

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

Contributing Editor

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 application 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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Rousas John Rushdoony: A Brief History, Part V

“An Opportunity... Thanks Be to God!”

By Mark R. Rushdoony



By early 1962, my father had been a pastor for eighteen years, but his desire had always been to write.

His first two books had been published and a third manuscript was completed. Years later, when near death, he gave me instruction on his unpublished work. When asked, in 1994, which of his books were his best, he replied, “The next ones.”¹ Grandpa Y. K. Rushdoony had often encouraged his work in his regular letters. Once, during a visit to Santa Cruz, my father noted in his journal that he studied until 1:30 a.m. then, “Read to my father. Went to bed after his blessing and prayer for a world-wide ministry through writing.”² That ministry would begin full-time in 1962.

As early as October of 1961, Dad had told the church session that he planned on leaving. He had, in August and September, spoken with Ivan Bierly and F.A. “Baldy” Harper of the Volker Fund, at least in part about his hope to establish a Christian college.³

The William Volker Fund

William Volker (1859–1947) was a Kansas City, Missouri, magnate who made a fortune in home furnishings. In 1932 he established the William Volker Charities Fund to oversee his charitable work which at first focused on Kansas City. By that time, he had already become a major philanthropist, but the extent of his giving will likely never be known, as he preferred to give with no



public fanfare. Recipients of grants were required to make no public acknowledgement,⁴ but Volker was, in fact, known in at least some circles as “Mr. Anonymous.”

The organization was later renamed the William Volker Fund (“Volker Fund”) and was entrusted, along with the business, to Volker’s nephew, Harold W. Luhnow by 1944. He expanded the Fund’s work well beyond charity centered in Kansas City to broad educational activities. In the early 1960s, the Fund’s offices were moved to Burlingame, California.

Luhnow’s management of the Volker Fund produced tremendous results. No history has ever been written of its impact and likely never can be, as its records have been missing for many

years. Volker had focused much of his philanthropy on charitable and community projects and was centered around Kansas City, Missouri. He was a major contributor to the fledgling University of Kansas City (later the University of Missouri-Kansas City). Later, under Luhnow, the Volker Fund focused on conservative and free-market education. It was Luhnow’s goal “to stimulate the private sector into assuming greater responsibilities in every area.”⁵ The idea behind the Fund’s giving was to provide seed money “to stimulate the birth of new organizations to meet new crises or needs. As a result, numerous grants have been made in various fields to help start new organizations and to further their activities for a few short years until they are able to gain support from a variety of continuing sources.”⁶

Few have today heard of the Volker Fund, though it it was largely responsible for the development of much of the right after the war. Volker had successfully fought the Democratic machine in Kansas City, but Luhnow wisely turned the Fund’s efforts toward developing a broad spectrum of individuals and organizations with ideas that challenged the political, academic, and economic orthodoxy of the time.

In 1946 Volker money funded the establishment of the Foundation for Economic Education (FEE). Its founder, Leonard Read, coined the term libertarianism about that time. In 1956, FEE’s flagship publication, *The Freeman*, was introduced and quickly became the most important free market resource

in the country. In addition, FEE's free teacher seminars educated thousands in free market ideas. Volker funded the start of the Intercollegiate Society of Individualists (later the Intercollegiate Studies Institute, ISI). William F. Buckley, Jr., was its first president and E. Victor Millione its second. The Young Americans for Freedom (YAF) was founded in 1960 and soon attracted large numbers of college students. By 1964 it was a tremendous asset to the Barry Goldwater campaign, which was the last time an outsider bucked the party hierarchy and defeated their candidate (Nelson Rockefeller) for the nomination.⁷ A student libertarian journal, *The New Individualist Review*, was produced from 1961–1968. In 1967 it came out strongly in favor of abolishing the draft, an idea later advocated by Richard Nixon and made law in 1973.⁸

Many grants were provided to conservative scholars. "A very large number, if not the major share, of conservative books published in the past twenty years were written on grants by Volker. The total number of scholars this aided probably numbers in excess of 600, according to the president."⁹ The Volker Fund created the National Book Foundation which supplied conservative and libertarian books to college libraries.

Luhnow was the funding source of economists such as F.A. Hayek, Ludwig von Mises, Milton Friedman, F.A. Harper, and Murray Rothbard (who was on the staff of the Volker Fund from 1951–1962).¹⁰ The University of Chicago did not pay Hayek a salary, nor did New York University Ludwig von Mises. It was Volker which funded them.

An Opportunity

My father had communicated with men and women associated with the Volker Fund for at least a decade by 1962. On February 23 of that year, he received a phone call from senior staffer

Few have today heard of the Volker Fund, though it it was largely responsible for the development of much of the right after the war. Volker had successfully fought the Democratic machine in Kansas City, but Luhnow wisely turned the Fund's efforts toward developing a broad spectrum of individuals and organizations with ideas that challenged the political, academic, and economic orthodoxy of the time.

Ivan Bierly asking him "to write a statement on the roots of liberty for [the] foundation." The following week he finished "The Ground of Liberty" and a short time later "Bierly and friends" attended his evening class on the Constitution and visited afterwards at our home. On March 16, after recording he had sent letters to Gary North (then a young student) and Van Til, he noted: "Rec'd phone calls from Ivan Bierly, Verna Hall, re working for Volker Fund, etc. God be thanked." Four days later, he wrote,

To Burlingame, Volker Fund offices, to pick up Ivan Bierly; to S.F., for lunch and meeting with Verna Hall, Montgomery, Handly, Younger re. my usefulness to their cause. To Burlingame, to see Mr. Luhnow re. working under Volker Fund. Received approval ... An opportunity to study, write and speak to the glory of God. Thanks be to God!¹¹

Marriage to Dorothy

By 1962 it had been four years since the divorce and five since my Mom had left the home. Being a single parent with

six children must have weighed heavily on him. He rarely expressed the strain, but a few days before Christmas, 1961, he concluded his journal with: "Another day ended: 5 hrs. spent in housework (washing done at laundromat), 4 hrs. in calling and study for church services, three hours study for writing."¹²

A few months earlier he had noted another difficult situation. A church member informed him that, "according to gossip, she is my latest prospective wife."¹³ By the spring of 1962 when he was in negotiations with the Volker Fund he was, in fact, contemplating remarriage, but there were several eligible women in the church and he apparently felt it best to wait until he stepped down as pastor in order to avoid any conflict it might cause in the church. Many in the church had gone through the Trinity Church trauma and would have been supportive, but, as in many denominations, there were many disparate views on divorce and remarriage in the Orthodox Presbyterian Church (OPC) and he did not want his family life to be the focus of another church upheaval. Now that he was stepping down and beginning work with the Volker Fund, he had liberty to remarry.

Thomas and Dorothy Kirkwood had been members of Trinity Presbyterian and became charter members of Santa Cruz OPC when it began in 1958. Tom had been a deacon and elder at Trinity. Both had been strong supporters of my father during his trouble with the P.C.U.S.A. and the divorce. Tom was examined by the local OPC Presbytery and approved as a member of the first session. After they migrated to the Santa Cruz OPC, references to Tom drop out of my father's journal. That is most likely because there were no longer any major problems he felt worthy of documenting.

It is not until two years later his name reappears in February 1960 when my father noted that Tom was seeing a lawyer about divorce and that he had not been in the Kirkwood home since the previous October. Years later, Mother referred to him as a philanderer. In July, Dad noted that Dorothy had finally learned where he was living and with whom. She and Tom reached an agreement on the sale of their house and in September 1960 she left for Reno, Nevada, where she stayed until she could establish legal residency before filing for divorce. Dad's next mention of her six weeks later notes her return, referring to her thereafter as Dorothy Ross, her maiden name.¹⁴

The church was obviously fully aware of my father's pending departure, if not his pending marriage. On April 18, 1962, a week before he turned fifty-six, he wrote:

To Burlingame, Volker Fund, with Dorothy, to sign contract. To Atherton to see house; decided against it, as too luxurious: my future may require very humble circumstance, & there is no point in developing a taste for what will not be a part of my life . . . 6:30–8:30 p.m., church potluck dinner and congregational meeting; Arthur Riffel called as pastor.¹⁵

They were married by Rev. Riffel on June 14, 1962, at a house they leased in Los Altos Hills in preparation for their new life and work. Present as witnesses were my grandmother, my uncle Haig Rushdoony, Kay Riffel, and the only Santa Cruz church member, Frances Braun, an elderly widow and a dear friend of both bride and groom. On July 2 he went to the Volker offices as a staff member for the first time. The next day he noted in his journal that he read "Mr. Anonymous," *The Story of William Volker*, by Herbert C. Cornuelle.

My father had a habit of tallying his year's work each December 31. For 1962 he noted he had completed *The Messianic Character of American Education* (just before his hiring by the Volker Fund) and *This Independent Republic*. The latter was a project specifically for the CAS, but it would be one that would prove to be a source of conflict.

The Center for American Studies

My father went to work at the William Volker Fund in the midst of a great upheaval. It had moved to Burlingame and was shifting away from charitable work in Kansas City to a more ideological orientation. Rothbard was let go about that time, as was Baldy Harper. Luhnow seemed to be directing his efforts at a more specifically Christian undertaking. An official "Announcement of impending dissolution was made in the spring of 1962." Since much of the Fund's efforts over the years had been to capitalize new organizations, my father obviously went on the staff at this transitional period thinking either his desire for a college or study/research center would be funded, or, more likely given the events which followed, that the new focus of the Volker money was to be the work for which he and others were recently hired.

Even as the Volker Fund was shutting down, it created a new organization in late 1962: the Center for American Studies (CAS or "the Center"). This was to be an organization created by the Volker Fund itself. It was intended as:

a continuing organization, on a trial basis, dedicated to research in the field of American studies and the stimulation

of a restoration of the historic, conservative, Christian American perspective. This program was planned by the three persons then on the Volker staff, the president, H.W. Luhnow, Ivan R. Bierly, liaison officer of the previously existing staff, and R.J. Rushdoony, brought in as a Christian conservative and a theologian to provide theoretical structure. Collection of the library was undertaken by Rushdoony, and the appointment of a staff. The Center was to be a graduate research center, as well as a conference center, for the training, in short conferences, of clergymen, school teachers, business men, etc. Two very successful conferences were in fact held, a ministerial conference and a teachers (*sic*) conference, in August, 1963, with a major impact on and reshaping of the thinking of those present.¹⁶

My father had a habit of tallying his year's work each December 31. For 1962 he noted he had completed *The Messianic Character of American Education* (just before his hiring by the Volker Fund) and *This Independent Republic*. The latter was a project specifically for the CAS, but it would be one that would prove to be a source of conflict. He also noted that, not including church services, he had spoken forty-six times. Some of these were lectures at St. Mary's College in Moraga, California, for the Intercollegiate Society of Individualists Student Conference. After one of these lectures in August he noted, "Gary North in motel room c. 1 ½ for discussion of predestination, etc."¹⁷ The following summer my father brought Gary to the Center as an intern.

Epistemological Self-Consciousness

By the time Gary North arrived in 1963, the Center was in an epistemological identity crisis. The crux of the ideological conflict was the nature and extent of the Christian emphasis of the center. In early February of 1963,

a plastic-comb bound 8½ x 11 version of my father's *This Independent Republic* manuscript arrived at the Center's offices. A few days later Ivan Bierly mailed out eighty copies. The feedback from some was less than enthusiastic. It was seen by some as too Christian, too Calvinistic, or too sectarian.

The conservative movement was, at the time, still struggling to find its voice. My father presented a case that America's uniqueness was its heritage of Christian faith and the practical outworking of that faith in its culture and institutions and that a return to Christian faith and practice was its hope. But the individuals and groups associated with the William Volker Fund over the years represented a variety of philosophical and religious perspectives, including atheists like Murray Rothbard and the Catholic ISI and William F. Buckley, Jr. The creation of the Center from the William Volker Fund had been intended to focus the Volker fortune on a more specifically Christian message. The push-back against my father's presuppositionalism and Calvinism apparently surprised Luhnnow and Bierly.¹⁸ To complicate matters, William T. "Bill" Couch was brought into the Center by Bierly in April of 1963 and quickly opposed my father's perspective "re. centrality of orthodox Christian faith with savage bitterness."¹⁹

Luhnnow's own religious beliefs were something of a hodgepodge, but my father's journal entries indicated Luhnnow was initially very supportive. In a personal meeting with my father Luhnnow referred to Bill Couch as "the problem" and my father "encouraged in resisting him." In that meeting my father's contract was renewed. A few days later, "I was supported by Mr. Luhnnow, who flatly stated that Couch was trying to take control of the Fund as Harper had tried." On July 5 my father noted his "4

A Brief Hiatus for the Dr. Kishore Story

Martin G. Selbrede



We have been following the story of Dr. Punyamurtula S. Kishore for nearly three years at this point, and two more articles in the series are in development. However, one of the difficulties of running this story "in real time" were very real concerns about disclosures that could have kept Dr. Kishore in prison or in the halfway house longer than he should have been kept. The authorities did not want him talking to Chalcedon (or any other journalists, for that matter). Saying something that rubbed the state the wrong way could have had serious repercussions: instead of working with the governor of Maine on that state's drug program, Dr. Kishore may still be sweeping streets in Boston.

For this reason, delays were imposed on publishing *Faith for All of Life* to reduce (but certainly not eradicate) the risks involved in telling a story that Massachusetts officials did not want to have told. One result is that the July/August issue of the magazine did not go live on the web until the very last day possible, August 31, 2016. To start moving the magazine back on schedule, a hiatus was proposed. This is good for the magazine (especially as we enter the year-end period) and good for the unfolding of Dr. Kishore's story where new developments will have a chance to germinate and be revealed in due season.

We will pick up the thread of this remarkable story once the final pieces are in place. We fear no loss of momentum, as the sprawling national problem at the root of the story promises only to worsen with the increased application of the wrong kind of state-approved remedies that are currently (and sadly) in vogue. Details of the associated film project have been disclosed in this magazine's sister publication, the *Chalcedon Report*, which focuses on the work of Chalcedon in the world at large.

½ hr. session with Ivan [Bierly] challenging the direction of present activity, Couch's anti-Christian position, etc."²⁰

In a subsequent meeting with Bierly, my father learned that the publication of *This Independent Republic* was "vaguely postponed." Two days later my father spoke to a teacher's conference held by the Center. His topic was that of his paper written the previous year at the request of Bierly: "The Ground of Liberty."

To office, conference. Spoke 1:30–3 p.m., on "The Ground of Liberty," with tremendously favorable response from all teachers, anger from Bierly and Luhnnow. First written as a paper, March 3, 1962, it brought me to Volker Fund. Now, it brings me hatred from the same source, indicating the changed situation due to epistemological self-consciousness. Great demand for "This Independent Republic," re-publication requested from the floor, refused by Mr. Luhnnow.²¹

A week later he spoke on the same topic, as well as others from *This Independent Republic* at a teachers conference in Houston attended by about 250, though this was not a Center-sponsored event.²² Two weeks later he was dropped from the staff for "failure to work with Wm. T. Couch, to 'agree' with him. Christian stand also called uncooperative..."²³

The Center for American Studies was not to be the vehicle for my father's ministry, though the day after his firing he applied for re-instatement as an independent contractor and the next day received a two-year contract at the same salary plus a publication contract for *This Independent Republic*.²⁴ A year later Luhnnow fired both Bierly and Couch and began the dissolution of the Center entirely. The remaining funds, variously estimated at seven to ten million dollars, eventually went to the Hoover Institute at Stanford University.²⁵ 🇺🇸

1. "Interview with R.J. Rushdoony," *Contra Mundum*, No. 13, Fall 1994.
2. Work journal of R.J. Rushdoony, entry of August 1, 1953.
3. Work journal, entries of August 30 and September 14, 1961.
4. "The William Volker Fund," p. 1. This is a two-page single-spaced typewritten synopsis of the organization that I found in my father's files. It is unattributed and undated, but I believe it was almost certainly written by my father in 1964. I do not know the intended purpose of the paper or if it was ever published.
5. *ibid.*
6. *ibid.*
7. *ibid.*
8. Gary North, "The Final Triumph of 'Mr. Anonymous' from Beyond the Grave." Garynorth.com
9. "The William Volker Fund," p. 1.
10. Gary North, see above.
11. *ibid.*
12. Work journal, entry of December 11, 1961.
13. Work journal, entry of July 10, 1961.
14. Work journal, entries of February 7, 10, and 22; September 12; and October 27, 1960.
15. Work journal, entry of April 18, 1962.
16. "The William Volker Fund," p. 2.
17. Work journal, entries of December 31 and August 27, 1962.
18. For a more complete treatment of the Volker Fund/CAS period, see Michael J. McVicar, *Christian Reconstruction: R.J. Rushdoony and American Religious Conservatism* (Chapel Hill, NC: University of North Carolina Press, 2015), pp. 46–78.
19. Work journal, entry of May 28, 1963.
20. Work journal, entries of July 4, 12; July 5.
21. Work journal, entry of August 16, 1963.
22. Work journal, entries of August 26 and 27, 1963.
23. Work journal, entry of September 9, 1963.
24. Work journal, entries of September 10 and 11, 1963
25. "The William Volker Fund," p. 2.



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Rousas John Rushdoony as Philosopher

by Jean-Marc Berthoud¹

And when the tempter came to him, he said: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:3–4)

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Rom. 12:2)

For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (2 Cor. 10:3–5)

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8)



How is one to consider the thought of Rousas John Rushdoony with regard to what is commonly called “philosophy”?

The history of Western philosophy makes it clear that one of the primary characteristics of this discipline is almost universally considered to be its pretended autonomy from any kind of revealed theological authority. To take an example among many others, a Catholic philosopher such as the Argentinian Thomist, Mario Enrique Sacchi, in the “Introduction” to his very able refutation of Martin Heidegger’s philosophy of being, writes:

... philosophy does not take its principles from any revelation, but from the natural evidence of intelligible things first known through sense experience that precedes every apprehension of the intellect.²

Rushdoony’s thought belongs to a very different tradition. He rather stands in the great line of Biblically grounded philosophy so ably illustrated by a Pierre Viret or a Johann Georg Hamann.

Viret, for example, at the conclusion of a philosophical discussion of the nature and meaning of suffering in the world, could, after quoting from the most diverse philosophical, medical, and even proverbial sources, without the slightest methodological qualms, offer as a clinching argument a quotation from the one whom he calls “that supreme philosopher,” Job, thus with equanimity refusing the traditional methodological separation between philosophy and Scripture. Stephen Dunning, in his masterly comparison of Hamann to Hegel on language and history, writes in the same spirit:

J. G. Hamann ... offers a radical alternative to the options I had encountered in contemporary theology and Hegel. Hamann’s thought—about the world no less than about God—is cast in biblical language. In the second half of the twentieth century, such an approach may sound anachronistic or even comical. Nevertheless, Hamann’s understanding of history, language and faith illustrates a clear alternative to contemporary theological methods. However unacceptable it may be to secular theologians, it cannot be dismissed as irrational, pietistic, or, in the term

which appears frequently in American discussions, “fundamentalistic.” The language of the Bible, as interpreted by Hamann, offers far greater resources for understanding the world than most modern theologians acknowledge.³

It is in the perspective of such a normative correlation between the Word of the Author of the Jewish and Christian Scriptures and the correct understanding of the structure and meaning both of the universe and of history—ordered as they are by the same Creator and Provider—that I shall try to show the importance of Rousas John Rushdoony’s philosophical achievement.

Foundations That Cannot Be Shaken

It is an indisputable fact that from his first major publication, *By What Standard? An Analysis of the Philosophy of Cornelius Van Til*,⁴ to the latest of his works to be published, *The Death of Meaning*,⁵ and through many other writings,⁶ Rushdoony clearly manifests a great interest for philosophical thought and, in particular, for the history of Western philosophy. Here of course his major work is *The One and*

the Many.⁷ The title itself, articulating his thought concerning the two Greek philosophical categories of the *One* and the *Many*, shows clearly that for Rushdoony the terms and distinctions of that philosophical tradition were not, in themselves, intrinsically extraneous or hostile to a properly Christian view of the world.

But his interest in philosophy was in no way limited to his writings specifically dealing with this aspect of intellectual inquiry. Throughout the whole of his immense *corpus* we can observe the constant intertwining of philosophical considerations with his every other interest. Philosophical considerations were thus part and parcel of the very texture of his thinking; he could no more separate the functioning of his mind from philosophical considerations than he could cut it off from theological reflection. How is this very remarkable phenomenon to be explained?

Rushdoony's fundamental position in all his published works is a refusal to separate theology from philosophy, to cut off his philosophical thinking from the very language (categories and first principles⁸) of Holy Scripture. Thus, for Rushdoony, the fundamental categories of his philosophical thinking were to be found in the very language and fundamental categories of Biblical thought, in those fundamental distinctions established by the Biblical thought of *Orthodox* and *Catholic* Christian theology. For Rushdoony, the God who infallibly inspires Holy Scripture is also the Almighty Creator of Heaven and Earth and the Sovereign Providence directing every event of history. As such, He is the Creator of man's mind, and that mind has not only been made to know and worship Him but has also been furnished with the capacity (i.e., the fundamental first principles or categories) enabling it to understand the stable

created order to which its functioning is perfectly adapted.

Now this affirmation is of course true for unfallen Adam and for the new Adam, Jesus Christ, in the plenitude of their uncorrupted humanity. But this position holds also, but of course to a lesser degree, for fallen man whose radical corruption (what the *Canons of Dort* call his "total depravation") has not, in fact, abolished his *nature as man* made in the very image of God. The Reformers of the sixteenth century and their successors in the seventeenth century gave to total depravation an *extensive* definition, as affecting every aspect of human nature, mind included, and did not consider it in an *intensive* manner as destroying man's created faculties. Thus, with regard to the rational capacities of man, we must affirm that they have been distorted, not abolished.

The Inescapable

In the Presuppositionalist tradition, in which Rushdoony himself stands, the task of the Christian philosopher thus takes on a double aspect. His first task is founding all his thinking, in every field of created reality, on Biblically-based first principles that will correctly structure his thought. His second task is to use these Biblical and creational first principles in a critically precise and appropriate manner to flush out the erroneous first principles (presuppositions) inevitably at the base of so much of fallen man's theoretical thinking. A quotation from Rushdoony's *Systematic Theology* will show to what extent he considered the categories of the Bible as perfectly adequate for the understanding of the fallen world. In tandem with Hamann and many other faithful Christian thinkers, he stands in full opposition to the often unspoken premise of academic philosophical thought: the arbitrary and utterly sterile exclusion of the language of the Bible.

To be specific, how can anyone affirm the sovereignty of God concretely and realistically, without opposing and denying the sovereignty of man and the state? If we affirm God's sovereignty but do not challenge humanistic doctrines of sovereignty from pulpit and pew, in the home, the Christian school, the voting booth, and the halls of Congress, and elsewhere, we are either denying our profession of faith or affirming a two-worlds theory, i.e., that God is sovereign in the supernatural realm, but Satan governs and triumphs in space and time. We are then not Christians but Manichaeans.

Similarly, to affirm predestination by God and to assent to socialism in any form is to say that there are two realms of predestination: God predestines the soul, and the state predestines the physical and natural life of man by planning and control.

Again, if we hold to an abstract form of systematics, we will talk about atonement without seeing that, apart from Christ's atonement, man will seek atonement by sadomasochistic activities. As a sadist he will attempt to lay his sins upon other people, and as a masochist he will attempt through self-punishment to make self-atonement. Politics, religion, marriage, and all human relationships will manifest sadistic or masochistic activities wherever men are without Christ. For the pulpit to preach Christ's atonement without seeing its very practical consequences of deliverance from sadomasochism, and the results of a society which is dedicated to sadomasochistic works of atonement, is to hold to a Manichaean or abstract theology. (...)

An abstract theology is only formally or technically systematic. Systematic theology must of necessity deny, because God is sovereign, that there are any neutral facts, or any areas of neutrality. All factuality is God-created and God-governed and interpreted. All facts are therefore theological facts, and every area of life, thought, study, and action

is a theological concern. Education, politics, science, the arts, the vocations, the family, and all things else, are theological concerns. A theology which does not involve itself in every area in terms of the sovereign God and His infallible law-word cannot be systematic: it is only abstract.⁹

It is thus clear from the above quotation that, for Rushdoony, Biblical or theological categories, such as sovereignty, predestination, atonement, infallibility, election, grace (and we could multiply examples from his writings), are basic categories not only for theology but also for understanding our world in its totality. In this it is clear that there is for him no dualistic separation between the task of philosophy and the language of the Bible. Thus in the first two magnificent sections of his *Systematic Theology*, he goes to considerable pains to show the inescapable character for all men of the categories of *infallibility* and of *systematic thought*. Men cannot exist outside of these categories: they will either, in the piety of true worship, attribute infallibility where it rightfully belongs (to the transcendent and immanent triune God) or he will foist it, in idolatrous illegitimacy, on himself, the church, the state, the party, or anything else.

Infallibility appears thus as an inescapable concept for man, a first principle coterminous with man's very nature, innocent, fallen, or redeemed. Likewise, Rushdoony shows that man's thought and actions have an inherently systematic nature from which he cannot escape. Either the system will be God's and will enclose man (anchoring his true freedom as creature) within the divinely established structure of a good universe, or it will be a man-invented systematic construction, seeking in all areas to exclude God and His created order. For man, this human construct will inevitably prove to be a terrifying

prison. In the final run, hell will itself manifest this totally systematic structure. This is the direction taken in every field by a totally antitheistic Western world. If men do not repent and turn again to God by faith in Christ and obedience to His commandments, they will invent a worldwide, universal Gulag. The way of universal death can only lead to hell on earth.

Philosophy Without Balance

We now face the following question. If we are to found our first principles directly on an immediate apprehension of the very categories of the Bible (God's revealed thinking), how do we avoid the philosophical pitfall of univocity? We risk imagining that we are in fact privy to the very essence of God's own thinking, and may end up applying these theological categories in so immediate, so direct a manner, to various fields of created reality—psychology, economics, physics, music, literature, etc.—that these disciplines are absorbed into the field of theology itself. How can such Biblical thinking avoid denying these disciplines their individual nature, their essence as particular created things, despite the inappropriate language used to describe them? To illustrate, how can a blinding white light, in all its intensity, not wash out all manifestations of the manifold colors of reality (the varied truths of many disciplines, each appropriate to the diverse objects under consideration)?

Here it is useful to indicate that the terms univocity, equivocity, and analogy define three attitudes we can entertain towards God. *Univocity*, the attitude of Gordon Clark or Robert Reymond, holds to a theory of equivalence between our human conceptions of God's knowledge and essence and God's own knowledge of Himself (which in itself is unattainable by man). It leads to rationalism and to the total destruction

of transcendence. It is a form of intellectual idolatry, the rational manhandling of the divinity. *Equivocity*, on the other hand, as adopted by Immanuel Kant and Karl Barth, holds to the total inadequacy of human language to speak in a conceptually knowable way about God. In this view, God is the totally inaccessible Other—in the final analysis He is approachable only through mystical experience. This pessimistic view leads to atheism and the concomitant secularization of every aspect of life, culture, and society.

We are then left with *analogy*, which holds that the verbal revelation of God to man, Holy Scripture, is analogically true in all it expresses. As Calvin expressed it, God in His revelation accommodates His incomprehensible wisdom to our finite minds so as to enable us truly to understand, as creatures, His infallible and normative revelation. It is this last position that Rushdoony—without using the technical term—adopts, following thus in the footsteps of his mentor Cornelius Van Til. In response to the Clark-Reymond univocal (and thus rationalist) use of Biblical first principles, Rushdoony wrote:

What Van Til does is to state clearly all Christian doctrine in terms, not only of any supposed identity of the minds of God and man, but in terms of God's self-revelation. He permits no coincidence or confusion between the mind of God and the mind of man ... In brief, we do not share the mind of God, nor have in any sense the same being or content, but we receive the revelation of God, and we understand it, as creatures. That knowledge is inescapable knowledge, because we are creatures, and every atom of our being witnesses to the Creator. That knowledge is also always creaturely knowledge, and it is never the same kind of knowledge as God has.

And Rushdoony adds:

How can man's knowledge coincide

with God's? God knows the end and the beginning, and His sovereign purpose for all eternity in the creation of every fact. Man's knowledge can never coincide with that. Not only does man have no ability to know anything exhaustively, he can never know anything creatively as God does, nor absolutely, nor in any other way have a coincidence of content. The difference between God and man cannot be bridged by the mind of man.¹⁰

It is in this way that Rushdoony, after Cornelius Van Til and John Calvin, (and, perhaps to his surprise, after Thomas Aquinas and the Thomist metaphysical tradition!) avoids the pitfalls both of univocal rationalism and of equivocal irrationalism, thus adopting the classic Christian position, the view defended by the Council of Chalcedon in its basic distinctions applied to the knowledge of God, a position which Aquinas called *analogy*, Calvin *accommodation*, and Luther *the theology of the cross*.¹¹

Dangers Old and New

But any form of univocity will affect our understanding of the different orders in the created world. This entails applying a certain form of knowledge to every aspect of reality (the chief example here is the modern mathematical and experimental model of physical science). This is known as positivism or scientific reductionism.

This epistemological perversion was combated by the second major source of Rushdoony's philosophical thinking (after Cornelius Van Til), the great Dutch philosopher Herman Dooyeweerd, whom Rushdoony did so much to make known to the English-speaking world.¹² If the idolatry of absolutizing one aspect of the world is totally relativized by the exclusive worship of the only true God, Father, Son and Holy Spirit, and submission to His infallible and

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coherently systematic Word (both the divine and human Person of the eternal Logos and the Word of His revealed Scriptures), then the different spheres of man's thought and action will be respected and placed in proper relation one to the other. They will all stand under God's overarching sovereign authority. This is made explicit in Herman Dooyeweerd's teaching on the distinctions to be established between the different spheres of the created order.¹³

This part of Dooyeweerd's teaching was less emphasized by Rushdoony than the Dutchman's fundamental critique of the erroneous presuppositions of autonomous theoretical thought. However, it nevertheless had sufficient influence on Rushdoony to prevent him from confusing economics and politics, biology and psychology, or philosophy and theology. Rushdoony didn't succumb to the danger at the other extreme, *disruptive*

specialization, including the temptation to refuse to relate these different fields (wherever necessary) one to the other, thus fragmenting human knowledge.

It is this constant aim to submit his thought to God's every Word, as well as his respect for the varied orders of creation, that make Rushdoony's writings so invariably enlightening. All things are for him to be seen under the light of God's eternal wisdom, intelligibly refracted, to us men created in the image and resemblance of God, in the normative Scriptures. The various aspects of God's multifarious universe are thus respected for what they are and are not confused one with the other, as is the case when one aspect of reality comes abusively to dominate another. It is God who, through Scripture and the work of the Holy Spirit, so orders our minds (if we attach ourselves in obedience to the whole counsel of God) that we are enabled to respect the particular orders of His universe. He, being God, sees everything in the simplicity and unity of His divine mind. We as creatures see all things partially and from specific angles. The coherence and concrete precision of our vision of the universe comes only from our submitting all our thoughts in faith to the obedience of the Lord Jesus Christ, namely, to every Word that proceeds from the mouth of God.

In all his thinking, Rushdoony sought to maintain the Chalcedonian distinctions: unity without confusion, distinction without separation, multiplicity in unity. This gave his thought a balance and a coherence that will undoubtedly make it outlast the indifference of the present age and the ravages of time.

Sharpening Our Mental Swords

Starting off from the premises of God's own thinking, the Eternal Law, as accommodated (analogically refracted) to us in the infallible and divinely coher-

ent Scriptures, Rushdoony's epistemology was founded on the God-given structure of man's mind. In addition, he was conscious that the order of creation (as well as God's providential action governing every event in history) corresponds to these God-revealed scriptural categories. With such intellectual and spiritual assets, is it any surprise that Rousas Rushdoony was given the grace to shed divine light on every subject he touched? For my part, I have never met a modern thinker so consistently able to throw new and uniformly Biblical light on every subject he endeavored to understand. The reason is plain. Consistently grounded as he was on a methodologically correct understanding of Scripture, of the divinely ordered cosmos and of God's providential ordering of history, Rushdoony, as a faithful doctor of God's church, possessed to an extraordinary degree what the apostle Paul calls *the mind of Christ*.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (I Cor. 2:12–16)

Does this mean that Rushdoony has left us with nothing left to do? That we must only echo his work and not carry it further? God forbid! Such a thought

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would have been hateful to him. For my part, I see two fields where Rushdoony's achievement must be extended if we are to face the extraordinarily dangerous problems that the accelerated (and totally irresponsible) developments of the biological and physical sciences are leading us today. These disciplines have delivered us to a war zone where the very structures of creation are being directly attacked. That attack now goes deeper than the subversion of the moral order of the universe. Science, having become mad through overweening ambition (*hubris*), now seeks the dissolution of the atomic and molecular structures of the universe and the cellular structures of living beings, in order to reconstruct them into new patterns, as if today's scientist has consciously taken the place of God.¹⁴

To answer these difficult questions, we must recover not only Biblical ethics (moral thinking consistently based on the teachings of Biblical law as found in the whole of Scripture) but also, and above all, Biblical metaphysics, as expressed in the first two chapters of Genesis and implicitly contained in every aspect of Scripture.

A recovery of Biblical metaphysics (from the Greek *meta* "beyond" and

physis "nature," i.e., the ontological structure of the universe as observed by our senses, in contrast to the mathematical-physical structures of the universe understood in explicit opposition to the witness of our senses) will lead us to the Biblically-based first principles and categories of the created order.

The key distinctions include the following fundamental differentiations: those between the Creator and creation, between light and darkness, between the waters above and the waters below, between land and sea, between inanimate and organically organized matter, between the vegetable kingdom and animate life, between animals and man, between man and woman, between stable species and less organized matter, and so on. We shall in this way recover the largely forgotten distinction between sins against the moral law and sins against nature (sins against the very order of creation). For example, there is a distinction between theft, murder and adultery (acts against the moral and judicial law) on the one hand, and homosexuality and feminism (disordered attitudes and acts which are in addition opposed to the very order of nature) on the other. The reconstruction of an artificial scientific and technological order, proceeding from the dissolution of the created order (the revolutionary principle of *solve et coagula* at the base of both political and scientific revolutions), can only be effectively criticized using a coherent Biblical metaphysic, an understanding of the ontological structure of God's creation. The recovery of such a metaphysic is a task of the utmost importance and urgency.

Further, *this implies taking an even closer look* at the history of philosophy than has been the case in the Van Tilian and Dooyeweerdian traditions. For example, such vague notions as "Greek thought" or "Scholastic philosophy"

are utterly inadequate as concepts for understanding what the various Greek and Medieval thinkers were actually saying. Plato, for one, has at key points a very different system of thought from Aristotle. We must resume the task of the Cappadocians, Basil of Caesarea in particular,¹⁵ or of Ambrose of Milan,¹⁶ who, while rejecting the pagan religious motives of Greek philosophy, recovered for Christian use the created intellectual tools that this philosophical tradition, in God's sovereign providence, had brought to light.

We must do likewise with the Medieval tradition, embracing a thousand years of thinking under continual Biblical influence. At the very least, it would be a gross over-simplification to put in the same category thinkers such as Robert Grosseteste, Thomas Aquinas, and St. Bonaventure on the one hand, and late Medieval figures like William of Ockham, Gabriel Biel, and Marsilius of Padua (thinkers whom the Reformers of the sixteenth century often identified with what they called "scholasticism" and who were but the precursors of that modern subjective philosophy so ably criticized by the Van Tillian and Doyeweerdian tradition).

What we now need is a careful Reformed and Biblical examination of this whole tradition, sifting out the wheat (that which comes from God, for the good of His church, and for the building up of His Kingdom) from the chaff, which must be carefully rejected if God's people are not to be poisoned by error. But we must not throw out the baby with the bath water. As the apostle Paul encouraged the Thessalonians to do, we must

Prove [examine] all things; hold fast that which is good. (I Thess. 5:21)

Whether it arises from the fourth century or the thirteenth (or any other

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time), we must work to distinguish between what in human thought is of a pagan and idolatrous nature (or more recently, embodies perniciously apostate and anti-Christian idealist or utopian thinking), and what pertains to the work of common grace as manifested in the minds even of non-Christian thinkers. We must remember that philosophy (*philo*—"to love" and *sophia*—"wisdom") is nothing else but the love of wisdom. The Bible is in a sense simply the Book of the Wisdom of God; the fear (that respectful awe) of God being the true beginning of wisdom.

Thus it is our obligation to carefully examine what we can reap, not only from the thinking of those theologians and philosophers who belong to a Christian tradition other than our own, but also from the thought of those who stand outside the heritage of the Christian church. This is indeed what Rousas Rushdoony sought to do in his major work of discernment, *The One and the Many*,¹⁷ no doubt his most important philosophical achievement. For philosophy according to Christ—and not according to the elements of the world (Col. 2:8)—gathers in for itself as its own treasure all that non-Christian

thinkers have been enabled, by the common grace of God, to manifest of that One Truth which is the divine Logos Himself, Christ Jesus, that *true Light, which lighteth every man that cometh into the world* (John 1:9).

In this direction, seeking to attain a more adequate discernment of the intellectual history of our Western tradition, we should take a lesson from the Swiss philosopher, André de Muralt. De Muralt demonstrated that the problems we have to confront in the many deviations warping our philosophical heritage are *not* simply those of isolated ideas deviating from Biblical and philosophical truth, but *ideas structurally bound together in coherent philosophical systems of error* that can only be rectified by the correction of the entire structure in which they are organically intertwined.¹⁸

These modest suggestions are proposed to help us to go forward, standing as we do on the philosophical achievements of Rousas John Rushdoony, the Christian thinker who did so much to restore the true first principles of philosophy, founded at the same time on the divine Logos, our Lord Jesus Christ, and on every jot and tittle of the Word of God, thus conforming true philosophy to the divinely established structures of the created order.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed him the way of understanding? (Isa. 40:12–14) 🇺🇸

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. I must thank the following who have read this text and allowed me to profit from their advice: Pierre Berthoud, Pierre Courthial, Paul-André Dubois, Huib Klink, Henri Lüscher, Denis Ramelet, Bertrand Rickenbacher, Paul Wells, and Colin Wright. Whatever errors remain are of course my own.
2. Mario Enrique Sacchi, *The Apocalypse of Being: The Esoteric Gnosis of Martin Heidegger* (South Bend, IN: St. Augustine's Press, 2002), p. 4. The Thomist position, often interpreted as a dualism, is in fact not dualistic at all as can be observed in the First Question of the *Summa Theologiae*, where Thomas Aquinas self-consciously and explicitly subsumes all human thought, in its proper order, under the Eternal Law of God known to man through the Revealed Law (Scripture) and norm of the Natural Law (man's conscience and his consciousness of what Hermann Dooyeweerd calls the law spheres of the created order).
3. Stephen N. Dunning, *The Tongues of Men: Hegel and Hamann on Religious Language and History* (Missoula, MT: Scholars Press, 1979), p. 2.
4. Rousas John Rushdoony, *By What Standard? An Analysis of the Philosophy of Cornelius Van Til* (Nutley, NJ: The Craig Press, 1963).
5. Rousas John Rushdoony, *The Death of Meaning* (Vallecito, CA: Ross House Books, 2002).
6. Let us mention amongst other books: *Intellectual Schizophrenia: Culture, Crisis and Education* (1961), *The Messianic Character of American Education* (1963), *The Flight from Humanity: A Study of the Effect of Neoplatonism on Christianity* (1973), *The Word of Flux: Modern Man and the Problem of Knowledge* (1975).

7. R. J. Rushdoony, *The One and The Many: Studies in the Philosophy of Order and Ultimacy* (Nutley, NJ: The Craig Press, 1971).
8. These first principles are what Aristotle in his *Metaphysics* calls the first unproved (and unprovable) principles of all human thought, such as, for example, the principle of non-contradiction. These first principles are not without relation to those inescapable pre-critical religious presuppositions so familiar to thinkers in the Van Til–Dooyeweerd tradition.
9. Rousas J. Rushdoony, *Systematic Theology* (Vallecito, CA: Ross House Books, 1994), Vol. I, p. 72.
10. Rousas J. Rushdoony, *Systematic Theology*, op. cit., Vol. I, p. 189–190.
11. See, William C. Placher, *The Domestication of Transcendence: How Modern Thinking about God Went Wrong* (Louisville, KY: Westminster John Knox Press, 1996). A single quote from Aquinas will here suffice: “The better we know God the more we understand that he surpasses whatever the mind grasps,” *Summa Theologiae* 2a2ae.8.7, and by this he did not mean that man could in no way know God. For him the only foundation of theology was Holy Scripture; *sola scriptura*, as he writes, is the only basis for a truly Christian theology, *sacra doctrina*. For a detailed confirmation of this assertion see the decisive study by Florent Gaboriau, *L'Écriture seule* (Paris, France: Fac-éditions, 1997).
12. See Rushdoony's Introductions to Herman Dooyeweerd's American lectures, *In the Twilight of Western Thought* (Philadelphia, PA: Presbyterian and Reformed, 1960) and to his *The Christian Idea of the State* (Nutley, NJ: The Craig Press, 1968). His interest in Dooyeweerd remained constant as is witnessed by his Introduction to Magnus Verbrugge, *Alive: An Enquiry into The Origin and Meaning of Life* (Vallecito, CA: Ross House Books, 1984).
13. See Herman Dooyeweerd, *A New Critique of Theoretical Thought* (Philadelphia, PA: Presbyterian and Reformed, 1969), 4 vols. Here again it is interesting to note that this aspect of Dooyeweerd's thinking corresponds to certain methodological and scientific aspects of Thomas Aquinas'

- metaphysical thinking. See here: Joseph Bobik, *Aquinas on Matter and Form and the Elements: A Translation and Interpretation of De Principiis Naturae* and the *De Mixtione Elementorum of St. Thomas Aquinas* (Notre Dame, IN: University of Notre Dame Press, 1998); Saint Thomas Aquinas, *The Division and Methods of the Sciences* (Toronto, Canada: The Pontifical Institute of Mediaeval Studies, 1963) and Jacques Maritain, *Distinguish to Unite or The Degrees of Knowledge* (New York, NY: Scribner's & Sons, 1959).
14. See Tom Wolfe, “Sorry but your soul just died” in *Hooking up* (New York, NY: Farrar, Strauss, and Giroux, 2000), p. 89–109; Ed Regis, *Nano: The Emerging Science of Nanotechnology: Remaking the World—Molecule by Molecule* (New York, NY: Little, Brown and Company, 1995); Michael Gross, *Travels to the Nanoworld: Miniature Machinery in Nature and Technology* (Cambridge, MA: Perseus Publishing, 1999).
 15. See Jaroslav Pelikan, *Christianity and Classical Culture: The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (New Haven, CT: Yale University Press, 1993). Of fundamental importance here is Basil's Hexameron.
 16. See Goulven Madec, *Saint Ambroise et la Philosophie* (Paris, France: Études Augustiniennes, 1974) and Jean Pepin, *Théologie cosmique et théologie chrétienne* (Paris, France: Presses Universitaires de France, 1964). Here also Ambrose's exposition of the six days of creation is essential.
 17. Rushdoony also did this for the Creeds and Councils of the Early Church in one of his most profound and beautiful books, *The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church* (Philadelphia, PA: Presbyterian and Reformed, 1968).
 18. André de Muralt, *L'Enjeu de la Philosophie médiévale. Études thomistes, scotistes, occamiennes et grégoriennes*, (Leiden, The Netherlands: E. J. Brill, 1991); *Néoplatonisme et aristotélisme dans la métaphysique médiévale* (Paris, France: Librairie philosophique J. Vrin, 1995); *L'unité de la philosophie politique: De Scot, Occam et Suarez au libéralisme contemporain* (Paris, France: Librairie philosophique J. Vrin, 2002).

Rushdoony on History

by Otto J. Scott



The ten years I spent with Dr. Rushdoony were the most intellectually stimulating of my life. His knowledge of the Bible was the deepest and most profound I had ever encountered, and there was hardly a reference to events, people, or conditions that did not remind him of sections or persons in the Bible.

These reminders, which he expressed using a remarkably eloquent, highly-polished vocabulary, made our weekly breakfasts a delight. We traveled together to England, Scotland, Australia, Mexico, and vast regions of the United States where I watched him rise and speak spontaneously, without notes, several thousand times. On one unforgettable occasion, five Scottish congregations gathered among the ancient buildings of Oxford University to hear us both speak, and we were invited to visit Number 10 Downing Street to have a conversation with the head advisor of then-Prime Minister Margaret Thatcher.

The subject of that discussion was education, and it lasted over an hour. To my surprise, the British official quoted extensively from Dr. Rushdoony's classic work, *The Messianic Character of American Education*—one of the most important and insightful of the numerous books he penned.

I wondered why that official chose to discuss that particular work with Rushdoony and how he managed to do so with such excellent recall, as if he had recently studied the book with

great care. Before we left Great Britain that visit, the news reported that Mrs. Thatcher effectively ended the custom of ancient tenure for the English profession, to their rage. I remain convinced that the conversation the Prime Minister's advisor had with Dr. Rushdoony was responsible for this action. I will never forget the remarkable influence that this relatively obscure pastor, from a very small village in the mountains of California, had exerted upon a great European nation, one still noted for its high culture and learning.

I was equally surprised later when I noted that Rushdoony *never mentioned that event* publicly or privately, and never in print. I think that modesty was the most silently impressive of all the reactions I had ever seen in him.

Fellow Foot Soldiers for Christ

It was inevitable that I spoke a great deal about Rushdoony, for he was a remarkable man who treated me very generously during all our years together. Our relationship was closer than average, for we were only two years apart in age. Thus we recalled many things in common. I also found him to be a remarkably kind editor, and cannot recall him ever changing a single word in any of the hundreds of essays I had written for him.

He reprinted several of my books. After *The New York Times* stopped printing my book about the horrible murderer John Brown of Harper's Ferry (whom the press called a hero), Rushdoony handed me a check covering all royalties even before he had started to reprint the work, as proof of his con-

fidence. In fact, I was soon added to his staff and began accompanying him on an entire series of lecture tours. His gracious support extended the impact of my work far beyond what I would have otherwise reached on my own.

It was after I left Chalcedon that I accidentally fell into the reading of a trilogy of tomes known as *The Selected Writings of Lord Acton*, published by Liberty Fund of Indianapolis. The first of these books was titled *Essays in the History of Liberty*, written by John Emerich E. Dalberg-Acton, First Baron Acton. Upon the death of his father, Sir Ferdinand Richards, in 1837, Dahlberg-Acton became the eighth baronet and heir to the family estate at Aldenham in Shropshire. In 1869, on the recommendation of the Liberal Prime Minister, William Ewart Gladstone, he was elevated to the peerage as Baron Acton of Aldenham.

After studies at the University of Munich (1850–1857) Acton returned to England and assumed a prominent role as a spokesman for Liberal Catholicism. A devout Catholic and a committed political liberal, he believed that it was the true character and mission of the Church to foster principles of individual liberty, political self-government, and unfettered scientific research. The cause of justice, the Catholic faith, and the Church's own self interest would be secured, Acton believed, by the triumph of these principles.

Since he had been sponsored by a Cardinal as a young man, Acton was for a time accepted at the Vatican. But he never became a priest, and when

the idea of Papal Infallibility arose, he was horrified. He considered that idea an affront to every canon of historical truth. Acton believed that all hope of the Church's becoming a force for progress and liberty would be destroyed by the proclamation of a dogma that established the Pope as an infallible ruler of the religious and moral conscience of mankind.

Acton assumed the most direct and active role in leading efforts to oppose promulgation of Papal Infallibility at the Vatican Council in 1869 and 1870. His failure, and the effective demise of the Liberal Catholic movement, brought this stage of his life to an end. From then on he ceased to play a role in Catholicism, but continued to write for the purpose of publication.

The moment I read that far, I began to follow Acton's thoughts. I came to realize that Acton was the only person whose ideas and writings as a Christian (in terms of acute morality, intelligence, and courage) had ever impressed me as being on the same level as that occupied by his lonely eminence, Rousas John Rushdoony.

That is not to say that the theological views of a liberal Catholic of 1860, 1870 or 1890 are not some distance removed from those of an American Calvinist who lived a century later. But in terms of history, both Lord Acton and Rousas John Rushdoony made some very important observations about liberty and faith. Both had the vision to understand events occurring in cultures that, despite being far removed in time and space, nevertheless reflect the common problems all Christians would experience in a world that was largely losing its faith.

Rushdoony's views were firmly based on the Bible, which to him answered all questions about not only life, but also about all wisdom and all truth. As a result, he had a remarkable talent

for expressing ideas clearly. Ordinary readers, he once noted, are accustomed to thinking of history as a story of what has happened throughout time, presented in terms of its major events and movements. The average man is therefore unprepared to cope with the many new concepts of history that undergird modern historiography. For instance, Biblical scholars have indulged in a "search for the historical Jesus" with startling results, painting a picture of a "demythologized" Jesus bearing no resemblance to the Jesus of the Bible.¹

Lord Acton's concerns mirror Rushdoony's:

Liberty, next to religion, has been the motive of good deeds and the common pretext of crime, from the sowing of the seed [of liberty] at Athens, 2460 years ago, until the ripened harvest was gathered by men of our race. It is the delicate fruit of a matured civilization; and scarcely a century has passed since nations, that knew the meaning of the term, resolved to be free. In every age, its progress has been beset by natural enemies, by ignorance and superstition, by lust of conquest, man's love of ease, by the strong man's craving for power, and the poor man's craving for food. No obstacle has been so constant, or so difficult to overcome, as the uncertainty and confusion touching the nature of true liberty.²

In ancient times, the State absorbed authorities not its own, and intruded on the domain of personal freedom. In the Middle Ages it possessed too little authority and suffered others to intrude. Modern states fall habitually into both excesses. In the most certain test by which we judge whether a country is free is the essential condition and guardian of religion; and it is in the history of the Chosen People, accordingly, that the first illustrations of my subject are obtained. The Government of the Israelites was a federation, held together by no political authority, but by the unity of race and faith, and

founded, not on physical force, but on a voluntary covenant.³

Acton essentially concludes that ancient Israel, still in contact with God, decided that neither rank nor inequality existed before the law, and that consequently people resisted any lawgiver except God.

And at this point, you can see why I find parallels between Acton, the English aristocrat barred from Oxford and Cambridge by English law because of his Catholicism, and Rushdoony, the California Calvinist later openly slandered by the ADL in a land whose Supreme Court declared that the United States has no God.

Perspectives That Diverge

But Acton's approach takes a major detour at this point:

The conflict between liberty under divine authority and the absolutism of human authorities ended disastrously. In the year 622 a supreme effort was made at Jerusalem to reform and preserve the State. The High Priest produced from the temple of Jehovah the book of the deserted and forgotten Law, and both king and people bound themselves by solemn oaths to observe it. But that early example of limited monarchy and the supremacy of the law neither lasted nor spread, and the forces by which freedom has conquered must be sought elsewhere. In the very year 586, in which the flood of Asiatic despotism closed over the city which had been, and was destined to be again the sanctuary of freedom ...⁴

Rushdoony, in contrast, *does not look for history to explain events* or as the source for the supposed "forces" by which freedom ebbs and flows. At a time when Christianity in the United States is at its lowest level in the history of this nation, he directly challenges the weakness of our faith:

What is history? Out of the millions of

events and persons of the past, how are certain events selected as significant? Is the Battle of Stalingrad in 1942–1943 as important or more important than the Battle of Avarair in 451? And when is an event “history?”

... Thomas J. Altizer holds that the “first requirement” of any intellectual inquiry which will break the impasse of modern thought “is a forthright confession of the death of the God of Christendom, a full acknowledgement that the era of Christian civilization has come to an end, with the result that all cognitive meaning and all moral values that were once historically associated with the Christian God have collapsed.” This death of God means not only that we recognize that the historical faith was mystical, but also that we recognize it to be dead as a historical influence: “God has died in *our* time, in *our* history, in *our* existence.” This means that history has a totally new meaning because God is dead. “This meaning of ‘historical’ is intimately related to the modern idea of ‘historicity’ for, in this perspective, ‘historicity’ means a total immersion in historical time, an immersion that is totally isolated from any meaning or reality that might lie beyond it ...” This means also that the basic drives of history are natural, and hence primarily impersonal, since the vast reservoir of being is basically an impersonal and totally natural ocean of blind movement and energy. History is both demythologized of the sacred, and depersonalized.

... When men began to depart from Biblical faith, they turned to ancient classical thought with its pagan faith in natural law. The doctrine of natural law asserts the presence in nature of inherent laws which govern reality, so that law is transferred from God to nature. Law is no longer *over* creation but *within* its process. The concept of natural law, confused by Christians with God’s providence in nature and the total subservience of all nature to God’s decree and law, made great inroads

into Christian thinking and became the mainspring of Enlightenment faith in its rejection of the God of scripture. Classical liberalism is based on this enlightenment faith, as are modern libertarianism and conservatism.

... For the humanist, the dynamics of history are in titanic man, as he imposes his will and ideas on the world. For the orthodox Christian, the dynamics of history are in God the Creator, and man accepts these dynamics and rejoices in the blessings thereof when man accepts Christ as savior and then follows the leading of the sanctifying Holy Spirit.

... As a covenant-breaker, man has no peace with his fellow men and no peace with himself. He is in slavery to the state, not because he is by nature passive in relationship to his environment, but because he is in sin and is reaping the wages of sin ... The non-Christian doctrine places man *under nature* and seeks to place him *over God*; the Biblical doctrine places man *under God* and *over nature* in Him. Thus, the consequence of *every* philosophy of history which denies the God of Scripture, His infallible Word and His creative act, is to open the way for the terrorization of man under nature and under the divine and messianic state.⁵

The Great Divide

To conclude our ruminations on history and historians, it seems useful to turn once again to the writings of Lord Acton (whose name remains bright) and his correction of erroneous opinions held by the eminent Sir Robert Peel, Lord Macaulay, and Lord Stanhope, on the subject of human sacrifice among the Romans. Most of these men were of the opinion that the Romans were too “civilized” for such a practice.

But Lord Acton, in a famous paper, proved otherwise. “By human sacrifice,” he said, “we do not understand every act of putting a man to death with religious

forms, or in obedience to a religious idea. When a nation of fanatics wages a war of extermination against those who do not worship its gods, and piles up pyramids of bodies, the idea of honoring the divinity does but dimly tinge the savage thirst for blood. When a traveler is cast upon an inhospitable shore like that of Tauris, is murdered by the inhabitants to appease the god whose land his foot has defiled, it is the act of barbarians, who imagine that their gods, like themselves, look on every stranger as a foe.”⁶ Acton then cites acts of sacrifice in Iceland, in Germany (permitted only to priests in the past), and among cannibals, conclusively proving that human sacrifice was universal in pagan days.

Acton’s essay is extensive but is not being extensively quoted. It exposes the expansion of human sacrifice in the fullness of time. “In the year 63 B.C., Catiline and his accomplices sacrificed a boy, and ratified the oath they had taken over his bleeding body by eating his flesh.”⁷ Seven years later Cicero publicly accused Vatinius of offering up human victims to the infernal gods. Juvenal speaks of similar practices under the Flavian Caesars, and Justin Martyr under the Antonines ... In the year 46 B.C., Julius Caesar, after suppressing a mutiny, caused one soldier to be executed, while at the same time two others were sacrificed by the flamen of Mars on the altar in the Campus Martius. Acton cited examples from Greece as well as from Rome.

It is remarkable that despite this famous exposure of these sordid truths, classical scholars have remained entirely mute about these scandals among anti-Christians of the past. They hid the crimes of paganism, choosing instead to spread tales of orgies with slaves. They continue to feed the imaginations of new generations with visions

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For Such a Time as This

by Andrea Schwartz



It is easy for those of us who have been graced with a knowledge and understanding of the law-word of God to forget how hell-bent and wrong-headed we were prior to receiving the gift of salvation. Depending how long we have walked the journey of faith and with it the sanctification that accompanies obedience, the walk of rebellion against God and our outright disobedience can become a distant memory. But we must recall what it was like to live apart from God because this is the greatest witness we have to those who need to hear the good news of Jesus Christ—our own testimony to God’s love and forgiveness.

Sadly, that is not always the case with those numbered among the faithful. Rather than have a heart for the lost and the mire of sin they wallow in, there is a tendency to place a focus on identifying their sinfulness, forgetting but for God’s grace we would all still be in the horrible quagmire of our own sin. By merely pointing out what is wrong with a particular worldview a person holds, many feel that they have completed their Great Commission calling. They have fallen into the trap of seeing only the distance that separates them from others, rather than view the bridge provided by Jesus Himself. Our calling is to understand the premises behind false worldviews and determine how to penetrate them with God’s Word of promise and truth.

When we succumb to what makes us different (the godly vs. the ungodly), rather than what we have in common (a

joint need for the salvific work of Jesus), we play into societal forces that win by default if they can get opposing groups to fight against one another. Therefore, skin color becomes a dividing line, or gender, or economic level, or even an opposing religious belief. If we take our eyes off our primary task—seeking and furthering the Kingdom of God—we can become pawns in someone else’s game.

As far back as the mid-twentieth century, R. J. Rushdoony spoke about the collapse of humanism. Those who walked by sight rather than faith thought him to be deluded at best and demented at worst. What they did not perceive was that he looked at the world through the promises of God and the law of God, having full confidence in the veracity of what God said over what he saw with his own eyes. He correctly concluded,

The death of an age is a bloody business. Men, disillusioned with the promises of their faith, yet unwilling to surrender them, strike out at everything in rage and in frustration. Like a rudderless ship, the civilization loses its direction and is driven by events instead of driving through them. Today, in the last days of humanism, as men steadily destroy their world, it is important for us to understand the meaning of the times and act in terms of that knowledge. The humanists in their blindness celebrate “the death of God” when it is, in fact, the death of humanism and their own funeral they are racing to in their heedless course.¹

Those who were raised and educated with the false hopes of human-

ism, continue to experience dissonance between the promises made to them by public school teachers, media superstars, and politicians, and the abysmal realities of modern culture. As Rushdoony points out, we must approach those outside the covenant personally convinced of their progressive march toward suicide, so we can effectively be change agents in the culture.

Man without God ends up as man without man, unable and unwilling to live at peace with anyone, and unable to live at peace with himself. The existentialist Sartre has stated the modern mood bluntly: “Hell is other people.” If every man is his own god, knowing or determining for himself what constitutes good and evil, then every man is at war with any limitation upon himself imposed by other men or by a state. Hell then is logically “other people,” and the humanistic faith in man as his own god becomes history’s major impulse towards suicide. The Satanic temptation (Genesis 3:5) thus becomes the counsel of death to men and nations.²

As we seek to fulfill our callings in and under Christ, we need to do more than identify where others are wrong and point that out to them. We need to become skilled at recognizing the chinks in their armor, realizing that as ambassadors for Jesus we are in a unique position to show them the way out of their dilemma, be it personal, familial, or societal. This is possible only when we have a working knowledge of God’s law and can apply it to every area of life and thought.

I recall being in a Sunday school

class once where one participant made the statement that there were some people who didn't have real problems or sins in their lives so it was difficult to witness to them. He was eager to learn how to present Jesus as an added benefit to those who already lived a good life. He revealed that, while he might say otherwise, he believed that the road was not narrow that led to eternal life with Christ.

Until you understand health, it is very difficult to diagnose illness. Until you are convinced that those who live by humanistic premises have no hope except in Christ, your ability to effectively witness will be hampered. Until you can identify the cosmetic hypocrisy of humanism, continuing to be fooled by its charade, you will not be able to penetrate the prison where the unsaved reside. What's more, you will not have a clear idea as to where to place your efforts.

Humanism is dying, if not dead. Living with a corpse is no pleasant matter. It does not require documentation to tell us that a corpse is far gone. The answer to our problem lies elsewhere, not in documentation on death, but in reconstruction for life.

Humanism is dead, but the triune God lives and rules, sovereign over all. There must be reconstruction, godly reconstruction. Let the dead bury the dead. The living have work to do. All things shall be made new; new schools, new social orders, new institutions, renewed family life, in every area the principle of godly reconstruction must be applied.³

It's Not Where They Are, But Where They're Headed

We must go beyond identifying anti-Biblical thinking and wicked practices; we must be ready to apply Biblical faith to overturn their influence and results. We need to make it a priority to penetrate the false armor of the unsaved

and demonstrate the godly alternatives. Not all will respond well; but some will—especially those who have received the full dose of humanism and reaped its consequences. They know their worldview has betrayed them; we need to show that the answers of humanism are empty.

Therefore, we must not automatically turn away if their bodies are pierced, or tattooed, or if their hair color comes from a can of paint. We must not allow ourselves merely to be repulsed by their choice of words (vulgar, profane, or blasphemous) unless we also find a way to present the truth of the Scriptures. After all, you have to get up close and personal if you want to make a difference in someone's life. You have to be able to look people in the eye and demonstrate that their eternal life matters to you.

As Jesus instructed His followers in Matthew 10:6–8, 11–14:

But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

It is not where you find people; it is where they are headed. Instead of negatively reacting to the amount

of make-up, the lack of modesty, or other behaviors that cloak despair and guilt, seek to identify whether this is a person who "receives" you. You may be surprised at how quickly one who is marked by the Holy Spirit responds to words and interactions presented with care and concern.

Some Good Examples

Rosaria Champagne Butterfield is a former feminist and lesbian, who by the honest care and concern of a pastor and his wife, came to recognize her need for Jesus as Savior. She chronicled her journey from enemy of God to a Reformed Christian, minister's wife, and a homeschooling mom in her two books.⁴ Her salvation was accomplished as caring Christians looked past her obvious sins, and focused on the hunger and thirst they perceived in her spirit. Instead of merely chronicling her errors, they engaged her in conversation, meant to help her see for herself the utter futility of warring with God.

As I have written about elsewhere,⁵ once while at a homeschool convention I learned a valuable lesson as I made some judgments about a woman whose body was covered with tattoos. Assuming that she would not be able to relate to my message, I was humbled by the fact that she was extremely hungry and thirsty for truth when it came to teaching her children Biblical truth. Had I merely relied on my first impression, I would have missed a valuable opportunity God had placed right before me.

Going on the Offensive

How many of us miss such opportunities day-in and day-out? Are we ready to engage our neighbors, coworkers, employers, and people in the community? The next time you are in a public place, be it standing in a line in the grocery store, the bank, or just wait-

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Fragile World

(2014: recently released for sale online. Written and directed by Sandy Boikian)

Film Reviewed by Lee Duigon



This award-winning film is proof that a “Christian movie” can be subtle, thought-provoking, heart-touching, and also have a really tricky plot. In fact, it’s so tricky, it reminds me of Alfred Hitchcock’s *Vertigo*. Like *Vertigo*, *Fragile World* keeps you guessing right up to the end—and mostly guessing about the same kinds of things.

Fragile World tells the story of Rosalie (Alexa Jansson), a vulnerable young woman with a history of shattering psychic trauma—not unlike Jimmy Stewart’s character in *Vertigo*—and a tendency to fall into delusions. She seems sane enough, outwardly, and yet we’re told she isn’t.

But are we being told the truth?

Rosalie falls in love with a man who seems ideal for her. Soon writer-director Sandy Boikian has us wondering about him. Is he real? No one else ever seems to see him, and we are told that Rosalie has a history of interacting with imaginary people. And then we’re led to wonder if this is something worse than a delusion—a threat that seems to be psychological, but which may be spiritual: maybe even demonic.

We are also led to wonder about Rosalie’s helpful new friend, Britt (Nolle Perris), and a man who claims to be Rosalie’s doctor, but whom she insists on identifying as a stalking ex-husband who never, in fact, existed. At least that’s what we’re told. Before long we don’t know what to think.

This is low-budget suspense, achieved without recourse to special effects, scenes of violence, or over-the-top dialogue. It works because of careful writing, skilled direction, and understated, but quite convincing, acting

What Makes It a Christian Movie?

This is low-budget suspense, achieved without recourse to special effects, scenes of violence, or over-the-top dialogue. It works because of careful writing, skilled direction, and understated, but quite convincing, acting. It would have been so easy—and so self-defeating—to have Rosalie say and do a lot of crazy things. But the film works so well precisely because she doesn’t act crazy at all. Instead, she’s totally believable—and that’s just what puts such a keen edge on the story.

So what makes it a Christian movie?

“Greater is he that is in you than he that is in the world,” the Bible teaches us (1 John 4:4). When Rosalie finds the courage to walk by faith, to put her

trust in God; when her friend learns how to do the same, and stops doubting God’s power and grace; when the man Rosalie loves can finally, through faith, stop trying to force the issue—when these things happen, truth begins to melt the delusions one by one.

And here I must stop giving away major portions of the plot. Suffice it to say that Rosalie’s problems are real, but that God’s grace is powerful indeed.

A Little Gem

Vertigo was a big movie; *Fragile World* is a little one. Here we learn that a story doesn’t have to shout its message in order to be heard. Sometimes the still, small voice is even more persuasive.

A movie that keeps you guessing, and then arrives at an explanation of its mystery without cheating, is hard to ignore. The ingredients that make *Fragile World* successful are sympathetic characters, suspense built on uncertainty, one step at a time, and a commitment to reality: to truth. These are not costly ingredients, but they can be hard to come by. Because of all these factors, *Fragile World* is a movie that will stay with you for a while. I doubt I’ll ever forget it.

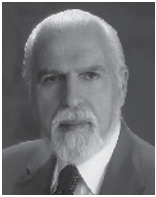
To see this movie, you can order it online at www.fragileworldmovie.com. It will also be available soon at LifeWay nationwide and at independent Christian bookstores. 🎬

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.

2 Corinthians, Godly Social Order The True Perspective (2 Cor. 4:8-18)

by R. J. Rushoony

8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
9. Persecuted, but not forsaken; cast down, but not destroyed;
10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
11. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
12. So then death worketh in us, but life in you.
13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
14. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
15. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.



When we began the study of 2 Corinthians, I pointed out that this is one of the grimmest books of the Bible. It is grim

because it deals with the sad character of the church so often. Despite its many blessings and the miracles that the Corinthian church had witnessed, it was harshly critical of Paul, treated him like dirt, acted as though he were their inferior, and as if they had a duty to make demands of him.

In Romans 8:28, Paul says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." In these verses, 2 Corinthians 4:8-18, Paul says substantially the same thing. He is the target of great hatred

and opposition, both from the world and the church. Churchmen commonly, over the centuries, have been willing to believe in the articles of faith provided that they remain in control of their lives. They want Christ to serve them rather than they Christ. Having "accepted Christ," they now want Him to serve and bless them. It does not occur to them that they are now *servants* of the King of kings, and that their life is to be in essence service rather than self-designated privilege.

Paul knew also that he was under sentence of death. Chapter 5:1 speaks of knowing: "If our earthly house of this tabernacle," i.e., if our body were dissolved, were slain, "we have a building of God, an house not made with hands, eternal in the heavens." Paul knew that by being a Christian, and especially a

leader in the faith, he was liable to execution, to death. After all, to pray to Jesus, to treat Jesus as God incarnate, was a terrible offense in the eyes of Rome, because Caesar was god. You prayed through Caesar to the gods in heaven.

Now, there were some Romans who were hesitant about persecuting the church, because they were a Jewish sect. The Romans gave them immunity because they thought that the peculiarities of the Jewish beliefs might also apply to Christians. But the Jewish leaders were fast disabusing Rome of that idea. And so, persecution, although still sporadic, was soon to become total.

So, Paul is telling the truth when he says: "We are troubled on every side" (v. 8). He has problems with the Corinthians and other churches as well. He has problems with the Romans, with

the leaders of Judaism whose coworker he once was. So he is troubled on every side, “yet not distressed; we are perplexed, but not in despair” (v. 8). He is perplexed, he is bewildered that people are unwilling to recognize the truth of the gospel and surrender to it.

“Persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (vv. 9–10). Paul says, “I persevere, I know that what I believe is the truth, and that the power of Christ and His life, His death and its meaning, is to be made manifest in my life, in my flesh.”

In vv. 8–9, Paul contrasts the fact that he is “troubled on every side,” perplexed by the intense hostilities, persecuted, and “cast down,” but not in despair, nor forsaken, and certainly not destroyed. Paul is always conscious of the atonement and Christ’s death; His life is the divine and eternal power and life. Our redemption by Christ’s death is the ever-present fact of our lives, and His death is our strength and our life “in our body” (v. 10). Our salvation is not merely spiritual: it is also physical, culminating in the resurrection of the body. But, here and now, our body in some sense partakes of that victory.

“For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (v. 11). Those of us who live for Christ and for His sake are delivered to death, either actually, or in that we are cut off, we are treated as outsiders, as unfit for fellowship, because we take our Lord and Savior seriously. But we are always delivered. No matter how great the problem, we are always delivered. What a magnificent thought. Delivered unto death, though for Jesus’ sake. We are sentenced to death in the eyes of the world, but we are delivered

unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal body. The more power we have in Christ, the more clearly it means that we are totally surrendered to Him. Ready to face death for His sake. Ready to take whatever indignities the world imposes on us and our hopes.

Death is indeed working in us. We daily move closer to death. At the same time that death works in the true believers in Corinth, so, too, does life. “So then death worketh in us, but life in you” (v. 12). We have from this world the sentence of death. From our surrender of this world, we die in Christ to the things of this world. But life works in you. That is an ironic statement. You are trying to live in terms of this world, and claim the benefits of Christ! You want life in a double way, you want it in the sense that: “Well, I am born, I am living, I am doing this and that, if all goes well, life is working in me.” And on top of that: “I know Jesus is my savior, so I have a double assurance.” Paul ridicules that.

This is because, “having the same spirit of faith” (v. 13) as Corinth’s true believers, Paul speaks as he does because he believes in Jesus Christ. The Lord governs his speech, not men. He speaks in faithfulness to their common Savior. Then he turns from his ridicule to a more serious note. “We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak” (v. 13).

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” (v. 14). Those of you who are faithful to Christ, those of you who believe with all of your heart, mind, and being, that you must believe and obey, are raised up with us already. We already have the resurrection of the dead, we have eternal

life, and the resurrection of the body shall come. Jesus Christ, by His death and resurrection, as very man of very man, shall resurrect all of His members, His new humanity, and shall present us together to God the Father. Paul, having called attention to their sin, now calls attention to their common salvation. They shall be presented to the Father in glory *together*. Paul the apostle here presents himself as one with the Corinthians. Paul’s preeminence as an apostle and teacher is with regard to men; in the presence with them before God, Paul is another believer.

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God” (v. 15). Paul now turns to the faithful members of the Corinthian church. We know that there were a number of very superior people in the congregation. But he makes it general so it is inclusive of anyone else who turns to Jesus as Lord, and says “all things are for your sakes.” “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Rom 8:28). What Paul said in those words in Romans 8:28, he amplifies in this text. What Paul and others have done has been for their sakes, for their redemption. Thus, while Paul has a clear preeminence as an apostle, he is also their servant, to prepare them for the fullness of their redeemed humanity. Their thanksgiving will “redound to the glory of God” (v. 15).

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (v. 16). Paul says, “The griefs which you have caused, and which others elsewhere have caused, the very sad and sorry things that lead to my grief as Christ’s servant, do make the outward man perish. I am sick at heart again and again. I

am dying, out of grief at what I endure. My life is not an easy one. It is a painful one.”

Yet in the face of this, the inward man is renewed day by day. Paul suffers loss in the eyes of the world, and yet he knows Christ is through all these things preparing him and every Christian for His eternal service. We are taught here, we are trained here, for eternity. Because Paul is serving the Lord, he is not discouraged long by hostility and opposition. Not that it is easy. His “outward man” perishes daily. The hostility and criticism hurts, and it is like dying. At the same time, Christ the Lord renews Paul daily. Paul is thus given victory in the face of all hostilities and setbacks. Because he serves the omnipotent God and King, he cannot lose.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (v. 17). Look back on the past year or the past two years, or the past ten. Count up all the grief that you have suffered. It is as nothing, in terms of the future, a far more exceeding and eternal weight of glory. All Paul’s afflictions, however great they are, humanly speaking, are light when contrasted to the Lord’s grace and blessing. These afflictions are for a moment only when contrasted to the marvelous blessings of eternity. They work for Paul and others “a far more exceeding and eternal weight of glory” (v. 17).

“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (v. 18). If we look at the things which we can see and enumerate, and say, “This happened to me and that,” it is a grim picture. We may have a great deal of cause for grief, for suffering. Paul certainly did. But he says: “We look not at those things, but

We are sentenced to death in the eyes of the world, but we are delivered unto death for Jesus’ sake... The more power we have in Christ, the more clearly it means that we are totally surrendered to Him. Ready to face death for His sake. Ready to take whatever indignities the world imposes on us and our hopes.

those things we know are eternal, which are in Christ.” We live, maybe ninety to a hundred years, maybe a few more than a hundred, and we suffer. At times we undergo great trials, disappointments, reversals. But these are nothing. They are God’s use of this world to train us for the things that are eternal. And our life is in terms of the things that are eternal.

Remember that the Corinthians had, on the whole, accepted Paul’s corrections of their sins as cited in 1 Corinthians. Their problem now was mainly the requirement of a total faith. To believe in Christ was not merely a belief added to their existing lives, but the total renewal of their lives and the shift of their command center from themselves to Jesus Christ. To confess Christ means that our whole being is now in His hands and under His control.

Paul’s problem with the Corinthians is a familiar one. They believed that the gospel story was true. It was a comfort to them. It meant that they had a good insurance policy for heaven. They were like a lot of church people today who are in the church because they want to believe that Jesus Christ is their Savior, that all things are going to

work together for good, and that they are going to go to heaven—but not that He is their Lord, that He must command the whole of their lives, day after day, year in and year out, that they are not under their own control, but to be under Christ’s.

In other words, Christ is their Savior, but not their Lord. Doesn’t that sound familiar? We have a large segment in the church today, of people who claim to be Bible believing, but who deny the Lordship of Christ, and say, “He is our Savior.” Well, if He is just our Savior and not our Lord, what do we owe Him? Nothing. So their allegiance is marginal. They do not believe in His law, because He is not Lord. Only with the rapture and the Second Coming, supposedly, is He going to become Lord. So we can understand the problem in the Corinthian church by looking at the church around us. Not that the Corinthians believe the same things about the lordship of Christ as contemporary Christians, but, in practical terms, the Corinthians were denying His lordship.

Neither Paul nor anyone else in the Bible ever tells us that the things of this world are not important or that they don’t count, and that they cannot be often a source of great grief and trouble. Paul never denies that. But he does say, compared to time, eternity far outweighs it. And it is eternity in terms of which we are called. Eternity that must govern our nights and our days, eternity that is our true life. So, Jesus Christ is not only our Savior, He is our Lord.

Our perspective is now altered. Instead of short term and temporal motives and goals, we are now governed by our Lord and His eternal purpose and Kingdom. Eternity becomes as present to us as time (v. 18). We are then the new human race, born not of Adam, but of Jesus Christ. 🏴

The Sleeping Princess of Nulland by Aaron Jagt

(Cave Junction, OR: Robinson Books, 2016) Reviewed by Lee Duigon



Here is a book that has the makings of a wonderful Christian-oriented fantasy. I would go so far as to say it has the potential to become a classic. It has an original, creative story based on exciting ideas and insights into Biblical Christian theology, especially as discussed by R.J. Rushdoony and Cornelius van Til. Indeed, it's the theology that breathes life into the story, without the author clubbing you over the head with it.

By now you've sensed a "but" coming, and here it is.

Aaron Jagt has what can't be bought and can't be taught: a cracking good story, and a vision to go with it.

But what he doesn't have is a mastery of prose.

Little Things Add Up

I will harshly assess its flaws because I believe in the potential of this book, and the things that hold it back are things that can be fixed: some quite easily, but others requiring much labor.

Some of these might strike you as trivial. Does it really matter where the writer puts, or fails to put, quotation marks? Yes, if you're trying to keep track of who's speaking. Is it so bad, if a talking bird living in another world—a fantasy world, with no connection to our own—blurts out "You da man"? Is it that big a problem that the expression "all right" is not only overused, but also misspelled, again and again, as "alright"? Can we tolerate stiff, wooden dialogue peppered with lapses into anachronisms?

These little flaws add up to a very big flaw: a prose style that gets between the reader and the story and undermines the illusion that the writer is trying to create.

Much of this should have been corrected by the editors. I can't imagine why it wasn't.

For the rest, Mr. Jagt must work harder to develop a smooth and readable prose. He must learn how to make his sentences flow unobtrusively through the reader's mind. And he must learn to write dialogue that's more in tune to what people actually sound like when they talk. It takes a great deal of practice, and much reading, to learn these tricks of the trade, and a degree of humility on the writer's part.

But can't the book just remain as is, warts and all? After all, it's already been published; and maybe the story, and the wisdom—not a word I use lightly—embedded in it can carry the reader along despite the many small bumps in the road.

Maybe—but then the book will never become all that it could be.

A Very Cool Idea

Let's look at the story now.

What would happen if a bright but troubled girl were to be transported into another world where she could play at being God? That is a tremendously cool idea! I can hardly praise it enough. You can't be taught to come up with an idea like that. You either have it or you don't, and Aaron Jagt has it.

Priscilla is the girl who becomes the Princess, virtually the all-powerful

goddess of the world of Nulland. (You'll have to read the book to see how she carries out her role; it's a most original concept.) For a time it seems—to her, at least—that all of this is going rather well. But being only human, she is blind to a lot of little problems that are piling up into bigger and bigger problems that must eventually lead to a catastrophe—for the simple reason that none of us is capable of being any kind of god. She's better at it than Caligula, but in the long run, the outcome is the same—minus the assassination.

What Priscilla has forgotten is that there really is a God, even in Nulland, and that no one is fit to take His place. Her apparent omnipotence is only an illusion.

Priscilla's friends, Samantha and Cynthia first, and then their brother, John, also get mysteriously whisked into Nulland, seemingly by means of an inscrutable book found in Priscilla's room. This gets complicated, but Jagt makes it work, never losing the thread of the story. That's no small achievement. Their arrival causes the flow of events to speed up, culminating in a war that no one wants and in which many people die.

Samantha is the first to perceive that Priscilla's management of Nulland has begun to fray around the edges. "That's all we need," she says, "a world run by children with lives at stake," quite a frightening thought. This grows into a conviction that Priscilla, not her enemies, is the problem.

"If you think everything is John's fault," Samantha challenges the Prin-

cess, “how do you explain all the trouble you’ve had ... Why are you so set on having what you want all the time?”

But Priscilla’s only answer is, “Because I am the Princess! ... This is my world, it belongs to me.”

As disaster looms, John and his sisters, having fled from Priscilla’s increasingly ungovernable wrath, meet a man named Hilkihah, who seems able to explain it all.

God, says Hilkihah, has never ceased to be sovereign over the worlds He has created; and even Priscilla, despite her blindness to the truth, must serve His purposes whether she knows it or not: “All things must serve the story of the Author [God], and all wills must bow before His ... There is no escape from the Author who made you; there is no place to hide from the one who decrees your every footstep.”

Hilkihah ought to know. It was his sin, long ago, his attempt to chart a course, to write a story independently from God, that set all these events in motion.

The Sovereignty of God

I can’t give you any more of the story without the risk of spoiling it. Reading it, I was eager to find out what would happen next, and why. It would have been easy for Jagt just to use Hilkihah as a talking head, answering all our questions, but he has resisted that temptation. Instead, he keeps the story moving to the end.

It was ambitious of him, and worthy of our admiration, to tell a story founded on the sovereignty of God—a concept that not many writers would dare to approach, even if they understood it. Jagt’s long study of Reformed theology is evident here, at least to those who know it well enough to see it. Those unfamiliar with the concept will here be introduced to it, and may be able to recognize it when they meet

it again elsewhere. As C.S. Lewis did for his young readers in *The Lion, the Witch, and the Wardrobe*, Jagt has here laid the groundwork for a more mature understanding later, and fertilized the young reader’s mind so that the seeds sown by Christ will land on friendly soil.

Not that God’s sovereignty is an easy concept; it tends to be at odds with most of what our culture has taught us to believe. Hilkihah says, “The act of a creature, in a created world, in created time, can only be a created act.”

“If that were true,” Samantha says, “no one would be responsible for anything.”

The answer to that objection, the Christian theological answer, will challenge many readers, moving them to do some hard thinking about ideas which have likely never occurred to them before. But it’s not the reviewer’s place to tell you what that answer is. You ought to read it.

How can we, as created beings, truly have free will? If you’re writing a novel populated by characters that you’ve created, whose whole world is only the story as you’ve written it, do those characters have free will? They may think they do, but do they? Those of us who write novels may think there’s a similarity between what we do and what God has done, in His creation: but there’s also a profound difference. What can we learn by exploring the similarity; and what more can we learn by pondering the difference?

In his Acknowledgments, Jagt cites John 5:19, 30: “Then Jesus answered unto them and said: verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise ... I can of my own self do nothing: as I hear, I judge, and my judgment is just, because I seek not mine own will, but the

will of the Father which hath sent me.” And also Romans 8:28, “And we know that all things work together for good to them that love God, to them who are called according to his purpose.”

For God’s Word itself is the foundation of this story, and we applaud Aaron Jagt for building on it.

Please Try Again!

This is a handsomely produced hardcover book, with a wonderful frontispiece painted by Aaron’s sister, Leah, who also provided black-and-white illustrations.

It cries out for a second edition, a new one in which the problems with the prose have been corrected. It would be difficult, but I believe it would be worth the trouble.

Why? Because readers of all ages would profit from it. The story itself will captivate young readers—as it captivated me, an old one—and the theological issues will engage the minds of older ones.

Fantasy is too important a genre to be conceded to an unbelieving, secular worldview. Children especially consume a vast amount of fantasy literature, and it helps to shape their thinking for many years to come. Do we really want their thinking to be shaped by Harry Potter and Scholastic Books, when we might have this instead?

Fantasy matters because, like poetry, it penetrates to regions of the mind not easily accessible to other kinds of fiction. It’s spiritual and intellectual ground waiting to be taken for Christ’s Kingdom. But with the great exceptions of classic fantasies by C.S. Lewis, J.R.R. Tolkien, and a few others, it has been left to worldly writers whose work is not only unfruitful, but also, in all too many cases, downright unwholesome.

We must not concede the ground to unbelief—nor let correctible faults deprive us of a classic. 📖

Scott... *Historian cont. from pg. 16*

of anti-Christian sexuality to provide Hollywood with the means of making money at the expense of civilization and Christian faith.

Lord Acton left a legacy of immense learning and literature to our world, to the end that subsequent generations would never underestimate the darkness marring man's history. It is a great pity that in his long and basically sad life Acton never grasped the counterbalance to be found in the Biblical faith radiating so brightly from the even deeper essays in the relatively slender Rushdoony volume we quoted at length above. R. J. Rushdoony surpassed Lord Acton in more faithfully describing the mystery of history coming, as does the wind, from the depths of eternity, at the command of Jesus. 🙏

Otto J. Scott (1918-2006) was a journalist and historian who served on staff at Chalcedon for many years. He is the author of *James 1*, *Robespierre*, and *The Secret Six*.

1. Rousas J. Rushdoony, *The Biblical Philosophy of History* (Vallecito, CA: Ross House Books, [1969, 1979] 2000), p. 4 (p. 3 in Presbyterian & Reformed's 1969 & 1979 printings).
2. Lord Acton, "The History of Freedom in Antiquity," An Address Delivered to the Members of the Bridgnorth Institute, February 26, 1877. <http://www.acton.org/research/history-freedom-antiquity>
3. *ibid.*
4. *ibid.*
5. Rushdoony, *op. cit.*, selections taken from pages 3 through 11. The reader is invited to read the entire first chapter of *The Biblical Philosophy of History* to fully grasp the scope of Rushdoony's achievement.
6. John Emerich Edward Dalberg-Acton, First Baron Acton, *Human Sacrifice: Essays in Religion, Politics and Morality* (ed. J. Rufus Fears) Vol III, Liberty Classics (Indianapolis, IN: Liberty Fund) Vol. 3, p. 395f.
7. *ibid.*

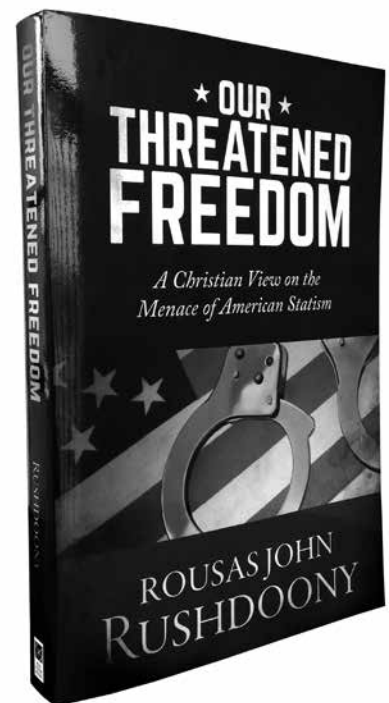
Schwartz... *For Such a Time cont. from pg. 18*

ing to be seen at a doctor's office, look around you and ask yourself, *Which of these people does not need Jesus?* If you understand the plight of man apart from Christ, you already know your answer. Be willing to go on the offensive, certain that the gates of Hell will not prevail against the Body of Christ. Be willing to be contagious in your conviction that all need to hear the good news of Jesus, and that God has placed you here for such a time as this! 🙏

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. <http://chalcedon.edu/research/articles/death-of-an-age-and-its-faith/> Taken from *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), p. 697; Chalcedon Report No. 56).
2. *ibid.*
3. *ibid.*
4. *The Secret Thoughts of an Unlikely Convert: An English Professor's Journey into Christian Faith and Openness Unhindered: Further Thoughts of an Unlikely Convert.*
5. Andrea Schwartz, *A House for God: Building a Kingdom Driven Family* (Vallecito, CA: Ross House Books, 2014), p. 26.

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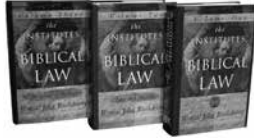
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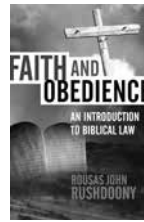
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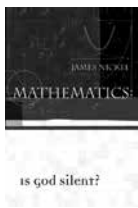
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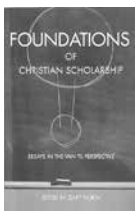


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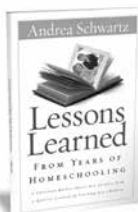


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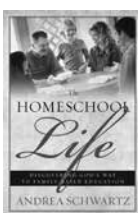


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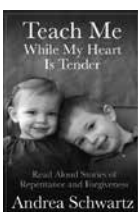


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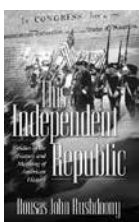
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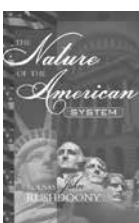


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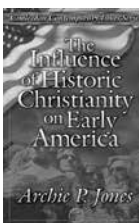


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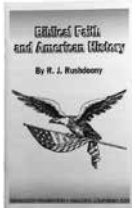


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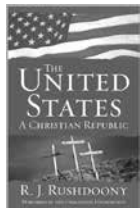
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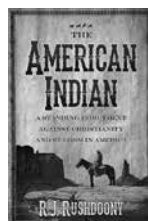


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The American Indian:

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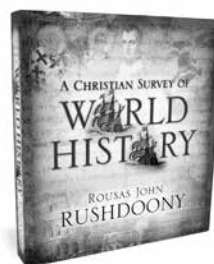


Our Threatened Freedom:

A Christian View of the Menace of American Statism

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

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World History

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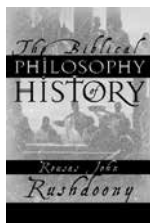
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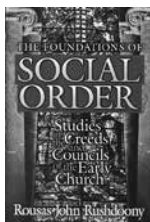


Church History

The "Atheism" of the Early Church

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

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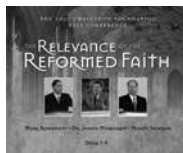
By R. J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference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

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

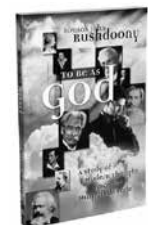
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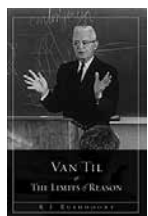
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Van Til & The Limits of Reason

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

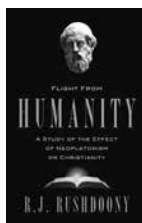
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The One and the Many:
Studies in the Philosophy of Order and Ultimacy

By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

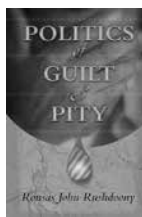
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The Flight from Humanity:
A Study of the Effect of Neoplatonism on Christianity

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 reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

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Psychology

Politics of Guilt and Pity

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

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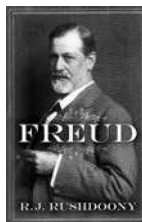


Revolt Against Maturity

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

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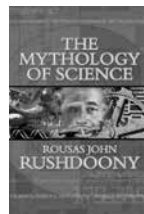


The Cure of Souls:
Recovering the Biblical Doctrine of Confession

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

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

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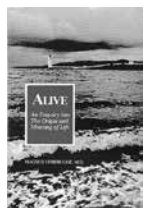


Science

The Mythology of Science

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

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Alive: An Enquiry into the Origin and Meaning of Life

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

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infallibility while abandoning literal, six-day creation.

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Making Sense of Your Dollars: A Biblical Approach to Wealth

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

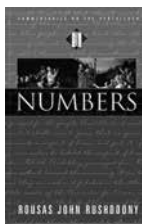
Paperback, 192 pages, index, \$12.00 **\$8.40**



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

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

Paperback, 144 pages, indices, ~~\$18.00~~ **\$12.60**



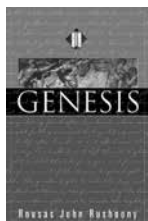
Numbers, Volume IV of Commentaries on the Pentateuch

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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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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Deuteronomy, Volume V of Commentaries on the Pentateuch

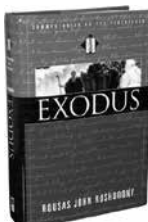
If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which 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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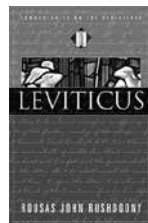
Exodus, Volume II of Commentaries on the Pentateuch

By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

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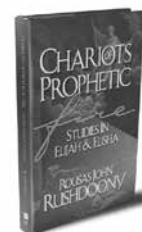
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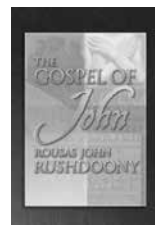
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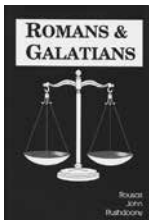


The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart

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

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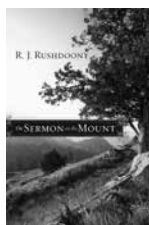


Hebrews, James and Jude

By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short

of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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Sermon on the Mount

By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying wealth, praying in secret, suppressing our worries, or simply reciting the Lord's Prayer. The Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

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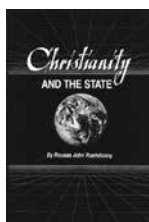
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Sermons in Obadiah & Jonah

By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when we second-guess God, complain about the work He gives us, or are peevish when outcomes are not to our liking.

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Taking Dominion

Christianity and the State

By R. J. Rushdoony. This book develops the Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life. It reads like a collection of essays on the Christian view of the state and the return of true Christian government.

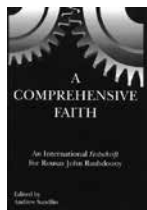
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Tithing and Dominion

By Edward A. Powell and R. J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing aspect of God's law-word and cannot be neglected.

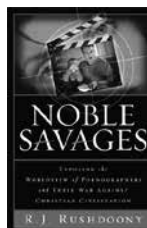
Hardback, 146 pages, index, \$12.00 ~~\$8.40~~



A Comprehensive Faith

Edited by Andrew Sandlin. The *Festschrift* presented to R. J. Rushdoony on his 80th birthday featuring essays from Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch by Mark Rushdoony.

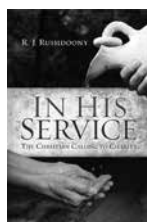
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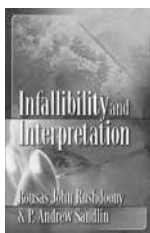
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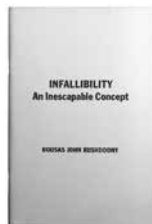
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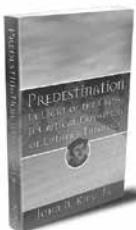
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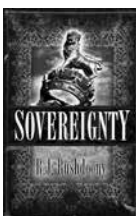
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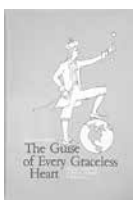
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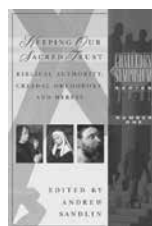
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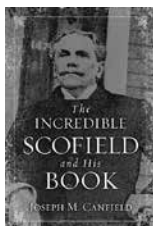
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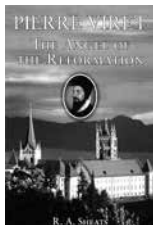
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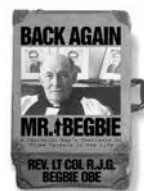


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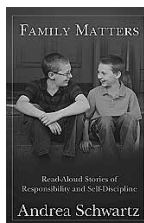
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