

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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Editor

Martin Selbrede

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Susan Burns

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Lee Duigon

Chalcedon Founder

Rev. R. J. Rushdoony
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was the founder of Chalcedon
and a leading theologian, church/
state expert, and author of
numerous works on the applica-
tion of Biblical Law to society.

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

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Our Publishing Schedule

There were delays this year due to extensive proofing by legal terms surrounding our ongoing coverage of Dr. Kishore. Our goal is to be back to our regular publishing schedule by early 2018. We apologize for the delays. ~
The Editor

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The World into Which Jesus Was Born

By Mark R. Rushdoony

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:14)

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings...
Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.
(Malachi 4:2a, 5)



Jesus was born about 500 years after the Babylonian captivity during which Daniel lived, and 400 years after Malachi, the last Old Testament prophet. No prophet had appeared after Malachi, a gap equivalent to that between the arrival of the Pilgrims and today. We live in a very different world than that of 1620; we think and act differently than our forbears. Likewise, great changes had taken place in the intertestamental period, that between Malachi and the birth of Jesus.

Malachi was written about a century after the rebuilding of Jerusalem and about eighty years after the rebuilding of the temple. God's restoration of Israel in their land after their total defeat and their Babylonian captivity was unprecedented (except perhaps in His earlier deliverance from Egyptian slavery and placement in Canaan), yet Malachi paints a picture of a people again grown casual in their obedience. They were back in the land, Jerusalem, and even the temple had replaced the rubble left by Babylon's army, but the people wanted more. Prosperity and independence had not returned so they accused God of failing them (chap. 1). They had gone to the extreme of saying that God had changed His law, that He now allowed the wicked to prosper

(3:15), effectively a condemnation of God's righteousness, and an ominous indication of their emerging sense of entitlement to blessing.

Malachi thus noted the people's failures. The priests were tolerating blemished sacrifices, which meant the people were bringing what they sought to be rid of as offerings. The people were dissolving their covenantal marriages in order to marry pagans. This shows not just a moral offense, but an abandonment of adherence to the covenant. Moreover, the prophet notes the people were not tithing; they expected blessings from God while denying Him what was His. So, the prophet warns of God's judgment on their apostasy (4:1) but blessings on those who remained faithful (vs. 2, 3, 5). Malachi ended by speaking of judgment and the coming of the Messiah, called the Sun of righteousness (v. 2).

It is important to note what Malachi said of the people in his day—they expected blessings without obedience. That was also true of the Jews in our Lord's day and too many Christians of our own.

We should note the reference to Elijah in the closing words of the last prophet. Elijah was, of course, long dead, but he had, we should remember, prophesied in a very apostate age. We

find this reference to the coming of a man long dead puzzling, but we often speak in a similar vein. If we desire religious reformation, we say we need a Luther or a Calvin. If we want an American patriot, we call for another Patrick Henry or George Washington. What we desire is someone who can do their work, exercise the same leadership, and duplicate their efforts in our own time and context.

Some Jews did come to believe a reanimated Elijah would return before the Messiah, but that was the confusion of a largely apostate people. When John the Baptist was asked if he was Elijah, he said he was not, because he knew the absurdity behind their understanding and their question. John knew he could not encourage such a belief, but he did dress like a prophet and men believed him to be one. He has, in fact, been called the last prophet of the Old Covenant. Jesus plainly said that Malachi 4:5 referred to John (Matt. 11:14) because he spoke in the "spirit and power" of Elijah (Luke 1:16–17).

Daniel's Course of Empires

Malachi's prophecies pointed to the coming of the Messianic era. Generations before, some of Daniel's prophecies had done the same at greater length. His were about the rise and fall of a succession of empires (Daniel 7), but

the politics were only as touchstones, or markers, that would lead to the more important event, the everlasting dominion of the Messianic Kingdom.

Daniel's prophecies spoke of four successive kingdoms: Babylon, Persia, Greece (or more precisely the empire of Alexander and the Hellenistic period which followed) and Rome. These four empires covered the period of the fall of Jerusalem through the life of Jesus and the apostolic era. Daniel himself lived to see the beginning of the second of these empires when Persia supplanted Babylon. Jerusalem was resettled on the orders of the Persian emperor and the temple then rebuilt.

Something noticeably missing from Daniel's sequence of four great empires is any reference to Israel. When Jerusalem was rebuilt it was under the jurisdiction of the Persian court. The monarchy was never revived. An assembly of leaders called the Sanhedrin acted as spiritual advisors and a civil council. Both it and the priesthood were under an appointed governor.

Four hundred years passed after Malachi with no prophet; no such interval had ever passed without one. Malachi 4 and its promise of "Elijah" before the "Sun of righteousness" was, for four centuries, the last word from God.¹ There may have been no prophets, but the Scriptures were carefully guarded by a group called scribes. Their role evolved over time, but they began as the copywriters of the law and later became the acknowledged experts on its interpretation, though their approach to it was more academic than practical.

Alexander the Great and Hellenism

A great change in the political map of the Middle East came with Alexander the Great, who conquered the Persian Empire in 334 B.C. and then Africa and Palestine. Whole peoples and cultures mentioned in the Scriptures disappeared

It is important to note what Malachi said of the people in his day—they expected blessings without obedience. That was also true of the Jews in our Lord's day and too many Christians of our own.

because of his conquests. Alexander and his successors were the third empire of Daniel's vision.

Alexander, however, died just a few years after these conquests, at the age of thirty-two. After a struggle, his empire was divided amongst his four strongest generals. The two who are of significance to Palestine were Ptolemy in Egypt and Seleucus in Syria. Their successors are known to history as the Ptolemies and the Seleucids. At first, the Egyptian Ptolemies ruled Palestine. Alexandria, Egypt, became a prominent city and a center of Hellenic (Greek) culture. Many Jews ended up in Alexandria so that in 280 B.C., the Scriptures were translated into Greek. This was the Septuagint translation which was in common use in our Lord's day.

The Greek influence of the Egyptian Ptolemies produced a division among Jews. Some "Hellenized," that is, they became more Greek culturally and religiously, while others tried to maintain their Hebraic traditions and culture. This division was evident in Palestine as well. It was reflected in two religious groups that are prominent in the gospels. The Sadducees were amenable to Hellenization and accommodated an openly syncretistic approach. They were the more liberal party, while the traditionalists were opposed to Hellenization. One such prominent group was the Pharisees.

The Seleucids

The Egyptian Ptolemies ruled Palestine for several generations, but after 204 B.C. power shifted to Syria and its Seleucid rulers. Antiochus the Great took over control of Palestine. His son, Antiochus Epiphanes, ruled from 175–164 B.C. He decided Hebraic traditionalism was an impediment to their integration into his empire so he decided to force Hellenization on them by stamping out Jewish religion. He ordered that idols be placed in the temple at Jerusalem and intentionally defiled the altar. Not too surprisingly, there was a revolt. One evil to which the Jews never returned after the Babylonian captivity was idolatry.

The opposition was led by Judas Maccabeus. Against incredible odds, the Jews defeated the Seleucids, which thereafter emboldened these "Maccabees" because they believed God had performed a miracle on their behalf. One of their first tasks was to cleanse and rededicate the temple. This culminated in what the apostle John referred to as the Feast of Dedication (John 10:22–23), though it has also been called the Feast of Lights or the Feast of the Maccabees. It is now referred to as Hanukkah.

Whether their victory over the Seleucids was a miracle or not, the Maccabees made a fateful decision in appealing to Rome for help. When, after a century of rule the Maccabees were weakened by infighting and political corruption, the Roman Pompey conquered both the remnants of the Seleucid empire and Palestine. A few years later, Herod the Great (ruled 37 to 4 B.C.) consolidated his power by killing off all potential political rivals, including the last of the Maccabean party, and played politics shrewdly enough to be given the title of king by the permission of Rome. The Roman era lasted through the New Testament era.

Israel at the Birth of Jesus

Rome was the fourth kingdom described by Daniel. Israel, conspicuously absent in the vision of Daniel, was, in fact, itself buffeted by political developments well beyond its borders. It had no king, army, or political influence. It was an ethnic group held together by its religious distinction. This religious community centered on the temple and the law. Herod the Great was an Idumean (from the ancient Edomites) who rose to power by political treachery and the murder of his rivals. He was evil, but shrewd. He gained passive acceptance by the Jews by feigning conversion to their faith and by a major reconstruction of the temple so that it once again resembled the showplace that Solomon's edifice was before its destruction by the Babylonians.

Religious life centered around the priests, scribes, and the Sanhedrin. Four centuries without a prophet had created a reliance on rabbinical teachings on the law, so that these "traditions of the elders" and "commandments of men" became paramount. The temple priests were controlled by the high priesthood which was under the control of the liberal Sadducees. Annas and his son-in-law Caiaphas, who presided over the trial of Jesus, were Sadducees.² Temple worship was ritualistic and sacramental.

The Pharisees were far more conservative and patriotic than the Sadducees. Their name means "separate," so they saw themselves as "pure" of Hellenic influence and compromise. They arose as a protest against the Sadducees, but did so by taking refuge not in obedience but in traditionalism, and became as spiritually bankrupt as the Sadducees. Still, Jesus' condemnation of their false piety would have been shocking to most. For their part, they could only view Jesus with horror for His failure to follow their rules of religious propriety.

The phrase "scribes and Pharisees" represents their close relationship. The scribes were the theologically and academically acknowledged experts on all things Jewish.³ The Pharisees often parroted their views.


Herod and his descendants held power with Rome's permission. By the time of Christ's birth, the Romans had ruled the world for half a century. The republic had turned into a tyranny, with the emperor in charge of the empire. They governed conquered areas in different ways. If an area was easy to govern, like Galilee, Rome did it through native rulers. If it was a more sensitive area, or one with potential problems, it was through a Roman official (such as Pilate, Felix, and Festus in Judea).

Rome generally allowed freedom of religion. This was less an accommodation than it was about Roman ambivalence to the old religions. In rural areas the old gods such as Jupiter, Mercury, and Apollo were highly regarded, but among educated Romans religion was supplanted by philosophy. Thus, when Paul spoke in Athens, he referenced the ideas of the Stoics and Epicureans. The real religion of Rome became emperor worship, and the later persecution of Christians arose over their failure to offer incense to Caesar (an act of worship) or to profess "Caesar is Lord" (though Acts 17:7 shows this was a problem even in Paul's day).

Latin was the language of the Romans, but Greek was the international language of the empire. This was because of the spread of Greek thought and culture during the Hellenic period after Alexander. The New Testament was thus written in Greek, the common language of the day. When Jesus cried "Eloi, Eloi, lama sabachthani" (Mark 15:34, KJV), the Romans did not know what He was saying. There was no mystery to this statement, however, He was

merely speaking in Hebrew or Aramaic,⁴ and so the Roman soldiers could not understand Him.

The intertestamental period had seen a succession of empires come and go, just as Daniel had described. Some of those, such as the Hellenic and Maccabean periods, had seen repeated infighting, but the Roman period saw the first prolonged period of peace in many centuries. The apostles traveled extensively and early Christians traveled to Africa, Asia, and Europe. They could do so by ship or by roads, some of which still exist. This enabled the rapid spread of the gospel and the growth of the church.

As Christianity grew, Rome began to weaken. It fell, but the Kingdom of God continued to grow and is now larger than ever before in history. John was the messenger of that Kingdom's advent, the everlasting dominion of Daniel's visions. 

1. It should be noted that the Apocrypha were written during the intertestamental period. The church later promoted these books as "worthy to be read," until the Roman Catholic Church, after the Protestant Reformation, insisted they were canonical.
2. Five of Annas' sons later served as high priests.
3. I have avoided the use of the term "Judaism" because what we know by that name today properly began only after the fall of Jerusalem in A.D. 70. Judaism was essentially the institutionalism of the beliefs of the scribes and Pharisees as they sought to perpetuate their traditions without temple, priests, or tribes. The Old Testament belief was the faith of Abraham which saw its realization in Jesus Christ; hence Christianity is the heir to the faith of Abraham while Judaism is the heir of rabbinical thought as typified by the scribes and Pharisees of our Lord's day.
4. The phrase is transliterated from the original words differently by both Matthew and Mark, so there is a difference of opinion.

Where Do We Stand?

A Wide-Ranging Assessment by Jean-Marc Berthoud

Editor's Introduction: The preeminent Reconstructionist thinker in Switzerland, Jean-Marc Berthoud, is with justice considered "the Swiss Rushdoony." Chalcedon is planning a volume of *Faith for All of Life* that will focus on his contributions to the faith, to appear in early 2018.

Seeing America and American theology through the eyes of a European Christian can occasionally be jarring. Berthoud approaches certain matters in ways that discerning American readers may not be used to. Berthoud is not in blind lockstep with Dr. R. J. Rushdoony on every single point (e.g., on usury, certain details of eschatology, etc.) and his promotion of theonomy is nuanced so as not to undermine the principle of *the one and the many* (in answer to the

question, How do we get to a society governed by God's law?). Berthoud realizes that the end doesn't justify each and every means: the means must *also* be governed by the whole counsel of God, and chosen accordingly. By opening up these questions (against the backdrop of his formidable and wide-ranging research), Berthoud urges us to strive for better understanding and application of our faith. Some of his ideas may be controversial, inviting our readers to exercise wisdom and grace in grappling with them. Important ideas and thinkers need to be published, despite disagreement over details. Jean-Marc Berthoud's ideas meet this criterion, a criterion put into action by Dr. R. J. Rushdoony, who counted Jean-Marc Berthoud as both a friend and a fellow warrior for Christ.



Adam Smith (1723–1790), the father of all ungodly economics, was an apostate Enlightenment Scottish Presbyterian, a great friend of David Hume (1711–1776), that public atheist.¹ By his theory of the "invisible hand" Adam Smith equated good and evil (Gen. 2:15–17). That is, he affirmed that in commercial transactions the fact that the action be good (honest) or evil (dishonest) would have no effect as to the economic profit obtained by society and for the actors participating in the market. To him, the destruction of society by evil actions was of no *economic* consequence.

All the economic actors, for Adam Smith, would naturally profit from this satanic confusion of good and evil. For the wealth of nations would grow as a consequence, not of God's covenant blessings, but by a "scientific mechanism" called the "free market" neutering the consequences of good and evil actions.

Adam Smith thus replaced the covenantal *moral* providence of God by an automatic, purely *amoral*, mechanism. Likewise, in the biological sciences: the Word, our Lord Jesus Christ as the Creator, Ordainer, and Sustainer of all things—together with the Father and the Holy Spirit—was replaced by a mechanical, supposedly scientific, process called "evolution." But this so-called evolution has no more existence in reality than Adam Smith's "invisible hand."

No Pure Water from an Impure Spring

Both Eugen Böhm von Bawerk (1851–1914) and Karl Marx (1818–1883) were disciples of David Ricardo (1772–1823) who, in turn, followed in the footsteps of Adam Smith. All these economists (as also Charles Darwin [1809–1882] in the field of biology) pretended that economics must be studied according to the methods of the reductive model, for all other disciplines, of the physical sciences. These sciences were constructed—as from

Francis Bacon (1561–1626), René Descartes (1596–1650) and Galileo Galilei (1564–1642)—on the base of the exclusion, from the study of the universe, of God as final cause and of the Word of God (the Bible) as its formal cause.

This produced a "scientific" vision of a supposed cosmos deprived of God and without meaning. Charles Darwin did the same thing for biology; Adam Smith and his followers did likewise for economics. Pierre-Simon de Laplace (1749–1827) the well-known French physicist, was asked by Napoleon (1769–1821), "What place do you assign to God in your system?" "Sire," replied Laplace, "I have no need for such a hypothesis." Galileo was for his part very rightly condemned by Cardinal Robert Bellarmine (1542–1621) and by the Holy Office of the Roman Church, not for his audacious scientific hypotheses, but for affirming that in the field of the physical sciences, mathematics was superior to the Bible.

Economics, being the study of human action in the field of the produc-

tion and exchange of goods, is a moral science accountable to God and to His immutable moral and creational laws. All these apostates—Galileo, Hume, Smith, Ricardo, Darwin, Bawerk, et al.—have excluded God from their vision of the order of His creation and the law of God from our universe, nature created, ordered and sustained by God! This is nothing else but Adam's sin infinitely multiplied.

It is with regard to the order of the creation that Herman Dooyeweerd (1894–1977) and his Anglican disciple E. L. Hebden Taylor (1925–2006) have taught that there exists a created order for economics which is confirmed by the teaching of the law of God.

Concerning Private Property, Usury, and the Market

This creational premise is the case, to take but a few examples (positive and negative), for private property, for the taking of interest on loans, and for the market. These are constituted within the scope of God's created institutions, as is the case for a stable value base for money.

Money, as a means of exchange, is also a creational institution. But as we see all too clearly today, money needs a stable base for it to function in a nondestructive manner. When deprived of such a base (e.g., exchangeability for gold, or being underwritten by the appropriate valuation of the national economy), the credit available will only serve to increase the wealth of the very rich by the casino banditry of stock exchange speculation. It will also destroy the standard of living of the general population (the poor in particular) by producing inflation.

Consider the interdiction (prohibition) of exacting interest on loans of any kind by the Bible. The whole Christian tradition on this point up until the Renaissance (mirrored by much of ancient

pagan thought) also bears the mark of the creational order: money in itself begets no money. This interdiction reflects the clear moral law, viz., that interest in every form is a form of banditry, and compounded interest can, in many cases, be equated with homicide.

The usage of private property, an institution as old as the family, must also be regulated by the creational order as well as by the moral norms of God's law which, for example, makes it very difficult for men to accumulate landed wealth indefinitely. By the sabbatical regulations, for example, alienated land must be returned to its root family every Jubilee year, so that alienation of a family's land cannot persist longer than fifty years or two generations.

In addition, private property is not, in itself, an absolute, for it includes certain wider obligations towards society, such as the right for the poor to glean after the harvest, or the elder son's inheriting twice the share of his siblings, but with specific obligations. Among those obligations are caring for one's parents and the necessary support for members of the family group in need of help. In this sense property is not only "private," it also embodies a responsibility in respect to the rest of society.

The market is also a creational institution, making the distribution of wealth possible through the exchange of goods or through monetary payments. But it is by no means free of normative regulation and has thus also to be governed by the laws formulated in the Torah and throughout the Bible. The market must thus be regulated by Biblical laws forbidding, for example, the very entry into the market of destructive products such as those being trafficked by the drug trade, or by pornographic or pedophilic commercial rings. Products are also to be strictly regulated as to their quality, in particular foodstuffs and medicine.

The freedom to enrich oneself by speculation (today's near-universal casino mentality) must also be legally restrained. The quality of the money supply must be controlled so as to maintain its stable value. The falsifying of balances or of weights is considered by the Bible a serious crime, not only because it involves theft, but also because it falsifies the coinage whose value was originally defined by its weight, thus undermining the whole economy. The printing of money at liberty by national central banks is thus to be seen as a major criminal activity, as is also fractional reserve banking. Behind all such restraints is the natural and Biblical concept of legitimate increase, marked by the very nature of the biological world.

True Freedom Versus the False

Here the Biblical affirmation that "the truth will make you free" excludes the common belief that "the exercise of intellectual freedom will lead you to the truth." On the contrary, the *cult of freedom* leads men to becoming the slaves of their passions and to the lies that such "free passions" inevitably engender.

On all such matters see E. L. Hebden Taylor's remarkable study in economics from a creational and Biblical point of view: *Economics, Money, and Banking*.²

One must here add a reference to the work of Francis Nigel Lee (1934–2011) who in a major book, *Communist Eschatology*, carefully scrutinizes the modern revolutionary tradition in the light of God's law-word.³

Finally, economics must not be seen in isolation from the larger needs of society as a whole. It cannot be contemplated only from a strictly economic point of view, e.g., of the greatest efficiency or maximum profit.

Wilhelm Röpke (1899–1966),⁴ the famous German economist who spent much of his adult life in Switzer-

land, recounts on this score the very interesting anecdote of a conversation he had with his colleague, Ludwig von Mises (1881–1973). Both taught at the famous Geneva School of Diplomacy and International Relations in Geneva, particularly during WWII.

One afternoon these two eminent economists were walking together on the outskirts of Geneva and came across some family vegetable gardens. Von Mises at once raised the question of the economic value of such a commercially unproductive activity, showing (with statistics in hand) how large-scale cultivation of garden products was far more productive.

Röpke objected vigorously: You have only considered (he told von Mises) the *direct* costs of production and of the prices relating to the production, marketing, and distribution of such goods. You have altogether ignored many *hidden* economic benefits and costs. Do you not understand the debilitating life led by most of these workers in the factories where they are bound to a humanly destructive form of repetitive industrialized slave labor? These gardens not only produce healthy food for the families of these workers but the very taking care of them has a manifestly stabilizing physical and psychological effect on these industrial workers. This effect has thus a positive impact on their health, preventing depression, illness, absenteeism, by thus compensating for the dreariness of their professional lives. Healthy workers considerably reduce the social costs in our complex societies. All this represents an important diminution in public expenditure. These important hidden costs and benefits are completely omitted by your strictly economic calculations.

Röpke doubted that he had managed to convince the great economist, paragon of the Austrian liberal school,

not only concerning the beneficently humane character of these family gardens but also, with regard to the substantial economic gains and benefits they objectively implied for the society at large.

The Need for Informed Biblical Application

It might interest the reader to know that I have (in French) more than one hundred-twenty digitally typed sermons on the Decalogue. The Ten Commandments are examined (1) through their legally contextualized explanations in the case laws of the Torah, (2) through the prudence of the wisdom literature as to its direct application in particular cases, (3) by its practical application in the teaching of the prophets and in the divine wisdom of Jesus Christ Himself and (4) through the moral doctrines of the Apostles. All this Biblical data is at long last being carefully applied to many of the realities of our present individual and social life.

The fundamental principle here is that of the creational covenant of God with Adam before the fall. This is the foundation for the whole development of the covenant throughout the Bible, culminating in its fulfillment in (1) the shedding of the blood of our Savior on the cross, (2) the coming of the Kingdom with His resurrection, ascension, session at the right hand of God and (3) His sending of the Holy Spirit, given to the church on the day of Pentecost, to mark the coming into its own of the Kingdom of God. This is the overriding theme of my book on Biblical theology, *The Covenant of God through Holy Scripture—a Biblical Theology*.⁵

Thus, central to the work of Reconstruction, as was pointed out by John Knox (1514–1572), is the fact that the central place must be given to Jesus Christ regarding any influence for good the church might have over society. This

crucial fact was also recognized by Pierre Courthial (1914–2009) and by Rousas John Rushdoony (1916–2001). The law is perfectly fulfilled for us in Christ's active and passive obedience, thus opening the way to our own obedience in Christ and through Christ to all of God's commandments as they are to be understood in the light of all Scripture.

So, it is wrong for us to speak of a Christian vision of the *world*, or of a *worldview*, for a "world" under the authority of the evil one cannot, and will never, obey God. There is, however, a possibility of great blessing for the world through the faithful covenantal obedience of each local church to the whole law of God. This is also the teaching of that great Christian leader in the Netherlands, Klaas Schilder (1890–1952).

On the other hand, Rushdoony gave up on the church (to a degree) and insisted rather on the restoration of the Christian family (which was of vital importance) and on that other essential reality, Christian education, both in home and in confessional schools.

But here we must remember that the Bible teaches the central role of the church in the bringing in of the Kingdom. To achieve this mission, the church must return to its true catholicity (*katholikos* meaning "according to the whole"—see Pierre Courthial's writings on this). *Catholicity* here refers to the whole of Scripture, law and gospel, together but not confused. This is very clear in the Book of the Apocalypse of Jesus Christ (i.e., Revelation) where the central role in the battle against that evil world which oppresses the whole creation (and for the coming of the Kingdom of God which liberates every aspect of creation from this oppression) lies with the faithfulness of the local church to the *catholic* rule of faith. The church must thus prove victorious in its application of the whole counsel of

God's law and His gospel, to its life and to its preaching.

The Principle of *Tota Scriptura*

The church must thus return to the forgotten principle of *tota Scriptura*. This is what Revelation 19:10 means when it speaks of “the testimony of Jesus Christ which is the Spirit of prophecy.” This “spirit of prophecy” is the prophetic application of the law of God to the sins of the world, as we see wonderfully described symbolically in Revelation, chapters 10 and 11, particularly with the ministry of the two witnesses who represent the church as “pillar and support of the truth” throughout history.

For example, I have eighteen sermons (mostly an hour long) on the Eighth Commandment alone. Perhaps some zealous Christian could learn French and translate them into English! One of my aims in these studies, pursued with perseverance for over twelve years, is carefully to show how the law and the gospel, though distinct, are never opposed by Scripture one to the other. My intent is to differentiate (from the detailed witness of Scripture) what, in the whole law of God, is directly applicable to our present church age (the age of the coming of the Kingdom of God) and what was proper only to ethnic Israel (and thus only indirectly applicable to the church of Jesus Christ, e.g., the elements of the ceremonial law).

To take but one example from the judicial law, consider the interdiction (forbidding) of marriage outside the national boundaries of the nation of Israel. The purpose of this rule was to preserve the national identity of that nation until the fulfilment of the covenant in the coming of the Messiah, in His sacrifice on the cross, and in the preaching (by the faithful remnant of Israel, then the whole original church!) of the law and of the gospel to every nation.

In this particular case, the transposition of the judicial law of Israel to the New Covenant teaches the interdiction of Christians to marry outside of the faith.

So, what we must do, and what I have attempted to do over all these years, was to show how the development of the law grows in its application in parallel to the development of the covenant itself, with the accomplishment of both culminating in the manifestation of the Messiah of Israel. That parallel growth embraces the total sovereignty of Christ over the nations manifested through the spiritual and practical ministry of His church, preaching both the law and the gospel throughout the world. Here I found the greatest help in Thomas Aquinas's (1225–1274) *Treatise on Law* in his *Summa Theologica*, particularly in his wonderful treatment (hardly ever looked at!) of the “Old Law,” especially in its judicial aspects.

How Truth Penetrates Language Barriers

A Christian lady in the United States, Rebekah A. Sheats, discovered Pierre Viret (1511–1571) through the enthusiasm of a visitor (Thomas Ertl of Zurich Publishing, who came to La Proue, the bookshop I used to manage in Lausanne). Rebekah decided to learn French, in the process becoming the best English-speaking expert on this wonderful French Swiss Reformer. She is now engaged in finishing the translation of what I consider to be perhaps the most enlightening commentary on the Decalogue ever penned in the history of the church. She has set up her own publishing house to edit and circulate, amongst other publications, her translation of Viret's amazingly acute and accessible exposition of the Ten Commandments. You can find these volumes on God's Ten Words—which should, God willing, be completed by the end of 2018—in beautifully precise and elegant

English prose at *Psalm 78 Ministries*.⁶

Let me also mention Friedrich Julius Stahl (1802–1861) and his remarkable teaching on the law from a Biblical, historical, and judicial perspective. At the link to *WordBridge Publications*⁷ you will find what Ruben Alvarado has achieved in his wonderful work of translating and editing Stahl's German writings on the law through his little publishing house, WordBridge.

Lancelot Andrewes (1555–1626), the chairman of the committee supervising the translation of the *Authorized Version*, wrote a very remarkable commentary on the Ten Commandments, this in the last decade of the sixteenth century: *The Morall Law Expounded*.⁸ *This book is of fundamental importance*. I was able, many years ago, to acquire the original edition and it is truly a godsend that this book is now available as a cheap reprint.

Islam, Apostasy, and the Paths to Monism and Syncretism

This brings us to another vital question, that of Islam. Islam is without doubt a manifestation of the antichrist, just as are apostate Kabbalistic Talmudic Judaism (that is without the Messiah and without the Bible) which is but one manifestation of men's hatred for God and also the different forms of apostate Christianity, in particular that of the Roman Church, of Protestant Liberalism, of Israelophile and Zionist Dispensationalism, and of Illuminist subjective Charismaticism. This anti-Christian character of Islam, Judaism, and Rome was very clear to the minds of the sixteenth-century Reformers.

Apostasy always conflates the spiritual with the temporal power. This is indeed the case with the political and cultural (secularly religious) socio-democratic tyranny under which we live. This confusion is at the heart of any kind of totalitarianism, whether mild or violent. That is why the great

French historian and sociologist, Jules Monnerot (1909–1995), in his studies on communism and socialism, Nazism and fascism, called these ideologies “lay religions” and compared them to the politico-religious monism of Islam.⁹

This very perception is also to be found in the writings of that great Italian political and philosophical thinker, Augusto Del Noce (1910–1989), in particular in *The Crisis of Modernity* posthumously published in Canada in 2015.¹⁰

So, we must be careful not to imitate the monism of Islam in our Reconstructionism, as is the case with much of worldly utopian messianism (zealots of every age), and is in particular that of those who *call* themselves Dominionists and yet forget the very nature of the Christian faith in their univocal and Pelagian (and thus non-spiritual, non-Christian) quest to apply the laws of the Kingdom of God (by direct carnal political means) to the present life of our societies. Dominionism is by no means the only Protestant movement seduced by the univocal and binary temptation of applying the Bible directly to public events. This is part of the heritage of Pierre de la Ramée’s (1515–1572) binary and univocal thinking which became so popular with the Puritans and was taken over by the Fundamentalist mindset, particularly in America.

It is clear that wherever the Bible, and in particular the law of God, affirms what we may call “proper dualist or binary oppositions,” such as good to evil, or truth to error, these commandments must be strictly followed. But this, however, does not mean that it is legitimate to undergird such clear-cut moral and noetic oppositions by an incorrect, univocal or equivocal, *simplified* philosophical framework, thereby affirming an absolute monism or an absolute dualism.

The Biblical Answer to Monism and Dualism

We must not forget that the proper framework for true thought (in particular with regard to the order of creation, both Biblically and philosophically) is that of the accommodated (John Calvin [1509–1564] and Klaas Schilder), analogical (Thomas Aquinas) or condescending (Patristic and Eastern Orthodox)¹¹ Biblical understanding of the trinitarian model, where the *one and the many*, the universal and the particular, are both equally ultimate. The *one and the many* are equally absolute and are in no way in opposition the one to the other (nor are they in any way confused), as both Cornelius Van Til (1895–1987) and Rousas Rushdoony so ably taught.¹²

Within the context of theological thought, this indicates that, though various realities are to be *distinguished*, the Old Testament (for example) is not *opposed* to the New, the church to the state, universals to particulars, grace to law, the divinity of Christ to His humanity, men to women, intellect to emotion, workers to employers, the body to the soul, matter to biological life and so forth. Each has its *particular* and *differentiated* role to play within the *overarching order* of creation. This application of *the one and the many*, of course, in no way negates the genuine opposition of good to evil, or truth to error!

Consider a contemporary example of the perils of such intellectual simplifications from an extraordinary exercise in univocal binary rationalist logic as publicly proclaimed by Robert Jeffress, senior pastor at First Baptist Church (Southern Baptists) in Dallas. Whatever the prudent political decision (or absence of decision) the particular public issue here in question might call for, his reasoning here is not only logi-

cally erroneous but extremely dangerous politically.

Texas megachurch Southern pastor Robert Jeffress, one of President Trump’s evangelical advisers who preached the morning of his inauguration, has released a statement saying the president has the moral authority to “take out” North Korean leader Kim Jong Un.

“When it comes to how we should deal with evildoers, the Bible, in the book of Romans, is very clear¹³: God has endowed rulers full power to use whatever means necessary—including war—to stop evil,” Jeffress said. “In the case of North Korea, God has given Trump authority to take out Kim Jong Un.”

Jeffress said in a phone interview that he was prompted to make the statement after Trump said that if North Korea’s threats to the United States continue, Pyongyang will be “met with fire and fury like the world has never seen.”

The biblical passage, Romans 13, gives the government authority to deal with evildoers, Jeffress said. “That gives the government . . . the authority to do whatever, whether it’s assassination, capital punishment, or evil punishment to quell the actions of evildoers like Kim Jong Un,” he said.¹⁴

An additional remark: we must not forget the distinction between discernment and judgment. Only God judges men, and we must let His wrath work itself out in His good time and by His own means, whether directly or through the delegated authority of the magistrate appointed for that specific task within the limits of his particular jurisdiction. The second part of Romans 12 and the first of Romans 13 are complementary.

We must also remember, as Pierre Courthial noted, that there is a difference between the *personal* moral sense of the Christian and the morality required *in the public place*. The exercise of authority requires, to a high degree, a sense

of the moral common good. It is not the simple extrapolation into the public sphere of the personal moral thinking of the Christian. Certain Christian groups confuse all these distinctions in their eschatological impatience and usurp the authority of the Lord Himself, taking His place as Judge. This is clearly the case here with Pastor Robert Jeffress. The apostle never recommended any radical political transformation of social structures for, as John Knox also understood full well, the Kingdom of God is the leaven in the dough and not the explosion of the dough itself!¹⁵

Any notion of the necessary respect for the detail of God's law and for one's proper sphere of political jurisdiction is totally lost in the above quotation concerning Jeffress. However we cannot, without great peril, bypass the Biblical mediations: (1) that of the created (including the political) order; (2) that of the Scriptures, law and gospel; (3) that, above all, of the Incarnation of Christ, without whom we can, in the eyes of His justice, do no good; (4) and, finally, that of the church, the power and life of its regenerate members and its truly Biblical teaching. By opting for a direct and immediate political *univocal* application of our misunderstanding of God's law to society and to political problems, one abandons all these prudential mediations.

Such action, by its "direct" application of Biblical texts to political problems, bypasses the orderly, limited, and hierarchical covenantal nature of any exercise of authority in God's dealings with society: a society either under judgment or under blessing from God. As John Knox so truly wrote (my summary) to the Queen regent of the Realm of Scotland: *Without the mediation of the action of spiritually changed men, this by the divine regeneration effected by the Word and applied to them by*

the Holy Spirit, nothing effectual will be accomplished as regards the growth of the Kingdom of God on earth.

In other words, we must not, in any way, imitate Islamic fanatics, even if they appear before us in Reformed or Evangelical attire!!

But Knox (to keep to this example) did not hesitate, with great vigor and in a very practical way, to engage in the work of building up the Kingdom, using what remained of the Christian and feudal heritage of his native Scotland in the still healthy cultural foundations present in the society of his time.¹⁶

The End of Totalitarianism

Totalitarianism (in contradiction to the affirmations of the 451 A.D. Council of Chalcedon) is always a confusion of the temporal with the spiritual, the creational and the divine, as we see in the heretical mingling (or Nestorian separation!) of the two natures of Jesus Christ. That is why men like Hitler, Lenin, Stalin, Mao, and Pol Pot (and their present social-democratic counterparts) all worked towards the destruction of the institutions of the state so as to offer themselves the possibility of an absolutely free exercise of unlimited and unrestrained power.

Dietrich Bonhoeffer here makes the very useful distinction between the ultimate and the penultimate, a distinction you can also find in John Knox. Reforming the church (the only column and support of the truth) and establishing the Christian, both individually and as a family, in a sound faith under the authority of *tota Scriptura*, law and gospel: these were Knox's primary tasks. The rest would naturally follow, Knox believed. It was important also, in his eyes, to respect the Christian and feudal heritage of Scotland's past as it manifested itself historically in the permanent fruits of the truly Christian lives of innumerable medieval saints. But he had

no time at all for those errors of the Roman Church which, he rightly believed, had to be rooted out, root and branch.

Christians, being faithful in every aspect of their lives to the law and to the gospel, would also, to some degree in Knox's view, come to sanctify the society in which they lived by the constant exercise of Christian virtues. These concern the just character of mature Christians who obey God's commandments more and more "naturally" as they grow in sanctification (2 Peter 1:3–11). They ultimately come out victorious over the world, by faith and in the manifestation of God's strength in their human weakness. Such spiritual and practical victory has its effect on the invisible demonic evil powers above, whose influence over society is thus very much reduced.

But Knox was in no doubt that the victory in this valley of tears would always be that of faith and hope (not that of sight and constant immediate success) and that the battle would persist, against great odds, right to the end. Thus the Kingdom of God would grow cumulatively, both on earth and in Heaven, where new living stones would be continually added to the Heavenly Jerusalem. On earth the growing power of this evil world would, with every new generation, disappear into the oblivion of that sheol reserved for the damned, so as to bring, at the end of all things, the utter destruction of every evil, then having come to its point of culmination. The final coming of Christ with all His saints will utterly destroy the Dragon, the two beasts, sheol, and death itself, along with all those who have not received the seal of eternal life given to those who believe in Jesus Christ and obey the commandments of the Son of God.

We must, however, not exaggerate the separation of the church militant (now still on earth) and the church

triumphant (already in Heaven). We participate of both in Christ, as the Book of Revelation so clearly shows.

The church is one, in heaven and on earth, and the prayers of the saints are those of the faithful, both in heaven and on earth (Revelation 6:9–11; 7:13–17; 8:1–6). Such righteous prayer moves the judging hand of God on earth today—for example, no doubt at this very moment, in the covenantal calamities which strike the tyrannical American republic so savagely and repeatedly! Such prayers, raised up to Heaven by the elect—praise be to the living God, God of both justice and mercy—have in the past also destroyed many evil empires. This intercession of the church, both in Heaven and on earth, addressed in the Spirit, through our divine intercessor Jesus Christ, to God our Father, will, in time, play its role, even to the bringing in of that ultimate judgment of a world that has become (like that of Noah’s time or the heyday of Sodom and Gomorrah) utterly evil, this with the amazing exception of the “camp of God’s saints” and of Christ’s “beloved city” now still on earth. 🏰

Jean-Marc Berthoud lives in Lausanne, Switzerland. He holds Bachelor of Arts and Bachelor of Arts with Honors degrees from the Witwatersrand in Johannesburg, South Africa. He is the editor of the review *Résister et Construire*, president of the Association Vaudoise de Parents chrétiens in Switzerland, and of the Association Création, Bible et Science, and is the author of numerous books. His work (in French) is posted at <http://calvinisme.ch>.

1. Dennis C. Rasmussen, *The Infidel and the Professor: David Hume, Adam Smith, and the Friendship that Shaped Modern Thought* (Princeton, NJ: Princeton University Press, 2017).

2. E. L. Hebden Taylor, *Economics, Money, and Banking* (Nutley, NJ: The Craig Press, 1978); *The Origin and Nature of Modern Capitalism* (Dordt College: Christian Stud-

ies Center, 1975). I thank Didier Erne for reminding me of Hebden Taylor’s work in this field.

3. Francis Nigel Lee, *Communist Eschatology. A Christian Philosophical Analysis of the Post-Capitalist Views of Marx, Engels and Lenin* (Nutley, NJ: The Craig Press, 1974).

4. Wilhelm Röpke’s presently available writings in English can be found on Amazon.

5. Jean-Marc Berthoud, *L’Alliance de Dieu à travers l’Écriture sainte. Une théologie biblique* (Lausanne: L’Âge d’Homme, 2012).

6. Available at the following address: <http://www.psalms78ministries.com/Pierre%20Viret.html>

7. WordBridge Publications
<http://77.174.52.54/wordbridge/books/the-stahl-project>

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10. Augusto del Noce, *The Crisis of Modernity* (Montreal: McGill-Queen’s University Press, 2015). <https://www.amazon.com/Crisis-Modernity-Augusto-Del-Noce/dp/0773544437>

11. See the masterly study by William C. Placher, *The Domestication of Transcendence. How Modern Thinking about God Went Wrong* (Louisville, KY: Westminster John Knox Press, 1996).

12. See Cornelius Van Til, *Christian Theory of Knowledge* (Philadelphia, PA: Presbyterian and Reformed, 1969) and Rousas John Rushdoony, *The One and the Many: Studies in the Philosophy of Order and Ultimacy* (Vallecito, CA: Ross House Books, [1978] 2007).

13. A late echo of Descartes (and of Pierre de La Ramée, his French predecessor from Noyon, Calvin’s birthplace), “clear and distinct ideas” being here the decisive criterion

of truth. Such “clear and distinct ideas” must, in this perspective, be necessarily true as they conform to the universal model of mathematics, however crazy and contrary to reality these “clear and distinct” ideas might well be. See my study on Pierre de la Ramée in the upcoming third volume of my *Covenantal History of the Church in the World*, which should one day, God willing, be available in other languages than in my native French. See also the refutation of Descartes’ errors by the great Reformed preacher and Christian martyr, Claude Brousson, *Lettres, opusculs et œuvres diverses* (Édité par Pierre Benoit et Jean-Marc Berthoud, Lulu.com, Genève, [1701] 2017), pp. 48–57.

14. “God Has Given Trump authority to take out Kim Jong-un,” President’s Evangelical Adviser Says. “Information Clearing House,” October 8, 2017. Updated from an article originally published in the *Washington Post* on August 9, 2017. <http://www.informationclearinghouse.info/47974.htm>

15. My thanks to Paul Wells for the gist of this paragraph.

16. See, in particular on John Knox, the beautiful study by Pierre Janton, *John Knox (ca. 1513–1572) L’homme et l’œuvre* (Paris: Didier, 1967), especially the chapter on “L’Église et la société,” pp. 287–358. This thesis has been revised and abridged in Pierre Janton, *John Knox* (v. 1513–1572). *Réformateur écossais* (Paris: Cerf, 2013).

In pages 165–205 of the revised edition, section entitled “Réforme et révolution,” Pierre Janton, taking into account (amongst other factors) the vehement nature of Knox’s style as well as the non-systematic character of most of his writings, gives a careful and nuanced historical appreciation of their so-called “revolutionary” and “misogynistic” character. The common “liberal” caricature of John Knox is an aspect of the modern legendary misreading of history. Pierre Janton writes with regard to Knox’s political and ethical thinking:

In a society where everyone’s role is defined by his immutable social status, all rupture of the established order brings about chaos, which is the image of

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The Recent Controversy Over Malachi 4:6

by Martin G. Selbrede



In the last issue of *Faith for All of Life* we featured an article by Pastor Shawn Mathis concerning the applica-

tion of Malachi 4:6 to the homeschooling movement (particularly the American version). This article has ignited significant controversy among Chalcedon's readers, which is a fairly rare occurrence.

Readers who contacted us on-line were trending positively toward the article, about 70 percent positive to 30 percent negative. But readers who took the time to handwrite or type their letters, putting their correspondence in stamped envelopes and mailing them, were solidly opposed to the article 100 percent.

No writers directly engaged the author's exposition of the Malachi passage (though some said they doubted it was correct). The bulk of the concern over the article was the perception that Mathis was criticizing homeschooling *per se*, or maligning good men of God.

The most serious form the latter took: charging Mathis with a personal animus against other leaders (e.g., Rev. Kevin Swanson) with an eye to furthering his own fiefdom. Whatever case could be made for any recent breach between these men (and an inquiry made last week to a former clerk of session discounted even this), the fact remains that the article was written several years ago, and only just recently was published by Chalcedon. After doing additional due diligence, we believe this kind of charge can safely be laid to rest: the chronology witnesses against it.

As a useful index of the spiritual health of a church, few are as informative as a church's attitude toward public schools, Christian schools, and homeschooling.

Faithful Wounds of a Friend, or Dangerous Error?

Some wondered why Chalcedon wasn't publishing articles opposing public education. We surely have a strong pedigree here, being the Christian publisher that printed Bruce Shortt's valuable book *The Harsh Truth About Public Schools* when other publishers passed on it. I even belabored our emphasis in the extensive Editor's Introduction that prefaced the article by Mathis (who himself homeschools and has been a sympathetic internal observer of the homeschool movement for nearly two decades). The short answer is, we don't expect public schools to promote the correct meaning of Malachi 4:6. We continue to labor to see every family give their children an uncompromisingly Christian education, ending state-run education by way of attrition. And we get there by being *faithful to Scripture*.

Yet some astute observers (whom we deeply respect) have wondered if the political left, whose efforts are ramping up of late, wouldn't seize upon some of Mathis's comments and use them to skewer homeschooling. In other words, has Chalcedon handed its enemies a sword? This issue comes to a head in reference to Mathis's citation of the PEERS

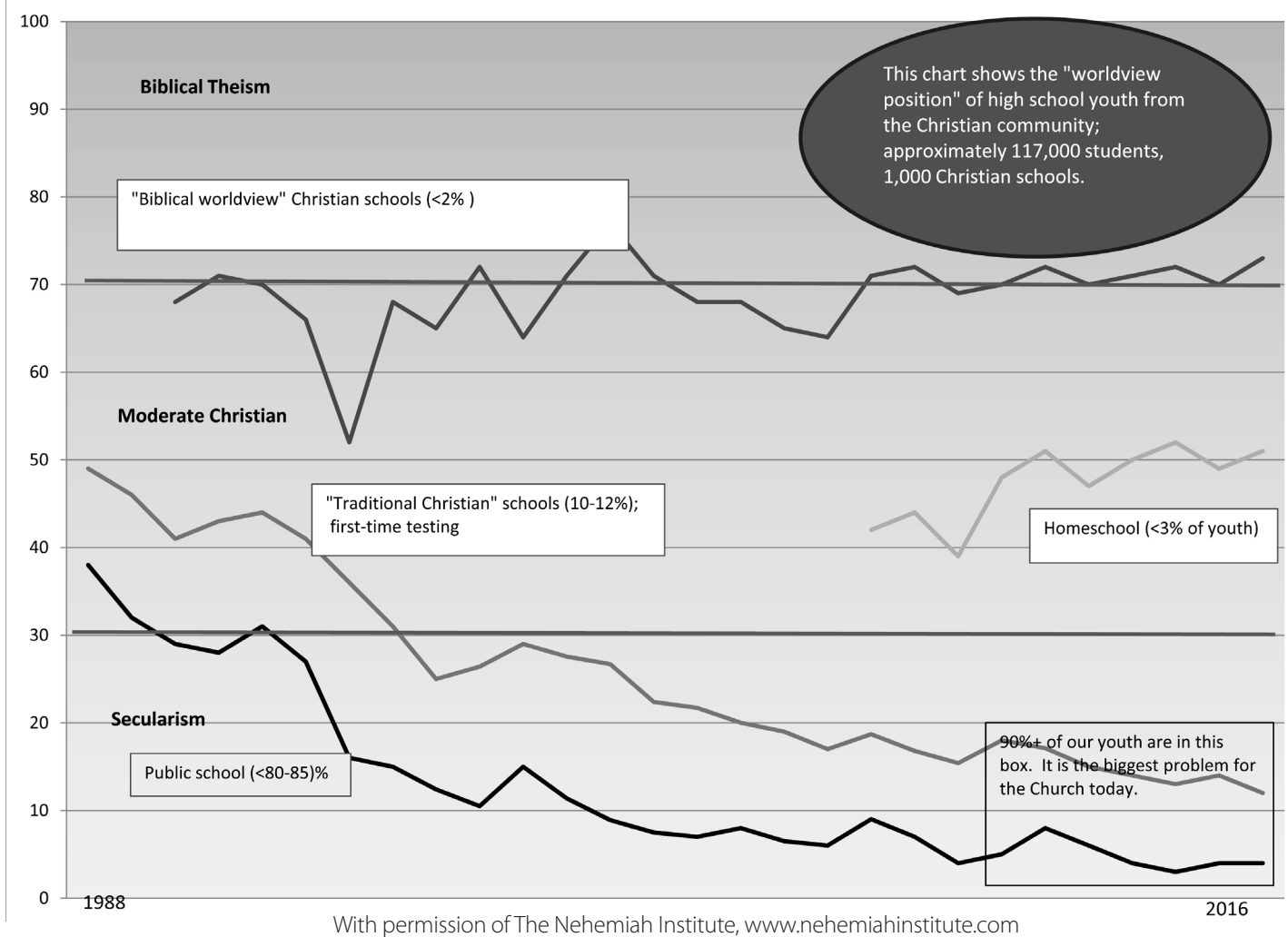
Biblical worldview testing developed by the Nehemiah Institute. The interpretation of that data, both thematically and statistically, would be the point at issue.

I consulted with Dan Smithwick, founder of the Nehemiah Institute, who was quite familiar with the Mathis article we published. Were his test results misused or mishandled by Mathis in any way? The answer is no. So far as the article was concerned, Smithwick generally agreed with Mathis's use of his data.

But there is more to the story in respect to the lesson to be gleaned from the chart. Smithwick construes it in a positive way: since their first appearance on the graph, homeschooled children have improved more than any other group measured. When he comments on this chart in the lectures he gives around the country, he exhorts homeschoolers to persevere and to take heart in what they've achieved. They're on the right track.

"People homeschool for so many different reasons," Smithwick told me. "This is a factor in the graphed results. Also, to my surprise, we don't get much opportunity to test homeschoolers, but that looks to be changing. I've been asked to lecture at a major homeschooling event in the Pacific Northwest, where three thousand homeschooling families are expected."

Smithwick believes that by focusing on the homeschooling data, we're missing the most important aspect of his chart: the box at the lower right showing where the vast majority of children from Christian homes fall. The two descending graph lines representing



those young people show a long-term free fall. "If these trends continue for another thirty years, do you know where that will put us?" he asked me. "It'll put us in Europe!" Meaning that at this rate, American church membership will drop to European levels of well under 5 percent of the population.

By contrast, the homeschoolers and children in "Biblical worldview" day schools are heading in the right direction. In fact, Smithwick sees the Nehemiah Institute chart (reproduced by permission) as an *exhortation* to homeschoolers, not a criticism.

Beyond the thematic question is the *statistical import* of the chart, for the simple fact that *it is not weighted by group size*. If you adjust for that (e.g.,

determine the z-score under the bell curve), the homeschool statistics appear in a more positive light. Dan Smithwick summarizes the situation:

I don't view the homeschool PEERS results as "sub-par," as Mr. Mathis stated in the article. On a percentile chart, PEERS results of homeschoolers would rank 94+, close to the Biblical worldview Christians schools (as we have labeled them).

Yes, there is room for improvement, but the *trend line* for homeschoolers is the best of the four groups.

Our real focus should be on the two groups that fall in the *Spiritual Drought* box on the chart. These results are killing the Republic. Homeschoolers, on the contrary, have been and will

continue to be among the best for the hope of the future of our land.

We should consider Smithwick's interpretation of the test results as fairly authoritative.

Nonetheless, I have extended an open invitation to a noted defender of homeschooling, one intimately familiar with the statistical aspects in particular, to contribute to *Faith for All of Life* as his schedule permits. If there is more light to be shed on this issue, we proactively welcome it. This is the essence of good faith in respect to disputed matters.

And for the record: Mathis was not promoting public education against homeschooling, as is obvious from the very fact that he cites the PEERS tests

at all. My Introduction also pressed the same point as Dr. Rushdoony did: homeschools and Christian schools should not be hostile to one another.

Revival: Church-Centered or Family-Centered?

One common thread winding through the received correspondence was that Mathis was exhibiting a church-centered focus on revival, and was discounting the growing move toward God evidenced in the homeschooling movement—more specifically, that a family-centered revival was underway.

Certainly, when I've been asked whether there are *any positive trends whatsoever* in American society, I point exclusively to the homeschooling movement. I do this for the exact reason specified in my introduction to Mathis's article: it is an example of Christian self-government, where the family is directly reducing the state's oppressive footprint one child at a time. Children, the heritage of the Lord, are being seen as such by parents, and treated as such, in the face of considerable opposition.

We're hamstrung by the many different definitions and connotations of the term, *revival*. If it means too many things, it will eventually mean nothing (and some observers were less than impressed with some historic revivals enumerated as such by Mathis). In any case, Mathis was attempting to bring order to the semantic fog by pinning down the term's meaning. We draw attention to one part of his assessment:

The powerful preaching of the gospel, a renewed interest in God's law, widespread repentance, many conversions to Christ—these are strict and proper signs of revival.

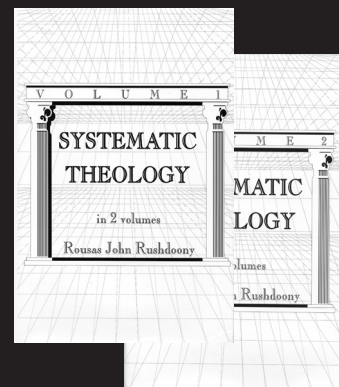
On the face of it, this definition of revival would seem to preclude associating the term with the homeschooling movement.

If we look at the situation from another angle, we notice something significant. If parents are turning from *public schools* to homeschooling, is this not itself evidence of *widespread repentance*? Is such widespread repentance, involving considerable sacrifice and labor on the part of parents, sufficient in itself to be considered a revival, a revival *within* the body of Christ? It is listed by Pastor Mathis as a strict and proper sign of revival. Even if Mathis intends it more narrowly as "repentance from dead works" to serve the living God, it *still* has more than a residual reflection when parents pull their children out of public schools to raise them in the Faith.

The PEERS results show that children are much better off being homeschooled than placed in "traditional Christian" schools, whose PEERS results have been cratering into the spiritual drought zone since 1988. (The Nehemiah Institute's test exposes all such baptized humanism for what it is.) Homeschooled children outnumber those in Biblical worldview schools, and though the rate of growth of homeschooling has slowed since the auspicious 1980s, the momentum is undeniable. As a useful index of the spiritual health of a church, few are as informative as a church's attitude toward public schools, Christian schools, and homeschooling.

If terms like revival or awakening don't adequately characterize the phenomenon of homeschooling—a slow motion explosion that continues to terrify statist and public school apologists—we may have to create a new term to meet the need. Educationally speaking, parents are no longer providing serpents and stones when their children ask them for fish and bread. Like Ezekiel's valley of bones stirring to life, there is something afoot: a departure from Babylon, one to be rejoiced over. 🏰

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In Their Distress

by Andrea Schwartz



Widows have never been a popular group in any era of history. Many cultures had such a low regard for widows that in some

cases they were buried along with their husbands. At other times, the culture did not allow women whose husbands had died to remarry. This was true even if the marriage occurred when the woman was a child.¹ This overlooking of widows must also have been true in terms of Old and New Testament histories because there are repeated instructions and warnings to care for widows, as well as orphans.

Two passages are well known but rarely given much heed, in our day, within the body of believers. Too often, Christians are quick to cite the shortcomings, distortions, and negative effects of modern humanistic statism, without first taking the mote out of their own eyes (Matt. 7:5).

The two passages that are virtually ignored, or merely given lip service, are:

Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world. (James 1:27)

So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. (1 Timothy 5:14)

How many Christians are overly concerned about their religion being pure and undefiled? Based on

The women's rights movement pushed for equality, but what has resulted is far from equal protection. Instead, we have an entire class of women who must be mother and father, as well as caretaker and breadwinner. Their only value seems to be in the political arena where single mothers can be used to support increased welfare spending.

the amount of time given to visiting orphans and widows, most would fail. Some would counter that they do not have many widows in their congregation, and those widows in their church have family that attend to them. This reveals that the term *widow* in our day is often considered synonymous with an elderly woman whose husband has died.

But Paul writing to Timothy instructs younger widows to marry, continue to bear children, and manage their households.² Why? So as to not give the adversary ammunition to slander. But, exactly who would be the target of slander? I maintain that the church itself would be the target of slander. Consider that much of the “negative press” that the Christian church receives in our day is its obvious failure to deal with this important matter.

Modern-Day Younger Widows

A widow is properly defined as a woman who has lost her husband by death. Yet in a culture that has not only

moved away from God's law, but asserts that we should not use God's commandments as the means of prosecuting evil, there are many women who would be widows indeed, if the laws of capital punishment were in effect. A woman, whose husband is guilty of offenses God's Word says requires the death penalty, would be a widow if the civil government carried out the required sentence. What's more, since our culture has systematically devalued the responsibility of protection and covering of the father, the sanctions against those who take sexual advantage of a woman are no longer applied.

Deuteronomy 22:28–29 reads:

If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

Thus, there is provision for a woman, under the protection and covering of her father, who had been seduced by a man, to receive compensation. Derek Carlsen expounds:

We see that when an unmarried couple engages in intercourse, both the man and the woman are guilty before God. According to Scripture, fornication, on the civil level, results in shame for the girl and her family and legal/financial ramifications for the man, who is fined. The fine is a way of making restitution for dishonoring the girl and her family and also helps to secure her future, which the seducer's actions have threatened. The girl's father has the re-

sponsibility to decide whether to allow his daughter to marry this man or not. The seducing man has no choice about marrying the girl at this stage—his responsibility was to have said no long before this. If the father says yes to the marriage, then the seducer has to marry the girl and is not allowed to divorce her all his days (Deut. 22:28–29).

If a virgin is seduced and her father refuses to give her in marriage to the man who seduced her, the seducer still has to pay a dowry. The dowry is the “bride-price of virgins” (i.e., the price of a virgin’s dowry) and is to ensure that the girl’s lack of sexual purity would be outweighed by the economic gain to be had. The dowry would make the girl, who was no longer a virgin, “attractive” to some future husband who would be marrying a fairly rich wife, and these riches would benefit the whole family unit. Or, the dowry penalty would serve as security to help the girl survive should no man want to marry her due to her lack of sexual purity.³

Today there are many women, many now-single mothers, who because of their failure to submit to the protection and covering of their fathers, or who had fathers who were ignorant or disobedient to their proprietary role in their families, are left in a virtual state of widowhood. The women’s rights movement pushed for equality, but what has resulted is far from equal protection. Instead, we have an entire class of women who must be mother and father, as well as caretaker and breadwinner. Their only value seems to be in the political arena where single mothers can be used to support increased welfare spending.⁴

Paul tells the younger widows to marry. Is he instructing them to parade themselves (beauty pageant style) to catch a man? Are they instructed to seduce men in order to become wives? I submit that he is instructing the unmarried men of the congregation as much as he is the widows when he asserts that

the younger widows should marry. He is telling them not to overlook these women (as well as their children) who need the protection and covering that family life provides. Paul was certainly not referring to their sexual drives when he instructs in this way. Rather, because the family is God’s basic institution for dominion, He is telling all that these women and their children belong in a family setting and that they should function as wives and mothers.

Modern-Day Single Males

I have heard from more than a few young unmarried Christian women that the pickings are slim in church circles (both Reformed and otherwise) when it comes to their prospects for marriage. Especially those with a fervency for their faith find that single Christian men are rarely very different from their unbelieving counterparts. They seem to be more concerned with physical attributes than godliness. What’s more, many of these “correct thinking men” are heavily in debt and have little to no interest in having a family, let alone the ability to provide (dowry and regular support). In short, there is an abundance of single men in churches with little to no sense of the dominion obligation to begin families. For them, marriage is one choice among many and they like the autonomy and independence of being bachelors.⁵

This puts the modern widows in an even tougher position. If those women not previously married are finding a dearth of suitable candidates, what will be the widows’ lot? Many of these women would love to provide their children with a Christian education by homeschooling them. However, in order to keep food on the table, they cannot afford this necessity. Yet there are many financially qualified men available to help, who are more concerned about their own comfortable lifestyle.

So much for pure religion. Note that the second part of that verse says, “to keep oneself unstained from the world.” Is not the “stain of the world” to be self-centered and self-absorbed, rather than concerned with the commandments of God?

A common criticism presented to those who stand outside abortion clinics pleading for the lives of the unborn is that, “You care only that the woman not abort her child. What is the mother to do afterwards?” Keep in mind that most women would not be taking the trip to abortuaries if the men who impregnated them were willing to take the responsibility attendant with the pleasure they received during the sexual act. Alternatively, if a society enforced the law of God regarding the payment of the dowry and the obligation to marry without the possibility of divorce, their plight would not be as extreme. Only when the people of God are willing to repent of neglecting widows and orphans in their distress, and assume the responsibility God’s Word assigns, will our witness to the culture be effective.

Carlsen goes on the say:

In the Bible, when the living are actually defrauded, the guilty party is forced to make restitution to them (Exod. 22:1–4). We even see that when a maiden is seduced, she has been defrauded and thus receives restitution to help her deal with the real-life ramifications of her loss. Despite the fact that a fornicating girl defiled herself, Scripture still made provision for her in her impure state—she received a dowry.⁶

An Historical Precedent

The early church existed in a culture, in many ways, worse than our own. Yet there were similarities to today. The difference, though, is reflected in how they were willing to put legs to their faith. R. J. Rushdoony notes,

Two battles, which marked the early

church from the beginning, we still have with us today. The first was over the question of sovereignty or lordship, and the second was over the issue of abortion. Abortion was entirely legal within the Empire, but the early church instituted very severe penalties against any of its members involved in this very common practice. But that is not all. At the same time, the early church began to deal with the results of this world of abortion.

Not every abortionist in those days functioned with the cold and brutal efficiency common to us now. Therefore, they were not always successful in aborting babies. As a result, when the unwanted babies were born, they were promptly taken and abandoned under the bridges of the River Tiber in Rome. In other cities there were places which were routinely used for abandoning babies.

The Christians made it their habit immediately to go to the places where these babies were abandoned — to be devoured, as Tertullian said, by wild dogs — to collect these infants and parcel them out from family to family. This tells us something about the life of faith among these believers. How many members of congregations today would welcome an officer of the church coming by with an abandoned baby or two, and feel it was their duty to rear them in the faith!⁷

No one can assert that this would have been an easy task. I am not asserting that what I am proposing would be easy. Nevertheless, the early church was determined to do what was right. By taking the instruction to care for orphans in their distress, these believers were practicing religion pure and undefiled. We must do the same for our modern-day, younger widows.

A Test of Faith: How We Treat Widows

If we truly wish to reconstruct society according to God's law, we must

start in the areas that are under our control. Rushdoony makes the point:

God's repeated test of the integrity of a people's faith is their care for widows, orphans, and strangers, for those who are outside their normal realm of association. This is the second aspect of this commandment. To love our neighbor as ourselves is to show as great a concern for their welfare, rights, and reputation as for our own...

What this means is very clear. Beyond a very limited sphere, judgment is the province of God. A godless state will assume more and more of the prerogatives of God and assume powers of judgment over all of life. Because we are not God, for us the decisive power in society must be the regenerating power of God and the work of the Holy Spirit in and through us. **Not revolution but regeneration, not coercion but conversion, is our way of changing the world and furthering the Kingdom of God. This is the heart of Christian reconstruction. The heart of Biblical law is that it makes us the basic government of society in and through our personal and family life, through our vocations, churches, and schools. In Biblical law, civil government is a very limited and minor sphere of rule and power.**⁸

Families committed to pure and undefiled religion are uniquely positioned to offer help and assistance to single mothers in raising their children. Helping them understand the law-word of God and disciplining them in the care of their children will make them good candidates as future wives for godly men. Married women can act as mentors, helping them see what it means to serve God as a wife. Meanwhile, the married men need to be an influence in the lives of unmarried men, helping them take responsibility for children they have fathered or possibly to take on the responsibility of a family in need of protection and covering.

Real Life Examples

C.S. Lewis fans may not know that the woman he eventually married was faced with the prospect of having to return to America when the Home Office in Britain did not renew her visa. She was a divorced woman whose husband had committed adultery and left her after repeatedly physically abusing her. Although Lewis and Joy Davidson were friends, he felt no romantic attachment, but married her to make it possible for her to stay. Their fondness grew and he developed a strong love for her, taking care of her during her ordeal with cancer that eventually took her life. Subsequently, he cared for her sons as part of his commitment to his new family.

I have witnessed this recently with a Christian family who are committed to God's Word and made a point of introducing an unmarried man to a single mother trying hard to homeschool her daughter in the face of also having to provide the family support. Despite a host of complications, with the help of the mentoring couple, the two were married. The woman's daughter now has a committed Christian father, and they have a young son. You see, they were both already committed to serving God faithfully. Romance was not their motive (although a factor); the Kingdom of God was. Thanks to a Christian family interested in seeing the Kingdom of God progress, a new family was created. This is religion pure and undefiled.

A Challenge to the People of God

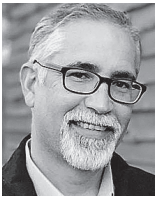
Let us become known as those who look out for widows and orphans, however they come to be classified as such. Rather than serve as a matchmaking service, this is Kingdom service where duty and responsibility will have an impact in the social order. God's law needs to be applied in families (daughters remaining

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Whatever Makes Manifest Is Light: Documentary Filmmaking and the Great Commission

by Joaquin Fernandez

You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. — Matthew 5:14–15, ESV



C.S. Lewis wrote that one of the functions of art is to present what the narrow and desperately practical perspectives of real life exclude. As a documentary filmmaker, however, I'm on a deliberate pursuit of the opposite goal, namely to present the narrow and desperately practical perspectives of *real life* so often excluded from works of art like fictional narrative films.

Documentary filmmaking affords me the opportunity to immerse my audience in the real world of people they could easily look up on social media—living, breathing, ordinary people whose sometimes extraordinary lives could never be encapsulated in the short time I spend interviewing them, and whose many complexities can never be conveyed in a few fleeting seconds of on-screen time. And yet their particular experiences and individual perspectives can educate, confront and even inspire us. They can further our understanding of our world, ourselves, and one another.

As a documentary filmmaker who is first and foremost a Christian, I aspire to an even higher form of artistic expression: I seek not to shine in the limelight of worldly acclaim but rather to shine the light of God's truth on the various issues explored in my films and hopefully hold a lamp to their feet and a light

to their path, praying that somehow the gospel of the Kingdom will be displayed and Christ exalted in the process.

I am presently in post-production for a documentary film that many readers of this magazine will be familiar with, *Hero in America: Dr. Kishore and the Epidemic of Greed*, a project I'm producing in collaboration with Martin Selbrede and the Chalcedon Foundation. The film is an appropriate case study for how Christian content creators, guided by the providential hand of God, can effectively team up to live out being the light of the world.

The story of Dr. Punyamurtula S. Kishore is a story that has the potential to help us make sense of one of the worst public health crises ever to afflict our nation, the opioid epidemic. A film that properly tells Dr. Kishore's story could even bring much-needed light to the oftentimes confused thinking of stakeholders who are at a loss coming up with a workable solution to this increasingly complex problem. Dr. Kishore's brilliant approach to helping the lowest of the low in America was effectively put under a basket; this film is our attempt to put his plight on a stand so that it may give light to all in the house.

Honest Filmmaking

It is well known that documentary films have been used by many as a tool for political and other kinds of activism. Most documentaries originate out of two basic motivations: either the desire

to retell a powerful story that deserves exploring and exposing, or the conviction that an important cause should be championed. Ideally, your subject matter will contain both a strong story and a meritorious cause. But I believe a Christian documentary filmmaker should be motivated by yet another desire: to broadcast the compelling claims of the Word of God.

Christian filmmakers alone can bring a unique perspective to the culture's conversation, particularly if we seek first to be honest and truthful.

In literature and art, no man who bothers about originality will ever be original: whereas if you simply try to tell the truth (without caring twopence how often it has been told before) you will, nine times out of ten, become original without ever having noticed it. — C.S. Lewis

Christians should be Christians before they are anything else. I struggle and often fail miserably at this but I still strive to be a follower of Jesus Christ more than I try to be a filmmaker. This means that I will make every effort to approach all of my projects from a position of willing subjection to the law of Christ, from a worldview that is shaped by Scripture, and guided by a conscience informed and governed by the truth of the gospel.

James 1:19–22 is a text that I find helpful in my work, one that can also illustrate some of the points made above.

Beyond technical knowledge, a proper understanding of film grammar, a good grasp on the art of storytelling, etc., a good documentary filmmaker must be swift to hear, must be a doer of the Word and not a hearer only. Perhaps most importantly, he should strive to fight against the tendency to deceive himself throughout the entire production cycle. This is much harder than it seems.

Let's take a quick look at James 1:19–22, from the NKJV.

19 So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

20 for the wrath of man does not produce the righteousness of God.

21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

22 But be doers of the word, and not hearers only, deceiving yourselves.

From this text we can extrapolate at least four valuable principles:

- *A Christian documentary filmmaker should be swift to hear and slow to speak.* Not only is this an effective way to encourage your interviewee to give you as much content as possible and thus enrich your project, it is crucial that you learn to listen carefully if you want to capture the essence of whatever particular issue is being discussed. Knowing when to speak and when to remain silent is critical when broaching subjects that you are only beginning to become familiar with. Also, I'm always in need of the reminder from Proverbs 18:17, "The first one to plead his cause seems right, until his neighbor comes and examines him,"

since there's always more sides to a story than first meets the eye.

- *A Christian documentary filmmaker should be slow to wrath.* James tells us that the wrath of man does not produce the righteousness of God. This is a very important warning to those motivated by injustice, for we can be quick to judge a situation and further muddle an issue with our reactionary biases. Proverbs 18:13 says, "He who answers a matter before he hears it, it is folly and shame to him," and it would serve us well to spend whatever time is necessary to understand what we are documenting, being careful not to fall prey to agendas not our own and thus inadvertently perpetuate false narratives and unbiblical solutions that fail to bring God's righteousness to bear.
- *A Christian documentary filmmaker should lay aside all overflow of wickedness.* This is a Christian duty for all believers but one that is particularly important for filmmakers who seek to bless the name of God before the nations. We desperately need to receive with meekness the implanted Word if we are going to somehow communicate it to our audience. If we are to expect God to bless our efforts, we need to make sure we are walking in the fear of the Lord, conducting ourselves with utmost integrity, treating our interviewees as well as our audience with care and respect.
- *A Christian documentary filmmaker should be a doer and not a hearer only.* The easiest thing to do for a filmmaker is just to gather a bunch of "talking heads" and have them tell your story for you (I have 40+ people in my current film, so I know how tempting this actually is). Now, that would be entirely appro-

priate for historical films or issues that require a lot of expert witnesses and anecdotal support to tell the story properly, but the goal should always be to show more and tell less, leaving the preaching for the pulpit.

A Rewarding Calling

Making a documentary is an incredibly rewarding educational experience. What at first is an uninformed interest in an issue or story, quickly becomes an immersion in a world full of nuances and contradictions, a fascinating exploration that in the end turns you into a kind of expert.

Unlike my previous film, *IndoctriNation: Public Schools and the Decline of Christianity in America*, my current film is about something I knew very little about—drug addiction and treatment, the opioid epidemic, and of course the work of Dr. Kishore. *IndoctriNation* was familiar territory, as my wife and I had been homeschooling our children for several years at that point, plus I had done work for the Exodus Mandate, a ministry that encourages Christian education and homeschooling.

In contrast, I was introduced to Dr. Kishore's story when I read Martin Selbrede's first article about him in *Faith for All of Life*. With *IndoctriNation*, my co-producer Colin Gunn and I came up with a list of people to interview who would support our thesis, as that film was more narrative essay than journalistic documentary. For *Hero in America* I have looked for people who could help me understand how Dr. Kishore developed such a revolutionary, effective, and successful addiction treatment method, and why he was brought down so ruthlessly.

As a filmmaker, it is an amazing privilege to share with my audience some of what I've discovered over the two years or so years that I'm immersed in producing a particular film. In the

end, I am incredibly enriched and if I did my job well, so is the viewer. My goal is for people to be better equipped to speak about a particular issue, i.e. drug addiction and treatment, with their families, their friends, their churches, and with people in their communities. Some will even want to share what they've learned with policy makers at the state and national levels. That's when the film takes on a life of its own and the filmmaker is deeply humbled by this vocation.

Fields White unto Harvest

Thanks in no small measure to Netflix and other online delivery platforms, documentary and non-fictional narrative films are currently experiencing a kind of renaissance, at least in the number and variety of projects being produced. Barriers to entry have never been extremely high and they are virtually nonexistent in today's world of affordable technology and available distribution outlets. I am committed to this art form and committed to encouraging others to explore the immediacy of this genre for Christian Reconstruction.

There are literally an infinite number of stories Christian filmmakers can tell, and countless issues the light of God's Word can and should be applied to. The harvest is plentiful, as it were, but the laborers are few. Nonfiction narrative films can make a significant impact on the culture if you stick to your convictions, are true to the subject matter, and remain faithful to what the Scriptures have to say about your subject matter.

Hero in America is more than a story about the rise and fall of a successful medical practice. It is the story of an American dream turned nightmare for an innovative Indian immigrant. It is the story of how greed makes men cruel, and how the love of money is a root of all kinds of evil. It is, moreover, a

modern example of the prophet Isaiah's indictment of his nation. "Justice is turned back," he tells us, "and righteousness stands afar off; for truth is fallen in the street, and equity cannot enter. So truth fails, and he who departs from evil makes himself a prey" (see Isa. 59:14). Dr. Kishore became a reproach and a laughing stock to the medical and political establishment. They scoffed at him, and denounced him for departing from the evil cruelty of their entrenched system of hopeless perpetuation of dependency to addictive substances.

My prayer is that this movie will be screened from countless "cities on a hill" throughout our land and that many will be blessed by its message of hope and life in the midst of the prevailing chaos, despair, and death.

For you were once darkness, but now you are light in the Lord. (...) And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Ephesians 5:8, 11-13 📖

A veteran producer of documentaries and educational videos, Joaquin Fernandez has worked all over the United States, and in countries in Europe, the Middle East, Asia, and the Caribbean. Joaquin is media consultant for the Exodus Mandate Project, president of The Lighthouse Video and Graphics, and founder of Great Commission Films. Originally from Miami, Florida, Joaquin worked for several multinational advertising agencies in the 90's, and provided video solutions for higher education. Joaquin writes a regular column for *The Old Schoolhouse Magazine* and will be teaching a documentary filmmaking class at the New Geneva Christian Leadership Academy. He lives in Wake Forest, North Carolina, with his wife Monica and their four children.



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The Last Lion: Winston Spencer Churchill: Alone, 1932-1940 by William Manchester

(Little, Brown and Company, Boston: 1988) Reviewed by Lee Duigon



Sometimes, when the need is greatest, God raises up a mighty man, a giant, for our deliverance. One such man was Winston Churchill.

As Christians, we can see God's providence at work. In 1931, while on a visit to New York, Winston Churchill was hit by a car and nearly killed. I believe God preserved him for a special purpose. As Churchill wrote, eight grueling years later, when that purpose became known, "[I felt] as if I were walking with Destiny, and that all my past life had been but a preparation for this hour and this trial" (p. 681).

Alone is the middle volume of William Manchester's monumental biography of this monumental man, *The Last Lion*. It's been in print for a long time and may be found in many public libraries. I review it now because it offers striking parallels with our own time, in 2017.

Alone covers, in great detail, the eight years, 1932–1940, which were the run-up to World War II. It's aptly titled. For those eight years Churchill stood virtually alone, a political exile, warning—dare I say prophetically?—of the disaster that was to come and trying to change the doomed and practically insane policies that were bringing it closer by the day. It's a sobering tale, but also an epic one.

As Brendan Bracken, a Member of Parliament and one of Churchill's few steadfast allies, wrote in a letter to

Bernard Baruch, "Winston has won his long fight ... No public man of our time has shown more foresight, and I believe that his long, lonely struggle ... will prove to be the best chapter in his crowded life" (p. 420).

"Fake News," 1930s Style

One of the parallels with our own time that leaps out at the reader with a roar is the corruption and the bald dishonesty of the British news media throughout the 1930s. Although the foreign correspondents of the major newspapers and the BBC faithfully filed accurate reports of what was happening in Europe, their editors and publishers deliberately distorted, through rewrites, or suppressed, by simply killing the stories, the unwelcome news of Nazi brutality and Hitler's feverish preparations for aggressive war. Sir John Reith, president of the BBC, denied Churchill, and anyone who might agree with him, access to the airwaves (p. 245).

The biggest offender was Geoffrey Dawson, editor-in-chief of London's *The Times*. Rigidly committed to the government's policy of appeasing Germany, Dawson pioneered what we in 2017 have learned to call "fake news." To cite just one of many examples:

When Prime Minister Neville Chamberlain sought "peace in our time" by selling out "a faraway country," Czechoslovakia, to Hitler in 1938, the First Lord of the Admiralty, Alfred Duff Cooper, resigned from the cabinet in furious disgust. He gave an impassioned

speech to Parliament, which *The Times* reporter on the scene duly reported—a speech which stirred Parliament and might have given the British public serious second thoughts about the wisdom and decency of that betrayal. But when *The Times* came out the next day, there was only a small article—written by Dawson, who had killed the original report—describing the speech as inconsequential and Parliament's reaction as dismissive. The reporter resigned in protest (pp. 366–367).

Dawson wasn't alone. *The Spectator*, for example, called Adolf Hitler the "hope of a tormented world" (p. 119).

Fed a steady diet of what can only be called lies, the public may be forgiven for disregarding Churchill's warnings. They were in no position to know better. But the same cannot be said of Britain's government and media lords.

Appeasement

Churchill and his allies took great pains to set up an intelligence network in Britain, France, and even Germany, where those who provided it with information would have been killed if caught. Elsewhere, Churchill's informants risked prison terms and the destruction of their careers. Because they wished to prevent a world war, and believed in Winston Churchill—he was the man who stood in the breach for all of them—they accepted those risks; and the information Churchill received from them was timely, accurate—and classified.

Why did they concede to Hitler rearmament, (in violation of the Treaty of Versailles), the Rhineland demilitarized zone, and then Austria and Czechoslovakia? Why, when France and Britain together, or either one of them alone, had the power to stop him in his tracks and topple him from his leadership of Germany?

For the people of Britain and France, the trauma of World War I, the loss of those millions of lives, was a deep wound very slow in healing. They couldn't face it happening again. They clung desperately to the hope of peace.

The motives of the Western leaders were more complex than that, and much less likely to inspire sympathy. I quote at length from Manchester's summing-up, lest the reader underestimate their opposition to Churchill's truth-telling.

"But in those shabby years His Majesty's Governments believed that there were some things the country ought not to know, and that their policy of duplicity—which at times amounted to conspiracy—would be vindicated in the end. Chamberlain would be the scapegoat of appeasement ... but he was only one of many ... The appeasers had been powerful; they had controlled *The Times* and the BBC; they had been largely drawn from the upper classes, and their betrayal of England's greatness would be neither forgotten nor forgiven by those who, gulled by the mystique of England's class system, had believed as Englishmen had believed for generations, that public school boys governed best. The appeasers destroyed oligarchic rule which, though levelers may protest, had long governed well. If ever men betrayed their class, these were they.

"Because their possessions were great, the appeasers had much to lose should the Red flag fly over Westminster

... It was also the driving force behind their exorbitant fear and distrust of the new Russia. They had seen a strong Germany as a buffer against bolshevism, had thought their security would be strengthened if they sidled up to the fierce, virile Third Reich. Nazi coarseness, anti-Semitism, the Reich's darker underside, were rationalized; time, they assured one another, would blur the jagged edges of Nazi Germany. So, with their eyes open, they sought accommodation with a criminal regime, turned a blind eye to its iniquities, ignored its frequent resort to murder and torture, submitted to extortion, humiliation, and abuse until, having sold out all who had sought to stand shoulder to shoulder with Britain and keep the bridge against the new barbarism, they led England herself into the cold, damp shadow of the gallows..." (pp. 688–689).

Britain's ruling class, fearful of the spread of communism to their own shores, and the threat of revolution, looked to Hitler's Nazi Germany as a powerful counterweight to Josef Stalin's Soviet Union. This was wishful thinking with a vengeance, and it led them into betrayal of their own nation's vital interests and security.

To this day the sting of that betrayal lingers, and Britain has acquired a permanent socialist taint. To survive, the Conservative Party, the Tories, had to shift far to the Left—so far, we wonder what they can possibly be conserving. British socialists in the 1930s were every bit as committed to appeasement as the Tories, if not more so; but as the party in power, Neville Chamberlain's Tories will forever be blamed as the architects of disaster. Having their home cities bombed day and night by Hitler's Luftwaffe is not something that the British people can forget. The ruling class that led them into it has never been forgiven.

Churchill's Faith

"Upon this battle depends the survival of Christian civilization," Churchill declared to Parliament (p. 686). He frequently, in his public speeches and radio addresses, appealed to God and never expressed anything but certainty that God would acknowledge the justice of the Allies' cause and give them victory over their enemies.

But we cannot make him out to be a deeply devout Christian. "King and country, in that order, that's about all the religion Winston has," Churchill's personal physician said (p. 230). Like so many men of his class and of his time, his was a more-worldly orientation, with Christianity pretty much taken for granted.

He passionately believed in his country, its traditions, its history, its pre-eminent place in world events and the responsibilities—"the mission" is not too strong a word for it—which that place entailed.

He believed passionately in himself: in his unique abilities, his fitness for and deserving of high office. In an argument with one of his staff, he once defended himself by exclaiming, "But I am a great man!" (p. 36) There was in him a touch of childlike naivety; but this towering self-esteem proved a source of strength to him during tribulations that would have crushed a lesser man.

For the Lord our God does not always choose devout religious men and women to carry out His will in history. Cyrus, King of Persia, was such a man in ancient times. "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight ... For Jacob

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The Kingdom Contract

Chalcedon Editorial

One of the most powerful ideas in the modern world is the social contract doctrine. According to this theory, at one time, in the early history of mankind, society did not exist. All men lived in a state of anarchism. Every man was his own law and state, and men lived in a world without any ties between men other than of their own choosing. This state of nature proved to be limiting, inconvenient, and dangerous, and so men came together to subscribe to a social contract whereby all would be governed. Every man would surrender some freedom in return for mutual protection and a great security under a coercive contract which would give civil freedom to replace anarchic freedom.¹

When Rushdoony says something is “one of the most powerful ideas in the modern world,” we should make careful note of it, because it just may open our eyes to something significant. The “social contract doctrine” is so important because it is the foundation to humanistic statism. This is vital right now because that contract may be unraveling, and that could mean a great opportunity for Christian Reconstruction.

The social contract is essentially man’s covenant with other men in order to produce a stable, secure society, and if you want to find the roots of modern statism, you’ll find it in the social contract. Although it has origins going back to the Greeks, we tend to address its more refined expression in Locke and Rousseau. Their versions are important because they involve the individual giving up certain freedoms in order to protect the rights of all. Hence the expressed need of civil government to ensure and protect those rights.

The Collapse of the Lockean State

The basis for Locke’s idea of the social contract was in the protection of property rights which meant that the state’s power was limited because it could not itself violate private property. This is all an idealistic notion since the state routinely violates property rights, and

those citizens too poor to own property support a more powerful state in order to enforce a greater redistribution of wealth, i.e., the property of others.

Politicians have long recognized this class warfare and much of modern politics has been about exploiting the dis-gruntlement of the lower classes; but this has come back to bite the state. Since the lower classes have little in terms of property, the Establishment focuses more upon “rights” in general, but this created what Rushdoony refers to as the “anarchistic and amoral citizen.” He saw this as leading to an overall breakdown:

In our time, we are seeing the growing collapse of the Lockean state. It has abandoned its property base, and its limitation on power, in favor of the individual member of the social contract and his “rights.” The result is the growing dissolution of society as the anarchistic and amoral citizen and the highly centralized and authoritarian state clash with one another. The state insists on ever increasing power to remake man and society, and anarchistic man insists that his view of human rights gives him the right to take to the streets in civil disobedience whenever his thinking so determines and orders the rightness of things. The Lockean state now has power, but it lacks legitimacy. Whether in its Marxist or democratic forms, the Lockean state rests on sand, and its citizens are increasingly its enemies.²

This is a telling description of our times as we witness the growing divide between the authoritarian state and the anarchistic, amoral citizen. The modern citizen, who was taught to seek rights before duty is now taking “to the streets in civil disobedience whenever his thinking so determines and orders the rightness of things.” Modern man learned that there was no greater will than the will of the people:

Because the general will has replaced God’s will, there is a shift of emphasis from man’s duty to God to man’s rights. Rights having replaced duties, the focus of society has shifted from production to consumption. Man lives as a consumer, not as a creature made in the image of God and required to serve Him with all his heart, mind, and being. It is not God who must be served but man and the state.³

The Era of Dissolution

The anarchistic, amoral drive of modern man is elevated by the growing distrust of civil government, the media, and even the church. Amoral is the key word here as we witnessed the state sanction of gay marriage and now the accepted discussion regarding the obliteration of genders. This was unimaginable not too long ago. Morality is now off the rails.

All this is leading to a myriad of mini-revolutions instigated by rights-

driven people who feel they must create a new social contract, and they will use whatever means to do so. They are discarding history, tradition, political parties, and faith in order to remake man in a new image:

The spirit of revolutions has been this urge to create a new contract between men.⁴

The modern revolutionists think too much of themselves and such a goal as a new social contract is near impossible at this point. They will not create an upheaval of the system. Their revolutions will only lead to what Rushdoony calls an “era of dissolution.”

All modern political systems are now in crisis. Humanism has triumphed the world over. In some areas, ancient forms of paganism have eroded, with resulting political instability. In the West, the age of revolution is being followed by an era of dissolution.⁵

Restoring the Kingdom Contract

As negative as all this may sound, it does represent an opportunity for Christian Reconstruction to help fill the gap between the Christian citizen—who is also disillusioned—and the state. The Christian Conservative movement essentially lost the culture war, but the end result has been the overall weakening of the Lockean state. As Rushdoony noted, it still desires power, but is has lost legitimacy.

This is why we must work to turn the attention of Christians away from exclusively political solutions—rejecting the social contract doctrine—and towards the Kingdom Contract. What is the Kingdom Contract? It’s the covenant of God who owns all things:

According to Scripture, God entered into covenant with man and gave man from the beginning the law of the covenant, so that the covenant is an act of both grace and law. Man’s life is

covenantal, i.e., bound to a law treaty with God; man is bound, in a sense, to a contract that is given to him by God and which man has no choice but to obey or to be judged a rebel.⁶

The goal of the covenant and law is the advancing of God’s Kingdom, and the contract is laid out for us in our Lord’s Sermon on the Mount where we are told to produce the good works that would glorify God (Matt. 5:16); seek first His Kingdom and righteousness (Matt. 6:33), and we are provided a simple, oral outline of what this contract spells out—one that we can recite and pray daily:

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen. ~ Matthew 6:9-13

The Lord’s Prayer: Marching Orders for Godly Dominion

We hallow the name of God by the light of our good works—since it causes men to glorify God—and we manifest His Kingdom by doing His will on earth as it is in heaven. We do more than simply pray for daily bread; we also work to become the answer to that prayer by utilizing the Lord’s tithe to create alternative charitable work to that of the state. We walk in forgiveness with one another knowing that our power is found in our love for another, and we work to restore the doctrine of Biblical restitution.

With evil, we go beyond petitioning God for deliverance from evil by becoming an answer to that prayer ourselves in driving out evil by our good works according to God’s law.

Lastly, we recognize that in all this we are merely stewards and trustees. It is His Kingdom that we extend; it is His power that enables us, and it is for His glory that it is done. The Lord’s Prayer is so much more than a confession. It’s our contract with God, and the very fact that it’s delivered via a prayer demonstrates how holy and personal it is:

The Lord’s Prayer gives us marching orders for dominion. As such, the early church took it seriously enough to use it daily lest any forget their priorities as Christians. Indeed, The Didache required the “thrice daily” use of the Lord’s Prayer.⁷

The rift between state and citizen must be filled with God’s Kingdom, and although the world wants nothing to do with God and His rule, there is a great host of disillusioned Christians looking for a way forward during these dark times. The Chalcedon Foundation is perfectly positioned to reach such believers, and we ask that you help us do that.

As we approach the end of the year, your financial support is desperately needed right now to help Chalcedon plan and provide for our 2018 budget. We are only here after 52 years because of the generous giving of our individual supporters. Remember, your financial gifts are tax-deductible, but the greater benefit is knowing that you are supporting the mission that best represents your Christian values and mission. 🙌

1. R. J. Rushdoony, *Systematic Theology in Two Volumes* (Vallecito, CA: Ross House Books, 1994), p. 403.

2. R. J. Rushdoony, *Sovereignty* (Vallecito, CA: Ross House Books, 2007), p. 445.

3. *Sovereignty*, p. 267.

4. *Systematic Theology*, p. 403.

5. *ibid.*, p. 404.

6. *ibid.*, p. 403.

7. R. J. Rushdoony, *Sermon on the Mount* (Vallecito, CA: Ross House Books, 2009), p. 83.

“Empty Suits”

by R. J. Rushoony [Reprinted from Chalcedon Position Paper No. 189, June 1995]



Claire Sterling, in *Octopus* (1990), gives an excellent report on the global narcotics trade and the controlling criminal group. She tells of one undercover detective who infiltrated this international group, learning of a federal judge who was bought off by an international figure in the narcotics trade, and was then rewarded with a better position (p. 32). The detective's work should have led to an explosive exposure and imprisonment of key criminals. Instead, it led to nothing. Much of this was due to the unwillingness of the important and unimportant to act. The detective's conclusion was that there were too many “empty suits,” too many people in high places and low who wanted no risks, nor hard stands, no uncompromising positions, nothing that might in the slightest endanger their comfortable positions. He recognized that the world was full of “empty suits.”

I was reminded of a pastor who almost twenty years ago concluded that, where a truly Christian stand was necessary, the United States had 30,000 empty pulpits. Again, a professor made an obvious moral stand and was fired illegally and could not afford the legal process of appeal; the rest of the faculty in the main believed he was right, and told him so, but they dared not make a stand.

We live in a world of “empty suits.” This has happened before, with ugly results, and it will be no better this time. Men are everywhere refusing to be men. This may be one reason for the rise in feminism.

On all sides, moral courage is lacking. This should not surprise us. After World War II, statist education was stripped of all traces of Biblical faith. The Ten Commandments were literally abolished from state schools. In one instance, they were actually a part of a building's wall. (At one time, some American state and court buildings commemorated Moses.)

The result was that children were no longer taught, “Thou shalt not steal,” nor kill, nor bear false witness, nor enter into sexual immorality, because the living God had His unchanging law over us all. Theft is now a game with too many children; they dare one another to prove how much they can steal without being caught. The result is young gangs, a growing lawlessness in every area of life and thought, and silly experts wondering what has gone wrong.

Without faith in God, men become no more than “empty suits.” As moral courage recedes from our world, so too does justice. Justice means the administration of law honestly, to mete out the requirements of God's law without fear and favor to anything but the truth, and to set forth God's standard as against man's sin. But without God, justice becomes an empty, changing, and meaningless concept. Marx held that justice is a class concept, not an unchanging truth. Justice is too often in the courtroom and the jury room a matter of social prejudices and ugly hostilities rather than godly judgment.

The world of “empty suits” is very much with us. It calls for positivism in law, radical deconstruction in literature, hostility to meaning in the arts, and a reduction of life to sex in our interpersonal relationships. The “empty suits” are men without faith, whose lives are without meaning, and whose hope is “self-fulfillment.” Now, self-fulfillment in practice has come to mean, “Let the world go to hell, but I'll get what I feel should be mine.”

The “empty suits” hate Christianity, because the Bible requires moral responsibility, and it tells us that God will judge us and require an answer of us. The “empty suits” say to their Lord in the time of judgment, “Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?” (Matt. 25:44). They refuse to recognize the opportunities for responsibility.

Men commonly surrender responsibilities to other agencies, such as church and state. The “empty suits” described by the detective of whom Claire Sterling wrote were men in places of authority. How can we expect men in high and low offices to exercise their moral courage when we ourselves lack it? Do we not too often see our own vacillation reflected in high places? Are not “empty suits” put into power by men very much like themselves?

There are “empty suits” all around us. What are we?

Berthoud... Stand? cont. from pg. 11

divine anger. The harmony of the world as that of the couple, can only subsist where each member keeps his specific place. Man, like woman, can degenerate, that is abandon his specific gender; he, in this way, falls to a condition inferior to that of brute beasts when he becomes effeminate.


Janton, in a conciliatory note addressed to the “gender free” spirit his own time, adds:

“In this respect Knox does not escape the categories of his own time, which he considers to be drawn from the Bible read with the aid of the Fathers of the Church.”

Janton (2013), p. 191. See also, Lord Eustace Percy, John Knox (Edinburgh: James Clark, [1937] 2013), W. Stanford Reid, *Trumpeter of God: A Biography of John Knox* (Grand Rapids, MI: Baker Book House, [1974] 1982) and Jasper Ridley, *John Knox* (Oxford: Clarendon Press, 1968). See also the selective anthology of his political writings, John Knox, *On Rebellion* (Cambridge: Cambridge University Press, [1994] 1999).

Schwartz... Distress cont. from pg. 17

chaste until marriage and fathers overseeing their protection and covering if they are seduced), along with society in general caring for those who have fallen through the cracks. This is a means to lessen the burden on the statist welfare and foster care system, by providing real and lasting help as we build strong families committed to serving Christ and His Kingdom. The care of widows and orphans has never been the jurisdiction of the state. Moreover, Christian families can make it a priority to help single-parent households and invest in the children who often are the casualties of their parents’ sins. Our most fruitful work is in teaching the full counsel of God so that these forgotten widows and orphans will be numbered among those who receive God’s mercy because they know and live out His commandments.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. (Exod. 20:4–6; cf. Deut. 5:8–10). 

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. The subject of the diminished status of women in India was portrayed in the film, *Water* (2005).
2. The first, bearing children, would be something postmenopausal women would be unable to do.
3. Derek Carlsen, “Rape or Sexual Abuse and the Victim’s Sexual Purity,” *Faith for All of Life*, March 1, 2007.
4. We might add that the sad prospects increase the appeal to seek out abortion.
5. See blog, “Unsuitable Suitors” on chalcedon.edu
6. Carlsen, *ibid*.
7. R.J. Rushdoony, *The Atheism of the Early Church*, (Vallecito, CA: Ross House Books,

[1983] 2000], pp. 10–11).

8. R.J. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), pp. 281–282.

Duigon... Last Lion cont. from pg. 22

my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou has not known me” (Isa. 45:1–2, 4).

This is something for us to remember today when we are called upon to choose our nation’s leaders.

God Intervenes in History

Today we in America and Europe face one crisis after another: nothing, I would say, as acute as World War II, but certainly nothing to take lightly.

Winston Churchill was finally recognized in Britain as the one man who just might save his country. When he at last became Prime Minister in 1940, Germany had conquered most of Europe, Britain’s strongest ally, France, had fallen, and the British forces in France, battered and defeated, were just barely rescued and brought home from Dunkirk, minus most of their equipment. America was still officially neutral. Britain, as Churchill himself had done for eight years, stood alone; and the prospects of survival could hardly have been bleaker. Many believed it was already too little, too late.

We believe God intervenes in history. How else would anything decent survive in a fallen world so full of sin and folly? Churchill’s career, and the final triumph of the Allies, strongly display the reality of God’s providence.

And Manchester’s book, if we let it, ought to be an inspiration to us all. 

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.

Biblical Law

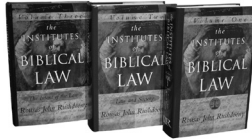
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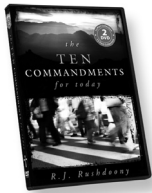
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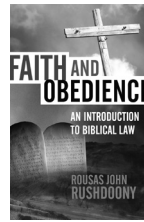


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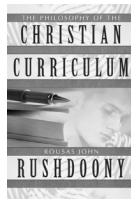
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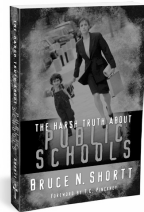


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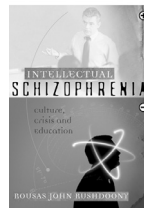


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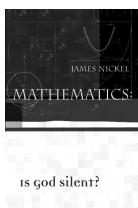


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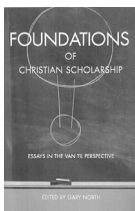


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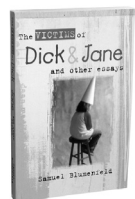


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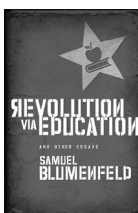


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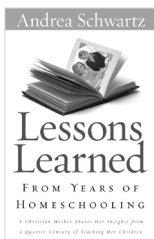


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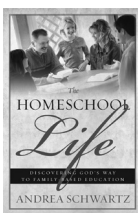


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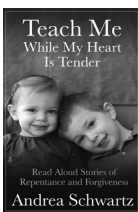


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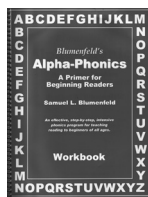


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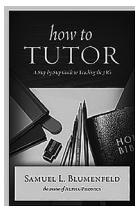
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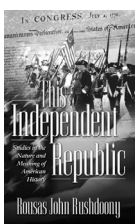
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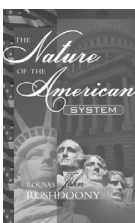


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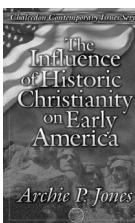


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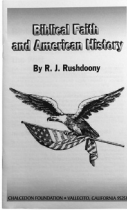


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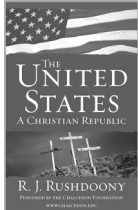
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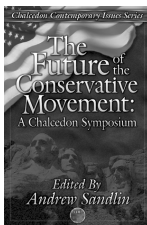
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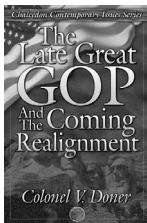
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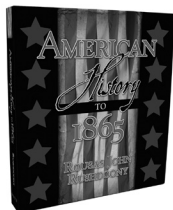
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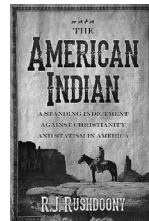


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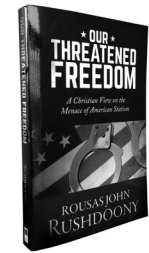


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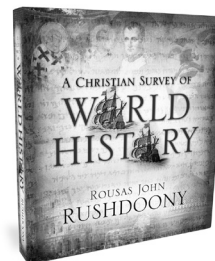


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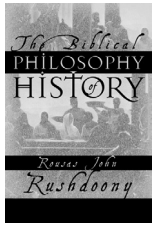
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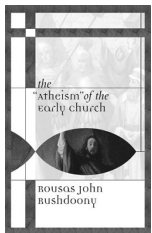
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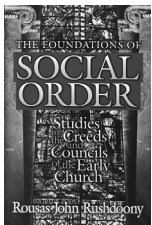
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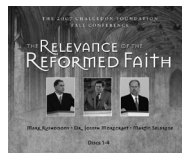
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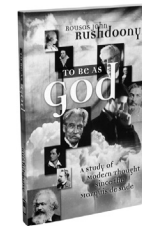


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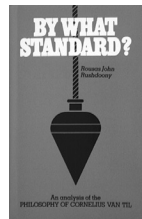
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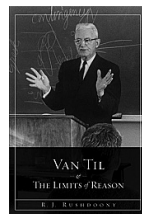
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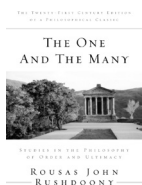
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By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, 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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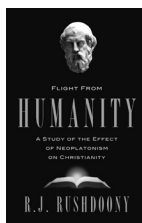


The One and the Many: Studies in the Philosophy of Order and Ultimacy

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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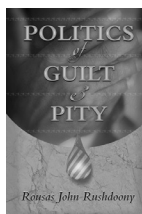


The Flight from Humanity: A Study of the Effect of Neoplatonism on Christianity

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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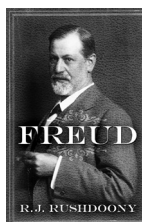


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By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from 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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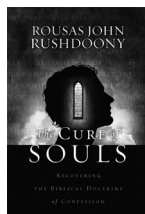


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By R. J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary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

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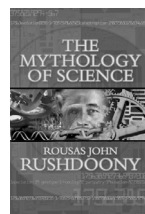


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By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal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

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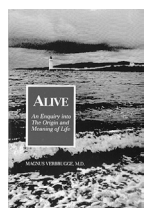
Science

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

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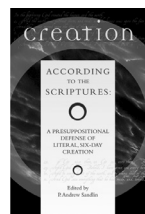
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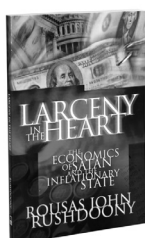
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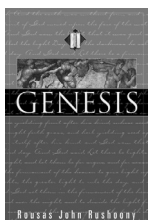
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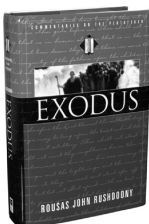
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Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical.

Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, 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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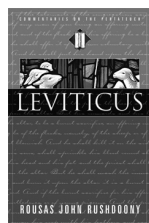
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By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a 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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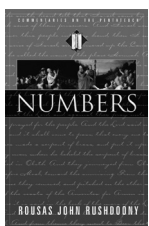
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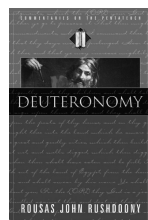


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By R. J. Rushdoony. The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations.

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to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and can shape the future.

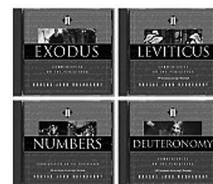
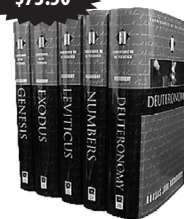
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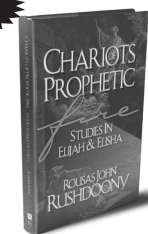
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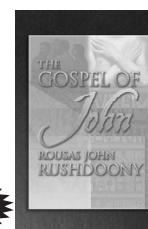
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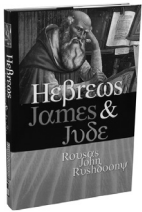
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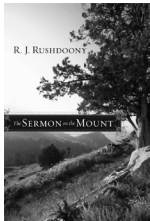
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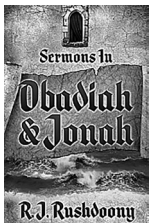
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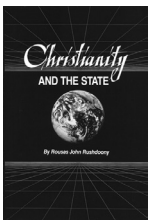


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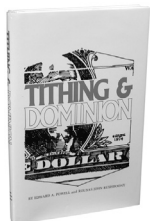
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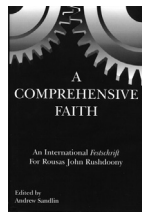
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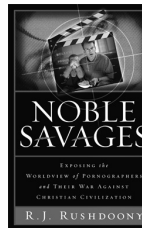


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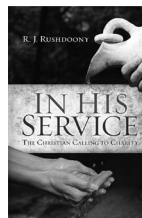


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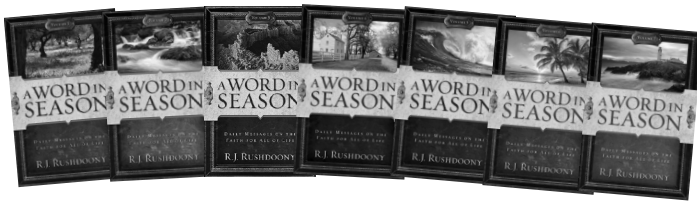


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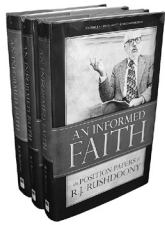
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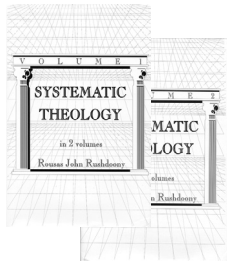


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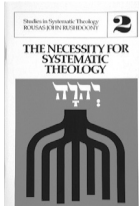
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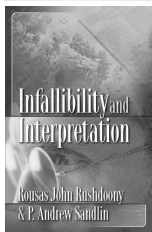
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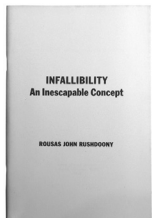
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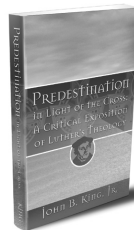
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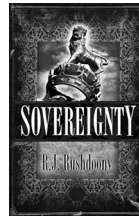
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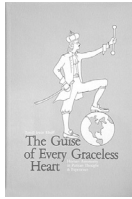
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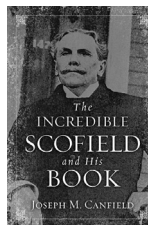
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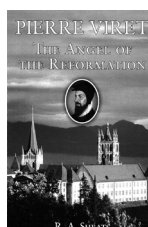
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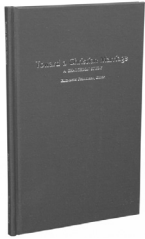


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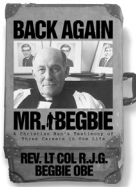


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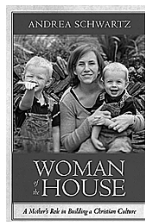


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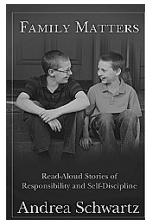
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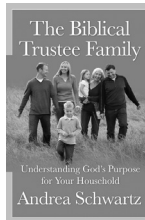
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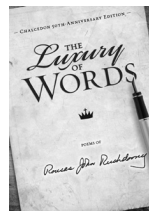
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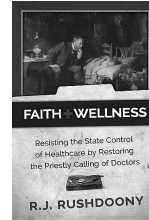
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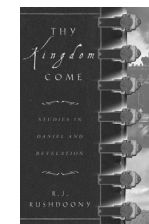


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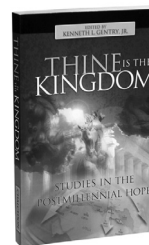


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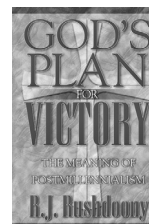
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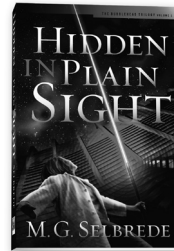
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