

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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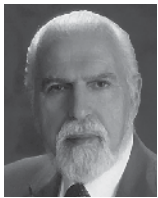
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"Remember"

By R. J. Rushdoony

(Reprinted from *Deuteronomy* [Vallecito, CA: Ross House Books, 2008], 435–438.)

17. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;
 18. How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.
 19. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it. (Deuteronomy 25:17–19)



The word “remember” appears repeatedly in the Old Testament, and over twenty times in Exodus, Leviticus, and especially

Deuteronomy. The Hebrew word means to mark and to recognize, and it has a positive, masculine note. It means to remember and thereby command and exercise dominion. We are to *remember* so that we might *act*.

What we are to remember is Amalek, an historical example of evil and a type of pleasure in depravity. Amalek’s hatred of God was manifested in their hatred of the covenant people. It was not simply that they warred against Israel but that they began by attacking the stragglers in the wilderness march. These were the weak and the feeble, the faint and the weary.

This encounter had been at Rephidim near Sinai (Ex. 17:8–16). The attack by Amalek had been an unprovoked one. If, as Velikovsky held, Amalek used the occasion of God’s devastation of Egypt as an opportunity to conquer Egypt, Amalek should have been grateful to Israel rather than hostile. The attack was thus an act of contempt for God and Israel. The nations had reacted to God’s judgment on Egypt with terror. Some forty years later,

“The Hebrew word means to mark and to recognize, and it has a positive, masculine note. It means to remember and thereby command and exercise dominion. We are to remember so that we might act.”

Rahab spoke of the continuing “terror” because of God’s acts and fear for His covenant people (Josh. 2:9–11) and the great triumphs over Egypt known to all. The animosity of Israel to Amalek was a religious one, as 1 Samuel 15:2–3 makes clear. It was a *duty* to oppose Amalek. This text is not comprehensible apart from that fact. There are religious boundaries on pity and friendship, and we are not allowed to transgress in these spheres.

This is an aspect of Scripture too seldom noted. In the New Testament we see limits placed on our fellowship:

17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. (Rom. 16:17–18)

10. A man that is an heretick after the first and second admonition reject;

11. Knowing that he that is such is subverted, and sinneth, being condemned of himself. (Titus 3:10–11)

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11. For he that biddeth him God speed is partaker of his evil deeds. (2 John 9–11)

Some will argue that there is a difference between these New Testament texts and the law concerning Amalek, in that one commands simply a separation while the other orders death. This is not an honest interpretation, because no unprovoked attack on Amalek is ordered. Attention is called to the

unremitting hostility of Amalek; the law then requires no mercy in time of war. There is no instance of lawless violence against Amalek. However, when Amalek had gained a portion of Canaan, Samuel ordered war against them, and their destruction. Saul's sin was that he sought a treaty with them after defeating them (1 Sam. 15:1–25). *What is forbidden, thus, is any compromise between causes which cannot be reconciled.*

Those who believe in the reconciliation of all differences either want the surrender of one side, or else they believe that nothing exists which cannot be compromised. False doctrines of reconciliation are basic to many of the most bitter conflicts of the twentieth century. Because some men believe that truth and justice can be compromised does not make it so. Since God is the author of all truth and justice, we can have neither except on His terms.

In v. 19, we see that God ties Israel's inheritance of the covenant land to the destruction of Amalek. When God gives Canaan to Israel, "thou shalt blot out the remembrance of Amalek." *Remembrance* in Hebrew is a word, *Zeker*, related to remember, *zakar*. The Bible sees history as in part a memory war. Jeremiah sees his enemies as men seeking to obliterate the very memory of him (Jer. 11:19) because their cause in history is anti-God. As against this, God seeks another goal, which Isaiah 2:4 describes thus:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

This peace comes not by compromise but by conversion and victory, by a rejection of every attempt to reject

"Moral blindness means historical death. The Biblical emphasis on memory is an important aspect of its moral demands. Memory is not normally seen as a theological concern, nor is history, but any intelligent reading of the Bible makes it clear how important both are."

the antithesis between good and evil, right and wrong. When the moral fact of all human action is ignored, then change between one force and another is a matter of compromise. Issues then not being moral, they are thus amenable to rearrangements designed to obscure differences. For the moral antithesis in history, Hegelians have substituted a dialectical one, so that thesis and antithesis lead to synthesis, i.e., "right" and "wrong" come together in a new formulation. This becomes a perpetual conflict, a continual antithesis to every new synthesis, because nothing is nor can by definition be called true. This has been described as "perpetual war for perpetual peace."

This text concludes with the words, "thou shalt not forget it." With some things, there can be no peace. "Thou shalt not forget it" again invokes, as does the first word, "Remember," memory. Without *memory*, we are miserable creatures; we do not know ourselves because we then have no past. True amnesia is rare, and disastrous. Our text warns us against religious and historical amnesia. We have today, as a result of our humanistic faith, a prevalence of abortion,

homosexuality, euthanasia, and other evils. We are oblivious to a variety of evil forces around us because of our moral and historical amnesia. We are as a result moving blindly into disasters. In Isaiah 59:7–10, we have a vivid description of such moral blindness:

7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

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

10. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

Moral blindness means historical death. The Biblical emphasis on memory is an important aspect of its moral demands. Memory is not normally seen as a theological concern, nor is history, but any intelligent reading of the Bible makes it clear how important both are.

An old American proverb says, "Memory is the guardian of the mind." We can add that it is also important to our future.

Existentialism in the twentieth century has done much to destroy historical knowledge and memory because it is very specifically governed by the present, not the past nor the future. As a result, it has lost command of even the present. 🏠

The Stones Will Cry Out

Miles R. Jones, Ph.D.

This is the second of three installments in the “Evidence of the Exodus” series, based on the book *The Writing of God*.



Scripture relates that Moses had ten encounters with Yahweh at Mount Sinai during which the course of civilization was changed dramatically. What evidence remains of this world-changing drama at the Mountain of God?

Many Biblical archaeologists today would say there is none and call the Bible into question because of it. However, during the past few decades, physical evidence of these events has been found at Jebel al-Lawz in Saudi Arabia exactly where Scripture specifies the Mountain of God is located. In the first installment we outlined the extensive evidence of the location of the real Mount Sinai from the *Septuagint*, *Jubilees*, Deme- trius, Josephus, Philo, Origen, Eusebius, Jerome, Paul and both the Jewish and Bedouin oral tradition.

For thousands of years we have been looking for evidence of the Exodus on the wrong mountain due to the dictates of Emperor Constantine and the fact that the true location had been forgotten by all but a few. Establishing the location of the real Mount Sinai is essential in order for the evidence discovered there to be given its due. This is the first physical evidence ever found of the events of Sinai, the central episode of the Old Testament! The inscriptions and archaeological evidence at the Midian site of Mount Sinai confront both believers and unbelievers with credible new proof for the real location of the Mountain of God, the miraculous events of Sinai and, consequently, the truth of the Bible.

Events at Sinai

Even before Sinai, Moses was being prepared by God to communicate in writing to the Hebrews. At Rephidim, Moses received a communication from Yahweh which included the first reference to writing in the Bible outside of Job: “*Write this for a memorial in a book ...*” (Ex. 17:14). God had clearly revealed to Moses the need for a Hebrew script. Hieroglyphs or cuneiform would not suffice for this task, nor is there any historical indication Moses wrote the Pentateuch in another writing system, although being raised as a member of the royal court of Egypt he was well educated in those systems. The Lord said Moses would receive a “*token*” (Ex. 3:12) upon returning to Mount Sinai in Midian. A “*token*” is an object that denotes authority, authenticity, or value. The Word and the writing of God engraved on the tablets by God’s own hand was to be the “*token*” of His promise.

My research is focused on the study of that token, the inscriptions written in the “*writing of God*” (Ex. 32:16) at Mount Sinai. The effects of this passage are profound. The command to write a *book of memorial*, or any book for an illiterate nation, entailed a commitment to create a writing system for their language and teach them literacy. “*Thou shalt read ... And thou shalt write...*” (Deut. 31:11 and 11:20). On a much deeper and more important long-term level it involves far-reaching changes in the way people think, a great divide in human thought. It moves them into a new dynamic of conceptualization, the driving force behind the march of ideas

we think of as civilization.

When Moses arrived at the Mountain of God the Lord immediately called out to him from Mount Sinai: the first encounter. God instructed Moses to tell all of Israel His purpose in bringing them to the Mountain of God. God was asking Israel to become a “*kingdom of priests*.” Priests were typically among the elite few that were literate in ancient cultures. They were the keepers of knowledge and jealously guarded that power and privilege. God revealed to Moses and the Israelites His purpose, that if they would obey Him and keep His covenant, He would make of them “*a peculiar treasure*,” a “*kingdom of priests*,” “*for all the earth is mine*” (Ex. 19:5–6). The Lord was preparing them to learn and teach His Word.

On the third day the Lord descended “*in fire*” (Ex. 19:18) on Mount Sinai in the sight of all Israel. The appearance of Jebel al-Lawz in Midian is striking. The volcanic basalt of the mountain appears blackened as if it has been burnt by fire. Moses brought the people out of the camp “to meet God” at the mountain (Ex. 19:17). During these encounters with Yahweh, the Lord proclaimed the Ten Commandments. The Israelites recoiled in terror at the presence of God upon the mountain. They backed away and begged Moses to intercede for them. He agreed. “*Moses drew near unto the thick darkness where God was*” at the top of the mountain (Ex. 20:21). I consider this a third encounter since it only involved Moses and happened at a different place.

Theologians surmise that the

commandments are given in order of importance. The first is *"Thou shalt have no other gods before me."* If one does not accept God's authority first, none of the other commandments matter. The next in importance, probably the most misunderstood, the only commandment God elaborated upon after delivering it, is the second: *"Thou shalt not make unto thee any graven image ... Thou shalt not bow down thyself to them, nor serve them"* (Ex. 20:4–5). God went into detail about idolatry so there could be no mistake about its meaning—including His prohibition against the hewing of stone (smoothing it in preparation for engraving images): *"And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou has polluted it"* (Ex. 20:23–25).

Thou Shalt Make No Graven Images

In the last passage cited, the Lord was referring to hewn stone smoothed and prepared for monumental writing of graven images. In antiquity, images engraved in stone were routinely worshipped as idols. The prohibition of the second commandment was to prevent the Israelites from worshiping graven images, icons, and idols and to direct them into the new way of thinking, reading, and writing. The Israelites repeatedly backslid into idolatry over the following centuries, demonstrating what a profound challenge it was for them to break away from their pagan habits. Grasping the unseen and the abstract was considerably more difficult than worshiping images. Even now, believers struggle to understand the significance of the second commandment.

Most of us have a vague idea that a graven image referred to the statue of the golden calf. This was the idol the Hebrews made and worshiped while Moses was on Mount Sinai receiving

the law. In actuality, *"standing images"* or statues like the golden calf, were distinguished from *"graven images"* etched into smoothed stone, even though both were abominations. *"You shall make no idols nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land to bow down unto it"* (Lev. 26:1). So, what exactly was a graven image?

Graven images referred specifically to hieroglyphs. At that time, just before the writing of God was introduced, the only engraved images known by the Hebrews were Egyptian hieroglyphs. There were no other *"graven images"* in the Israelites' cultural experience. The Greek word for hieroglyphs meant *"sacred carvings,"* while the Egyptian word meant *"god markings"*—clearly icons of idolatry.

Hieroglyphs were more than just images that stood for words. Central to hieroglyphic writing were graven images of Egyptian deities. They were figures of gods and goddesses, animal fetishes, and many other things, but all were considered magical images. That is why the prohibition extended to any image. Sacrifices of meat and produce were made to them as an offering to sustain and enhance their magical power. Graven

images covered Egyptian temples and monuments. One bowed down and worshipped them in superstitious awe. It was this worship of images and icons that constituted idolatry. It represented every evil Yahweh wished His people to renounce, as well as ignorance, superstition, and human sacrifice. Worship of graven icons prevented His people from grasping the unseen God of great ideals. A graven image was such an abomination to God that He commanded *"thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing"* (Deut. 7:26). Idolatry had to go.

The writing of God handed down at Sinai, therefore, could not have been pictographic! Pictographs would have violated God's absolute prohibition against the making of graven images. Although we know the earliest alphabetic pictographs were derived from the Egyptian hieroglyphs, it is certain from both Scripture and the inscriptional evidence at Sinai that the writing of God represented the transformation of those pictographs into symbols. The writing of the Hebrew Torah, the first books of the Bible, was the first step away from pictographic writing to alphabetic symbols.

After his third encounter with Yah-

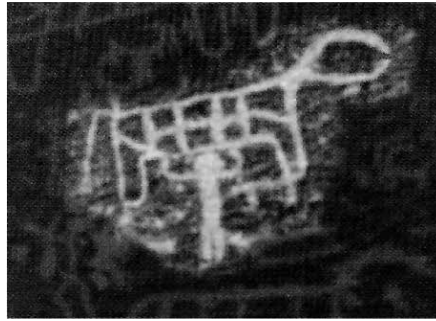


Left: Caldwell's photo of cut marble columns to the twelve tribes of Israel found beside the altar, they can also be seen in the photo to the right. **Right:** Caldwell's photo of the altar at base of Mount Sinai for burnt offerings of animals. The angle prevented the animals from seeing the slaughter. *There are photos of these same images in the Saudi Al Bid survey.* The Saudis did a dig in the chamber at the end and found ash, bones, organic remains, and animal waste.

weh, Moses descended the mountain and built an altar for burnt offerings to the Lord and raised up columns to the twelve tribes of Israel. *“And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel ...”* (Ex. 24:4). At the base of the Mount Sinai site in Midian stand the remnants of an L-shaped altar (see photograph). The altar is surrounded by scattered pieces of cut marble columns: pillars to the twelve tribes. The altar has long stone walls to corral animals waiting to be sacrificed. At its end is a slaughter platform and an earthen pit for burnt offerings. This altar is precisely at the base where a streambed comes from the mountain as noted in Deuteronomy 9:21: *“the brook that descended out of the mount.”*

When Moses read from the *“book of the covenant”* directly to the Israelites in their own language, it was the first reference to reading in the Bible. The inescapable fact is that the Israelites were illiterate and would hardly have been considered a civilization. Yet, by the hand of God, they were starting down a road that was to change the entire world. The spread of literacy and Judeo-Christian values carried by the Word and the writing of God was destined to form the framework of Western civilization.

When Moses wrote the law in the Hebrew language, it was the first step in that journey. Heretofore, only a few semi-literates, such as craftsmen, had used the alphabet for little more than scribbling a name upon a possession or a funeral stone. The previous alphabetic writing had been primarily pictographic, a crude and complex way of writing too unwieldy to survive. The alphabet is considered the most important innovation in human history. Sinai was the crest of a wave that was to engulf the entire world.



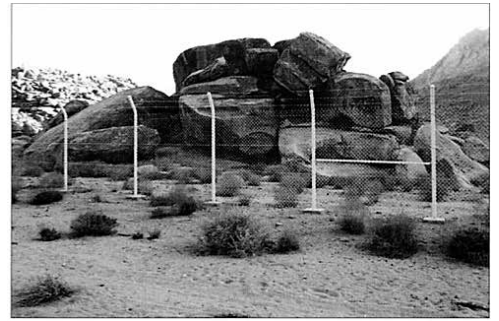
In the detail of the petroglyphs are numerous Egyptian cattle worship motifs. The first is that of Horus suckled by the cow goddess Hathor. Others are depictions of the Apis ritual *subduing the bull*. The bull was subdued and sacrificed by hand, its heart put into a canopic jar in the tomb to give the deceased courage for the journey into the afterlife.

After the building of the altar and the reading of the book of the covenant to the assembled nation of Israel, seventy of the elders of Israel went up the mountain with Moses. This was the fourth encounter. They went midway up the mountain where they saw the glory of God. Their vision was so striking it defies elaboration: *“And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness”* (Ex. 24:10).

On the seventh day God called Moses up onto the mount for his fifth encounter. This time *“Moses was in the mount forty days and forty nights”* (Ex. 24:18) and Yahweh gave him *“tables of stone, and a law, and commandments which I have written; that thou mayest teach them”* (Ex. 24:12).

The Writing of God

The importance of Exodus 24:12 is that God personally communicated to humanity in writing by His own hand, the only time this ever occurred! The Lord bestowed upon the world both the Word and the writing of God (Ex. 32:16) and established the Sinai Covenant as a teaching covenant. Scripture makes it clear the Lord intended all believers to learn these things. He gave the Hebrews not only a standard of law for a lawless nation but also a standard



of literacy for an illiterate nation. This was an instruction manual for the new nation, complete with bylaws, an education system, and a blueprint of the tabernacle.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.
(Ex. 31:18)

For the third time the *writing* of God is cited alongside the *word* of God not only as distinct from it but also as of equal importance to it! The message and the medium are mentioned with equal frequency and relevance. The Lord's writing, written by His own finger, is of enormous import or He would not have emphasized it so much and so often. *“And the tables were the work of God, and the writing was the writing of God, graven upon the tables”* (Ex. 32:16).

Despite the Israelites' initial eagerness to obey the Word of God, they immediately fell back into the practice of putting celebration and idolatry before their relationship with the Lord. Even before Moses descended from Mount Sinai, many of the Israelites had already fallen into licentious and idolatrous behavior. The Israelites demanded that Aaron make them gods so they could worship them. Aaron relented and told them to bring their gold jewelry *“and*

fashioned it with a graving tool after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex. 32:4). Apparently Aaron was as ignorant of the new mode of worship as were the rest of the people.

The words of those demanding pagan worship were very instructive. They said, *"These be thy gods"*—but there was only *one* golden calf. Why did the idolaters say *"gods"* in the plural? A quarter mile from the base of Mount Sinai in Midian, in the plain before the mountain, is a large tabletop of huge stones. It bears evidence of having been used as an altar to the golden calf because there are graven images of cattle worship all over the rocks. It was because of the numerous graven images that the Israelites said, *"These be thy gods."* The photos show that these images depict icons of the Egyptian Apis bull and the cow goddess Hathor.

The Lord informed Moses of the debauchery of the idolaters going on below. Moses descended the mountain holding the precious gift of God in his hands. He saw how unworthy the people were to understand or appreciate God's gift, since many were already lost in pagan celebration and licentiousness. In his anger, he broke the tablets as his testimony to the unworthiness of the Israelites. As the tablets broke, a great earthquake engulfed the camp.



Notice the cleft in the rock near the peak with Cave of Elijah just below.

Moses gathered the sons of Levi and commanded them to slay all of the idolaters, be they brothers, companions, or neighbors, *"and there fell of the people that day about three thousand men"* (Ex. 32:28). The Caldwells investigated and photographed an ancient graveyard two kilometers from the base of Jebel al-Lawz. It contains thousands of graves in an area where there has never been a significant population except during the Exodus. Moses ascended the mountain again, the sixth encounter, to seek the Lord's forgiveness for the sins of his people.

Moses descended and moved the tabernacle away from the main camp as the Lord had commanded. After he did so a cloud descended upon the tabernacle and the Lord spoke to Moses from out of the cloud, the seventh encounter: He *"spake unto Moses face to face, as a man speaketh unto his friend"* (Ex. 33:11). Moses beseeched Yahweh to show him His glory. The Lord agreed, excepting that *"Thou canst not see my face: for there shall no man see me, and live... I will put thee in a cleft of the rock ... while I pass by ... and thou shalt see my back"* (Ex. 33:20–23). Moses was instructed by the Lord to *"be ready in the morning"* (Ex. 34:2) and to come up into the mount. *"And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first*



View from the mouth of the Cave of Elijah.

tables, which thou brakest" (Ex. 34:1).

Moses hewed the tablets and *"rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone"* (Ex. 34:4). At the initial peak of Jebel al-Lawz in Midian, there is a prominent cleft in the rock just above a cave. In the story of Elijah, after an encounter with an angel of the Lord, he traveled for forty days and nights until he arrived *"unto Horeb the mount of God ... and he came thither unto a cave, and lodged there ..."* (1 Kings 19:8). Elijah encountered God on that peak and on that same peak Moses had his eighth encounter with God and witnessed His glory. *"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord ... and ... passed by before him"* (Ex. 34:5–6).

For the second time Moses passed forty days and nights with the Lord and when he descended from communing with Yahweh his face radiated brilliance so intense the Israelites could not look upon him. There, guided by the hand of God, Moses *"wrote upon the tables the words of the covenant, the ten commandments"* (Ex. 34:28).

"And the LORD said unto Moses, Write these words, For after the purpose and character of these words I have made a covenant with you and with Israel" (Ex. 34:27). When Moses returned from his eighth encounter he told Aaron to gather all the people in order to convey God's word written upon the tablets of stone. Because his face shown with such intensity, Moses wore a veil while he spoke to the people and reiterated the commandments God had given him. However, when *"Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded"* (Ex. 34:34).

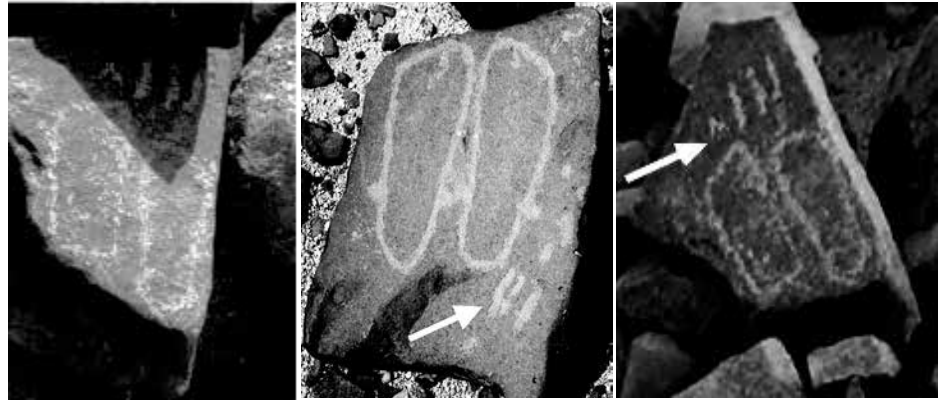
That was Moses' ninth encounter with Yahweh at Sinai.

Sinai—The Teaching Covenant

Moses' interaction with Yahweh highlights the nature of the teaching covenant. Not only did the Lord guide Moses to learn the word and writing of God but He chose others to train as well for the building of the new tabernacle that would travel with them. It is very important to put these gifts of learning and teaching in their proper context. They were initially building a tabernacle, but the Sinai Covenant is not a tabernacle-building covenant, it is a teaching covenant. *"And He has filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ... and he hath put in his heart that he may teach ..."* (Ex. 35:31–35). This blessing of Exodus 35:31 will be repeated for Daniel and his cohort: *"God gave them knowledge and skill in all learning and wisdom"* (Dan. 1:17).

Moses' tenth encounter with Yahweh also took place in the tabernacle. The beginning of the Exodus changed the Hebrew calendar. It had been one year now since the Passover in Egypt and the beginning of the Exodus that reset the Hebrew calendar. *"This month shall be unto you the beginning of months: it shall be the first month of the year to you"* (Ex. 12:2). Yahweh prescribed a ceremony to enclose the things that were to go into the Ark of the Covenant. *"Thou shalt set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony"* (Ex. 40:2–3). At the end of the ceremony at Sinai a cloud covered the tabernacle tent and *"the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys"* (Ex. 40:35–36).

There is no more lucid symbolism



Ritual placing and tracing of footprints found near the Split Rock of Horeb at the area identified as Rephidim. Triple hash marks are an alphabetic caption for "soles of feet."

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of the *"great divide in human thought"* than these first passages in Exodus that refer to the birth of literacy. In Genesis, God spoke of the *"tree of life"* (Gen. 3:22), a natural symbol of His creation and His spirit. At Sinai that symbolism changed to the *"book of life"* (Ex. 32:32). The most important truth of Sinai was that God guided humankind across the great divide from paganism to worship of the one true God by gifting us with the law and literacy. At the time (unfortunately) literacy meant little to the Israelites, but God had also promised them land. Land was something the Israelites *could* understand. Every single book of the Old Testament mentions the importance of territory. The Lord had bid them place and trace their footprints as a sacred act of claiming God's promise of territory (Deut. 11:24).

Footprints of the Israelites

God spoke of the promise of land to Abraham, Moses, and Joshua. They were commanded to go on a pilgrimage to claim it. To Abraham, the Lord said *"Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee"* (Gen. 13:17). *"Unto thy seed have I given this land, From the river of Egypt unto the great river, The river Euphrates ..."* (Gen. 15:18).

The command to the same pilgrimage is repeated to Moses: *"Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates even unto the uttermost sea shall your coast be"* (Deut. 11:24). When Joshua began the conquest of Canaan after forty years in the wilderness, he reiterated God's pledge of land to the Israelites if they obeyed the covenant, *"Every place that the sole of your feet shall tread ... that have I given unto you as I said to Moses"* (Josh. 1:3).

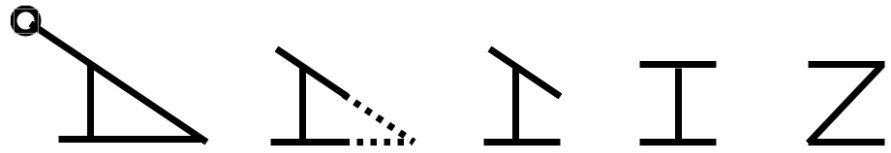
At Rephidim, near the split rock at Horeb, the footprints of the Israelites are found. The Caldwells took photos at Rephidim that document this ritual tracing of the feet. Those photographs show numerous pairs of footprints etched into the rocks. It is hard to determine how many footprints there may be. Rephidim is a huge area and the footprints recorded are within a few yards of each other. The Caldwells managed to return to Rephidim and confirmed with new photographs that there were still more footprints than the ones they first recorded. A thorough search of the surrounding area would probably reveal many more. The inscriptions are identical. They are all etched with a triple hash mark beside the soles of the feet.

The triple hash mark is an alphabetic symbol for the letter K. It developed from the Proto-Semitic image of the palm of the hand. The Egyptian word for it was *Kep*, meaning the *cup* of the hand or the *instep* of the foot. The Hebrew word for it was *Kaph*. The word represented by this single letter had three precise meanings: 1) the palm (or cup) of the hand, 2) the sole (or cup/instep) of the foot, and 3) the name of the letter K. As the Hebrews were ritually placing and tracing their feet they always wrote the K besides their footsteps. The triple hash mark was an alphabetic symbol meaning “*soles of the feet*.” They probably surmised that the use of the “*writing of God*” sanctified the likeness of their footprints marked into the stone. This ritual placing and tracing of the soles of the feet and writing of the letter K was the Israelites’ first literate act. It came to constitute their tribal sign, called a *wasum*, which they used to mark their territory. The footprints of the Israelites, as simple as they are, unlock many doors. For example, the evidence suggests the Israelites were wandering in Arabia rather than the Sinai Peninsula. Their historical journey will now need to be re-examined. The footprints of the Israelites and the writing of God in Thamudic script now give us a means to trace their wandering.

Inscriptions at Sinai

Scripts are not dated by physical means; they are dated by the characteristic forms of the letters that have changed over time to give us an etymology, or history, of the letters. For example, two classic Proto-Semitic pictographs were found right alongside the Kaliya inscription found at Rephidim. There were two ox heads flanking the inscription. These are pictographs of the letter *Aleph*. This discovery of Proto-Semitic pictographs in Midian is an important find in the study of the origin of the al-

Etymology of the letter Z (Zayin)



The Z came from the hieroglyph of a plow. The sphinx at Serabit el Khadim, now in the British Museum, shows the plow glyph with the tip worn and faded, practically invisible. These letters were used as a model by peoples of the region, who copied the Z as seen in the middle example. By the time of Sinai, the end strokes were parallel. Later, the connecting line became a diagonal so the letter could be made in a single stroke, without lifting the stylus from the surface.

phabet. The *Alephs* support the analysis that these alphabetic inscriptions were written right at the time when pictographic writing was still used, the earliest possible date for alphabetic writing.

The other alphabetic inscriptions are found on the eastern side of the Sinai site in Midian. They were made in an area so remote that few people have been there even over the course of thousands of years. That has certainly contributed to the preservation of the archaeological and inscriptional data. These inscriptions are dated to the 15th century B. C. and are written in ancient Thamudic, the oldest alphabetic script composed of letter-symbols rather than pictographs. To whom did they belong? Scripture recorded the Israelites were there during the 15th century B.C. engaged in alphabetic writing.

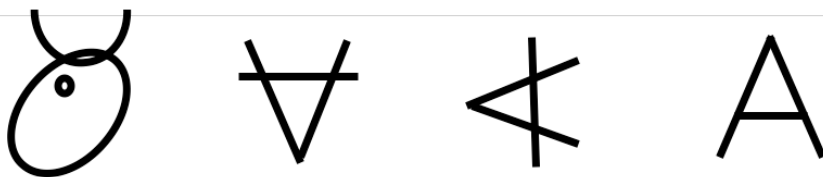
The inscriptions are simple and brief, like most done on undressed stone. They were not made by scribes, but rather by semi-literate ordinary people who had begun to learn the alphabet. These inscriptions had a single purpose, as did most of the earliest alphabetic inscriptions on undressed stone: they marked the place where someone died. The ancient Semitic tradition was to mark the *place* of a person’s death even if they were buried elsewhere. These early inscriptions generally gave little more than the word /zn/ and the name of the individual. The word /zn/ had a clear and simple meaning: it meant “*died*.”

Jamme, the renowned Thamudic scholar, made a definitive case that /zn/ was the funerary notation meaning “*died*.” His analysis is conclusive. Two-thirds of all early alphabetic inscriptions are unequivocally of a funerary nature, marking where someone died (although some marked actual gravesites as well). Many phonetic components of the earliest alphabetic inscriptions are unknown. Even when all the letters are known, the words they form may not be. Errors on the part of the writer were also common. In these particular inscriptions, however, there is no doubt about their meaning: they are funerary markings, although some parts of the inscriptions so far remain untranslated.

The inscription found at Rephidim, published in our first installment, is translated “*died Kaliya*.” This is significant for two reasons. First, the triple hash mark was used in this group of letters in an unmistakably alphabetic context. This eliminates the argument that the triple hash mark of the footprints was a random symbol that had no meaning. The Israelites used the tracing of their footprints as the first alphabetic *wasum*, a tribal sign. After the introduction of the alphabet into the region, alphabetic *wasums* rapidly became common to mark boundaries of tribal territory.

The Kaliya inscription is important because it is flanked by the two

Etymology of the letter A (Aleph)



The north Semitic Aleph came from the hieroglyph of an ox head. In the north Semitic script, used in Canaan, the round head became triangular; straight lines were easier than curves to write on stone. It was more typically written sideways. By Roman times it had become standardized as the A we know today.

Alephs mentioned earlier. These pictographic images of an ox head came from Proto-Semitic pictographs. Having this connection between Proto-Semitic and Thamudic script is significant evidence that the writing of God was the first step into symbolic script developed from the Proto-Semitic pictographs. The *Alephs* suggest the earliest possible date (15th century B. C.) for these writings, on the cusp of the creation of the symbolic alphabet. There are many other Thamudic inscriptions in and around the area of Jabel al-Lawz—evidence of prolific alphabetic activity.

The first inscription at Sinai reads “*Died Hagar.*” Analyzing and specifying the phonemes, or ranges of sound, that are represented by each letter was a critical development in writing. It seems the /k/ and /g/ sounds were phonemic in many dialects of the region, often interchangeable or indistinguishable since there is no symbol for /g/ in their scripts. However, in the specific variety of script in the area around Mount Horeb (Tabuki Thamudic) there was a separate /g/ phoneme and letter as in Hebrew—an indication of their common roots. If the /k/ and /g/ sounds were considered the same phoneme, the name would be pronounced either *Hagar* or *Hakir*. If they are separate sounds, the symbol used here must stand for the /g/ sound since we know the symbol for the letter K.

The second inscription reads “*Died*

Amiah bat Hagar” (Amiah daughter of Hagar). The phrase “*daughter of*” would typically be followed by the mother’s name. Hagar is a female name whereas Hakir is male, another indication Hagar is the correct translation. More importantly, the language of the Amiah inscription is Hebrew. “Amiah *bat Hagar*”: bat is the Hebrew word for daughter. Some claim this writing was Proto-Arabic, but this inscription clearly identifies the language as ancient Hebrew. The Hagar and Amiah inscriptions appear to have been done with the same hand because the comparison of the letters meaning *Hagar* on both inscriptions shows them to be strikingly similar.

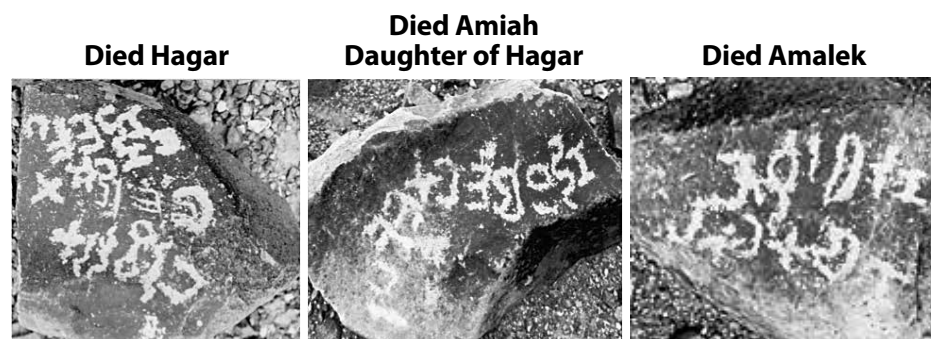
The last inscription reads “*Died Amalek.*” Some of the letters following this have not been deciphered. They may be a short attribute of the deceased, perhaps saying how he died. This inscription marked the death of an Amalekite; “*Then came Amalek and fought with Israel*” (Ex. 17:8). These

three inscriptions were found on the periphery of the campsites where Scripture says the attacks of the Amalekites happened. Recording the death of a defeated enemy would be completely in keeping with custom. These three inscriptions of Hagar, Amiah, and Amalek were found close together and they tell a story straight from the pages of Exodus. The two females were family, isolated on the edge of the campsite. They were attacked and killed by one or more of the predatory Amalekites, taking advantage of their isolation and vulnerability. Other Israelites arrived in time to slay their murderer but not in time to save them from their fate.

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, *even all that were feeble behind thee*, when thou wast faint and weary; and he feared not God. (Deuteronomy 25:17–18)

Moses and Writing

Regardless of when he began to elaborate a Hebrew script, Moses received direct guidance upon the Mountain of God and thus was able to write in Hebrew to record the words of the Lord. Moses was called up to the mountain where he stayed for forty days and nights, time to learn what he was



Thamudic inscriptions from the base of Mount Sinai in Midian.

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being commanded to teach (Ex. 24:18). When Moses came down from Sinai he brought the alphabet carved into stone. Nonetheless, there is a quantum leap between knowing the alphabet enough to scratch your name into a stone and the work attributed to Moses (or his scribes) in writing the first five books of the Old Testament. Having the sounds of a language in letters is not yet a complete writing system. At the time of the Exodus no consensus of spelling, vocabulary, grammar, punctuation, or sentence structure had been determined. No form for verse, paragraph, chapter or book had been specified. A myriad of codified forms and conventions that we take for granted simply did not exist. There were no spaces between words nor punctuation at the beginning and end of sentences, paragraphs, or chapters. There was no capitalization. Letters of the alphabet might point in any direction, or develop variant forms, and not all the sounds were represented yet. These conventions took centuries to perfect.

Did Moses adapt the Proto-Semitic pictographs into the letters of the Hebrew alphabet or did God directly hand him the alphabet on the tablets of stone? The answer, as far as we know it from Scripture and our recently revealed evidence, would be *both*. To many theologians, all of man's innovations are planned and predestined by God. Secularists, however, require a human inventor of the alphabet. One could not find a better candidate than Moses for that innovation. Moses was educated in "all of the wisdom of the Egyptians" (Acts 7:22). Members of the Egyptian court learned hieroglyphs and cuneiform. As a Semite, he would have been knowledgeable of the Hebrew language and of the alphabetic pictographs used to write phonetically in Semitic. Scripture sets both facts before us: Yahweh gave Moses

the writing of God (Ex. 32:15–16) written with His own finger (Ex. 31:18) and after the first tablets were destroyed He guided Moses to write it himself (Ex. 34:27). Conclusion: Moses was divinely inspired to create the alphabet. This implies both the guiding hand of God and a role for human innovation.

The Lord had just gifted the Hebrews with His writing as a medium for learning, preserving, and spreading His Word. The Sinai Covenant had a stated purpose. It was a teaching covenant commanding believers to learn to read and write and to use those skills to spread the knowledge of God's word to others. In antiquity, priests were the primary practitioners and teachers of literacy, a distinction that is lost on us today. The Lord called the Israelites to become "priests" of His Word (Ex. 19:6), which included literacy: "*Thou shalt read this law ...* (Deut. 31:11). *And thou shalt write them upon the posts of thy house, and on thy gates*" (Deut. 6:9). Moses first fulfilled this command by reading the law to the people. The Levitical priesthood was charged with teaching the heads of households. Eventually, all Israelites were to teach their children the Word and the writing of God.

The writing of God exemplified the *alphabetic principle* of one symbol for each consonant sound of the language. At Sinai, believers received the alphabetic principle of the writing of God as surely as they received the *moral principle* of the Word of God. They were commanded to become a literate people. The Lord's direct command to the Hebrews that they read, write, and teach, made it clear they were being prepared to take the Word and the writing of God to all nations of the world. Sinai was a literacy covenant. Learning the word and the writing of God was a central purpose of the covenant for believers, their children, and their

children's children unto all generations. Believers were called to take responsibility for their children and to "*teach them diligently*" (Deut. 6:7). "*Behold, I set before you this day a blessing and a curse; A blessing, if ye obey ... and a curse if ye will not obey ...*" (Deut. 11:26–28).

At the Midian site we find inscriptions in the oldest known alphabet of letters (Thamudic, the father script) that bear testimony to events happening at Sinai. These inscriptions are written in the ancient Hebrew language and mention events of the Exodus. The term "the writing of God" has been interpreted by Biblical historians as a mere synonym for the message written upon the stone, rendering it a meaningless redundancy. That interpretation can no longer stand. Believers and theologians alike must look at the evidence for the writing of God as carefully as possible.

Scripture articulates the distinction and importance of both the *word* and the *writing* of God in several verses. In Exodus 24:12, God specified the law "*which I have written.*" In Exodus 31:18, God promised "*tables of testimony ... written with the finger of God.*" Exodus 32:16 emphasizes the distinction: "*And the tables were the work of God, and the writing was the writing of God.*" The *writing of God* is not presented as a synonym for the *word of God* but as a separate, equally relevant, highly significant part of the Sinai Covenant. This was the only written record ever received by mankind directly from God's hand! Both the message and the medium are supremely important. The evidence at Jebel al-Lawz proves this point as do the commands of Scripture which direct believers to read and write. The goal of the Sinai Covenant was not only to engrave the law on the tablets of stone but also to engrave the law upon the hearts of man. "*Saith the Lord, I will put my law*

Continued on page 25

The Problems with “Common Core”

by Timothy D. Terrell



“Common Core,” or the Common Core State Standards Initiative, was launched in 2009 by the National Governors Association

and the Council of Chief State School Officers. States that choose to adopt these standards will have to align eighty-five percent of their English and mathematics standards with Common Core. Christian families, even those whose children are not in government schools, should be aware of the widespread impact Common Core could have.

Common Core is, in part, a reaction to the failure of No Child Left Behind (NCLB), which was supposed to improve education by requiring all states to set standards in reading, math, and science. Perhaps the intentions of NCLB were good. Certainly the failings of government schools were painfully obvious. But, as the Cato Institute’s Neal McCluskey has argued, “NCLB arguably made matters worse, giving states powerful incentives to set low standards and simply label poor performance ‘proficient.’”¹

Opportunism, Not Education

Advocates of Common Core argue that strong national standards might help American students catch up with better-performing students in other nations. But among economically advanced (OECD) nations, there is little evidence that national standards help. Among OECD nations, the U. S. ranks somewhere in the middle. The U. S. definitely has room for improvement, but it also outperforms some nations

that have national standards. McCluskey concludes, after a survey of recent studies, that “[t]he scientific literature on national standards simply does not demonstrate that national standards drive superior performance.”² And private and homeschools consistently produce students who are well above the government school average, despite being the least tied to centralized standards of any kind.

Federal standards are subject to the inevitable opportunistic scramble of political interest groups. Interest groups will fasten their own agendas to any federal program until the original intent is lost underneath an accretion of bureaucratic or corporate parasites. We can expect no less of national education standards. As even one of the advocates of national standards, Diane Ravitch, wrote of President Clinton’s earlier plans,

I came to realize even as I was writing that the seemingly straightforward idea of national standards was falling victim to a tortuous political process. Other agendas became attached to the basic idea of standards, as legislators and lobbyists from various interest groups saw an opportunity to hang their favorite causes onto the legislation. The measure placed unnecessary restrictions on how states could use their tests; dictated to states the composition of their standards-setting body, ensuring the representation of every professional group and mandating affirmative-action criteria for selection; insisted on vague and controversial opportunity-to-learn standards; and required that any state educational plan encompass all social services, not just academic standards ...³

Furthermore, in typical bureaucratic fashion, Common Core seeks to quantify everything about education, even that which cannot be quantified. The technological side of Common Core provides for a national student-tracking system that has many concerned about the privacy implications. Vast databases with information that may be only peripherally related to education will be created.

The potential for misuse of these databases is enormous. Not just grades, but all kinds of information about students will be collected and made available to many government agencies. This includes, as Michelle Malkin has warned, “health-care histories, income information, religious affiliations, voting status, and even blood types and homework-completion rates.”⁴ Some of this information may end up being sold to the private sector. It would not be unreasonable for homeschoolers to have concerns about eventual requirements that their children’s information be inserted into this database.

Politicizing Education

While Common Core standards are advertised as voluntary, the federal grants tied to adopting Common Core could make this practically irrelevant, just like the “voluntary” state adoption of the twenty-one-year-old drinking age that is tied to federal highway dollars. As McCluskey argued,

[D]espite national-standards supporters emphasizing that the CCSSI [i.e., Common Core] is state-led and that adoption of its standards is technically voluntary, adoption will almost certainly be de facto involuntary, and the standards

themselves ultimately federal. Already ... Secretary of Education Duncan has made clear that it would behoove states to sign on to the CCSS if they wish to compete for a share of the \$4.35 billion “Race-to-the-Top” fund. Duncan has also said that the federal government would furnish \$350 million to develop tests tied to the standards.⁵

In April, the Department of Education announced an additional review process for the two state-based consortia that are designing assessment procedures (read: standardized tests) for Common Core. The consortia, which received four-year “Race-to-the-Top” grants in 2010, are now being monitored by the federal government to see that their work is satisfactory. While the Common Core website claims that the effort “was and will remain a state-led effort,”⁶ and that “the federal government had no role in the development of the Common Core State Standards and will not have a role in their implementation,” the federal funding and oversight of the state consortia developing the assessments strongly suggests otherwise.

J. Gresham Machen, the great Presbyterian theologian and founder of the Orthodox Presbyterian Church, warned in 1926 about the federalization of education, and in particular the strings that would inevitably be attached to the federal dollars. Common Core standards are only the latest manifestation of those “strings.” On February 25, 1926, Machen appeared before the Senate Committee on Education and Labor, and the House Committee on Education, to express his opposition to the bill establishing a federal Department of Education. “The department of education ...,” Machen said, “is to promote uniformity in education. That uniformity in education under central control, it seems to me, is the worst fate into which any country can fall. That purpose, I think, is implicit also in the

other form of the bill, and it is because that is the very purpose of the bill that I am opposed to it.” Machen went on to say that the bill established:

... in a very radical way a system of Federal aid to the States, with conditions on which this aid is to be received. It is perfectly clear of course, that if any such principle of Federal aid in education is established, the individual liberty of the States is gone, because I think we can lay it down as a general rule, with which everyone who has examined the course of education recently will agree, that money given for education, no matter what people say, always has a string tied to it. That appears in gifts of money by private foundations, and it appears far more, of course, when the gift comes from the Federal Government, which has already been encroaching to such an extent upon the powers of the States.⁷

Before the federal government exerted its standardizing power upon the schools, the state governments were doing the same thing, using state funds as a tool to elicit compliance. John Swett, nineteenth-century California gold-seeker turned public education advocate, promoted government schools as institutions by which the people could be made into more loyal and productive servants of the state. In 1864, Swett “threatened recalcitrant school trustees who refused to use the state textbooks with loss of state funds.”⁸ But even he, with his statist impulses, began to suspect that the power to choose textbooks could result in a smothering, crippling uniformity. In 1888, he told the National Educational Association,

California is the only state that has entered into the business of publishing school-books ... some of us have grave doubts about it ... in large and populous states the power of adopting books is too great to be entrusted to any one board.⁹

Eleven years later, at another NEA meeting, he began to sound almost like Machen: “There is a growing tendency in California towards uniformity and state centralization of power, which, if continued, might lead us into a kind of Chinese civilization. I have no love for Chinese uniformity in education.”¹⁰

As Rushdoony pointed out, Swett did not see that the uniformity he worried about was a consequence of the elevation of the state above the individual. As much as the organs of state-run education crow about diversity, it is the direction of schools from government bureaucracies that truly crushes diversity. In a free society in which there is a true separation of school and state, a family that would like to have its children taught creationism may choose a school that teaches science in that way. A family that seeks a classical education may choose a school that uses that approach. A family that wants courses taught in Spanish could seek out such a school. Private schools, some of them expensive, some inexpensive, some funded through charity, would fill niches that are barely noticed today. What a contrast to the status quo, in which angry or worried parents from various religious and political persuasions fight at the state or federal level for mandates that must be imposed on everyone—or for the removal of controversial material. Competition among vendors of education, offering various pedagogical approaches and curricula, would produce a wide range of options. Today food shoppers have a similar range of options—organic, processed, GMO, gluten-free ... from high-end grocery stores to cheaper bulk purveyors and community food pantries. The choices are continually expanding—and in the United States even the poor are remarkably well-nourished, with over ninety-percent of poor households not

suffering even temporary food shortages.

Politicized education separates the vendor from the customer. It means that school administrations and teachers respond less to parents and more to the source of their funding—the state and federal bureaucracies. Real diversity in education suffers as standardization takes over. Parents are a far lower priority than in a private school setting where they are writing checks directly to the school. And of course, government responsiveness to parents cannot hold a candle to the ultimate in parent-directed education—homeschooling.

So the problem, at its root, is more than about federal versus local control. It is about more than the particulars of the content being taught. The problem is whether the family should control education, or whether the state should control education. Sadly, saving government schools from Common Core is only a rear-guard action. As Machen's nearly ninety-year-old warning reminds us, government schools have been on a track toward federalized bureaucracy for a century or more. This has led to several serious problems, only one of which is the squelching of local priorities and local content in schools. (One size does not fit all.) To the government school, the family is an undesirable competitor.

Who controls education is, and has always been, key to every issue of pedagogy or content that follows. Education is never separable from the interests of the educator. R. J. Rushdoony, in his 1963 book *The Messianic Character of American Education*, argues that education cannot produce liberty in society as long as it is subordinated to the decrees of the state (or the church). "Wherever church or state have claimed a prior, or any, jurisdiction over every other sphere of human activity or institution, there has been, with the realization of their claim, a steady diminution of liberty

and the substitution of an institutional bureaucracy for law."¹¹

Responding to Common Core

McCluskey, following his criticism of national standards like Common Core, proposes a move toward parental control through vouchers or tax credits. Vouchers have a multitude of problems that tax credits do not—chief among them the risk that the government would tie "standards" to the money. But, in general, the closer education moves toward family control (which is essentially a free market in education), the better. McCluskey lists a few of the advantages:

District budgets would be irrelevant because schools would be funded based on their ability to attract customers, not their allocations of public dollars. Curricular and pedagogical battles would peter out as schools independently chose the curricula they thought best and parents selected the schools with programs they thought most effective for their children. Finally, no longer would going through a labyrinthine and stacked political process be the only avenue through which "customers" could try to fix education problems; they would be able to execute immediate accountability by taking their children and the money to educate them out of unsatisfactory schools and putting them elsewhere.¹²

Actually, parents *already* have the ability to "fix education problems," by removing their children from the government school system—vouchers or no vouchers, tax credits or no tax credits. Certainly a tax provision that allows private and homeschoolers a generous deduction would be a welcome encouragement to family-directed education. I would support a tax credit that grants any parent not using the government school system a credit in the amount of the average cost per child in that family's school district. But parents should not wait for something of this nature to be-

come a reality. While a few voucher and school choice programs have emerged nationwide, teacher unions and other groups have opposed even this limited step toward markets. And neither should parents expect any real improvement from federal content standards like Common Core. The evidence suggests that hope in these programs is badly misplaced. 🙄

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1. Neal McCluskey, "Behind the Curtain: Assessing the Case for National Curriculum Standards," *Cato Policy Analysis* No. 661, Feb. 17, 2010. 2. See <http://www.cato.org/publications/policy-analysis/behind-curtain-assessing-case-national-curriculum-standards>
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10. John Swett, *Public Education in California*, 318. In Rushdoony, *The Messianic Character of American Education*, 86.
11. Rushdoony, 3.
12. McCluskey, 19, 20.

Eschatology and the Covenantal Status of the Church

By Bojidar Marinov

“So, you are a postmillennialist? You believe that the Millennium is now and it is not a literal thousand years?”



Not all theological discourse that is done with good intentions is necessarily good or Biblical. And not all apologetics that uses some form of antithesis is necessarily good or Biblical. Apologetics and theology can't be simply concerned with proving a point; they must be solidly grounded in a comprehensive Biblical worldview, not only in respect to their goals but also in respect to their terms and presuppositions, to their methodology, and to their overall frame of reference. From beginning to end, apologetics and all theological discourse must take the Word of God as authoritative in all its parts; and therefore every single term and argument must be informed by the Word of God and what the Word of God considers central and important to our faith. Thus apologetics and theology must also exclude or diminish the influence of those factors and arguments considered as insignificant or even contrary to the very nature and intent of the message of the Word of God.

Examples of attempts to swerve Christians from the straight road of Bible-based worldview abound throughout history. From the very beginning, Christ was tempted in the wilderness with things that in themselves are perfectly good and legitimate but in the context of Christ's ministry contradicted the very spirit and message of the

gospel. God indeed turns stones into bread, Jesus was meant to have all the kingdoms of the world as His possession, and God does use miracles to save His people from harm. But neither of these was central to Jesus's ministry and the gospel. There was a greater focus, and a more fundamental concern. Had Jesus succumbed to the temptation, His ministry would have been ruined.

The Church's Temptations

Needless to say, Christians and the church throughout history haven't been as firm in resisting those temptations as Jesus was. From the very first decades of the church, Christian authors and teachers succumbed to the lure of Greek philosophy and logic and adopted them in their apologetics and their theological discourse. Contrary to Tertullian's admonition, Jerusalem kept her membership card at the library of Athens and its schools, and borrowed books and ideas and arguments as if Christ weren't the source of all knowledge and reasoning. The same people who borrowed rationalism from the Greeks also defended the idolatry of images in the churches, using arguments that could have come out of any handbook on occultism; dreams and mystical experiences were of a greater importance than the pure, simple, plain text of the Second Commandment.

Later, the feeble shadows of the past were adopted and fused with modern imaginations to create a ritualistic/magi-

cal religion which blurred all ethical lines in one liturgical fog; against that false religion the Reformers revolted. Then the question of "What has God revealed to His elect?" was replaced with "What has nature revealed to all people, elect or non-elect?" "Natural theology" was thus born, and with it, the never-clarified doctrine of "natural law." Again and again, what the Bible declared the fundamental principle of all interpretation—the Covenant of God—stepped aside to make place for warmed-over pagan doctrines and presuppositions, baptized and dressed in a priest's garb.

“So, you are a postmillennialist? You believe that the Millennium is now and it is not a literal thousand years?”

Much of this incomplete, eclectic apologetics and discourse continues today. A "Reformed" activist recently entered a debate with a sodomite activist on the issue of "Is gay marriage good for society?" The debate was a disaster for the "Reformed" activist, and expectedly so. What he believed was an "antithesis" wasn't; the debate was entirely done on humanist grounds, using humanist presuppositions and humanist terminology. The true antithesis would be in asking the question, "By what standard?" And not just asking that question but also subjecting every single part of the issue to it. What is society? What is good? What is marriage? How do we know the definitions for all these things? Rejecting the supposed neutrality of all these

terms would be the starting point of any discourse, as Van Til taught us. But our “Reformed” activist had bought into the neutrality assumption, and as a result, his argument was about insignificant things, avoiding the covenantal argument, and focusing on proofs that proved nothing.

But my point here is the theological discourse over eschatology. You know, postmillennialism, amillennialism, and premillennialism in its two versions, dispensational and historic. The focus of the eschatological discourse has been centered mainly on the *time* of the millennium, and the *length* of the millennium. Is it literal, or is it symbolic? Is it now, or is it in the future? Is Christ coming before or after it? Who is the Antichrist? How would we know him? What’s the meaning of the mark of the beast? Is it a chip, or a bar-code? Etc., etc.

Most of these questions and concerns are, in fact, irrelevant. At best, their importance to the Christian faith is marginal. They may be discussed within the framework of larger issues, but in themselves, they don’t carry sufficient theological weight to be definitional of any eschatology. Even worse, these questions are all conceived not in the context of a Biblical way of thinking, but in an essentially pagan, Greek way of thinking. It is the Greeks who had a multitude of intellectual problems to solve, generated by their dualisms. Material vs. spiritual, symbolic vs. literal, meaning of numbers vs. meaning of allegories, mathematical knowledge vs. mythological knowledge, signs in heaven vs. signs on earth, rational vs. empirical ... All these were in one form or another opposed to each other, and the Greek thought was deeply concerned with deciphering the meaning and resolving the contradictions between these seemingly incompatible-with-each other elements.

Modern Christians seldom realize how much their thinking has been influenced by these dichotomies, and how much these irrelevant concerns have been made the pivot of our modern theology.

Getting Back on Track

The Biblical concern is different. It is not found in any dualism or dialectics; it is found in that foundational concept of the Biblical message: the Covenant, the ultimate ethical/judicial relationship which God established with mankind in the very first week of the Creation (Jer. 33:20, 25). All theology is by necessity *covenant* theology; the issue is always, “What covenant is at the foundation of a theology?” Even the so-called “natural theology” is not natural at all; it is based on certain covenantal presuppositions, mainly the ability of man to reach up to God by his own intellect, before and apart from supernatural faith. Any reasoning is first and foremost religiously motivated and based. The mind never discovers the truth; it only rationalizes what the heart has already chosen.

Eschatology, as part of theology, is no exception to that rule. No matter what men say about their eschatological reasoning, they never build their eschatologies on considerations of the literal or symbolic nature of the millennium, or on its present or future reality, or on the interpretations of the prophecies in the books of Revelation or Daniel. These are only the fruit of men’s ultimate beliefs about the work of God in history, about the nature of Redemption in history, about the function of the Holy Spirit in history, and about the covenantal status of the church in history. An emphasis would be helpful here: *in history*. And another emphasis will be even more helpful: *the covenantal status of the church*.

Because at the very foundation of it, eschatology is all about the Bride

of Christ and her place in history. No matter what events are described in Revelation, at the end the angel takes John to show him what the story is all about; and it is not about tribulations and hell and heaven and horsemen and plagues and literal or symbolic number of years. It is about “the Bride, the Wife of the Lamb” (Rev. 21:9), coming down of heaven (v. 10), in history (v. 24). R. J. Rushdoony recognized that connection between eschatology and the marriage covenant in his *Systematic Theology*:

[W]e see a fact generally neglected, namely, that God’s first eschatological word for man includes marriage, sex, and procreation: “Be fruitful, and multiply.” While there is neither marrying nor giving in marriage in eternity, there is obviously much in eschatology which concerns itself with them. Add to this God’s statement, “It is not good that the man should be alone” (Gen. 2:18), and we must recognize man’s unity in marriage in God’s calling is an essential part of eschatology.¹

Rushdoony’s conclusion is right to the point:

Not only is marriage basic to God’s temporal eschatology, but it provides, in the typology of the Bride of Christ, a type of the historical and eternal eschatology.²

Exactly. Eschatology is about the covenantal status of the church in history. Different eschatological positions are not really about the nature of the millennium; they are about the place of the church before Christ here and now. Everything else in eschatology follows from this. And all theological systems must be evaluated not on the basis of what they believe about the millennium, but what they believe about the covenantal position of the church in this age.

Marriage and the Church

A brief theological analysis of the covenantal position of the wife in the

family is necessary, before we compare the positions. A wife is not a simple addendum to the family, as she was in the pagan, patriarchal times.³ She is one with her husband, in everything, and especially in the management of his property. In fact, she is so united to him that she is a *co-owner* of his property, and *by default*—not by delegation, as some incorrectly claim—she holds sovereign rights over his property, mitigated only by his right to veto her decisions (Num. 30).^{*} The veto, however, has certain limitations on the husband (not on the wife), and failure to confirm or to annul her actions leads to automatic confirmation, that is, a decision of favor of the wife's actions. Outside of that veto, the wife's decisions are as good as the husband's decisions, when management of the home is concerned.

The virtuous wife in Proverbs 31 is described as one who freely administers the property of the family while her husband is away. The lack of direct involvement by the husband there doesn't necessarily mean that he shouldn't get involved; but it does reveal the covenantal principle that the wife is fully empowered to make decisions without asking her husband for permission. Paul admonishes the young women to get married and "rule a house," (1 Tim. 5:14; the word in Greek is literally a "house despot"). Rushdoony comments on Proverbs 31, "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 ..."⁴ A few pages earlier he demonstrated that it was not Christianity but the Enlightenment and its doctrine of man that separated the wife from her lawful position of a co-ruler of the house and business partner of her husband. As far as the family is concerned, the Enlightenment brought

nothing more than a return to the old pagan concept of the wife as a mere addendum to the family. But according to the Christian doctrine, the wife is one with her husband, which means she is a co-ruler with him, and she is expected to take charge of the affairs of the household, and manage his property.

So the issue now is this: How do we evaluate the existing eschatological view today vis-a-vis the Biblical doctrine of the covenantal status of the wife in the family, and the church as the Bride of Christ?

Dispensationalism: The Church as a Concubine

Central to Dispensationalism is its doctrine of the two separate covenants of God: Israel and the church. The covenantal status and the promises to racial Israel remain forever, and the Old Testament prophecies apply to Israel and Israel only. The church is only a "plan B," launched when Israel rejected Christ and His offer for a messianic kingdom based in Jerusalem. The current era, the "church dispensation," is "out of order" as far as God's original intent for history is concerned. It is not foreseen nor prophesied in the Old Testament prophecies. Why, in fact, it is not even foreseen nor prophesied in Jesus's own prophecies. The Old Testament's concern, and Jesus's concern, is entirely focused on Israel as His true, primary, and final covenant. The place of the church is only temporary, and her function is only remedial: she is adopted into the covenant only to bring the racial Israel back to God, by provoking racial Israel's jealousy. At the end of time the church will be rewarded, but not according to the Old Testament covenantal promises, for her participation. Israel will turn to Christ, and the messianic kingdom of Israel as the ruling race will be established on the earth. But even in our own age, when racial Israel is still

rebellious against Christ, the church is supposed to honor and serve her, and spend resources in defending her and enriching her and elevating her above all other racial groups.

Racial Israel appears then to be the true bride of Christ, not the church. It was racial Israel that God made covenant with in Genesis 12:2–3, not with "all who believe" (Rom. 4:11). Racial Israel, as the Bride, abandoned her Husband and committed adultery with the Beast. Jesus's "plan B" is to leave her for a time to her adultery and instead take a temporary consort, the church. The goal is to provoke the true wife to jealousy. Meanwhile, the church is the second-rate wife. A concubine.

A concubine in the Old Testament was a wife who was given in marriage without a dowry, that is, without her own economic or financial stake in the new family. She had no inheritance, and her children had no inheritance in the family. For all covenantal purposes, a concubine was a servant. And indeed, while as a legal wife she was entitled to food, clothes, and "duty of marriage" (Ex. 21:7–11), she didn't have the same authority in her husband's household as the wife. The story of Sarah and Hagar very plainly shows this truth. She couldn't rule the house as a wife, unless her husband delegated that task to her.⁵ This, of course, would put her in a position of being a servant to the true wife who could rule the house. The concubine was a servant to the wife, as Hagar was to Sarah.⁶

In Dispensationalism, that is exactly the covenantal position of the church today. The true wife has left the home, whoring after other husbands. The church is taken in as a temporary consort, having the right to sustenance but no right to rule the house. Jesus owns the whole world, it is His property; but the church cannot share in ruling the

world with Him. The church doesn't participate in the promises given to the true wife; she has other, minor promises, as becomes a second-rate wife. The true wife, the one who has the inheritance and the promises, will return one day, which is the whole purpose and reason for the temporary concubinage of the church.

Amillennialism and Historic Premillennialism: The Church as a Fiancee or Girlfriend

R. J. Rushdoony says about amillennialism that it is "premillennialism without earthly hope." The two positions differ in their views of what happens after the Second Coming of Christ and the nature of the millennium. But they are notably concurrent as to the covenantal status of the church in this age. Unlike Dispensationalism, they do not see the church as a second-rate wife. But they certainly don't see her as a wife, *yet*.

Amillennialism especially, struggling under the weight of its utter pessimism about history and earth, has resorted in the last several decades to coining beautiful metaphors and similes designed to justify why the church is not supposed to be active in managing God's world in this age. "The Church is constantly mourning by the rivers of Babylon"; "We are royal exiles, eagerly awaiting our return home"; "The kingdom is here but not yet"; these are just a few of the examples. Biblically, they are empty phrases, for they are not supported by the Biblical message, and there is no rule of hermeneutics that can apply such sentiments to the church. But the message of all this rhetoric is the same throughout: The church is not in a position to do anything of lasting value and significance in this world, here and on earth, except to line up people at the bus stop to heaven, and wait for the final day. As the Great Commission states, Jesus has all authority. But the church—

as the community of believers—doesn't share in that authority. There are areas that are forbidden for her to enter and manage. They must be left to the powers of this age. The world belongs to Christ; but it doesn't belong fully to the church.

Covenantally, such view places the church in the position not of a wife, but of a fiancée, or a girlfriend. A fiancée is betrothed to her future husband, and there are certain obligations on her as a betrothed woman. (In the Old Testament, taking a betrothed woman counted as adultery and earned the criminal the death penalty.) She may even live in the house of her future family *before* the wedding, as an adopted daughter (Ex. 21:7–11). She would share in the blessings of the family, and have a position of a servant in the family, just as a daughter would, before she is of full age, or taken in marriage as a wife (Gal. 4:1). But even that is too much for amillennialists and premillennialists: the "longing to return home" is a sort of emotional anchor for their eschatology. The church, in fact, doesn't even live in Jesus's home yet, so she is not even a betrothed woman along the Old Testament lines. She is rather a fiancée or a girlfriend along the standards of our modern culture: she does meet with Him, but she is not fully His wife yet. And, of course, the main concern of the church, as these two eschatologies see it, is the purity of the church, a major concern for a fiancée, not for a wife.

True, a wife is supposed to keep herself pure. But her main concern after the marriage is not purity itself. Her main concern is *rulership and management*. The Proverbs 31 woman is not described in terms of her successful resistance to temptations, or her mystical spirituality, or her participation in prayer events or Bible groups. She is described as a manager of a household.

That aspect amillennialism and premillennialism are not willing to discuss. It is not part of their view of the church. The church is simply waiting for that glorious day when she will be able to finally exercise her rights as a wife. If there is anything to exercise her rights over, that is.

Postmillennialism: The Church as the Bride, the Wife of the Lamb

There is no future event that postmillennialists expect that would in some way bring the church closer to her position as a wife. The Last Judgment will change the world and will purge it from sin. But it won't change the legal status of the church to a higher one. The church is Christ's bride here and now, in history and on earth. She is fully responsible to administer Christ's world, and through His Word and His Spirit to clean it from curse and imperfection as much as possible, before Christ comes.

That full ownership and full responsibility is expressed in Paul's words to the Corinthians, is taken very seriously by all postmillennialists:

For all things belong to you, whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, and you belong to Christ; and Christ belongs to God (1 Cor. 3:21–23).

A legal wife, here and now, the church owns all things together with her Husband; and she has full authority over them *by default*, by the very nature of her covenantal and redeemed position. She is expected to take charge as the virtuous wife of Proverbs 31. Her Husband is in the gates, sitting as a Judge of the world. She is over His property, bringing all things to obey the household rules, that is, the Law of God.

What do we do with sin and curse?

Continued on page 26

The Challenges of Family Life

By Andrea Schwartz



When we come to faith in Christ, many of us hope that the practice of living out the faith will be a simple one. After all, the bottom line to Christian living is to fear God and keep His commandments (Ecc. 12:13). However, since our sinful natures have to be acknowledged by us and renewed by the Holy Spirit, we must work to become separated unto God—to become holy. Eventually, we come to understand that the process of our sanctification does not happen on auto-pilot, but must be lived out in a deliberate, self-conscious manner, without relying on gimmicks or simplistic formulas.

I recall the first time this was driven home to me. I was new to the faith and I was being discipled by a somewhat overbearing woman who made it seem as though all I had to do was memorize enough Bible verses and I would be safe from problems and trouble.

One day I decided to walk, rather than drive, from my apartment to the grocery store across the street. This turned out to be a bad idea because I purchased more than I could easily carry. I exited the store with two paper grocery bags full of ingredients for our spaghetti dinner. As I was approaching the home-stretch, my arms got weary and I became concerned that either my arms or the bags were going to give out. So, applying what had been drilled into me, I repeated with confidence, “I can do all things through Christ who strengthens me.” Immediately, and I mean immediately, one grocery bag gave

out and splatterings of spaghetti sauce, complete with glass fragments, were everywhere! “But,” I said to myself, “I thought I could call upon the name of the Lord and be safe!”

My understanding of the faith has matured and deepened since that excursion. I now understand that God is not impressed with my incantations or a help-on-demand attitude. Living out the faith in the course of day-to-day living is not something we can do mindlessly, nor can we assume because we are in the Family of God, we get a free pass, exempting us from working out our salvation with fear and trembling (Phil. 2:12).

I have discovered in the course of raising a family myself and witnessing others do so, that often we look for a formula—a sure-fire method to produce good, respectable children who will become good, respectable adults. We take verses such as “Train up a child in the way he should go, and when he is old, he will not depart from it,” (Prov. 22:6) to mean that all we need to do is institute a plan of Bible memorization, catechism instruction, Biblically-sound textbooks, and all will be well. We incorrectly assume that since we have embraced a “correct” theology that family life can go on auto-pilot. Then, when problems arise (which they will), so, too, does disillusionment and despair.

The answer to these difficulties is not to abandon the Scriptures or to conclude that because child-rearing involves sinful people raising sinful people it is best to remain childless. Rather, we should reaffirm that since the family is God’s primarily institution in society, we

must embrace the full-orbed faith if our families are to impact the culture for the Crown Rights of Jesus Christ. Family life is not an end unto itself, but the primary vehicle to further the Kingdom of God on earth.

Big Families Start as Small Ones

A new family begins when a man and a woman commit to a covenantal relationship in marriage. How these two people structure their relationship will have everything to do with how they embrace and welcome the addition of new members.¹ A Biblically orthodox pattern of living needs to be established. Spending time with families with older children from one’s own extended family or, in their absence, members of the church family, will help provide realistic expectations when the first child arrives on the scene.

The single most important aspect of preparing for family expansion is to concentrate on learning, understanding and applying the law of God. By incorporating the ultimate Standard of life into one’s thinking (economically, socially, nutritionally, etc.), instead of “making it up as you go along,” parents can be confident that their decisions and practices aren’t arbitrary and will receive blessings from God.

Investing time with a first-born is essential to this process. Too many mothers think leaving their child’s early years in the hands of paid providers (no matter how good they may be) is an acceptable choice. When a woman’s first child arrives on the scene, along with the normal care and nurturing which is true for all children, an additional

emphasis needs to be given as this first child will end up being a *defacto* leader to younger brothers and sisters. The patterns that are established with a first child, who will be the first to reach maturity, are important because any younger children will use this older sibling as a litmus test for what is “really” allowed as opposed to what are the “stated” rules and regulations of the household.

This child (boy or girl) is to be groomed to assist the mother as more children are added to the family. One of the ways to bring about a unified family is to establish with older children the duties and responsibilities attendant with their position within the family. Birth order may seem accidental to them, but God has a distinct purpose in how He configures families. Making a point to deputize the older children apprentices them for the time they will manage a household of their own. It also gives them an accurate picture of where their loyalties should lie.

The Eyes of the Children Are upon You

It is not uncommon in Christian homeschooling circles to see large families with seven, even ten children. Psalm 127 makes it clear that children are an inheritance from the Lord and a man is blessed with a quiver-full. But that doesn't mean that there aren't problems and situations that are unique to families with many children.

Since the world currently doesn't view children as the blessings they are, big families are often ridiculed and criticized as being irresponsible and careless in an already over-populated world. When it is pointed out that most of these families are self-supporting and not relying on government assistance, the argument is raised that the mother cannot possibly give each child the love and attention it needs. This is a ridiculous argument from a society that

has no problem with murdering babies in the womb, or shipping their little ones off to day care, and then to public school (complete with before- and after-school care). Why should anyone believe that these critics have any idea of what nurture, love and discipleship entail?

Large families have the unique opportunity to impart to their youngest members the understanding that they are part of a larger entity while remaining a unique individual with duties and responsibilities in both roles. This involves understanding what according to Rushdoony is a basic question of philosophy—the One and the Many:

Is unity or plurality, the one or the many, the basic fact of life, the ultimate truth about being? If unity is the reality, and the basic nature of reality, then oneness and unity must gain priority over individualism, particulars, or the many. If the many, or plurality, best describes ultimate reality, then the unit cannot gain priority over the many; then state, church, and society are subordinate to the will of the citizen, the believer, and of man in particular. If the one is ultimate, then individuals are sacrificed to the group. If the many be ultimate, then unity is sacrificed to the will of many, and anarchy prevails.²

It is much harder to live successfully as a spoiled brat when a child is one among many in a family. This does not mean that the children in large families are all carbon-copies of their parents or each other. Each comes to the family with a sinful nature that needs to be acknowledged and addressed. As Biblical standards are conveyed to each new member, each unique individual is trained in the ways of God and given the chance to learn how to interact peaceably with others.

Large families do have particular issues and problems that aren't faced by smaller families. For example, it is not uncommon for older children to be

approaching adulthood as new members are being added to the family. If the parents have not prepared themselves to deal with the new circumstances older children will experience and face, family growing-pains can be debilitating.

Mom may be dealing with the nursing and diaper stage (a stage she is familiar with) just as older ones are learning to drive, finding employment, or attending college (a stage which she isn't familiar with as a parent, but only previously as a daughter). In a fragmented society with extended family often too far away to assist the mother as her older ones are ready to spread their wings, the mother may experience overload and find it difficult to keep juggling all her responsibilities.³

Conflicts arise that require revisiting lessons that were the hallmark of the Christian education at the core of their homeschool. Parents should welcome these opportunities to re-establish Biblical guidelines for themselves and their older children as such tensions arise. This process is played out in front of an attentive audience in large families. Most parents realize that *how* they deal with these realities will become precedent-setting as the younger children grow. The parents' desire to do things in an orthodox, Biblical manner is enhanced by the knowledge that the younger ones are paying close attention to how they parents are handling the matter.

Those who thought that their “formula” would prevent problems realize that their families are not immune to the lust of the flesh, the lust of the eyes, and the pride of life. They discover that the world, the flesh, and the devil are factors that need to be acknowledged and dealt with. It isn't that the parents have failed; it is just that the time of testing has arrived.

I am not making a case for small families. Small families do not mean

fewer problems. These problems will arise regardless of family size. But large families have to work these problems out in front of many younger siblings. This is all the more reason for parents to be grounded with Biblical solutions.

It Takes a Family to Raise a Family

The foolish humanistic mantra that it takes a village to raise a family has a kernel of truth. Mom and dad cannot tackle this task successfully on their own, for the task is overwhelming without assistance. Instead of a village, it takes a *family* to raise a family. That is why the Biblical model is the trustee family.⁴

A Biblical trustee family is a generational model that is concerned with the health, education, and welfare of its members in all aspects of life. Far from the atomistic model of just the parents and their children, all members of this extended family have a vested interest in the health and well-being of each other. The trustee family has a stake in how children are raised. This is a foreign concept in a day where the prevailing secular model is that young people “do their time” in the family environment until they can leave home and create a life for themselves. This is a recipe for moral failure and future economic woes for the “grown” child, and feeds our statist system by weakening the family. R. J. Rushdoony comments:

Atomistic individualism, because it denies all power to the supernatural, and rebels against the family, claims for itself both sovereignty and power. But, because the atomistic individual is anarchistic only with reference to God's law, and family law, his need for a framework of reference is concentrated on men at large—collective man, the state. The state becomes his “resonance box,” his stage. Atomistic man calls the totalitarian state into existence as his source of morality, religion, sovereignty,

and power. The atomistic individualism of every era, whether in antiquity, the Renaissance, or in the twentieth century, has called into being the omnivorous power of the state as its destroyer, for social atomism is inescapably suicidal. By affirming the totally immanent one, the individual, it creates the greater concentration of immanence and oneness, the totalitarian state.⁵

Raising and rearing children is an investment in effort, time, and financial resources. Biblically speaking, the investment of feeding, clothing, sheltering, training and educating offspring should bring a better return than heartache and separation. This is where the trustee model is so important to embrace. Family life is not an end unto itself; it is the foundational means by which the Kingdom of God is pursued. That is the reason that when deciding upon a spouse, you must understand you are not just marrying a person, you are marrying a family. The question must be: Is it a covenantal family that will provide the necessary support (spiritually, emotionally, and physically), and also shares the desire to see God's will be done on earth as it is in heaven?

Where a family chooses to live should take into consideration the kind of familial support that will be available, be it their own family or the family of God. Making use of grandparents, aunts and uncles, friends with older children are all a plus if the people who help share the burden share your perspective on the Faith and its practice.

Clearing the Hurdles

You cannot ultimately determine whether or not your children's names are written in the Lamb's Book of Life, but you can inculcate in them the realities of living according to God's Word and the resultant blessings and curses that will follow from their decisions. Parents should focus their attention on prepar-

ing their children for the days of testing, using church life, academic pursuits, the arts, sports, and other activities as the milieu in which these lessons are taught.

Having a vibrant understanding of *how* the law of God applies across various disciplines and issues will prepare them to address the challenges their future children will face as they expand their circle outside of family life. When the inevitable “butting heads” occurs, it is wise to make use of the extended family (both biological and the family of God) to act as buffers to assist in unjamming the loggerheads. It is not a “given” that there will be generational conflict. This is a humanistic device intended to weaken the family, the culture, and set the stage for tyranny.

There is a formula that works in families, but it cannot be reduced to isolated Bible verses or wholesome curriculum choices. Raising a family is a top-down transmittal of Biblical law (orthodoxy and orthopraxy) and will have a resultant, positive impact in a humanistic culture. Rushdoony explains:

Meanwhile, the economic, political, religious, ecological, and educational crises of the modern world are increasing. Every age has its problems, and many eras have had more difficult problems than the modern age, but the test is the ability of a culture to cope with its problems. The modern age has lost even one of the most elementary abilities of any culture, namely, the ability to discipline its children and maintain its authority. Without this elementary ability, a culture is very soon dead. The modern age gives every evidence of approaching death. This is a cause, not for dismay, but for hope. The death of modernity makes possible the birth of a new culture, and such an event is always, however turbulent, an exciting and challenging venture. The dying culture loses its will to live. A

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Is It OK for Christians to Like Locke?

John Locke: Philosopher of American Liberty by Mary-Elaine Swanson

(Nordskog Publishing, Ventura, CA: 2012) Reviewed by Lee Duigon



John Locke, the philosopher who gave the world the formula of “life, liberty, and property”; adviser to noblemen and to a king; sometime political refugee; hailed as the inspiration for the Declaration of Independence—

Was he a Christian, or a deist?

Was he really the godfather of American independence, or a blind guide leading other blind men into a ditch?

In this meaty volume, the late Mary-Elaine Swanson (d. 2011) applied deep, extensive, and tightly-focused scholarship to demonstrate “how important Locke’s political ideas were—and still are—to a free people” (p. 5). The book is also a yeoman effort to rehabilitate Locke in the eyes of Christians with whom he has fallen out of favor.

Notable among those was R. J. Rushdoony. Let’s get down to business, and try to decide whether Ms. Swanson has adequately answered his objections.

A Classical Liberal?

For Rushdoony, Locke was a “classical liberal” who, in common with others of his kind, shared certain beliefs. Rushdoony summed them up: belief “in the absolute value of human personality and the spiritual equality of all individuals ... in the autonomy of individual will ... in the essential rationality and goodness of man,” and in men’s possession of “inalienable rights ... by virtue of their humanity”; a belief that “the state comes into existence by mutual consent for the

sole purpose of preserving and protecting those rights,” including a right to revolt against a government that violates its compact with the governed; a belief that law is better than command; that the least government is the best government; a belief in individual freedom in all spheres of human life; and a faith that transcendent truth is accessible to human reason.¹

This set of beliefs would surely strike many Americans as familiar and comfortable. But Rushdoony continues:

In the classical liberalism [of Locke and others], the divine order and God are in the remote background as the insurance agency for man and society, but the real power has been transferred to autonomous man and to nature. Autonomous reason is lord of creation, and autonomous reason finds its liberal law written into the very being of Nature. God may be in the background as creator, but He is no longer the sustainer of the universe: natural law prevails. The universe is a self-sufficient law-realm, and the divine decree and predestination give way steadily to a natural decree and materialistic determinism. Classical liberalism is still prevalent as the political philosophy of non-Christian conservatism or libertarianism. But, with Darwin’s hypothesis accepted, this position has become an anachronism.²

If it was an anachronism in 1979, by now it’s practically a fossil.

Swanson argues, at great length, that Locke himself never meant to move God to the background, and that his use of such terms as “Nature” and “the Law of Nature” no longer mean to us what

they meant to him. Our understanding of those words has been colored by Darwin’s use of them. As for “reason,” she would answer that Locke always maintained that human reason, unaided by God’s Word, would never suffice for an understanding of the truth.

Rushdoony’s criticisms of “classical liberalism” are compelling. Liberalism smacks of deism, which features a watchmaker God who designs the universe to sustain itself and hasn’t much more to do with it. When was the last time you heard a secular conservative or a libertarian say, “We must do this because God commands it, and not do that because God forbids it?”

Can Locke establish his credentials as a Christian? Here is a long but telling quote from Locke’s *Second Treatise on Government*, from Paragraph 6 of his chapter on “the State of Nature”:

The state of Nature has a law of Nature to govern it, which obliges everyone, and reason, which is that law, teaches all mankind who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty or possessions; for men being all the workmanship of one omnipotent and infinitely wise Maker; all the servants of one sovereign Master, sent into the world by His order and about His business; they are His property, whose workmanship they are made to last during His, not one another’s pleasure.³

From these words it would seem that, for Locke, human rights, or any individual’s rights, are actually God’s rights—because we all belong to Him:

we are His property, the sheep of His pasture. Would any deist say this?

The Limits of Reason

Ms. Swanson gives us another quote, this from a letter John Locke wrote to the Bishop of Worcester:

The Holy Scripture is to me, and always will be, the constant guide of my assent; and I will always hearken to it, as containing the infallible truth relating to things of highest concernment. And I wish I could say there were no mysteries in it; I acknowledge there are to me, and I fear there always will be. But where I want the evidence of things, there is yet ground enough for me to believe *because God has said it* [emphasis added]; and I will presently condemn and quit any opinion of mine, as soon as I am shown that it is contrary to any revelation in Holy Scripture. (p. 37)

Deists like Thomas Jefferson, while rejecting the divinity of Christ and refusing to believe in His miracles, nevertheless claimed that Jesus' teachings, and the whole moral system promulgated in the New Testament, were superior to any other system known to man. Locke would certainly agree. But would any deist agree with Locke, who confessed that he would believe a thing "because God has said it"?

As for Locke as a worshipper of autonomous human reason, Swanson wrote,

Locke was always convinced that there was much that lay beyond man's reason. Indeed, what prompted Locke to write the *Essay [on Human Understanding]* was his desire to discover what God had put within the range of his comprehension and what, on the other hand, must be forever beyond the power of human understanding—unless enlightened by Divine Revelation ... [Locke thought] it was wise for men to content themselves with the variety and beauty God had put within the range of their

understanding and not to [quoting Locke], "quarrel with their own constitution, and throw away the blessing that their hands are filled with, because they are not big enough to grasp every thing." (pp. 36–37)

The Blank Page

Nothing hurt Locke more in Rushdoony's opinion than his contention that the human mind, at birth, is a "blank slate."

"The image in a fallen world," Rushdoony wrote, "reveals the fact of corruption also. Central to that corruption is *the fact of original sin* [emphasis added], the desire to be as god, autonomous and self-determining."⁴

Surely it's impossible for a human being born with original sin to come into being with his mind a blank slate!

Rushdoony continues:

Men, however, have been unwilling to admit the truth about themselves ... philosophy has attempted to deny the fact of original sin and to ascribe to man's reason and experience powers independent of sin ...

This is, of course, the same psychology revived in the modern era by John Locke and made basic to modern education. If the mind is a blank piece of white paper [and here is where the mischief creeps in, ed.] then the educator is in a position of rare power. By conditioning, he can make the child into whatever he chooses. As a result, conditioning has become a concept basic to modern education and also to politics, as witness Pavlov and Marxism.⁵

And also:

Men may not like the revivalism of Wesley, but they will readily agree to the more favorable view of man held by Aristotle, Aquinas, Locke, and Wesley. In this view, men gain varying degrees of ostensible independence from God by denying in varying degrees their guilt

and their responsibility before God. By freeing their minds from original sin, men constitute their minds into supposedly impartial and objective judges over God and His word.

*But independence from God is gained at the price of dependence on men.*⁶

Poor Locke! A champion of human liberty, his concept of the mind as a blank page, upon which *anything* might be written, has empowered those who would devour liberty.

But based on what he actually said, just how blank is Locke's blank page? Ms. Swanson answers,

Locke's view was that although man was not born with innate *ideas*, he was born with *faculties which God had given him* to evaluate experience—faculties such as thinking, willing, judging, memorizing ... In fact, despite Locke's denial that God had gifted men with an innate, ready-made set of ideas, he affirmed that they were endowed with the faculty of reason with which to understand God and the universe, *at least to the degree that God had given man the wisdom to understand His will*. (p. 36, emphasis added)

And Locke also believed that God had endowed man with the Bible as an absolutely authoritative source providing access to understanding the truth beyond the scope of unaided human reason.

It's a subtle point: if truth were innate in the human mind, would it need to be written in the Bible? If we could know it innately, what need would we have of written scriptures?

For the human mind to be a blank page as believed by humanist social engineers and brainwashers, Locke's combination of a *God-given* faculty of reason, plus the Holy Scriptures as an authoritative source of knowledge, would have to be discarded. And discard it they did—which is why their pre-

scriptions, as acted on during the French Revolution and by communist states since then, never achieved anything but misery and bloodshed. As they were working from a false, ungodly premise, it could hardly be otherwise.

It's Swanson's thesis that it was Locke's philosophy, correctly understood and correctly applied, that informed the American Revolution. She develops it in a long chapter entitled, "The American Revolution: Locke Adopted." The title sums it up precisely, as does the title of the succeeding chapter, "The French Revolution: Locke Abandoned."

Locke's Life

Swanson's major contribution is to acquaint her readers with Locke's life as he led it. Some of us thought we'd learned all about John Locke in college. This is the material we didn't learn, and it sheds much light on Locke's ideas.

In Locke's father's time, England went through a long and bloody civil war, and the execution of a king. Locke saw the king's son, Charles II, restored to the throne and succeeded by his brother, James II. Like the Pilgrims, Locke had to flee to Holland as a political refugee. Another upheaval ousted James, replacing him with a Dutch prince, William of Orange, whose legitimacy rested on his approval by Parliament and his marriage to Princess Mary, James II's daughter. These confusing dynastic politics arose from the implacably violent contention in England between Protestants and Catholics.

It's hard for us to imagine the agony of the English people through the reigns of Henry VIII, his daughters, Queen Elizabeth I and Bloody Mary, James I, Charles I, the civil war and Glorious Revolution under Oliver Cromwell, and renewed turmoil under Charles II and James II. Catholic monarchs persecuted Protestants, and Protestant monarchs persecuted Catholics. Men and women

were publicly drawn and quartered, beheaded, or burned alive. The religious affiliation that made a man safe in one monarch's reign made him the prey and target of the next monarch. And if that were not enough, there was Parliament's long and finally victorious struggle to wrest sovereignty from monarchs who claimed to rule by divine right. It was against this frightful background that John Locke lived his life and developed his ideas.

Is it any wonder, then, that Locke became an advocate of wide religious tolerance, and sought to free the churches from manipulation by the state? That he embraced Arminian Holland, where Christians of various sects lived in peace with one another instead of constantly trying to exterminate each other? That he feared the exercise of raw political power, and sought for a way to establish a commonwealth by rule of law, and by individual rights and liberties conferred by God and not alienable to any worldly power?

To understand Locke's thought may be as simple as imagining the political circumstances under which he lived most of his life, and then imagining their opposite.

But if Locke were really a Christian, one might ask, and true to his Puritan heritage, why did he even bother with extra-Biblical (or para-Biblical) concepts like "the Law of Nature"? Swanson puts the question plainly: "Why not rely exclusively on Biblical law?" (p. 344) After all, many of the first Puritan settlers in America tried to do just that.

She answers:

It would seem that the reason Locke relied heavily on the Law of Nature and natural rights in his political writing was, quite simply, because he had seen the often misguided efforts of the members of Parliament after the execution of Charles I during the period known as "the Interregnum." Right before his

eyes Locke saw the sad results of parliamentary debates between contending religious groups, each claiming to have the "right" interpretation of Biblical law but often citing it outside the Biblical context. (p. 344–345)

Locke knew from English and European history, some of it during his own lifetime, how savage Christians can be toward one another. Which sect does not believe it has the right understanding of the Bible, and all of the others are wrong? How easy is it to ignite sectarian violence? Locke feared the consequences of allowing the state, and power politicians, to interpret God's Word authoritatively. Nor did he have any confidence in churchmen to wield political power without becoming tyrants.

As early as 1669 (he died in 1723), when he was helping to draft "The Fundamental Constitutions of Carolina," Locke put his stamp on the articles pertaining to religion. After disqualifying from citizenship persons who refused to believe in God, Locke wrote: "[A]ny seven or more persons, agreeing in any religion, shall constitute a church or profession" (p. 30). This was far ahead of its time! Over Locke's objections, the Carolina colony's proprietors added a provision to recognize the Church of England as "the only true and orthodox" church, and to support it with public funds. Locke's vision of religious freedom, protected from interference by the state, would not be realized in the world until the adoption of the First Amendment of the Constitution of the United States.

Do We Still Need Locke?

Speaking for myself, I find Ms. Swanson's book reasonably answers modern Christians' misgivings about Locke, and certainly explains how he came to believe as he did. The biographical information will be new to most readers.

Convincingly, she shows the Declaration of Independence to be a very Lockean document, with some passages matching Locke's writings almost verbatim. Its signers, our country's founders, were intimately familiar with Locke's essays, which enjoyed a great reputation in eighteenth-century America. This can hardly be disputed.

Today, Ms. Swanson concludes, America could use a refresher course in Locke. A rogues' gallery of humanist, statist judges has led us toward a "living Constitution" whose ever-fluid "meaning" means no meaning at all (p. 328). We are threatened by schemes to establish international law and world government to the detriment of our constitutionally-enumerated rights (p. 332), and by federal judges who dabble in social engineering (pp. 350–355). These developments are wide departures from our country's Lockean tradition, and our founders would be appalled and enraged by them.

It's hardly an exaggeration to say that events today move faster than one can analyze and write about them. Ms. Swanson didn't live long enough to write about Obamacare and the Health and Human Services "mandate" ordering religious organizations to fund abortions, the abuses of "human rights" commissions in various states, executive orders empowering the president to usurp the powers of the legislature ... It's a fallen world that keeps on falling.

John Locke understood that, and did his level best to cope with it.

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and is the author of the Bell Mountain Series of novels.

1. R. J. Rushdoony, *Politics of Guilt and Pity* (Vallecito, CA: Ross House Books, [1979] 1995), 313–314.
2. Ibid., 315.


3. <http://jim.com/2ndtreat.htm#2CHAP>
4. R. J. Rushdoony, *Revolt Against Maturity* (Vallecito, CA: Ross House Books, [1977] 1987), 124.
5. Ibid.
6. *Revolt Against Maturity*, 125.

Jones ... Stones cont. from page 11

in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

At the turn of the millennium the Saudis became concerned at all the publicity about the real Mount Sinai being located in their territory. They do not want the hot potato of being guardian of the oldest shrine of both Judaism and Christianity. They quickly sent a team of archaeologists to disprove the notion Jabel al-Lawz was Mount Sinai. This ill-conceived study, entitled *Al-Bid History and Archaeology* and published in 2002, was to have unforeseen consequences. Before the Saudi survey of Jabel al-Lawz, much of our evidence would be considered *unprovenanced* data, which is to say, *not authenticated* by discovery through an accepted academic process. The academic professionals who did the *Al-Bid* survey have *provenanced* key parts of our documentation by publishing photographs of the evidence that match those in the Caldwells' archives. This now makes the evidence for the writing of God harder to ignore. The possibility of mistake or fraud is essentially eliminated since key documentation is duplicated in the *Al-Bid* survey. The Saudi survey included pictures not previously available that confirm many of the historical and archaeological claims made in this article. For example, the *Al-Bid* survey documented that there are 155 Thamudic inscriptions around Jebel al-Lawz.

We will examine the evidence of the *Al-Bid History and Archaeology* survey in detail in the next installment. We will also investigate the Moses stone, a

fourteenth-century votive stone found on the pilgrimage path to Jebel al-Lawz, which is probably the oldest artifact that will ever be found bearing the name of God, *YHWH*. We will look at an in-depth analysis of the cattle worship motifs and outline some of the amazing historical evidence of the "*writing of God*" and how it shaped Western civilization. 

Miles R. Jones (Ph.D. in Foreign Languages, UT Austin, 1985) is an internationally renowned expert in accelerated learning and linguistics who provides programs for homeschooled. He was called from teaching CEOs and top executives in Europe, the Middle East, the U.S., and Mexico to teaching in inner-city schools for six years in Dallas, Texas prior to becoming an education professor at Texas A & M. His previous work as a director of university English programs in the United Arab Emirates (and as a U.S. government specialist in Yemen training military officers) allowed him to pursue his research on the alphabet in the field and its relationship to the Exodus. His work is the culmination of decades of professional research and expertise on the origin of the alphabet. Dr. Jones hosts an online talk show entitled "The Call from Sinai." Broadcasts can be accessed at christianfreedomnetwork.com. For more information on his book *The Writing of God*, or to order, go to writingofgod.com. Dr. Jones can be contacted at jonesgeniuses.com.

Resources:

1. Al-Ansary, Adbul-Rahman and Majeed Khan, et al., *Al-Bid History and Archaeology*, Saudi Arabia Ministries of Education, Antiquities & Museums, 2002.
 2. Jim and Penny Caldwell, *God of the Mountain* (Alachua, FL: Bridge Logos Publisher, 2008).
 3. Miles Jones, *The Writing of God* (Dallas, TX: Johnson Publishers, 2010). Available at writingofgod.com.
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Marinov ... Eschatology cont. from page 18

Don't they still exist in this world? They do. There are pockets of disorder in every household, and even the perfect woman has to work hard to bring order to it. So the church brings her Husband's rule to every corner of his property, that is, to every area of life, and in the process of history, through the Spirit and the Word, destroys the pockets of disorder, sin, and curse. The church, as the Body of Christ, exercises the power of Christ over His world. She is a wife. And the postmillennial optimism comes not from deciphering of obscure events in Revelation, but of the faith that as a good wife, the church will eventually be able to finish her job. She may not be very beautiful when she finishes it, but she will get the fruit of her hands, and her works will praise her in the gates (Prov. 31:31).

Therefore, our theological discourse in the realm of eschatology must be redirected from the present minor, insignificant issues, to the important, large, covenantal issue: What do we believe about the covenantal status of the church in this age? Christians must stop busying themselves with questions of years and times and events and mythologies. The question of eschatology should be: "What is the relation of the church to Christ: a concubine, a girlfriend, or a wife?" This is the true, Biblical, valid foundation for our eschatology, and for all eschatological discourse. 🏠

A Reformed missionary to his native Bulgaria for over 10 years, Bojidar preaches and teaches the doctrines of the Reformation and a comprehensive Biblical 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. R. J. Rushdoony, *Systematic Theology*, Vol. 2 (Vallecito, CA: Ross House Books, 1994), 787.
2. Idem.
3. Fustel de Coulanges, *The Ancient City*, Second Book, "Family," Ch. II. See <http://socserv.mcmaster.ca/econ/ugcm/3ll3/fustel/AncientCity.pdf>
4. R. J. Rushdoony, *Institutes of Biblical Law*, Vol. 1 (n. p.: The Presbyterian and Reformed Publishing Company, 1973), 352.
5. That's why those today who insist that the wife has authority by delegation instead of by default, are in fact looking at modern wives as concubines. A wife rules the house by the very nature of her covenantal position, not by delegation from her husband.
6. Gary North explains why the law of God had provisions for concubinage: Gary North, *Tools of Dominion*, ch. 6, "Wives and Concubines." See http://www.garynorth.com/freebooks/docs/pdf/tools_of_dominion.pdf

*Editor's note: R. J. Rushdoony held the invalidation law of Numbers 30 (which explicitly applies to oaths concerning voluntary gifts to God driven by godly zeal that might harm household finances) to be the sole exception to the standing validity of a woman's decisions. This law does not bestow upon men a general grant of veto power over all the woman does. (In other words, the law as written does not provide the basis for an argumentum a minore ad maius, from the lesser to the greater, but only an exception to a general rule.) In this light, Marinov's argument gains additional weight.

Schwartz... Challenges cont. from page 21

new culture, grounded in a new faith, restores that will to live even under very adverse circumstances.⁶

Rushdoony's optimism is not ill-founded. As Christians continue to have large families and concentrate their efforts on establishing a realistic approach to transmitting the faith to their children, we will see strongholds being

pulled down and the vain imaginations of those who hate the Lord cast aside (2 Cor. 10:4). Now that is a formula for success! 🏠

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. For example: by learning to live within the means of the husband's income, the wife prepares herself to not have to be in the workplace and remain the mainstay in the rearing of her children. This will put the family on a better footing.
2. R. J. Rushdoony, *The One and the Many* (Vallecito, CA: Ross House Books, [1971] 2007), 2.
3. Depending on the age of the mother, she also may be in the midst of peri-menopause, the years preceding menopause. If she has not given ample attention to her health and well-being, an adrenal-depleted mother can have additional pressures when her older children are spreading their wings. This is another good reason for mothers to delegate, delegate, delegate when it comes to running their households. The Proverbs 31 woman is not a slave, but an efficient, godly manager who "looks well to the ways of her household," without being its slave.
4. See my book *The Biblical Trustee Family* (Vallecito, CA: Chalcedon/Ross House Books, 2010) and various articles by R. J. Rushdoony on the subject. Go to www.chalcedon.edu and do a search on "trustee family."
5. R. J. Rushdoony, *The One and the Many*, 249.
6. Ibid. 389-90.

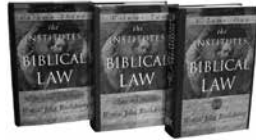
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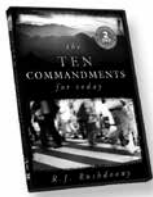
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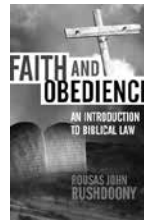
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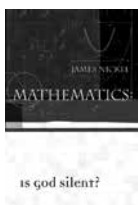
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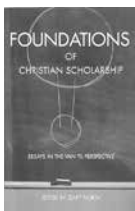
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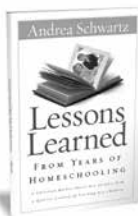
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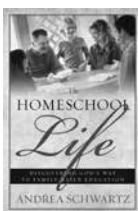
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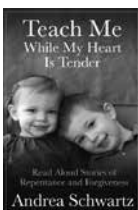
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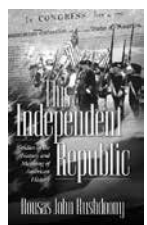


Alpha-Phonics: A Primer for Beginning Readers

By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant digraphs, followed by the consonant blends, and finally the long vowels in their variety of spellings and our other vowels. It can also be used as a supplement to any other reading program being used in the classroom. Its systematic approach to teaching basic phonetic skills makes it particularly valuable to programs that lack such instruction.

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American History & the Constitution



This Independent Republic

By R. J. Rushdoony. Important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction. These essays will greatly alter your understanding of, and appreciation for, American history.

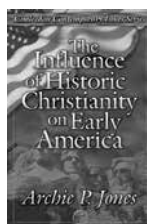
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The Nature of the American System

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

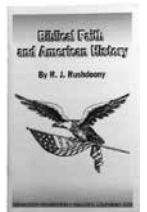
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By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life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

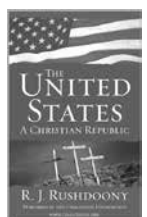
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By R. J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area.

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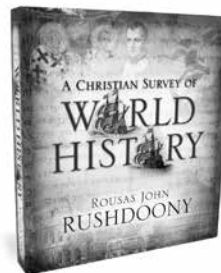
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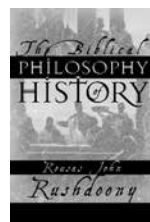
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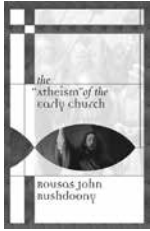


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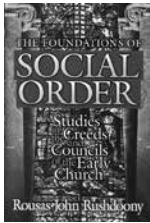
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By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded.

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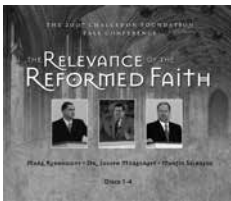


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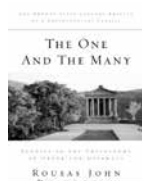
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By R. J. Rushdoony. An introduction into the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity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

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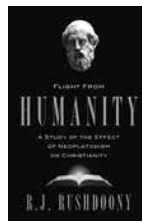


The One and the Many: Studies in the Philosophy of Order and Ultimacy

By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and

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By R. J. Rushdoony. Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the

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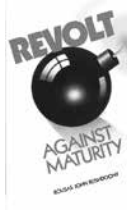


Politics of Guilt and Pity

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

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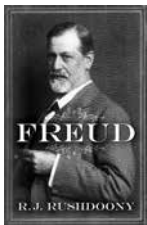


Revolt Against Maturity

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

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Freud

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

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Recovering the Biblical Doctrine of Confession

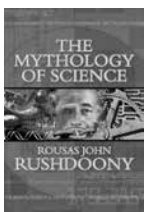
By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

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Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

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The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution.

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Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation.

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Making Sense of Your Dollars: A Biblical Approach to Wealth

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

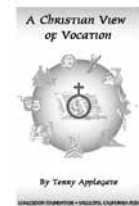
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Larceny in the Heart: The Economics of Satan and the Inflationary State

By R.J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of man and its results.

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

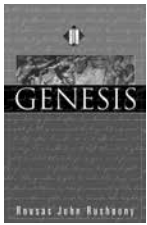
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Christianity and Capitalism

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

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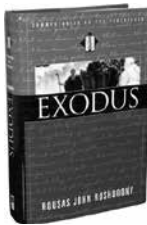


Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance,

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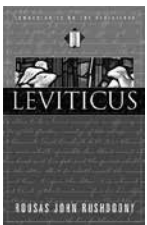
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom

of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

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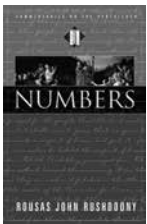
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains

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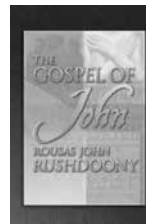
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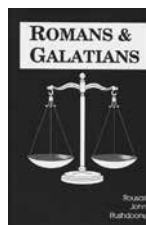


The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died,

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By R. J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion.... The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought.... This is the purpose of my brief comments on Romans."

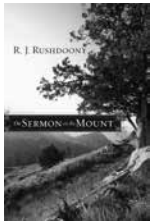
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Hebrews, James and Jude

By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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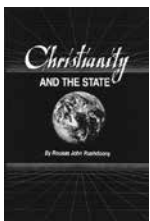
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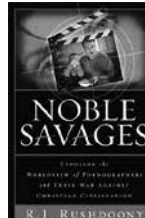
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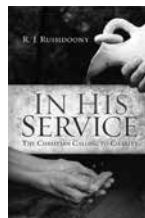
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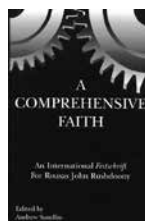
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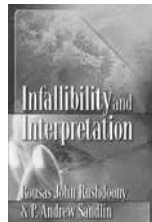
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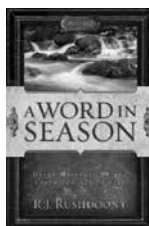
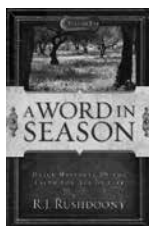
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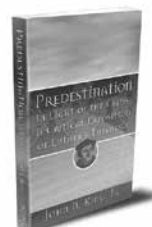
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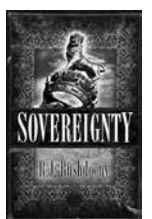
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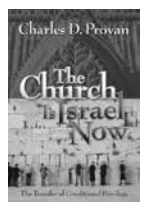
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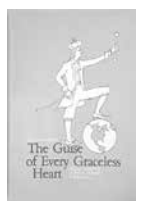
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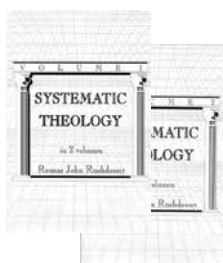


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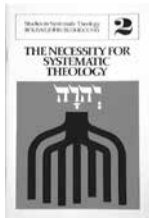
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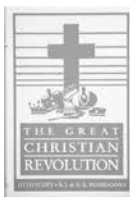
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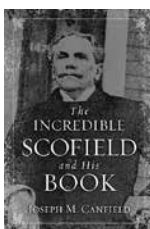
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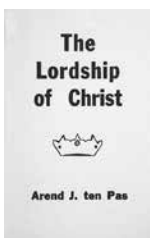
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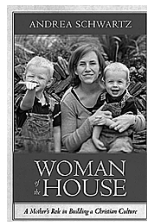


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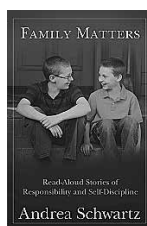
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