U. S. Department of Education is proposing to spend another \$58.9 billion—in federal “stimulus” funds—on still higher levels of certification.⁵

“It’s just a waste of \$60 billion,” Michael Smith said. “We already know teacher certification doesn’t work, but this is what happens when you have a runaway government.”

A Personal Note

As someone who has actually participated in a state teacher certification program, I can testify to its sheer

uselessness. Although the courses I took at a state teachers’ college had impressive titles like “educational psychology” and “educational technique,” there was not one of them that taught me anything I didn’t already know. Worse, there was not one of them that taught me anything I really wanted to know: for instance, “How do I impose discipline in the classroom?” Questions like that were simply blown off by my instructors.

I soon learned that it was not necessary for me to attend the classes, pay attention, buy or read the textbooks, to pass the courses. All I had to do was show up and take the final exams, which I easily passed—just on general knowledge.

Having taught in both public and Catholic schools (the nuns did not mind my being a Protestant), I can safely say that there was nothing that a junior or a senior in the public high school could do, academically, that a sixth-grader at the Catholic school couldn’t do.

The teachers at the Catholic school, for the most part, were not state-certified; all of the teachers at the public high school were. Additionally, the Catholic school made do with a fraction of the administrative staff employed at any public school; and the yearly tuition was literally one-quarter of the annual per-pupil cost in the public school district where I worked.

The children at the Catholic school were cheerful, well-behaved, and eager to learn. The daily schedule, stripped of the many “prep” periods—free periods—characteristic of the public school schedule, forced both teachers and students to work hard, and the day flew by. Teacher morale—in spite of lower pay and fewer benefits than enjoyed by their public school counterparts—was high, and teacher absenteeism rare. At the public schools, I observed conditions to

Continued on page 24

Christianity as the Universal Reality Template

Bret McAtee



Christianity alone provides real reality. This is so true that when other faith systems arise that deny Christianity, they

inevitably ape Christianity despite their denial. In order to see this we have to keep in mind that real reality can never go away despite the attempt of competing worldviews to scrub reality clean of Christianity. What happens with false faiths and worldviews is that they always end up including the inescapable realities that Christianity openly and forthrightly teaches, but they often include them in such a way that they are masked or muted.

It is important to be able to identify this masking or muting that happens in false worldviews because this can provide the opportunity to expose the deficiencies in alien worldviews. Further exposing this masking or muting can lead to the opportunity to show the superiority of Christianity in accomplishing what the false worldview is seeking to accomplish with its mutated Christian categories.

Denying Supernatural and Divine Attributes Doesn't Make Them Go Away

Let's take materialism as our first example. In materialism we have a worldview and faith system where there is a complete denial of the Christian teaching of the existence of both God and the supernatural. However, all because materialism denies God and the supernatural, it doesn't mean that God or the supernatural disappear in

their faith system. For the materialist, since everything is natural, we must expect to find the supernatural dwelling among the materialists' natural, since in essence what they do is to collapse the supernatural into the natural. Since the supernatural is an inescapable reality, we find it cropping up in the materialists' category of the natural as they end up investing the natural or material with supernatural and divine qualities.

Consider what the naturalist does in his worldview. He insists that he does not believe in the supernatural and yet he ends up espousing a religious belief in the supernatural nature of nature. This can be seen in how he ascribes supernatural and divine characteristics to nature. As one example, matter becomes invested with the divine supernatural attribute of eternity. The materialist Carl Sagan once said, "The cosmos is all there is, or was, or ever will be,"¹ thus ascribing the supernatural attribute of eternity to nature.

However, not only do we find the divine and supernatural attribute of eternity ascribed to nature by those who deny both the divine and the supernatural, but we also find them ascribing the divine attribute of aseity to matter. In classical theology, aseity is the affirmation that God's being is from Himself. Aseity teaches that God is self-existent or ontologically independent, for He does not depend either for His existence or for His characteristics on anything outside Himself. Now the naturalist in his worldview denies the existence of God and the idea that any God has aseity, and yet he ascribes aseity to the god

of his system. For the naturalist—the person who denies the divine and the supernatural—it is matter that has the divine and supernatural attribute of aseity. The existence of matter is derived from matter itself. The divine attribute that the materialists deny to God is ascribed to matter.

The point is that the inescapable categories that Christianity teaches are a part of real reality that can be denied, but that never go away. Other faith systems and worldviews can attempt to scrub their respective worldviews clean of them, but upon close examination it can be seen that the real reality that Christianity teaches never goes away.

Denying Predestination Doesn't Make It Go Away

We see this principle again in the doctrine of predestination that is taught by Christianity. Predestination, in Biblical understanding, is the doctrine by which we confess God's exhaustive sovereignty that extends from eternity past in the decrees of God to eternity future as seen in the fulfillment of all that God ordained.

Predestination is an inescapable category. The question is never whether or not predestination is true but rather what or which predestination we will be predestined with and by. Either we will acknowledge and bow to a supernatural predestination or, denying that, we will be governed and controlled by a naturalistic predestination—governance and control that God predestined for the disobedient who seek to cast Him from their thinking.

Those false faiths that deny God's predestination and seek to function as if predestination is not true will not suddenly discover the disappearance of predestination, but rather will find their wills bound, as God predestined, by a naturalistic predestination of some false idol seeking to ascend to the seat of God.

That naturalistic predestination is a reality in America can be seen in the increase of statism as the federal government seeks to predestine the lives of the citizenry. Wherever we find a dramatic increase in centralized planning, there we find a state that is seeking to take on the prerogative of predestination. R. J. Rushdoony likewise suggested that when a worldview denies God's predestination, naturalistic predestinations enter the vacuum:

With the doctrine of predestination, Christians were dramatically freed from dependence on church and state. Predestination freed man from the custodial care of institutions. His determination and salvation came from God, not church or state. It is not an accident but an inescapable fact that the decline of the doctrine of predestination had led to statism and to power-hungry churches ...

If the doctrine of predestination is weakened, then church and state are exalted and their powers enhanced.²

Wherever we find the state implementing school-to-work programs that try to channel individuals to precise places in the work force, there we find an example of naturalistic predestination. The language of the "school to work" legislation reveals that the state is embracing the role of predestinator of the future careers of individual students. As B. K. Eakman notes, "The underlying assumption (of School to Work) appears to be that it is not cost effective to have mere individuals making choices

about their own lives, that they must be regimented and controlled for their own good and for the good of society."³

Aldous Huxley caught this sense of naturalistic predestination when in his *Brave New World* he wrote,

A squat grey building of only thirty-four stories. Over the main entrance the words, *Central London Hatchery And Conditioning Centre*, and in a shield, the World State's motto, Community, Identity, Stability ... 'We also predestine and condition. We decant our babies as socialized human beings, as Alphas or Epsilons, as future sewage workers or future ...' He was going to say 'future World Controllers' but correcting himself, said 'future Directors of Hatcher-ies,' instead.⁴ (Emphasis added)

Examples could be multiplied, but we must understand the connection between abandoning the truth of supernaturalistic predestination and the rise of naturalistic predestination. Predestination is an inescapable reality that never goes away. One significant implication of this is that when people deny God's supernatural predestination, they do not escape the fact that their wills are conditioned by the will of some naturalistic predestinating source. Another significant implication of this is that just as God predestines to the end of advancing His Kingdom, so naturalistic predestinators predestine to the end of building up their respective kingdoms. It is part of God's irony that naturalistic predestination always serves God's supernatural predestination.

What we see here then is that whenever man seeks to overthrow God's predestination so that he may experience full libertarian freedom, what happens is that his freedom is constrained by naturalistic predestinating agents.

All of this teaches us that if we are a people who desire political and economic freedom, we must be a people who embrace the Biblical teaching of God's

predestination; for when the church loses the high notion of predestination, the consequence is the reduction and constraint of individual freedoms in the societal realm.

Conclusion

Christianity teaches the nature of real reality and though people may deny what Christianity teaches, that real reality that Christianity teaches always shows up somewhere in their worldview. Whether it is a denial of the necessity of churches, catechism or ministers resulting in the embrace of public schools as churches, and curriculum as catechism or teachers as ministers, what is denied as true as taught by Christianity is surreptitiously embraced as true by their functional equivalents in worldviews hostile to Christianity. The denial of the need for a Messiah mediator manifests itself in the embrace of the psychologist as mediator: what is denied as true as taught by Christianity is surreptitiously embraced as true by its functional equivalents. One may hear the denial of the categories of objective guilt and sin and later find that the initial denial is shown as false, as one observes angst and dysfunction serving as the masking equivalents to what was earlier denied. Where one hears people prattle against faith, or religion or the Kingdom of God, there you will somewhere find their own version of faith, religion and a transcendent kingdom.

The reality that Christianity teaches can be and often is denied by false faith systems; but a close examination will always result in finding the real reality that Christianity affirms somewhere affirmed in false faith systems in a twisted but present fashion. 🏰

Bret McAtee lives in Charlotte, Michigan with his wife, Jane, and their three children and pastors a Reformed Church. Pastor McAtee's other writings can be found at

Continued on page 24

Kingdom-Driven Daughters

Regina Seppi



“Mom, I’m in New York City.” It was my sister Dinah’s cheerful voice from 3,000 miles away. “I had a great conversation on the plane.”

We had planned to be together on this trip, but I got held up by airport security for forgetting a “no-no” in my purse and missed our flight. We prayed all the way home that God would bless Dinah flying alone during this, her first flight since she was six weeks old.

Two men sat next to Dinah on successive flights. One worked with the U. S. Army, with experiences worldwide. She asked what he thought of the European Union, which led to Ron Paul and then *Zeitgeist*, the movie. *Zeitgeist* exposes New World Order plans but also attacks Christianity as an ancient myth borrowed from other religions. She’d seen *Zeitgeist* and answered his skepticism with Scripture. They got into discussing gender roles. He said he was overcoming chauvinism. Dinah told him that taking care of children is a glorious and influential life. He was quick to agree, but had probably never heard such a statement, certainly not from a nineteen-year-old.

Dinah gave him a DVD on the European Union which he said he would watch as soon as he got to sit down at the airport. “You’ve been a breath of fresh air,” he told her at parting.

The next flight Dinah sat next to a Canadian scientist who asked what she thought of Obama ...

This story is typical of our time away from home. My siblings come

back excited and inspired to read up on a question they want to answer better. They love relating to us the conversations with friends or the talk with a fearful woman dabbling in witchcraft, a radical feminist, or a Biblical law discussion with a Communist Party girl in San Francisco.

A wise woman, Proverbs says, builds her house, but the foolish woman tears it down with her own hands. This building not only affects families, but cultures and nations.

How are young women to prepare and participate in this vital task of reconstructing Christian culture?

The first command given to man and woman was to reproduce, multiply, fill the earth and have dominion over it. Jesus explained Biblical dominion, not as *domination*, but as *service*; He said:

“The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’

“But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

“For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.” Luke 22:25-27 NKJV

As young women, we have more time to serve; caring for the things of the LORD (I Cor. 7). In order to build Christian culture, we must have an education that surpasses what the local

college offers. While college classes may supplement a good education, they will never take the place of the training Scripture calls us to.

We must love people: people who are not cool, people who are older or younger than we, people who are new to our church. This means not just hanging out with our friends with whom we are comfortable with. We recognize a godly young woman by her willingness to serve even outside her comfort zone.

We must submit to our father’s protection when he does not want us to hang out with that girl or guy. Numbers 30, a chapter on oaths, gives husbands and fathers the responsibility to revoke their wives’ or daughter’s oaths. This protects women from foolish emotional commitments, and assumes that women are making decisions for the family.

We must accept correction from parents, brothers, sisters and friends: not blindly, but evaluating their criticism or encouragement and discussing it with them.

We must be Pro-life. Pagans will stop killing their babies when Christians welcome their own as gifts from God.

God loves babies and declares that they are a reward (Psalm 127:3). This life-celebrating of Scripture has special significance; I might not be alive without it. My parents started marriage as “responsible” Christians. They used the safest birth control they knew of and started on their honeymoon reading the Bible together every morning. Beginning in Genesis, they noticed a theme they had never heard taught by Bible teachers: children are a blessing. In fact,

it was a curse not to have them. Because of this understanding, I have six siblings. Without it, my parents may have stopped with three, as Dad planned. We would be different people and could have missed out on four of the best friends we could possibly have.

Rushdoony notes, "To love Christ is to love life. Life is full of the unexpected (including guests) and the untidy. Too many people want showcase living in showcase houses, where everything is hostile to life and to children. To be truly against abortion means to love life and children, and children mean dirty diapers and messy rooms, toys strewn about, noise, and more."¹

We must love hospitality. As Pastor Joe Morecraft said, "The world is changed through hospitality." Elders and wives must be given to hospitality. We must all aspire to the qualifications of Elders. An open Christian home is where singles can get a vision for family life, where travelers can be blessed by a real home on the road, where the gospel's work can be seen in the midst of imperfect people with real problems and a real God.

Hospitality does not start with a squeaky clean house. My mother tells a story of a girl knocking on her college dorm room door. The girl was hoping to attend that school the next year and wanted to see what the dorms were like. Mom invited her into a very messy room, cheerfully showing the desks, closets and the "lovely parking lot view." The young woman left delighted. Accepting people matters more than sparing ourselves embarrassment.

Rebekah, in Genesis, showed her qualifications to be the mother of a dynasty to bless the world because she was happy and free serving, even though she probably had many things to do.

Charity

Immigrant communities are

dependent on government schools for their children to learn English and succeed in a new land. Rushdoony noted that we started fearing foreigners when we stopped evangelizing them. If the church were again faithful in this ministry, it would take a whole family effort, to disciple parents and children. Older daughters have an influential role: we are examples to children and parents of what their children can be. Christian immigrants should be a special ministry. They need to learn the language and it should be taught by their brothers in Christ instead of the state.

We must care for the weak. Caring for the unwanted and the unlovely has been an integral part of Christianity from the beginning. In one of my favorite books, *The Atheism of the Early Church*, Rushdoony pointed out that the church grew so fast, partly due to Christians rescuing the babies abandoned by Romans to die.

This care includes the handicapped and elderly, who have outlived their "useful" life. As our civil government becomes more bankrupt, the elderly will be deemed more expendable. With family ties already weak, and the state footing medical bills, these lives are truly at risk. The first thing we can do is plan to take care of our own grandparents. My parents' pre-marriage counselor told them they were not ready for marriage unless they were open to caring for either his or her parents in their old age.

Learn how to manage money. Will your husband's heart be able to safely trust you with money? Can your parents? This is a mark of Reformation.

One sad marriage is an older couple we love who are in perpetual conflict. The wife spends them into debt. They repeatedly mortgage their house to bail out irresponsible children. The husband, too, is an overspender, having compiled a library of possibly 50,000 volumes.

God set a pattern for His people of

a maximum of six years of debt.

Walk with wise men. In Titus 2 older women are instructed to teach younger women to love their own husbands, children, and be keepers at home. While this Scripture applies directly to young married women, single girls would do well to invest time with older women.

We must be diligent. The Scripture gives a rather startling rebuke to idle women, "...whereas she who is self-indulgent is dead even while she lives" (1 Tim. 5:6, RSV). Although the context refers to widows, this applies to all of us. It is not even fun to live without a purpose beyond our own enjoyment.

We must be able to communicate God's Word for every area of life. This is necessary for training children, for blessing the people around us. My sister says that she needs a good education to answer her children's questions.

We must learn to work with children. If you have young children or babysit them, teach them to work with you. If we make it a game, little ones think it is great fun to help in the kitchen. This is part of teaching children to be dominion-oriented. If they grow up just playing, it will be difficult for them to love Kingdom work.

I remember one of the few times Mom left us with a friend. Mom presented *homemaking* at a school career day. I was about four years old, playing in the yard with my three-year-old friend, Pansy, when I saw her mother on her hands and knees, weeding the garden. This was strange because my Mom would never weed the garden by herself. I walked over and plopped down near Mrs. B., observing which plants she pulled. They looked suspiciously like our seedlings.

"Those are the weeds and these are the plants," I announced.

"No." She said, clarifying, "These are the weeds and *those* are the plants. I will

weed the garden myself. Thank you!”

I went back to playing feeling slightly left out. Mom included me in nearly all she did.

Twenty years later, I can sympathize with Mrs. B. not wanting to put up with a four-year-old, but the sad truth is, Pansy still lives for herself and does not enjoy her mother.

Influence is more important than power. Eve had tremendous influence and misused it.

Priscilla along with her husband Aquila taught an evangelist who traversed the ancient world (Acts 18:26).

Our world has no comprehension of this dynamic. During the furor over Sarah Palin, a news anchor complained, what did people expect her to do? Stay home and bake cookies? Being a homemaker is so much more.

Abigail Adams, wife of our second President, is an amazing example: A sickly, home educated little girl became advisor to one president while raising another. We have copies of Abigail's and John's letters written while he was convincing Congress to declare independence from England and, later, serving at the Constitutional Convention. There was no press in Congress. It was a closed door meeting. No one else knew what was going on. But Abigail advised him from Scripture and more while homeschooling John Quincy Adams with such vision and excellence that he would serve as U. S. ambassador at the age of fourteen. I believe she had more influence than if she had been president. That is the influence we leave behind when we choose to give up visionary motherhood for office.

Commission to Disciple the Nations

Our job is often mundane and unseen, but raising children, teaching them to speak, sing, and write is discipling nations. Building a house that will serve a family and provide a place for hospi-

ality is discipling nations. We must be faithful in small things. God will bring the increase. 🏠

Regina Seppi is oldest of seven home educated children. She assists her family and writes in central California.

1. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 214.

Rushdoony ... False Gods cont. from page 5

is an idol they have defined, one who serves man's purpose. Such men quote the Bible often, as many evil men have over the years, but they do not believe or teach the every Word of God. Their abstract ideas of God make Him and all His Word dependent on man's thinking; man's word then becomes the authoritative word.

God's Word reveals God, not man's words about God. If the God you worship is not the God Who defines Himself in Scripture, you are worshipping a false god, one of your own imagination. 🏠

Ortiz ... Establishment cont. from page 13

we make clear our vision and calling and perpetuate that in a godly posterity. 🏠

1. R. J. Rushdoony, *In His Service: The Christian Calling to Charity* (Vallecito, CA: Ross House Books, 2009), 2.

2. *Oxford American Dictionary*.

3. R. J. Rushdoony, *Sovereignty* (Vallecito, CA: Ross House Books, 2007), 151.

4. W. E. Vine, *The Expanded Vine's Expository Dictionary of New Testament Words* (Minneapolis, MN: Bethany House, 1984), 1012.

5. Rushdoony, *In His Service*, 4.

6. Rushdoony, *In His Service*, 22.

7. R. J. Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Vallecito, CA: Ross House Books, 2001), 217–218.

Duigon... Myth Exposed cont. from page 19
be generally the exact opposite.

Parents should not be intimidated by public education's façade of professionalism. The fact is that “ordinary” parents can easily teach as well as America's highly-compensated certified professionals, and very often better. Don't be afraid—if you're like most parents, you *can* teach your own child effectively.

Whatever any parents' reason for leaving their children in the public schools, the claim of “getting them a quality education” simply won't stand. And for Christian parents allowing their children to receive an aggressively anti-Christian public education, it's no reason at all. 🏠

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and a published novelist.

1. http://www.iHEN.org/IHEN_Library/about_nea_b75.htm

2. <http://www.hsllda.org/docs/nche/issues/c/custodyresearch.pdf>

3. All quotes from the online edition of Mr. Klicka's paper, on the HSLDA website.

4. R. J. Rushdoony, *Law and Liberty* (Vallecito, CA: Ross House Books, 1984), 79.

5. http://www.nbpts.org/get_involved/american_recovery_and_re/national_board_certifica

McAtee... Reality cont. from page 21

www.ironink.org.

1. Carl Sagan, *Cosmos* (New York, NY: Random House Publishing, 1980), 1.

2. Otto Scott, M. R. Rushdoony, and R. J. Rushdoony, *The Great Christian Revolution* (Vallecito, CA: Ross House Books, 1991), 75.

3. B. K. Eakman, *The Cloning Of The American Mind* (Lafayette, LA: Huntington House Publishers, 1998), 363.

4. Aldous Huxley, *Brave New World* (New York, NY: Harper Collins, 1932), 1, 10.

Chalcedon Foundation Catalog Insert

Biblical Law

The Institute of Biblical Law (In three volumes, by R.J. Rushdoony) Volume I

Biblical Law is a plan for dominion under God, whereas its rejection is to claim dominion on man's terms. The general principles (commandments) of the law are discussed as well as their specific applications (case law) in Scripture. Many consider this to be the author's most important work.

Hardback, 890 pages, indices, \$45.00

Volume II, Law and Society

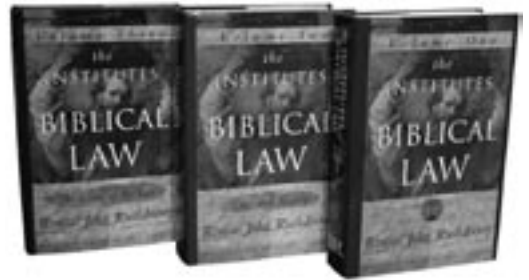
The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

Hardback, 752 pages, indices, \$35.00

Volume III, The Intent of the Law

"God's law is much more than a legal code; it is a covenantal law. It establishes a personal relationship between God and man." The first section summarizes the case laws. The author tenderly illustrates how the law is for our good, and makes clear the difference between the sacrificial laws and those that apply today. The second section vividly shows the practical implications of the law. The examples catch the reader's attention; the author clearly has had much experience discussing God's law. The third section shows that would-be challengers to God's law produce only poison and death. Only God's law can claim to express God's "covenant grace in helping us."

Hardback, 252 pages, indices, \$25.00



Or, buy Volumes 1 and 2 and receive Volume 3 for FREE!
(A savings of \$25 off the \$105.00 retail price)



Ten Commandments for Today (DVD)

Ethics remains at the center of discussion in sports, entertainment, politics and education as our culture searches for a comprehensive standard to guide itself through the darkness of the modern age. Very few consider the Bible as the rule of conduct, and God has been marginalized by the pluralism of our society.

This 12-part DVD collection contains an in-depth interview with the late Dr. R.J. Rushdoony on the application of God's law to our modern world. Each commandment is covered in detail as Dr. Rushdoony challenges the humanistic remedies that have obviously failed. Only through God's revealed will, as laid down in the Bible, can the standard for righteous living be found. Rushdoony silences the critics of Christianity by outlining the rewards of obedience as well as the consequences of disobedience to God's Word.

In a world craving answers, THE TEN COMMANDMENTS FOR TODAY provides an effective and coherent solution — one that is guaranteed success. Includes 12 segments: an introduction, one segment on each commandment, and a conclusion.

2 DVDs, \$30.00



Law and Liberty

By R.J. Rushdoony. This work examines various areas of life from a Biblical perspective. Every area of life must be brought under the dominion of Christ and the government of God's Word.

Paperback, 152 pages, \$5.00



In Your Justice

By Edward J. Murphy. The implications of God's law over the life of man and society.

Booklet, 36 pages, \$2.00

The World Under God's Law

A tape series by R.J. Rushdoony. Five areas of life are considered in the light of Biblical Law- the home, the church, government, economics, and the school.

5 cassette tapes, RR418ST-5, \$15.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com

Education



The Philosophy of the Christian Curriculum

By R.J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, in leaving the state school, the Christian educator has carried the state's humanism with him. A curriculum is not neutral: it is either a course in humanism or training in a God-centered faith and life. The liberal arts curriculum means literally that course which

trains students in the arts of freedom. This raises the key question: is freedom in and of man or Christ? The Christian art of freedom, that is, the Christian liberal arts curriculum, is emphatically not the same as the humanistic one. It is urgently necessary for Christian educators to rethink the meaning and nature of the curriculum.

Paperback, 190 pages, index, \$16.00



The Harsh Truth about Public Schools

By Bruce Shortt. This book combines a sound Biblical basis, rigorous research, straightforward, easily read language, and eminently sound reasoning. It is based upon a clear understanding of God's educational mandate to parents. It is a thoroughly documented description of the inescapably anti-Christian thrust of any governmental school system and the inevitable

results: moral relativism (no fixed standards), academic dumbing down, far-left programs, near absence of discipline, and the persistent but pitiable rationalizations offered by government education professionals.

Paperback, 464 pages, \$22.00



Intellectual Schizophrenia

By R.J. Rushdoony. This book was a resolute call to arms for Christian's to get their children out of the pagan public schools and provide them with a genuine Christian education. Dr. Rushdoony had predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. He knew that education divorced from God and

from all transcendental standards would produce the educational disaster and moral barbarism we have today. The title of this book is particularly significant in that Dr. Rushdoony was able to identify the basic contradiction that pervades a secular society that rejects God's sovereignty but still needs law and order, justice, science, and meaning to life.

Paperback, 150 pages, index, \$17.00



The Messianic Character of American Education

By R.J. Rushdoony. This study reveals an important part of American history: From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of

a socialized citizenry. Public education became the means of creating a social order of the educator's design. Such men saw themselves and the school in messianic terms. This book was instrumental in launching the Christian school and homeschool movements.

Hardback, 410 pages, index, \$20.00



Mathematics: Is God Silent?

By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject, which cannot be

taught from a distinctively Biblical perspective.

Revised and enlarged 2001 edition, Paperback, 408 pages, \$22.00



The Foundations of Christian Scholarship

Edited by Gary North. These are essays developing the implications and meaning of the philosophy of Dr. Cornelius Van Til for every area of life. The chapters explore the implications of Biblical faith for a variety of disciplines.

Paperback, 355 pages, indices, \$24.00



The Victims of Dick and Jane

By Samuel L. Blumenfeld. America's most effective critic of public education shows us how America's public schools were remade by educators who used curriculum to create citizens suitable for their own vision of a utopian socialist society. This collection of essays will show you how and why America's public education declined. You will see the educator-

engineered decline of reading skills. The author describes the causes for the decline and the way back to competent education methodologies that will result in a self-educated, competent, and freedom-loving populace.

Paperback, 266 pages, index, \$22.00



Revolution via Education

By Samuel L. Blumenfeld. In this book, Samuel Blumenfeld gets to the root of our crisis: our spiritual state and the need for an explicitly Christian form of education. Blumenfeld leaves nothing uncovered. He examines the men, methods, and means to the socialist project to transform America into an outright tyranny by scientific controllers. This book is not for

the faint of heart. It's a wake up call to the church to make certain and deliberate steps to raising up a generation of Kingdom-builders.

Paperback, 189 pages, index, \$20.00



Lessons Learned From Years of Homeschooling

By Andrea Schwartz. After nearly a quarter century of homeschooling her children, Andrea Schwartz has experienced both the accomplishments and challenges that come with being a homeschooling mom. And, she's passionate about helping you learn her most valuable lessons. Discover the potential rewards of making the world your classroom and God's Word the foundation of

everything you teach. Now you can benefit directly from Andrea's years of experience and obtain helpful insights to make your homeschooling adventure God-honoring, effective, and fun.

Paperback, 107 pages, index, \$14.00



The Homeschool Life: Discovering God's Way to Family-Based Education

By Andrea Schwartz. Homeschooling expert, Andrea Schwartz, (*Lessons Learned from Years of Homeschooling*), in this her second book opens the door to *The Homeschool Life*, allowing parents to see the glorious potential in this life-changing, God-honoring adventure. She offers sage advice concerning key aspects of homeschooling, while never losing her central focus of applying the Word of God to all areas of life and thought. She provides practical insights for parents as they seek to provide a Christian education for their children.

Paperback, 143 pages, index, \$17.00

American History and the Constitution



This Independent Republic

By R. J. Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction. These essays will greatly alter your understanding of, and appreciation for, American history. Topics discussed include: the legal issues behind the War of Independence; sovereignty as a theological tenet foreign to colonial political thought and the Constitution; the desire for land as a consequence of the belief in "inheriting the land" as a future blessing, not an immediate economic asset; federalism's localism as an inheritance of feudalism; the local control of property as a guarantee of liberty; why federal elections were long considered of less importance than local politics; how early American ideas attributed to democratic thought were based on religious ideals of communion and community; and the absurdity of a mathematical concept of equality being applied to people.

Paperback, 163 pages, index, \$17.00



The Nature of the American System

By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is neither autonomous, objective nor ultimately creative, is always in terms of a framework, a philosophical and ultimately religious framework in the mind of the historian.... To the orthodox Christian, the shabby incarnations of the reigning historiographies are both absurd and offensive. They are idols, and he is forbidden to bow down to them and must indeed wage war against them."

Paperback, 180 pages, index, \$18.00



American History to 1865 - NOW ON CD!

By R.J. Rushdoony. These lectures are the most theologically complete assessment of early American history available, yet retain a clarity and vividness of expression that make them ideal for students. Rev. Rushdoony reveals a foundation of American History of philosophical and theological substance. He describes not just the facts of history, but the leading motives and movements in terms of the thinking of the day. Though this series does not extend beyond 1865, that year marked the beginning of the secular attempts to rewrite history. There can be no understanding of American History without an understanding of the ideas which undergirded its founding and growth. Set includes 37 CDs, teacher's guide, student's guide, plus a bonus CD featuring PDF copies

of each guide for further use.

- | | | | |
|---------|--|---------|--|
| Disc 1 | Motives of Discovery & Exploration I | Disc 19 | The Jefferson Administration, the Tripolitan War & the War of 1812 |
| Disc 2 | Motives of Discovery & Exploration II | Disc 20 | The Voluntary Church on the Frontier, I |
| Disc 3 | Mercantilism | Disc 21 | Religious Voluntarism and the Voluntary Church on the Frontier, II |
| Disc 4 | Feudalism, Monarchy & Colonies/
The Fairfax Resolves 1-8 | Disc 22 | The Monroe & Polk Doctrines |
| Disc 5 | The Fairfax Resolves 9-24 | Disc 23 | Voluntarism & Social Reform |
| Disc 6 | The Declaration of Independence &
Articles of Confederation | Disc 24 | Voluntarism & Politics |
| Disc 7 | George Washington: A Biographical Sketch | Disc 25 | Chief Justice John Marshall: Problems of Political Voluntarism |
| Disc 8 | The U. S. Constitution, I | Disc 26 | Andrew Jackson: His Monetary Policy |
| Disc 9 | The U. S. Constitution, II | Disc 27 | The Mexican War of 1846 / Calhoun's Disquisition |
| Disc 10 | De Toqueville on Inheritance & Society | Disc 28 | De Toqueville on Democratic Culture |
| Disc 11 | Voluntary Associations & the Tithe | Disc 29 | De Toqueville on Individualism |
| Disc 12 | Eschatology & History | Disc 30 | Manifest Destiny |
| Disc 13 | Postmillennialism & the War of Independence | Disc 31 | The Coming of the Civil War |
| Disc 14 | The Tyranny of the Majority | Disc 32 | De Toqueville on the Family/ Aristocratic vs. Individualistic Cultures |
| Disc 15 | De Toqueville on Race Relations in America | Disc 33 | De Toqueville on Democracy & Power |
| Disc 16 | The Federalist Administrations | Disc 34 | The Interpretation of History, I |
| Disc 17 | The Voluntary Church, I | Disc 35 | The Interpretation of History, II |
| Disc 18 | The Voluntary Church, II | Disc 36 | The American Indian (Bonus Disc) |
| | | Disc 37 | Documents: Teacher/Student Guides, Transcripts |

37 discs in album, Set of "American History to 1865", \$140.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



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.

Booklet, 88 pages, \$6.00



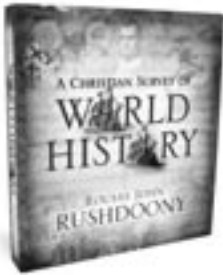
The Future of the Conservative Movement

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.

Booklet, 67 pages, \$6.00

World History



Re-Release on CD! ... A Christian Survey of World History - By R.J. Rushdoony

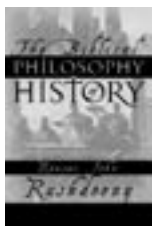
Includes 12 audio CDs, full text supporting the lectures, review questions, discussion questions, and an answer key.

The purpose of a study of history is to shape the future. Too much of history teaching centers upon events, persons, or ideas as facts but does not recognize God's providential hand in judging humanistic man in order to build His Kingdom. History is God-ordained and presents the great battle between the Kingdom of God and the Kingdom of Man. History is full of purpose—each Kingdom has its own goal for the end of history, and those goals are in constant conflict. Nothing about history is meaningless—history is always faith and philosophy in action. Not many history courses can equip Christians for faith and action, but this course has served that capacity for over four decades. A Christian Survey of World History can be used as a stand-alone curriculum, or as a supplement to a study of world history.

- Disc 1 Time and History: Why History is Important
- Disc 2 Israel, Egypt, and the Ancient Near East
- Disc 3 Assyria, Babylon, Persia, Greece and Jesus Christ
- Disc 4 The Roman Republic
- Disc 5 The Early Church & Byzantium
- Disc 6 Islam & The Frontier Age

- Disc 7 New Humanism or Medieval Period
- Disc 8 The Reformation
- Disc 9 Wars of Religion – So Called & The Thirty Years War
- Disc 10 France: Louis XIV through Napoleon
- Disc 11 England: The Puritans through Queen Victoria
- Disc 12 20th Century: The Intellectual – Scientific Elite

12 CDs, full text, review and discussion questions, \$90.00



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



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

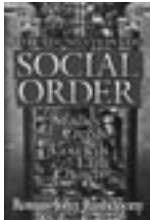
Church History



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.

Paperback, 64 pages, \$12.00



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



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 reprov'd. 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.

Paperback, 180 pages, index, \$18.00



The Word of Flux: Modern Man and the Problem of Knowledge

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.

Paperback, 127 pages, indices, \$19.00



To Be As God: A Study of Modern Thought Since the Marquis De Sade

By R.J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times. The author begins with De Sade, who self-consciously broke with any Christian basis for morality and law. Enlightenment thinking began with nature as the only reality, and Christianity was reduced to one option among many. It was then, in turn, attacked as anti-democratic and anti-freedom for its dogmatic assertion of the supernatural. Literary figures such as Shelly, Byron, Whitman, and more are also examined, for the Enlightenment presented both the intellectual and the artist as replacement for the theologian and his church. Ideas, such as "the spirit of the age," truth, reason, Romanticism, persona, and Gnosticism are related to the desire to negate God and Christian ethics. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

Paperback, 230 pages, indices, \$21.00



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.

Hardback, 212 pages, index, \$14.00



The One and the Many

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.

Paperback, 375 pages, index, \$26.00



The Flight from Humanity

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.

Paperback, 66 pages, \$5.00

Psychology

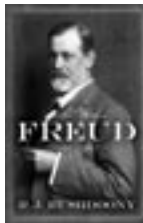


Politics of Guilt and Pity

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."

Hardback, 371 pages, index, \$20.00



Freud

By R.J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source to Western guilt — Christianity. Rushdoony shows conclusively the error of Freud's thought and the disastrous consequences of his influence in society.

Paperback, 74 pages, \$13.00



Revolt Against Maturity

By R.J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from the Freudian child, nor the Darwinian standpoint of a long biological history. Man's history is a short one

filled with responsibility to God. Man's psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

Hardback, 334 pages, index, \$18.00



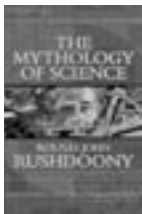
The Cure of Souls:

Recovering the Biblical Doctrine of Confession

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic. Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

Hardback, 320 pages with index, \$26.00

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."

Paperback, 134 pages, \$17.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



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



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

Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

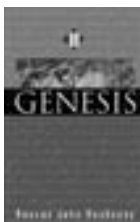


Larceny in the Heart: The Economics of Satan and the Inflationary State

By R.J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of man and its results. See how class warfare and a social order based on conflict lead to disaster. This book is essential reading for an understanding of the moral crisis of modern economics and the only certain long-term cure.

Paperback, 144 pages, indices, \$18.00

Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

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. 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. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

Hardback, 297 pages, indices, \$45.00

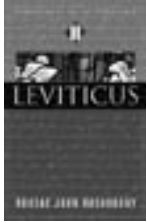


Exodus, Volume II of Commentaries on the Pentateuch

Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

Hardback, 554 pages, indices, \$45.00

Sermons on Exodus - 128 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00
Save by getting the book and 2 CDs together for only \$95.00



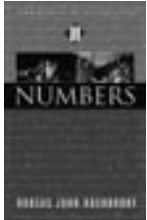
Leviticus, Volume III of Commentaries on the Pentateuch

Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains over ninety references to the word holy. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives. This present study is dedicated to equipping His church for that redemptive mission.

Hardback, 449 pages, indices, \$45.00

Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00

Save by getting the book and CD together for only \$76.00



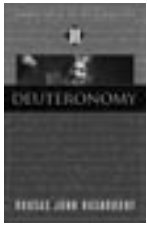
Numbers, Volume IV of Commentaries on the Pentateuch

The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations. The rebellious in Israel are judged incessantly while a census is taken to number the armies of Israel according to their tribes. This was an assessment of strength and a means to encourage the younger generation to view themselves as God's army and not Pharaoh's slaves.

Hardback, index, 428 pages \$45.00

Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00

Save by getting the book and CD together for only \$76.00



Deuteronomy, Volume V of Commentaries on the Pentateuch

If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and one that is assured to shape the future.

Hardback, index, 512 pages \$45.00

Sermons on Deuteronomy - 110 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00

Save by getting the book and CD together for only \$95.00

Now you can purchase the complete set of five hardback volumes of the Pentateuch for \$150.00 (\$75 savings!)



Chariots of Prophetic Fire: Studies in Elijah and Elisha

By R. J. Rushdoony. See how close Israel's religious failure resembles our own! Read this to see how the modern Christian is again guilty of Baal worship, of how inflation-fed prosperity caused a loosening of morals, syncretism and a decline in educational performance. As in the days of Elijah and Elisha, it is once again said to be a virtue to tolerate evil and condemn those who do not. This book will challenge you to resist compromise and the temptation of expediency. It will help you take a stand by faith for God's truth in a culture of falsehoods.

Hardback, 163 pages, indices, \$30.00



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."

Hardback, 320 pages, indices, \$26.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



Romans and Galatians

By R.J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion...."

The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and

commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. ... To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty. If we turn loose the whole Word of God onto the church and the world, we shall see with joy its power and glory. This is the purpose of my brief comments on Romans."

Hardback, 446 pages, indices, \$24.00



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.

Hardback, 260 pages, \$30.00



Sermon on the Mount

By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying

wealth, praying in secret, suppressing our worries, or simply reciting the Lord's Prayer. The Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

Hardback, 150 pages, \$20.00



The Church Is Israel Now

By Charles D. Provan. For the last century, Christians have been told that God has an unconditional love for persons racially descended from Abraham. Membership in Israel is said to be a matter of race, not faith. This book repudiates such a racist viewpoint and abounds in

Scripture references which show that the blessings of Israel were transferred to all those who accept Jesus Christ as Lord and Savior.

Paperback, 74 pages, \$12.00



The Guise of Every Graceless Heart

By Terrill Irwin Elniff. An extremely important and fresh study of Puritan thought in early America. On Biblical and theological grounds, Puritan preachers and writers challenged the autonomy of man, though not always consistently.

Hardback, 120 pages, \$7.00



The Great Christian Revolution

By Otto Scott, Mark R. Rushdoony, R.J. Rushdoony, John Lofton, and Martin Selbrede. A major work on the impact of Reformed thinking on our civilization. Some of the studies, historical and theological, break new ground and provide perspectives previously unknown or neglected.

Hardback, 327 pages, \$22.00

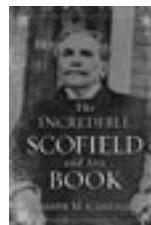


Keeping Our Sacred Trust

Edited by Andrew Sandlin. The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. This book is a trumpet blast heralding a

full-orbed, Biblical, orthodox Christianity. The hope of the modern world is not a passive compromise with passing heterodox fads, but aggressive devotion to the time-honored Faith "once delivered to the saints."

Paperback, 167 pages, \$19.00



The Incredible Scofield and His Book

By Joseph M. Canfield. This powerful and fully documented study exposes the questionable background and faulty theology of the man responsible for the popular Scofield Reference Bible, which did much to promote the dispensational system. The story is disturbing in its historical

account of the illusive personality canonized as a dispensational saint and calls into question the seriousness of his motives and scholarship.

Paperback, 394 pages, \$24.00

Taking Dominion



Christianity and the State

By R.J. Rushdoony. You'll not find a more concise statement of Christian government, nor a more precise critique of contemporary statism. This book develops the Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life. Whether it be the influence of Greek thought, or the present manifestations of fascism,

this dynamic volume will provide you with a superb introduction to the subject. It reads like a collection of essays on the Christian view of the state and the return of true Christian government.

Hardback, 192 pages, indices, \$18.00



Tithing and Dominion

By Edward A. Powell and R.J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical

requirement of tithing is a continuing aspect of God's law-word and cannot be neglected. This book is "must reading" as Christians work to take dominion in the Lord's name.

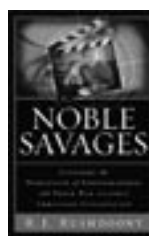
Hardback, 146 pages, index, \$12.00



Salvation and Godly Rule

By R.J. Rushdoony. Salvation in Scripture includes in its meaning "health" and "victory." By limiting the meaning of salvation, men have limited the power of God and the meaning of the Gospel. In this study R. J. Rushdoony demonstrates the expanse of the doctrine of salvation as it relates to the rule of the God and His people.

Paperback, 661 pages, indices, \$35.00



Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall,

the Marquis de Sade argued, then all that man does is normative. Rushdoony concluded, "[T]he world will soon catch up with Sade, unless it abandons its humanistic foundations." In his conclusion Rushdoony wrote, "Symptoms are important and sometimes very serious, but it is very wrong and dangerous to treat symptoms rather than the underlying disease. Pornography is a symptom; it is not the problem." What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

Paperback, 161 pages, \$18.00



In His Service: The Christian Calling to Charity

By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a pietism that relinquishes charitable responsibility to the state. The end result has been the empowering

of a humanistic world order. In this book, Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion. In an age when Christian action is viewed in political terms, a return to Christian works of compassion and Godly service will help usher in a return of the reign of God as no piece of legislation ever could.

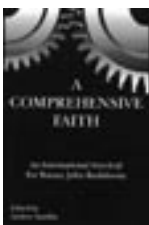
Hardback, 232 pages, \$23.00



Roots of Reconstruction

By R.J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements. More topics than could possibly be listed. Imagine having 24 years of Rushdoony's personal research for just \$20.

Hardback, 1124 pages, \$20.00



A Comprehensive Faith

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 Schirmacher, 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.

Hardback, 244 pages, \$23.00

Theology



Systematic Theology (in two volumes)

By R. J. Rushdoony. Theology belongs in the pulpit, the school, the workplace, the family and everywhere. Society as a whole is weakened when theology is neglected. Without a systematic application of theology, too often people approach the Bible with a smorgasbord mentality, picking and choosing that which pleases them. This two-volume set addresses this subject in order to assist in the application of the Word of God to every area of life and thought.

Hardback, 1301 pages, indices, \$70.00



Infallibility and Interpretation

By Rousas John Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character

of God. They believe man is a creature of faith, not, following the Enlightenment's humanism, of reason. They affirm Biblical infallibility because the God Whom the Bible reveals could speak in no other way than infallibly, and because the Bible in which God is revealed asserts that God alone speaks infallibly. Men deny infallibility to God not for intellectual reasons, but for ethical reasons—they are sinners in rebellion against God and His authority in favor of their own. The authors wrote convinced that only by a recovery of faith in an infallible Bible and obedience to its every command can Christians hope to turn back evil both in today's church and culture.

Paperback, 100 pages, \$6.00



Predestination in Light of the Cross

By John B. King, Jr. The author defends the predestination of Martin Luther while providing a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

Paperback, 314 pages, \$24.00



Sovereignty

By R. J. Rushdoony. The doctrine of sovereignty is a crucial one. By focusing on the implications of God's sovereignty over all things, in conjunction with the law-word of God, the Christian will be better equipped to engage each and every area of life. Since we are called to live in this world, we must bring to bear the will of our Sovereign Lord in all things. With clear prose and stimulating

insights, Rushdoony will take you on a transforming journey into the fullness of the Kingdom of God, i.e., His goal for history.

Hardback, 519 pages, \$40.00

Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

By R.J. Rushdoony. This book helped spur the modern rise of postmillennialism. Revelation's details are often perplexing, even baffling, and yet its main meaning is clear—it is a book about victory. It tells us that our faith can only result in victory. "This is the victory that overcomes the world, even our faith" (1 John 5:4). This is why knowing Revelation is so important. It assures us of our victory and celebrates it. Genesis 3 tells us of the fall of man into sin and death. Revelation gives us man's victory in Christ over sin and death. The vast and total victory, in time and eternity, set forth by John in Revelation is too important to bypass. This victory is celebrated in Daniel and elsewhere, in the entire Bible. We are not given a Messiah who is a loser. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.

Paperback, 271 pages, \$19.00



Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. False eschatological speculation is destroying the church today, by leading her to neglect her Christian calling. 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.

Paperback, 260 pages, \$22.00



God's Plan for Victory

By R.J. Rushdoony. An entire generation of victory-minded Christians, spurred by the victorious postmillennial vision of Chalcedon, has emerged to press what the Puritan Fathers called "the Crown Rights of Christ the King" in all areas of modern life. Central to that optimistic generation is Rousas John Rushdoony's jewel of a study, *God's Plan for Victory* (originally published in 1977). The founder of the Christian Reconstruction movement set forth in potent, cogent terms the older Puritan vision of the irrepressible advancement of Christ's kingdom by His faithful saints employing the entire law-Word of God as the program for earthly victory.

Booklet, 41 pages, \$6.00

Special Message Series by Rushdoony on Audio CDs!

A History of Modern Philosophy

1. Descartes & Modern Philosophy: The Birth of Subjectivism
2. Berkeley to Kant: The Collapse of the Outer World
3. Hegel to Marx to Dewey: The Creation of a New World
4. Existentialism: The New God Creates His Own Nature
5. Sade to Genet: The New Morality
6. From Artisan to Artist: Art in the Modern Culture
7. The Impact of Philosophy on Religion: The Principle of Modernity
8. The Implication of Modern Philosophy: The Will to Fiction

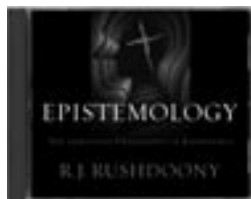
(8 CDs) \$64.00



Epistemology: The Christian Philosophy of Knowledge

1. Facts & Epistemology
2. Circular Reasoning
3. Facts & Presuppositions
4. Faith & Knowledge
5. Epistemological Man
6. Irrational Man
7. Death of God & Its Implications
8. Authority & Knowledge
9. Ultimate Authority
10. A Valid Epistemology/Flight from Reality

(10 CDs) \$80.00



Apologetics

1. Apologetics I
2. Apologetics II
3. Apologetics III

(3 CDs) \$24.00



The Crown Rights of Christ the King

1. Bringing Back the King
2. Over All Men
3. Over Church and State
4. Over Every Sphere of Life
5. The Fear of Victory
6. The Gospel According to St. Ahab

(6 CDs) \$48.00



The United States Constitution

1. The U.S. Constitution: Original Intent
2. The U.S. Constitution: Changing Intent
3. The U.S. Constitution Changed
4. The U.S. Constitution and The People

(4 CDs) \$32.00



Economics, Money & Hope

1. How the Christian Will Conquer Through Economics: The Problem and the Very Great Hope
3. Money, Inflation, and Morality
4. The Trustee Family and Economics

(3 CDs) \$24.00



Postmillennialism in America

1. Postmillennialism in America: A History, Part I
Postmillennialism in America: A History, Part II
2. The Millennium: Now or Later?
The Second Coming of Christ:
The Blessed Hope

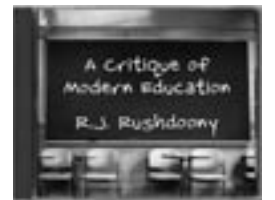
(2 CDs - 2 lectures on each disc) \$20.00



A Critique of Modern Education

1. Messianic Character of American Education
2. The Influence of Socialism in American Education
3. Intellectual Schizophrenia
4. Necessity for Christian Education

(4 CDs) \$32.00



English History

1. John Wycliff
2. King Richard III
3. Oliver Cromwell
4. John Milton, Part I
5. John Milton, Part II

(5 CDs) \$40.00

