

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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We Apologize for the Late Issue!

Due to the sensitive legal nature of the ongoing story of Dr. Kishore, our editorial process was delayed significantly due to extensive proofing by legal teams surrounding the Kishore case. We hope to return to our usual editorial schedule soon.
~ The Editor

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The Magna Carta of Christian Liberty¹

By Mark R. Rushdoony

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:1–12)



The Beatitudes of Jesus were blessings, but of a different nature than beatitudes issued by churchmen.

When men pronounce a beatitude, it is a prayer or expressed hope for grace, joy, or God's blessing. Beatitudes issued by our Lord, however, are far more; they are divine decrees, statements of fact. When Jesus said, "Blessed are ..." He was saying, "You are in a place of happiness and joy..."

Misuse

The Beatitudes have been used by modernists and secularists, in part, no doubt, because they are positive promises of blessing and blessedness. All that is required for such misuse is to define what Jesus is blessing. Once you define the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, etc., you have a divine blessing on that definition. When those terms blessed by Jesus are defined contrary to their meaning and to the rest of Scripture, you have remade a Jesus of your own imagination into an ethical iconoclast who opens the

door to a whole new morality. This, of course, is often the goal when humanists quote Scripture.

The Beatitudes are so eloquent, and are so pleasant to our ears and hearts that it is easy to read them casually, as poetry rather than as the profound declarations they are. In a related vein, Alfred Edersheim made a point of emphasizing that the idea that Jesus was merely repeating common rabbinical teachings actually represents a complete misunderstanding of those teachings and the works-oriented basis of their religion. Edersheim, himself a Jew who converted to Christianity as an adult, described how Jesus used well-known expressions, but that the meaning of His words was far removed from rabbinical tradition. One example he gave was the "poor in spirit" expression Jesus used. His was a very positive statement:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

The rabbinical equivalent was a millstone they hung around their bearer's neck:

Ever be more lowly in spirit since the expectancy of man is to be food for worms.²

The Beatitudes were statements with substance, in part because our Lord's words constituted a different teaching and imperative than rabbinical thought and therefore represented part of the clear break Jesus made with the religious leaders of the day. This break had begun with His cleansing of the temple and was already a very public split, as is obvious in our Lord's direct challenge to the Pharisees just prior to exorcising an unclean spirit in the synagogue during Sabbath worship (Luke 6:6–11), a demonstration which so angered them that they began to plot His destruction.

To the modern English ear, the Beatitudes sound like general moralisms to which most can agree. That is because such is the modern view of ethics. Yet we must not read the Beatitudes as a list of human qualities and behaviors identified and passively blessed by Jesus. Rather, they describe spiritual attitudes, demeanors, and responses that are necessary for men to find themselves in the Kingdom

of Heaven in a state of blessedness and joy.

Blessed Are the Poor in Spirit

The first beatitude is “Blessed are the poor in spirit for theirs is the kingdom of heaven.” The word *spirit* refers to a breath or breeze. It refers to a non-material man, but not to the dualistic idea of an ethereal part of man. Man’s spirit here is his real nature as created by God; it is our true self. The word *poor* refers to a crouching beggar as he would present himself in public asking for alms. My father liked Goodspeed’s translation of verse 3: “Blessed are those who *feel their spiritual need*.” It is therefore describing humbleness before God by those who are convicted of their inadequacy.

To be blessed we must see ourselves as coming to God as beggars for His mercy, willing to bow our wills before His throne. We tend to think of ourselves as being as good as we can be and better than most.

Those who are “poor in spirit” have addressed their basic problem, that of sin, as Jesus acknowledged that “theirs is,” presently, the Kingdom of Heaven. They have renounced their false pride and prostrated themselves as beggars before the wealth of God’s mercy and grace.

Blessed Are They That Mourn

The second beatitude is closely related to the first: “Blessed are they that mourn: for they shall be comforted.” This continues the image of the man who feels his spiritual poverty, who crouches as a beggar before a holy God. Here, he mourns for his sinfulness, and so repentance is here represented.

The promise is comfort, a resolution to their mourning, because God does not leave us as beggars or as mourners, but makes us new creatures in Christ. This is why each of these beatitudes is

phrased as a positive blessing resulting in our happiness.

God does not convict men and bring them to confession and repentance to condemn them, but to regenerate them, and there is no greater comfort than to know forgiveness and adoption as a child of God.

Blessed Are the Meek

The third beatitude is “Blessed are the meek: for they shall inherit the earth.” Few people are inspired by the idea of meekness, because the modern connotation is one of a weakness that produces a timidity that approaches cowardliness. Unfortunately, some have adopted such a “doormat Christian” as a false view of Christian love.

Remember, Jesus is not describing human tendencies which He can pronounce good, but rather moral and behavioral responses God requires of man. Having just said we should know our spiritual poverty and mourn for it, He now commands meekness. This too is a moral and behavioral response to God. As opposed to the wildness of the unregenerate man’s rebellion, the meek man is one who is tamed, disciplined for service.

The blessing quotes Psalm 37:11, “But the meek shall inherit the earth.” The Hebrew word for *meek* means “to kneel” as a servant would before his lord. The meekness was a submission to God as Lord. For this reason, meekness is listed as a fruit of the Holy Spirit (Gal. 5:22–23). The meek man is the one who is disciplined for God, who has replaced his self-will for self-control. He knows obedience and faithfulness, so our Lord here speaks of the sanctifying work of the Spirit.

The meek shall inherit the earth. They are submitted to God and part of His eternal Kingdom. All the glorious future of God in time and eternity is

theirs. They are victorious because they serve, in meekness, the victorious Lord of lords.

Blessed Are They Which Do Hunger and Thirst after Righteousness

The fourth beatitude is “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” This, along with the previous three involves a self-awareness that we can only find ourselves in God. We so readily accept our spiritual poverty, mourn for our sins, and turn from our self-will to be disciplined by God that we “hunger and thirst” for God’s righteousness, which is the same word used for *justice* throughout the Scriptures, both Hebrew and Greek.

The emphasis in the first four beatitudes is clearly personal. One could object that hunger and thirst for righteousness would know no limits, but the primary focus is personal because the promise is so clearly so: “for they shall be filled.” The intense desire for righteousness will be a self-fulfilling goal, because the righteousness of God is readily available to those whose quest is disciplined by obedience to the Word.

Blessed Are the Merciful

The fifth beatitude is: “Blessed are the merciful: for they shall obtain mercy.” Our mercy is a warped and twisted one if it represents an accommodation of evil as the modernists so often demand it should be. There must be parameters for our compassion and pity that distinguishes between good and evil. Our mercy must reflect God’s and so it must be in terms of His righteousness.

The publican (tax collector) cried “God be merciful to me a sinner.” It was only because he knew he fell short of God’s righteousness that he cried out for mercy. He was “poor in spirit.”

God’s mercy can never be abstracted

as a standard separate from His righteousness. Even God's mercy to us involved the necessity of our death penalty being exacted in the death of Jesus. Our mercy must therefore reflect both the mercy and righteousness of God.

Mercy is then the consideration we have for others because we are so fully aware of God's mercy to us.

Blessed Are the Pure in Heart

The sixth beatitude is "Blessed are the pure in heart: for they shall see God." Here we take pause, for those who most desire the blessing of Jesus will likely respond to this declaration with the thought, "My heart is not pure; how can I expect to see God?" Those who are poor in spirit, who mourn for their sin, who are the meek of God, and who hunger and thirst after righteousness will know their heart is not pure.

God knows the condition of our heart better than we do. This beatitude in the context of the others: Our Lord would not mock us by promising a reward for which we would never qualify, so the purity of heart cannot be an absolute moral purity.

The Greek word for *pure* here is *katharos*, which refers to a purging or cleansing, and our English word *catharsis* comes from it. Our hearts need a purging or cleansing, a change from the red of our blood-guiltiness to a state of being white as snow. Remember, Jesus was not speaking as a modernist who sees a sinful human condition and pronounces a blessing on it. Jesus was saying a blessing on those whose hearts were purged by God. The Ethiopian cannot change his skin, nor the leopard his spots (see Jer. 13:23). Likewise, man can not change his nature, but God can.

The doctrine of justification teaches us that we have been declared righteous before God's court, even though we are "yet sinners." The pure in heart, likewise,

have been purified by God while yet sinners.

The blessing here is that the pure in heart will see God. How is this a blessing when all men will see God at judgment day? Moreover, God is a spirit and we are told no man hath seen Him. But remember Jesus would tell His disciples, "He that hath seen me hath seen the Father" (John 14:9). Those who have their sins purged by the atonement of Jesus will, by the regenerating power of the Spirit, see Him for who He is, God in human flesh.

Blessed Are the Peacemakers

The seventh beatitude is, "Blessed are the peacemakers: for they shall be called the children of God." This peace is the *shalom* or peace of God. His Son came to make all things new and to establish His Kingdom. His *shalom* is a broad concept, as the word can mean prosperity, health, salvation, and more. This blessing on those who seek peace is on those who promote His Kingdom order and the blessings that flow from it. They are the servants of the Kingdom, the *shalom*-makers. Of all the beatitudes, this one most implies positive action, as there is no passive peacemaking possible. So, it is not referring to "just getting along" and certainly not to sweeping things under the rug to avoid conflict, but to activity in terms of Christ's Kingdom.

The reward here is one of identification as a child of God, one who honors his Father and preserves and develops what is His. Jesus Himself will identify us as, and call us, the children of our Heavenly Father.

Blessed Are They Which Are Persecuted When Men Shall Revile You

The last beatitudes are blessings on those "persecuted for righteousness sake

for theirs is the kingdom of heaven" and "when men shall revile you, and shall say all manner of evil against you falsely for my sake ... great is your reward in heaven." Jesus, who would be killed for His faithfulness, is blessing those who suffer for theirs.

The *persecuted* here are the *pursued*, those who will be targets of contempt and, at times, far worse. The *reviled* are those who are the *reproached*. The world does that for what it falsely condemns the Christian; it calls him the problem, hateful, the killjoy, the repressor of human rights, prude, a dangerous element because he would deny men their human rights, etc. Merely being categorized under one of these labels is an indication we are part of His Kingdom and its eternal reward.

The key here is that we must actually suffer for either righteousness (v. 10) or for the Lord (v. 11), not for our personality or boorish behavior. The reward is both present and future: "Theirs is the kingdom of heaven" (v. 10) and "great is your reward *in heaven*" (v. 12). The blessing is for those who now stand for Christ and His righteousness and suffer for it. Their reward is that Jesus says they are citizens of the Kingdom now and in eternity.

The Beatitudes are blessings on those who serve the Kingdom of Heaven. They are the blessed of God by the decree of the Lord Jesus Christ. It is thus truly the Magna Charta of our liberty, one no political power on earth can ever threaten. 🏰

1. The title is from my father's concluding line in a 1954 radio address entitled "For Thy Sake," part of our unpublished manuscript titled *Good Morning, Friends*.

2. Alfred Edersheim, *The Life and Times of Jesus the Messiah*. Originally published 1883. Book III, chapter XVIII.

Power Grabs in Church and State

by Martin G. Selbrede



It isn't often that we reprint material in our magazine, but it isn't unprecedented. Ten years after we published his article on Theodor

Adorno, Otto Scott asked to have it republished in our magazine because (1) its relevance had compounded over the intervening years, and (2) the lessons he sought to instill evidently hadn't taken root and thus warranted repeating.

The same factors motivate our publication here of the foreword I had written to R. J. Rushdoony's *Sovereignty*, published in 2007. Paralleling the Otto Scott reprint, ten years have passed since this foreword's first appearance. The lens it provides for assessing our current crises in church and state is more needed than ever, and its lessons chart the only course out of our self-inflicted quagmire.¹ That this bold claim is true is solely due to the fact that R. J. Rushdoony focused on the actual root of our current problems, separating cause from effect and disease from symptom in the massive 500-page study the foreword introduces.

Increased sales of Rushdoony's *Sovereignty* may be an unintended side effect of this article, but that would entirely miss the point if no one grasps the following message, which can safely stand alone in respect to how it carves out responsibility and action.

Further, during a scheduled Q&A session on Facebook Live on June 25, 2017, I had occasion to respond to several *hot potato* questions concerning "mandatory" church membership.

Genesis 3:5. There is no more pivotal text in a fallen world: it explains why, how, and in what direction our world fell. The entirety of redemptive history involves God's dragging man out of the pit created by the seductive promise embodied in Genesis 3:5. But Christendom has not only failed to learn the lessons of Genesis 3:5, it has too often co-opted the tempter's program laid out by the serpent of Eden.

I pointed out that there were critical issues lurking under the surface of the question to be resolved first, and I mentioned two of these in passing: the influence of the church upon the state over the last twenty centuries, and my detailed documentation² of how churches lawlessly promote injustice. The Q&A format didn't lend itself to further substantiation of these two summary remarks of mine, but both issues are more fully explored in the foreword below.

To those two issues, we must add the easily-misplaced idea of Christian self-government, the casual omission of which comes easy to us when the comfortable, familiar veil of dislocated sovereignty drifts back over our eyes. The Kingdom of God stagnates when we overlook the matter of Christian self-government, or fail to bring it to the table. Power-seizing institutions loom

large to fill the vacuum thus created and few alarms ever go off as that happens. Ironically, there once even was a Foundation for Christian Self-Government,³ but few understood the importance of its message, looking instead for answers in all the wrong places. Christian self-government has been all but drowned out, and this is as much by design by its enemies as it is due to neglect by its friends.

The page numbers in the citations below refer to passages in *Sovereignty*, but the ideas in what follows are the key to reigniting the powerful engines we need to put into gear to fully bring every thought captive to the obedience of Christ.

Martin G. Selbrede's 2007 Foreword to R. J. Rushdoony's *Sovereignty*

Why is Psalm 110 so important? Because it is the Psalm most quoted in the New Testament. Its frequency of citation underscores its import: it is a powerful text.

What is the most quoted Scripture in the works of R. J. Rushdoony? Runners-up include Genesis 1:26–28 (the so-called dominion mandate), Matthew 28:18–20 (the Great Commission), and Proverbs 8:36 ("all they that hate me love death"), but there can be no question as to the most crucial text in Rushdoony's works: it is Genesis 3:5.

Genesis 3:5. There is no more pivotal text in a fallen world: it explains why, how, and in what direction our world fell. The entirety of redemptive history involves God's dragging man out of the pit created by the seductive promise

embodied in Genesis 3:5. But Christendom has not only failed to learn the lessons of Genesis 3:5, it has too often co-opted the tempter's program laid out by the serpent of Eden. It is crucial to understand this one indisputable fact: *the program put across by the serpent involved sovereignty.*

"Ye shall be as gods, knowing good and evil." Since the Hebrew *Elohim* appears here, there is authority for translating the serpent's promise thus: "Ye shall be as God." Equality with nothing less than God Himself is being extended to Eve. Unlike Christ (Phil. 2:6), Eve and Adam did attempt to gain equality with God by means of robbery and preemptive seizure.

On theological grounds, the serpent's promise can be put in compellingly equivalent terms: *ye shall be sovereign!* Satan was extending to man the promise of sovereignty, of man's lordship over himself. Lordship and sovereignty are virtually synonymous: the attributes of one are the attributes of the other. To be sovereign is to be subordinate to no one: all is subject to the sovereign, but the sovereign is beholden only to himself.

Sovereignty entails possessing the authority to define, to determine the definition of all things. Rushdoony hence extends the rest of the serpent's promise in light of the promised attributes of sovereignty: "Ye shall be as gods, knowing [or *determining for yourselves*] what is good and evil." The explanatory phrase added in brackets captures the sense in which sovereignty *defines* all moral dimensions; it is an addendum consistently incorporated by Rushdoony to clue his readers in on the core issues driving modern man's mad groping after sovereignty. A true sovereign doesn't merely *know* what is good and evil: a sovereign can and will *define* it. A sovereign is the *source* of law; he is not *subject* to it.

The Deadly Collision Between Conflicting Claims

The penchant, the inner drive, for seizing sovereignty from a transcendent God and relocating it to this world takes two fundamental forms: individuals appropriating sovereignty and the state's claim to sovereignty. Rushdoony herein contrasts these two warring factions in trenchant terms:

What we have are two anarchistic would-be sovereigns, modern man, and the modern state. Two sovereigns, however, cannot co-exist with any peace. As a result, both are extending their powers and their self-will. The modern state grows daily more powerful, and modern man grows daily more lawless. For "sovereign" man, the way of expressing his claim of sovereignty is to defy the law and will of the state. Both man and the state seek to displace God as *the center*. The means of attaining this role as the center of being is *power*. Hence the voracious hunger of the state for ever-increasing controls over every area of life and thought. (p. 122)

This emphasis on power is a destructive one for man, since a quest for power displaces a quest for moral order, particularly within the context of freedom and its responsibilities.

According to Lapham, "Americans tend to prefer the uses of power to the uses of freedom." The emphasis on private power versus public power leads to a man-centered society, and a society in conflict. This conflict of interests is thus harmful to both the private and public sectors. Moreover, the public versus private concern is not a moral one: it is a quest for power, not for moral order. As a result, in politics, law, education, and other spheres morality is no longer a social consideration; morality at best has become a private concern. (pp. 80–81)

Rushdoony implicates Friedrich Nietzsche and the death of God school in this hunt for power and explains the

shift in the modern state's bearing vis-à-vis the state's purpose and mission.

The death of God belief went hand in hand with belief in man as his own god and law. The assault on Christendom was an assertion of man's will to power, his will to be his own god (Gen. 3:5). The political consequences of this movement were enormous. Justice as the reason for the state's existence gave way quietly to the will to power. (p. 330)

As has been well said, the state is the coercive sector of society. The element of coercion that operates in tandem with state-claimed power is something that the state tends to monopolize, denying it to institutions other than itself. In fact, the state will label something as coercive and condemn it on that ground by pure fiat definition in terms of public policy.

State power is coercion, always coercion. To equate the state with Reason is to equate Reason with coercion. Reason then requires coercion because it is Reason, and to oppose its coercion is irrational. We can justifiably argue on Biblical grounds that the church should not indulge in physical coercion; the attitude of the humanist is that the church must not coerce because it is neither Reason nor its faith reasonable. This non-coercive requirement imposed increasingly on the church by the civil revolution extends to such things as Christian education; Christian schools and homeschools are viewed as coercing the mind of the child. Parents are also seen as coercive if they impose a Christian training and discipline on their children. Only the state's coercion is rational; all Christian forms are irrational and even evil. (p. 285)

We see here how the sovereign, in this instance the modern power state, indulges its propensity to function as the definer and determiner of all meaning within society.

The Church Leads the Way to Disaster

In Western culture, the amassing of power, of relocating it from the transcendent plane of God's throne in heaven to incarnate it in visible form on earth (in institutional form), was originally undercut by the coming of Christ. The church, however, fell prey to the siren song of power and sought to create visible power centers on earth (the church shifted power from a transcendent source to an immanent manifestation). What befell the church on account of this tragic misstep was that the state quickly learned the lesson the church was teaching by example: power should be immanentized, i.e., should be reflected in institutional form on the earth rather than centered in a transcendent invisible throne in heaven.

Human power centers have claimed sovereignty, and have denied the authority of the church. As Stalin said cynically, "How many legions has the Pope?" Once the premise of Greco-Roman statism, the necessity for an immanent and visible sovereignty, was accepted, it was the state which gained by it, not the church. (p. 459)

A sovereign power is a power that can *necessitate* those subject to that power. Just as sovereignty was transferred from God to man, from heaven to earth, by implementing the seizure of sovereignty advocated by the serpent in Genesis 3:5, so too was the *necessitating power* transferred to the created domain by the same strategy. This particular usurpation was aided and abetted by Arminian theology, which contended against the sovereign God of Abraham, Isaac, and Jacob to liberate man from the necessitating consequences of the divine decree.

Marxism's theoretical foundation has been the shift of the governing or sovereign power, the necessitating or predes-

tinuing force, from God to the state. In varying forms and degrees, all over the world, *the state is now the necessitating force or power. By claiming sovereignty, the modern state declares itself to be the necessitating power over man.* As such, it is increasingly denying freedom to the economic sphere, to the family, to the school, and to the church. It cannot claim sovereignty without necessitating all things.

It is not an accident that the rise of Arminianism coincided with the rise of the modern state. Arminius warred against the doctrine of the necessitating God. Man's freedom required, he held, deliverance from such a God. To abolish necessity from theology is not to abolish necessity but to transfer it to another realm, and the state was progressively freed from God's necessitating power to become Hegel's god walking on earth, a this-worldly necessitating power. (pp. 463–464)

The statist implications of the Arminian depreciation of God's sovereignty is examined at length in another important volume co-authored by R. J. Rushdoony entitled *The Great Christian Revolution*,⁴ which goes into considerable theological and historical detail concerning the slide into statism that non-Calvinistic theologies invariably undergo. As mentioned earlier, the church set a dangerous precedent by appropriating visible sovereignty unto itself, as the state soon grasped the implications of that strategy. Sovereignty being usurped, even in part, by the church tended to trigger a domino effect that led to power states that coexisted quite peaceably with Arminianism.

God cannot be "robbed" of sovereignty at one point without soon being denied sovereignty at all points. When the church claimed sovereignty, it thereby made it a fact of the human scene, one which others could seize from it. It was not an accident of history that, while

civil government often established various forms of Arminianism, they rarely and then only briefly established Calvinism. They saw it as a threat to their freedom. If sovereignty is a this-worldly fact, then who is better to exercise it than the state? With the rise of Arminianism, we have also the rise of statism, of state sovereignty. (p. 74)

Dominion versus Domination

Much confusion over apparently synonymous terms has arisen in discussion over the matter of power, authority, dominion, and domination. The term *dominion* in particular is subject to gross misinterpretation, usually with the intent to depict Christians who take the Bible seriously as individuals prone to exercise tyranny (a remarkable accusation, given the dimensions of the modern state's overreaching of its citizens' supposed liberties). Rushdoony wisely provides clarifications concerning the ideas of dominion, domination, and theocracy.

The locus of dominion is *not* at the presumed power centers as understood by secularists and humanists, but the opposite: the individual Christian and the family were the proper recipients of the mandate to take dominion. Rushdoony dispenses with the popular caricatures in three short sentences.

Moreover, dominion is not given to the state nor to the church but to man and to families.

The Biblical doctrine of theocracy means the self-government of the Christian man.

It is contrary to God's law for church and state to seek to dominate society. (p. 31)

Further clarifying the difference between dominion and domination, Rushdoony focuses on the aspect of lawful versus unlawful moral conduct and the contrast between limited derivative

authority versus tyrannical seizure of illegitimate sovereign control.

God's law-word gives man the way to dominion, and dominion is not domination. Domination is the exercise of lawless power over others. Dominion is the exercise of godly power in our God-given sphere. The rejection of God's sovereignty leads to domination; the affirmation of God's sovereignty and His law is the foundation of dominion. It is also the means to power under God ... A humanistic power can only be truly overthrown by God's power, and men cannot escape domination and tyranny apart from a return to the triune God and their total calling and dominion mandate under Him. (p. 165)

It may strike humanists as ironic that the very means to secure freedom from state domination and tyranny is godly dominion. This alone restores sovereignty to the only domain rightfully authorized to exercise it with justice and equity: the throne room of God Himself.

An Inescapable Confrontation

A consistent, full-orbed Christianity that takes the crown rights of Christ the King seriously poses a threat to the self-proclaimed sovereign power-state, and this threat is clearly understood by the state. It has accumulated power it has no intention of voluntarily relinquishing: it would take a power greater than itself to pry its fingers off of its claims to ultimacy.

Christians, by affirming the sovereignty of the triune God and the universal Kingship of Jesus Christ, thereby deny the modern doctrine of sovereignty and the people. The fact that most Christians are unaware of the conflict does not alter the fact that the humanists recognize that Christ's lordship spells death to the modern state, because it undercuts its premise. (p. 107)

The state seeks a church that it can

use, that is subordinate to its own authority, and that acknowledges the state's sovereignty and dutifully goes through its ritual motions without disturbing the power structures the state has painstakingly amassed over time. Rubber-stamp religion is acceptable to the power state; a faith in a sovereign God that is actually taken seriously presents the state with a problem.

[Quoting Owen Chadwick:] "Government likes religion to bless its acts, crown its dictators, sanction its laws, define its wars as just, be decorous masters of national ceremonies. And since on grounds of religion religious men may criticize acts or laws or wars or modes of waging war, government prefers quietness and contemplation to excess of zeal." (p. 311)

Rushdoony was no stranger to this conflict between church and state. As an expert court witness during trials against Christian schools and homeschooling parents, he observed the official government-sanctioned vilification of Biblical faith firsthand. The roots of that enmity reside in the issue of sovereignty: those who believe they possess it bristle at any challenge to their power.

It is the Christian who is increasingly viewed as the enemy of the state as he stands in terms of the crown rights of Christ the King. He thereby challenges the sovereign claims of the state in the name of the King of kings, and the Lord of lords (1 Tim. 6:15). Increasingly, in the eyes of the sovereign state, this is the unforgivable sin. (p. 362)

The conflict rides on the Christian's appeal to a transcendent law and authority that judges the entire created domain, which stands over all humanity as an irrevocable standard against which there can be no ultimate appeal. The state sees itself as the highest court of appeal; the Christian necessarily denies this usurpation by the state.

The modern state, whether openly or implicitly, hates the church and resents its every effort to be Christian. This should not be surprising. When the church proclaims the whole word of God, it introduces a canon or rule in the public arena which judges every sphere of life and thought. The premise of the state is that it is the source of all law and judgment; its basic faith is that the state is judge over all and to be judged by none. A moral order and law apart from the state which judges the state is rightly seen as an attack on state sovereignty. (p. 356)

The reality is that state sovereignty, the successful result of what Rushdoony terms the *civil revolution* whereby sovereignty is transferred from God to the secular state, does not disestablish theocracy, but rather creates a theocracy built around a new god, the power state.

Sliding from Idolatry into Tyranny

The melding of atheism and theocracy is a very ugly development of the modern era. Brian Tierney illustrates that,

Humans find it consoling to imagine that the order imposed by their rulers reflects a divine ordering of the universe; most of the time, as Bernard Shaw observed, "The art of government is the organization of idolatry." (The great advance of the twentieth century has been our discovery that it is possible to combine all the advantages of theocracy with all the convenience of atheism.)

This is, of course, a particularly telling statement: we do have now a theocracy without God, an idolatry of the will of man, and atheism. (p. 253)

George Bernard Shaw's equating of government with idolatry is surprisingly insightful. The sadder surprise is how many Christians are completely engulfed in this same state-centered idolatry.

Such idolatry even makes its way

into theology textbooks, some from the pens of conservative Christian scholars. We see a clear example of this in the defense of natural law promoted in works such as the recently published *Systematic Theology* by Dr. Norman Geisler. Volumes such as these contrast Biblical law with “good law” or “fair law.” The idea of natural law has a dubious pedigree, as Rushdoony shows herein.

Natural law theories arose in part to provide the state with a non-theological basis for law. Because Christ established the church, it was held, the Bible could provide its supernaturally decreed law for a supernaturally ordered institution. The state, being grounded in Nature, had to have a natural basis for its law, hence natural law. In time, the state ceased to look outside itself for natural law. (pp. 284–285)

The inherent hazard of this approach is well attested historically, but this has not prevented Christians from being led right back into the ditch generation after generation. The depreciation of God’s law recoils back on theology itself, and natural law and other man-made surrogate legal structures erected by the supposedly sovereign state are simply used to dethrone God.

Men have sought to relocate meaning, justice, and law on a level below God, because this gives them a convenient starting point. Instead of being judged by God and His transcendental but revealed law and justice, men have, when law and justice are located outside of God, an instrument whereby they can judge God. Churchmen regularly appeal to their humanistic ideas of law, justice, and love to tell us what God cannot be, whatever the Bible may say. (p. 194)

The slide into tyranny that inevitably follows is inexorable.

If the state is the *source* of law, then it is the source of punishment for all transgressions, and no dissent is permissible.

As a result, systematically humanistic societies become totalitarian and tyrannical. They move from punishing offenses to punishing dissent. (p. 132)

The ramifications of the move to non-transcendent law, to humanistic law as determined by the sovereign power state, spill over into the conflict between individual sovereignty (the trend toward anarchy) and state sovereignty (the trend toward tyranny). Natural law ultimately cannot avoid a conflict of interests within society because of the contrary flows of power when all connection to human responsibility before God is severed.

Both the individual and the state demand the recognition of their sovereign rights. Each class in the state seeks its “sovereign rights” at the expense of all others. Without God’s law, self-will becomes the ruling premise in every sphere. Society shifts its emphasis from moral duties to civil “rights.” All classes seek advantage, not justice, although their advantages are promoted as justice. (p. 291)

Such ill-conceived appeals to natural law, as are often found on the lips of theologians anxious to avoid the implications of God’s law, lead to a muffling of the church’s prophetic voice. Once Christians repose the source of law in the natural realm, and not in God’s written law-word, all appeal to an authority higher than the state has been forfeited.

If there is no law beyond state law, no justice beyond and over the state, and no supreme court of Almighty God over all courts of state, then there is no criterion whereby the state can be called wrong. Then justice becomes what the state does, as in Marxism and fascism. (p. 340)

The state then proceeds to *actually purge out* all Biblical influence, just as a brood parasite (such as the cowbird or cuckoo bird) will push the host bird’s

hatchlings out of the nest to their deaths so that it alone rules the roost. The modern state cleans house on *any possible concession* that there is an authority above itself, particularly in legal matters. Rushdoony, describing the Pennsylvania murder trial of Karl Chambers, draws attention herein to a prosecutor’s allusion to the Scripture that “the murderer shall be put to death” in front of the jury, which became a controversial lightning rod involving an appeal all the way to the U.S. Supreme Court in 1992—all because the prosecutor had alluded to a source of law independent from the state. As Rushdoony summarizes it,

What the courts said in the Chambers case was that no independent source of law, no source outside the state, will be tolerated. Law is the state’s creation. (p. 468)

New Gods Need a New Gospel

The modern state wouldn’t be much of a sovereign, a lord, if it didn’t have its own gospel to proclaim from one end of the land to the other. It *does*, however, have a gospel: it is the social gospel of liberal Christianity, which has been denatured and distorted in terms of the statist idolatry that George Bernard Shaw identified. It is worth rehearsing here the salient points of Rushdoony’s discussion of this alternate (and false) gospel, a gospel that mesmerizes far too many churchmen with its lying siren song.

The social gospel is really a *civil* gospel; it espouses salvation by the state and its laws, and its hope shifts from God to the state. This has a major impact on the doctrine of the atonement. In the 1930s, a pastor who adopted the social gospel began to preach also against the orthodox doctrine of Christ’s atonement; he ridiculed it in language used by others who preceded him, calling it “butcher shop theology” to preach atonement by the blood of Jesus. This juxtaposition of the social or statist

gospel and the denunciation of the blood atonement doctrine was an essential and logical one. If salvation is an act of state, the work of men who are essentially good and who unite to make a better world, to look for a change in men through Christ's atonement rather than through the civil gospel is not only false but misleading. As a result, whenever the civil revolution flourishes, Christianity is under attack. (p. 272)

There appears to be a studied blindness on those who promote this civil gospel: they can see evil in political structures other than their own, but the evils in front of them are invisible.

The advocates of the civil gospel are ready to see a fascist state as evil, but not a truly democratic and socialistic state. Sin, however, is not a monopoly of the left or the right, but common to all men. (p. 273)

The sad fact is, the decline of liberal Christianity into secular statism, the transfer of sovereignty from heaven to earth, to Hegel's "god walking on earth," viz., the state, has yet to solve the societal problems it had promised to cure. The reason for this is letter simple:

The civil revolution has no answer because it is a basic part of the problem. (p. 292)

The Key that Damns the World

Because the civil revolution hinges on the Arminian and Pelagian doctrine of the goodness of man (a virtue suited to shaping natural law, as such theologians hold), its foundation exhibits fatal cracks at the outset. Placing unimpeded sovereignty into the hands of men who are by nature *evil*, as Calvinism holds, will inevitably manifest its folly by the subsequent disasters that will follow.

[Quoting Owen Chadwick:] "Human nature is good. This, said Morley, is the key that secularizes the world." However, if man is not good, if he is indeed sinful, fallen, and totally depraved, it

becomes instead the key that damns the world. (p. 356)

In support of this contention, Rushdoony quotes from O. Halecki's studies of European secularization. That Rushdoony implicates Christians in the wholesale sellout of Christ's lordship is disturbing, but few are bold enough to tell modernist Christians, "Thou art the man."

[Quoting O. Halecki:] "The attempt to create a culture which would be European without being Christian ... is now recognized as the main cause of the present crisis in European civilization." That churchmen in great numbers are a part of this revolution, this de-Christianization of the West, is an amazing as well as an ugly fact. (p. 296)

It is precisely here, at the door of the church, where the trail necessarily leads. Judgment begins at the house of God. Finger-pointing at the secular state misses the point. The answer is *not* the shift of power from state to church, but the God-ordained functioning of both state and church in their respective spheres, which requires *their abandonment of sovereignty* and acknowledgment of God as the blessed and only Potentate.

The church, by and large, has tended to *reverse* its roles. It was chartered to speak prophetically, working toward justice in the social realm, and to minister mercy in the church realm. It has instead exacted harsh justice in the church realm and urged that unwarranted mercy be indiscriminately applied socially (often characterized in more loaded terms as "coddling criminals," support for a massive state welfare apparatus, and more). As Rushdoony puts it,

We see here the beginning of a long tradition whereby churchmen view civil offenses with mercy, and ecclesiastical offenses mercilessly. The church thus separated itself from its Biblical man-

date, justice in law and society, and its Biblical mandate of grace and mercy in ecclesiastical matters. (p. 346)

Regrettably, this is not all. Not only has the church switched its priorities and inverted its mandates ... not only has it substituted humanistic law for God's justice ... not only has it secured its own subordination to the state and muzzled those Christians who saw such idolatry for what it was ... but the church has, by and large, attempted the unthinkable. To preserve the sovereignty of the humanistic state, far too many churches will restrict Christ and the Scriptures *to the domain of the church*, declaring that He has no binding Word to speak to the secular state. All social life is to be thoroughly informed by humanistic values, not Biblical imperatives. Christ speaks only to the church: His reign is most decidedly *not* "from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:9-10). Christ, like Quasimodo, needs to stick to the church grounds, out of public view. Rushdoony explains how unworkable this stay-at-church Christ really is.

No more than the Romans could lock up Jesus Christ inside a sealed tomb can the churchmen of our day confine Him to the church. If they continue to try to lock Him into the church, He will shatter the church as He did the tomb. (p. 40)

Christ cannot be locked up *because He alone is sovereign; He alone rules the universe from the right hand of all power and authority.*

It is Now Time to Take Sides

The civil revolution, by first robbing Christ of His sovereignty and then imprisoning Him in the church, letting Him out only if He agrees to wear a gag in His mouth, has made a grievous error. Rushdoony notes the contrast be-

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Chalcedon and the Economic Future of the West

by Ian Hodge, Ph.D.



In the twentieth century, the Chalcedon Foundation has played an important part in the redevelopment of a Christian world and

life view. Redevelopment here is used quite consciously, as early Protestant thought clearly had in mind a view of life that was governed in all its aspects by Christian faith and belief in the Bible as the sourcebook on how to live. It is this view that Chalcedon has revived.

Protestantism, of course, does not have a singular claim on the concept. Long before Luther's break with the Catholic Church, there is clear evidence that life was seen in its religious perspective, and that proper faith required the ordering of society according to Biblical teaching.

This is the faith that transformed Europe into Christendom. It is not essential to agree with everything done in the name of Christianity in the medieval period in order to accord recognition to the fact that Christian faith replaced the faith of an older order that saw politics as the pinnacle of social order.

Chalcedon, in calling for a return to applied Christianity in economics and other realms, thus continues a long tradition of Christian practice that will, in time, see the restoration of a new Christendom that will embrace not just Europe, but the whole world. Chalcedon's call to return to Biblical economics, however, has some key elements that set it apart from secular calls for economic reform, even though there are similarities at some points.

The Nation-State and Economic Control

Ancient civilizations exhibited some characteristics of the modern world. Among these is the belief that the political order is the supreme authority in all matters. Concomitant with this belief was a belief in the taxing power of the political order, for taxation, argues Chalcedon, is the singular and most important mark of sovereignty.¹

The belief in the sovereignty of the nation-state, however, went through a period of decline in some parts of the world, starting after the collapse of the Roman Empire in the fifth century A.D. Rome, for all its initial commitment to democracy and the rule of law, had degenerated into a hard-fisted machine that controlled the lives of its citizens to the point of despair. For example, it was necessary to obtain permission from a "competent" authority in order to dispose of goods and chattels. Ironically, the Roman state at one time existed for the purpose of protecting the property rights of its citizens; it ended with "a system of servitudes unparalleled in the annals of civilized man."²

The Romans were caught in a philosophical problem that manifested itself in the realm of economics. Although engineers had developed the water mill capacity to three horsepower during the first century B.C., the Romans were reluctant to develop technology because of the effect it would have on unemployment. Vespasian refused a labor-saving device that would help in the transportation of heavy columns on the grounds that he needed to look after the free

wage earners. Technological advancement would create unemployment, it was believed. Rather than provide an environment where entrepreneurs could develop new business activities, the Roman world instead based its economy on slavery and serfdom.³

Our interest here, however, is not so much with the economic problems of those nation-states that exalt the political order as supreme authority.⁴ Rather, our purpose is to understand the philosophical underpinnings of a society that attempts to control all economic aspects of its citizens. More importantly, however, is to recognize the Christian resistance to such an idea that the all-powerful state should become God.

Christianity, past and present, is troubled by the concept of law. It is currently in ambivalence towards the Ten Commandments and what these imply. But this was not always the case. In fact, there is a clear line of evidence to those of faith which shows that when Christianity held to the Ten Commandments as the moral standards required by God of *all* men, this was the period of Christianity's greatest triumphs in its attempts at world evangelism.

The reasons for this are simple. Christianity is, at the end of the day, the religion that adequately explains the origins of law, man's revolt against law derived from above, and man's attempts to institute law from below. History is replete with failed civilizations that have attempted to institute law from below. Law from below makes man the determiner of what is right and wrong, good and evil (see Gen. 3:5), and society

will either fall into anarchy with all men being their own lawmakers, or else the lawmaking function will be centralized in the political order.

But the political order is never satisfied with second place. Where once the Christian idea of God as sovereign was predominant, there were other ideas nipping at its heels. The kings of Europe and elsewhere were certainly not satisfied with taking second place in the realm of lawmaking. Too much was at stake, especially since taxation and the power to tax was a central issue in the debate.

Too often, churchmen failed to see the issue.⁵ The result, by the time of the Reformation, was an almost total capitulation everywhere to the idea that supreme authority, if it resided anywhere, resided in the political order, either in the king or in the parliament.⁶ In England this issue was resolved by 1660 and later events. In the American context the issue was resolved almost a century later when the federal government was established on questionable authority.⁷

Despite all its checks and balances, the idea of a government limited by constitution is under challenge around the world. The Biblical origins of the concept of *federalism*,⁸ the idea that the national government is to be limited by a document called the Constitution, is an idea that is hardly expressed today.⁹ To be sure, there is more than enough debate over the Constitution and what it means, but to place the Constitution in an historical Christian and Biblical context is hardly ever done.

The First Commandment, however, stands against the claims of the all-powerful political order. “Thou shalt have no other gods before me,” declares the triune God of the Bible. One of the main characteristics of God is His lawmaking authority. For the political order to claim this prerogative is the state’s claim to be

God, and consistent Christianity has always resisted such a claim.

In almost half a century of writing, Chalcedon has revitalized the historic Christian position against divinity manifesting itself in the created order. Which means that for economics Chalcedon has distanced itself from the schools of economic thought competing for our attention.

The Ultimate Question: Ownership of Property

Economics, argued the great Austrian economist Ludwig von Mises, can be boiled down to one proposition—the question of ownership of property. Either it will be individual ownership or it will be publicly owned. The first of these is the capitalist order, the second creates the communist or socialist economic order. These may be better expressed as a command-ordered economy, since the government, through whatever means it chooses, commands the use of economic resources.

The beauty of the capitalistic system is enhanced when it is appreciated, argued von Mises, that economic calculation is impossible under a command system.¹⁰ For more than a century, economic thought has been revolving around the issue of ownership and the use of the means of production.

Ownership, it needs to be said, has an identifying characteristic: the right of dispossession. When the question of ownership comes into dispute, it is readily resolved when the question is asked: “Who has the right to dispose of this property?” Whoever possesses the legal right to do this possesses the legal ownership of the property in question.

In the introduction above, I referred to Rome’s disposition that people need the approval of competent authorities to dispose of property. This effectively made the Roman state the owner of all property.

In the modern world, a similar claim is made by most political orders. People are not free to trade with whomever they like, whenever they like, under whatever circumstances suit them. Rather, political masters circumscribe economic events such as buying and selling. In the name of “good government” all kinds of rules and regulations are promulgated in an effort to ameliorate the human condition. One needs a license to sell goods and services. Certain goods may not be sold without government approval. There are even attempts to regulate prices in some areas, especially by providing subsidies to certain producers, thus attempting to manipulate the price to favor local producers. Prohibition is thus alive and well on planet earth at the beginning of the twenty-first century.

But Chalcedon revived an alternative to these two views of property. Argues Rushdoony:

We are accustomed to thinking of land as either “private,” i.e., individually owned, or state owned, i.e., socialism. A variation of non-statist ownership is corporate possession. The Bible gives us a different standard. Land in the Bible was allotted to *families*. It was community property. The individual head of a family was thus regarded as a trustee whose duty it was to preserve what he had inherited from the past, improve it, and pass it on to the future.¹¹

This puts a different slant on things. For more than two centuries economists have tried to argue theirs was a value-free discipline. But in their efforts to create a non-religious, value-free economics, they completely dismissed another alternative: family property.

Chalcedon’s insistence on the Bible as the source for answering the question, “How then should we live?” provides another solution to the economic problems that face us. This does not mean,

however, that all the issues and answers provided by the other economic schools were wrong. It's just that their focus was misplaced and therefore their solutions often questionable. For example, in the individualistic notion, there is no commitment to *family* as the basic institution in society. While individual economics does not deny the family as being important, its theories certainly don't provide for a family-based society as does Chalcedon's recognition of family-based property.

The implications for this in the modern nation-state are enormous. Either individualist or family property ownership cut against the idea that the state can, through its regulatory processes, become surrogate owners of property. But trying to oppose community ownership on individualistic grounds is, in one sense futile, because corporate ownership by the state is an attempt to avoid some of the pitfalls of individualism.

The Biblical notion of family property, however, already addresses the concerns of the socialist. Property is to serve the needs of the community, a broader concept than serving the needs of the individual. But the community in the Biblical scheme is the family, not the tribe or the nation-state.

While the concept of property rights is more readily identified, however, the issue of what constitutes property is up for grabs, at least in one key area, money.

Property Rights Versus Taxation

We live in a world that is governed by money; money that is the product of the nation-state. There is no international money other than that accepted by individuals. Governments have worked long and hard to abolish international money in favor of national money. This is the essence of political control, and also the liberator for national monetary policy. A nation that

is involved in international money does not have the freedom to manipulate its money supply as much as it will have if money is a national creation.

Already there are disputes amongst European Community countries over money issues. Interest rates, manipulated by government, are subject to restrictions upon joining the EC. For some, such as Germany, such restrictions are hard to live with.

But our concern here at the moment is with taxation and its relationship to property rights. Taxes historically have marked the nature of a civilization. High taxes are identified with the decline of civilizations, as in Rome. With the need for more money came a tax revolt, the response to which was the use of torture to extract taxes and an inability to get out from under the burden of taxes.

The modern nation-state is also identified by taxation. National boundaries delineate taxing jurisdictions. Religious and cultural considerations are no longer used to identify national borders, and hence provide a reason for so much turmoil around the world, whether it is in Serbia, Croatia, Bosnia, Nigeria, Sudan, Turkey, or Iraq. Those in political power will do almost anything to maintain their taxing jurisdiction over diverse groups of people, with the necessary use of force to ensure compliance.

In some parts of the world, those influenced by a strong Christian worldview, property is protected by law. Magna Carta (1215), for example, is a document about property rights, among other things. There could be no confiscation of property without immediate payment. The U.S. Fifth Amendment carries a similar protection of private property. While this principle is well established in law in the West, there is one commodity that does not enjoy such a protection: money.

At the end of the day money is, as

the economists remind us, merely the most marketable commodity. It is the most easily exchangeable, provided it carries with it some of the other functions of money. It must, for example, maintain its value over time; it should be portable and easily divisible. But most of all, it must be readily accepted in exchange transactions.

Historically, gold and silver have served this purpose. They are commodities. They are in high demand and short supply. Short supply is the necessary activity that maintains value in gold and silver. They are readily transported and easily divisible. And, more importantly, they are beyond the control of kings and princes — and acts of Parliament or Congress. Or so people thought.

If the confiscation of property by the state, such as foods or land, is to be paid for immediately by the state, then there is no immediate economic advantage for the state to take property. Confiscating land has longer-term issues involved with it, but the confiscation of food and its immediate payments puts the state in a neutral economic position.

The confiscation of land has broader implications, since it can deny income to the present owner if the land is used for productive purposes. Again, if adequate compensation is made, the political order makes no real economic gain out of this transaction.

Now if money, being gold or silver, is perceived as *property*, then the same rules of compensation should apply. And if the tax payer is immediately compensated for his loss of tax, then the taxing entity makes no gain at all.

Historically, the idea of money as property assisted in curtailing the taxing powers of the political order. The revenue sources available to the authorities were charges for certain services (e.g., import and export taxes), or even a tax on ordinary trade, the sales tax.

With abandonment of money as property, money no longer fell under the compensation claims of property.¹² Now the tax could take property (money) and not have to make due recompense. Now the confiscation game worked in the favor of the political order. And this is where we find ourselves today, under the yoke of a system of government that the West has not seen since the collapse of the Roman Empire. There, taxes were high and compulsory, and tax agents could use torture, if necessary, to obtain the taxes.¹³ And while our political masters may not use torture today to extract taxation, they certainly meet the similarities of high and compulsory, which earmarked Rome in its decadent stage.

The revolt against the income and property taxes that is occurring in Western countries cannot be sustained without a return of the idea of money as property. When ownership of money is restored, as against the notion of mere possession, then there is a real possibility of battling the idea that the state may take property so long as it is in the form of money.

Property and ownership are the marks of power. Whoever has property is a king in his own castle and can take certain steps to protect himself from invading forces, even when those forces are his members of Congress or Parliament. Without wealth we are left destitute and dependent upon the taxing authority to sustain.

The Two Roads to Capital Formation and Debt

How to make the best use of money today is an idea that has an almost universal answer. The way to wealth, it is argued, is OPM (Other People's Money). The propensity to use debt as the way to wealth cuts against older views of capital formation which required saving and investment.

Chalcedon calls us back to this older view of capital formation. If nothing else, by placing a six-year limitation on debt, Chalcedon has severely restricted the idea that debt is the way to wealth.¹⁴

Not so, argues the modern world, capitalist or socialist. The debts of all the nations throughout the world are evidence of the impossibility of eliminating physical money and merely using computer-generated wealth. But if this could be done, it would have been done by now, for physical money restricts the ability of the all-powerful nation-state to implement its total plan for saving society.

Commodity money, such as gold and silver, also places a limitation on governments, a limitation they try to overcome by abolishing commodity money in favor of paper money and fractional-reserve banking, which requires borrowers to create money out of nothing. Try as they might, however, the governments of the world cannot overcome the economic result of creating more money, either through the press or the banking system. And the economic result is rising prices. In an earlier period, creating more money was called inflation, which led, it was argued, to higher prices. Today, higher prices are called inflation, and many do not consider the effect of what we now need to call monetary inflation on the economy.

In the modern world of the blind leading the blind, a return to the Biblical concept of hard money, that is money that is either gold or silver, stands as a light to the nations that truly seek a real expansion of the economic condition of its subjects. In the long run, debt is not the way to wealth. To be certain, in the short run people can accumulate wealth—but only at the expense of those who come later. No point illustrates the futility of debt better than the limitation placed on loans. There are

twenty-five or thirty-year loans. Why this limit? Why not fifty years? Even better, a hundred years. Then the debt can be paid by the grand-children.

This is the reverse of the Biblical position on wealth. In the Bible, the current generation is to build a capital base for future generations. "A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just" (Prov. 13:22). Today, this notion is reversed. Now a man leaves an inheritance of debt to his children's children—at least if news reports can be believed that mortgages in Japan had reached 100-year levels. And once the idea of debt as the way to wealth is accepted, there is no reason not to have 100-year mortgages.

Thus, Chalcedon's position on debt reverses the currently accepted position and instead requires the accumulation of capital—that is, saving—as the means to wealth. Saving, however, requires a different attitude to consumption. The debt economy requires immediate consumption. We cannot wait, it says, so we will borrow and consume now.

The Biblical position, however, requires the opposite attitude. We cannot consume now because we need to save for the future, it says. Thus, it is necessary to put a rein on appetites and work for a future benefit that, in the Biblical phrase, accumulates to the children's children. Thus the saving generation does not necessarily see the fruits of its abstention from current consumption. With the eye of faith, however, it does see that the children, and the children's children, and those that follow, can receive the benefit of compound interest over time—a long time, that is.

Biblical Law Versus Statist Fiscal Policy

Chalcedon's call to a Biblical economics, as stated above, requires a

return to property money; that is a commodity that is recognized as property but also serves as a medium of exchange. Such a view runs right against the modern notion of monetary and fiscal policy as operated by governments around the world.

Monetary policy is policy that controls money and its supply. Hence the use of the printing press, when required, to manufacture notes and coin to supply more purchasing power. The inflationary effects of monetary policy, well recognized by economists and politicians, has come under attack, so fiscal policy has taken a more prominent role.

Fiscal policy is policy that relates to the manipulation of credit and therefore purchasing power. Economists and investors await eagerly the Federal Reserve's pronouncements about interest rates. For interest rates serve to encourage the debt market.¹⁵ Lower interest rates mean people can borrow more. Higher interest rates reduce the amount that can be borrowed. And when the government's advisors believe the economy is over-heating (i.e., when it thinks people like you and me are spending too much money), it raises the interest rates, thus reducing the expansion of purchasing power through debt.

The Momentous Choices Before Us

It can be seen that the modern economy discourages what the Bible encourages. Whereas money should be property (commodity) money, money is notes, coin, and massive amounts of credit. Whereas debt should come with severe limitations, six years according to Chalcedon, the modern nation-states want no limit on debt and their manipulation of debt to suit political agendas. Whereas the Biblical idea of taxation prohibits the confiscation of property by taxing authorities, governments around the world depend on their tax officials to bring in whatever levels of tax are

needed for the current and future political program. Whereas property in the Biblical scheme is family property, in the modern nation-state with its belief in eminent domain, property is, at the end of the day, property of the state.

Thus in the Christian scheme of things, the family is considered far more important than the political order. A social order based on family property would address many of the anomalies that exist in the nation-states that see themselves as being the highest point in the legislative chain. By insisting on a Biblically based economic system, one that is obtained from above, Chalcedon has cut against the modern notion that all power and authority come from below, in the created order. Thus there are two worldviews in conflict, and the economic realm exemplifies the issues and highlights what is at stake.

A real problem exists in the Christian community, however, for Chalcedon's Biblical agenda to be put in place thus offering a more human economy, requires acceptance—*first*—by the Christian population. Unfortunately, there is no agreed Christian agenda on economic reform. Until Christians of diverse origins can work together and find a way to agree on Biblical teaching, perhaps along the lines of the early church councils which actually dealt with some of the issues in a broader context,¹⁶ there is little hope of reform along Biblical lines.

Real reform, then, requires men of faith and wisdom to develop a practical plan of reform. After all, Chalcedon has done the intellectual work and laid down the exegetical challenges. Now what's needed is leaders who will take the agenda into the public arena and, against all odds, argue for a return to a moral economic environment that exalts the triune God of Scripture. This, after all, is our calling in Christ, and

we should not be slow to do what is required of us. 

Ian Hodge, Ph.D. (1947–2016) was a long-term supporter of Chalcedon and an occasional contributor to *Faith for All of Life*. He was also a business consultant in Australia, USA, Canada, and New Zealand, and a prominent piano teacher in Australia.

1. Edward A. Powell and R.J. Rushdoony, *Tithing and Dominion* (Vallecito, CA: Ross House Books, 1979).
2. Charles Norris Cochrane, *Christianity and Classical Culture: A Study of Thought and Action from Augustus to Augustine* (Oxford: Oxford University Press, 1940), p. 307. See also Henri Pirenne, *A History of Europe from the Invasions to the Sixteenth Century* (London: George Allen & Unwin Ltd., [1936] 1939).
3. Jean Gimpel, *The Medieval Machine: The Industrial Revolution of the Middle Ages* (London: Pimlico [1976] 1992), pp. 8,9.
4. For a more detailed analysis of the economics of centrally controlled nations and the influence Christianity eventually had in this regard, see my book *Making Sense of Your Dollars: A Biblical Approach to Wealth* (Vallecito, CA: Ross House Books, 1995), Ch. 1.
5. Hilaire Belloc, *How the Reformation Happened* (Rockford, IL: Tan Books [1928] 1992).
6. There are exceptions. See for example, Samuel Rutherford, *Lex, Rex* (Harrisonburg, Sprinkle Publications, [1644] 1980).
7. In fact, there is ample evidence that Christianity, Catholic and Protestant, has failed to adequately deal with the claims of the all-powerful nation-state.
8. Federalism and feudalism are related to covenant, and covenant is a Biblical concept.
9. J. Althusius, *Politica, An Abridged Translation of Politics Methodically Set Forth and Illustrated with Sacred and Profane Examples*, translated by F.S. Carney (Indianapolis, IN: Liberty Fund, 1995).
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He Whose Right It Is

by Andrea Schwartz



There are many prophetic names and designations for Jesus Christ throughout the Scriptures. Shiloh is one of them, and it

means *He whose right it is*. When the Bible talks about Shiloh, it talks about an overturning (see Ezek. 21:27). It has the connotation of subverting, ruining, or destroying. Additionally, Psalm 2 makes it quite clear that when the kings of the earth rage against the Lord, there really isn't a contest nor any doubt as to who will prevail.

Citing Jacob's prophetic words before he died (Gen. 49:10), R.J. Rushdoony comments,

Here we have in brief and capsule form a great declaration of Christ's office. He is the world ruler and lawgiver to whom by right all things, all power and authority, belong, so that no area of life is outside His government nor free to make its own laws. This means that church, state, school, the family, all people, and every area of life must be governed by Christ and His law as their rightful Lord.

Our Lord declared Himself to be Shiloh by virtue of His Resurrection when He said, before His ascension, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18–20). Here He spoke as Shiloh, ordering the gathering of all nations to Himself as their Lord and lawgiver. He is the only true redeemer and Lord, their Shiloh.¹

It is not surprising that those openly

at war with Christ disregard His title and office. However, it is alarming that so many professing believers live their lives denying the crown rights of Jesus Christ. How can I make such a sweeping statement?

Think of all the areas of life that most church people today relegate to another authority than God the Son. Many claim to believe the Bible from cover to cover without looking at the clear commandments therein and the logical consequences of disobedience. They would rather live in the dream world of God the friendly grandfather, the non-confrontational, romantic Jesus, and the Holy Spirit who manifests Himself in repetitive worship songs and feel-good fellowship. This view of the Trinity is a very far cry from the God of the Bible who proclaims the crown rights of Shiloh, He whose right it is. Inevitably, those who worship the false god of their imagination cede to the tyrannical state and their bureaucratic agencies their children, their finances, and their future.

How do we combat this pathetic imitation of godly living and Kingdom service among those who profess faith in Jesus Christ but in practice ignore the teaching of His Word and its implications? The first ground we must take in the pursuit of the Kingdom of God is the ground between our ears. Too many people attempt to evangelize others before they are standing firmly on the Rock of their salvation. When 1 Corinthians 13 describes faith, hope, and love as our three main pursuits, it is not referencing a sentimental emotionalism or mere affirmation. St. Paul is describing what loving God with our whole

heart, mind, soul, and strength is all about, and then demonstrating that love to those we encounter. Love separated from the law-word of God is not mountain moving. We can only access the power from Jesus Christ when we are convinced that He did not merely speak truth, but that He is Truth. We must establish our thinking in such a way that we grant no "toleration" (yes, I used that word intentionally) to anything that contradicts the reality that Shiloh commands the thoughts, words, and deeds of His people. Nothing less makes us ready to do battle with the enemies of God. We must teach our children that there is "nothing to debate" when it comes to ideas and behaviors the Bible clearly defines as abominations. We must require that they examine the lies and myths of our day (think "news" and "science"), and can give a Biblical defense as to why truth is not found there, but only in Jesus Christ.

Cutting Straight

As we teach our children, we must not trivialize the commandments of God and the history of the covenant God made with His people by the use of silly stories, vegetable people, or any other means whereby we circumvent the true meaning of God's Word. How much time is wasted simplifying the message of redemption, because we are embarrassed about how God has dealt with His enemies?

Too many mothers and fathers *have* become partners with the sons of disobedience by telling their children Bible stories rewritten to accommodate a buttercup-God. So, the story of Noah's ark morphs into a story about an old

man and his happy wife and friendly animals hanging out of a merrily bobbling-along houseboat. You would never guess it was originally the historical account of a worldwide, catastrophic flood brought upon all creation because of man's unrepented sin resulting in death for all mankind, except the eight souls in the ark. The problem with presenting the Biblical accounts with watered-down versions like this is that we end up believing these fantasies ourselves.²

It is high time we stopped offering explanations in embarrassment for the triune God in an attempt to make His righteous wrath appear to be a thing of the past.

Second Timothy 2:15 states, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" Rushdoony, commenting on this passage, explains:

The Greek word translated as "rightly dividing" is, literally, "cutting straight." Paul says that God's Word must be very plainly presented: it must be used to cut straight with the word of truth to the heart of man's problems. ...

What is meant by cutting straight the word of truth is that we do not bend the truth, or indulge in all kinds of roundabout ways to disguise its bluntness. Too often, we trust more in our tact and diplomacy than in God's Holy Spirit. We assume that we can do better with our cautious tactics than by the Word of God. In so doing, we are saying that our caution is wiser than God's truth. Such an approach makes us impotent. To be God's workman, an approved one who has no reason to be ashamed, we must cut straight the truth. This is God's requirement, and it means trusting God rather than ourselves.

Of course, this "cutting straight" will sometimes create very real problems for us. On the other hand, it will also bring about God's results.³

Packaging the Message

Many of the women who participate in my Biblical Law study groups⁴ ask how the message of God's law-word as a faith for all of life can be packaged so that people will want to hear it. The answer is that we cannot do better than the Holy Spirit has already done in packaging the life-giving power of the Word of God. Rather than try to improve on it, our best act of obedience is to make sure they hear it. After all, we know that Jesus said that God draws people to Himself, not the other way around.

Thus, the fact that God over and over again judges the world is itself an act of grace and mercy on God's part. Just as a child needs to be spanked at times to be recalled to the right way, and just as true parental discipline is an act of love, so too God's judgments are linked to His grace and His saving mercy.⁵

We who believe and act in the power of God are chosen by God to overturn and confound these elitist and ungodly leaders. We are ordained by God "to bring to nought" the powers that be (1 Cor. 1:28). We are destined to be overcomers and overturners.

We have thus a remarkable future in Christ, and we must prepare for it. God's plan is to use us to break the hold of the ungodly on history and to convert all things to Christ. To found something is to establish it; to confound something is to disestablish and destroy it ... Because Jesus Christ is our foundation, we are empowered to confound and disestablish all false faiths. We build on Christ; repentance, faith, and good works are the blocks wherewith we build (Heb. 6:1; 1 Tim. 6:19). As we build, we confound or break down the powers of evil.⁶

The time has come to stop compromising with the world and its many counterfeit religions, humanism being the best representation. We must not be governed by groupthink or the peer

pressure that identifies meekness with weakness. We must comprehend what it means to be the blessed meek. Rushdoony has pointed out,

The word meek is the opposite of unbridled anger and passion; it refers to the bridled man.

It is the purpose of the law-word of God, *and of the Holy Spirit*, to bridle a man. The untamed and evil nature of unregenerate man leads to "the works of the flesh," i.e., of fallen human nature (Gal. 5:19–21). The fruit of the Spirit includes, among other things, meekness (*praotes*), the humbling and taming work of the Spirit (Gal. 5:22–23).

It is the tamed of God who shall inherit the earth. They have both faith and stability ... Only those who are harnessed by God's Spirit to His law-word have the stable, disciplined, and Spirit-governed capacity to rule the earth. The calling of Christ's saints is to judge or govern the earth...

We are made meek by the Spirit, and broken to harness, in order to be usable by Him, and to rule in Him.⁷

Some may argue that this is not the way to win converts. My grandmother used to say, "You know, you can catch more flies with honey than you can with vinegar." Yet, we were catching flies to kill them! Is not this a picture of the modern seeker-sensitive appeal? Those who are lured by a "feel good" message rather than the full counsel of God end up much more like those flies baited with honey.

Which Shiloh Do You Serve?

Every challenge to the crown rights of Jesus Christ will be the propagation of false shilohs. We must challenge every counterfeit and imposter as we act upon our Great Commission.

Rushdoony emphatically states,

So too the modern state declares itself to be Shiloh, he whose right it is. The

modern state acknowledges no law beyond itself, no law-giver save itself, no savior beyond man, and no binding power beyond time and history. It sometimes disguises its hatred by a show of tolerance for Christianity, but that toleration is itself a form of declaring that Biblical faith is irrelevant. If the claims of Scripture and the God of Scripture are true, then there is no way in which men and institutions can sidestep the absolute requirement of total submission to Jesus Christ as Lord. Their option is only Christ for judgment: there is no life apart from Him, not any order possible in contempt of Him.

For the state to attempt, as twentieth century states do, to establish an order apart from Christ is to say that God is not the Lord, and that the universe is open to other claims of deity and sovereignty.

To the question, *Who is Shiloh?*, the twentieth century rarely answers, *Jesus Christ*. Even among those who profess to call Him Savior, too few will also acknowledge Him to be the Lord. But, if He is not our Lord, He is not our Savior. Jesus Christ is not an insurance agent, writing out an insurance policy on us, and then making no further claim on us, as long as our policy is paid up with modest sums from time to time. He is Shiloh, He whose right it is, and He will not surrender His sovereignty unto any other.⁸

We must be certain in our own thinking that we have not ceded that which belongs to Jesus Christ to the culture, regardless of how outnumbered or out-powered we appear to be.

Because Jesus Christ is Shiloh, our world is under judgment for refusing to acknowledge Him Lord and Savior. These troubled times should not distress or trouble us: they are evidences that Shiloh is at work, shaking the things which can be shaken, so that the unshakeable may alone remain. He will overturn our humanistic world, shatter its pride, autonomy, and complacency,

and He shall reign in both judgment and in peace. It is He and not the world who is our peace. In the troubled world of His birth, the glorious song of the heavenly host was “Glory to God in the highest, and on earth peace, good will toward men” (Lk. 2:14). The meaning of this peace, our Savior-King declares, is Himself. “For he is our peace, who hath made both one, and hath broken down the middle wall of partition” between God and man (Eph. 2:14). By means of His grace and law-word, all things are to be brought into and under His peace. His strong and calming word to us is this: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn. 14:27).⁹

When we stand firmly on the Rock of our Salvation, we not only will be able to withstand the slings and arrows of a culture at war with God, but we will prevail because that is the promise of the true Shiloh: He Whose Right It Is! 🇺🇸

Andrea Schwartz is Chalcedon’s family and Christian education advocate. She educated her three children through high school, and has written books on homeschooling, the family, and developing effective women for the Kingdom of God. She is the author of two children’s books for families to read together: *Teach Me While My Heart is Tender: Real-Along Stories of Repentance and Forgiveness* and *Family Matters: Read-Along Stories of Responsibility and Self-Discipline*. Visit her website at KingdomDrivenFamily.com to find out more about the Chalcedon Teacher Training Institute, a mentoring/study program designed for women to help them in their Kingdom service. She resides in San Jose, CA with her husband of over 40 years. She can be contacted at Andrea@chalcedon.edu.

1. R. J. Rushdoony, *A Word in Season*, vol. 1 (Vallecito, CA: Ross House Books, 2010), pp. 125–126.

2. Andrea Schwartz, *Woman of the House* (Vallecito, CA: Chalcedon/Ross House

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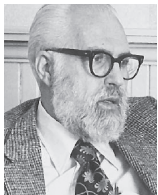
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The Spies (Numbers 13:1-33)

by R. J. Rushoony [Reprinted from *Numbers* (Vallecito, CA: Ross House Books, 2006), pp. 133-139]]

1. And the LORD spake unto Moses, saying,
2. Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.
3. And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.
4. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.
5. Of the tribe of Simeon, Shaphat the son of Hori.
6. Of the tribe of Judah, Caleb the son of Jephunneh.
7. Of the tribe of Issachar, Igal the son of Joseph.
8. Of the tribe of Ephraim, Oshea the son of Nun.
9. Of the tribe of Benjamin, Palti the son of Raphu.
10. Of the tribe of Zebulun, Gaddiel the son of Sodi.
11. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.
12. Of the tribe of Dan, Ammiel the son of Gemalli.
13. Of the tribe of Asher, Sethur the son of Michael.
14. Of the tribe of Naphtali, Nahbi the son of Vophsi.
15. Of the tribe of Gad, Geuel the son of Machi.
16. These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.
17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:
18. And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;
19. And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;
20. And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.
21. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
22. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)
23. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.
24. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.
25. And they returned from searching of the land after forty days.
26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.
28. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.
29. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.
30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.
31. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.
32. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.
33. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. (Numbers 13:1-33)



We have here another account of unbelief. As Israel approaches the Promised Land, spies were sent in to spy out the land.

Twelve men were chosen, one from each tribe (vv. 3-16). These spies apparently divided into two groups; according to vv. 17, 22-23, some went by way of the

south; in v. 21, it would appear that some entered Canaan from the wilderness of Zin, south of the Dead Sea, and from there to Hamath.¹

Of the twelve spies, two were godly and faithful men, Caleb, of the tribe of Judah (v. 6), and Joshua (or, Oshea), of the tribe of Ephraim (v. 8). The other ten men proved to be cowardly and faithless. Their names, however, are

carefully recorded for us; they are names of infamy, permanently recorded in the Bible. They are a reminder to us that God forgets nothing. The Bible is not a record of sweetness and light.

Verses 3 and 17 tell us that Moses, “by the commandment of the LORD” (v. 3), sent out these spies. However, at this point we are not told of an important fact that appears years later. In

Deuteronomy 1:20–46, Moses gives a more detailed account of the matter. There were three aspects to the decision to spy out Canaan. *First*, the people took the initiative. Their excuse in approaching Moses was that the mission of the spies would have as its purpose military strategy, to find out “by what way we must go up” (Deut. 1:22). This was a lie to deceive Moses and to cover up their fearfulness. An invasion was required, and they had no stomach for one unless it would be very easy. They were concealing cowardice in the name of strategy. *Second*, Moses took their reaction and statement at face value: “the saying pleased me well” (Deut. 1:23). He was apparently greatly encouraged by their seeming resolution and their readiness to face up to the responsibilities ahead of them. *Third*, God, of course, knew the cowardice of the tribes or clans. He commanded Moses to go ahead with the plan. By this means, God brought into the open Israel’s unbelief. In Watson’s words, “Always and everywhere, *faithless* means foolish, *faithless* means cowardly.”² A great and strong people can become foolish and cowardly and lose all their resolution and power through faithlessness. Although the historical documents are fragmentary and contradictory, it was said of one ancient empire that the decision of enemies to attack and destroy it came when they saw the effete luxury and apparent homosexuality of its ruler. Watson was right: courage and the willingness to make a stand are not genetic but moral facts. Many a civilization has collapsed when its faith waned.

Canaan at that time was very different from the present Palestine. It was in many areas well-wooded and well-watered and capable of supporting considerable populations through its farming and ranching. A key area visited by the spies was Hebron, about twenty

miles south of Jerusalem and a very ancient center of civilization. Its antiquity is cited in Numbers 13:22; Hebron antedated an ancient Egyptian city.

The names of some of the peoples who lived in Canaan are given in vv. 28–29. The Anakim are referred to in various texts as a very tall people. The Amalekites were a particularly vicious and militant people whom Israel had already encountered. There were various nations of Amalekites at the time. The Hittites are well known to scholars of ancient history; their center was elsewhere, but they were entrenched in Canaan also. The Jebusites held the Jerusalem area, while the words Amorites and Canaanites refer to the long-standing peoples of the land. In v. 33, the reference to “men of great stature,” the Nephilim, means peoples of a giant race. Such references were regarded as mythological prior to the time that explorers encountered the giant Watusis of Africa.

Caleb is an interesting person in many ways. He is here referred to as a member of the Judah clan. In Joshua 14:6 and 14, he is called Kenezite, a clan related to Edom (Gen. 36:11, 15, 42). The Kenezites were absorbed into the tribe of Judah. Thus, while Caleb’s Kenezite father was Jephunneh, Caleb is also listed as a son of Hezron of Judah, a subclan he had been made a member of.

The reputation of Canaan in antiquity was one of exceptional fertility. It is described as a land flowing “with milk and honey” (v. 27); the term is a symbol of “peace and plenty.” The honey could be date honey or wild-bee honey. In a fertile, well-planted land, with hills covered with wild flowers and shrubbery, wild honey would be very plentiful. Milk meant, of course, dairies and also butter and cheese, very basic foods in much of history. The Greeks used the term “milk and honey” to describe the

food of the gods; it is a term common to antiquity.³

The report of the ten faithless spies had four aspects. *First*, they reported on the amazing fertility of the land. They brought back with them grapes, pomegranates, and figs as evidence of the high quality of the farming products. We are told of one cluster of grapes, on a single branch of a vine, which was carried on a staff by two men. To the modern mind, this sounds like hyperbole, because men today are ignorant about farming. The common summer grape in California is the Thompson seedless grape. As it appears in markets, it is twice the size of any such grape we might grow in our garden. By a process of girdling the branches, the grapes are force-fed into growing dramatically in size; the flavor of the ungirdled grapes is better, but, for marketing, girdled grapes alone will sell normally. When I was a boy, occasionally, with a garden vine, a farmer would strip the vine of many bunches or clusters of grapes and thereby produce a bunch or cluster of very great size. Such huge clusters have now no market value, so we do not see them. Smaller families, too, limit the amount the consumer wants.

At any rate, the products brought back by the spies were very impressive and were a witness to the productivity of Canaan.

Second, these faithless spies had another motive in bringing back so huge a bunch of grapes, and so superior a kind of pomegranate and fig. They were in effect saying, If you think these are big, wait until you see the size of the people! Not all the people of Canaan were “men of great stature” (v. 32), but this is what they stressed in order to intimidate the people even as they themselves had been. They reported, “And there we saw the giants, the sons of Anak, which came of the giants: and we were in our

own sight as grasshoppers, and so we were in their sight” (v. 33). This is vivid imagery, and very deceptive. A man can step on and squash a grasshopper: there is no contest between them. This is exactly the intention of the image: it reflects the people’s cowardice. They still preferred slavery in Egypt to fighting for freedom. Being faithless, they were empty men. James Moffatt’s rendering of Jeremiah 2:5 is very telling. God declares through Jeremiah,

What did your fathers find wrong in me that they went far from me, went after empty idols and became empty themselves?

Men who self-consciously choose evil have a strength for a time, but men who are lukewarm and pharisaical are marked by impotence.

Third, there is a strange statement in v. 32: “The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof.” Moffatt renders it as “a land that starves its inhabitants to death.” This paraphrase does not jibe with the description of Canaan as a land flowing with milk and honey. The literal reading is that the land eats up its inhabitants. The question is, what does this mean? This means, according to Wenham, that people “tend to die due to the hostile environment.” This was a false report, and the law of Deuteronomy 19:16-21 later summarizes the penalty for false reports. In Numbers 14:37, we read that these ten cowardly spies died of a plague as a judgment for their cowardly report. So, too, did all the people, other than Joshua and Caleb, before the entry into Canaan. The death they feared in Canaan, they met in the desert.⁴ According to Maarsingh, the reference to the land eating up its inhabitants can refer generally to war, disasters, infectious diseases, anything.⁵

Fourth, in v. 28, we read that the

spies reported that the walled cities were impregnable. There was no possibility of anything but defeat. It would therefore be unwise to think of any kind of assault on Canaan. Defeatism was written into the minds of the ten spies, as well as cowardice, and they refused to present any option except retreat. To fight was out of the question. At every stage of their deliverance, Israel had been presented with miraculous answers. They apparently now wanted no more miracles: no miracles, no more on their part. This was faithlessness, and it asked for God’s judgment.

Caleb had another report, a very brief one: “And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it” (v. 30). The response of the ten faithless spies was “an evil report” (v. 32). “The original for ‘bringing up an evil report’ is in Prov. 10:18 rendered ‘uttering a slander.’”⁶ They were slandering the God who had delivered and led them. In Numbers 10:9, God had promised them,


And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

God thus promised to bless Israel with success in any war conducted in terms of His law or at His command. All this meant nothing to the people.

Forty days had been spent by the spies in Canaan. Apparently only Caleb and Joshua thought in terms of military strategy; the others reacted with fear.

Archeological research of Canaanite sites of the era indicates that the fearful spies were correct about the strong fortifications of that age.⁷ These spies, however, left out the degenerating morale of these peoples, and, even more, the

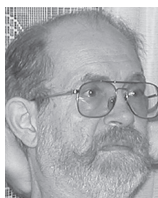
power of God. God had commanded that Moses agree to the spying venture; it was a test of the people’s faith. They obviously preferred to be ruled by the fear of man rather than the fear of God, and this is a mark of the slave mentality. The world is always full of difficulties, and it is absurd and foolish to hope otherwise. We must see all difficulties in terms of God’s law and government, His sovereign purposes.

The twelve spies were clan leaders, not necessarily the head men by any means, but important men. They were thus in the main fairly representative of Israel, whereas Caleb and Joshua were not. What Israel demonstrated was not a religious fear but an ungodly fear, a fear of man, not of God. With this episode, Israel’s opportunity to enter Canaan in that generation ended. They had proven themselves to be true slaves, not God’s free men, and they were shortly thereafter sentenced to die in the wilderness. Their unbelief was a rebellion against God, a form of revolution. History is a long account of man’s revolution against God and His law, and God cannot lose in this war, nor can man win. 

1. Robert A. Watson, *The Book of Numbers* (Cincinnati, OH: Jennings & Graham, n.d.), p. 151.
2. *ibid*.
3. Walter Riggans, *Numbers* (Philadelphia, PA: Westminster Press, 1983), p. 108.
4. Gordon J. Wenham, *Numbers* (Downers Grove, IL: Inter-Varsity Press, 1981), p. 120.
5. B. Maarsingh, *Numbers* (Grand Rapids, MI: Eerdmans, 1987), p. 47.
6. George Bush, *Notes, Critical and Practical, on the Book of Numbers* (Boston, MA: Henry A. Young, 1870), p. 193.
7. R.K. Harrison, *Numbers* (Chicago, IL: Moody Press, 1990), p. 207.

The Knight's Map by R. C. Sproul

(Reformation Trust Publishing, Orlando, FL, 2015) Illustrated by Richard Lawnes. Reviewed by Lee Duigon



R.C. Sproul, one of the great Reformed theologians of our time, has done something that very much needed doing, and done it very well. He has written a little book for very young children that will teach them to believe the Bible and to trust it as God's word.

The importance of the Bible can't be overstated. It is God's own word, handed down to us by the Holy Spirit speaking through human beings, and preserved intact, by God's providence, over many centuries. If the Bible is not God's word, then we simply don't have God's word—period.

Beautifully, generously illustrated in full color by Richard Lawnes, *The Knight's Map* is short enough to be read aloud to children in a single sitting—just seventeen pages of text. Indeed, it'll be a challenge to write a book review that isn't longer than the book.

From Sproul's introduction, *A Letter to Parents*, "Our children and grandchildren need to be firmly convinced that Scripture is true and trustworthy in directing us to Jesus Christ." The story he tells is based on Jesus' parable of The Pearl of Great Price (Matt. 13:45–46); and to help parents make sure they are instilling the lesson intended, Sproul has also provided two pages of questions and answers which "may be helpful to you in guiding your child into a deeper understanding of the scriptural truths behind the book." How he has made this look so easy is wonderful to behold.

A Letter from the Great King

This is the story of a knight, Sir Charles, who once upon a time received a letter from the Great King, inviting him to come to him and find "a wonderful treasure—the Pearl of Great Price. This treasure will last forever; it won't rust or fade away. Blessings to you on your journey." And included with the letter is a map. Sir Charles has heard many stories about the Great King, but knows of no one who has ever seen him. It's all difficult for him to believe, but eventually he decides to accept the invitation and undertake the journey.

Charles has a great deal of trouble understanding the map, and along the way he meets characters who give him advice—mostly bad advice. "Mr. Skeptic" gets him lost in a swamp. "Mr. Idol Maker" sends him on a wild goose chase after "plenty of things that are just as good as the Pearl of Great Price." And "Mr. Liberal" sends him on "a much easier way" that turns out to be a dead end. But at last he encounters "Mr. Pilgrim," who says, "I have been sent by a very wise man. He can help you read the map ..."

This wise man is "Mr. Lamp Maker"—representing the Holy Spirit—who actually drew the map. He tells Sir Charles how, long ago, the Great King's people became separated from him by listening to the King's enemy and being deceived into disobedience. This separation would have been their doom, but the King still loved them and sent his own son, the Prince, to rescue them and bring them back.

After hearing the story of the Son

of the Great King, Sir Charles finds that he can now read and understand the map—and, as we might expect, the knight finds his way to the Great King's kingdom, where he lived joyfully from then on: because, after faithfully following the map, he meets the Prince: "I am the Pearl of Great Price."

Why the Story?

The story of Sir Charles is framed within another story about a young Christian boy, Donovan, who has a problem, which he brings to his father. "Dad, the kids at baseball laugh and tease me and say we're old-fashioned. They say we're wasting our time reading the Bible; that it's just an old book full of made-up stories" (p. 6).

"An old book full of made-up stories"—how many times have we heard that! I have heard it from people who call themselves Christians: heard it many more times than I'd like. I have heard those words from an official of the church. Can anyone look at the condition of the world, and the state of Western culture, and of far too many of our churches, and deny that those words have done real harm?

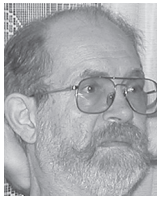
To counter that claim is why Donovan's grandfather must tell him the story of Sir Charles and his map. The map, of course, is the Bible. And once the knight is able to believe that the map is true and reliable, he is able to follow it to Christ.

A simple truth, but one that needs saying: without the Bible, without God's word, we will not find our way to Jesus Christ.

And the sooner in life we learn that, the better. 🏰

Risen (2016)

Reviewed by Lee Duigon



Clavius, a Roman military tribune serving in Judea at the time of Christ, dreams of “a day without death.” But what he ultimately finds is very much more.

Risen is an old-fashioned “Bible movie” along the lines of *The Robe* or *Ben-Hur*—only it goes a bit farther than they did. Quite a bit farther; and it does a very good job of taking us along with it.

Joseph Fiennes plays Clavius, an intense, driven man inescapably haunted by the things he’s had to do as a soldier in a not very thoroughly pacified Roman province. Indeed, his first assignment under the new governor, Pontius Pilate (Peter Frith), is to break the crucified Jesus’ legs, to hasten death. But by then Jesus is already dead, and that should have been the end of it.

On the other side of the coin, *Risen* also gives us a rather chilling hint of what it’s like to live in a place ruled by aliens who can do anything they please to you, with no consequences to themselves. First-century Jews and Christians lived with that reality. So does Clavius: and it has wounded his soul.

Present at the Resurrection

There are a few minutes in this movie that take it to a whole new level. If this one scene were all there was to the film, it would be enough to reward your time spent watching it.

Jesus Christ has risen from the dead. Pilate, naturally, doesn’t believe that. When Clavius suggests, “Perhaps it’s

true,” Pilate answers, “If it is, I’ll kill him again.” Believing that Jesus’ disciples have stolen the body, Pilate assigns Clavius to track them down and make them tell the truth. Pilate thinks Jesus’ followers somehow drugged the Roman guards—who were, after all, drinking wine throughout the night—at the tomb so they could remove the body.

In a seedy little tavern, Clavius catches up to one of the guards. The man is drinking as if his life depended on it, but he’s not yet too far gone to answer questions—only drunk enough to let his need to talk outweigh his very real fear of being put to death. It’s a small role, played by Richard Atwill, but it has enormous impact.

This is what the guard tells Clavius: “We was wakened by this terrible flash ... all of a sudden. The sun rose in the tomb! ... A figure appeared, and we could not look on him. It wasn’t a man.”

You have to see it and hear it. You have to see Atwill’s face and look into his eyes. This man was there. He saw the resurrection. And he’s not lying about what he saw: he’s much too drunk, and much too terrified, to lie. This was the fulcrum of all human history, the turning-point of everything: and this man saw it.

You won’t see many performances as unforgettable as this one. The tomb of Jesus Christ has burst open, and everything has changed.

On the Trail of Jesus

What is Clavius to make of this? He’s a pagan, and so marred by his own experiences in life that he can hardly

believe in anything. He has witnessed the horror of the crucifixion. He has searched among a heap of decaying corpses for the body of this man whom Pilate killed. Those scenes are rather graphic, and quite convincing, too. The film is rated PG-13 for “Biblical violence including some disturbing images.”¹ Well, they’re disturbing, all right: but how else are we to understand the magnitude of evil, of human fallenness, that Christ has overcome?

Clavius continues on his quest, a mission which is changing him even as he pursues it, drawing him away from the Roman life that was all he knew, and all he had. Christ will do that to you. We are reminded of the spiritual journey of Paul, from hate-filled persecutor of the church to Apostle to the Gentiles.

“This threatens them, Caiaphas and Rome,” says Clavius. It also threatens the man he used to be, but by now he’s too deeply involved even to notice that.

Eventually he finds the disciples, talks with them, eats with them—even saves them from a Roman posse: an incident which is not in the Bible and which the movie would have been better off without. But the disciples can’t tell him what he wants to know. “We’re astounded, too,” admits Peter (Stewart Scudamore).

Finally he meets Jesus (Cliff Curtis), the Risen Christ. Clavius says, “I don’t even know what to ask ... I cannot reconcile this with the world I know.”

And at the end he is asked, “Tribune, do you truly believe all this?”

To which he answers, “I believe. I can never be the same.”

A Pitfall to Avoid

In John 20:25, Thomas says, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

Eight days later, Thomas sees the risen Jesus, sees the wounds, and believes. And Jesus says, “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed” (John 20:29).

Here is the trap that most Bible movies fall into—showing us too much, making it too easy for us. *Risen* falls into it, too.

How can Clavius not believe, after all he’s seen? Like Thomas, he’s seen everything. He was even present at the ascension.

But where does that leave us? We didn’t see Jesus nailed to the cross and taken down, dead. We never had the opportunity to see Him afterward, alive—to see Him in the flesh, and talk with Him face-to-face. We have to believe, somehow, without having seen.

Risen could have attained greatness if Clavius had never seen Jesus alive after he was dead, had never received the same kind of proofs that Thomas had—if he had wound up in the same boat with the rest of us and still, by the sovereign grace of God, received the gift of faith. Then it would have been a powerful story indeed, and I suspect Joseph Fiennes would have loved the challenge of performing it.

Bible movies can only take us so far, and never far enough. We who cannot see Jesus in the flesh, until the restoration of all things, need very much more than what our eyes and ears can tell us. We need the faith that only God can give us.

Paul wrote, “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet

hope for? But if we hope for that we see not, then do we with patience wait for it” (Rom. 8:24–25).

On these very important counts, *Risen* comes up short.

But thanks to a few minutes on the screen by Robert Atwill, it’s still a movie that will be good for you to see. 🍿

Lee Duigon is a Christian freelance 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. I have no idea why there should be a special category for “Biblical violence,” nor can I explain how it differs from non-Biblical violence, whatever that may be.

Selbrede... Power Grabs cont. from pg. 10

tween the Christians of former eras and Christians living in our own era:

Christians, who were attacked by the pagan philosophers for their belief in predestination, were the champions of man’s freedom, because they freed man from his environment and its controls and placed man under God, not under nature or the state. The same battle is again being waged, but all too many churchmen are on the wrong side. (p. 76)

What is he saying here? That too many modern churchmen are *not* champions of freedom because they place man *under the state*, or *under nature*, rather than *under God*. In a word, modern compromised Christendom *co-opts false sovereignties*. To do so, it must deny the total lordship of Christ over everything He hath made. The compromised church then enables the state to regulate, and finally coerce and persecute, faithful Christians who insist that Christ is Lord: that *Christ is sovereign* and the state and church *are not*.

John Owen put his finger on the reason for this kind of defection back in 1652, addressing the text of Luke 17:20

and the invisible sovereign Kingdom of Christ described therein. He held that such declension from Biblical faith arose when men “have been so dazzled with gazing after temporal glory, that the kingdom which comes not by observation hath been vile in their eyes.” Men want to walk by sight: they want a God they can see, and so they’ve graduated from golden calves to modern power states. The God who dwelleth in unapproachable light, who exercises sovereign control by a single overarching decree over all time and space, has become the stone the builders have rejected.

That stone shall nonetheless become the head of the corner. This volume faithfully proclaims the Biblical faith in the Lord Jesus Christ and alerts us all to the ever-widening consequences of the social outworking of Genesis 3:5 at the individual and corporate level. As Rushdoony observes, “The same battle is again being waged, but all too many churchmen are on the wrong side.”

Which side are *you* on? 🍿

1. Even the increasing coarseness plaguing today’s social media reflects Rushdoony’s point concerning how dissent is handled when self-proclaimed sovereigns clash. Only a conflict of interests can then arise because any pretense to a harmony of interests requires unification around false idols (which Hebrews 12:27 assures us are both fragile and doomed).

2. <https://chalcedon.edu/magazine/liberty-from-abuse>

3. The Foundation for Christian Self-Government was spearheaded by Dr. Marshall Foster nearly four decades ago. Dr. Foster is now affiliated with The World History Institute. It is noteworthy that Dr. Rushdoony and Dr. Foster were the only two speakers for the First Annual Conference on Christian Reconstruction.

4. <https://chalcedon.edu/resources/books/great-christian-revolution-the>

Christian Reconstruction vs “Social Justice Warriors”

Chalcedon Editorial

“The doctrine of *rights* is still very powerful, and its main area of power is among newcomers to social power, minority groups in particular. Its content grows vaguer as its political power increases.”¹

Could there be a more prescient passage by Rushdoony regarding the very times in which we live? Is he not precisely describing the contemporary movement of Social Justice Warriors (SJW) who’ve picked up the cause of every minority group and seek to hold college campuses hostage?

And do we not all sit and wonder about what precisely these misguided protestors stand for? It seems that Rushdoony is accurate to say that “its content grows vaguer as its political power increases.” In other words, they’re like children wielding a gun. There’s no depth to their reasoning. There is only a lust for power and significance. And the more that power grows, the less reason they’ll need to justify it. The “newcomers to social power” are usually the most dangerous.

The Downward Spiral of the Mob Mentality

Why do we have to contend with revolutionaries? It’s because of misplaced sovereignty. Historically, sovereignty belonged to royalty, emperors, or an elite political and social class—because sovereignty meant to be above all others—but after Marx and the rise of rank democracy, sovereignty was up for grabs:

Because sovereignty has been democratized, it has left kings, the artists, and others, for the mob, for mass men. The manipulation of the people by the media and by the political elite has become a necessity for rule and for “social order.” The goal of diverse groups has

become to capture the attention and the allegiance of the masses, to command the revolution which continues to spiral downward.²

Today’s Establishment is hardly an opponent to the SJWs. Rather, the young revolutionaries are provided with a very large microphone which makes the media and the political elite accomplices to the downward spiral of the new mob mentality. Why? It’s because the last vestiges of Christian civilization must be destroyed—although now it’s labeled pejoratively as “white privilege”—so a new “city of man” can be built. The difference is that this humanistic metropolis will be postmodern, neo-Marxist, and grossly perverted.

God’s Prophetic Revolutionaries

The Biblical premises are all hostile to the revolutionary ideology, because Christianity affirms God as the Creator and Redeemer, not chaos and revolution. Power is sought from above, not from below. In fact, for Christianity, power from below is ultimately demonic.³

As Christians, we must call the new revolutionaries what they are: demonic. Their starting point is “chaos and revolution,” because their endpoint is power and the will to be as god. For us, the starting point is the fear of the Lord and the desire to do His will, and for that reason, we must mount a “counter-revolution” of sorts—one modeled after God’s prophetic standard.

For example, when God called

the prophet Jeremiah to ministry, He ordained the young man to a revolutionary purpose: “to root out, and to pull down, and to destroy, and to throw down, to build, and to plant” (Jer. 1:10). There would be nothing diplomatic included in Jeremiah’s mission—he would be a holy revolutionary waging war with the sword of his mouth.

Upon what injustice was Jeremiah working against? It was the injustice against the Lord and His Kingdom. Jeremiah’s ministry targeted the violation of heaven by all them that forsook the Lord, did wickedness, and burned incense to other gods. Jeremiah’s generation transgressed the covenant of their God and they were marked for revolution.

The Work of Reconstruction and the Word of Reconstruction

Are we to contend with SJW protestors in the streets? Are we to become political revolutionaries ourselves? No. We are to continue the work of reconstruction, but prophetically, we are to speak the word of reconstruction which includes a clear message of the sovereignty of God against all forms of sovereignty sought by men. Then, we must continue to educate our fellow believers in the dominion mandate of our God. Without a practical message of what the sovereignty of God looks like in history, there is no standard for Christians to follow and no voice to rebuke the enemy:

To be silent in such a time is to deny the Lord, abandon the faith, and concede to the enemy.⁴

For Chalcedon, the work remains clear and unchanging. Although the times in which we live are changing, there is nothing we're facing that wasn't spelled out presciently in the teaching and writing of R. J. Rushdoony. He wrote much about the revolutionary drive of fallen men, and his remedy was always "regeneration not revolution." By that he meant no violent revolution (he referred to the Christian education movement as a "quiet revolution"). As Christians, we do engage in war and revolution, but they are much different than those waged by men:

We are at war, but the weapons of our war are not material but Biblical and Spiritual ones, and our calling is to believe and obey the Lord, to bring people to Christ, to extend His dominion, and to establish the crown rights of our King in every every area of life and thought.⁵

There is the work of reconstruction that we all must do, and then there is the word of reconstruction that must be proclaimed which is a work for Chalcedon to do. You are very much a part of this calling as you equip yourself, share this message with others, and faithfully support this ministry. 🏠

**Supporting Chalcedon is easy!
Simply visit Chalcedon.edu/Give.**

1. R. J. Rushdoony, *Sovereignty* (Vallecito, CA: Ross House Books, 2007), p. 128.
2. *ibid.*
3. *Sovereignty*, p. 455.
4. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), p. 519.
5. *ibid.*, p. 451

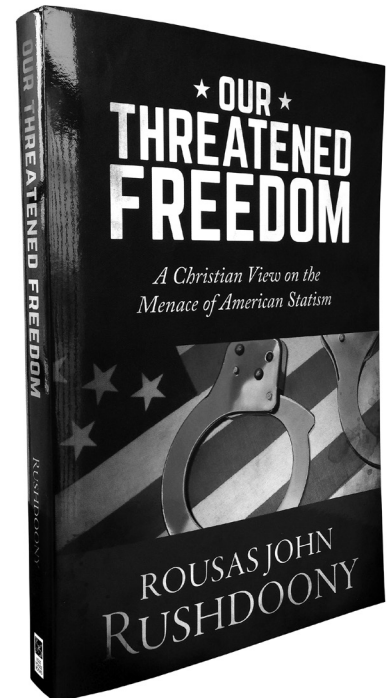
Hodge... Economic cont. from pg. 15

11. Rousas John Rushdoony, *Systematic Theology, Vol. 2*, (Vallecito, CA: Ross House Books, 1994), p. 972.
12. See Mark Skousen, *Economics of a Pure Gold Standard* 2nd edition (Auburn: Praxeology Press, 1988), p.21ff.
13. Will Durant, *Christ and Caesar* (New York: Simon and Schuster, 1944), p. 643ff.
14. Rousas John Rushdoony, *Institutes of Biblical Law, Vol. 2, Law and Society* (Vallecito, CA: Ross House Books, 1982), pp. 166–170.
15. Although in Japan in the 1990s, zero interest rate has not been successful in stimulating borrowing and therefore economic activity.
16. Rousas John Rushdoony, *The Foundations of Social Order* (Vallecito, CA: Ross House Books, [1968] 1998), ch. 7, "The Council of Chalcedon: Foundation of Western Liberty." According to Rushdoony, the Council of Chalcedon (A.D. 451), "handed statism its major defeat in man's history." For this reason, Rushdoony took the name Chalcedon for the foundation he established whose purpose was again to challenge statism in the twentieth century and beyond.

Schwartz... He Whose Right cont. from pg. 18

- Books, 2012), p. 4.
3. R. J. Rushdoony, *A Word in Season*, vol. 7 (Vallecito, CA: Ross House Books, 2016), pp. 42–43.
4. www.ctti.org.
5. R. J. Rushdoony, *A Word in Season*, vol. 3 (Vallecito, CA: Ross House Books, 2011), p. 14.
6. R. J. Rushdoony, *A Word in Season*, vol. 3 (Vallecito, CA: Ross House Books, 2011), pp. 17–18.
7. R. J. Rushdoony, *Sermon on the Mount* (Vallecito, CA: Ross House Books, 2009), pp. 21–22.
8. R. J. Rushdoony, *Faith for All of Life*, Dec. 2002, "Incarnation and History: 'He Whose Right It Is'"
9. *ibid.*

Is the "Land of the Free" Becoming the Home of the Enslaved?



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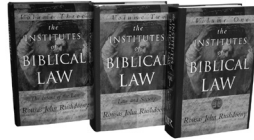
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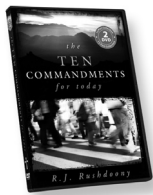
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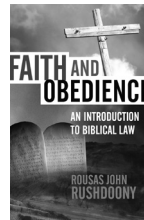
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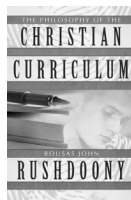
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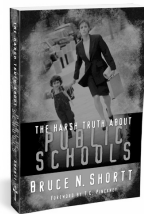
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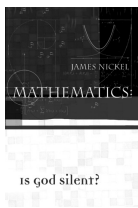
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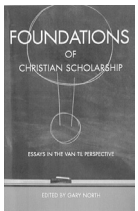
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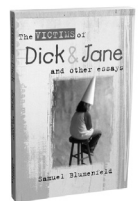
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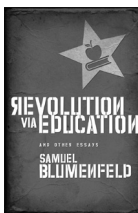
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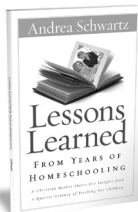
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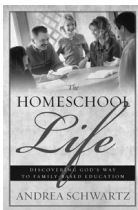
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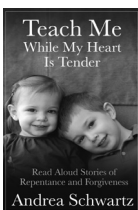
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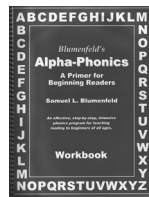
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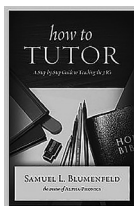
By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant 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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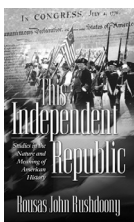
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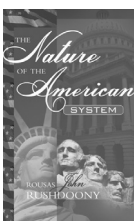
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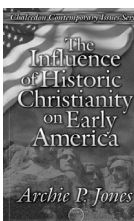
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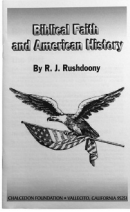


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By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life 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.

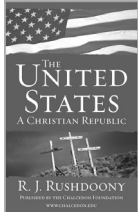
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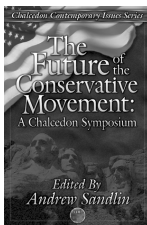
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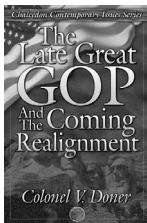
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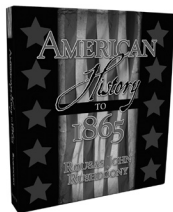
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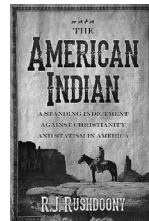


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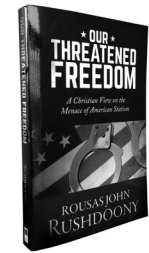


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By R. J. Rushdoony. America's first experiment with socialism practically destroyed the American Indian. In 1944 young R. J. Rushdoony arrived at the Duck Valley Indian Reservation in Nevada as a missionary to the Shoshone and the Paiute Indians. For eight years he lived with them, worked with them, ministered to them and listened to their stories. He came to know them intimately, both as individuals and as a people. This is his story, and theirs.

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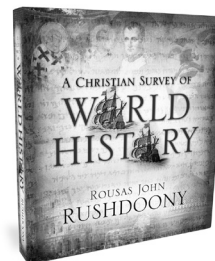


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R. J. Rushdoony reports on a mind-boggling collection of absurdities by our legislators, bureaucrats, and judges—from making it against the law for a company to go out of business, to assigning five full-time undercover agents to bust a little boy who was selling fishing worms without a license. Written some thirty years ago as radio commentaries, Rushdoony's essays seem even more timely today as we are witnessing a staggering display of state intrusion into every area of life.

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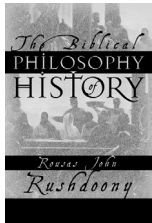
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By R. J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning.

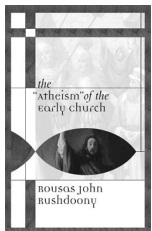
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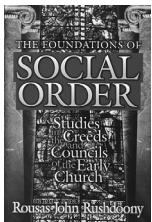
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By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, and the divinity of the emperor. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different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

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By R. J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity, western civilization is today facing death and is in a life and death struggle with humanism.

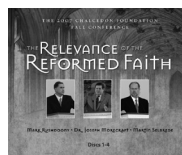
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Philosophy



The Death of Meaning

By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprovved. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads.

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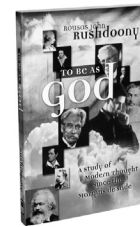
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By R. J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know

anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

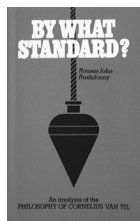
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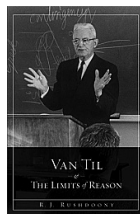
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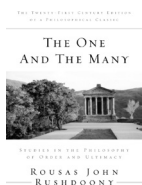
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Van Til & The Limits of Reason

By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, but we must not make more of it than it is. The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr. Cornelius Van Til, titled Van Til. The last four essays were written some time later and are published here for the first time.

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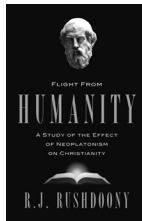


The One and the Many: Studies in the Philosophy of Order and Ultimacy

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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The Flight from Humanity: A Study of the Effect of Neoplatonism on Christianity

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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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

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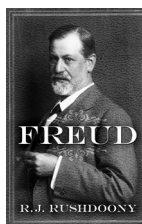


Revolt Against Maturity

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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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

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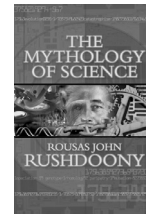


The Cure of Souls: Recovering the Biblical Doctrine of Confession

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

Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

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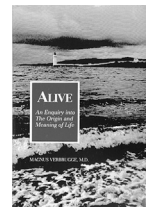
Science

The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought and how these religious presuppositions underlie our modern intellectual paradigm. The "mythology" of modern science is its religious

devotion to the myth of evolution.

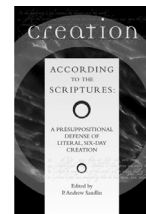
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Alive: An Enquiry into the Origin and Meaning of Life

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

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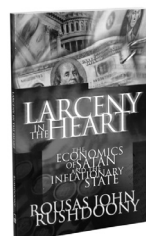
Economics

Making Sense of Your Dollars: A Biblical Approach to Wealth

By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits.

This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance.

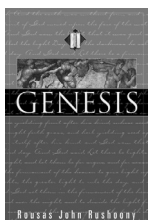
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By R.J. Rushdoony. First published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The author uncovers the larceny in the heart of man and its results.

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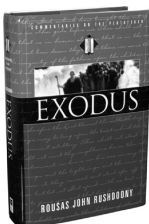
Biblical Studies

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, require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

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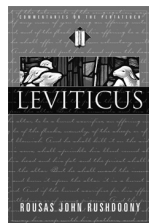
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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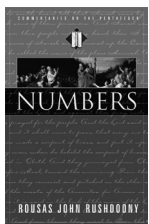
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop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

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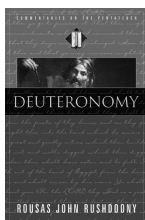
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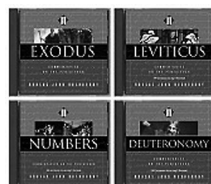
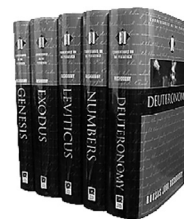
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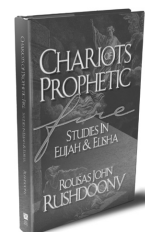
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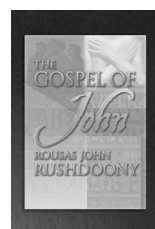
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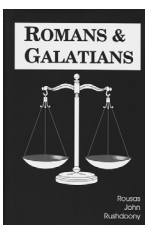


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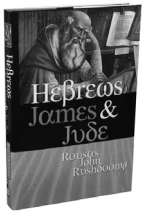
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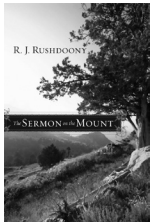
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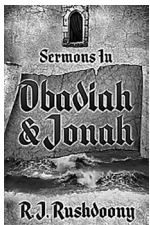
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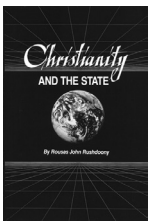
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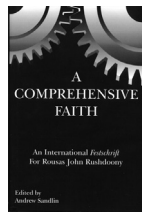
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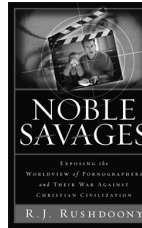
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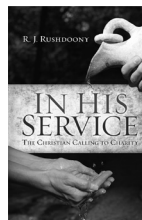
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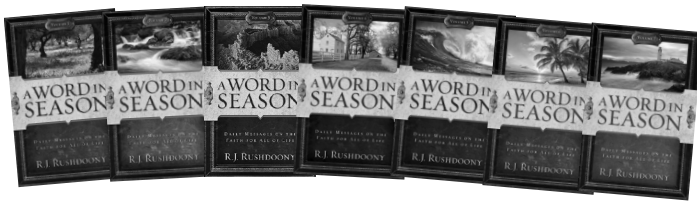
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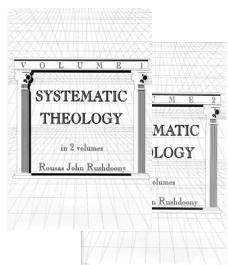
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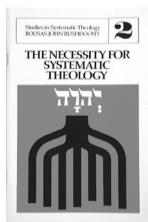
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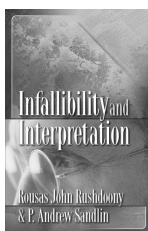
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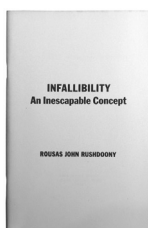
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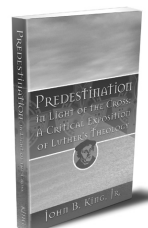
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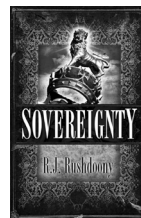
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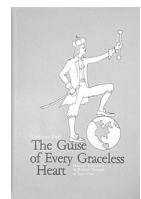
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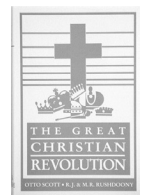
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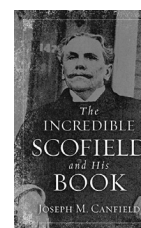
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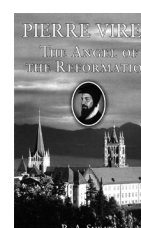
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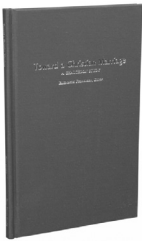
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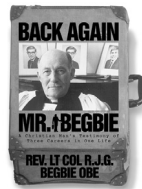
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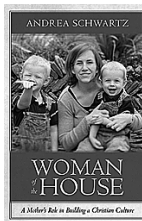


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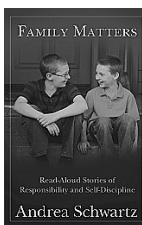
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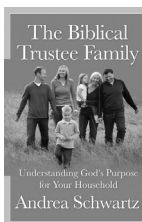
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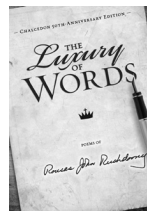
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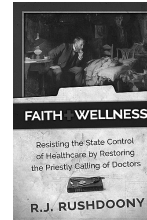
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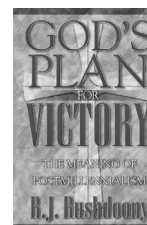
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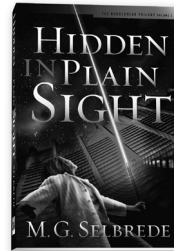
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