

# CHALCEDON Report

*Faith for All of Life*

August 2004 • Issue 465

## Chalcedon Staff:

**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.

**Rev. Mark R. Rushdoony** is president of Chalcedon and Ross House Books. He is also editor-in-chief of the *Chalcedon Report* and Chalcedon's other publications.

**Susan Burns** is Chalcedon's executive assistant and managing editor of the *Chalcedon Report* and Chalcedon's other publications.

**Rev. Christopher J. Ortiz** is the Director of Communications for Chalcedon and Ross House Books.

Receiving the *Chalcedon Report*: The *Report* 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: [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com).

**For circulation and data management contact Rebecca Rouse.**  
**Contact her at (209) 736-4365 ext. 10**  
**or [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com)**

<b>A Christian Renaissance</b> <i>R.J. Rushdoony</i>	2	<b>A Mini-Course in Christian Economics</b> <i>Timothy D. Terrell</i>	19
<b>The Christian and the Cultural Wars</b> <i>Mark R. Rushdoony</i>	4	<b>Justice in the Balance</b> <i>Warren Kelley</i>	21
<b>Law and Liberty</b> <i>Martin Selbrede</i>	6	<b>Charismatics and the Bible for All of Life</b> <i>Craig R. Dumont, Sr.</i>	22
<b>What are the Last Days</b> <i>Kenneth L. Gentry, Jr., Th.D.</i>	8	<b>The Biblical Foundation of Christian Education</b> <i>Samuel L. Blumenfeld</i>	24
<b>Church Officers and Christian Reconstruction</b> <i>Joe Morecraft, III</i>	11	<b>Classifieds</b>	30
<b>The Conservative Landscape</b> <i>Roger Schultz</i>	13	<b>Product Catalog</b>	32
<b>Dominion and Hollywood, Part I</b> <i>Brian Godawa</i>	16		

The *Chalcedon Report*, published 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: [chalcedon@adelphia.net](mailto:chalcedon@adelphia.net). 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. ©2003 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Walter Lindsay, Assistant Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (8a.m. - 4p.m., Pacific): (209)736-4365 or Fax (209) 736-0536; email: [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com); [www.chalcedon.edu](http://www.chalcedon.edu); Circulation:Rebecca Rouse.



# A Christian Renaissance

“What you are doing, in your support of me, is to sponsor a counter-measure to the prevailing trend, to promote by your support, interest, and study, a Christian Renaissance, to declare by these measures your belief that the answer to humanism and its statism is Christian faith and liberty.”

In the first newsletter, instead of a report on activity, I want to discuss the significance of what you, my supporters, are doing.

Most of us know the Renaissance as a period of great art, promoted and sponsored by wealthy patrons who were the kings, dictators, and rulers of that era. That art was the beautiful icing on the Renaissance era: the heart of it lay elsewhere.

For centuries, the church had been the major patron of arts and letters, and a Christian culture had flourished. Emperors and kings very early began to subsidize contemporary thinking with this view. There were clearly religious trends pointing towards humanism and statism, but it was the heavy, steady, and long promotion of these things by subsidy that was responsible for the rapid spread and victory of these forces. Europe has been steadily conquered by a rapacious and brutal statism; the Renaissance was a period of showy art, but, behind the façade, it was an era of brutal terror, and era that brought monstrous men to power, some of whom made the Borgias look pale by comparison.

Our age is seeing a similar development. The major and minor foundations have been extensively captured by the forces of humanism and statism,

**“History has never been dominated by majorities, but only by dedicated minorities who stand unconditionally on their faith.”**

and a new age of terror is developing all around us. Scholarship, arts, and literature are being subsidized to serve the purposes of humanism and statism, and our schools and colleges have been largely captured by these forces, as have been most publishers and periodicals.

This movement has been a long time in developing: it cannot be defeated overnight. It cannot be defeated by short-sighted people who want victory today or tomorrow, and are unwilling to support long-term battle. The future

must be won, and shall be won, by a renewal and development of our historic Christian liberty, by an emphasis on the fact: the basic government is the self-government of the Christian man, and by a recognition that an informed faith is the mainspring of victory. History has *never* been dominated by majorities, but only by dedicated minorities who stand unconditionally on their faith.

What you are doing, in your support of me, is to sponsor a counter-measure to the prevailing trend, to promote by your support, interest, *and* study, a Christian Renaissance, to declare by these measures your belief that the answer to humanism and its statism is Christian faith and liberty. Our choice today is between two claimants to the throne of godhood and universal government: the state, which claims to be our shepherd, keeper, and savior, and the Holy Trinity, our only God and Savior. You have made your choice by both faith and action. **CR**

Reprinted from *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 546.



Defeating humanism requires  
a working knowledge of the  
economics of man.

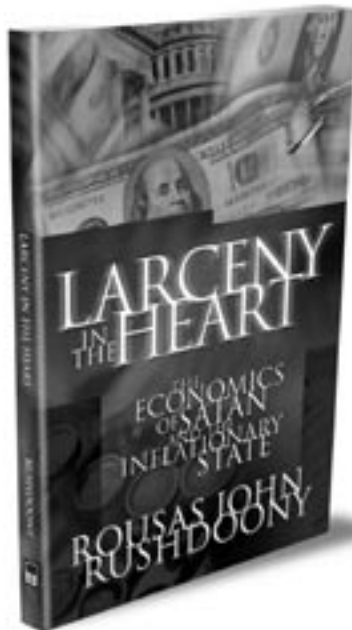
Now you can get that knowledge in a  
format that is readable and illuminating.

**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**

Save on the price of this book.  
Add this book to a larger order and pay less!  
See our catalog starting on page 32.



**Here's some of  
what you'll discover:**

The Meaning of Inflation  
Regulations  
Rationing  
The Economics of Satan  
Shortages  
Morality and Economics  
Larceny in the Heart  
Inflation and the Love of Money  
The State as Thief  
Money and Value  
Debt  
Economic Forecasting  
Why Humanism is Socialistic  
The Curse of Bad Religion  
Sin and Perfection  
Economics and the Doctrine of Man  
Manichaenism, Law, and Economics  
The Polytheism of the Modern Mind  
The Philosophy of Regulations  
Doctrine of the Harmony of Interests  
Money, Inheritance, and the Family



From the President  
*Mark Rushdoony*

## The Christian *and the* Cultural Wars: Reconstruction *vs.* Reaction

*“An ounce of prevention is worth a pound of cure.”*



**P**revention is a hard sell. People would rather pay for a crisis than take the necessary steps to avoid one. That's why some health

insurance companies are (or at least should be) delighted to pay for preventative examinations — they detect problems early. Why pay for the expensive heart surgery when you can pay a small examination fee? The lesson is simple: the longer you wait the greater the cost.

This rings true for us who make our homes in the beautiful yet precarious regions of northern California. I live in the western foothills of the Sierra Nevada Mountains where in early spring the rains stop until mid-to-late fall, and the threat of fire is constant. Having spent twenty years as a local volunteer firefighter, I am ever mindful of fire hazards. One of my incessant chores at Chalcedon is to maintain good fire clearances around our buildings. This is dirty, time consuming work. Each year I spend many hours cutting weeds in a cloud of dust and foxtails. The alternative is to wait until a fire starts and hope it can be put out without much damage. That's a gamble I'm not willing to take — especially since one of the buildings contains my father's library.

It's easy to do this when I think of the potential damage caused by wildfire. Taking this to the level of metaphor, the church needs to embrace the arduous task of prevention.

### **Christian Reaction to Cultural Crisis**

A cultural brushfire is ablaze in Christian civilization. The encroaching flames of secular culture threaten our godly heritage. Most people rush to the aid of a burning community, but many judges and civic leaders are only too happy to watch the city of God burn to the ground.

Our mistake was failing to clear the dry brush. As in other areas of life, we neglected to take preventative measures. Much of the problem is our understanding of the Christian Faith and its obligations.

Recent church history reveals some telling errors in the forsaking of Christian responsibility. In the 20th century, the Western church focused on personal evangelism. Huge outdoor meetings, protracted revivals and door-to-door witnessing dominated the evangelical landscape. Yet for all of the international outreach, we still witnessed a steep decline in Christian civilization. While the church was witnessing, the secularists

were capturing the culture.

But the 20th century church was not alone in its error. We find a similar error of emphasis in the pews of 19th century Christendom. During this period the church stressed the personal aspects of the Faith over her responsibilities for social influence. This resulted in rising immorality and brought in the weakest period of the Western church since before the Reformation. The flammable debris of Christian civilization accumulated when early American Puritanism faded from the scene. Soon after, the sparks of humanism ignited the dried brush of Christian culture.

### **What Are We to Do?**

Christianity involves a comprehensive worldview. So long as we isolate our Faith to issues of the heart, we will spend our time dousing cultural brushfires rather than preventing them. Christians must abandon the theology of irrelevance and rethink their view of Christianity as it applies to their world.

Scripture provides us with the Christian view of reality. It contains the history of Creation, the Fall, and the repeated failures of man without God. It also reveals the glorious victories of those who work for Christ.

The philosophy of Scripture pres-

ents God as the center of the universe and man as the dependent creature. Man sinned against his Creator and only God's unmerited grace can restore man to his created purpose. This purpose is to perform God's work in terms of His revealed Word. Our salvation begins with regeneration in this life, not the next. This means we are restored to work, here and now, in light of God's law. We do this by exposing the folly of man's autonomy and by adhering to Biblical thought and action.

To resist the rising tide of humanism we must return to Biblical law. The only way to fight sin is with the righteous standard of God's law. Christians must reject the lie that God's grace is antithetical to His law. Law is inescapable. If we deny God's law we only adopt another law — one of man's creation. God's law represents the perfect justice that demanded Christ's atonement because He was the perfect law-keeper. The law represents our standard of obedience and is the primary social restraint upon evil.

Christ did not simply rescue us; He also restored us to our calling. In a sinful world, this means we preach the gospel whereby men are justified by God's grace and regenerated to serve in newness of life (Rom. 6:4). That newness must not be limited to our personal life or to eternity. Our lives must display the work of God in the present.

### **Christian Labor**

In a sinful world Christian work begins with reconstructing the eroded foundations of human civilization. We are to combat anti-Christian thought and action with distinctly Biblical solutions in every area of life. As opposed to living in the secular world and merely avoiding moral contamination, Christians must think and act as citizens of the Kingdom. Our Lord compared His Kingdom to that of a master who left



**Christianity involves a comprehensive worldview. So long as we isolate our Faith to issues of the heart, we will spend our time dousing cultural brushfires rather than preventing them. Christians must abandon the theology of irrelevance and rethink their view of Christianity as it applies to their world.**

his servants for a time and entrusted them to work on his behalf (Mt. 21:33ff). As God's servants today we must examine ourselves to see if we are still faithful to His holy calling.

In the Great Commission, Christ declared that all power in heaven and earth was His. In this authority He commissioned us to preach the gospel and to teach obedience to His commandments. Because we believe all power and authority belongs to Christ, all other power is derivative and must be limited.


No man or group of men — not even a democratic majority — has the power or authority to redefine morals.

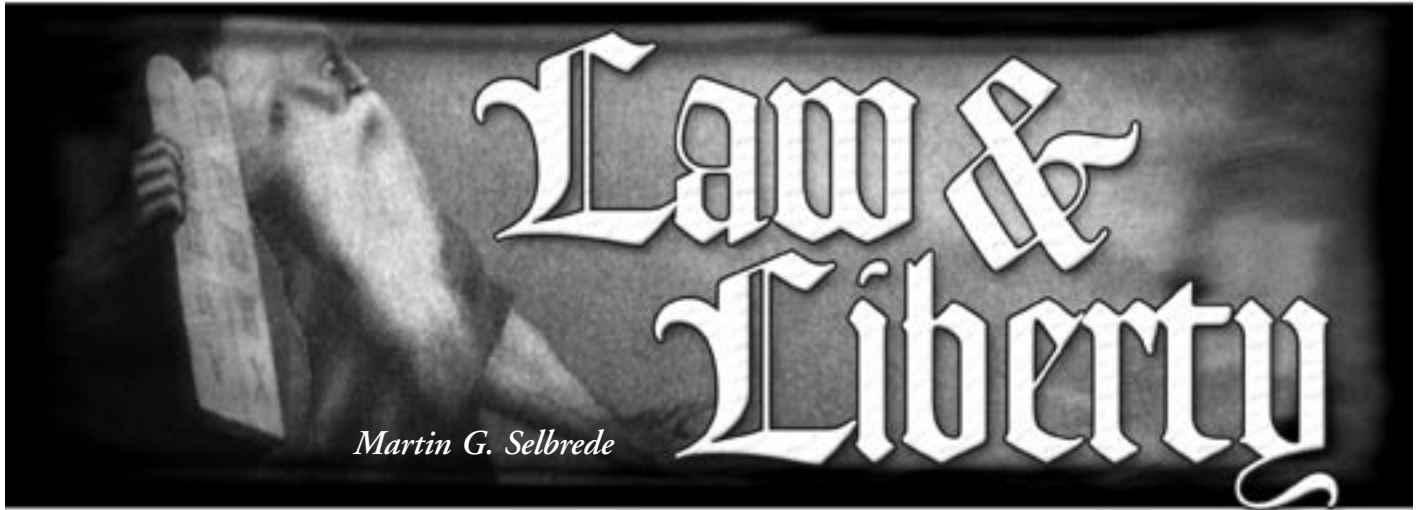
This was made clear in the Council of Chalcedon (A.D. 451), which declared Christ to be both fully God and fully man. This is also why my father, R.J. Rushdoony, used this creed as the name of this ministry. Chalcedon is committed to proclaiming the supremacy of Christ's authority over all institutions.

### **The Kingdom of God**

The Kingdom of God is not a utopian idea. Neither is it an attempt to usher in the millennium by human effort. It is about obedience to God's will and an understanding of one's duty to serve God as Creator and Redeemer. It is about living in the reality that Jesus Christ eternally reigns over heaven and earth. Living in terms of our Kingdom citizenship means we work for the certain victory that is Christ's.

As citizens of God's Kingdom we take dominion in His name and occupy until He comes again. This dominion is not political or legislative. It is a dominion furthered by the redeemed working in faithfulness to God's Word in all areas of life. The Kingdom is His, not ours. We are the servants, not the Master. Because we believe all power and authority is Christ's, we seek freedom from the tyranny of men, whether wicked or righteous. We seek God's dominion over our own lives, our families, our churches, our vocations, and our communities and beyond.

Christians must stop limiting the Faith to its personal aspect. They must see the "spiritual" as a reference to the Holy Spirit of power that transforms sinners into servants and rebels into faithful warriors. By so doing we take effective preventative measures and stifle the blaze of advancing humanism. 



### A Tale of Two Poets

England's William Blake and Germany's Johann Wolfgang von Goethe were contemporaries whose lives straddled the divide between the 18<sup>th</sup> and 19<sup>th</sup> centuries. Both pursued interests beyond poetry (art for Blake, drama and science for Goethe). Both wrestled with the relationship of law to liberty, ultimately to arrive at starkly opposed conclusions.

As Chalcedon founder Rev. R. J. Rushdoony noted, Blake was determined to insure that freedom be extended without limitation, everywhere. Committed to the absolute value of freedom, Blake decided to unshackle the vines in his vineyard by instructing that no one was to prune them. They would be left free to grow as they pleased. Blake's principled stand for freedom came at a price: the vineyard overgrew and produced little to nothing in the way of a harvest. Having made an idol of abstract freedom, he learned how little an idol truly profits its maker. The vines simply operated according to the indelible law already graven upon them by their Maker.

Blake disliked law because it imposes restraints, and restraints cramp potential. He practiced what he preached.

His no-pruning rule did, in fact, remove all restraints upon his vineyard's potential — namely, its potential to behave like an out-of-control weed incapable of producing wine.

Goethe, more clear-headed, recognized that law and liberty were complements, not opposites. "Only law can give us freedom," he observed. In so saying, he reposed the ground of liberty on its only sure foundation. Implicit in Goethe's statement is the notion that true liberty is a limited liberty — that without limits, freedom becomes inaccessible. To Blake's anarchism, Goethe opposes a limited government.

Goethe's take on government differs from the view (attributed to Jefferson) that the government that governs least, governs best. "What is the best government? That which teaches us to govern ourselves." Goethe saw a limited role for government, and chided politicians for their Messianic rhetoric: "Legislators and revolutionaries who promise liberty and equality at the same time are either utopian dreamers or charlatans."

Now, neither Blake nor Goethe is a reliable guide where Biblical faith is concerned. Blake was a religious mystic, while J. Gresham Machen affirms without hesitation that Goethe was not a Christian. Nonetheless, Blake's and Goethe's respective positions have been

an integral component of Christian discourse through all the ages.

In our age, Blake has the upper hand. Liberty is destroyed in the name of liberty because the ground of liberty — God's law — is conspicuously eviscerated. As Rushdoony observed, when liberty is redefined as freedom from all restraints, we find that this "new liberty" is simply "old sin" warmed over. Self-government fades from view and the modern power state takes over.

### Law and Morality

In an age marked by mindless maxims, proverbs, and aphorisms, it's difficult to pick out the most damaging ones. Somewhere near "the summit of abomination" must be the old saw that "you can't legislate morality." This is a myth that must be continually re-exploded, using the same artillery that Rushdoony directed toward it for half a century: "All legislation is enacted morality." All laws discriminate between those who obey them and those who break them, punishing certain behaviors while protecting others.

Humanists have sucker-punched Christians with this pat phrase, which is actually shorthand for a very different affirmation: "You can't legislate Christian morality." They fully intend to legislate a humanistic morality, and this they do with a vengeance.

As usual, Rushdoony puts it into a nutshell. The question, says he, is not whether we legislate morality or not, but rather, which morality will be legislated. This speaks to the source of law in a society, which Rushdoony held — correctly — to be the only valid indicator of who the God of a society is.

Every society confronts two choices, and will ultimately affirm one or the other. On one hand is the path to true freedom: “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; He will save us” (Is. 33:22). On the other is the presumed path to freedom from God, cloaking an inexorable slide into statist slavery: “For the Secular State is our judge, the Secular State is our lawgiver, the Secular State is our king; it will save us.” This is a tall order for the Secular State. To function as an all-powerful Messiah “mighty to save,” it must acquire total control and use law to remake man in a new image.

### Limited Government

If God’s law could not make men holy “because it was made weak through the flesh,” it is senseless to expect man’s law to achieve this goal. The state knows no other crowbar than legal coercion and humanistic legislation. It has no access to God’s resources of grace and regenerating power: it can only work with the old humanity in Adam. Humanists have faith that utopia can be built by sufficiently expanding the power of the state. Their toolkit includes compulsory education in state schools to insure that the new humanity is built according to the dictates of the elite planners.

The Bible sees power states as fundamentally inhuman, depicting them as vicious beasts (Daniel, Revelation) or predatory mountains (Psalm 76). Against these states, which evidently do “consider equality with God something to be grasped” (Phil. 2:6), the Scriptures restrict the legitimate domain of

the state. As Rushdoony put it, “The purpose of Biblical law, and all laws grounded on a Biblical faith, is to punish and restrain evil, and to protect life and property, to provide justice for all people. It is not the purpose of the state and its law to change or reform men: this is a spiritual matter and the task for religion.”

---

**If the church continues to “make void the law through faith” rather than “establishing the Law” (Rom. 3:31), we will find ourselves bound by humanistic law instead.**

---

Without Christian self-government, freedom is already inaccessible, and the power state steps in to fill the vacuum. When Christian liberty is taught in tandem with Christian responsibility, we can work “with one shoulder” to see all things put in subjection under Christ’s feet. Then all spheres of government — self-government, family government, church government, and civil government — will at last find their proper balance under God’s law. This happens when God’s law occupies its “lawful” place (cf. 1 Tim. 1:8) as the pattern for sanctification, rather than the means for salvation.

### The Role of the Church

Many have been quick to limit the applicability of God’s law. Sanday and Headlam in their commentary on Romans insist (without contextual warrant) that in Romans 15:4 Paul restricts the value of the Old Testament to two points: “the great moral and spiritual truths of the OT, and the witness of the OT to Christ.” They say of Paul’s statement that “his words cannot be quoted to prove more than this.”<sup>1</sup>

How does Romans 15:4 read?

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” Rushdoony does justice to Paul’s meaning concerning the absolute subject, “*whatsoever* things were written aforetime.” Says Rushdoony, “the meaning of these words cannot be reduced to a purely personal and pietistic level. The experiences of the prophets and kings in the civil sphere are as fully intended for our teaching and guidance as anything else.”<sup>2</sup>

If the church continues to “make void the law through faith” rather than “establishing the law” (Rom. 3:31), we will find ourselves bound by humanistic law instead. God’s commandments are not burdensome (1 John 5:3), but the growing juggernaut of humanistic law grows more burdensome by the hour.

The church is to proclaim and apply every jot and tittle of God’s Word (Mt. 5:19). In an Orwellian era, the church’s trumpets must make a distinct sound. If we lose sight of our Lawgiver, we risk becoming salt that has lost its saltiness, fit to be cast out and trodden underfoot — *i.e.*, we become slaves according to George Orwell’s vision of humanism’s future: a boot stamping on a human face forever. **CR**

Martin G. Selbrede lives in Austin, Texas with his wife, Darlene, and his three teenage sons (his daughter is already married). Martin is a PCA Elder and the Chief Scientist at Uni-Pixel Displays, Inc. He has been an advocate for Chalcedon for a quarter century, and currently serves as Chalcedon’s Vice President.

1. Sanday, William and Headlam, Arthur C., *A Critical and Exegetical Commentary on The Epistle to the Romans*, 8<sup>th</sup> ed. (New York: Charles Scribner’s Sons, 1903), 396.
2. Rousas John Rushdoony, *Romans & Galatians* (Vallecito, CA: Ross House Books, 1997), 277.





# What are the Last Days?

Kenneth L. Gentry, Jr., Th.D.



The “last days.” Every student of Scripture is familiar with the prophetic phrase.

Even the secular media have picked up on the Biblical concept as the *Left Behind* series has set publishing records and as dramatic events are unfolding in the Middle East. Is this the End? Are we in our lifetimes to be witnesses of the fulfillment of the prophecies of Scripture?

Unfortunately, the Biblical concept of the “last days” is as widely misunderstood as it is commonly discussed in

popular prophetic literature today. Despite the widespread confusion over the matter, this factor of eschatology is vitally important for understanding God’s sovereign governance of history and the outworking of His redemptive purposes. Before providing an exegetical summation of the “last days,” I will mention two particularly skewed interpretations of the “last days” to show how far off

base interpreters can drift through naivete.

## Erroneous Last Days Schemes

The first is the dispensationalist view which deems the last days as beginning relatively recently. In a popular work Tim LaHaye comments about those of us living among the “generation” (Mt. 24:34) that witnessed World War I: “There is no question that we are living in the last days. . . . The fact that we are the generation that will be on the earth when our Lord comes certainly should not depress us.”<sup>1</sup> This erroneous view is so popular that Tim



LaHaye and Jerry Jenkins could write a book titled: “The Last Days for Fun and Profit,” based on their enormously successful *Left Behind* series promoting this viewpoint.

The second erroneous approach is promoted by the Hyperpreterist movement.<sup>2</sup> By way of introduction, Hyperpreterism is a growing cult-like movement plaguing many evangelical churches. Hyperpreterists believe that *all* Bible prophecy was fulfilled in the first century by the time of the destruction of Jerusalem in A.D. 70. They believe that Christ’s Second Coming, the resurrection of the dead, and the Final Judgment all transpired in that era. As evangelical Christians we need to be aware of this tenacious movement.

The Hyperpreterist believes the last days occurred between the death of Christ (A.D. 30) and the death of Jerusalem (A.D. 70). “The Preterist [*sic*: Hyperpreterist] position holds that the Old Covenant and all of its elements... ceased at the destruction of Jerusalem in A.D. 70, and that the New Covenant and all of its spiritual elements for which they stood only in shadow... have been in place ever since.” Therefore, “it is the [Hyper]Preterist’s belief that the ‘last days’ spoken of in the New Testament were the last days of the *Old Covenant*, and not those of the *New* (which has no end).”<sup>3</sup>

### The Biblical Last Days Scheme

Properly understood, though, the idea of the *last days* pivots on the most important episode of history: *the life of Jesus Christ*. Christ is the focal point of all Scripture. He is anticipated in the Old Testament revelation and realized in the New: “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (Jn. 5:39).<sup>4</sup> As such He stands as history’s dividing line — hence the historical appropriateness and theological

significance of dividing history between B.C. and A.D. (an annoying fact not lost on the contemporary secularist who reacts against this calendrical demarcation).<sup>5</sup>

Several Old Testament passages look forward to the “Messianic age of consummation” introduced by Christ.<sup>6</sup> This era is frequently deemed “the last days” or “the latter days,”<sup>7</sup> in that His coming was “nothing less than the beginning of the great *eschaton* of history.”<sup>8</sup>



When Christ came “the fullness of times” was realized: “The phrase *pleroma tou chronou*, Gal. iv. 4, implies an orderly unrolling of the preceding stages of world-history towards a fixed end.”<sup>9</sup> Hence, the preparatory preaching at the beginning of His ministry: “The time is fulfilled, the kingdom of God is at hand” (Mk. 1:15; Mt. 4:17). Prior to this, the Old Testament era was typological and anticipatory. Contrary to the dispensational scheme of history, the Old Testament era served as the “former days” (Mal. 3:4)<sup>10</sup> which gave way to the last days initiated at Christ’s first coming: “God, who at various times and in different ways spoke in time past to the fathers by the prophets has in these *last days* spoken to us by His Son, whom He has appointed heir of all things” (Heb. 1:1-2).

Thus, the last days begin in the first century during New Testament times. The last days are *initiated* by the appearance of the Son (Heb. 1:2; 1 Pet. 1:20) to effect redemption (Heb. 9:26) and by His pouring out of the Spirit (Acts 2:16, 17, 24; cf. Isa. 32:15; Zech. 12:10). That is, the final phase of history begins in the first century; the “end of the ages” comes during the apostolic era (1 Cor. 10:11).

Whereas the dispensationalists are mistaken as to when the last days *begin*, the Hyperpreterists are confused as to when they *end*. The Hyperpreterist stumbles badly in concluding them at A.D. 70. Actually these last days will run until “the last day.” That is, the last days end when the resurrection of all men (Jn. 5:28-29) and the final judgment occur (Acts 17:30-31) effecting the end of history (Jn. 6:39; 11:24; 12:48). But before the final end point is reached, perilous times will punctuate the era of the end (2 Tim. 3:1) and mockers will arise (2 Pet. 3:3).<sup>11</sup>

The last days of Old Testament prophecy anticipated the establishment of Mount Zion/Jerusalem as the enduring spiritual and cultural influence through the coming era.<sup>12</sup> This period *began* in the first century with the establishment of the New Covenant phase of the church, the focal point of the kingdom of Christ (cf. Joel 2 with Acts 2:16ff; Heb. 12:18-27). Surely this glorious era is not concluded in the first century!

Contrary to both dispensationalists and Hyperpreterists, the last days have been with us since the first century-coming of Christ.<sup>13</sup> Consequently, there are *no days to follow*: no millennium for the dispensationalist; no further history for the Hyperpreterist after the *end* of the last days. How can there be more days after the *last days* (1 Cor. 15:23-24)? With the coming of Christ, earth

*continued on page 28*

# Practical Postmillennialism.

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

## **Thine is the Kingdom: A Study of the Postmillennial Hope**

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

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



**\$22.00** +S/H

Paperback, 260 pages

Ordering is easy

Simply utilize the order form  
on page 48 or visit us online  
at [www.chalcedonstore.com](http://www.chalcedonstore.com)



Joe Morecraft, III

# CHURCH OFFICERS & CHRISTIAN RECONSTRUCTION



## The Meaning of Office

Every army has to have officers, and the church is the army of the Lord of Hosts. The leaders of this army fill the offices of the church. They play a vital role in the mission of Christian Reconstruction — the mission that fulfills God’s marching orders to His people.

An “office” is a position and a task to which Christ has appointed us. It is always functional and never merely titular. It involves hard work for the Lord — “But we request you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work” (1 Thes. 5:12-13).

An “officer” who will not do his required work and fulfill his vocational task is a contradiction in terms! “Preachers” who do not really preach, “ruling elders” who do not really guide, and “deacons” who do not really help are the henbane (a plant, the roots, leaves, and seeds of which are poisonous) of the church. If, after loving correction, they cannot or will not function in those official roles, they should be removed from the ministry of that special office, and instead rather be encouraged to function in the general office of all Christians...[A]ll occupants of the special office should be encouraged and are worthy of honor.

Indeed, those special officers who function praiseworthy — such as those “elders who rule well” — need to be counted worthy of double respect and honor. For a faithful officer is one who works — and who works well!<sup>1</sup>

## The Meaning of Christian Reconstruction

How are church officers crucial to the renewing work of Christian Reconstruction? Before explaining, we need to answer another question. What is Christian Reconstruction?

Christian Reconstruction is how we carry out the Dominion Mandate of Genesis 1:28 and the Great Commission of Matthew 28:18-21. This Mandate and Commission comprise a unity. They must not be set against each other. The Great Commission is Christ’s restatement of the Dominion Mandate taking into consideration fallen man’s need of redemption. So then, Christian Reconstruction is the work of rebuilding and renewing every idea, activity, relationship, motive, and institution of human society by the Word and Spirit of God, beginning with the human heart. Our motivation is Christ’s Person. Our basis is Christ’s work. Our power is Christ’s Spirit. Our pattern is Christ’s humanity. Our governing authority is Christ’s deity. Our strategy is Christ’s Word. Our hope is Christ’s victory. Our mandate is Christ’s law. Our food is Christ’s sacraments. Our aim is Christ’s glory. That is Christian Reconstruction.

## The Officers of the Local Church and Christian Reconstruction

The local congregation is the base of Christian Reconstruction. It is the “army camp” (Rev. 20:9) of the Army of the Lord of Hosts, *i.e.*, the church. It is our base of operations from which we make our advances and assaults upon the enemy, *against which the gates of hell will not prevail* (Mt. 16:18). The local church is the source of programs, strategies, and tactics of Christian Reconstruction, creating alternatives such as Christian homes, schools, service organizations, etc., to failed institutions in an apostate culture. It is the place of basic training for reconstruction (Eph. 4:7-16). The officers prepare, train, and equip the congregation for battle with Satan and his forces of anti-Christianity.

In Christian Reconstruction, three kinds of participants are needed: *People of Vision*, consumed with the victory of Christianity who understand it and effectively communicate it; *Managers of the Vision*, who manage the vision of the triumph of the gospel in all aspects of human society with wisdom, zeal, and patience; and *Implementers of the Vision*, who carry out and practically apply the vision to everyday life, with a view toward advancing the goal of global triumph of Christ’s Kingdom. Church officers are to identify, train, equip, and mobilize these kinds of soldiers from the local congregation.

*Preaching elders* preach and teach, and in so doing, enlist, motivate,

excite, and instill the vision of Christian Reconstruction in the hearts of the congregation. Preachers should be *visionaries*, in the best sense of the word, in that they possess an extensive understanding of the Vision, are consumed with it, and are able to communicate it to others effectively. Preachers, by the grace and power of God, should not only train and equip the congregation in “the big picture.” They should also reproduce *People of Vision*. They should seek out people in the congregation who are innovative, creative, inventive, and articulate to motivate and train them to be the *conservers and communicators of the Vision*.

*Ruling elders* rule, serve, shepherd and guide, and in so doing, lead and encourage others. They are the *Managers of the Vision* and the resources of the congregation. Elders should work to reproduce, train, and motivate *Managers of the Vision* from the congregation, raising up leaders for the future.

*Deacons* serve the health-education-welfare needs of the congregation and assist the elders in carrying out the directions and strategies of the Session. In so doing, they assist the congregation as *Implementers of the Vision*. Deacons should reproduce, train, and motivate. Without this kind of participant, the Vision is dead. Of course, these are not airtight categories. There is much overlapping of responsibilities and expertise.

### The Unity of Function Among Church Officers

How do these different officers work together to carry out the church’s mission?

The following quotation by the famous and beloved South African Reformed scholar and poet, Totius, answers that question. It should be taken figuratively, not literally, because Christ alone is the organic and organizational head of the church.

The body of Christ as revealed in the

local congregation not only has a head which thinks (the preacher), and a hand which rules (the elders), but it also has a heart that loves (the deacons)... It is with our head and heart that our inner life expresses itself. Thus, through its head (preacher), its hand (elders), and its heart (deacons), as organs installed in the body for that very purpose, the congregation exhibits its intellectual energy, its power to rule, and its vital love. Moreover, the most glorious interaction obtains among the three organs and the body itself. For example, the heart needs the body, but the body too needs the heart just as much. The deacon needs the congregation, but the congregation needs the deacon too. If the congregation has no love, the deacon will not be able to exhibit love. And conversely too, if there is no deaconate, the congregation then lacks its actual instrument of love.<sup>2</sup>

The church exists to carry out God’s will: to bring all human institutions and relationships under the law of God and the lordship of Christ. This is our vision of Christian Reconstruction.

This mission must be an organized, directed effort. Church officers, in their different but complementary roles, provide both organization and direction. We must fill these offices with care.

Soli Deo Gloria. **CR**

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

1. F. Nigel Lee, *Triune Office*, unpublished paper.
2. Quoted by F. Nigel Lee, *Triune Office*, unpublished paper.



## Christianity is Under Attack

Help Chalcedon resist  
opposing worldviews and  
reach new frontiers with  
“Faith for All of Life” by  
becoming a monthly  
Underwriter.

For nearly 40 years Chalcedon has helped lead the way in curbing the influence of opposing worldviews and educating Christians to properly defend the faith. Now you can participate in the holy calling of pressing the crown rights of King Jesus in every area of life by being a monthly financial supporter of Chalcedon.

Chalcedon Underwriters receive numerous benefits including significant discounts on products, ministry updates, and special access to Chalcedon research archives.

To learn more, contact our  
office today at  
209-736-4365 or email us at  
chaloffi@goldrush.com.



# THE Conservative LANDSCAPE

*Roger Schultz*



This is an election year, and Christian voters will have to choose a candidate. But how will they decide which candidate to vote for?

Voters have become increasingly confused over the meaning of the political labels which they hear in use every day. For Christian voters, the meaning of the label “conservative” can be especially troublesome.

Most of us don’t know it, but the terms “left” and “right” originated during the French Revolution. Radical Jacobins sat on the left side of the Assembly, and conservatives on the right — similar to Matthew 25, where Christ divides the sheep and goats. (On Judgment Day, all Christians will be “right-wingers” — separated by the Savior to the right with His sheep.) Until then, political terms — left and right, conservative and liberal — were fluid, difficult to define, and depended on the context. There is confusion today as to what *conservative* actually means.

## What Does “Conservative” Mean?

*Social conservatives*, including evangelical Christians, emphasize social issues and traditional moral values. Banner issues for social conservatives are abortion and homosexual marriage. The best representative of this conservatism is Jerry Falwell, the pioneer of the Moral Majority. Originally apolitical, Falwell engaged himself after reading Francis Schaeffer and seeing the implications of *Roe v. Wade* (the Supreme Court decision which “legalized” abortion). Social conservatives, however, are stigmatized as single issue voters and political neophytes (even though most other issues pale in comparison to state-sanctioned murder of the unborn).

*Economic conservatives* stress fiscal, monetary, and economic issues. They want smaller and less intrusive government, reduced government spending, lower taxes, and a stable fiscal policy. Economic conservatives include those who are socially liberal. Arnold Schwarzenegger is a good example of the “new Republican” — liberal on social

issues (gays and abortion), but allegedly conservative on economic themes (budget and taxes). A *Chalcedon Report* reader recently told me that he might vote Libertarian in 2004. “They don’t have a good position on abortion,” he explained, “but at least they don’t ask me to pay for the abortions!”

The Bible says much about economic issues. God warned about the curse of high taxes and property confiscation (1 Sam. 8), which were signs of God’s judgment. But some things are more important than economics. A nation’s tax structure matters little when the government encourages idolatry and immorality.

*Security conservatives* emphasize defense and national security. During the Cold War, the overarching concern was the threat of communism and Soviet expansionism, as history turned on the epic struggle between Freedom and Marxism. Today, Americans focus on terrorism and the threat of Islam. The Department of Homeland Security strives to protect the country, although

there is the danger of trading freedom for security, and undermining constitutional liberties.

1 Samuel 8 addresses security issues. Israel demanded a king (a centralized government), partly for security reasons (to fight their battles). They considered the old method of depending on God and His deliverer-judges outdated and risky. Rejecting God as king, Israel sought security through statist and militaristic means. The result, God warned, would be enslavement by their new security state.

*Constitutional conservatives* emphasize fundamental law and strict adherence to the Constitution. This approach is commendable, as the United States is a nation under law. American leaders are sworn to uphold the Constitution against all enemies, foreign and domestic, and Americans are blessed to have constitutional guarantees of liberty.

The Bible itself has an implicit constitutionalism. Israel's covenant with God was ratified by the people of Israel (Ex. 24:7). Israel's covenantal and constitutional obligations were enduring and binding, with a "loose construction" of the constitution strictly forbidden (Josh. 24:25ff). Kings were officially and formally required to write out the Law of God (Dt. 17:18). Samuel himself wrote down the principles of the Kingdom (1 Sam. 10:25) in a primer of constitutional monarchy.

Yet raw constitutionalism does not guarantee national success. In *Frame of Government* (1682), William Penn warned: "Let men be good, and the government cannot be bad; if it be ill, they will cure it. But, if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their turn." A perfect constitution will not work if the people are corrupt. And though a remarkable document, the U. S. Constitution is neither perfect nor infallible. The Christian's highest



"MAYBE IT IS TIME TO PROMOTE A NEW TYPE OF CONSERVATISM — CHRISTIAN CONSERVATISM. CHRISTIANS SHOULDN'T BE TIED TO A PARTICULAR POLITICAL PARTY OR AGENDA. WE MUST RECOGNIZE THE SPHERES OF AUTHORITY THAT GOD HAS ESTABLISHED IN SOCIETY (CHURCH, STATE, FAMILY). ABOVE ALL, WE MUST BE COMMITTED TO CHRIST OUR KING (COL.1:13) AND JUDGE ALL ISSUES BY THE ABSOLUTE STANDARD OF HIS WORD."

allegiance is always to the Word of God.

*Compassionate conservatism*, a term coined by Bush, refers to the benign power of government to effect positive change. (It is reminiscent of the elder Bush's call for a "kinder and gentler nation.") The federal government is to encourage noble causes, including conservative ones, such as Bush's faith-based initiatives.

"Republicans want everything Democrats do," the old saying goes, "just less." Compassionate conservatism, I suspect, is largely a tactic for big-tent, big-government Republicans

to attract moderate voters. "The ten most terrifying words in the English language," Ronald Reagan used to say, "are 'I'm from the government and I'm here to help you.'"

*Marginal conservative* is a good moniker for many on the Christian Right. We fight for principled candidates, refuse to support "the lesser of two evils," but know that our guys have little chance of winning. We are thus relegated to the self-righteous fringe. Principled and ideological Christians may be tempted to believe that ultimate solutions in life are political. But we must not put on a pedestal one party or candidate, associating them with the cause of Christ. Politics is important, but life's greatest issues are spiritual.

### A New Conservative

Maybe it is time to promote a new type of conservatism — *Christian conservatism*. Christians shouldn't be tied to a particular political party or agenda. We must recognize the spheres of authority that God has established in society (church, state, family). Above all, we must be committed to Christ our King (Col. 1:13) and judge all issues by the absolute standard of His Word.

We must recommit to the authority and sufficiency of Scripture. If American conservatives are wishy-washy, it is because they are ignorant of God's Word. Someone recently queried hundreds of pastors to see how many could identify the Ten Commandments. Not recite the commandments, mind you, but to give the simple substance of the Decalogue. Only a tiny percentage succeeded. American Christians may profess allegiance to the Ten Commandments with their lips, but the law is not written on their hearts. And when pastors are ignorant of the law of God, it is doubtful that people in the pews know more.

Deuteronomy 17 gives rules for

*continued on page 28*



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

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

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

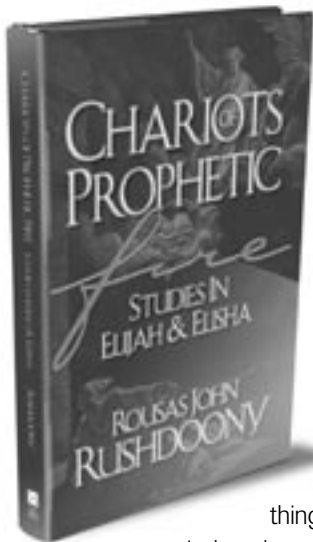
Syncretism is again our problem. Numerous forces, powers, and persons are accorded sovereignty over man. Today, Baal-worship is again prevalent in the name of the Lord. Humanistic statism is easily and readily submitted to by churchmen: children are placed in humanistic state schools, given

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

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

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

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



Here's some of what you'll read in this powerful new book:

1. The Living God
2. Baalism and the Lord
3. The School of the Prophet
4. The Summons
5. The Audience and Trial
6. The Shaking and Judgment Begin
7. The Servant-Son
8. The Arrogance of Power
9. Dispossession
10. The Death of Ahab
11. The Judgments of the Lord
12. Why Peoples Perish
13. The Charge of Impotence
14. The Lost Victory
15. The Honor of God
16. God's Survivors
17. Miracles
18. The Practical Faith
19. Leprous Wealth
20. The Lost Axe-Head
21. The Army on the Mountains
22. Miracle Outside the Walls
23. The Nameless King
24. Expediency
25. Jehu and Jezebel
26. The Fear of Victory

Save on the price of this book. Add this book to a larger order and pay less! See our catalog starting on page 32.

### Only \$30.00

Hardback, 163 pages, indices





# DOMINION & HOLLYWOOD

Part One

---

by Brian Godawa

## What is the Christian take on movies? Can Hollywood be a part of Christian culture? And what about those “Christian movies”? Movie screenwriter Brian Godawa answers these questions and others, in this three-part article.



Jesus said we are to be salt, light, and leaven in this world. You know the concepts: preserving existence and goodness, bringing righteous “flavor,” shining truth in the darkness, and spreading influence. The Christian presence in the world should be much more than example, model, and influence. It should penetrate and transform godless culture.

That’s the culture that you and I live in, every day.

In Genesis 1:28, God commanded man to subdue (bring into subjection, conquer, bring under control, or make to serve) the earth. The Hebrew word Moses used, *kabash*, connotes hostility between the subduer and the subdued.<sup>1</sup> The earth ain’t gonna give in easily. “Sweat of the brow” means it’s going to be hard work with incremental success achieved over time, not overnight.

And this command to dominate is not a destructive one. God did not give us leave to demolish, pollute, and carelessly ignore the consequences of our activities. Biblically, man is a steward of this “garden” we call earth. As the image of God, man’s creative activities are supposed to reflect his Creator. Like God, man is to shape the “formless void” of our fallen world with creative imagination. Like God, his creativity should bring order out of an increasingly chaotic universe, not the other way around.<sup>2</sup> Stop the rot!

Our cultural mandate to “delay

decay” includes the sciences, economics, politics, and education. These aspects of culture ultimately affect the earth and all the creatures we’re supposed to be ruling over. Science and technology help us harvest and heal the earth and its inhabitants. Economics is the creation and dispensing of wealth, which is achieved through man’s cultivating “the soil.” Everything we do impacts creation and creatures. The cultural mandate of Genesis 1:28 is not mere environmentalism, but a wholistic, totalistic, non-military crusade to bring all of the universe under the lordship and crown rights of King Jesus.

But what about art? What about entertainment? Do these leisure time activities lie outside the dominion mandate? My answer is: Exceedingly, abundantly NO!

Art, which includes movies, is definitely a part of God’s command to take dominion. In my book, *Hollywood Worldviews* (and in other articles on Chalcedon’s website), I explain that storytelling, from ancient oral tradition to modern movies, is all about communicating worldviews which involve how we ought to live. As the audience identifies with a hero’s journey in a movie, so they are guided through a non-rational, dramatic means of persuasion to see what is wrong with the world and how to fix it.

In short, movies are about redemption; redemption affects culture; and culture affects the earth.

But that’s only the first question answered. The second is like unto it,

but a bit more difficult. How should the Christian be involved in the movies? Should he separate or infiltrate? Should the believer see Hollywood as Sodom and Gomorrah, or as a mission field of an “unreached people group” who need missionaries to redeem and reform them? Orthodox believers come down on both sides, and I see a value and place for both of them — through this glass darkly.

The separationist claims that God’s people are to be holy, “separated” unto God. To get involved in Hollywood would compromise our morals and the truth. Christian actors in Hollywood are challenged to take their clothes off onscreen, or act in movies that have unbelieving worldviews. Christian writers and directors are forced to “tone down” the truth in their scripts, and certainly are never allowed to make any reference to Jesus except as a cuss word.

Separationists seek to make an end run around the “godless” studio system by funding and making their own movies that can speak uncompromisingly about their Savior and the gospel. They will make “Christian movies” and hold their own film festivals with awards, and offer film rentals at their own bookstores. They seek to combine film with a fidelity to the Scriptures that is not subjugated to godless powerbrokers.

Like Mel Gibson and *The Passion of the Christ*, they feel they can make movies outside of the system. These movies are to be so good — and even profitable in their Middle American appeal, while remaining faithful to the Bible — that

they'll eventually outshine their heathen counterparts. And the power and influence of God's kingdom through movies will grow like a mustard seed, while "Hollywood" will gradually shrivel up and die as more people are called out of her unto salvation.

There is a place for "Christian movies" (a term I don't like but acknowledge its usefulness, just like church worship, theological writings, and sacred dance and drama), but there are a few things about the separationist view that trouble me.

Even though we must accomplish some things outside the godless system, that is not the main goal of God's Kingdom. Biblical separation is primarily external and physical in the Old Testament, but internal and spiritual in the New Testament. The mustard seed is planted *in the midst* of the garden, not in its own garden; the leaven of the Kingdom is put *into* the dough of the world, not into its own lump. Under the Mosaic Covenant, the separation of Jew from Gentile was a ceremonial shadow that gave way to the international cross-cultural body of Christ. We are to be *in* the world but not of it, not *out* of the world and not of it.

It is one thing to create art outside the system, but quite another to create one's own ghetto system and black market of propaganda. And let's be honest, that's what we have become — a Christian ghetto of separated consumer culture virtually ignored by the secular world. We have Christian films, Christian books, Christian music, bought and sold at Christian bookstores and Christian concerts. Christian this and Christian that, ad nauseum.

Now hear me correctly I am not saying it is *all* bad: I have written a book for the Christian market to help the church understand movies better. And after all, this is an article for a Christian magazine! I am not negating *all* Chris-

tian art.

What I am saying is that we have devolved from an independent "alternative" source of creativity into a world of separated culture. We have become all but irrelevant to the dominant heathen culture that we are supposed to be penetrating and reforming. Christian subculture, by and large, does not affect the godless. Our great defiant film accomplishments against the secular machine, the "Christian movies" that were made outside the Hollywood system and made some money at the theaters are *Left Behind* and *The Omega Code*. Not a good sign. And both of these movies made their money from the faithful.

The box office gargantuan, *The Passion of the Christ*, was a fluke that was created *outside* of the Christian subculture. One of the dominant reasons the film became a colossal success, other than God's providence, is because the man behind it is one of the hugest, if not *the* hugest, *Hollywood system* movie star. The ability to make that movie and the quality and form of storytelling achieved in it came from *within* Hollywood-bred talent, not without. The very brutal and very Biblical violence would never have been created in the Christian subculture. Why? Because Christian movies have their own corruption and moral compromise based on non-Biblical prejudices. And we'll look at that in part two. **CR**

Brian Godawa is the screenwriter of the award-winning feature film, *To End All Wars* ([www.toendallwarsmovie.com](http://www.toendallwarsmovie.com)), starring Kiefer Sutherland and Robert Carlyle. Most recently, he has been hired to adapt best-selling author Frank Peretti's supernatural thriller, *The Visitation*, for producer Ralph Winter. Mr. Godawa's articles on movies and philosophy have been published in magazines around the world. His scripts have won multiple awards in screenplay competitions. He travels around the United States teaching on movies and culture to

colleges, churches and community groups. His book, *Hollywood Worldviews: Watching Films with Wisdom and Discernment* (InterVarsity Press) is in its 7th printing. His website, [www.godawa.com](http://www.godawa.com), contains more of his cinematic, theological and philosophical musings.

1. Entry for Hebrew word *kabash*; *Theological Wordbook of the Old Testament*, Accordance Bible Software, R. Laird Harris, Editor (Chicago, IL: Moody Bible Institute, 1980). The other definitions in the sentence can be found in the entry for *kabash* in *NIV Hebrew, NASB Hebrew and Strong's Hebrew Dictionaries*.
2. Hebrew: *barah* in Genesis 1:1.



## Discover the Biblical Key to Financial Dominion

### 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**  
**Ordering is Easy! Simply use the order form on page 48**

# A Mini-Course in CHRISTIAN ECONOMICS

IN GOD WE TRUST

RAVON OF ENDDH DUNE, 1

Timothy D. Terrell



To many people, economics is an incomprehensible, abstract subject that deals with things like unemployment, inflation, and gross domestic product. No doubt it is important for Federal Reserve chairman Alan Greenspan to know about economics, they think, but ordinary people can get along without it.

Most people can do quite well without ever taking a course in economics. But everyone makes economic decisions, down to the most mundane questions of managing household affairs. The term economics comes from a Greek word meaning “household stewardship.” It might be wise, then, to spend a little time thinking about a subject that permeates our lives. For Christians, this means examining what the Bible has to say about stewardship and the roles of economic institutions around us.

## The World of Scarcity

A first, basic fact to grasp is that we live in a world of scarcity. Unlike God, we cannot create out of nothing to satisfy our desires. We have to prioritize, deciding which of our needs are more urgent and choosing the most cost-effective way of fulfilling them. Even Adam faced scarcity — a consequence of our finite humanity rather than of sin. Adam had finite physical strength and intellectual abilities. He was limited by time and could not perform all his tasks at once.

In prioritizing, we act as stewards of the things given to us for our management. Stewardship over the world is not given to people in general, but to specific people — typically to families — as the basic institution in society. I am a steward over my household and my property, but not my neighbor’s. It would be unjust for me to demand that my neighbor withdraw money from his

bank account and redecorate his living room. I have no jurisdiction over his household, and no claim on the allocation of his funds, unless he has agreed to pay me for redecorating.

## The “We” Whose Job It Is

This is an area of serious error by many Christians who talk about stewardship. We are called to be good stewards of our households, businesses, wildlife, air, water, forests, etc. But the real question is, who is the “we”? In far too many cases, the “we” turns out to be the state. As a consequence, the individual or family may be denied legitimate stewardship authority so that the state’s priorities can take precedence.

Ultimately, it is God who has ownership rights over people and institutions like the family, church, and state. All our management rights derive from God. As owner, He sets the conditions and rules of our stewardship. Economics

is inseparable from Biblical law.

Apart from the laws God has created for individuals and institutions, we are free — free to make agreements or promises to one another (as with contracts). As long as those agreements do not violate God's laws, they are ethical.

### Authority and Coercion

Christians believe that people are by nature sinful. People will violate the law of God, and earthly authorities have been provided to restrain them. Parents admonish and discipline their children, and church elders perform similar functions for their flocks.

The state also is an institution of God, as we see clearly in Romans 13, to be a terror to those who do evil. Because of sin, coercive power is a necessary part of Christian society. Yet because those in earthly authority over us are also sinners, we should restrict any coercive power to its Biblical limits, leaving it as diffuse and decentralized as possible while still allowing the authority to fulfill its Biblical responsibilities.

Unlike these God-ordained authorities, the marketplace is not coercive. It is based on voluntary cooperation, and no one can force another person into a transaction against his will. "Market power," though often cited as a failure of free market systems, is fundamentally different from state power. No company, not even the largest multinational conglomerate, can force anyone to buy its products unless it has an unjust grant of coercive power from the state. As economists Ludwig von Mises and Friedrich Hayek pointed out, the state cannot have the same kind of information available to it as markets have, information that is necessary to make good decisions. Unless the state has some specific Biblical warrant to perform a certain function, markets should be preferred.

Markets also can restrain evil, sometimes more effectively than state

coercion. People respond to economic incentives in seeking their own ends, whatever those ends might be. In the marketplace, if you want something, you must produce something your potential trading partner wants. Even if a person hates his neighbor, he will cooperate with him in the marketplace. He must swallow his hatred and make a mutually beneficial exchange with his neighbor in order to move ahead with his own plans.

The market confronts people with the immediate economic costs of their behavior, motivating them to cease doing what is harmful. A friend of mine recently applied for additional life insurance, and discovered that his tobacco-chewing habit would push his premiums much higher. So he did what no government-sponsored anti-tobacco propaganda campaign had yet induced him to do — he quit chewing tobacco.

### Where We Stand Now

A Biblical economy will look quite different from the one in which we now live. The state would play a much smaller role. Let me suggest three examples:

1. The buyer and seller may freely decide wages and prices (and interest) without state intervention. The Bible does not say what a "just price" or "just wage" would be, unless it is simply the price or wage agreed upon by the buyer and seller. Minimum wage laws, price controls, price "stabilization" schemes, and other interventions not only extend the state beyond its proper boundaries, but create practical problems as well.

2. The state may not manipulate the money supply. When the state (or its agent, an "independent" central bank) creates and injects money into the economy, the value of the already-existing money falls in proportion to the increase in the state's purchasing power. Inflation toys with the market's weights and measures, violating a Biblical prin-

ciple of honesty.<sup>1</sup> When the government increases the money supply, it rests its finger on the scale to tip exchanges in its favor. I would go further and suggest that the state has no authority even to determine what money is — except to the extent that it may declare what it will accept in payment of taxes.

3. The state may not engage in large-scale interventions, monetary or otherwise, to "stabilize the economy." Not only do these shenanigans generally destabilize the economy, but the "fiscal stimulus packages" and money creation schemes usually proposed extend the state far past its proper jurisdiction. The state is, in the Christian understanding, a minister of justice, to restrain sin. Economic instability — manifested in high unemployment rates and low growth rates — is undesirable, but it is not sin. God never commissioned the civil magistrate to be a general problem-solver.

This is a short introduction to some of the principles of Biblical economics, and its brevity means that some issues have been left out. For those interested, [www.chalcedon.edu](http://www.chalcedon.edu) has many other articles on Biblical economics, and there is a wealth of information available in other places. **CR**

Timothy Terrell teaches economics at a small college in South Carolina. He is also director of the Center for Biblical Law and Economics, at <http://www.christ-college.edu/html/cble/>. Dr. Terrell can be contacted at [terrelltd@marketswork.com](mailto:terrelltd@marketswork.com).

1. See Leviticus 19:36. Isaiah 1:22 addresses monetary dishonesty specifically.



**H**ow is it that a nation “of the people, by the people, and for the people” — a nation founded upon Christian values and principles — has cast off its moral responsibility and transferred that authority to a biased judiciary?

We now live in an ethical paradox, surrounded by the fallout from our religious and moral abdication.

In today’s society a mother has the “right” to kill her unborn child. Children have the “right” *not* to see the Ten Commandments in their classroom or hear a prayer in Jesus’ name. Nine western states attempted to forbid school children to utter the phrase “under God” as they recite the Pledge of Allegiance, while permitting doctors to “help” their patients die. And how have we come to the point where a bride no longer needs a groom in order to get married?

### **Sidestepping the Will of the People**

The answer to all of these questions is “judicial tyranny.” Think about it for a moment. Have you ever had the opportunity to vote on any of these issues? Were you ever asked whether you approve of a woman having an abortion during her ninth month of pregnancy? You were never asked for your vote. A small group of unelected government

officials, abusing the power of their office, bypassed the will of the American people and unilaterally imposed each of these wicked developments.

Many Americans have come to accept that this is the way things are. Judges change, reinterpret, and enforce the law without ever considering the will of the people. But this was not what the founders of our country intended. They knew that absolute power corrupts absolutely. So the framers of our Constitution gave us three branches of government to create a balance of power to protect the people from tyranny. The legislative branch made our laws, the executive branch enforced those laws, and the judicial branch was to interpret the law in light of the Constitution.

### **The Weakest Branch**

By design, the judicial branch of our government was to be the least powerful. Alexander Hamilton, working to promote the adoption of the U.S. Constitution, wrote, “[T]he judiciary is beyond comparison the weakest of the three departments of power. The judiciary has no influence over either the sword or the purse...and can take no active resolution whatever.”

In other words, judges can declare all the verdicts they want, but the other two branches of government must enforce them. If a governor or president chooses not to enforce a decision made by a court, the court has no power to

force him to do so. If the legislature disagrees with the court, it merely has to deny the funding necessary to enforce the ruling.

If the courts cannot enforce their decisions and the majority of Americans don’t want abortion on demand or same-sex marriage, why do we have them? Because our elected officials, in both branches, don’t stand up to the courts.

For instance, if Massachusetts Governor Mitt Romney (who opposes same-sex marriage) forbade the issuing of marriage licenses to same-sex couples, there wouldn’t be homosexual marriages in that state. Romney would have been within his rights as a state governor. The Massachusetts Supreme Judicial Court would be powerless to change it.

The Constitution also grants Congress the power to limit or make exceptions to the jurisdiction of the courts. Displaying rare legislative fortitude, Representative John Hostettler (R-Ind.) has proposed the Marriage Protection Act (H.R. 3313). This bill removes from the jurisdiction of certain federal courts any questions relating to the 1996 Defense of Marriage Act (DOMA). If this bill passes, courts will lose jurisdiction over same-sex marriages, and will be unable to use Massachusetts “marriages” as precedent to force same-sex marriage on another state.

Why hasn’t Congress done this before? Better yet, which branch of

*continued on page 29*

# CHARISMATICS AND THE BIBLE FOR ALL OF LIFE

Craig R. Dumont, Sr.



**V**ictory! Healing!  
Prophecy! Salvation!  
Wisdom! Prosperity!  
Worship! (...and oh, yes,  
Tongues!)

Pentecostals and Charismatics say these words with exclamation marks. At our worst — which is how most of our critics judge us — we sound shrill and insincere, or oddly entertaining, mostly due to very creative hairdos. At our best, we are believers filled with faith, hope, love, and the Word of God, which inspires us to attempt great things for Christ.

## **An Exclamation-Mark Faith!**

I believe it was Gary North who once called Charismatics “operational postmillennialists,” and he was right. We are action-oriented, concentrating on building, fixing, subduing, and even healing. We tend to live exclamation-mark lives driven by an exclamation mark Faith!

One reason the Charismatic movement continues to grow so rapidly despite many faults (and I have written about our faults regularly) is that it has, perhaps more than any other group of Christians, embraced the entire Bible in

an attempt to re-spiritualize the world — and I use that term in the best sense. True Charismatics see the world with a spiritual clarity or vibrancy that many non-Charismatics find threatening or perhaps just too simplistic.

Charismatics read the Old Testament and believe it! They take for granted that God created the entire cosmos in six days and don't doubt that there was a real Adam and Eve who actually sinned after their encounter with Satan and temptation. From the start we see the awesomeness of God's power and authority even as Satan is acknowledged to be seeking the destruction of man and the planet.

We affirm, unconsciously, perhaps, that there is no neutrality in the universe. The battle is joined and we are called to participate as God's warriors. God's people win brilliant victories as they obey and act in faith, but we also understand we risk spectacular failure if we are disobedient, rebellious, and fearful. This emphasis on action causes us to charge ahead in such a way as to anticipate victory, endure defeat, but absolutely despise complacency.

Indeed, because the entire Bible is given for all of life we see a continua-

tion of God's purpose and provision throughout Scripture. God is the same yesterday, today, and forever and the Bible speaks often of healing,<sup>1</sup> prosperity,<sup>2</sup> prophecy,<sup>3</sup> and worship.<sup>4</sup> God provides all these to overcome the works of the devil (whom Jesus Himself described as killing, stealing, and destroying) and to reestablish covenant believers and all creation to its proper order, fulfilling His intent. This means we're called and equipped for spiritual warfare and are promised victory!

The entire Bible is relevant to the charismatic because he sees Old Testament examples of the gifts of the Spirit and believes Scripture indicates that rather than quietly disappearing during some future dispensation, there will someday be a general outpouring in which hosts of covenant believers receive and utilize them. Joel 2:28 speaks of prophecy, visions and dreams this way:

*I will pour out My Spirit on all flesh;  
Your sons and your daughters shall prophesy,*

*Your old men shall dream dreams,  
Your young men shall see visions.*

Isaiah 65:20 indicates a future time of widespread good health. James thinks it normal that if you're sick you will call



upon the elders to hear a confession of sin if necessary, anoint you with oil, pray the prayer of faith, and be healed. Rather than looking for the point in time that many of the “Old Testament” promises and gifts were repealed or ceased to operate, Charismatics read the entire Bible and see a continuation of these blessings today. In fact, we would see them as even better promises and more powerful gifts finding their fullness or completeness in the risen Christ.

With this re-spiritualized vision of the world, it's no wonder Charismatics seem so animated and passionate about their faith in God. With the gifts of the Spirit liberally poured out and in operation, we have confidence that we can do battle with a supernatural foe and vanquish the demonic realm in Christ's name. This Biblical mindset creates the vision of the cosmic Christ, King and Ruler over all creation, and all tribes, nations, and tongues shall praise Him.

### Worship

Vibrant, dynamic, wholehearted worship is a trademark of the Pentecostal/Charismatic movement. Many non-Charismatic denominations and groups have tried to imitate the energy and powerful emotion that are the hallmark of our “praise and worship services,” without success. In my opinion this is because non-Charismatics have approached worship from the wrong direction. Many believe that if they can offer a similar worship service or experience, they will experience the same church growth rates as the Charismatics.

However, the Charismatics' worship service is not a stand-alone phenomenon, but flows from their understanding and view of God and His Word in its entirety. Believers have *always* lifted up holy hands to the Lord. They have *always* praised Him on every instrument available. They have *always* “sung

a new song to the Lord.” They have *always* danced in His presence. They have *always* cried out with a loud voice of praise and adoration. They have *always* given a “positive confession” of God's grace, mercy, and provision and have *always* spoken *with faith*, walked *by faith* and celebrated *in faith*. You cannot replicate the worship until you replicate the full-orbed Biblical view!

Worship that flows from a view of “all the Bible for all of life” underscores deeply held assumptions about God and reenergizes individuals and congregations to live a life of faith and optimism. If God is for us, who can be against us? With God, all things are possible! Charismatic clichés? No. God's unchanging Word? Absolutely.

There have been some shaky moments and bad theology in the Pentecostal and Charismatic movements (and high-profile examples of the same today), but we are maturing in theology, ecclesiology, and eschatology and are serving the entire body of Christ in exciting ways. Even as our critics focus on our shortcomings and weaknesses, Charismatics have reintroduced the (entire) Bible themes of Victory! Healing! Prophecy! Salvation! Wisdom! Prosperity! Worship! (...and oh, yes, Tongues!) to the church once again. **CR**

Craig R. Dumont, Sr. is the Senior Pastor of Okemos Christian Center, a “Reformed Charismatic” Church of God (Cleveland, TN) near Lansing, Michigan. You can read more about Okemos Christian Center at [www.biblicallyspeaking.com](http://www.biblicallyspeaking.com). Craig can be reached by phone at 517-336-4148.

1. Num. 21:8; Ex. 15:26; Ps. 103:3; the book of Job; Mt. 4:24, 8:13, 16
2. Dt. 8:18, 28:1-14; the book of Job
3. Num. 11:25-26; 1 Sam. 10:10; all the prophets; Ac. 19:6, 21:9
4. 1 Ch. 16:29; Ps. 29:2, 96:9, 150; Jn. 4:23

## 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 32.**



*Samuel L. Blumenfeld*

*the*  
**BIBLICAL  
FOUNDATION  
of  
CHRISTIAN  
EDUCATION**



It goes without saying that Christian education must be founded on Biblical principles if it is to be genuinely Christian. In the first place, it is how Christians through their study of the Bible get to know God and understand His plan for their lives. Second, it is how Christianity is passed on from one generation to the next.

Adam, of course, learned from God directly. God told Adam who and what he was, what his powers were, and what his potential was as a creator, since God made him in His own image. God's artistry in nature is beyond description: the peacock's tail, the beaks and plumes of exotic birds, the faces and eyes of kittens and cats, the trees, the leaves, the flowers. The complex variety of design in nature is so astounding that the more we learn of its complexity, the more we learn of God's creative hand and great supernatural power.

### The Mission of Sinless Adam

Indeed, all that God created was to become the subject of this newly created, inquisitive creature called Adam. He had to take dominion over God's creation, to care for it, to learn from it. God was quite specific:

*Be fruitful and multiply, replenish the earth, and subdue it. And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen. 1:28)*

What a gift, what a responsibility! Man was to be an effective steward of the living world and its resources. He was to administer them as efficiently as possible. To do this he also had to be a scientist, an objective observer of nature. We read in Genesis 2:19:

*And out of the ground the Lord God formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them: and whatsoever*

*Adam called every living creature, that was the name thereof.*

To fulfill the mission God assigned him, Adam had to become a lexicographer, an inventor of names, an arranger of knowledge. These are occupations all Christians must be fit to exercise if they are to live up to the expectations of their maker.



It is no accident that Christian civilization invented the scientific method, built innovative technology on the basis of scientific principles, and provided the economic and philosophical understanding that has made it possible for Christians to achieve the highest standard of living in all of human history.

### Effective Christian Education

All of this rests on a clear understanding that human progress based on knowledge and love of God permitted man to make things better and better. Hand in hand with knowledge of God was knowledge of the world God created. That is the key to effective Christian education.

God left nothing to chance when it came to the education of children. He wrote very specifically in Deuteronomy 6:6-9:

*And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.*

These are very specific commandments that, when obeyed, are the surest ways to transfer the knowledge and love of God from one generation to the next. People are often curious as to how the Jews have managed to survive as Jews away from the Holy Land, living in so many different countries for so many centuries. The answer is very simple: obedience to the commandments in Deuteronomy.

Here in America, it was Rev. R. J. Rushdoony who constantly reminded Christian parents that if they continued to put their children in secular, anti-Christian public schools, their children's religion would be undermined and destroyed. He wrote in *The Philosophy of the Christian Curriculum*:

The centrality of Biblical instruction is basic to the liberal arts of Christian education. But the rest of the curriculum must be revised in terms of Christian liberty, the arts of Christian freedom and dominion under God.

Rushdoony emphasized the need for Christians to understand the nature of law. For the Christian, "law is not under the state or a product of the state but an expression of God's holiness and order." Therefore, "the Christian school should also require a course in the nature and meaning of law."

In his book, Rushdoony advocated a radical reform of so-called Christian education so that it conformed to Biblical principles, whether the subject be history, economics, or science. He wrote:

The sound curriculum will be the relevant curriculum, and relevancy requires two factors, a world of absolutes, and a world of change. It is not enough to hold to God's absolutes: they must be continually and freshly related to the changing times.... [T]he purpose of Christian education is not academic: it is religious and practical. Man's purpose is to build the Kingdom of God.... [A] Christian liberal arts curriculum should enable the student to exercise dominion over the world.... [He] must be schooled to see every legitimate area as an area of necessary dominion. He must be taught that the people of God must assert the crown rights of King Jesus over every area of life. There can be no compromise nor any diminution of this goal.

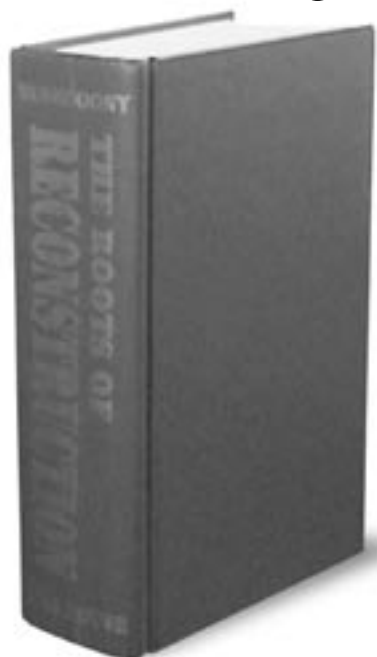
All of this puts Christian education in direct confrontation with the secular education of the public schools in which God is kept out. The public schools are not neutral when it comes to religion, Biblical or otherwise. They clearly follow the guidelines of the Humanist religion, which are spelled out in the two *Humanist Manifestos*.<sup>1</sup> Rev. Rushdoony recognized that fact in his seminal *The Messianic Character of American Education*. He also recognized that we were at war unto death with the humanist enemy, and that Christians who put their children in humanist schools were aiding and abetting the enemy.

Education is at the heart of America's future. Christians could easily shape that future if they were willing to put their children in good Christian schools. But are they? That's a question that must be placed high on the Christian agenda. **CR**

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

1. A manifesto is a public declaration of motives and intentions by a group of some importance. In 1933 a group of thirty-four liberal humanists defined and enunciated the philosophical and religious principles that they considered to be fundamental to their worldview. They drafted *Humanist Manifesto I*. Forty years later they drafted *Humanist Manifesto II*, a more comprehensive document addressing all of the social problems of the mid-20th century. Both Manifestos are a virtual outline for the liberal, secular curriculum in today's public schools.

## Get 24 Years worth of Rushdoony's research and writing on numerous topics for only \$20!



**T**he *Roots of Reconstruction* by R.J. Rushdoony is one of the most important reference works you'll ever purchase. If you are committed to the comprehensive worldview espoused by Rushdoony then this volume is a must for your personal, church, or school library.

This giant book of 1124 pages contains all of Rushdoony's *Chalcedon Report* articles from the ministry's beginning in 1965 to the middle of 1989. You'll discover world-changing insights on a number of topics such as:

- |                    |                           |                       |
|--------------------|---------------------------|-----------------------|
| <b>Theology</b>    | <b>False Religions</b>    | <b>Work</b>           |
| <b>The State</b>   | <b>Revolution</b>         | <b>The Church</b>     |
| <b>Philosophy</b>  | <b>God's Law</b>          | <b>Heresies</b>       |
| <b>Wealth</b>      | <b>World History</b>      | <b>Humanism</b>       |
| <b>Prayer</b>      | <b>American History</b>   | <b>Secularism</b>     |
| <b>The Family</b>  | <b>Education</b>          | <b>Abortion</b>       |
| <b>Eschatology</b> | <b>Ethical Philosophy</b> | <b>Covenant</b>       |
| <b>Taxation</b>    | <b>Culture</b>            | <b>Reformed Faith</b> |
| <b>Politics</b>    | <b>Dominion</b>           | <b>Much more</b>      |

**\$20.00**

Hardback, 1124 pages  
Shipping added to all orders

Save on the price of this book. Add this book to a larger order and pay less! See the catalog on page 32.



In 1993, the New York Times reported that 90 million American adults can barely read and write.

“Sam Blumenfeld has done it again! This generation’s most persistent, courageous, and accurate critic of government schools has launched another torpedo into the foundering ‘USS Education.’”

**Joseph Farah**  
WorldNetDaily.com

“This may be the most comprehensive and insightful analysis of ‘what’s wrong with our public school system’ ever written.”

**D. James Kennedy, Ph.D.**  
Senior Minister  
Coral Ridge Presbyterian Church

“Sam Blumenfeld... sets forth the parameters of America’s educational elite and their quest for a new social order based on atheism, evolution, and socialism.”

**Dr. David Noebel**  
Author of *Understanding the Times: The Religious Worldviews of Our Day and the Search for Truth*

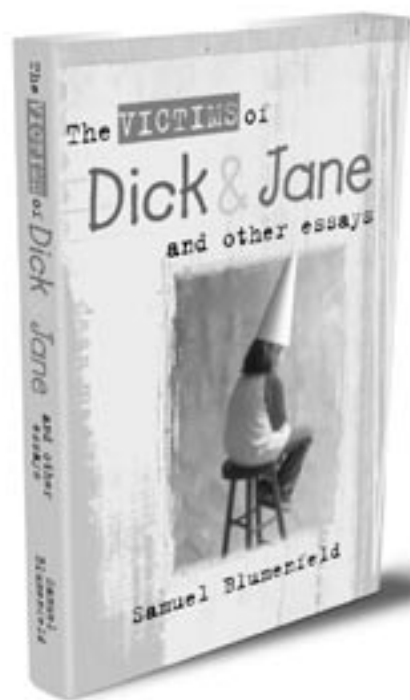
With the bankruptcy of modern education and the fallout of years of state controlled public schools, today’s students are best indentified as “victims” rather than pupils. In this collection of essays Samuel Blumenfeld discloses the epidemic of humanistic educational theory and provides a clear way out to a truly Biblical form of education.

Some of what you’ll learn:

- **The Irrational World of Primary Education**
- **Outcome Based Education**
- **Teaching History to Children**
- **The Religious Nature of Humanism**
- **The Homeschooling Revolution**
- **The Public School Monopoly**
- **The Future of Reading Instruction**
- **God the Educator**
- **and much more**

**Only \$22.00**

Paperback, 266 pages, index



Save on the price of this book. Add this book to a larger order and pay less!  
See our catalog starting on page 32.

Gentry, *Last Days... cont. from page 9*

history reached “epochal finality.”<sup>14</sup> The finality has come, though it has undergone continuous development since its arrival in the ministry of Christ.<sup>15</sup> **CR**

Dr. Gentry is the author of thirteen books and a contributor to eight others, from publishers such as Zondervan, Baker, Kregel, P & R, and American Vision. He is the editor of a new title from Chalcedon: *Thine Is the Kingdom: A Summary of the Postmillennial Hope*. He has spoken at conferences and on radio across the nation and runs a website for Reformed educational materials: [www.kennethgentry.com](http://www.kennethgentry.com).

1. Tim LaHaye, *The Beginning of the End* (Wheaton, IL: Tyndale, 1972), 171-172. See also Charles H. Dyer, *The Rise of Babylon: Sign of the End Times* (Wheaton, IL: Tyndale, 1991). The latter book has to do with Saddam Hussein in contemporary Iraq.

2. For helpful exposes of this heretical movement, see: Keith A. Mathison, *When Shall These Things Be?: Reformed Response to Hyper-Preterism* (Phillipsburg, NJ: P & R, 2004) and Jay E. Adams, *Preterism: Orthodox or Unorthodox?* (Stanley, NC: Timeless Texts, 2003).

3. Todd Dennis, “An Introduction to Preterism.” ([www.preteristarchive.com/PReterism/dennis-todd\\_p\\_01.html](http://www.preteristarchive.com/PReterism/dennis-todd_p_01.html).) This document is found on the same website that posts an article boasting that one Hyperpreterist prayed an imprecatory prayer against David Chilton for resisting Hyperpreterism, and that God answered it with Chilton’s death. Immediately following the article are “Comments” offered by readers. One dated April 17, 2004 reads: “At last we know why David Chilton is no longer among us. This raises a question, however. If the imprecatory prayers of Mike Sullivan can put Christians on their death bed, why are we still having to put up with the likes of Gary North and Ken Gentry? Perhaps MJS will take care of this now that it is called to his attention. I will not sign this comment for obvious reasons.” This attitude is one reason I do not interact with them.

4. Luke 24:25-27; John 1:45; 5:39, 46; Acts 3:24; 10:43; 2 Cor. 1:20; Rev. 19:10.

5. Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, trans. by Floyd V. Filson (3rd ed.; Philadelphia: Westminster, 1964), 18-19.

6. C. F. Keil and Franz Delitzsch, *The Pentateuch*, in *Commentary on the Old Testament* (Grand Rapids: Eerdmans, [n.d.] 1975), 1: 387.

7. Gen. 49:1, 10; Isa. 2:2; Jer. 23:20; 30:24; 48:47; 49:39; Mic. 4:1. Some Old Testament references are not *eschatological*, but simply mean “later in time,” denoting simple futurity. See my discussion in Thomas Ice and Kenneth L. Gentry, Jr., *The Great Tribulation: Past or Future?* (Grand Rapids: Kregel, 1999), 166-69.

8. Herman Ridderbos, *The Coming of the Kingdom* (Philadelphia: Presbyterian & Reformed, 1962), 36.

9. Geerhardus Vos, *The Pauline Eschatology* (Phillipsburg, NJ: Presbyterian & Reformed, [1930] 1991), 83.

10. See: Jer. 46:26; Lam. 1:7; Amos 9:11; Mic. 7:14, 20.

11. The fact that God has appointed for the church “perilous times” (the Greek term indicates “seasons,” 2 Tim. 3:1), as well as “times and seasons” (Acts 1:7) indicates long periods and seasons of times that cannot be limited to the brief period between A.D. 30 and 70, especially since Paul writes of these coming “times” (2 Tim. 3:1) in A.D. 67!

12. Isa. 2:2; 24:23; 37:32; Joel 2:32; Oba. 1:17, 21; Mic. 4:7.

13. The last day resurrection has yet to occur (Mt. 13:39-40, 49). The Great Commission is still in effect (Mt. 28:20).

14. Vos, *Pauline Eschatology*, 28.

15. Contrary to Richard B. Gaffin, “Theonomy and Eschatology: Reflections of Postmillennialism,” *Theonomy: A Reformed Critique*, William S. Barker and W. Robert Godfrey, eds. (Grand Rapids: Zondervan, 1990), ch. 9. See my response to Gaffin: “Whose Victory in History?” *Theonomy: An Informed Response*, Gary North, ed. (Tyler, TX: Institute for Christian Economics, 1991), ch. 8.

Schultz, *Conservative... cont. from page 14*

the Hebrew kingdom and a paradigm for godly rule. The king must be a “brother” (meaning a countryman and brother in the faith). Royal power is carefully proscribed (kings mustn’t accumulate horses, wives, or wealth). Kings formally write out the law of God (thus establishing a limited, constitutional monarchy, and at the same time teaching themselves the law). There were obvious checks and balances (as priests carefully scrutinized the king’s transcription). Clearly, the Word of God must inform the affairs of state. God commands us to observe His Word fully — turning aside neither to the “right” nor the “left” (Dt. 5:32).

These were lessons that Jerry Falwell learned in the 1970s. “It was my duty as a Christian,” he wrote, concerning his new sense of activism, “to apply the truths of Scripture to every act of government.” It is a good lesson for all Christian conservatives. As he puts it in his autobiography, *Falwell*: “We cannot forget God’s law as we live in man’s world. We must try to live by God’s law in both worlds, whatever it may cost us. We must work to convince others that God’s law is right and will bring health and long life to the nation.”<sup>1</sup> **CR**

Dr. Schultz is Chairman of the History Department at Liberty University, teaches Church History at Christ College, and is organizing pastor of Westminster Reformed Presbyterian Church in Lynchburg, Virginia. Roger and Ann Schultz are homeschooling parents of nine children. Dr. Schultz may be reached at [rschultz@liberty.edu](mailto:rschultz@liberty.edu).

1. Jerry Falwell, *Falwell: An Autobiography* (Lynchburg, VA: Liberty House Publishers, 1997), 360, 370.

Kelley, Justice... cont. from page 21

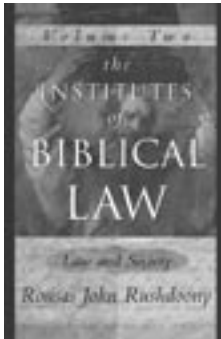
government is responsible for allowing the courts to impose their views on an unwilling American public? Is it the legislative branch or the executive branch that is at fault?

The answer is neither.

### The Ultimate Arbiter

According to Thomas Jefferson, "The ultimate arbiter [of the Constitution] is the people of the Union...." That means that you and I as American

## Rushdoony Had More to Say About God's Law



### Law and Society *The Institutes of Biblical Law Volume II*

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**

Or take advantage of our special offer on all 3 volumes of the Institutes! See the ad on the inside of the front cover.

citizens are responsible for this judicial tyranny.

As Christians we bear an even greater responsibility. It is the task of the collective body of Christ to represent God's will and commandments to our fallen society. However, for the last 50 years, we have watched our country turn further away from God, and the church did not resist strongly enough to reverse the trend.

Our congressmen, our governors, and even our president tend to neglect our opinion because we do not make our voice heard.

Right now, congressmen receive more calls from people concerned about asbestos than from people concerned for the sanctity of marriage. If so many conservative Americans hold to the traditional model of marriage, why aren't the phones ringing in Washington?

Marriage is part of the foundation of the Christian faith. Long before God created the nation of Israel or the New Testament church, God created the institution of marriage between a man and a woman. In fact, to illustrate the relationship of Christ to the church, God refers to the living example of husband and wife.

If our hearts do not burn with indignation against the conjoined tyranny of secularism and wicked judges, then we have no right to mourn the ethical decline of our culture. If we are not disturbed enough to demand answers from our political representatives, then we deserve to have a handful of judges define our values and tell us how to live. **CR**

Warren Kelley serves as Executive Vice President for International Christian Media, the ministry that produces Point of View Radio Talk Show.

If you or someone you know has ever struggled with understanding the philosophy of Cornelius Van Til, this book is for you.



This compact book by R.J. Rushdoony covers the central themes of presuppositionalism and will be a great resource in helping you establish a solid Christian world and life view.

**Some of what you'll learn:**  
Facts and Epistemology  
Circular Reasoning  
Facts and Presuppositions  
Irrational Man  
Authority and Knowledge  
A Valid Epistemology  
The Flight from Reality

Paperback, 127 pages, indices, \$19.00  
Shipping added to all orders.

Save on the price of this book. Add this book to a larger order and pay less! See our catalog starting on page 32.



# Classifieds

**BOOK ONCE AGAIN AVAILABLE** *How to Become a Millionaire in Christian Education* by Ellsworth E. McIntyre. Only \$10 plus \$3.00 (U.S.) for postage & handling. Volume discounts available to distribute copies at your church. (revmac@mindspring.com for prices) Nicene Press, 5524 19th Ct., SW, Naples, FL 34116.

**EAST CENTRAL WISCONSIN** Covenant Reformed Presbyterian Church of Manawa. Confessional, Theonomic, Psalm Singing. Located between Appleton and Stevens Point minutes from Manawa. Worship at 10:00 am, Bible Study following. Contact Pastor Martin Waltho at 920-596-3252.

**A GOLD MINE ...** and it is free! Engaging audio lectures in Bible, theology, and church history. [www.brucewagore.com](http://www.brucewagore.com).

**CHALCEDON NOW** has a student question booklet with a separate teacher answer booklet for use with R. J. Rushdoony's "American History to 1865" tape series. Both are available for \$5.00 postpaid from Chalcedon.

**SINGLE MEN** and women and young families wanted for 3 yr. apprenticeship program. Learn how to start, own, and operate your own Christian school. Salary, housing, and medical benefits while learning. Free tuition toward undergraduate or graduate degree. Contact Dr. Ellsworth McIntyre, Grace Community Schools, 5524 19th Ct., SW, Naples, FL 34116. Phone: 239-455-9900 or 239-352-6340 or email: revmac@mindspring.com.

**NEHEMIAH CHRISTIAN** Academy of La Mirada, CA offers a classical education with a Reformed worldview. Now enrolling grades K-4. Call 562-868-8896. [www.nehemiahacademy.org](http://www.nehemiahacademy.org)

**REFORMATION CHURCH** - OPC Reformed preaching. All of the Word for all of life S. Denver, CO 303-520-8814.

**IF YOU ARE INTERESTED** in a free portfolio review, or a discussion regarding your various financial and estate conservation objectives, please contact DAVID L. BAHNSEN, Financial Advisor at UBS Financial Services at 949-717-3917, or by email at David.Bahnsen@ubs.com. UBS is not a tax or legal advisor.

**CHALCEDON WANTS** to develop a list of churches, home churches, and Bible studies sympathetic to our position and objectives so we can share this information with those who call. If you would like your group to be on our list send the name of the contact person, their email, phone number, the town and state of the group to Susan Burns at [chalcedon@adelphia.net](mailto:chalcedon@adelphia.net).

**PEORIA ILLINOIS AREA** Providence Family of Faith church is Proclaiming the Crown Rights of King Jesus through Confessional Instruction (WCF), Family Discipleship (NCFIC), and Covenantal Worship in a Loving Community that is Home Education Supportive. Contact 309-387-2600, or [pridajan@aol.com](mailto:pridajan@aol.com) [www.ProvidenceFamilyofFaith.org](http://www.ProvidenceFamilyofFaith.org).

**CREATE FAMILY WEALTH** In a ground floor opportunity with a revolutionary roof top mounted wind power technology. I am currently seeking top quality people to add to my leadership/sales team. [www.dealersneeded.com/freepower](http://www.dealersneeded.com/freepower). 815-235-9295.

**CHRIST CHURCH PRESBYTERIAN:** Christ-centered worship and living as covenant keepers in covenant community. Close to Birmingham AL. Contact Ted Phillips 205-699-3308 [phillipstriben@narrowgate.net](mailto:phillipstriben@narrowgate.net). P.O. Box 812, Odenville, AL 35120.

**ZARATHUSTRA AND THE BIBLE:** 64 pages of printed notes. [mpappie@msn.com](mailto:mpappie@msn.com)

**IS YOUR CHURCH LOOKING FOR A PASTOR** who is Reformed, Theonomic, Postmillennial and Paedo-Communion oriented? 14 years European missions experience. Please contact Richard S. Crews at 918-955-4913 or [r.crews@cox.net](mailto:r.crews@cox.net).

**GOD DOES EXIST! NEW PRESUPPOSITIONAL APOLOGETIC BOOK** - simple ways to refute Atheism, False Religions, Evolution, & Vain Philosophy Send \$25.00 to Puritan Presuppositional Press 3157 N. Rainbow #543 Las Vegas, NV 89108

**LYNCHBURG, VIRGINIA: ORGANIZING A CONFESSIONAL AND REFORMED CHURCH** committed to the comprehensive gospel of Christ. Contact Roger Schultz ([rschultz@liberty.edu](mailto:rschultz@liberty.edu)).

**JOE MORECRAFT** and Henry Johnson of the RPCUS are teaching lessons in the Catechism in Knoxville, TN. For more information, call 865-924-9618.

**www.MoreHealthTimeMoney.com** No financial risk home-based business. Call Eugene Clingman 209-795-0974.

**JOHN LOFTON**, a former columnist for the Chalcedon Report, has been received as a member in good standing of Harvester Presbyterian Church (PCA) in Springfield, Virginia. Those wishing to contact him may do so at 313 Montgomery St., Laurel, Maryland 20707 Phone: 301-490-7266



## Get the materials you're looking for.

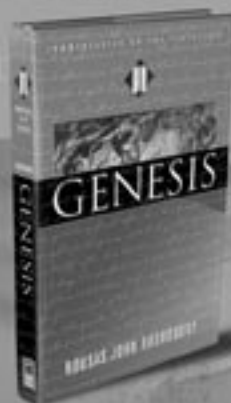
Now you can search the entire Chalcedon and Ross House catalog of books, monographs, audio tapes, and videos anytime you want to. Our convenient, secure shopping cart makes ordering simple and safe. Visit often to find out about updates and new releases.

[www.chalcedonstore.com](http://www.chalcedonstore.com)



Advertising in the *Chalcedon Report* means focus for your ministry, product or service.

You'll be able to reach thousands of individuals with a similar worldview. Contact us today for pricing and guidelines. email: [chris@chalcedon.edu](mailto:chris@chalcedon.edu)



**faith**  
*for all*  
of *life*

*chalcedon/ross house books*

faith for all of life

# Resources for Reinforcing Your Christian World and Life View

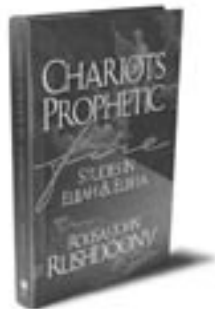


## **Chariots of Prophetic Fire: Studies in Elijah and Elisha**

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 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**



## **Thine is the Kingdom: A Study of the Postmillennial Hope**

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

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

**Paperback, 260 pages, \$22.00**



*Newest Releases!*

**Save 15% on Orders of \$50.00 or More!**

**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**



**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**



**A Conquering Faith**

By William O. Einwechter. This monograph takes on the doctrinal defection of today's church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God's sovereignty, Christ's Lordship, God's law, the authority of Scripture, the dominion mandate, and the victory of Christ and His church in history. This easy-to-read booklet is a welcome antidote to the humanistic theology of the 21<sup>st</sup> century church.

**Booklet, 44 pages, \$8.00**



**Predestination in Light of the Cross**

By John B. King, Jr. This book is a thorough presentation of the Biblical doctrine of absolute predestination from both the dogmatic and systematic perspectives. The author defends predestination from the perspective of Martin Luther, showing he was as vigorously predestinarian as John Calvin. At the same time, the author provides 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**



**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**



**Newest Releases!**

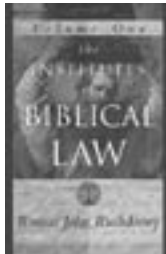
**Save 15% on Orders of \$50.00 or More!**

*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.

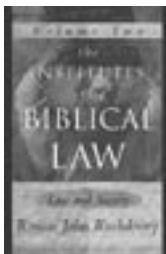
**Hardback, 890 pages, indices, \$45.00**



**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.

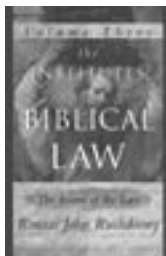
**Hardback, 752 pages, indices, \$35.00**



**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!**

**The Ten Commandments Video Series**

VHS Series. 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 video 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.

**A boxed set of 3 VHS tapes, \$45.00**



**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**



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**

**Intellectual Schizophrenia**

By R.J. Rushdoony. When this brilliant and prophetic book was first published in 1961, the Christian homeschool movement was years away and even Christian day schools were hardly considered a viable educational alternative. But this book and the author's later *Messianic Character of American Education* were a resolute call to arms for Christians 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. Rushdoony was indeed a prophet. 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. As Dr. Rushdoony writes, "there is no law, no society, no justice, no structure, no design, no meaning apart from God." And so, modern man has become schizophrenic because of his rebellion against God.



**Paperback, 150 pages, index, \$17.00**

**The Messianic Character of American Education**

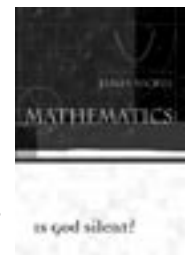
By R.J. Rushdoony. Rushdoony's study tells us an important part of American history: exactly what has public education been trying to accomplish? Before the 1830s and Horace Mann, no schools in the U.S. were state supported or state controlled. They were local, parent-teacher enterprises, supported without taxes, and taking care of all children. They were remarkably high in standard and were Christian. 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?**

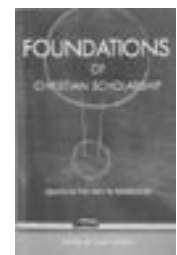
By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation 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.

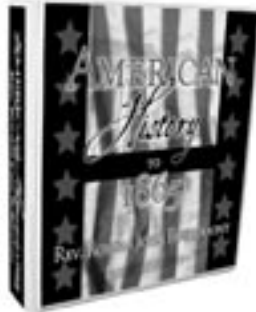


**Paperback, 355 pages, indices, \$24.00**

*american history & the constitution*

**American History to 1865**

Tape series by R.J. Rushdoony. These tapes 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 18 tapes, student questions, and teacher's answer key in album.



**18 tapes in album, RR144ST-18, Set of "American History to 1865", \$90.00**

- Tape 1** 1. Motives of Discovery & Exploration I  
2. Motives of Discovery & Exploration II
- Tape 2** 3. Mercantilism  
4. Feudalism, Monarchy & Colonies/The Fairfax Resolves 1-8
- Tape 3** 5. The Fairfax Resolves 9-24  
6. The Declaration of Independence & Articles of Confederation
- Tape 4** 7. George Washington: A Biographical Sketch  
8. The U. S. Constitution, I
- Tape 5** 9. The U. S. Constitution, II
- Tape 6** 10. De Toqueville on Inheritance & Society  
11. Voluntary Associations & the Tithe  
12. Eschatology & History
- Tape 7** 13. Postmillennialism & the War of Independence  
14. The Tyranny of the Majority
- Tape 8** 15. De Toqueville on Race Relations in America  
16. The Federalist Administrations
- Tape 9** 17. The Voluntary Church, I  
18. The Voluntary Church, II
- Tape 10** 19. The Jefferson Administration, the Tripolitan War & the War of 1812  
20. Religious Voluntarism on the Frontier, I
- Tape 11** 21. Religious Voluntarism on the Frontier, II  
22. The Monroe & Polk Doctrines
- Tape 12** 23. Voluntarism & Social Reform  
24. Voluntarism & Politics
- Tape 13** 25. Chief Justice John Marshall: Problems of Political Voluntarism  
26. Andrew Jackson: His Monetary Policy
- Tape 14** 27. The Mexican War of 1846 / Calhoun's Disquisition  
28. De Toqueville on Democratic Culture
- Tape 15** 29. De Toqueville on Equality & Individualism  
30. Manifest Destiny

- Tape 16** 31. The Coming of the Civil War  
32. De Toqueville on the Family
- Tape 17** 33. De Toqueville on Democracy & Power  
34. The Interpretation of History, I
- Tape 18** 35. The Interpretation of History, II

**This Independent Republic**

By Rousas John 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**

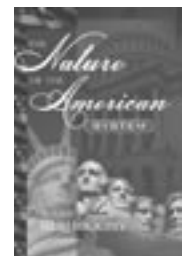
By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is 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**

**Retreat From Liberty**

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

**3 cassette tapes, RR251ST-3, \$9.00**





**The Influence of Historic Christianity on Early America**

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



**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**

**The United States: A Christian Republic**

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

**Pamphlet, 7 pages, \$1.00**

**Biblical Faith and American History**

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

**Pamphlet, 12 pages, \$1.00**

*world history*

**A Christian Survey of World History**

12 cassettes with notes, questions, and answer key in an attractive album

By R.J. Rushdoony. *From tape 3:*

"Can you see why a knowledge of history is important—so that we can see the issues as our Lord presented them against the whole backboard of history and to see the battle as it is again lining up? Because again we have the tragic view of ancient Greece; again we have the Persian view—tolerate both good and evil; again we have the Assyrian-Babylonian-Egyptian view of chaos as the source of regeneration. And we must therefore again find our personal and societal regeneration in Jesus Christ and His Word—all things must be made new in terms of His Word." Twelve taped lessons give an overview of history from ancient times to the 20th century as only Rev. Rushdoony could. Text includes fifteen chapters of class notes covering ancient history through the Reformation. Text also includes review questions covering the tapes and questions for thought and discussion. Album includes 12 tapes, notes, and answer key.

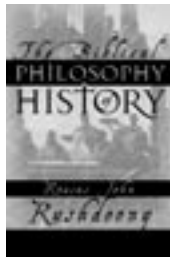


**12 tapes in album, RR160ST-12, Set of "A Christian Survey of World History", \$75.00**

- Tape 1** 1. Time and History: Why History is Important
- Tape 2** 2. Israel, Egypt, and the Ancient Near East
- Tape 3** 3. Assyria, Babylon, Persia, Greece and Jesus Christ
- Tape 4** 4. The Roman Republic and Empire
- Tape 5** 5. The Early Church
- 6. Byzantium
- Tape 6** 7. Islam
- 8. The Frontier Age
- Tape 7** 9. New Humanism or Medieval Period
- Tape 8** 10. The Reformation
- Tape 9** 11. Wars of Religion – So Called
- 12. The Thirty Years War
- Tape 10** 13. France: Louis XIV through Napoleon
- Tape 11** 14. England: The Puritans through Queen Victoria
- Tape 12** 15. 20<sup>th</sup> Century: The Intellectual – Scientific Elite

### 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

### Christian Reconstruction in England

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



5 cassette tapes, RR135ST-5, \$15.00

## church history

### The "Atheism" of the Early Church

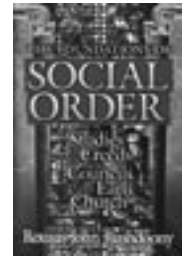
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith 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 removed.



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

**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**



**Humanism, the Deadly Deception**

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

**3 cassette tapes, RR137ST-3, \$9.00**



**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, \$15.00**



**Epistemology: How Do We Know?**

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

**4 cassette tapes, RR101ST-4, \$12.00**



**A History of Modern Philosophy**

A tape series by R.J. Rushdoony. Nine lessons trace modern thought. Hear a Christian critique of Descartes, Berkeley, Kant, Hegel, Marx, Sade, and Genet. Learn how modern philosophy has been used to deny a Christian world-view and propose a new order, a new morality, and a new man.

**8 cassette tapes, RR261ST-8, \$21.00**



**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**

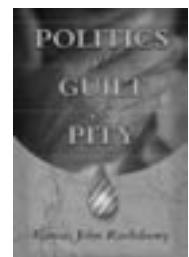


psychology

**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."

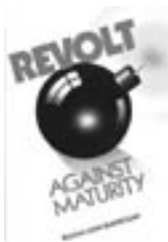
**Hardback, 371 pages, index, \$20.00**



**Revolt Against Maturity**

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

**Hardback, 334 pages, index, \$18.00**



**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**

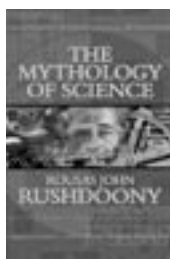


science

**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**



**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**



**Christianity and Capitalism**

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

**Pamphlet, 8 pages, \$1.00**

**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**



**A Christian View of Vocation:  
The Glory of the Mundane**

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

**Pamphlet, 12 pages, \$1.00**

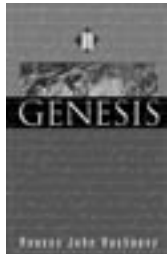


*biblical studies*

**Genesis, Volume I of Commentaries on the Pentateuch**

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

**Hardback, 297 pages, indices, \$45.00**



**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**



**Companion tape series to *The Gospel of John***

A cassette series by R.J. Rushdoony. Seventy sermons cover John's entire gospel and parallel the chapters in the author's commentary, *The Gospel of John*, making this a valuable group Bible study series.

**39 cassette tapes, RR197ST-39, \$108.00**



**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**



**Companion tape series to Romans and Galatians**

***Romans - "Living by Faith"***

A cassette series by R.J. Rushdoony. Sixty-three sermons on Paul's epistle. Use as group Bible study with *Romans and Galatians*.

**32 cassette tapes, RR414 ST-32, \$96.00**



***Galatians - "Living by Faith"***

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

**10 cassette tapes, RR415ST-10, \$30.00**

**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

**Companion tape series to Hebrews, James and Jude**

*Hebrew and James - "The True Mediator"*

A tape series by R.J. Rushdoony. 48 lessons Hebrews and James.

26 cassette tapes, RR198ST-26, \$75.00



*Jude - "Enemies in the Church"*

A tape series by R.J. Rushdoony. 4 lessons on Jude by R.J. Rushdoony.

2 cassette tapes, RR400ST-2, \$9.00

**More Exegetical Tape Series by Rev. R.J. Rushdoony**

*Exodus - "Unity of Law and Grace"*

125 lessons. 70 cassette tapes, RR171ST-70, \$195.00

*Leviticus - "The Law of Holiness and Grace"*

79 lessons. 40 cassette tapes, RR172ST-40, \$120.00

*Numbers - "Faith, Law and History"*

63 lessons. 38 cassette tapes, RR181ST-38, \$102.00

*Deuteronomy - "The Law and the Family"*

110 lessons. 63 cassette tapes, RR187ST-63, \$168.00

*The Sermon on the Mount*

25 lessons. 13 cassette tapes, RR412ST-13, \$39.00

*I Corinthians - "Godly Social Order"*

47 lessons. 25 cassette tapes, RR417ST-25, \$75.00

*II Corinthians - "Godly Social Order"*

25 lessons. 13 cassette tapes, RR416ST-13, \$39.00

*I John*

15 lessons on the first epistle of John, plus a bonus lesson on the incarnation. Rev. Rushdoony passed away before he could complete this, his last sermon series.

16 lessons. 8 cassette tapes, RR419ST-8, \$24.00

**Exegetical Sermon Series by Rev. Mark R. Rushdoony**

*Galatians - "Heresy in Galatia"*

10 lessons. 5 cassette tapes, MR100ST-5, \$15.00

*Ephesians - "Partakers of God's Promise"*

24 lessons. 12 cassette tapes, MR108ST-12, \$36.00

*Colossians - "The Sufficiency of Christ"*

10 lessons. 5 cassette tapes, MR101ST-5, \$15.00

*I Timothy - "Right Doctrine and Practice"*

27 lessons. 14 cassette tapes, MR102ST-14, \$42.00

*II Timothy - "Faithfulness and Diligence"*

14 lessons. 7 cassette tapes, MR106ST-7, \$21.00

*Titus - "Speak with All Authority"*

11 lessons. 6 cassette tapes, MR105ST-6, \$18.00

*Philemon - "For My Son, Onesimus"*

4 lessons. 2 cassette tapes, MR107ST-2, \$6.00

*"Doers of the Word" - Sermons in James*

7 lessons. 4 cassette tapes, MR104ST-4, \$12.00

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 per set

**Companion tape series to R. J. Rushdoony's Systematic Theology**

These tape series represent just a few of the many topics represented in the above work. They are useful for Bible study groups, Sunday Schools, etc. All are by Rev. R. J. Rushdoony.



**Creation and Providence**

17 lessons. 9 cassette tapes, RR407ST-9, \$27.00

**The Doctrine of the Covenant**

22 lessons. 11 cassette tapes, RR406ST-11, \$33.00

**The Doctrine of Sin**

22 lessons. 11 cassette tapes, RR409ST-11, \$33.00

**The Doctrine of Salvation**

20 lessons. 10 cassette tapes, RR408ST-10, \$30.00

**The Doctrine of the Church**

30 lessons. 17 cassette tapes, RR401ST-17, \$45.00

**The Theology of the Land**

20 lessons. 10 cassette tapes, RR403ST-10, \$30.00

**The Theology of Work**

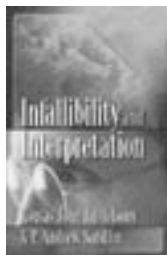
19 lessons. 10 cassette tapes, RR404ST-10, \$30.00

**The Doctrine of Authority**

19 lessons. 10 cassette tapes, RR402ST-10, \$30.00

**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**

**The Lordship of Christ**

By Arend ten Pas. The author shows that to limit Christ's work in history to salvation and not to include lordship is destructive of the faith and leads to false doctrine.

**Booklet, 29 pages, \$2.50**



**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**



**The Necessity for Systematic Theology**

By R.J. Rushdoony. Scripture gives us as its underlying unity a unified doctrine of God and His order. Theology must be systematic to be true to the God of Scripture.

**Booklet (now part of the author's Systematic Theology), 74 pages, \$2.00**



**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**

**Infallibility: An Inescapable Concept**

By R.J. Rushdoony. "The doctrine of the infallibility of Scripture can be denied, but the concept of infallibility as such cannot be logically denied. Infallibility is an inescapable concept. If men refuse to ascribe infallibility to Scripture, it is because the concept has been transferred to something else. The word infallibility is not normally used in these transfers; the concept is disguised and veiled, but in a variety of ways, infallibility is ascribed to concepts, things, men and institutions."

**Booklet (now part of the author's *Systematic Theology*), 69 pages, \$2.00**

**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.

**Hardback, 314 pages, \$20.00**

**The Will of God of the Will of Man**

By Mark R. Rushdoony. God's will and man's will are both involved in man's salvation, but the church has split in answering the question, "Whose will is determinative?"

**Pamphlet, 5 pages, \$1.00**

*taking dominion*

**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.

**Paperback, 512 pages, indices, \$24.00**



**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**

**Christianity and the State**

By R.J. Rushdoony. This book develops a Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life.

**Hardback, 192 pages, indices, \$18.00**



**Towards a Christian Marriage**

Edited by Elizabeth Felleron. The law of God makes clear how important and how central marriage is. God the Son came into the world neither through church nor state but through a family. This tells us that marriage, although nonexistent in heaven, is, all the same, central to this world. We are to live here under God as physical creatures whose lives are given their great training-ground in terms of the Kingdom of God by marriage. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage.

**Hardback, 43 pages, \$8.00**

**The Theology of the State**

A tape series by R.J. Rushdoony. 37 lessons that are also from a portion of Rev. Rushdoony's 2-volume *Systematic Theology*.

**14 cassette tapes, RR405ST-14, \$42.00**



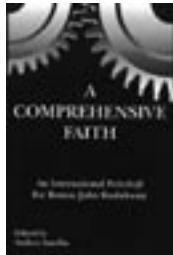
**Roots of Reconstruction**

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.

**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 Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.



**Hardback, 244 pages, \$23.00**

**The Church as God's Army**

By Brian Abshire. What if they gave a war and nobody came? In the great spiritual battles of the last century, with the soul of an entire culture at stake, a large segment of the evangelical church went AWOL. Christians retreated into a religious ghetto, conceding the world to the Devil and hoping anxiously that the rapture would come soon and solve all their problems. But the rapture did not come, and our nation only slid further into sin.



God's people must be taught how to fight and win the battles ahead. In this small volume, you will discover how the church is God's army, designed by Him to equip and train His people for spiritual war and prepare them for victory.

**Booklet, 83 pages, \$6.00**

**Dominion-oriented tape series by Rev. R.J. Rushdoony**



***The Doctrine of the Family***

10 lessons that also form part of the author's 2-volume *Systematic Theology*.  
**5 cassette tapes, RR410ST-5, \$15.00**

***Christian Ethics***

8 lessons on ethics, change, freedom, the Kingdom of God, dominion, and understanding the future.  
**8 cassette tapes, RR132ST-8, \$24.00**

***The Total Crown Rights of Christ the King***

6 lessons on victory and dominion.  
**3 cassette tapes, CN103ST-3, \$9.00**

**Tape series by Rev. Douglas F. Kelly**

***Reclaiming God's World***

3 lessons on secularism vs. Christianity, restoration in the church, and revival.  
**3 cassette tapes, DK106ST-3, \$9.00**

*eschatology*

**Thy Kingdom Come: Studies in Daniel and Revelation**

By R.J. Rushdoony. First published in 1970, 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**

### 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

### Eschatology

A 32-lesson tape series by Rev. R.J. Rushdoony. Learn about the meaning of eschatology for everyday life, the covenant and eschatology, the restoration of God's order, the resurrection, the last judgment, paradise, hell, the second coming, the new creation, and the relationship of eschatology to man's duty.



16 cassette tapes, RR411ST-16, \$48.00

## biography

### Back Again Mr. Begbie

The Life Story of Rev. Lt. Col. R.J.G. Begbie OBE

This biography is more than a story of the three careers of one remarkable man. It is a chronicle of a son of old Christendom as a leader of Christian revival in the twentieth century. Personal history shows the greater story of what the Holy Spirit can and does do in the evangelization of the world.



Paperback, 357 pages, \$24.00

## journals

### The Journal of Christian Reconstruction

The purpose of the *Journal* is to rethink every area of life and thought and to do so in the clearest possible terms. The *Journal* strives to recover the great intellectual heritage of the Christian Faith and is a leading dispenser of Christian scholarship. Each issue provides in-depth studies on how the Christian Faith applies in modern life. A collection of the *Journal* constitutes a reference library of seminal issues of our day.



**Volume Discounts: You may deduct 25% if ordering six or more issues (see order form).**

#### Vol. 1, No. 1: Symposium on Creation

Geological, mathematical, philosophical, biological, theological and other approaches to the subject of creation. **\$13.00**

#### Vol. 1, No. 2: Symposium on Satanism

Occultism from the days of the early church to the present, its meaning, and the Christian perspective. **\$13.00**

#### Vol. 2, No. 1: Symposium on Christian Economics

Medieval, Reformation, and contemporary developments, the causes of inflation, Manichaenism, law and economics, and much more. **\$13.00**

#### Vol. 2, No. 2: Symposium on Biblical Law

What Scripture tells us about law, the coming crisis in criminal investigation, pornography, community, the function of law, and much more. **\$13.00**

#### Vol. 3, No. 1: Symposium on Christianity and the American Revolution

The Christian root, the religious liberty issue, the Franklin legends, myths and realities of 1776. **\$13.00**

#### Vol. 5, No. 1: Symposium on Politics

Modern politics is highly religious, but its religion is humanism. This journal examines the Christian alternative. **\$13.00**

#### Vol. 5, No. 2: Symposium on Puritanism and Law

The Puritans believed in law and the grace of law. They were not antinomians. Both Continental and American Puritanism are studied. **\$13.00**

#### Vol. 7, No. 1: Symposium on Inflation

Inflation is not only an economic concern but at root a moral problem. Any analysis of economics must deal also with the theological and moral aspects as well. **\$13.00**

**Vol. 8, No. 1: Symposium on Social Action**

The Christian mission is to every area of life, including the social structures, and hence all areas are to be brought under Christ's domain. **\$13.00**

**Vol. 8, No. 2: Symposium on the Atonement**

At the heart of our Faith is the doctrine of the atonement. This has tremendous implications for all of life. This is more than a church doctrine; it is impossible for man to live without atonement, but all too often the atonement we seek is a false one. **\$13.00**

**Vol. 9, No. 1 & 2: Symposium on Christian Reconstruction in the Western World Today**

(*Special Double Issue*) Christian Reconstruction is under way today in the church, in politics, in science, the arts, daily living, and many other areas. In this issue, there are reports on what is happening, as well as on critical issues which face us and require reconstruction. **\$19.00**

**Vol. 10, No. 1: Symposium on the Media and the Arts**

Christian reconstruction cannot be accomplished without expanding the Christian presence and influence in all branches of the media and the arts. **\$13.00**

**Vol. 10, No. 2: Symposium on Business**

This issue deals with the relationship of the Christian Faith to the world of business. **\$13.00**

**Vol. 11, No. 1: Symposium on the Reformation in the Arts and Media**

Christians must learn to exercise dominion in the area of the arts and media in order to fulfill their mandate from the Lord. Also included in this issue is a long and very important study of the Russian Orthodox Church before the Revolution. **\$13.00**

**Vol. 11, No. 2: Symposium on the Education of the Core Group**

Christians and their children must again become a vital, determinative core group in the world. Education is an essential prerequisite and duty if this is to be accomplished. **\$13.00**

**Vol. 12, No. 1: Symposium on the Constitution and Political Theology**

To understand the intent and meaning of the Constitution it is necessary to recognize its presuppositions. **\$13.00**

**Vol. 12, No. 2: Symposium on the Biblical Text and Literature**

The God of the Bible has chosen to express Himself by both oral and written means. Together these means represent the sum total of His revelation. This symposium is about the preservation of original, infallible truth as handed down through generations in the words and texts of the human language. We have both God's perseverance and man's stewarding responsibility at issue when considering the preservation of truth in the text and words of the human language. This symposium examines the implications of this for both sacred and secular writings. **\$13.00**

**Vol. 13, No. 1: Symposium on Change in the Social Order**

This volume explores the various means of bringing change to a social order: revolution, education and economics. It also examines how Christianity, historically and doctrinally, impacts the social order and provides practical answers to man's search from meaning and order in life. It concludes with a special report on reconstruction in action, which highlights the work of Reconstructionists at the grassroots level. **\$13.00**

**Vol. 13, No. 2: Symposium on the Decline and Fall of the West and the Return of Christendom**

In addition to discussing the decline and fall of the West and the return of Christendom, this volume describes the current crisis, constitutional law, covenant religion vs. legalism, and the implications of a Christian world and life view. **\$13.00**

**Vol. 14, No. 1: Symposium on Reconstruction in the Church and State**

The re-emergence of Christian political involvement today is spurred by the recognition not only that the Bible and Christian Faith have something to say about politics and the state, but that they are the only unmoveable anchor of the state. The articles in this symposium deal with the following subjects: the reconstructive task, reconstruction in the church and state, economics, theology, and philosophy. **\$13.00**

**Vol. 14, No. 2: Symposium on the Reformation**

This symposium highlights the Reformation, not out of any polite antiquarian interest, but to assist our readers in the re-Christianization of modern life using the law of God as their instrument. This symposium contains articles dealing with history, theology, exegesis, philosophy, and culture. **\$13.00**

**Vol. XV: Symposium on Eschatology**

Eschatology is not just about the future, but about God's working in history. Its relevance is inescapable. **\$19.00**

**Vol. XVI: The 25th Anniversary Issue**

Selected articles from 25 years of the *Journal* by R.J. Rushdoony, Cornelius Van Til, Otto Scott, Samuel L. Blumenfeld, Gary North, Greg Bahnsen, and others. **\$19.00**

