

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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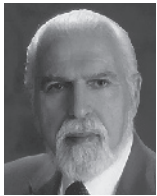
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The Foundations of Social Order

By R. J. Rushdoony

(Reprinted from *The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church* [Vallecito, CA: Ross House Books, 1998], 181-186.)



Every social order rests on a creed, on a concept of life and law, and represents a religion in action. Culture is religion externalized, and, as Henry Van Til observed, “a people’s religion comes to expression in its culture, and Christians can be satisfied with nothing less than a Christian organization of society.”¹ Wherever there is an attack on the organization of society, there is an attack on its religion. The basic faith of a society means growth in terms of that faith, but any tampering with its basic structure is revolutionary activity. The Marxists are in this respect more astute than their adversaries: they recognize hostility to their structure as counter-revolutionary activity, as hostility to their establishment. The life of a society is its creed; a dying creed faces desertion or subversion readily. Every creed, however healthy, is also under continual attack; the culture which neglects to defend and further its creedal base is exposing its heart to the enemy’s knife. 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.

The foundations of social order need to be examined, therefore, in order to be understood and defended. *First*, there is the creedal basis: every law order rests on and is the legal codification of a system of morality, and every morality presupposes a religion, some form of “ultimate concern.” Most religions are

nontheistic, but all religions are basic to one or another system of morality. Moral order is an aspect of religious order. Most religions are not theistic but basically humanistic. From the structural perspective, religions can be divided into two great and central classes: *theistic* and *political*. In a theistic religion, God is the source of morality and law. The order of the universe is God-given and absolute, and man’s order must be patterned in terms of God’s infallible Word, the Bible. In political religion, politics is the source of morality and law. Aristotle wrote on politics and therefore concerned himself with ethics, and his ethics is the morality of a political order. Ethics for Aristotle basically has an immanent principle of ultimacy rather than a transcendental one. Instead of an absolute order in the universe, political religion sees a developing order which can guide and control, so that God’s eternal decree is replaced by man’s total planning. Man’s predestination replaces predestination by God. Political morality has always been productive of political religions.

The *second* foundation of social order is the state. The state is the social organization of the creed, the legal structuring of the moral system of a society. The state cannot be amoral, because its every law is the codification of its basic morality. The state cannot be religiously neutral, because it is the religious organization of society in terms of law. When the state claims religious neutrality, it is either self-deception or a deception of the people, and it merely means a neutrality towards its old faith

in order to prepare the way for the establishment of the new faith. The state is no less a religious organization than the church, and in some societies more so. In Christian society, church and state are both religious orders, the church as a ministry of grace and the state as a ministry of justice. In pagan society, the state takes priority as the religious order: the temple or the shrine then become aspects of the state’s life and function. Religion can no more be abstracted from the state than from the church. Churches and states may forsake a religion and abandon their creed, but only in order to adopt a new one.

The purpose of the state varies in terms of its religion. Basically, the state can be either messianic or ministerial, either a savior or a ministry of justice. For Biblical religion, the state is the ministry of justice; for non-Christian religions, for political religions, the state is man’s savior. The two concepts are mutually exclusive, and there can be no compromise between them.

The *third* foundation of social order is sovereignty. Sovereignty can be either transcendental or immanent, resting either in God or being an attribute of man and his order. Basically, the two conflicting concepts are between God’s sovereignty and the claimed sovereignty of the state. If God is sovereign, then He is the creator and governor of all things, and His law over-arches, controls, judges, and assesses all things; nothing can exist or have being apart from Him. If the state is sovereign, then the state must exercise total control and judg-

ment over all things in its world, or its sovereignty is limited and negated. The state seeks, in terms of its claim to sovereignty, to become the determining and overarching power over every domain: no sphere is allowed to function except by permission of the state. The earth, air, water, sky all belong to the state, are used only under the law and tax of the state, and are potentially or actually subject to repossession by the state. The state has assumed that ultimacy over man's life which properly belongs only to God. The creed of the state therefore requires holy warfare against the Christian creed and faith.

Two absolute sovereignties and sovereigns cannot coexist at the same point in time and space, claiming the same jurisdiction. Because the claims of God and the sovereign state are mutually exclusive, their conflict is inevitable. The warfare between Christ and Caesar is inescapable war, and it is a war unto death.

For every sovereign order, sin and evil are a problem. Biblical Christianity deals with sin and evil in two ways. *First*, the state as the ministry of justice establishes restitution as the fundamental principle of the law. The justice of God must be maintained; there must therefore be restitution by man whenever God's order is in any way abated or breached, or else God will exact retribution through His judgment. *Second*, the church as the ministry of grace must proclaim the saving grace of Jesus Christ. Jesus Christ makes atonement for man's sin against God, and He establishes the order of God in relation to man; this order is communion in Him. Christ's atoning work affects restitution in relationship to God, even as civil law under God must effect restitution in relationship to man as its duty towards God. Thus, in a higher sense, both church and state have a calling to effect

godly restitution, the state as a ministry of justice, the church as a ministry of grace. The goal is "the restitution of all things" in the new creation (Acts 3:21). *Restitution is thus the basic aspect of the Christian social order.*

The *third* foundation of social order is thus grace. Man's problem under any creed is the presence of personal and impersonal evil in the world. Man assesses the nature of that evil and his answer to it is in terms of his creed. For political religions, for humanism, evil is in the environment, and the state's power to change that environment is its saving grace. The state must remake man's physical and spiritual environment in order to change and save man. Social change in terms of the state's plan is statist grace in operation. The bad environment must be destroyed in order to free man. This evil environment sometimes involves persons and institutions, such as the bourgeoisie, capitalists, the clergy, Christians, churches, private organizations, private enterprise, and so on. All these may have to be, and frequently are, "liquidated" or destroyed as part of the process of salvation. Those persons remaining must be "re-educated" in terms of the new creed and out of Christianity.

For Biblical Christianity, the answer to the problem of evil is God's grace, the grace of God through Jesus Christ and the restitution of all things. Man's problem is not his environment but *sin*, man's desire to be his own god, his own law and principle of ultimacy. Man cannot save himself, either by politics, works of law or morality, or by any other means. Jesus Christ is man's only savior. Man must live under God's law order in order to live freely and happily, but the law order cannot save man, nor will that law order long survive, if there be not a sizable body of believers whose life is the law of God. Basic to true order

therefore is grace. Without grace, man lacks the character to develop his potentialities, capitalize his activities, and order his life.

[...]

Every social order has an implicit creed, and this creed defines the order and informs it. When a social order begins to crumble, it is because the basic faith, its creed, has been undermined. But the political defense of that order is usually made the first line of defense: it becomes the conservative position. But, because the defense is politically rather than creedally informed, it is a superficial defense and crumbles steadily under a highly doctrinaire and creedal opposition. Thus, Cicero's defense of the Roman republic was a spirited and heroic effort, but it was also the epitome of impotence. The republic was already dead; Cicero himself did not believe in the religion on which the republic had been based. When Cicero could not accept the religious foundations which made an aristocracy sovereign, how could he expect the rebellious masses to accept it? Cicero's position was essentially personal, and the various defenders of the republic were more linked by purely personal tastes and interests than a creedal position. Julius Caesar was able to capitalize on the new creedalism and make himself the religious and civil head of the new movement. Similarly, today humanism is the creedal basis of the various democratic and socialistic movements. The clearer the humanism, as in Marxism, the more direct its use of power, because it operates in terms of a consistency of principle. The conservatives attempt to retain the political forms of the Christian West with no belief in Biblical Christianity. Apart from vague affirmations of liberty, they cannot defend their position philosophically. The conservatives therefore

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Another Rejected Stone

Martin G. Selbrede



Men invariably find themselves on the wrong side of the great reversals wrought by God. The things men regard

highly, He esteems lightly. He uses the simple to confound the wise, and the weak to overcome the strong. The stone the builders reject becomes the chief cornerstone (Ps. 118:22, Matt. 21:42, Mark 12:10, Luke 20:17). While this particular scripture involves the rejection of the Messiah, it nonetheless establishes a general mode of behavior that Christians seem dead set on repeating. Christian leaders building the edifice of evangelical Christianity for the last half-century have been quick to refuse many stones they've deemed to be unsuitable building materials for God's Kingdom.

For good reason did the translators of the King James Version select the term *refuse* to express the builders' attitude to the stone that God intends for "the head stone of the corner" in Psalm 118:22. God's people treated the Lawgiver the same way they treated His laws. Our contemporary misconceptions concerning His law are legion, so much so that when God asks "How long refuse ye to keep my commandments and my laws," we are certain this was uttered some time after the law was delivered on Sinai. But it was not. God asks this in Exodus 16:28, months prior to the "official" delivery of the law ("official" as determined by the reigning builders leading our churches and seminaries).¹

Small wonder that in an age when the great things of God's law are

esteemed a strange thing (Hosea 8:12) we end up traveling across the country with an unsettling message to our fellow Christians: everything you know about the law of God is wrong.

If God's law has fallen on tough times in our antinomian age, it should be no surprise to find that proponents of God's law are refused by the builders as well. When R. J. Rushdoony wrote *The Institutes of Biblical Law*, the book quickly joined the ranks of refused stones. In affirming this, we're not ascribing canonical status to this imperfect work by an imperfect man, nor equating his book with Scripture, nor identifying its author with the Author above all authors. Nonetheless, the importance of this particular work can hardly be overstated.

The cynics among the builders will be quick to impugn our motives here as self-serving: "You're promoting that book because you publish it!" No, we don't publish it. It is published by Presbyterian & Reformed. We draw attention to it because it benefits the Kingdom of God to do so, not because it benefits us financially. Our goal is to expand the reader's awareness of the significance of this book. In a cynical age, this will be an uphill battle, one made more difficult in the face of resistance mounted by today's builders.

Rushdoony's Unforgivable Sins

Why does Rushdoony's *Institutes* elicit such hostility among the builders? After all, books about the Ten Commandments have been fairly common in Christendom. At the dawn of the Reformation, John Wycliffe expended con-

siderable ink on the government of God and the Ten Commandments in one of his most important works, his *Summa Theologiae* (not to be confused with the *Summa* of Thomas Aquinas). The heirs of the Reformation, the Puritans, likewise regarded the law of God as an issue that needed to be engaged, not neglected or ignored. The fact that God's law was generally held in high esteem at the high point of Biblical scholarship in the Western world should not be missed. In contrast, today's quick-and-dirty, sloganized dismissal of the law of God is worse than embarrassing: it has utterly neutered the people of God.

Modern evangelical Christianity has veered off its moorings into the plush comfort of vague generalities. Today's builders have yet to meet a spiritual cliché they won't embrace with enthusiasm. Perhaps those of us influenced by the Puritans have been marginally less than gracious when ascribing "warm, fuzzy, pious gush and mush," to modern ChurchSpeak, with its unbalanced elevation of feelings over all other considerations. If this dominant mindset hadn't mired so many Christians in a potentially fatal immobility, patience would have been easier to exercise.

The appeal of generalities is that they don't touch us directly, they mediate information by way of abstraction, and abstraction is always a step or more removed from concrete reality. Speaking in generalities permits us to be oblique. When we generalize the Word of God, we dull its sharp edge. The Word of God becomes a two-sided pillow² rather than a two-edged sword.

This was the first of Rushdoony's sins: *he was specific*. He didn't spiritualize the Decalogue with high-sounding rhetoric that would actually make void the law of God (Ps. 119:126) or render the commandment of none effect (Matt. 15:6). Recognizing that *all* of the law and the prophets hang on the two great commandments, Rushdoony mined from God's own commentaries on His law. God was specific, so Rushdoony's exposition followed suit.

This was entirely unacceptable.

Although the builders may concede that the law of God is good if used lawfully (1 Tim. 1:8), that the law is perfect, just, holy, spiritual, and to be delighted in with the inner man (Rom. 7:12, 14, 22), the law must always be presented as a vague generality, an inaccessible goal, or (better yet) both. When presented in this way (stripped of specifics), the builders believe they've realized the ideal of the spirit (a general ethos) that gives life rather than the letter (God's statutes) that kills. They'd surely deny that they've added or taken away from the law: they've simply generalized it. (When pharmacists invented Bufferin to make aspirin easier on the stomach, the notion was valid. Had Bufferin been invented by evangelicals, there'd be no aspirin in it—just buffers to soothe the stomach.)

Books about the Ten Commandments that deal in generalities, that play it vague, that rearrange our Christian clichés and slogans with eloquence, don't elicit hostility. They're welcomed because they buffer us from God and the power of His Word.

This was a game that Dr. Rushdoony had seen played out too many times, to ruinous results (especially as a missionary at Owyhee). Muzzling the Word of God was an exacerbation, not the solution, to man's burgeoning problems. The New Covenant, among other

crucial things for Christians, did indeed involve the writing of God's laws on our hearts and minds *in specifics*, inculcating the same spirit motivating David's composition of Psalm 119. The first Psalm was to be taken as written (it extolled the law of God), not as hijacked by the builders (who point to anything *but* the law of God as the thing to meditate upon day and night).

In other words, one of the stones already rejected by today's builders is Psalm One's reference to the "law of God." That ugly stone has since been replaced by a much better brick, one hewn by the hand of man, leading the reader away from specifics and back into the evangelical fog.

The Puritans were not crippled by such "improved readings" of the Psalms. We today are not merely crippled; we're in a body cast and on life support. We ourselves are the emperors without any clothes.

Then along comes Rushdoony.

Rushdoony: the one who waxed specific about the law. The one who treated the specifics as if God had actually written them. By talking about specifics as if they mattered (and they do), he did something dangerous to the generalizations. He swept them, all of them, aside as thinly veiled attempts to repackage human autonomy within the contours of Christian spiritual terminology.

Rushdoony did this two ways. First, he painstakingly documented the consequences of neglecting the specifics of God's law. Second, he did the same for the consequences of "observing His commandments, to do them" (Psalm 103:18). Most observers expected a Christian writer to speak to the first point, but not so much to the second. But by dealing with the law's specifics across all domains of human action (cultural, economic, sociological, environ-

mental, scientific), Rushdoony opened up new avenues for seeing the folly of mankind and the wisdom of God. He was unmuzzling the whole counsel of God. And the builders found this to be unacceptable. They preferred to repose true value in God speaking through His Spirit to individual souls, not in His speaking to us through His law. Not merely to assert value, but moral obligation and a ground of blessing, of the law of God (like the Scriptures, in their irksome way, sometimes seemed to do) was beyond the dimensions of our modern cramped orthodoxies.

It is somewhat remarkable that the concept of orthodoxy can even survive in the context of vague outlines and fuzzy generalizations, but that haze is strenuously guarded not for its own sake, but for what hides behind it. The man in Matt. 5:19 who loosens even the least commandments of God and teaches men so is deemed "the least in the kingdom of heaven." By blowing away the fog, the sharp outlines of the antinomian's razor is revealed in stark contrast against the background of Scripture.

But there was more. The loosening of God's commandments creates an ethical vacuum *that is always filled by something else*. In fact, creating new rules of conduct for Christians is itself one way that God's laws are loosened, not only individually but in the aggregate. Why? Because such attempts at lawmaking undercut the sufficiency of Scripture. The man of God is assuredly *not* "thoroughly equipped for every good work" with the Old Testament, no matter what 2 Tim. 3:17 reads: men must amend God's law, peel some of its unacceptable or unworkable parts away, and using our vague general spirituality as a guide, build a more workable set of rules for Christian conduct for our modern era.

Over the course of its 800-odd pages, Rushdoony's *Institutes* gives the lie to that misguided Christian conceit. For faithfully recounting the wonderful things in God's law, the book's author was labeled a dangerous extremist (that's when the builders were being nice). In fact, the builders found themselves in agreement with the enemies of Christianity in their assessment of Rushdoony. This is strange company to be in ... or is it? Perhaps their joint commitment to human autonomy (overtly so among the humanists, covertly so among far too many Christians) led these two groups to sing in harmony this one time ... against the evils and horrors supposedly riddling God's law.

The Dislocation of Liberty

Beyond the sin of magnifying *all* the commandments of God (that is, the sin of dealing with specifics, the fleshing out of God's moral imperatives for man), Rushdoony revealed something else about the law's detractors. These men invariably pose as champions of liberty, but God's law maximizes human liberty while rejection of it puts us under the oppressive power of our fellow man. Isaiah 5:20 refers to those who call good evil and evil good, and this moral reversal is routinely played out over against the debate concerning the place of God's law in our world.

When observing Rushdoony's achievement in documenting the truth of the Psalmist's assertion that he walked at liberty because he sought God's precepts (Ps. 119:45), the builders are quick to contradict the Scripture: pay no attention to the man behind the curtain! Avoid the bondage of God's law. Enter into the freedom that comes when those ugly specifics of God's law are set aside.

But just as Psalm 119:45 cannot be broken, neither can Psalm 94:20: the wicked frame mischief using law. When

the law is slacked (Hab. 1:4), something else takes up that slack: the precepts of men. Men abhor moral vacuums, and if God isn't Lord over the matter addressed by one of His statutes or precepts, then man slips his feet into God's shoes to legislate in His stead.

Some builders might tolerate the restrictions that God's law might impose on the secular state, but no builders will tolerate the restrictions that God's law would place on the church's most sacred activity: making rules for the congregants to walk by. Ultimately, the implicit defense of autonomy that drives the antipathy toward God's law merely masks an aggregation of power by human authorities in both church and state. The law of God cuts across all these boundaries to liberate men from lawless overreaching by all human institutions. Since these institutions put on airs as the defenders of liberty (rather than its enemies, as is regrettably the case), they must either repent or characterize Rushdoony's position as insane (as some have, for all intents and purposes, already done).

Is it not revealing that we have as hard a time finding an elected official who'll actually follow the U.S. Constitution (setting aside the debate over its Biblical status) as we do a church leader who'll follow the entire Bible (which, unlike the U.S. Constitution, is actually perfect)? In both cases, men seek to cast various cords from them and burst various bonds asunder (Psalm 2:3), no matter how glowingly they paint such rebellions as liberating acts.

Today's builders, then, know full well that God's law encroaches on their power, their authority, their autonomy, their spiritual sinecures, and their plans for the future. They know this as well as the secularists know it—perhaps even more so. If they were not wedded to these “benefits” of antinomianism, they

would bend the knee and acknowledge the glory of God's perfect law of liberty. Instead, they go away very sad, for their possession of legislative power in their spiritual communities is very great and they're unwilling to put that at risk by unleashing liberty among their flocks as God would have them bestow it in their capacity as His mouthpieces.

If liberty is a dangerous thing, perhaps few should have the actual article, and the rest should merely be convinced into thinking they have it. Nothing achieves this goal better than the vague fog of ChurchSpeak, which has taken turns into Orwellian paths that would have been unthinkable a century ago. When the law of God is magnified, men can clearly recognize whether they're abiding under their own vine and fig tree or not, and illusions become impossible to maintain. In a world sustained on empty illusions, a world that effectively “loves death” (Prov. 8:36), the gatekeepers have spoken appropriate words of comfort: “peace, peace” (Jer. 6:14; 8:11)—but they heal the wound of His people slightly.

The Sin of Contemporary Relevance

God makes clear to His people that His words are not distant and inaccessible but “nigh, even in thy mouths” (Deut. 30:11–14). But too many of our builders today will argue that while God's laws may not be distant in terms of miles, it *is* distant from us in terms of years. If it was delivered thousands of years ago, it was in a form that must only be useful to ancient agrarian societies—not to us.

The builders then assure us that this is their motive for retreating into the haze of vagueness: by so doing, they can glean some spiritual meaning for us today, thus preserving God's law to us in the only form that we could possibly find benefit in. They find life for an old

worn-out shoe by putting a new soul [sic] on it. Their paperback books glory in the hidden treasures of the old shoe (without ever denying, let alone challenging, the “fact” that it’s an old shoe). The builders are then back in the driver’s seat, now becoming the champions of restoring the contemporary meaning of God’s law (as they’ve discerned it) by teaching it in abstraction.

Rushdoony challenges this line of reasoning, arguing from Scripture that the law of God is timeless and speaks to all men in all societies across all temporal boundaries. His powerful exposition of the details of God’s laws so thoroughly establishes their contemporary relevance that it sounds the death knell for those who hold the opposing view (that God’s law is a quaint artifact that long ago retired as the Word of God Emeritus). It is here that Rushdoony’s encyclopedic knowledge comes to the fore, sweeping forward and backward in time with example after example illustrating the wisdom and perpetual applicability of God’s precepts.

Most builders wouldn’t have taken offense if Rushdoony had restricted himself to delineating the value of God’s law during its supposed earthly run (from Moses to Christ as many poorly-guided Christians currently hold it). Rushdoony does no such thing. He shows that Christians who embrace their calling to “establish the law” (Romans 3:31) have an unlimited runway in front of them. By opening the doors to possibilities the faithful had lost sight of after the Puritan era ended, the work of Rushdoony and like-minded Biblical scholars before and after him has set in motion something extraordinary: Christians who have finally taken up the proper armor to fight in, and the proper tools to build with. If the Word of God has contemporary relevance, and we’ve neglected to apply it, then the crying

need of our era is to fulfill the Great Commission in its fullness while taking every thought captive to the obedience of Christ (2 Cor. 10:4-5). Men and women influenced by *Institutes* and by preaching based on the whole counsel of God *know for a fact* that the Word of God *is sufficient*. The liberating power of that one point can change the entire world.

Then, the only task remaining is to extend the reach of God’s law, extending the realm of liberty and holiness and Christ’s lordship over all things in the process. This follows from the fact that there is no neutrality in God’s world (despite what the peddlers of piously fuzzy theology might argue). The Bible asserts that “even the plowing of the wicked is sin” (Prov. 21:4), so that men are to work toward an *ever-broadening application* of God’s law as implied in Psalm 119:96: “I have seen an end to all perfection, but thy commandment is exceeding broad.”

In short, if the law is merely for ancient agrarian cultures, we have to dig deep to find something of value in it for us and *our* world. But if, as Rushdoony shows, the law is addressed *directly to us and our world*, and our crises are a direct result of our studied neglect of the Scriptures, then we are actually equipped with the tools God has given us to establish His kingship over our persons and our families ... and then beyond.

These are tools that the builders do not believe you should take up or use. They are not for you, they say. These are tools with no contemporary purpose. Stick with the current program, or hunker down, but in any case, *do not build anything*—especially without our sanction, and especially not with stones we’ve rejected.

But these are tools that Rousas John Rushdoony put directly into

your hands, going around the builders entirely. It is yours to decide whether to slacken your grip and drop them into a dustbin, or to wield them like a man.

Rushdoony’s Final Sin

Perchance the builders of modern evangelical Christianity could have forgiven Rushdoony for being specific instead of protecting the *status quo* ethical haze that hangs like gauze before the eyes of God’s people. They might have been able to overlook his proclamation of liberty from man’s better-reasoned substitutes for God’s laws in both church and state. They might even have been convinced to wink at the vibrant call to action implicit in Rushdoony’s treatment of God’s Word as a timeless revelation rather than a historically-conditioned temporary ethic for ancient Israel that God terminated after sixteen centuries (which He might reinstitute for yet another ten centuries as held by premillennial believers but which most definitely is not for us today). All of that might have been forgiven.

But R. J. Rushdoony won’t be forgiven by these builders.

If you read *The Institutes of Biblical Law*, you will quickly realize why this is so.

This book is so unrelentingly Biblical, upholding such a high regard for God’s enscriptured Word, and then carrying the light of that Word in all its manifold details into every imaginable area, it comes across as a virtual road-map for applying our faith in ways that are *utterly concrete and ripe with meaning*.

Rushdoony illustrates how God has actually positioned the true moral axis of the world: not upon moralism, but upon godliness. These two things, moralism and godliness, are not the same thing, as Rushdoony repeatedly proves, again contradicting the builders’ all-too-humanistic vision of morality

and Scripture. But how many Christians know this? How many Christians continue to orbit the wrong moral axis, the one still commended by our builders?

Even less forgivable to the builders is the fact that Rushdoony's book is absolutely formidable in stretching the scope of the Ten Commandments back out to their original total dimensions, thereby revealing the tragic fact that the Word of God has been shriveling and contracting under our watch as we've "limited the Holy One of Israel" (Ps. 78:41) under the urging of our builders. Rushdoony's *Institutes* reverses the incredible shrinking Bible effect, and comes little (if anything) short of fomenting an explosion of the applied Word of God across all Creation. Every paragraph of this book has the net effect of *retaking lost ground*. There are few things that can motivate a dedicated Christian more than working to increasing his King's holdings in the world, starting with himself and his own family.

But there is one thing that is an even greater motivation.

For the final sin of Rushdoony is how he turns the tables on all the builders who vaunt love as the great Christian value. Far from being what his enemies depict him as (an ungracious, unloving legalist), anyone reading *Institutes* in one hand and the Bible in the other will soon realize that it is Rousas John Rushdoony, not our evangelical leaders, who is the true *theologian of the heart*. The careful reader will soon realize that Rushdoony is propounding nothing new, he's calling for a return to a lost faithfulness on the part of God's people and pointing the way.

There is no stumbling in the darkness when the statutes of God line the path you walk upon. That is the "highway of holiness" that is so easy to see under the light of God's law that "wayfaring men, though fools, will

not err therein" (Isa. 35:8). In modern language, we'd say that Isaiah is setting forth *The Idiot's Guide to Holiness* by using such pointed terms: anybody can understand it, and everybody will know how to walk there. "The redeemed shall walk there," Isaiah informs us (Isa. 35:9).

For the truth of the matter is that Rushdoony's *Institutes* cannot help but prick hearts. It edifies, but it also indicts, for the Word of God always has two edges, and it probes deeply into "the thoughts and intents of the heart" (Heb. 4:12). Moreover, the greatest commandment could not be more clear: we are to love the Lord God with all our heart. If all the law and the prophets hang on this command and its companion verse in Leviticus 19:18 to love our neighbor, then *everything in Rushdoony's book is directed to how we love God with all our heart*. To do this one ultimate thing, while still addressing every other culture-transforming aspect of the book disclosed above, ranks as the most valuable gift any Christian can give to another.

Releasing such a comprehensive, many-faceted love upon our families, churches, and culture, if pursued with the same heart with which David wrote Psalm 119, will quickly show how comparatively anemic our contemporary builders' notion of love in all its vagueness really is. The specifics of God's laws embody true love, toward God, toward man, and even toward creation itself, as Rushdoony ably documents.

The more ministries and churches and families incorporate *Institutes* as a source of exposition, of edification, of guidance, the more they find themselves building on the rock of God's total word to man, and the less intimidated they become in handling the whole counsel of God in our modern world. The modern builders' agenda of keeping their fog

machine stoked, of refusing the stone of God's law and any books that unleash it among God's people, will always appeal to escapists, to antinomians, to those content with false liberty, and any who prefer emotional intoxication over a heart bent on fully serving God and man.

If you can't see that our builders have already led us into an incredibly deep ditch,³ you will not recognize that Rushdoony is leading you to maturity, liberty, truth, and a faith that overcomes the world.

But once you read the *Institutes*, you'll never again see the Ten Commandments as a tired Christian cliché filling dull Sunday school lessons for children. You will know that God's Ten Commandments anchor nothing less than a siege engine that will level every shakable thing and lay them all in the dust so that the unshakable Kingdom alone will remain. And you and your family will act on that certainty with invincible resolve, total conviction, utter humility, and with every single atom of your being. 🏰

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1. The strident, tendentious efforts to explain away God's references to His statutes, laws, and commandments in Genesis 26:5 and Exodus 18:16 (and everything in-between) are likewise heavy with the fingerprints of today's "builders."
2. The Monty Python skit concerning the Spanish Inquisition mirrors our modern approach quite effectively, insofar as the most dreaded weapon the fictional authorities use against their targets is "the comfy cushion."
3. As has been well said, the culture is the report card for the church.

How to Unleash Inerrancy

Dr. Phillip G. Kayser

This presentation of a defense of Biblical inerrancy is in a novel format: dialogue. The value of a dialogue format over an essay is that it is more real-life; rare is the opportunity to give an entire exposition to the doubter. In real life you are often interrupted, have limited time, don't have access to your encyclopedia and can only give the Scriptures that you have memorized. May it be helpful in preparing you to open God's Word to doubters. For easy reference, key arguments *against* inerrancy are highlighted in **bold**.



Doubter: Pastor, I appreciate your sermons, but I wish you wouldn't get hung up on trying to reconcile the gospel accounts. **You are making the Bible more important than Jesus** when you feel compelled to smooth over contradictions in order to defend inerrancy. What difference does it make if there was only one blind man who was healed by Christ's word (as in Mark 10:46–52) or two men healed by the touch of His hands (as in Matthew 20:29–34)? What difference does it make if there was one angel at Christ's tomb (as in Matthew 28:2) or if there were two (as in John 20:12)? Christ is the central message, and the fact that there are slight differences in the accounts shows that the writers were not collaborating or fabricating a story. They recorded the story as they remembered it.

Pastor: First of all, to treat the Bible as infallible does not elevate it above Christ. The Bible is called the Word of Christ (Col. 3:16; 1 Pet. 1:11–12; Rev. 19:10), and therefore to impugn the Bible is to impugn Christ. Secondly, if there were two angels as John reports, there was certainly one as Matthew reports. That is no contradiction. And thirdly, if these gospels have clear contradictions, how do I know that any of the gospel's history is true? Contradictions may demonstrate lack of

collaboration, but they also demonstrate fallibility and a book that cannot be trusted.

Doubter: That is the fallacy of the slippery-slope argument. **Just because parts of Scripture are in error does not make everything in error.** Let me use an example. My parents are obviously not infallible. But just because they have made mistakes in certain areas of their lives does not mean that everything they say must come into question.

Pastor: The big difference between your parents and God is that they are not God! I don't expect your parents' word to be infallible because they are not omniscient. So if I said the same thing about your parents, you could legitimately accuse me of a faulty slippery slope argument because they don't claim to be infallible. But the same is not true of Scripture. Note the irrefutable logic of the following two syllogisms:

Syllogism #1

1. God cannot lie (Tit. 1:2)
2. God is omniscient (Heb. 4:13)
3. Therefore, God cannot make mistakes/errors.

Syllogism #2

1. God cannot make mistakes/errors (see syllogism #1)
2. All Scripture is the word of God (2 Tim. 3:16–17)
3. Therefore, Scripture is inerrant.

Doubter: That may be good logic, but it fails to take into account the fact

that John 20:30–31 says that all God intended to convey to us in the Bible were the themes of salvation. In order to effectively communicate, God had to use the language, customs, historical concepts and superstitions of the people of that day. The historical accounts (though containing some errors) are true to the degree that they fulfill and express the Bible's main message. For instance, the Jews would not have understood our modern views on psychology, so Christ had to speak of the schizophrenics that He healed as demon-possessed. That does not mean that there are demons. He was just using a convention of that time to express an eternal truth. The important point was that He healed them. So you need to distinguish between the peripheral scaffolding (which contains some errors) and the primary structure of the gospel. Your objection to my illustration about my parents is simply not fair. I don't go to my parents for advice on nuclear physics, but I still value their judgment on other things. And it is the same with Scripture. The purpose of Scripture was not to be a textbook on history, or mathematics, or nuclear physics. **It was intended to provide the way of salvation—the Bible is infallible only for salvation and nothing else.**

Pastor: Let me point out that God's salvation takes place in history. Therefore, to question the Bible's historical statements in one place is to bring into

question the historical statements that form the basis for the Apostle's Creed. How do we know that Christ was born of the Virgin Mary, except on the authority of Scripture? It is arbitrary for you to believe in the Virgin Birth, but to deny the accuracy of the genealogies of Christ. It is arbitrary to believe that Christ's death under Pontius Pilate saves you, but to deny other historical details in the gospels. You can't separate gospel from history. Though you can dispose of scaffolding without hurting the building, you can't throw away the history of Scripture without also throwing away the gospel. But, just for the sake of argument, let's say that all God intended to communicate was salvation, and that Scripture is infallible only for what it says about salvation. My question to you is, "Salvation from what?"

Doubter: From sin and the curse.

Pastor: And what defines sin and the curse?

Doubter: Scripture.

Pastor: Precisely. And Scripture points out that everything in creation, including our thinking processes, the animals, and even the physical earth were cursed as a result of sin (Romans 8:20). Furthermore, it tells us that God's salvation program will not be complete until every area of creation is redeemed (Romans 8:21–23). Therefore Scripture addresses false views on economics, historiography, politics, cosmology and many other areas and informs the believer as to how he should think and act in those areas in a way pleasing to Him. But how can the Bible as a historical witness be taken seriously on any of its testimonies when it has been found to be a false witness over and over as you say? Surely a false witness is not going to be trusted in court for any testimony he might give. A politician is going to be skeptical about the Bible's instructions on politics (and remember that this

deals with the issues of sin and salvation) if he knows that it has erred in science. There is much more at stake here than you are willing to admit. Scripture is sufficient to thoroughly equip us for every good work (2 Timothy 3:16–17).

Doubter: Now wait a minute! It's one thing to agree that Scripture addresses sins in economics, politics, etc., but **it is quite another to say that it is an authoritative textbook on nuclear physics!**

Pastor: I didn't say it was a textbook on any of those areas. God gave us only enough to show us how we ought to please Him in those disciplines. The Bible was provided to give us guidance, not to finish the work of dominion for us. It is the "key to knowledge" (Luke 11:52), not the encyclopedia of all knowledge. But my point is that the God who made all things, and continues to uphold all things, and who is omniscient will surely not make a mistake when He speaks to those disciplines! He has not given us a "key to knowledge" that does not fit the key hole!

Doubter: Well, if that were true, why does the Bible speak of the sun rising, instead of the earth rotating around the sun? It is obvious that **there are grammatical errors, anachronisms, prescientific phenomenalistic descriptions, etc.** To deny that, is to be intellectually dishonest.

Pastor: On the contrary, it is the height of arrogance to claim that the Bible has error simply because it does not read like a modern scientific journal. What scientist does not say, "Look at that beautiful sunset!"? Has he momentarily lapsed into error? Of course not! Everyone knows what he means. He would fail to communicate to the layman effectively if he used his scientific jargon. And in the same way, the same Bible that speaks of the "globe" of earth (Isa. 40:22) spinning upon its axis like

"clay to the seal" (Job 38:14) can also speak (from an earth-oriented perspective) of the sun coming up and going down (Eccl. 1:5). That is accurately speaking of the same phenomenon from different perspectives.

As to errors in grammar, that presupposes a static view of language which few linguists hold to today. Language is fluid and changing, not static. Thus in linguistics we were taught that there are subgroups in America for whom our grammar may appear to be incorrect. We cannot impose our scientific, historical, and linguistic conventions (and that is all they are) upon the Bible writers. Our conventions may seem strange, or outmoded a thousand years from now, but that does not make them inaccurate. The point is that none of these things changes the truth of what is being communicated. The same cannot be said of alleged errors of other types. For instance, if Jude was mistaken about Enoch's prophecy, he was not communicating truth, but error.

Doubter: Well, Jude did tell an untruth, though it was unintentional. But his central message still comes across. Maybe you could understand what I am trying to say if I explained it this way: If Christ could communicate truth through historically untrue stories (what we call parables), **I don't see why He couldn't communicate truth through history that is untrue (but parabolic).**

Pastor: A parable is totally different than history. The speaker of a parable doesn't intend it to be a historical account, nor do the hearers see it as a historical account. It is important to understand both intention and expectation. Everyone knows that the speaker is making up an illustration. But history does claim to be communicating a true fact, and the hearers expect it to be factual. When the author fails in his purpose and the communication fails

to meet the hearer's expectations, the author can very properly be called a false witness. There is absolutely no comparison between parables and false history.

Doubter: But **there are historical errors**. I don't see how you can say differently.

Pastor: It used to be that liberals would say there were hundreds of historical errors in the Bible, but as J. I. Packer and others have shown, archeology has vindicated the Bible over and over so often that there are now some non-Christian archaeologists who use the Bible as a valuable and accurate guide for their archeology. It has been the archaeologists and historians who have changed their "assured findings" over the years, not the Bible. But even if there are a few unresolved difficulties (each of which, by the way, has some possible explanations that have been offered), there has been no proven error, and the syllogism I gave you earlier shows clearly that the Bible cannot be in error. We are to live by every word of Scripture (Matt. 4:4), and we can do so with confidence because every word of Scripture is from God (2 Tim. 3:16; 1 Thess. 2:13). As 1 Peter 1 says, "No prophecy of Scripture ever came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Doubter: I still think you are being too rationalistic when you use that syllogism. **We ought to inductively examine all the evidence of Scripture with a neutral mind** before we come to conclusions like that.

Pastor: I am merely taking seriously what Scripture says about itself. You need to read Cornelius Van Til on presuppositions. Presuppositionless neutrality is both epistemologically (i.e., in terms of a theory of how we know things) impossible, and morally disobedient. Christ said that if we are not for Him, we are against Him (Matt.

12:30). All of our thoughts (including our thoughts about inerrancy) need to be made captive to Christ's Lordship (2 Cor. 10:5). Let me show you how I would both inductively and deductively approach the subject. The Bible has a large set of indicative (statement of fact) claims. A subset of these are self-referential statements (statements about the Bible as a whole) such as "Thy Word is truth," "The Scriptures cannot be broken," "not one jot or tittle will fail," etc. Now obviously God's evaluation of His Word's infallibility ought to have some weight in how we view the Bible, shouldn't it?

Doubter: I don't see why certain verses should be imposed on the interpretation of all of Scripture. We should approach each individual passage with a neutral mind. Don't get me wrong. I am committed to Christ. But unbelievers will not take Christians seriously if we don't approach the Bible in a neutral, unbiased manner.

Pastor: Let me show you why I think the self-referential statements (statements the Bible makes about itself) have priority and why it is impossible to be neutral or to be purely inductive.

1. You keep harping on induction, but let me point out that theoretical statements about induction are not inductive. So the primacy of inductivism is not even theoretically possible.

2. It is impossible to have an exhaustive inductive study because:

- a. We aren't omniscient and therefore don't have all the facts. That is why we need to trust the judgment of the God who is omniscient.
- b. Future historians may find "facts" that might overthrow your "facts." They have already done that repeatedly by showing supposed Biblical contradictions and errors not to be errors after all.

3. Some historical assertions are in-

capable of being tested empirically (e.g., Christ's Virgin Birth, etc.). Why do you believe this piece of history when you don't trust other pieces of history?

4. Inductive study always rests on presuppositions. The important thing is to find out if the presuppositions are true. For instance:

- a. If we assume (as you are doing) the possibility of the supernatural, then we are committed in part to deductive statements from the very Bible we are testing. Hardly neutral!
- b. If we assume (as unbelievers do) a natural uniformity in history, we will automatically throw out miracles, etc. and be committed to the validity of the autonomous mind. Again, this is hardly neutral!
- c. Our evaluations and conclusions must be governed by God (His Word) or by something outside of God. There are no other alternatives. In the first case (of submission of our minds to God), our belief in inerrancy will put in question our understanding of the difficult issue at stake. But in the second case (of autonomy), the difficult issue at stake will put in question inerrancy. It is the presupposition which makes the difference.
- d. Therefore, in order to have true, honest induction we must have true presuppositions. We must take God's interpretation of His Word (what I have referred to as the Bible's self-referential statements) seriously if we want to interpret all the facts of Scripture properly.

Doubter: You are arguing in a circle. You are taking the Bible's statements about inerrancy to prove that the Bible is inerrant.

Pastor: There is no circularity in the two syllogisms I gave earlier. If you accept the premises, the conclusions are

logically unavoidable. And if you deny the conclusions, you cannot possibly believe in all three premises. So my position is really the logically sound position.

But if by “arguing in a circle” you are implying that I should not hold to any untested presuppositions, you are failing to realize that man, by virtue of the fact that he is not omniscient, must have untested presuppositions. I very openly acknowledge that my presupposition is that the Bible is the Word of God. You inconsistently say that it is the Word of God (a faith statement that is every bit as much a presupposition as mine), but fail to carry that presupposition through to its logical end. And the reason for that is that you are holding to two diametrically opposed presuppositions: 1) the Bible is the Word of God, and 2) man’s mind is the final arbiter of truth. My “circularity” appeals to the most expert witness either of us can call on: God’s witness in the Bible. Your “circularity” always ends up assuming that man’s mind must be the final arbiter, witness and judge on the matter. It is simply impossible to deal with ultimate issues without in some sense arguing in a circle (that is, resorting to one’s presuppositions). As Dr. Greg Bahnsen has said, the only alternative that limited creatures have to arguing in a circle is arguing in a vicious circle. The difference between the two is that one circle of reasoning begins and ends with the revelation of a God who knows all things and makes no mistakes, and the other circle begins and ends with our puny, finite, fallible minds.

The question that needs to be addressed is, “Is God, or is our mind, the ultimate determiner of truth?” It takes faith to say the first; a faith that trusts the evidence in Scripture just as Abraham, against all evidence, believed God’s promise to give a son was true. All I am

asking is that if you believe the Bible is God’s Word, that you take seriously what God says about the nature of that Word.

Doubter: Well, can you **give me some more evidence that the Bible claims to be infallible and without error?**

Pastor: Gladly. Scripture affirms that even though men penned the words of Scripture, they were communicating God’s very word at every juncture. For instance, 2 Peter 1:19–21 says that no portion of Scripture originated in the will of man, but holy men of God were driven by the Holy Spirit. Thus no portion of Scripture “is of any private origin” (v. 20). Though God controlled these men in a way that would not destroy their personalities, writing styles or unique use of language (i.e., they were not robots), He controlled them so thoroughly that Paul could say to the Thessalonians, “We also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe” (1 Thess. 2:13). Every word of Scripture is “God breathed” (the literal rendering of 2 Tim. 3:16). Thus the very same words that are said to be David’s speech in Hebrews 4:7 are said to be the Holy Spirit’s words in Hebrews 3:7. What David said by inspiration, the Spirit said. It was not a mixture of David and the Spirit. No word in the original manuscripts of the Bible came from a different source than God, and therefore the syllogism I gave to you earlier shows clearly that no word can have error.

But there are many other explicit and implicit statements. Some 3,808 times the authors of the Old Testament claimed to be transmitting the very words of God. Over and over the

Psalmist cries out, “The law of Jehovah is perfect ... I trust Thy word ... Thy word is very pure; therefore Thy servant loveth it ... All Thy commandments are truth ... The sum of Thy word is truth; and every one of Thy righteous ordinances endureth forever ...” Thus, in John 10:34–35 Jesus could refer to a single word that was used in a very unusual way in a very obscure passage (“Is it not written in your law, I SAID, YE ARE GODS? If he called them gods, unto whom the word of God came, and the scripture cannot be broken...”), and then tell the Pharisees that they needed to submit to the meaning of that word since “the Scripture cannot be broken” (v. 35). He was affirming that every word of Scripture is inerrant even when it is difficult to understand. Christ confidently said to the Father, “Thy Word is truth” (John 17:17). It could not be truth if it contained error. In Galatians 3:16 Paul bases a major doctrine upon determining whether an Old Testament word was plural or singular. Obviously the very letters of words were important to him. And this is why Christ made every jot and tittle of Scripture so important (Matthew 5:17–20). All the Bible was truth.

Doubter: I hadn’t realized that the Scripture even addressed this subject, but I see that there is a lot of material I need to study. Thank you. 🏠

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Rhetoric, Ethics, and the Missionary's Job

By Bojidar Marinov



"So, what does a missionary do?"

I was ready for the question, and I had an answer.

I was in Moscow, Russia, invited for the annual Adam Smith Forum of the Libertarian Party of Russia to join a discussion panel on the "Moral Sentiments of Capitalism." I was the only Christian invited to it, as far as I could judge from the presentations of the other speakers, Russian, American, or European. At the very least, I was the only one who openly declared that Christianity—and specifically Calvinism—was the foundation of liberty and innovation and capitalism. The others were mostly American or Russian university professors, writers for libertarian or conservative think tanks, or political activists. A friend of mine informed me that the majority of the members of the Libertarian Party were atheists or agnostics. Don't ask me how I got invited. I have no idea.

In the official announcements for the forum I was presented as a "columnist for American Vision." At the time I wasn't writing for American Vision anymore, but I told my hosts that even if I had been, my real occupation should be described as a "missionary."

Later, in a private conversation, one of my hosts asked me:

"What does a missionary do?"

The star of our discussion panel was Deirdre McCloskey, a distinguished Chicago University professor, the author

(among other publications) of two books (with another in the making) on the emergence of capitalism in the West: *Bourgeois Virtues* and *Bourgeois Dignity*. *Bourgeois Dignity* was the book that piqued my interest when I read it, for it was a very intelligent refutation of all materialistic theories for the emergence of capitalism. Prof. McCloskey literally destroyed modern materialistic economic science by presenting irrefutable evidence that material factors like trade, geography, accumulation of capital, evolutionary genetic development, class warfare, or any other material factor, had nothing to do with the economic phenomenon of the last three centuries which produced this enormous growth in wealth and productivity which we have witnessed since the rise of the Dutch Republic in the late 1500s.

So, what factor did Prof. McCloskey offer instead, that we can deem responsible for the rise of capitalism, liberty, and innovation?

Rhetoric. Capitalism with its innovation is the product of the unleashed creativity of human minds which find newer and newer ways to produce more and more at less and less expense, and thus make everyone healthier, wealthier, and ... well, healthier and wealthier. This unleashing of the creativity of the human mind came as a result of a changed perception of the meaning of business, work, profit, and entrepreneurship; and that change arose from a change of social rhetoric, in the way the culture relates to life. While McCloskey's book lets quite a few things go

unexplained, this thesis in itself is quite powerful and is worthy of consideration. Yes, social rhetoric—non-material and impossible to measure with the yardstick of modern economics or sociology—is in fact the most powerful economic and sociological factor of all. It can enslave or anesthetize the human mind, but it can also free it and unleash its creative energy to levels unthinkable before. Change the rhetoric of a culture, and you have changed its history. It's that simple.

"So, what does a missionary do?"

My ready answer was:

"A missionary changes the rhetoric of a culture."

Otherwise, a missionary is not doing anything of value.

Changing a Culture's Rhetoric

Unfortunately for the strong thesis it defends, Prof. McCloskey's book suffers from a serious flaw: It didn't explain what changes the rhetoric of a culture. After all, one doesn't wake up one morning and say, "I am going to change my rhetoric today, from one being *hostile* to liberty, business, growth, and productivity to one being *favorable* to liberty, business, growth, and productivity." The rhetoric of a culture is not a primary factor for changing history. It is itself a result of something more fundamental, some deeper change in the minds and hearts of the people in a culture. Jesus said, "Out of the overflow of the heart the mouth speaks" (Matt. 12:34, literal translation from Greek), indicating that when we see a change

in the rhetoric of a nation, we should be looking for a hidden cause for that change, some “overflow” in the commitment of a culture to a certain faith, philosophy, or ethical system.

Prof. McCloskey didn’t go that far with her book’s thesis. So I used this opportunity to do so for my Russian listeners. They were familiar with McCloskey’s thesis. They were not familiar with our Lord’s thesis in Matt. 12:34. They hadn’t asked themselves the question, “What changes the rhetoric of a culture?” I was there to ask it—and to answer it.

My talk was titled: “The Rhetoric at the Foundation of Capitalism, and the Ethics at the Foundation of that Rhetoric.”¹ I presented the case for a change in the ethical outlook in Europe in the century after the Reformation as the factor for the change in rhetoric. And the change in the ethical outlook could be only one thing: Calvinism. No other factor can explain the sudden (single-generation) paradigm shift in the Netherlands, England, Scotland, and Switzerland that produced the modern world with its economic and social system, that produced enormous wealth hitherto unknown to post-Flood mankind.

The True Engine of Cultural Change

I am sure most of my listeners didn’t agree with my thesis. A change of mind within an hour, over a single lecture, is a very rare thing. But I am happy to say that they at least understood my thesis quite well. How do I know if they understood it? Because I was asked the same question several times: *Are you saying that if we don’t change our faith, we won’t see a change in the culture?* No need to mention here what my answer was. The point is this: *They understood.* These Russian atheist/agnostic libertarians grasped very well the thesis, that

behind every social change there must be a faith change, meaning an ethical/judicial change, for any ethical/judicial change is inevitably based on a change of faith. From one simple, mediocre, not-so-eloquent lecture, they grasped the essence of Christian Reconstruction, which Reformed teachers in the past have taken for granted as an established truth, the essence so eloquently explained by R. J. Rushdoony in his book, *The Foundations of Social Order*.

If only our own modern “Reformed” seminary professors, pastors, and missionaries could understand this key thesis so well!

It was several years ago when, finding out that I was in the process of translating Rushdoony’s *Institutes of Biblical Law* into the Bulgarian language, an American missionary in Bulgaria asked me, “How is that going to help change the life of a person?” I replied, “You mean, what is the practical value of learning to understand and apply the law of God?”

That missionary was a graduate of a Reformed seminary, sent out by a Presbyterian church, part of a large Presbyterian denomination, working under the auspices of a large Presbyterian mission organization. Some of the other missionaries working with him were doctors of theology. They were all trained in the Reformed doctrines, in the history of the Reformation, so they were supposed to understand covenant theology and the nature of God’s covenant. And yet, for them the connection between the law-word of God and change in the life of a person (let alone change in history or change in culture) wasn’t something they would take to be obvious. The only change they expected had nothing to do with *ethical* or *judicial* change. The missionary’s only job was to make his convert “believe the gospel,” and to ensure that “believing the gospel” was vague

enough and limited enough to subsist at the level of simple intellectual assent to a few intellectual propositions. “Believing the gospel” wasn’t meant to be faith that exerts itself in obedience. In fact, certain modern “Reformed” theologians insist that the gospel has nothing to do with ethical obedience, even holding that the Great Commission doesn’t require teaching and preaching obedience. My missionary friend had bought that crippling message entirely—lock, stock, and barrel.

In essence, the ethical/judicial nature of the covenant was lost on these Reformed missionaries. The knowledge of God and the knowledge of ourselves, Calvin said, “the Lord accomplishes by His Law,”² that is, we can’t know God or ourselves apart from the issues of good and evil, and apart from the issues of obedience and disobedience. Consequently, we can’t know the gospel or believe the gospel apart from issues of good and evil, and issues of obedience and disobedience. The gospel is the restoration of God’s covenant, and if God’s covenant from the very beginning, at the Creation, was concerned about what is good, and required obedience, then the gospel is by default concerned with ethics and justice, *and with obedience*. Influenced by the modern dualistic fads in the Reformed seminaries, these missionaries thought that a vague, unspecified “belief in the gospel” can replace the ultimate issues that God has established as the foundation of His throne: *justice and righteousness* (Ps. 97:2).

My missionary friend is not in Bulgaria anymore, but his mission organization is still there, manned by other missionaries. Twenty years and many millions of dollars later, it has yet to produce any visible return on its investment. Having recently met with some of the converts produced by that organization, I couldn’t help but notice

that there has been no change in the rhetoric of these people. They have been unable to leave any visible mark on the church or on their culture, because *rhetoric is never changed unless ethics is changed*. And you can't change the ethics of a nation unless you teach the law of God.

Changing the Ethics of a Nation

In an earlier article for *Faith for All Life* I talked about the Biblical origin of foreign missions. I presented the case that foreign missions were not a "New Testament thing," that they were the very thing that the nation of Israel was supposed to do. Foreign missions were to be based on the law as the message that will bring the nations to God. Hebrews 4:1–2 tells us that the Israelites had the gospel as we do today, in the words Moses gave them. The modern distinction between law and gospel doesn't exist in the text; and it certainly didn't exist in Old Testament Israel. Deuteronomy 4:5–8 plainly establishes that the nations around Israel were to be drawn to God by the justice of His law. Calvin insists that the two dispensations of the Old and the New Testaments are in reality *one* dispensation, even if they are differently administered. He puts this in the context of his exposition on the law, emphasizing, again, the ethical/judicial aspect of that dispensation. The obvious conclusion of this, of course, is that the attempts to bring the gospel to a nation without bringing the law of God with it will end up in no gospel at all.

For we can't change the culture without changing its ethics; and we can't change the ethics without preaching the law of God.

Our modern world, and our modern system of economic organization known as "capitalism" (as inaccurate as the term is), was a product of such preaching of the ethical/judicial

worldview of the Bible. The development of the West was a product of a judicial revolution, as Harold Berman demonstrates in his *Law and Revolution*. The work of the missionaries that changed history succeeded only where the missionaries were active in starting and bringing to a successful end that judicial revolution. Where the missionaries were only bringing Christianity as another myth, and only superimposed it on the local culture without changing that culture's ethical and judicial practices, it remained only a veneer lacking any deep roots. The fruits of such shallow missions and preaching are obvious in Latin America, where the Roman Catholic priests did nothing to challenge the prevailing ethical and judicial practices. In Mexico and other parts of Latin America, the majority of the population never abandoned their pagan beliefs. In Eastern Europe where the Eastern Orthodox Church emphasized *kenosis*³ over practical ethics and obedience, the public faith disappeared within a few years after the Communists actively suppressed it. (This didn't happen in Hungary and Transylvania where the Reformed faith had been dominant prior to the rise of Communism.) In many places in Africa where the faith has been preached only as an experience and not as a system of practical obedience to the law of God, the majority of the churches freely go back to pagan practices and mix them with Biblical myths. The historical record of both Reformed and non-Reformed missions shows plainly that without the law, there is no gospel preached.

But my missionary friend wasn't able to understand the simple truth that the change in the faith of the people and the change in their ethical commitment go together. Neither one is possible without the other. The law of God is an inseparable part of preaching the

gospel, and contrary to his expectations, a nation can't be evangelized without presenting to it a thorough, detailed, deep exposition of the law of God and its application to every aspect of man's life and society. The early church had its Jews teach the pagans the law of God to build the new Christian culture (Rom. 2:17–20). Paul was instructed in the law, and he commended Timothy for his detailed knowledge of the Scriptures, which at the time would have meant the law and the prophets (2 Tim. 3:15), explaining that these Old Testament Scriptures were able to "make him wise for salvation through faith in Jesus Christ." Modern missionaries, taught in modern seminaries by modern professors, believe they don't need the law. Of what good is the law for changing the life of a person?

The Russian atheist/agnostic libertarians understood this concept. The American "Reformed" missionaries can't understand it.

I stuck to my convictions, criticism from such missionaries notwithstanding, and I translated Rushdoony's *Institutes*, as well as other books on the application and the validity of the law of God. A missionary's job is to change the rhetoric of a culture. And one doesn't change the rhetoric unless he first changes that culture's ethics: ethics, not simply as rules for behavior, *but ethics as a comprehensive guide to understanding God, man, and the universe, and what man's purpose of existence is, and therefore man's blueprint for action*. Anything short of this will be only a truncated gospel, and it won't create any lasting result. That was my firm belief from the very beginning of our mission in Bulgaria. That's why from the outset the translation and publishing of books expounding the law of God and its application today were the main thrust of our missionary endeavor. Consequently, Rushdoony's *Institutes of Biblical Law* has been an indispens-

able part of my preaching and teaching. That's why every time I am asked for advice by young missionaries concerning what they should do to really change a culture, my advice is: *Translate this book*. Then go from there. That book will lay the foundation for the change of ethics for anyone who reads it in his own tongue, and once you have that foundation laid, the rest is easy.

My advice to churches and missionary organizations has always been: don't waste your support on missionaries who do not understand the law of God, do not believe in its application today, and have no intention to preach it or explain it to their listeners. Such missionaries won't produce any lasting result, and neither they nor their converts will be able to exercise any influence over the culture. And they will certainly not be able to change history, even if in their rhetoric they claim they are out there to change history. The pattern of the church's support of missions must change radically if we are to see any return on the money we spend for missions. If we believe the data that over \$2.5 billion are spent every year on mission support worldwide, then we are spending more money on missions in one year than the whole church spent on missions between A.D. 30 and A.D. 1900. The results are disappointing, to put it mildly. To change the results, we need to change the direction of support. And the money of the church needs to go for the preaching of the law of God as an integral part of knowing God, and as the tool for changing the culture, and for righteous dominion.

Which brings me to my call for action for the readers of *Faith for All Life*.

A Real World Cultural Transformation

For many years the focus of the Bulgarian Reformation Ministries has been

on translations of books and on publishing them online for free, for all to read. Over the years we have accumulated over 35,000 pages of translated material on the application of the Biblical worldview in every area of life: theology, apologetics, economics, politics, education, business and vocation, science, history and eschatology, etc. (Another 15,000 pages are translated and are in the process of being edited.) The Bulgarian Christian Internet Library has been the dominant source for Christian material in Bulgarian on the Internet. No wonder, given that it contains more than three times as much material as all the other Christian websites in Bulgarian combined. The website has had a download traffic equivalent of 1,500 to 2,000 printed pages a day for the last several years, and a committed readership of about 1,000 readers if the website statistics can be trusted.

You can see the record of the work of the Bulgarian Reformation Ministries on our website: bulgarianreformation.org, where you can sign up for our monthly email updates.

As much as our funds have allowed it, we have been publishing some of the books—usually smaller books—on paper, in order to reach that part of the audience that, for one reason or another, prefers to read books on paper. We have seen an increase in the sales of these books, which in times of economic hardship for all European nations (especially for Bulgaria) is encouraging. Our message is getting out, and it is reaching more and more people.

But we never had the chance to publish on paper the book I talked about above: R. J. Rushdoony's *Institutes of Biblical Law*. While the costs of publishing in Bulgaria are much lower than here in the U. S., it will still require a much higher investment than normal. We want to present that book to Bulgar-

ian readers as a publication marked by the excellent production quality this extraordinary volume deserves. The text's presence on the Internet, for all to read, has already made a difference (contrary to the skepticism of our antinomian friends). In a time when the church in Bulgaria is awakening to the reality of the ethical/judicial nature of the covenant of God, and when Bulgarian society, under the pressure of the judgment of God on its economy and its political institutions, is becoming aware of the necessity of a major change in its ethical commitment, the presence of this book on the book market will make an even greater difference.

A few years ago, when we published Gary North's short book on *Puritan Economic Experiments*, that volume was enthusiastically taken by a group of economists to a meeting with the then-Prime Minister of Bulgaria and placed in his hands. (Whether he read it or not is a different issue.) At the time, all was bright and rosy so far as the future of Europe and Bulgaria was concerned. If we publish Rushdoony's *Institutes* today, it will reach many more people, for many people are beginning to look for answers.

So if your question is "What missions should I support?" I have an answer for you: support the publishing of the *Institutes of Biblical Law* in Bulgarian. Go to bulgarianreformation.org and help us.

A culture is changed when its ethics are changed. A missionary's job is to change a culture's ethics by presenting the law of God. And that's a job worthy of your support. 🙏

A Reformed missionary to his native Bulgaria for over 10 years, Bojidar preaches and teaches the doctrines of the Reformation and a comprehensive Biblical

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Putting Women in Their Place

By Andrea Schwartz



In some circles, women are discouraged from interest in theology, sound doctrine, or Biblical law; it is presumed that these topics are man's domain. Not only is it deemed unnecessary for women to devote attention to these subjects, interest in them is considered inappropriate. It is assumed that women can function quite well within the home without emphasizing good theology, sound doctrine, or Biblical law.

This attitude is further strengthened by women's Bible studies that concentrate on relationships, hospitality, and home management. Too often, in an attempt to exhibit the posture of submissive wives, women dumb themselves down theologically to keep from being labeled contentious (Prov. 27:15).

But how can a woman fulfill her calling as wife and mother if she has no training in the very standard upon which she is to create her priorities and make decisions as she looks well to the ways of her household? How will she be able to advise her husband or prepare her children for adulthood if she has not learned how the Word of God applies to every area of life and thought, and has had opportunities to self-consciously make Biblical applications to her life and the lives of her family members? If a woman is to succeed as a helpmeet and joint-heir with her husband, she needs to be equipped with a working knowledge of God's law.

Women's reluctance to delve into a deeper understanding of God's law often

comes from a distasteful response from men when women become involved in theological discussions. While it is true that women are to keep silent in the church (1 Cor. 14:13), some extend this to mean that they should maintain silence in general when it comes to matters of theological application. R. J. Rushdoony was a great theologian who was also very down to earth and practical in his understanding of the conflicts between men and women:

One of the chronic problems of men is that too often they react instead of acting. The terms and nature of the problems of life are set by their opposition rather than by themselves, and the reactions are foolish.

This has all too often been true of the reactions of men, Christian and non-Christian, to the women's liberation movement. The results are sometimes painful. Two examples will suffice. In one church, some of the women came together to study Scripture. The women were of varying ages but with a common need to know the Bible better in its application to their everyday problems. The church ordered the meetings ended, although no problem had arisen. The concerns of the study were not ecclesiastical, and the meetings were not a part of the church's work nor limited to church members. By no stretch of the imagination can any text of Scripture be made to forbid women to study Scripture together.

In at least several other churches, the women are held in an unbiblical subjection which treats them as children, not adults. The Bible declares Sarah to be the model wife in her obedience and subjection (I Peter 3:1-7). We can-

not understand the meaning of that without recognizing the fact that, on occasion, Sarah, confident in the godliness of her position, gave Abraham an ultimatum (Gen. 16:5; 21:9-13), and God declared, "in all that Sarah hath said unto thee, hearken unto her voice" (Gen. 9:12), a sentence men rarely if ever used as a sermon text!¹

Christian men often view women through the lens of their current culture instead of viewing them from a Biblical perspective. For example, today men often react to the feminist movement without understanding that the feminist movement was a faulty reaction to the Enlightenment and the resultant worldview regarding women. As Rushdoony points out,

Few things have depressed women more than did the Enlightenment, which turned woman into an ornament and a helpless creature. Unless of the lower class, where work was mandatory, the "privileged" woman was a useless ornamental person, with almost no rights.²

Many Christian men fail to realize labeling women as inept ornaments was not always the norm. In seventeenth-century England, as well as early America, women were not relegated to an inconsequential status and were often adept business managers, manufacturers, and insurance brokers. It was not uncommon for women whose husbands were sailors to manage affairs at home for two to three years at a time.³

The Biblical doctrine shows us the wife as the competent manager who is able to take over all business affairs if needed, so that her husband can assume public office as a civil magistrate; in the

words of Proverbs 31:23, he can sit “in the gates,” that is, preside as a ruler or judge.⁴

By elevating men as creatures of reason and designating women as emotional and, thereby, inferior, the role of women was diminished. In fact, Rushdoony notes:

The more pronounced ... the triumph of the Age of Reason in any culture, the more reduced the role of women became. Just as religion came to be regarded as a useless but sometimes charming ornament, so too women were similarly regarded.⁵

As a result, men viewed women (and many times women viewed themselves) as merely suited to a “pedestal of uselessness.”

The Age of Reason severed a man’s connection to his wife by elevating his own intellect above his very real need for her. Thus, the enemies of Christ began their campaign to destroy the Biblical family, which continues even today. As women began to reel against the demotion they had experienced, often from both the culture and the church, a knee-jerk reaction took place in the form of the women’s rights movement. Rushdoony comments,

The tragedy of the women’s rights movement was that, although it had serious wrongs to correct, it added to the problem, and here the resistance of man was in as large a measure responsible. Instead of restoring women to their rightful place of authority beside man, women’s rights became feminism: it put women in competition with men. It led to the masculinization of women and feminization of men, to the unhappiness of both ...

Thus, the age of Reason brought in an irrational supremacy for men and has led to a war of the sexes. As a result, the laws today work, not to establish godly order, but to favor one sex or another.⁶

Biblical Law Is for Women

There are many men today who serve as ministers of the Gospel who attribute their introduction to Christian Reconstruction and theonomy to their wives who, having heard R. J. Rushdoony lecture, urged their husbands to hear him speak. These women were much like Mary who sat at the feet of Jesus, eager to learn, understand and apply the Word of God to their lives. Furthermore, there are many husbands who have embraced the teachings of R. J. Rushdoony, read his books, and desired their wives to study his *Institutes of Biblical Law* in order to have a fuller appreciation for the Ten Commandments and their implications.

I began the Chalcedon Teacher Training Institute specifically to address the women in this category. Having been a student of Biblical law for over twenty-three years, and having benefited from the mentoring I received from Dr. Rushdoony and his wife, Dorothy, I felt it was time for me to assume the role of “older woman” in the lives of homeschooling moms and unmarried single women.⁷

Women of Honour

I originally read the *Institutes of Biblical Law* when I was introduced to Chalcedon in the mid-80s. As time went on, I made detailed notes because I knew I would be teaching my children from this text. When I began to formally teach through the book with a group of women in the late 1990s, I completed notes on every single section of the book and designed some questions for thought and discussion to ensure that the concepts could be put into action rather than remain academic. Initially, a group met in my living room; however, with the advent of internet technology, much of my teaching/mentoring of late has taken place online making use of Skype or other group meeting software.

One woman, after reading one of my books, asked me if I would mentor her. As we began our study, she confessed that she felt guilty that there were other women that she knew would benefit from an ongoing study, and the “Woman of Honour”⁸ group was formed. This group spanned three continents (North America, Europe and Africa) with a regular Saturday morning lecture and discussion (at least for me it was morning as we spanned a number of time zones). At times we had as many as twenty-two women join us, with the average attendance being less.

For three and a half years we plodded along, tackling one section of the book at a time. Every week after I gave a brief summary, we would discuss the questions. Some would vocalize answers using a microphone on their computer, while others would submit their answers in the chat box. Sometimes we would take time off due to schedule conflicts. But we would always resume our study of the material.⁹ When we completed the study in the spring of 2012, we all felt a sense of accomplishment and reward that the Word of God had been seated more firmly in our hearts. One participant commented:

I have been privileged to be a disciple under the dedicated, thorough instruction and mentoring by Andrea Schwarz as we worked through *The Institutes of Biblical Law* by R. J. Rushdoony.

I have greatly benefited from these studies in that I am learning to question the source and foundation of my (and others’) statements, thinking and attitudes as to whether they line up with the law-word of God and Biblical precepts contained therein. I am less quick to make assumptions and judge matters according to deceived “Christian,” humanistic or worldly thinking.

I think that I am less impulsive and no longer draw on my own thinking but seek wisdom and guidance from

continued study and application of His law-word. I am learning to respond to “all of” life’s challenges Biblically, and to be more articulate in giving an answer for the hope that is in me!

I am grateful for the gold that has been deposited in my heart!¹⁰

One-on-One

Not every woman’s schedule fits into a group study, so I have a number of ongoing studies of *IBL* on a one-on-one basis with mothers, single women, and occasionally high school students. We function much the same way as I did with the group, but we are able to get more specific with individual application and schedule times that are mutually convenient. That is the key to my approach. I specifically state at the outset that this study is to be undertaken so as to fit into a woman’s schedule and circumstances. My process of tackling the 800-page book with a willing student is quite simple: one section at a time, with a commitment to go no further until the implications of God’s law-word as developed by Rushdoony can be applied to their circumstance and calling in life.

Along with imparting a distinctly Christian worldview to them in the process, my own understanding and insights into the law has become more developed. I have an ingrained sense of how God’s law applies to any given situation and, when it is not readily apparent, I am in a position to ask an intelligent question to discern the answer. My goal is to produce women who can not only effectively transmit God’s truth in their families, but who can become Titus 2 Mentors¹¹ themselves.

Becoming a Proverbs 31 Woman

For a woman to deliberately fulfill the description of the woman discussed in the last chapter of Proverbs, her actions must be consistent with the

law-word of God. Such a woman should not be stereotyped and should find her worth based on her redemption in Christ, not as the world may view her. Rushdoony notes,

Such a woman is very different from the pretty doll of the Age of Reason, and the highly competitive masculinized woman of the 20th century who is out to prove that she is as good as any man, if not better.

A Biblical faith will not regard woman as any the less rational or intelligent than man: her reason is normally more practically and personally oriented in terms of her calling as a woman, but she is not less intelligent for that.¹²

He who finds a wife finds a good thing, And obtains favor from the LORD. (Prov. 18:22)

Important ... as the role of a woman is as *mother*, Scripture presents her essentially as a *wife*, i.e., a *help-meet*. The reference is therefore not primarily to children but to the Kingdom of God and man’s calling therein. Man and wife together are in the covenant called to subdue the earth and to exercise dominion over it.¹³

Proverbs 31:30 points out that a woman who reveres the Lord is to be praised. Thus, a dominion-oriented man should desire as a helpmeet someone fluent and experienced in the application of God’s law. How can a woman act as a *mirror*,¹⁴ and how can a husband safely trust in her if she knows less than he?

If a man wishes to raise godly children who have a healthy fear of the Lord, he must choose a wife who is a competent teacher for them. To whom will he trust the training of future ambassadors and soldiers for Christ? Who will instill in his children a healthy boldness to engage the battle rather than retreat from it?

God proclaimed that it was not

good for man to be alone and gave him his most suitable helper (Gen. 2:18). The Scripture does not give us a “Gentlemen Only, Ladies Forbidden” mentality, but one in which the absence of women would be a travesty.

The headship of men does not mean the shelving of women. The Pauline epistles tell us plainly how real and extensive the role of women was in the New Testament church. Men who seek to make a woman the mere adjunct of themselves are stupid, foolish, and unchristian. They pass up the wealth of God’s way for the poverty of their ego. The churches which relegate women to a limbo of irrelevance are guilty before God. Subordination does not mean irrelevance or incompetence. If this were true, every corporation would be better off if all the staff and employees were fired, and only the chairman of the board remained! It would commonly mean the departure of intelligence.¹⁵

Andrea Schwartz is the Chalcedon Foundation’s active proponent of Christian education and matters relating to the family. She’s the author of five books dealing with homeschooling and the family. Her latest book is *Woman of the House*. She oversees the Chalcedon Teacher Training Institute (www.ctti.org) and continues to mentor, lecture, and teach. Visit her website www.WordsFromAndrea.com. She lives in San Jose with her husband of 37 years. She can be reached by email at lessons.learned@yahoo.com.

1. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 215–219.
2. R. J. Rushdoony, *Institutes of Biblical Law* (Phillipsburg, PA: The Craig Press, 1973), 349.
3. Ibid.
4. Ibid., 352.
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6. Ibid., 351.
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Runaway Slave

A Film by Rev. C. L. Bryant

Reviewed by Lee Duigon



Regardless of the outcome of this year's national elections, we can always expect the great majority of African-Americans to vote for Democrats. We can also expect many of them to continue to see themselves as victims, an oppressed minority.

C. L. Bryant, former president of an NAACP chapter, former pastor of a black church, has made a film to question why this should be. "Why aren't these Americans [black] united with these other Americans [whites]?" he asks. "Why are black folks still mad?"

"We've had 500 years of oppression!" replies a woman in a protest march. "We got a right to be angry!"

In an age of political correctness, hate speech codes, and people walking around with very large chips on their shoulders, it took courage for Bryant to make this film. We wonder what responses to his questions had to be left on the cutting-room floor.

"I wanted to find out where these so-called tribal chiefs are taking their followers," he says, showing scant deference to the likes of Jesse Jackson, Al Sharpton, and the other "black leaders" generally held sacrosanct by the media.

By the time we're done watching this movie, we'll know the answers to that question and others.

What's Keeping Us Down?

Much of the *Runaway Slave* footage was shot at mass public gatherings—TEA Party rallies, anti-TEA Party rallies, street protests, etc. But there are plenty of quieter, more thoughtful moments.

Bryant deftly avoids presenting us with a parade of talking heads.

"I was a true believer in the liberal cause," he recalls. "If I could've led any conservatives to the gallows, I would have." But now he is asking, "What ideas are keeping us down?"

Chief among those bad ideas—discussed by thinkers like Thomas Sowell, public officials like Congressman Allen West, and activists like Rev. Jesse Lee Peterson—are:

- *Progressivism
- *The Great Society
- *The creation of a permanent under-class, for left-wing political purposes
- *Tribalism

Altogether, says a visitor from Africa observing a protest rally, these ideas have tricked American blacks into being "enslaved in your mind when there's freedom all around you."

Progressivism, says Thomas Sowell, is ultimately about "taking decisions out of our hands." It's just another word for socialism.

The Great Society, says Allen West, quickly led to "the creation of an entitlement class." The government took responsibility for personal welfare and "single-handedly destroyed the black family," says Bryant. The black family survived slavery and Jim Crow, Sowell adds, "but can't survive the welfare state."

The perpetual poor, Bryant explains, are kept poor, deliberately, by public policy, to serve as "the hammer of the Left," progressivism's most reliable weapon of class warfare.

"The government plantation is

the new plantation," explains Herman Cain, business magnate and sometime presidential candidate: one based on "a slavery of the mind, and of the will," adds Allen West.

Where Are Their Solutions?

Among the more bizarre exhibits in this film is a protest by the NAACP in Raleigh, NC, against a proposal by the school board to end busing—characterized by the NAACP as a scheme to "resegregate the schools." The NAACP fills the streets with angry demonstrators, stirred up by even angrier speakers.

And then Bryant probes a little deeper, and we find out two surprising things.

First, the board intended to replace the busing with a school choice plan. Parents, black and white alike, would be allowed to send their children to whatever school they chose. As usual, school choice had the support of a wide majority of parents, black and white.

Second, we meet the members of the Raleigh school board and discover that at least half of them are black! Are these the racist fiends who are plotting to resegregate the schools? "They [the NAACP] are attacking anybody that has a solution," objects a board member, a young black woman. "Where are their solutions?"

But the NAACP cares nothing for facts. "They use the issue of race to divide us," Bryant says.

He then reveals that he, personally, was forced out of his NAACP leadership position because he refused to speak in favor of abortion. The NAACP supports abortion, despite the fact that black

babies (about ten-percent of babies conceived) account for some forty-percent of all abortions in America.

"The government came in," says Jesse Lee Peterson, "and said to blacks, 'We're gonna take care of you and your family—but you can't have a man in the house!'" Now almost seven out of ten African-American babies are born out of wedlock—a statistic that Peterson blames on "racist black leaders."

"We must restore black fatherhood!" he adds.

Psychological Slavery

"There is nothing today that my skin color would hinder me from doing," Bryant says, more than once. Indeed, he rephrases it as a question which he asks, several times, of participants in various protest marches. "What, in this country, does my skin color hinder me from doing?" Not surprisingly, he never gets an answer.

The answer is "Nothing." But what holds so many people back from seeing that?

First we are taken on a visit to Rev. Bryant's own home in Louisiana. A descendant of slaves, he now owns and lives on property which his great-great-grandfather, a slave, bought from his master. He shows us archival photos of slave markets, and asks, "Is there something in our past that can help us?"

A history lesson: the Underground Railroad delivered many slaves to freedom—an arduous procedure fraught with danger. Cut to archival footage of the Selma civil rights march, one hundred years later: the clubs, the gas, the dogs.

"Will the wounds of our past be our undoing," asks Bryant, "or will they be the scars of lessons learned?"

We visit activist K. Carl Smith, who advocates "using our history to create new ideas." His group, the Frederick Douglass Republicans, stands for "lim-

ited government and individual responsibility."

"Black people have allowed their anger to be used against themselves," he says. "Progressivism is a massive, centralized government which has power when we have no rights. Government is the great enslaver now—and it enslaves everybody."

Bryant marvels that black people in slavery dared the perils of the Underground Railroad, that black people in the segregated Jim Crow states exposed themselves to violence—all for freedom: "My country, my freedom, bought with blood. No man can take it away."

But what we see in *Runaway Slave*—I should say, what he shows us—are people whose minds are enslaved to a culture of permanent victimhood. Rev. Bryant looks at the past and sees black people's triumphs. The protesters look back and see only defeat—in which they have been coached, assiduously, by "progressive" politicians who need them for foot soldiers in their program of class warfare, and by "black leaders" feeding at the same trough. Addicted to failure, these black Americans mire themselves in welfare, free phones, families without fathers, gangs, flash mobs, and self-pity.

How to Break the Chains?

Ultimately the message of *Runaway Slave* is not for black people only, but for all of us.

"If we start to dim that light [of freedom] in America," says Allen West, "there's going to be darkness all across the world."

Is he exaggerating? We don't think so. Huge chunks of the earth's surface today are ruled by tyrants. The Muslim world sinks under the darkness of shari'a. A single political party holds two billion Chinese in thrall. In Europe the socialist experiment is being submerged in a rising tide of national bankruptcies, with increased restrictions on the basic

freedoms of speech, conscience, and religion. English and Canadian jurists and law professors write confidently about the need for governments to abridge free speech for the sake of such chimerical ends as "to abolish hate."

The only hole in Rev. Bryant's presentation—and it's a big one—is exposed by one verse from the Bible: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1).

It was Christians, and no one else, who abolished slavery in the Western world. It was the freed slaves' own churches that helped black families to endure the tribulations of the nineteenth and twentieth centuries. But *Runaway Slave* hasn't much to say about the role of Christianity in breaking the psychological chains that bind the slaves' descendants.

Is it because the black church has bound itself to the Democrat Party and progressive politics? Is this the same church that campaigns against same-sex "marriage" while continually supporting the party that promotes it? The church of "Reverend" Jesse Jackson and "Reverend" Al Sharpton?

But the basis of freedom—anybody's freedom—is that we are all the creatures of a sovereign God: highly-valued creatures for whom the Son of God shed holy blood. We are, as it were, God's property. Who murders, enslaves, or abuses us has committed an offense against Him. The statist's claim on us is a usurpation of God's right.

We are heartened to meet and see and hear so many people who are working so hard to inspire the slaves to run away from the government plantation—where not only blacks are enslaved, but also whites and everyone else who falls under progressivism's shadow. We are grateful to C. L. Bryant for having the

nerve to make this film.

But if the quest for freedom is not blessed by God, it will fail. Seek freedom, yes. But at the same time, seek the face of God. Only God can make Pharaoh let His people go. 🏠

(*Runaway Slave* opened in July and is still playing in theaters nationally. For listings, movie trailers, etc., visit the website, <http://www.runawayslave-movie.com>)

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Rushdoony ... Foundations cont. from page 3

become *factfinders*: they try to oppose the humanists by documenting their cruelty, corruption, and abuse of office. If the facts carry any conviction to the people, they lead them only to exchange one set of radical humanists for reforming radical humanists. It is never their faith in the system which is shaken, but only in a form or representative of that system. The success of the subversives rests on their attack on the creed of the establishment, and its replacement by a new creed. When the foundations are provided, the general form of the building is determined. When the creed is accepted, the social order is determined. There can therefore be no reconstruction of the Christian civilization of the west except on Christian creedal foundations. 🏠

1. Henry Van Til, *The Calvinistic Concept of Culture* (Philadelphia: The Presbyterian and Reformed Publishing Company, 1959), 245.

Marinov ... Rhetoric cont. from page 16

worldview. He and his team have translated over 30,000 pages of Christian literature about the application of the Law of God in every area of man's life and society, and published those translations online for free. He currently lives in Houston with his wife Maggie and his three children.

1. The original talk was in Russian but you can find an English translation here: <http://www.christendomrestored.com/blog/2012/10/the-rhetoric-at-the-foundation-of-capitalism-and-the-ethics-at-the-foundation-of-that-rhetoric/>
2. John Calvin, *Institutes of the Christian Religion*, Bk. 2, Ch. 8, sec. 1.
3. *Kenosis* is a Greek word meaning "to empty" or "to make empty."

Schwartz ... Women cont. from page 19

8. Rather than use the American spelling (honor), the spelling was used because the majority of the participants spelled it the British way!
9. I used to affectionately refer to these studies as the Dos Equis Bible Study, having to assure people we weren't a group of beer drinking women, but a group whose participants needed to have two "x" chromosomes to be included!
10. Visit www.Titus2Mentoring.com.
11. The Titus 2 Mentoring program follows the Biblical teaching of older women teaching younger women the truths of God's Word and how they can be better wives and mothers.
12. Rushdoony, *Institutes*, 352.
13. *Ibid.*, 353.
14. See Elizabeth Fellersson, editor, *Toward a Christian Marriage* (Vallecito, CA: Ross House Books, 1972), 14–15.
15. R J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 215–219.

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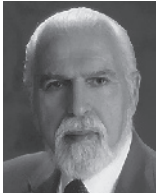
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Amalek and Violence

By R. J. Rushdoony

Reprinted from *The Institutes of Biblical Law* (Phillipsburg, PA: The Craig Press, 1973), 318-323



It is not surprising that a lawgiver, Solomon, spoke of the feverish desire for violence on the part of wicked men. They cannot sleep, he observed, unless they do evil: it is their life and joy to do harm, “and their sleep is taken away, unless they cause some to fall” (Prov. 4:16). Their nourishment, the food that is the life of their being, Solomon described as “the bread of wickedness, and ... the wine of violence” (Prov. 4:17). Solomon, as a law-giver and teacher, felt that the recognition of this fact was important.

For some, “evil” is simply misplaced righteousness. The basically sound impulses of sound humanity can be misdirected into destruction or socially sterile channels; in this view, man’s need is not judgment but redirection. Solomon’s premise was man’s depravity: the wicked enjoy their evil; it is their life and their way of life. The statement is made by Wertham, who begins with false premises, “If we do not start from sound premises, we leave the door open to false ones.”¹ His basic tenet is environmentalism, although he tries, inconsistently, to retain responsibility.²

Wertham reports a number of interesting examples of violence, as, for example, the following:

Recently two middle-aged women in Brooklyn on a summer evening were walking on a side street toward one of the larger avenues, after visiting a friend nearby. They intended to take a taxi home. About 250 feet from the avenue, a group of boys came up, crowding the sidewalk. The women drew back

to let them pass. The last boy grabbed the right arm of one woman, to take her purse, then knocked her down on the sidewalk and jumped on her again and again. When she was taken to the hospital, it was found that she had a broken shoulder, broken elbow, broken arm, and a compound fracture of her right thighbone, for which an elaborate operation was necessary. She needed three nurses around the clock. And when she recovers, she will have to wear a brace from her hip to her heel and will be permanently crippled, with one leg shorter than the other. In my professional contact with this case, I learned what terrible pain and shock were caused—and that the expenses involved wiped out a family’s savings. There was no sexual connotation to this attack. Since the boy had the pocket-book, there was no reason for pure gain to explain his stomping the woman so mercilessly.

Twenty-five years ago this would have been an exceptional case and would have caused a sensation. Now it did not raise a ripple and was not even reported as news. It happens too often. The boys were never caught; if they had been caught, the authorities would not have known what to do with them. This is today’s violence in pure culture. I have known a number of similar cases. They are as a rule not fully reported, far less solved or resolved. Those who use the fashionable explanation for violence, that it is due to domineering mothers or inadequate ones, to pent-up aggressive instincts or a revolt against early toilet training, do not know the current facts of life in big American cities. They try to reduce ugly social facts to the level of intriguing individual psychological events. In this way they become part of

the very decadence in which present-day violence flourishes.³

To cite one more example from Wertham:

A boy of thirteen was walking home from school in a suburban area. A short distance from the house, a car roared up and several boys jumped out. They attacked and beat him unmercifully. Then they jumped back into the car and roared away. Their victim was taken to the hospital with severe facial lacerations and concussion of the brain. He did not know his attackers and had never seen them before.⁴

These are not extreme cases, and they are printable ones. Some of the most depraved instances of perverse violence involve sexual assaults. In cases known to this writer, no excuse of a repressive environment could be offered: the guilty persons came from loving, congenial, and permissive backgrounds where no religious inhibitions concerning sex prevailed. Instead of free, loving personalities, these persons manifested startling imaginations in their perversity and depravity.

Not only do we have this unorganized, spontaneous violence, but planned violence in the form of rioting, looting, demonstrating, and warring against the police is increasingly in evidence.⁵

As we have seen, the essence of this obscene violence is its pseudo-omnipotence. Since man cannot become the Creator God, he seeks to be a devil-god. Milton’s Satan declared,

To reign is worth ambition, though in Hell; Better to reign in Hell than serve

in Heaven (*Paradise Lost*, I, 262-263).

To reign as the devil-god, man must also deny and wage war against the God of Scripture. The Soviet Union in 1923 declared, "We have declared war on the Denizens of Heaven," and, again, in 1924, "The Party cannot tolerate interference by God at critical moments."⁶ To abolish God and prove evolution, the Soviet scientists actually sent an expedition to Africa in the mid-twenties to create a new race by trying to fertilize apes artificially with human semen.⁷ Right and wrong as objective values were abolished. Krylenko, the state prosecutor, "urged the judges to remember that in the Soviet State their decisions must not be based on whether the prisoner be innocent or guilty, but on the prevailing policy of the Government and the safety of the State." This view was stated also in Krylenko's book, *Court and Justice*.⁸ When men seek to supplant God, they supplant God's justice with their perversity and violence.

When men begin to free themselves from God's law-order, and to manifest their violence, certain developments appear. *First*, violent men, because their violence is a religious act, a manifestation of pseudo-omnipotence, try to provoke a religious awe by means of *shock*. By fresh and new acts of violence, new reactions of shock are provoked. The violent feed on this fresh awe. The degenerate hoodlum who indulges in unprovoked acts of violence delights in the shocked response of his victim, and of those who hear or read of his acts. The readiness sometimes of such people to confess, whether to law authorities, clergymen, friends, or even strangers, is due to this religious pleasure in the shock of violence. It feeds their lust for power.

Second, this need for a fresh shock means a continual stepping up in the *intensity* and *perversity* of violence. Violence

leads to greater violence. Nothing is more absurd than the idea of some that violent acts purge the degenerate of his lust for violence: there is no "catharsis," but rather only a greater addiction. Violence does not cure itself. To wait for violence to pass away or to dissipate itself is like waiting for the sun to turn cold. Violence does not abdicate: it is either destroyed, or it destroys.

Third, the liberals and socialists believe that the answer to violence is a change of environment, by legislation, statist action, or social planning. Some hold that love is the cure for the violent. Pietistic Christians believe that *conversion* is the answer: the violent must be reached with the gospel offer and become born again. Some men may need love; however questionable this idea may be, let us grant it for the moment. All men do need regeneration, clearly, but again evangelism is not the answer to all problems, although it must be always operative. The restraint of the law and its punishment must at all times be operative for a society to exist in which love and evangelism can function. Violent men need conversion, or execution if they continue in violence to the point of incurring the death penalty. On the other hand, if not enough regenerate men exist in a society, no law-order can be maintained successfully. Thus, a healthy society needs an operative law-order and an operative evangelism in order to maintain its health. The law-order can keep the residue of violent men in check if it is at all times nourished by strict enforcement and the progressive growth of men in terms of the ministry of grace. In brief, love, conversion, and law-order can never be substitutes for one another: each has its place and function in social order.

Fourth, it is not surprising that we have a violent generation, in that everything has been done to flout God's

law-order: education has become statist; discipline has given way to permissiveness; the church has replaced the doctrine of regeneration with social revolution, and, instead of executing incorrigible criminals in terms of God's law, society today largely subsidizes these incorrigibles. A violent generation has been fostered, and is on the increase. Not surprisingly, by 1969, the incidence of narcotics and lawlessness was greater on the high school level than on the college level. The younger the child, the more lawless his potential and his mental outlook. The very fact that violence is being fostered more intensively in the young will serve to step up the *increase in the prevalence of violence* as well as in its *intensity* and *perversity*.

Fifth, although the 1960's saw more talk about love than any previous era, no age saw less love and more hatred. Romantic love, for better or for worse, long the major theme of popular music, gave way to other themes. Winick wrote of "the virtual disappearance of idealized romantic love as a guiding principle" in popular song. Where the word "love" appears, as in the song "Careless Love," it refers to other things—in "Careless Love" to pregnancy before marriage.

One of the most successful phonograph records ever released was "Hound Dog," a paean of hostility and a representative early rock-and-roll number with traditional chord progressions. The Marquis de Sade would have been thrilled by "boots," a more recent favorite. Nancy Sinatra is sure of a wild surge of applause when she grinds her heels into the stage as she triumphantly exults that her boots will "walk over you."⁹

A generation which thrills to this song of violence will also thrill to the Marquis de Sade. As a result, his works, long banned in every country, are now being published and promoted with high praises. The Marquis de Sade is

the man of today. A generation has been reared to believe, however much it deceives itself with talk of brotherhood, that violence is the fulfilment of man, and the more perverse the violence, the more fulfilment it affords. The humanistic remedies for violence are about as effective as gasoline is in putting out a fire.

Sixth, a society which breeds violence and fosters it is characterized also by a phenomenon known as running amok (or amuck). The word comes from the Malay, among whom it is a common event. It has also been found among Fuegians, Melanesians, Siberians, and in India. It is described as "a manic and homicidal condition following a state of depression." When people from these cultures are faced with a new environment, or problems beyond themselves, their reaction is one of total violence. Grief, confusion, mental depression, brooding over circumstances all can precipitate the condition. The man works himself into a trance and then runs to do violence. It is often the case that the man running amok attacks his superiors because he cannot cope with them and fancies an insult from them.¹⁰

A generation brought up permissively, given to tantrums and to violence, and dedicated also to a belief in its own righteousness, is a generation virtually committed by its nature and breeding to running amok. It will do so, unless brought down, in utter conviction of its own righteousness and the moral necessity of its violence. Such a generation has a necessary commitment to violence.

Amalek thus is very much with us. It must be dealt with.

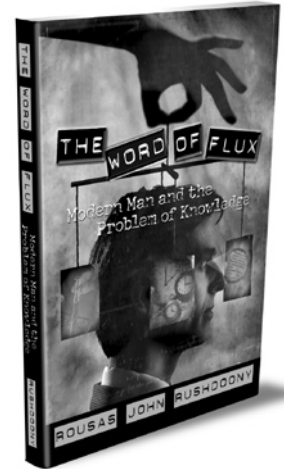
The education which breeds Amalekites must be replaced with Christian education. Churches which are congregations of Amalek must be replaced

with Christian churches which believe, teach, and apply the whole word of God. The state must become Christian and apply Biblical law to every area of life, and must enforce the full measure of God's law. The permissive family must give way to the Christian family. Only so can Amalek be destroyed.

In 1948, George Orwell saw the future as one of horror, "a boot stamping on a human face—forever." Within twenty years, Nancy Sinatra was grinding boot heels into the stage as she sang that her boots will "walk over you," and the youth of more than one country saw her vision as one of delight. Orwell's horror had become a popular hope. Amalek was reborn. 🇺🇸

1. Fredric Wertham, M.D., *A Sign for Cain, An Exploration of Human Violence* (New York: Paperback Library, 1969 [1966]), p. 23.
2. *Ibid.*, pp. 3, 48, 49-74, etc.
3. *Ibid.*, p. 10 f.
4. *Ibid.*, p. 258.
5. See *Rights in Conflict*, a report submitted by Daniel Walker (New York: Boston Books, 1968).
6. R. O. J. Urch, *The Rabbit King of Russia* (London: The Right Book Club, 1939), p. 115.
7. *Ibid.*, p. 82 f.
8. *Ibid.*, p. 208.
9. Charles Winick, *The New People, Desexualization in American Life* (New York: Pegasus, 1968), pp. 28, 29, 33.
10. Charles Winick, *Dictionary of Anthropology* (New York: Philosophical Library, 1956), p. 21.

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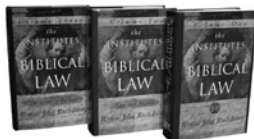
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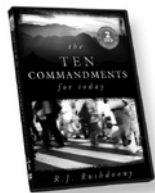
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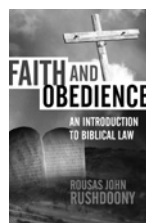
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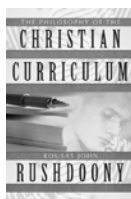
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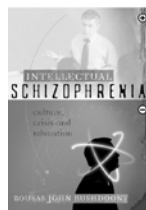
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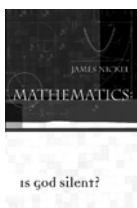


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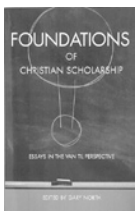
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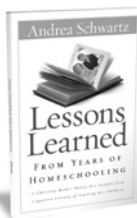
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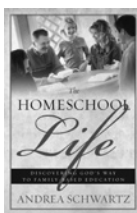
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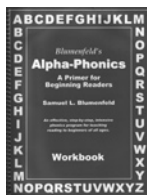
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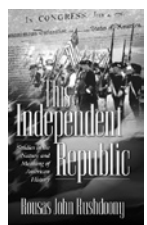


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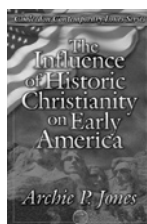
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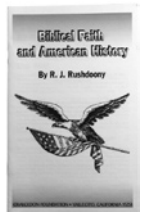


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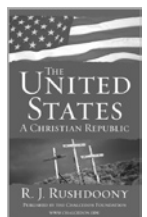
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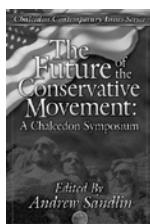
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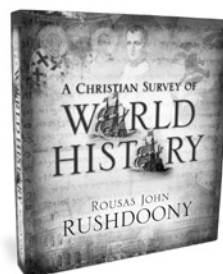
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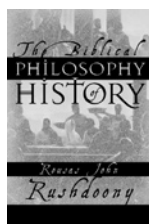
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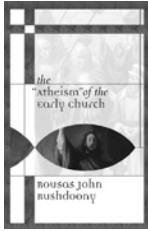
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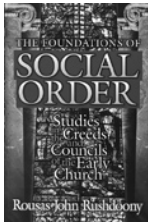
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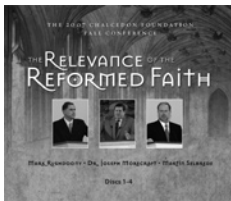


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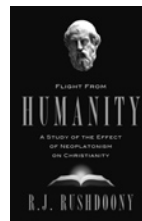


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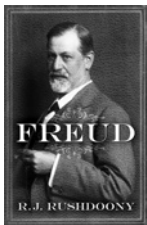


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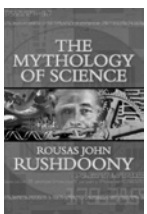
By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

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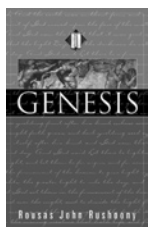


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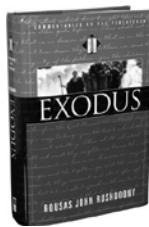


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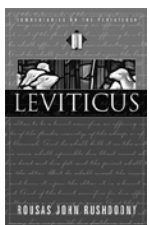
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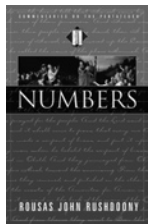
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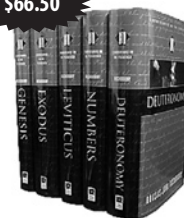
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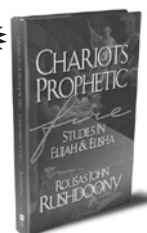
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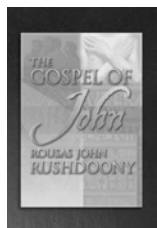
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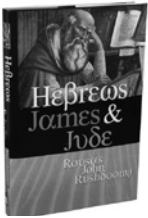
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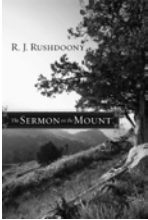


Hebrews, James and Jude

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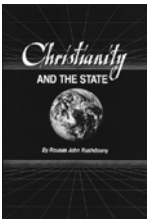
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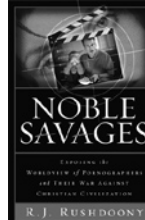
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By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a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

Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion.

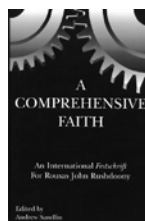
Hardback, 232 pages, \$23.00 **\$16.10**



Roots of Reconstruction

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

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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, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

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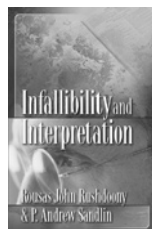


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By William Einwechter. This monograph takes on the doctrinal defection of today's church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God's sovereignty, Christ's Lordship, God's law, the authority of Scripture, the dominion mandate, and the victory of Christ in history.

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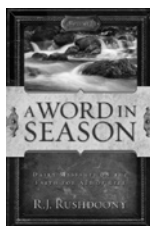
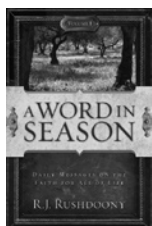


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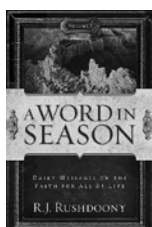
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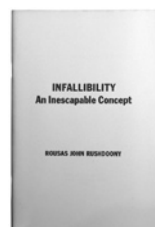
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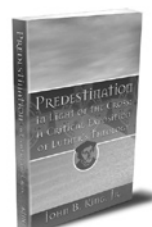


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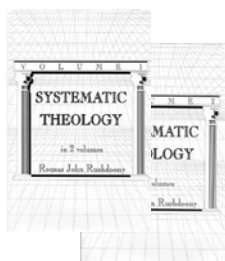
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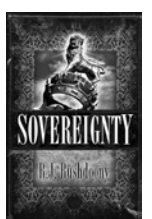


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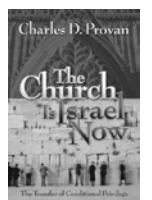


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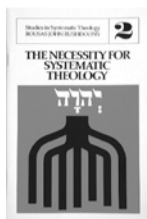


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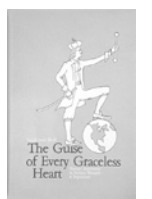


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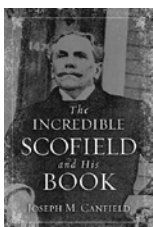
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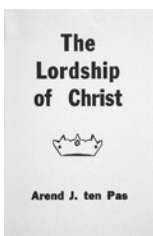
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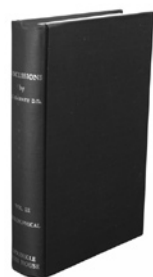


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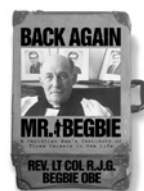
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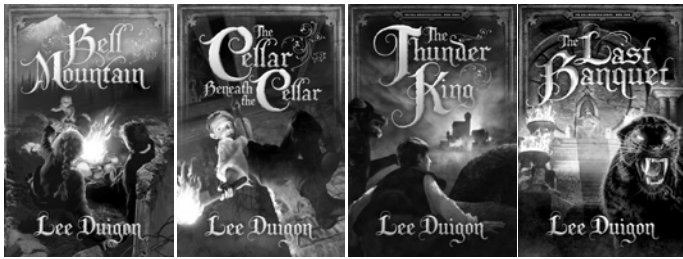


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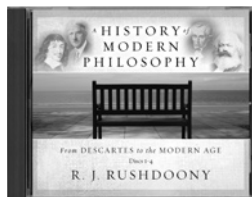
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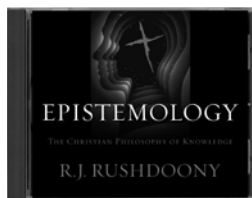
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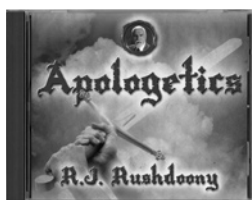
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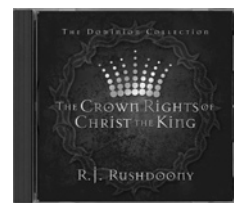
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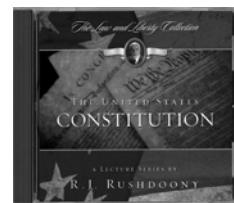
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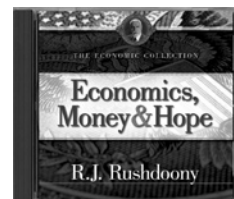
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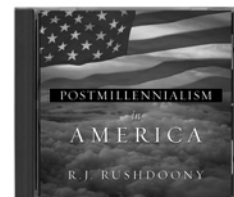
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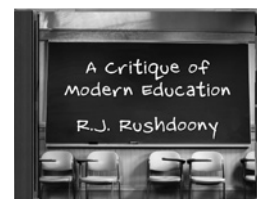
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