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# FAITH FOR ALL OF LIFE

PROCLAIMING *the* AUTHORITY of GOD'S WORD OVER EVERY AREA of LIFE and THOUGHT

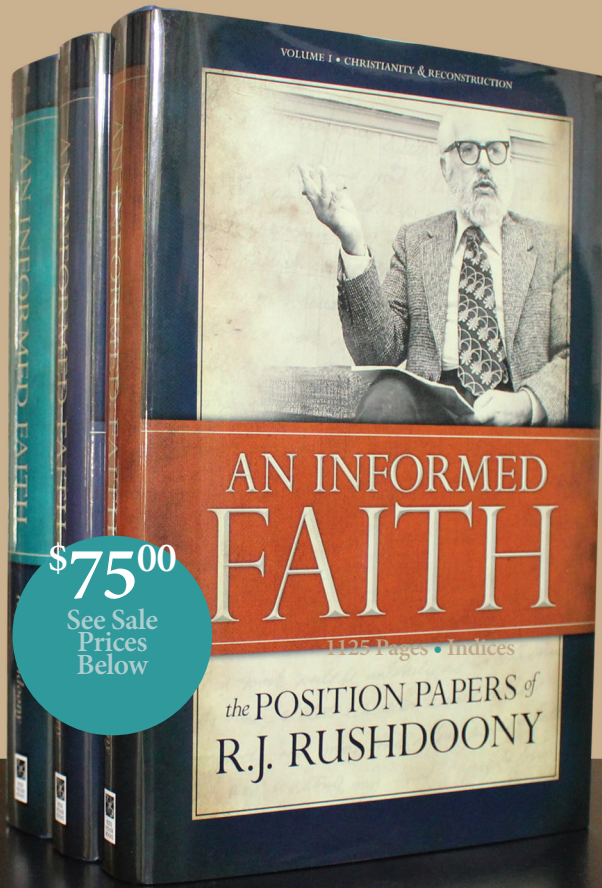


The Failure of  
**Theonomy?**



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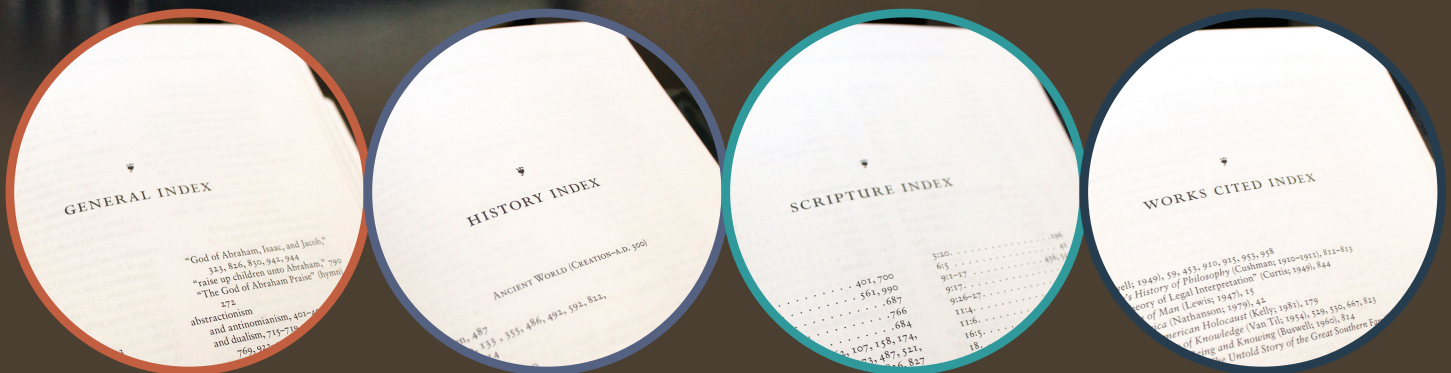
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*Faith for All of Life*  
January/February 2018

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

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## **Editorials**

### **2 From the President**

*Understanding Sabbath Rest*

### **17 From the Founder**

*Reverence (Leviticus 19:32-37)*

### **4 From the Editor**

*Another Perspective on the "Failure" of Theonomy*

## **Features**

### **6 What "It Never Works!" Means for Our Understanding of God's Law**

*Joseph Foreman*

### **11 Preserving Agent or Particular Target of Destruction?**

*Andrea Schwartz*

### **13 The Rushdoony Legacy in Education**

*Samuel L. Blumenfeld*

## **Columns**

### **15 The Crown: An Unbearable Divinity**

*Netflix Series Reviewed by Suzannah Rowntree*

### **19 The Story of Reality by Greg Koukl**

*Book Reviewed by Lee Duigon*

### **21 The Will of God & Life Direction**

*Chalcedon Editorial*

### **23 Book Notices**

*Martin G. Selbrede*

### **27 Product Catalog (Save 30% Thru Jan. 31, 2018. Starting Feb. 1, 2018, Save 15% on Orders of \$50/More)**

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# Understanding Sabbath Rest

By Mark R. Rushdoony

“There remaineth therefore a rest to the people of God.” Hebrews 4:9



A common cliché is that Christians need to go “beyond the letter of the law.” Scripture itself sometimes takes us beyond the

letter of the law to an understanding of its meaning. Jesus often gave commentaries on laws that were only observed externally by the religious leaders of His day. Beyond the avoidance of the act of adultery, for instance, we are told to understand lust itself as a form of adultery (Matt. 5:28). The cliché is often misused, however. Suggesting we should go beyond the letter of the law is an evil suggestion if it looks to a spiritualized, mystical meaning that depreciates actual obedience to the letter of the law itself. Too often “going beyond the letter of the law” is used as a euphemism for leaving obedience behind.

I intend for these comments on Sabbath observance to be taken as expanding on the significance of our observation of Sabbath rest; they should not be taken as suggesting we should abandon it. There are several types of Sabbath rest in Scripture, but I will focus on the weekly Sabbath and its meaning. Too often discussions about Sabbath rest focus on the rules one should observe so as not to violate the day by our actions. I think Paul was clear that we should not judge one another in such things (Col. 2:16), so I leave those issues to the reader’s conscience. I believe what is too often lost in discussions of the Sabbath day is why we rest and what ought to be our self-

conscious understanding of the meaning and implication of our rest.

## Sabbath Rest

The most neglected Sabbath rest is that referenced in the third and fourth chapters of Hebrews. That passage speaks of the failure of the Israelites in the days of Moses to enter into their place of rest, which was Canaan. This failure was caused by a lack of faith (Heb. 4:6), but their destination was a very real place, not a spiritual state. Their failure was an act of omission rather than commission, a refusal to move forwards in terms of the future God promised them. We are specifically warned against similarly failing to enter our rest (Heb. 4:1). There is far more here than observance of Sabbath-day rules or a “spiritual” failure.

God judged an entire generation to die without seeing His future blessings. Their sin was a failure to act in terms of the certainty of the future God had revealed to them. They feared the dangers of entering Canaan so God’s judgment was for that generation to stagnate. Their sin was not a violation of one of the Ten Commandments or any case law given to Moses, but a refusal to act in the expectation of God’s every promise being true.

That punishment was to that generation in the wilderness and was over and done with some 1400 years before Hebrews was written. How can Christians then be liable to a similar fate in the first century, not to mention today? Hebrews 4, however, very clearly con-

nects all Christians to that wilderness generation and warns us of repeating their sin.

## What Does Sabbath Rest Represent?

Sabbath rest means more than not working; that is how we are told to observe the weekly holy day. The “rest” of entrance into Canaan actually began generations of work, but the rest that Canaan represented was a realization of something, an eschatological point. Hebrews 4:10 does reference God’s rest, but it is important that the cessation of God’s creating (Gen. 2) was given in the context of His completion of the Creation. God had finished that which He called “very good.” This is the historical basis of the Sabbath rest most referenced by Christians, but there are three historical events given as a basis for Sabbath rest in Scripture. Some refer to these as three Sabbaths, but they are all one, with three reasons attached. Each of the three are completed works of God, with our observance of rest being a self-conscious awareness that all we do depends on what God has already done for us.

The *first* mention of Sabbath is that of Genesis 2:1–3, repeated in Exodus 20:8–11. A rest was commanded to remember the historical fact that God created all things and presented it to man as his home and the place of his work.

The *second* reason for Sabbath rest referenced the exodus from Egypt, the salvation of God from slavery. After



Moses broke the first tablets of stone, God gave another set, but this time gave (Duet. 5:12–15) a second reason for rest. This rest was in terms of God's salvation from slavery to the blessings of a land flowing with milk and honey. Again the observance was based on an historical event of God's hand and its implications for the future.

The *third* historic event referenced in Scripture as the basis for Sabbath rest is the victory of Jesus Christ (Heb. 4). His entrance into rest (v. 10) is associated with that of God's creation rest (v. 10, cf. Gen. 2:1–3) and the rest into which Joshua led the Israelites when they entered the land (v. 8, note that the KJV reads "Jesus" but that is the Greek form of "Joshua" and the reference of vv. 7–8 is clearly to Joshua's day).

The "Christian Sabbath" was immediately transferred to the first day of the week. This was not an arbitrary or unwarranted change, but represents exactly what Hebrews 4 later laid out, that "there remaineth therefore a rest [a keeping of the Sabbath] to the people of God" (v. 9). The disciples recognized Jesus as the greater Joshua and understood their rest was now in terms of His finished work. The freedom from sin that He gave was far greater than the deliverance from Egyptian slavery. The type was replaced by the reality.

The creation represented a promise of God's provision for man. The exodus was His setting of the stage for a future under His law. The disciples knew Jesus had firmly established His Kingdom of Heaven.

### The Meaning of Sabbath Rest

Each historical basis for Sabbath rest references a finished work of God that established His provision for man. Man's cessation of activities on one day that is commanded apart from the other six means that his context of life and work is in God's provision for him.

The rest of creation was a cessation from the activity of creating. In that accomplished divine work of God man has such security in God's providence that he, too, can rest. My father often repeated a phrase in his prayers that expresses this: "Thou carest for us better than we care for ourselves." Sabbath observance represents a present confidence and a future security in terms of God's providential care of His creation and us, His creatures.

Likewise, the rest based on the exodus was a view of salvation that recounted a miracle of God. He brought Israel out of slavery to a place of rest in Canaan. The weekly rest was then also to be seen in terms of that accomplished divine act as well, yet it also referenced their future in Canaan in terms of God's promises.

In addition to the weekly Sabbath's specified tie to the exodus, the Feast of Tabernacles (tents) also commemorated that time by the erection of tents or huts during a week-long annual celebration. It was not entirely past-bound, however. The daily temple ritual was a festive procession where priests gathered water outside Jerusalem and brought it to the altar where both water (representing God's provision for life) and wine (representing prosperity) were poured at the base of the altar. The water referenced several prophetic passages still obviously future-oriented including the promise of "living waters" that will go out from Jerusalem (Zech. 14:8) and Ezekiel's vision of water that flowed from the altar and became a river "that could not be passed over" (Ezek. 47:1–10, note v. 5). Jesus appeared at the temple on the last day of the feast (John 7:37–53) probably as this ceremony concluded, and offered all "living water," thus connecting the blessing of His Kingdom with the hopes of Israel. The celebration of the Feast of Tabernacles, while based on

the historical exodus, represented a present expectation and the future certainty of God's blessing.

The Christian Sabbath includes a third historical event as the basis for resting in God's accomplished work—the accomplished victory of Jesus Christ. His atonement represents a reason why we can rest from our labors and why our future is certain.

In all three historical contexts the Sabbath represents man's security in terms of the finished work of God. Our work can pause on God's orders, because it is a response to our salvation not its cause. The activity of Sabbath observance is not an arbitrary compliance with rules but our cessation of work in a self-conscious awareness that God's saving work is determinative, not ours. Our future is certain and our labors matter because God does truly care for us better than we care for ourselves.

The work of man does not save, but it is commanded as an act of obedience. The generation "whose carcasses fell in the wilderness" (Heb. 3:17) failed to obey, to move forward in confidence that God would fulfill His promises. They thought they were being practical, but Scripture tells us they acted in "unbelief" (Heb. 3:19). The question in Hebrews 4 is essentially, "Will you do the same? Will you fail to act in terms of what God has done and has promised to yet do?"

The Jewish Christians to whom Hebrews was written were looking backward, not forward. They did not see the implications of who Jesus was and what that meant for serving His Kingdom. Like the Israelites in the wilderness, they were not ready to move forward. This text is usually limited to a warning against apostasy. It is that, but it is more or the reference to the generation in the wilderness would be a poor one. Their

*Continued on page 22*

# Another Perspective on the “Failure” of Theonomy

By Martin G. Selbrede



Joseph Foreman has written an important assessment of the theonomic question, giving us the proper set of eyes with which to view the question (viz., a historic vision over the long haul). The following thoughts are intended to supplement, or provide alternative insights, into the question that he has explored so tellingly in his article, which appears in this issue of *Faith for All of Life*. The reader should note that the two approaches (Foreman’s and my own) are not mutually exclusive, but simply cast light on the question from different angles. This is to be expected given the scope of the subject.

For our purposes, we will focus on three particular facets of the problem as we approach the question, “Why hasn’t theonomy worked?” These are by no means exhaustive, but they are surely instructive.

## The First Failure in Applying Theonomy

Theonomy hasn’t “worked” because it is an all-or-nothing proposition: all jots and tittles must be applied for the totality of its blessings to flow. You can’t move to a half-shekel civil tax if the poor tithe isn’t being honored across the board (the promise in Deut. 15:4 that “there shall be no more poor among you” is premised on keeping the previous chapter’s requirements). You can’t pull regulatory statutes off the books if you still have limited liability laws in place that incentivize irresponsible conduct. Theonomy is a package deal, and trying to apply it piecemeal (slicing

sections out of the law to apply them ham-fistedly and out-of-context) is a roadmap to disaster.

The law is good if used lawfully (I Tim. 1:8). But lawful use of the law entails *total use of the law* in its comprehensive details. That, alone, delivers temporal justice (and even here, there are limitations due to our creaturely limitations). It also requires examining long-lost precedents put forward by Scripture (e.g., Solomon’s successful handling of a judicial case in 1 Kings 3:16–28 where there appeared to be insufficient witnesses to legitimately proceed—a principle that, as Rushdoony explains at length, was also applied by the wrongly-maligned Richard III of England with powerful results).

This is the key point brought forward by James in his epistle: the law is a unity, and to break one statute is to have broken the entire law (because it has, literally, been broken into pieces). Such a smorgasbord approach to God’s commandments refuses to accept the contemporary wisdom of Biblical ethics. Pick-and-choose theonomy is humanism under color of misplaced theological authority—misplaced in that we’re trusting modern-day scribes who loosen the least of His commandments (Matt. 5:19).

When we arraign all the supposed examples of “theonomy gone bad,” we see something very different: a mix of humanism and theonomy (with the former contaminating the latter) that has, indeed, gone bad. Whether it is procedural rules of evidence, refusal to

follow His statutes concerning all matters that they speak to, or using refined theological categories to do violence to the law, the result is the same. Too many say, “We had to destroy the law to save the law.” And always, it is the wisdom of man that is called upon to expose God as an out-of-date ethical thinker. Like David Chilton said, it’s not that we’re missing the blueprints, it’s that nobody wants their city to be built according to them.

## The Second Failure in Applying Theonomy

The second reason theonomy hasn’t “worked” is because the fundamental principle of it, as enunciated by the greatest commandment and the one like unto it, is love: love for God, love for neighbor. Since all the law and the prophets hang on these two, if these two are not in order, there’s nothing to hang the rest on.

We live in an age where men are lovers of self, whose god is their belly. The sons of Belial have no interest (other than lip service concerning it) for the law of God because they live in opposition to its foundation.

Modern man is consumed by hatred. Redeemed man, who in principle should be delivered from hatred, refuses to fully yield himself a living sacrifice. What “law-keeping” may be in evidence is contaminated at its root, because unless love of God and love of neighbor motivate man’s actions, his supposed “law-keeping” is empty. For example, 1 Cor. 13:3 makes clear that giving away everything to help the poor “profiteth nothing” to the unloving, even though



provision is made for the poor in Scripture (albeit not to that rhetorical extreme).<sup>1</sup>

The same is true of every action we take, but particularly those that are ostentatious (as tithing of mint and rue was for the scribes and Pharisees). If we're to prioritize the weightier matters of the law (judgment, mercy, faith), how much more the two greatest commandments of that same law?

In Isaiah 1:12, God asks, "Who hath required this at your hand, to tread my courts?" The emptiness of servile religious observance is roundly condemned in this demanding question. God has decidedly not required this, and certainly not in the spirit that His people were doing it in. When the heart is right, and truly repentant, it hungers for God's justice and mercy. The law is not about external observance (the Tenth Commandment, as Joseph Foreman noted, puts an end to that false depiction). It speaks to the heart of the redeemed, where God writes it to "obtain spontaneous obedience" (Warfield). How could men whose conduct is framed by His law "grind the faces of the poor" (Isaiah 3:15)? That we do so is a failure at the core of our being: you simply can't gather grapes from thorns (Matt. 7:16).

### The Third Failure in Applying Theonomy

Theonomy "failed" among the Puritans for a reason. Dr. Joseph C. Morecraft III believes Terrill Elniff hit upon the correct explanation in the latter's book, *The Guise of Every Graceless Heart*.

The Puritans reserved a small corner of human thought for autonomy to retain a beachhead. And that tiny chink in their intellectual armor was the Achilles' heel of the Puritan experiment: theonomy was forced to coexist with its corrosive antithesis, autonomy, in the Puritan mind (which was fully unaware

of the genuine antipathy between the two forces).<sup>2</sup>

The human intellect was granted a destructive freedom that contained the seeds of the collapse of the Puritan experiment. A little leaven of autonomy leavened the whole lump. Such a halfway house runs parallel to the "first failure" enumerated above: *theonomy is a package deal*, so the admixture of any autonomy whatsoever corrupts it (whether at the root or at the branch).

For all the Puritan talk of "not raising up any iron tool" (human alteration) on God's stones (Deut. 27:5), *they did exactly that*.


In modern thinking, we are used to trying a taste test to see how a "model" works. "Let's implement part of the agenda and see what happens. If a little is good, we'll try to implement more bits and pieces of it." This approach is not actually possible with Biblical law because it is a unity: every single statute dovetails with its companion ordinances in a seamless garment of justice.<sup>3</sup>

Whatever temporal benefits arise (and they do arise) when keeping part of the law, they are incomplete and impermanent. Slacking the law (Hab. 1:4) will never cause the nations to invite one another to go up and be taught out of it (Isa. 2:3). Theonomy is a total concern because God's law-word concerns all He has made and all that He governs.

And now the cat is out of the bag: in the war between theonomy and autonomy, the fact remains that anything less than 100 percent theonomy is *actually autonomy*. And autonomy has covenantal consequences built into it that cannot be reversed merely by applying a theonomic veneer. To then label the resulting catastrophe "a failure of theonomy" is an attempt to whitewash autonomy (the actual failure point) and bring ever more consistent autonomy into play.

Despite attempts to scapegoat theonomy when these oil-and-water, iron-and-clay mixtures inevitably collapse in the cultures that tried them, theonomy has the perfect alibi whenever its syncretistic critics arraign it for its alleged crimes throughout history:

"I was nowhere near where that happened ... though come to think of it, my ears were sure burning the entire time. I must be the victim of identity theft ... again."

Why is theonomy routinely blamed for the crimes of *autonomy*? Because autonomous man desperately seeks to excuse his rebellion, and to call good evil and evil good. In the meantime, "the isles shall wait for His Law" (Isa. 42:4) because they have yet to receive it in its purity. And when they finally do, *then* will the nations invite one another to be taught out of the law of God in its fullness (Isa. 2:3). 

1. There is much confusion over our Lord's instructions to the rich young ruler in Mark 10. See the section on *The Poor Tithe and Eradication of Poverty* in this Chalcedon Position Paper to get a fuller understanding of that passage: [www.chalcedon.edu/resources/position-papers/taxation-liberty-and-the-bible](http://www.chalcedon.edu/resources/position-papers/taxation-liberty-and-the-bible)

2. This dangerous leaven passed into Scottish Rationalism, which influenced theologians like Benjamin B. Warfield and beyond, leavening the whole lump. The irony was that Warfield warned against holding warring ideas in one's mind simultaneously, yet he was blind in some areas to his own concession to autonomy. Had Kuyper and Van Til not put the brakes on this trend, the influence of Warfield would have gone unchecked (on the principle that there is a certain kind of evil only a good man can do, because he is deemed a trustworthy guide). We need to return to John Owen's view that secular philosophies are to be studied with the same mindset a chemist has when studying poisons: to find the antidote.

*Continued on page 22*

# What “It Never Works!” Means for Our Understanding of God’s Law

By Joseph Foreman



When something is a central idea to your world, it should work.

My oldest son Jeremy (a true son of his maternal grandfather) said some time back, “How is theonomy not utopian? Isn’t theonomy a whole-orbed way of life, a social order, something that will never work because though human beings are designed to work that way, our sin will always prevent it? Isn’t that why you want to stone people? to force them into sanctified self-government so they can be free? You want the law to do what the Holy Spirit cannot do, or will only do when Jesus comes, or in our next life. That is everything that is evil about utopianism which you taught me.”

Then in a Facebook argument where I was lurking, someone I never heard of said something to the effect of: “Theonomy didn’t work before the Reformation. It is impossibly utopian. I don’t mean to be harsh, but give it up.”

And John Andrew Reasnor responded, “That’s because it was before the Reformation.”

So, let’s take a minute (or ten) and see if John hasn’t uncovered something here.

## Has Theonomy Ever Worked?

One of the glaringly obvious facts of history is that theonomy doesn’t work ... if by “work” you mean, has never produced a full-orbed social law order that was, as they say these days, self-sustaining—one sufficiently stable that

it lasted more than a generation or two.

Why try to explain this away? Syncretism is only half the story. Why not, as John suggested cryptically, see what the historical “failure” of theonomy tells us about God’s law and God’s plans?

It didn’t work before the Reformation? Well, it didn’t work in the Reformation either. John’s comments were meant to push us to see that theonomy is not a static world order we establish by passing a few laws. Rather, it involves the whole thrust of history. *God’s law is taking us somewhere.*

So, don’t stop at the Reformation. Go to Scripture. It didn’t work there either!

Theonomy “didn’t work” with Ezra or Nehemiah, or with David, or really for the Judges either. The social order based on God’s law-order that Ezra started “didn’t work” as far as Jesus was concerned. Our Lord was incredibly dissatisfied with the Pharisees and Scribes, Ezra’s heirs, who made their congregations twice as fit for hell as they were before. So they killed Him.

The Disciples & Co. for the next two thousand years couldn’t make theonomy work for them. But wait: why should they make it work when we can’t even find where it works in Scripture?

Now, if it doesn’t work even in Scripture, then why can’t we just jettison God’s law as a formative foundation and structure of history and human existence? And many today reach precisely that conclusion, and as Paul would say, “their condemnation is just.” Aye, there’s the rub: Scripture itself never

rejects God’s law but embraces it—jots, tittles, and all. What is God’s law such that we can affirm its “every jot and tittle” with Jesus, confirm it is “holy, just, and good” with Paul, but at the same time concede that it doesn’t even seem to work for Moses, or Jesus, or Paul?

## God Subverts Our Carnal Expectations

Well, let’s see. The first theonomic attempt at Mosaic social order was a legal failure in respect to the law, but it was a failure that enabled fourteen centuries of Hebrew Prophets to give the world an exposition of theonomic law, justice, and ethics which, while it didn’t do Israel much good, has nonetheless been transforming the planet ever since. It is odd how social activists (like Sojourners) who hate God’s law still love God’s prophets’ exposition of it. Hmmm?

To get a drift of where this is going, notice that almost every agitator for any modern social cause, whether righteous or evil, *quotes the prophets favorably*. God is the God of social justice, and those struggling for such justice recognize that much, even when they reject the foundation of justice itself. Now, *that* is a burning bush worth stepping aside to examine. Which is what we will do, to see that the light that is shining from it is ultimately God’s own.

While Israel by no means transformed into a theonomic social order that pleased God, God’s law did transform Israel into a nation so distinctive in its day that even Rome gave them



special privileges. Those temporal freedoms were the umbrella under which the first-generation church grew in relative protection. But Israel had greater impact than even that. Hebrew wanderers 1000–400 B.C. are recorded in the mythology of the founders of both Greece and Rome, profoundly influencing the normal earth-magic paganism of that era, enabling rational philosophies, religions, empires, government and law-orders to appear for the first time in pagan history. The rational gods replaced the irrational forces of nature those peoples used to worship, and the time was made full in preparation.

When Jesus fulfilled the time, He raised a whole dimension of God's law to the first and greatest two commandments, opening a new window on God's law and our relationship to God. You might say His ministry of grace was a tenth commandment ministry transforming the heart (something only the Holy Spirit can do). In both the summary of the law and in the final word of the law we see God putting the law into the hands of the Holy Spirit to do what statutes and summaries, however wise, cannot do. Statutes can define, they can influence, but they cannot execute on their own. They require someone in God's image who is shaped by His Spirit. While rationality is essential, and law is essential, *neither are sufficient*. Only "my grace is sufficient for thee." This is the basis of the optimism in Scripture. We have not come as far as we can go. We have come thus far as the Lord has brought us. This is the theonomic vision inspired by the Holy Spirit.

### The Law as Leaven Working in History

With the conversion of Rome, Justinian rewrote pagan law in light of what he learned from Moses and Christ. No, it was not a perfect job, but do you see where God is going?

The Christendom of the Medieval Period wasn't sorted out well. God's law, theonomy, was oddly applied hit and miss, piecemeal. As a result, it certainly didn't "work." But what it did do is make everyone in the West unthinkingly, intuitively Trinitarian Christian, infused with a profound sense of their need for God's grace and law. From that platform the Reformation, a popular movement, sprang up with yet another effort to apply God's law based on Reason, often mathematical reason. In England they tried to apply it as God's law in full-orbed personal and corporate relationship to God. At the same time France and Germany secularized God's law into merely rational principles pulled out of what they felt was the sticky goo of personal religion, worship, and dogmatics. But in the end it was theonomy that they were working with. And it didn't work for England or Europe, ending instead in wars and rumors of war.

The British Empire spread abroad the novel idea that nations should judge themselves by an objective law, one that is true for everyone. That is a major tenet of theonomy, and suddenly, all around the globe, the Brits are schooling the world in it. If you examine British law you will find many fundamental tenets of theonomic liberty embedded in it (serving as a hidden backbone or autopilot). It is worth noting that British colonies have tended to do better than the other colonies after their independence from the crown for precisely this theonomic reason.

But in the end, theonomy didn't work really well for the Brits. Those colonized said, "Wait, if there is one law, and it rules all mankind, then what are the British doing here as if they are better than us?" So the colonies kicked the Brits and the rest of Europe out.

God's law has changed society over

the millennia. Even now, the structure of government itself is transformed in America where a theonomic country emerged against all odds embodying an odd mix of secular and sacred. Yet its legal and political structure is both self-consciously theonomic *and* self-consciously secularized ... Secularized what? It's *God's law* that was secularized and "improved on." See? It is theonomy that the secularists are working with.

The Bill of Rights and the limited government these rights demand are fundamentally Mosaic ideas. The first three commandments require that government must be structured so that it cannot deceive the governors into thinking they are God. Government for Moses is always a gift of God. It is not of ourselves, lest any men should boast as if they give and create rights. Rights and protection from both government and the evildoers alike are fundamental Mosaic ideas from God. The structure of the Constitution is one way to create a first commandment-compliant political order.

### Scaling the Psychological Wall

Today, we can see better where we have been and where we are going. Our mission is not to foist an authoritarian utopia on society, but to take the steps we need to take in our lives using our enhanced influence in *this* era to bring God's plan a step closer to where He has been headed all along. Theonomy is not merely a network of laws and punishments, it is a way of transformed hearts and the structure of their association in life. Government structure can only apply as much of God's law corporately as has been applied in our own sanctification. Sanctification is not merely personal morality, it is seeing all of creation as God's and taking dominion.

Our brief synthesis of God's law with certain secular "improvements" in the United States, like all the other

such attempts throughout history, is falling apart. It's that Holy Spirit thing. Theonomy will not work until people are transformed from the inside and are therefore capable of changing the very structure of government itself. Only the Holy Spirit will do this. No amount of reasonable thinking on the matter, no amount of law on God's part and wishful application of it on our part, can change what only the Holy Spirit can do.

We are up against a terrible psychological wall. It is almost impossible to scale it. But try. You have seen how children growing up are at each point in their early years through about age twenty at the peak of a rapidly developing understanding of themselves and the world. It is almost impossible for them to understand that there is more to learn about every part of life—especially the important parts—because from their perspective they are at the pinnacle of human growth and development. Whatever level they have attained experientially enables them to look back and see how much wiser, smarter, and together they are than they were, especially compared to the younger kids. Their whole world just feels like they have gone as far as they can go.

Regrettably, that is where we are as a civilization and as Christians. What more is there to learn? How much further can our sanctification as individuals and as society go? This must be it, because I can't imagine anything further. We have the early church, the medieval church, the modern church. Look at all we have done. And it's falling apart. The only thing left is the last battle and the return of Jesus (if you are an average evangelical). And if you are among the cognoscenti, the Reformed, the postmillennial, why nobody has said it better than us and the Puritans did! Here, let me write another book to prove it! No-

body can say it half as good as we can, which makes me feel sad for everybody else. Nobody will say it better because, baby, we're the best. So don't go talking about God having something more!

Two modern songs come to mind. One is from *Oklahoma*: "Everything's up to date in Kansas City. It's better than a magic lantern show. You can turn the radiator on whenever you want some heat. Every house is completely furnished, every house is all complete. Oh everything's up to date in Kansas City." The other is Carly Simon crooning, "Nobody does it better, makes me feel sad for the rest. Nobody does it half as good as you, baby, you're the best!"

But this glance at the failure of theonomy *has shown us the exact opposite*. There are many things of old that they did say and did do better than us. And it was theonomy that clearly was applied to achieve that. But theonomy is not the magic stone that enabled them to put it all together, and it is not our philosopher's stone either. And yet, our situation today is far ahead of theirs. Stop and look at one small example.

Right now, whatever the errors in its formulation, and however many books we write about the Great 1776 heist in Philadelphia, and however much intellectuals pick and pull at the Constitution, no one offers a credible alternative. That is to say, an alternative constitution, government structure, church structure, which the average person can read, grasp and say, "Great idea, let's put this blueprint into effect."

With all its defects, our form of constitutional self-government has been for 200 years a utopian dream to Wycliffe. In 1384 John Wycliffe writes in the introduction to his first-ever Bible translation into English, "This Bible is for the Government of the People, by the People, and for the People." He envisioned people able to personally

govern themselves sufficiently to make a free form of government work—a form that at the time he never specifically described. But he knew that the civil/ecclesiastical order of the day would not work with a free people.

But wait. Had you been alive with him you would not have said, "I'm joining you! There must be something more. There must be greater freedom we can aspire to." You would have said then what you say today when a theonomist says, "Current church structure and social political structure do not measure up to Scripture."

Today, is your gut response to call him an anarchist? *Then that's what you would call Wycliffe*. Had you been with him, you—the postmillennial—would remonstrate, "Look, 98 percent of Europe is serf! Life span forty years! Living with scarcely any social structure! Needing the firm hand of an autocratic government to control them for their own good! Illiterate, brutish, unrefined, insect-infested, disease-ridden! Filthy! These people govern themselves? You are a utopian anarchist ... and an atheist too if you challenge the church."

Yes! If you echo such thinking today concerning the ongoing work of the Holy Spirit, you would have joined the Pharisees in a like condemnation of Christ's work when He walked the earth. "Thus, you testify against yourselves that you are the sons of those who murdered the prophets."

## The Long Arm of God

When you look at how God actually worked with people and governments you see that He did not lay down a theory of political science or even a rational elaboration of either His law or how best to structure society so as to enforce it. I contend that through history you see God's profound aversion to the nickel-in-slot rationalism we rational elitists so vigorously promote, even



though His creation, and His law-word, are quite rational. God gives perhaps the most rational summary of law at a time rational law did not even exist—not at the end of a millennium of speculative attempts to understand human behavior, *but at the beginning of it*. Then He refuses a rationalistic development of this most rational revelation and offers brief concrete applications and reflections on it quite alien to modern rational law which moves from principle to statute to applied case law. (Such rationalism is a child of Moses however much pagans and secularists try to claim it as their own. The most they do is turn rational development into Rationalism, another false god of the mind. This is also something the Reformed have done on more than one occasion, by the way.)

What God does is work with the patriarchal government of Seth through Abraham and family. His law influenced the tribal/clan warlord government of the judges. Theonomy worked with monarchical and aristocratic government from David until the nineteenth century. In all of these forms of government there are pictures of God's relationship with us. There are positive things these governments expound about God. And there are good social results. But they were never sufficient in themselves. *God's law keeps pushing them further*. And most people want to cling to what they have as if that is all there is. Wherever they were in the development of God's plan for the ages, they could not help but believe that *this*—where we are today—is as much as the Holy Spirit can do speaking through the Word.

But notwithstanding our reluctance then or now, in time God's law transformed autocratic government as the ideal earthly representative of God both in church structure and in state structure into representative constitutional government. Yes, yes, we read of its

critics. But the fact is, we can read of its critics without fear of being hanged or burned. Yes, unfortunately constitutional government deified the people but even so, it was a huge structural theonomic shift to actually involve people according to Moses' command, "Choose for yourselves wise men" (Deut. 1:13). Theonomy has restructured the whole world!

Follow me here: The idea that government should be limited to certain tasks and kept strictly out of others? The idea that the government is not the highest authority? The idea that your house and possessions should be safe from search and seizure? The idea that you have a part in selecting your rulers? The idea that judgment is the job of the people who make up the jury? The idea that you own your property, its damages, its debts, and its profits? The idea that men's minds are not the property of the state? The idea that there is private property? Who you associate with is not the business of government enforcement? ... I could go on.

That's straight-up theonomy, baby, and you are right! It doesn't work ... for long! But it sure feels good during the brief periods when it is tried. And maybe, just maybe, though it doesn't "work" right now, it is the result of God's law working with us to create at every level a freedom undreamt of by those who came before.

Now here is the irony of it all. The same people who read and write the books about how compromised and non-theonomic our government ideals today are, are the very people who, when told that "perhaps there is more, perhaps our church organization and state organization is not what God wanted," these paragons of the Reformation will call you an anarchist, anti-church, and so forth. I would expect this from premillennial dispensationalists, as

they have no hope. The Holy Spirit has finished His work of sanctification with them. There is nothing more for God to do than rapture them out of here around some sort of last battle, before, during, after, who knows, but this they do "know": the Holy Spirit has done all He can do.

So if you are still reading, where am I going with this?

No, the historic application of God's law by the Holy Spirit in the hearts of mankind will not create utopia. What it will create is people who structure freer and freer forms of government church and state which reflect the freedom our personal self-government is fit for. They will become more and more theonomic. It just takes longer than you thought it would because you can't get over that psychological wall: surely this is where Jesus wants us to build the three booths, surely our transfiguration where we now stand is the best it can be. Surely anyone who challenges us on this lofty mountain height is an anarchist, anti-government, anti-church, and probably antinomian to boot. Surely this wine skin was good enough for Calvin!

Still God commands those who have reached the top and want to drink His wine, "This is my beloved son, hear him." Still Jesus says to top-down church and state organizations, "It is not to be so among you." Still the Holy Spirit will awaken our complacent confidence in 2000 years of authoritarian church and state government to what Jesus actually said, and how thoroughly we have ripped up His words to make them fit into our authoritarian—albeit constitutionally authoritarian—structures of church and state government.

## The Next Step Is to Take the Next Step

What the Holy Spirit does is transform the people who apply God's law to take another step. Truth be told, it's

often an ugly process requiring God's judgments on even the good things we thought were "the best it could be." But upon the foundation those earlier believers laid, theonomy transforms each subsequent era a bit more radically until you have a people capable of actually making a go of a constitutional republic for two hundred years now, and an entire planet that thinks even this syncretistic manifestation of theonomy is a pretty good idea. However, they are people who have not been transformed by the Holy Spirit and disciplined by God's law in their heart so they can't do it and can only flee to those lands who can, in hope of embracing this transformation for themselves and their posterity.

This is tenth commandment territory. "Thou shalt not covet" is a heart issue, not an external action. For the other commandments to work it is the heart that must cease its idolatry and self-worship and/or its state worship. The heart must cease its futile labors and rest. The heart must learn to honor authority, to refrain from and abhor murder, lust, theft, and lies. We can through self-discipline control many of the ethical ravages of sin—but as Jesus said, even the pagans can do this much.

What we can't do is transform the heart. Transforming the heart is the utopian dream of modern, authoritarian, collectivist utopias birthed by Marx-Engels and executed by Lenin, Stalin, and Mao. Lacking the Holy Spirit, their goal is to transform the heart by brute force and education. The only real difference between them and the average modern theologian is that they think they can do more than we have accomplished today, and turn to physical force, whereas the average Christian thinks that the Holy Spirit has done all He can do so the Christian turns to holy though idle introspection. Christians are either checking out of the

world (if they're waiting to be bailed out by the rapture) or, if you are Reformed, are busy building monuments to those who have gone before us while despising those who bring good news of Scripture. How can Scripture say more? We have said it all!

But the heart is the territory of Holy Spirit transformation which Jesus opened the law up to. In fact, it was there all along, ever since Moses, curled up in the tenth commandment and in the two summaries: Love of God and neighbor.

No, theonomy didn't work. Theonomy is how God works with us ethically and judicially to structure our life and world. It is only the Holy Spirit who can work with God's law upon converted hearts and minds. He brings them a step closer to objective maturity; a step closer to self-discipline and self-government; a step closer to even more freedom than former ages could experience.

It was an old trucker, Bill Evans, who pointed out to me that the relationship between corporate and personal sanctification is another one and many mystery. It is, like so many things, a Trinitarian mystery. But corporate sanctification is inextricably grounded in personal sanctification grounded in the "Spirit of love, power and self-government." The structure of government, whether of church or state, is the direct reflection of the extent of personal self-control, or sanctification, found in the individual and the body politic. That personal sanctification is the extent of the freedom we can experience in our personal life and in the organizations we create to govern and extend life.

### **Raising the Foundations of Many Generations**

As the body politic of self-governing people grows they become capable of higher and higher levels of self-government. The Biblical image for this is

that they grow into the fullness of the maturity of Christ. When this happens, they start restricting the ways other governments force them into an authoritarian mold. For example, children need authoritarian parents. The purpose of authoritarian parents is to grow children up into free adults who do not need authoritarian parents. Real adults do not need the top-down state either. That civil organization or free state of self-governing people is the theonomic, Mosaic, Jesus-endorsed Holy Spirit-effected, Pauline ideal. All theonomic laws and punishments were designed for that political environment. Without acting as if we live in the benefits of that end times political environment, and with the insight of those who went before, we do the best we can in our various forms of syncretism while praying for the Holy Spirit to carry us to the next step of His work to transform and fill the earth.

This is no utopian dream.

The United States would have been considered a utopian dream by the serfs and peasants of 1384, precisely like the unimaginable dream of theonomy reflected in the opening comments. The idea that there is more freedom than a bureaucratic church or state can muster is condemned by everyone today, especially traditional postmillennial theonomists. But Wycliffe put in the preface of his Bible translation that his vision for translating Scripture was of a people disciplined in their hearts by God's Word so that a "government of the People, By the People and For the People" could be established. His utopian dream was partially realized by the Parliaments of Europe and later by the US of A and still (by comparison to the fourteenth century) it is realized by most of Europe—there are no more serfs: they have been transformed. It is idealized by much of the planet simply by looking

*Continued on page 25*



# Preserving Agent or Particular Target of Destruction?

by Andrea Schwartz

Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” (Matt. 22:36–40)



How often do professing believers ask themselves if they have truly given their entire heart, soul, and mind to Christ? There must be a standard to make an honest assessment. If we focus on the obvious sins we don't commit, we can miss our subtle sins against the Lord.

Many, either because of being born into a believing family or having made a one-time profession of faith, are often nonchalant when it comes to current offenses against God and His law. They assure themselves that since they do not commit the big sins (murder, adultery, or theft), they get a passing grade, in spite of areas of sin they want to keep unexamined. This results in a diminished witness in those areas where they do hold Biblical values and perspectives. Why? While they may be convinced that their offenses are hidden, they are often all too obvious to those who are eager to watch them trip up. Moreover, they are less likely to be the salt and light they are called to be regarding sins that aren't their “preferred ones,” to avoid a closer investigation into their own sinful thoughts, words, and deeds.

God's law does not accept the “close enough” plea when it comes to how our lives conform to His directives, nor does He grade on a curve. James 2:10 confirms,

**For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**

It has become commonplace to believe that “there is no condemnation in Christ Jesus” (Rom 8:1) means that any sin you commit will be forgiven by God. This not only reflects a faulty theology of God's patience and forbearance, but minimizes the enormous cost of Calvary.

## Answering the Question

When asked about the most important aspect of following God, Jesus didn't pull any punches. His answer was that those who were His were to be completely surrendered to His sovereignty and providence. Then, and only then, would they be in a position to know how to truly love anyone else. This was not a new concept but a restatement of Deuteronomy 6:5, and demonstrates the harmony of the law and the gospel.

Deliberate Christianity, as I like to call it, involves examining every area of our lives and thoughts and measuring them against God's Word, down to the detail. If we avoid this process, we are only hindering ourselves—mistakenly believing we are in genuine fellowship with Him when we are not.

Many want to enjoy the promised benefits and blessings of the Christian life, without confronting the conditions necessary for blessings. A “potluck” mentality prevails with a “pick and choose” orientation as to which of God's com-

mandments one will focus on. This is obvious with the prevailing attitude that God's law is no longer operable and that as long as we conform to modern church standards and traditions, we will squeak into the doors of Heaven. The culture then becomes the determiner of what is acceptable and what is not. This is essentially syncretism and is “accidental” Christianity (at best) rather than deliberate Christianity. Rushdoony notes,

The churches today are very much like old Israel, syncretistic. Too often, we get, not Christianity from the pulpit, but a smorgasbord of assorted religious ideas. All this adds up to the word of man, not the Word of God. “[T]he word of truth” (Eph. 1:13) cannot be diluted without ceasing to be the truth ... [S]yncretism ... stands for nothing. Our Lord tells us that the first and great commandment is to love the Lord our God with all our heart, soul, and mind, with all our being (Matt. 22:36–38). No syncretist can keep that law.<sup>1</sup>

I know many who are very vocal about their sincere Christianity who disregard the laws of fornication, or theft, etc. (or define them very narrowly) and are offended when it is suggested that they don't love Jesus. The standard has sunk so low, that the modern media, social networks, and modern trends become the arbiters of good and evil.

## Limiting Worship

Human beings were created to worship. They either worship the living

and true God or they find replacements. Many believe that weekly church attendance fulfills their obligation to worship God. They do not understand that every second of their lives should be occupied with worship and show homage to the King of kings and Lord of lords.

The question I'm often asked when I run into someone whose church I previously attended is "Where do you worship now?" Not, "How is your service to the Kingdom?" It is as though going to a church (any church) is enough to fulfill the command to worship God. This reveals a very limited understanding of the greatest commandment, and highlights outward appearances over inward conviction. In addition, most churches are not faithfully proclaiming the full counsel of God. Instead, they highlight the "inoffensive" parts of Scripture and thus hijack the true meaning of the gospel message. Rushdoony considers it theft in the truest sense of the word.

The greatest robbery of our day is the stealing of the church. The church properly belongs to Jesus Christ. It exists in His name, and its purpose is to preach the Word of God, administer the sacraments, and faithfully apply godly discipline to Christ's members. But the church has been stolen. The thieves are the modernists, socialists, humanists, all of which adds up to one fact, anti-Christianity. Using the name of Christ, these sanctimonious thieves have crept into the church, gained control of it, captured the pulpit and the bank accounts and endowed funds, and they are using the church to advance their anti-Christian purposes. Instead of proclaiming Christ, the church is now preaching social revolution and financing it ... [T]he church has been stolen from Jesus Christ.<sup>2</sup>

## True Worship

The locale of worship is not a place or a building. Since we are to present our bodies as a living sacrifice (Rom

12:1), all aspects and facets of our lives should be manifestations of worship. When Jesus was questioned by the Samaritan woman, His answer was to the point when she asked,

**Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:20–24)**


Rushdoony notes,

Jesus refuses to be drawn into such a discussion because He is the true and living Temple. Neither Jerusalem nor Samaria is the center. All the same, "salvation of the Jews," the promise of the great messianic redemption, comes from Judaea. The true worshipper will worship in the Spirit and in truth. God is not limited by space and time, because God is Spirit, and He can only be worshipped in Spirit and truth. He cannot be localized even in the greatest Temple, even in one built in terms of His word. In Himself, Jesus Christ is God incarnate, as the way, the truth, and the life (John 14:6); He is the revelation of the invisible God (vv. 21–24).<sup>3</sup>

Only when we reflect on our faithfulness to the two Greatest Commandments, the Ten Commandments, and the application in the case laws of Scripture will we be able to be the salt Jesus instructs us to be in His Sermon on the Mount. This isn't a suggestion or

a "when you get a chance" directive: It is how we take dominion in Jesus' name.

The meaning of salt here is thus preservation. A sinful and corrupt world will rapidly decay and collapse unless the Christian element therein acts as the agent of preservation. Apart from them, society and the state are readily and quickly corrupt; only the Christians can prevent the radical deterioration of society and civil government. If they fail to work as the preserving agent, the Lord decrees that they shall "be trodden under foot of men." Christians must either preserve their society from destruction or become themselves a particular target of destruction.<sup>4</sup>

Apparently, the choice is ours. 

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1. R. J. Rushdoony, *A Word in Season*, vol. 4 (Vallecito, CA: Ross House Books, 2012), p. 111.
2. R. J. Rushdoony, *A Word in Season*, vol. 2 (Vallecito, CA: Ross House Books, 2011), p. 112.
3. R.J. Rushdoony, *Gospel of John* (Vallecito, CA: Ross House Books, 2000), p. 38.
4. R.J. Rushdoony, *Sermon on the Mount* (Vallecito, CA: Ross House Books, 2009), p. 44.



# The Rushdoony Legacy in Education

By Samuel L. Blumenfeld



It was in 1981 that Rousas John Rushdoony wrote in *The Philosophy of the Christian Curriculum*, “The great issue of the years

ahead is the developing battle between Christianity and Humanism. It is a war unto death.”

In other words, how Christians educate their children has become a matter of life and death for the future of Christianity. And one of the chief aims of the Christian Reconstruction movement has been to make Christians keenly aware of the war they are in.

Dr. Rushdoony had little patience with Christian parents who kept putting their children in public schools controlled by humanists whose aim it was to convert Christian children to humanism. A writer in *The Humanist* magazine of January 1983 stated:

I am convinced that the battle for humankind’s future must be waged and won in the public school classroom by teachers who correctly perceive their role as proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being.

Dr. Rushdoony saw clearly that political power was at the heart of the humanist thrust against Christianity. He wrote: “The founders of statist education in the United States were Unitarians. They rightly believed that control over the child through the schools is the key to controlling society. Control over the schools will determine control over state and church finally.”

And that is why Dr. Rushdoony

devoted so much time and energy to writing on education and lecturing far and wide at conferences and conventions of Christian educators. He urged and encouraged Christian ministers to start church schools. And he insisted that Christian schools must be more than warmed-over secular schools with some Bible reading.

He was also instrumental in helping the fledgling homeschool movement get off the ground. He defended Christian homeschoolers in the courts, helping to set legal precedents that extended educational freedom to parents who refused to put their children in government schools.

## The Essence of the Struggle

It was in *The Messianic Character of American Education*, first published in 1963, that Dr. Rushdoony captured the essence of the struggle that was going on in American education between Christians and humanists. That book established him as Christendom’s most profound critic of secular humanist education. In that seminal book he reviewed the lives of the men who made American education what it has become: the proselytizer of humanism and statism. These men included Horace Mann, Henry Barnard, William Torrey Harris, Col. Francis Wayland Parker, William James, Nicholas Murray Butler, G. Stanley Hall, John Dewey, J.B. Watson, Edward Lee Thorndike, Harold O. Rugg, and others.

Dr. Rushdoony understood the corrosive, anti-Christian nature of their ideas and the tremendous power they had in shaping the American secular mind, which has led to a blasphemous,

depraved culture. He recognized the financial strength of the enemy, with their endless sources of support from the great private foundations and government treasuries.

But he also recognized the inherent strength of Christians who placed their faith in the everlasting love and sovereignty of Jesus Christ. It was a faith that conquered the Roman Empire not by the sword but by the promise of salvation, forgiveness of sin, and eternal life after death.

Dr. Rushdoony’s legacy lies in his unconquerable belief in Christian victory. He awakened the Christian consciousness in untold numbers of people. He was critical of those Christians who had abdicated their role in society by surrendering it to the enemy and waiting for the Rapture.

Christian Reconstruction preached an uncompromising belief in ultimate victory. The growth of the Christian homeschool movement was a clear indication that victory was not only possible but inevitable if Christian parents took up their responsibilities as educators of their own children, for it was the control of children that determined the shape of the future.

The achievement of victory would be slow and painstaking because it required one family at a time making a decision for Christ. Dr. Rushdoony had no illusions about the majority of human beings doing the right thing or leading godly lives. The prevailing sinful culture was forever seducing the young through mass media entertainment, evolution, sex ed, death ed, drug ed, etc.

Thus, the road to Christian victory was forever uphill, taking two steps for-

ward and one step backward. The remnant would remain the strong core of the struggle, like a ship plowing slowly through the Arctic ice. Dr. Rushdoony was like the bow of that ship.

## Victory Starts with Content

It also goes without saying that Dr. Rushdoony was greatly concerned with the content of Christian education, and that is why he addressed that subject in *The Philosophy of the Christian Curriculum*. First, he stressed the idea that education is a religious function. He wrote: “An excellent means of analyzing the religion of any culture is to study its concept of education.”

How true! The current Islamic war against Western civilization is fueled and supported by the Madrassas, the Islamic schools that indoctrinate children in hatred of Jewish and Christian infidels. These schools have shaped the new Islamic culture, which has become a mortal danger to the West.

Likewise, American public schools have helped shape our present blasphemous, decadent, oversexed, and increasingly illiterate and nihilist culture. So much so, that when Christian youths rebel against the culture and declare themselves virgins until marriage, it becomes a cover story for *Newsweek* magazine.

Dr. Rushdoony writes: “The centrality of Biblical instruction is basic to the liberal arts of Christian education. But the rest of the curriculum must be revised in terms of Christian liberty, the arts of Christian freedom and dominion under God. The study of *law* is therefore necessary.”

For Rushdoony, law is an expression of God’s holiness and order. Thus he considered it a duty to study the U.S. Constitution which had been written by Christians in conformity with God’s law. He’d be pleased to know that the homeschool movement has given birth

to Patrick Henry College, a new institution devoted to the study and application of Constitutional law. Its students will put their education to work in the halls of Congress. That is a manifestation of Dr. Rushdoony’s legacy.

## Authority and Relevance

Dr. Rushdoony made it clear that the question of authority is never secondary but primary:

The Christian School is an anti-neutralist institution. It must teach that Christ is Lord over all things, including the state, and that God’s law is binding on all men and nations, because He is the Lord of all.

The great Christian universities of the past were founded on that philosophy. They helped build Christian civilization, especially as it existed in the early days of the United States.

But Dr. Rushdoony’s idea of education was not rooted in the curriculum of the past. He believed that Christians must be able to adapt themselves to the revolutionary changes taking place in the world. He wrote:

The sound curriculum will be the relevant curriculum, and relevancy requires two factors, a world of absolutes, and a world of change. It is not enough to hold to God’s absolutes: they must be continually and freshly related to the changing times.

In other words, the Christian is expected to see the world of change through the lens of Biblical absolutes. “The reality around man and within man,” Rushdoony wrote, “can only be truly known in terms of the sovereign God who created all things. The fear of the Lord is the beginning of all instruction and learning.”

The Harvard University founded on the legacy of John Calvin no longer exists. It became humanist. A new Christian institution is needed that will

replace Harvard in influence and learning. Rushdoony gave us the philosophical blueprint for such a new institution. That is the historic, long-range challenge of Christian Reconstruction.

## A Legacy Embracing All Creation

Dr. Rushdoony also very wisely wrote about the teaching of science, which has been so thoroughly secularized by today’s humanists. “For a Christian,” he wrote, “the task of *instruction* is made simpler by the fact that the Biblical, Hebrew word for instruction, Torah, means both *law* and *instruction* ... Modern science is a product of a Biblical worldview, with its belief in God and the world under God’s law ... Thus, for the science teacher, the ultimacy of God must be basic.”

Of course, it was God who made Adam into a scientist when He brought before him all of the creatures He had created and told Adam to name them. “And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” And so Adam became a lexicographer and an observer of the natural world. In other words, *he became a scientist*.

Dr. Rushdoony’s legacy will be found in all the streams of our culture. But it is most easily discernable in education. The growth of both the Christian school and homeschool movements are indeed the direct result of a lifetime of writing and lecturing, expounding and preaching, helping and advising.

These are blessings that will be with us always. 🙏

[Editor’s note: Sam Blumenfeld had written this essay in December 2002 as a reflection upon the legacy left by R. J. Rushdoony. It is being published here for the very first time.]

Samuel L. Blumenfeld (1927–2015), a former Chalcedon staffer, author of a

*Continued on page 25*



# The Crown: An Unbearable Divinity

by Suzannah Rowntree



In hindsight it seems inevitable that someone would eventually make a glamorous drama about the early life of Elizabeth II. After

all, the whole world has been unapologetically obsessed with the British royal family for decades. Not a moment too soon, Netflix has obliged with *The Crown*, a tastefully opulent series that spares no expense when it comes to sets, costumes, extras, or locations.

What seems less inevitable is that *The Crown* would prove to be as good as it is. This is partly due to some extremely fine directing and acting, particularly from Claire Foy as the Queen and the first season's John Lithgow as Winston Churchill. But primary credit goes to Peter Morgan's thoughtful, profound, and philosophically provocative scripts.

Morgan is the award-winning scriptwriter behind the 2006 film *The Queen*, and with *The Crown* he's evidently returning to a topic in which he has a great deal of interest. His scripts for *The Crown* are a delight. It seems next thing to sacrilege to say it, but he gives us something reminiscent of Shakespeare: characters of great ambiguity and complexity; long and mesmerizing dialogues; scenes that pause for a lengthy, imagery-laden speech. The effect is more stylized than realistic, but the subject calls for a larger-than-life presentation.

Season One begins with Princess Elizabeth's 1947 wedding to the Duke of Edinburgh, and covers her accession after the early death of her father,

through the first few years of her reign as she matures from a shy and tentative newcomer to an able monarch. But this transformation comes with an overwhelming personal cost. Like her immediate predecessors—her father, whose dedication to an unexpected and unwanted duty hastened his death, and her uncle, whose abdication forced her branch of the family to assume that duty—Elizabeth finds herself perpetually torn between two realities: the Crown and the individual.

This theme isn't driven home in a ham-fisted way, but it's powerful and unmistakable because it's the unifying principle governing the whole series. As Elizabeth tries to find a balance between her personal inclinations and her public duties, other members of her family are making their own choices. Uncle David (the former Edward VIII) chose personal inclinations over public duties, shaking the monarchy to its foundations and indirectly causing his brother's premature death. Meanwhile Elizabeth's free-spirited sister Princess Margaret, who like her uncle is also in love with a divorcé, argues that people want the Crown to seem human and relatable.

But Queen Mary, Elizabeth's grandmother, insists not:

"I have seen three great monarchies brought down through their failure to separate personal indulgences from duty. You must not allow yourself to make similar mistakes. And while you mourn your father, you must also mourn someone else: Elizabeth Mountbatten. For she has now been replaced by another person, Elizabeth Regina.

The two Elizabeths will frequently be in conflict with one another. The fact is, the Crown must win, must always win."

## Traditions in Conflict

This conflict between Elizabeth Mountbatten and Elizabeth Regina is most painful in the Queen's relationship with her husband. The Duke of Edinburgh, as depicted in this series, is resentful about having to leave his working life as a naval officer in Malta to become little more than a glorified attendant upon a wife who suddenly outranks him.

The situation is made no easier by the fact that while Philip wants to see the monarchy modernized (his suggestion to have the coronation televised causes a great stir), the nobles and public servants surrounding the Crown look down on him as a distrusted foreigner of lower status than their Queen.

It's difficult to believe that the real Duke of Edinburgh didn't understand what he was letting himself in for when he married the heir to the throne, regardless of what friction there must have been when Elizabeth II ascended the throne early. But all the same, there's a delicate and refreshing irony in Elizabeth and Philip's situation here.

The whole predicament is far too complex to fit into the men-oppressing-women narrative of feminist history. Elizabeth, trying to find a meaningful role for her husband at her side, bucks protocol by appointing him to chair the coronation committee. The serious mustached men who run the country are

horrified that their sovereign should let a paltry consideration like the happiness of her home interfere with court etiquette: “They’re playing marital games with our oldest tradition!” one frets.

What struck me about this was the absence of a patriarchal conspiracy. The irony is that while he talks of egalitarianism and modernizing, Philip is clearly suffering from the shock of suddenly no longer being the head of his home, resisted by the Mustaches when he tries to find a meaningful role. On the other hand, the Mustaches want to retain every encrustation of monarchical tradition, but in doing so they force Philip and Elizabeth’s marriage to flip gender roles, very much against their own will.

## Monarchy and Divinity

Why should this be so? As the series progresses, it becomes startlingly clear that the divine right of kings is a concept which—in this version of the events, at least—is still alive and well.

“Monarchy is God’s sacred mission to grace and dignify the earth ... You are answerable to God in your duty, not the public,” Mary of Teck counsels Elizabeth at one point. Winston Churchill agrees: “What is the purpose of the crown? Should it be accountable to the people, to be audited? Or should it be above temporal matters?”

For the traditionalists, the Crown is a quasi-divine institution, and when she is crowned, Elizabeth attains a quasi-divine status. “Wrap her up like this, anoint her with oil, and hey, presto, what do you have? A goddess,” the former Edward VIII observes during the coronation.

This was all fascinating, because one tends to think of the divine right of kings as a concept which disappeared after 1688. The “Glorious Revolution” definitively put the day-to-day government of England in the hands of Parliament, not the monarch. Operat-

ing under such limitations, how can any monarch claim divine right?

The answer is given by Queen Mary:

“To do nothing is the hardest job of all. And it will take every ounce of energy that you have. To be impartial is not natural, not human. People will always want you to smile or agree or frown. And the minute you do, you will have declared a position, a point of view. And that is the one thing as sovereign that you are not entitled to do.”

In the world of *The Crown*, personal preference is individualistic and human, and therefore something to be shunned. In order to transcend humanity, in order to fulfill her calling as the living embodiment of the British Crown, Elizabeth must become impartial, inhuman, divine. When Princess Margaret begs for permission to marry her divorced lover, for example, Elizabeth is trapped by her role. As a sister, she supports the match; as the monarch and head of the Church of England, she’s forced to forbid it.

This has all sorts of theological implications. If in becoming queen, Elizabeth is elevated to the divine; if in embodying divinity she must remain ultimately neutral and aloof in the political life of the United Kingdom, then it follows that God Himself must be viewed as ultimately disconnected from and neutral in human affairs, and that the God enshrined in the British constitution is in fact a deistic god with little to say about human affairs.

In this view the divine is purely transcendent, with no immanence. But Princess Margaret believes differently. Asked to represent the Crown during one of Elizabeth’s absences, she argues that the monarch ought to be warm and relatable, someone that people can feel they have a personal relationship with. The Crown should be incarnational; the divine should be brought down to earth.

## A False Dichotomy

An individual can be known in a way that a corporation never can be, and so incarnation can never occur where the individual is not valued. This leads us back to the old question of the one and the many. Which should be given priority, the rights of the individual or the good of the collective? As we know, the Trinitarian Christian faith solves this old philosophical quandary because in the Godhead, both individual and collective are equally ultimate.

Unhappily for its characters, *The Crown* hasn’t solved this dilemma. According to the series, personal desires are by definition pitted against public duties. *The Crown* thus sets up a false dichotomy between the one and the many. As we see, the individualists (like Princess Margaret) want the Crown to be personal and incarnational, but there’s a danger involved. An individual who treats the Crown as a personal possession will inevitably use that power and influence to gain her own desires, and the Crown will become a political football rather than a venerable institution.

On the other hand, while the traditionalists want the Crown to be divine and impersonal, the catch is that the monarch herself is only human. Elizabeth drives herself mercilessly to live up to the transcendent divinity she’s supposed to embody, but the effort takes a tremendous personal toll—she gets facial spasms from the constant smiling and the strain within her marriage becomes increasingly difficult to hide from the public.

R. J. Rushdoony often spoke of the state’s assumption of divinity in any worldview that falls short of Trinitarian balance. That’s what’s happening in *The Crown*, and the result is a compelling and fascinating study of the unbearable

*Continued on page 25*

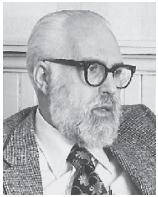


## Reverence (Leviticus 19:32–37)

(Reprinted from *Leviticus* [Vallecito, CA: Ross House Books, 2005], pp. 245–249).

32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.  
 33. And if a stranger sojourn with thee in your land, ye shall not vex him.  
 34. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.  
 35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.  
 36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.  
 37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

(Leviticus 19:32–37)



**B**iblical law takes less space than any modern law book and yet totally covers life. It governs not only our action, but also our

words, thoughts, and attitudes. We are warned not to put our “trust in princes, nor in the son of Adam, in whom there is no help” (Ps. 146:3). When men turn to God to trust and obey Him, then God is our help and government, with far-reaching benefits, as Psalm 146:5–10 makes clear:

**5. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:**

**6. Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:**

**7. Which executeth judgment for the oppressed: Which giveth food to the hungry. The LORD looseth the prisoners:**

**8. The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:**

**9. The LORD preserveth the strangers: he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.**

**10. The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.**

The stranger, the fatherless, the widow, the oppressed, the hungry, the unjustly prisoned (i.e., captives), the blind, and more, are all the objects of God’s care and must be cared for by us also. But this is not all: the aged must be honored, even as parents are honored (Exod. 20:12). A generation that will not honor and respect its forbears will be despised and condemned by God. The command thus is to rise up when the aged come into our presence, and it is reinforced by the notice: “I am the LORD.” For children to oppress their elders, and women to rule over men (Isa. 3:5, 12), is a mark of the end of a culture and its coming judgment. The modern cult of youth is not Scriptural.

J. R. Porter correctly noted:

Reverence for *the aged* is not primarily on humanitarian grounds. It is rooted in the divine ordering of society and hence is coupled with the injunction *fear your God*.<sup>1</sup>

Kellogg was right in declaring that “reverence for the aged” in the law “closely connects...with the fear of God.”<sup>2</sup>

The Biblical goal for us is age with wisdom and justice, and this is declared to be “beauty.” Instances of this in Proverbs are the following:

**The hoary head is a crown of glory, if it be found in the way of righteousness. (16:31)**

**The glory of young men is their strength: and the beauty of old men is the gray head. (20:29)**

The Biblical goal is age with wisdom and justice, or righteousness, whereas the modern goal is perpetual youth, with hedonistic pursuits and pleasures. It has not occurred to modern scholars, because of their thorough naturalism, that this depreciation of maturity and age may be one reason why so many men become impotent even in their forties.

Calvin noted:

Many old men, indeed, either by their own levity, or lewdness, or sloth, subvert their own dignity; yet, although grey hairs may not always be accompanied by courteous wisdom, still, in itself, age is venerable, according to God’s command.<sup>3</sup>

The Bible records only one case of open disrespect for age, by Elihu in Job 32:9, “Great men are not always wise: neither do the aged understand judgment.” God rebuked Eliphaz the Temanite, and his two friends, declaring, “ye have not spoken of me the thing that is right, as my servant Job hath” (Job 42:7–8). God totally ignored Elihu. God “accepted” Job’s three friends, after they made sacrifices of repentance, and “the LORD also accepted Job” (Job 42:9–10), but again Elihu is bypassed as a nothing.<sup>4</sup>

Until recent years, in more than a few cultures, all rose up when an older man or woman entered a room. This is clearly set forth in the whole of Scripture, and Paul tells Timothy that a young pastor, while having a nominal authority over older members of the church, must also exercise deference even when duty requires some comment:

**1. Rebuke not an elder, but intreat him as a father; and the younger men as brethren;**

**2. The elder women as mothers; the younger as sisters, with all purity.** (1 Timothy 5:1–2)

The placement of this law is not accidental. In v. 30, the Sabbath rest, and respect for God’s sanctuary, is required. God is our Creator, sustainer, and future. In v. 31, evil attempts to read the future outside of God are condemned; the future has a causal relationship to our past and present in terms of God’s law. In v. 32, respect for our past and present, our elders, is commanded as a manifestation of our fear of God.

In vv. 33–34, we are told what the love of our neighbor involves (Lev. 19:18). The law specifies strangers, aliens, and it refers to their captivity in Egypt to indicate what a godless treatment of aliens can be. Yet some commentators insist that the application of

this law “was only to those who worshipped Israel’s God.”<sup>5</sup> This is not how the text reads; only if one reads the Bible with evolution in mind is such a reading “tenable.” Alleman’s treatment of Genesis gives reasons for regarding his view as the importation of a modern perspective into the text. Jamieson was closer to the meaning here in declaring:

The Israelites were told to hold out encouragement to strangers to settle among them, that these might be brought to the knowledge and worship of the true God; and with this view they were enjoined to treat such persons, not as aliens, but as friends, on the ground that they themselves, who were strangers in Egypt, were at first kindly and hospitably received in that country.<sup>5</sup>

It is worthy of note that, if a culture is strong, the migrants into its boundaries seek to learn and follow its ways; they become strong proponents and defenders of it. When the culture weakens, both aliens and citizens begin to desert it.

How seriously this law is regarded by God appears in Deuteronomy 27:19:

**Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.**

In Matthew 25:40, our Lord says, “Inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me.” As we treat our fellow believers in need, so we treat Christ. Paul and the apostolic fellowship declare, in Hebrews 13:1–2,

**1. Let brotherly love continue.**

**2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.**

The reference here is to Genesis 18, the story of Abraham and the three strangers.

In vv. 35–37, justice in commercial dealings is required. The *ephah* was the standard dry measure, somewhat more than a bushel, and the *hin* a liquid measure, about 1¼ to 1½ gallons, although some authorities differ. Snaith rightly noted:

These verses are against false measurements of length, weight, and quantity. Scales were used not only for weighing what was sold, but also for weighing the money paid, the coins, such as they were, being by no means standardized or secure from clipping.<sup>6</sup>

Money was originally *weights* of gold and silver, not “coins,” and hence was honest money.


Porter wisely noted:

Dishonesty in commercial transactions would be a sign of injustice throughout the whole of society, generally at the expense of the poor, so it is often condemned in the prophets and elsewhere in the Old Testament (cf. Ezek. 45:10–11; Amos 8:5; Deut. 25:13–15).<sup>7</sup>

Dishonesty in commerce is evidence of bad character and an absence of godliness. The alternative to such dishonesty is not a withdrawal from the world of commerce but integrity within it.

Leviticus 19 begins and ends with the declaration, “I am the LORD.” This is the Lord’s Word, and, if we submit to Him as Lord, we submit to His Word. We cannot separate the two.

We show our *reverence* for the triune God in the way we treat our elders, all strangers or foreigners, and all men with whom we have commercial transactions or monetary dealings. We thereby manifest whether or not we fear God.

Furthermore, as Harrison noted, “Obedience to the divine will is the key to blessing in life.”<sup>8</sup> 

1. J. R. Porter, *Leviticus* (Cambridge, England: Cambridge University Press, 1976), p. 159.

*Continued on page 25*

# *The Story of Reality* by Greg Koukl

(Zondervan/HarperCollins, 2017) Reviewed by Lee Duigon



I was thinking about how to review this book when I heard the news of a mass murder at a Baptist church in Texas. A highly

disturbed young man, known to be a rabid atheist, invaded the service and murdered a number of people, including children. As he fled the scene, he himself was shot to death.

Almost instantly, some public figures declared their hopes and prayers were with the victims and their families. And just as quickly, other public figures, including several leading Democrat politicians, responded by sneering at prayer, calling it futile (<http://www.truthrevolt.org/news/celebs-gang-mock-thoughts-and-prayers-after-texas-church-massacre>). I prefer not to repeat those appalling comments here. They make me angry.

But they also made me wonder how to answer them. And the big question in my mind was this.

Can human beings, by their own efforts, put a stop to such evils as this? Can we do anything about it? Can God Almighty do anything about it? And if He can—well, what has He done?

## There Are Reasons

Have you ever wondered why so many people seem to ‘get away with murder,’ as some would put it, why so many terrible crimes and malicious acts and gratuitous injustices seem to pass without consequences? Don’t you sometimes feel, deep down inside, a kind of hunger for those accounts to be balanced? Don’t you occasionally long

that justice will someday be done? I think there is something good in all of us that wants to see the wrongs of the world righted. (p. 157)

Greg Koukl, president of Stand to Reason (str.org), has a gift for explaining theology in language that everyone can understand. *The Story of Reality* is not about prayer; but it is very much about why there is so much evil in the world, how it got there, and what God has done and will do to heal His whole creation.

We take it as a given that we ought to pray. The Bible is full of prayers—by Abraham, by David (many of the Psalms are prayers), by Daniel, Ezra, and by Jesus Christ our Lord. It is full of exhortations to pray; and it wouldn’t be, if prayer were futile. We don’t need an apologist to tell us that.

“There are reasons for the way things are,” Koukl writes—which would include the massacre at the church. There is a reason why things like that happen. “[E]vil is not the problem for Christianity that people think it is because it is not foreign to the Story. It is central to it. It fits right in. In a certain sense, the entire Story is precisely about how the world went bad and how it gets fixed” (p. 35).

It must be understood that those who are sincere in deriding the efficacy of prayer do so because they don’t believe the Story, and it’s unlikely that anything but God’s grace will convince them otherwise. Instead of prayer, they want more laws passed—in this case, more restrictions on the ownership of firearms—new regulations drawn up, and more forceful measures to insure

compliance. For healing of the hurts of the world they look not to God, but to whatever worldly resources they might command.

They don’t believe in prayer because they don’t believe the Story: “the story about how the world began, how the world ends, and everything deeply important that happens in between” (p. 21). The Story is the Bible. It provides the reader with a Christian worldview, which Koukl sums up in four words: Creation (“where everything came from”), Fall (how the world went bad), Redemption (“the way to fix what went wrong”), and Restoration (“what the world would look like once the repair takes place”) (p. 25). If you believe the Story, and in God’s nature as revealed by the Story, then prayer is a natural response that makes perfect sense. There’s no point in praying if you don’t believe that the Story told by the Bible is absolutely true.

But this book is for people who are not so sure: who may have thought of themselves as Christians, but find their emotions and their faith shaken by events. We have all been there at some point in our lives.

## Rushdoony on Prayer

It’s hard to pray, maybe impossible, if you don’t believe the Story; and if you wish to know the Story, and understand it, habitual Bible-reading is indispensable. The Bible is God’s Word. It is the supreme authority. And teachers, commentators, and scholars come in to help us understand what we read.

R.J. Rushdoony, for instance, provides a meaty discussion of prayer in



Vol. 2 of his *Systematic Theology*,

“[M]y concern is the prayer that is most basic, our talking to God. By this I mean our one-sentence prayers all day long, by which we silently but continually communicate with God. We thank Him for our night’s rest and the day’s joys. When we face a difficult situation, we ask, ‘Lord, give me patience to cope with this problem.’ Then, later, we thank Him for His guiding hand and care ... When we are afraid of something confronting us, we tell God so, and we ask for courage to cope with the problem or hurt. But this is only the beginning.”<sup>1</sup>

Rushdoony’s chapter on prayer also reviews what the Bible has to say *about* prayer. I mention it to recommend the book, because we started this review by asking about the efficacy of prayer—a topic not explicitly discussed in Koukl’s book.

What Koukl does give us is a concise, readable model of a Christian worldview, based on the content of the Bible, that makes prayer to the God of the Bible a natural response. For prayer, as Rushdoony explained, is simply the believer’s conversation with the God who created him, loves him, and has a place for him in His house (John 14:2).

“[I]f we walk and talk with God every hour of every day,” Rushdoony wrote, “we can’t help but grow close to Him. We breathe easier and talk more easily and talk more around someone we love and delight in. Likewise, we pray more easily and are more alive when we maintain a continual conversation with the Lord—talking with Him and walking with Him all day long.”<sup>2</sup>

### Because God Is Good

So why is there evil in the world, in the first place? Couldn’t God have created a world without evil? And if He could have, why didn’t He? Did He have compelling reasons for allowing evil to

exist? Given the horrific magnitude of human evil, what could those reasons possibly have been? If God is truly all-righteous, all-loving, and all-powerful, how could He permit this?

God sent His Son, Jesus Christ, into the world to save it, to take away its sins. How did Jesus do that? Why, some two thousand years later, is the world so full of evil? Was Jesus truly an effective remedy?

These are the questions Koukl tackles in his book, and he finds the answers where they have always been, in the Bible. He does it in under two hundred pages, in just five chapters: God; Man; Jesus; Cross; and Resurrection. It’s quite an achievement.

We haven’t the space to give you all these answers, or even one in its entirety. The questions are not easy questions, so the answers can’t be easy, either. It seems best to me just to give the reader a taste from Koukl’s table. On the subject of human evil, for instance:

Precisely because God is good he made a creature that could go bad. And there is no other way around it. No freedom, no growth in goodness. No growth in goodness, no growth in happiness...

...Since moral freedom *just* is the possibility of doing good and evil, removing the possibility would remove the freedom. It would be impossible for God to create man with genuine moral liberty without any possibility that man would use it for ill ... God’s goodness made possible a world that could have badness ...” (pp. 92–93) And, “Because of sin—man’s sin, our sin—the world is no longer the way it is supposed to be ... Our world is exactly the kind of world we’d expect it to be if the Story were true and not just religious wishful thinking (p. 95).

Certainly there is more to it than that—but again, this has only been a taste.

Koukl guides the reader through the

Story. *First*, the nature and attributes of God, as revealed in Scripture, dealing with the world’s arguments against God’s goodness, His omnipotence, and even His existence.

*Second*, the nature of man as a creature created by God, in His image, to share in His goodness and His happiness—but certainly not a god himself: more than animal, but less than God. Man’s sin, his abuse of his God-given freedom, has tainted all Creation—and how God can repair the damage, yet still preserve man’s moral freedom.

*Third*, Jesus, and the reality that He was truly God’s Son the Word made flesh: “You see, Jesus was not crucified for what he did. He was crucified for who he said he was” (p. 109).

*Fourth*, the Cross. There is a bill to be paid for human evil, a punishment which God’s righteousness requires Him to exact. But because all of us are sinners, all guilty, the bill is more than we can pay. The only one big enough, rich enough, to pay it for us, is God Himself—in the person of His Son.

When my father lay dying, he grieved for sins he’d committed in his life and could never put right. But my wife took his hand and said, “It’s all right, the bill’s been paid—all your bills have already been paid. Jesus has paid them.” And there his grieving stopped, because he believed the Story.

*Fifth*, the Resurrection. In the end, God will judge us all. He will collect what is owed Him. Those who believe in Jesus are forgiven debtors. Because the Son of God has paid their debt and taken their punishment for them, both God’s perfect justice and His perfect mercy have been served. The way is clear for all of Creation to be put back the way God has always meant it to be, free of evil, free of sin, and free of death. And this regeneration of it all

*Continued on page 26*

# The Will of God & Life Direction

A Chalcedon Editorial

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. ~ Proverbs 3:5–6

Christians want to know the will of God for their lives, and for the most part, what they're wanting to know is in regards to personal direction, not moral direction. Christians want to know God's will regarding business and career decisions, marriage decisions, ministry calling, and so on. The moral direction of God is found in God's law-word. The personal direction for one's life abides in the secret counsel of the Most High. But will God reveal it?

We can look upon the life of another and think that they know God's will for their lives, and, therefore, they have a greater purpose than we do. We may feel that if we do not know God's specific will for our calling, vocation, or some other specific direction—or we feel we missed opportunities—that equates to us having no purpose. Rushdoony disagrees:

Because our lives have failed to develop as we planned that they should does not mean that they are without direction or purpose. As long as we walk in faith, as members of Jesus Christ, we are part of a total plan which makes all things work together for good. And if the Lord has brought defeat to your plans and mine, it is only because He has a better one which must and shall prevail. The Lord directs, and His leadings are sure and infallible.<sup>1</sup>

## The Leading of the Lord

When the children of Israel sojourned in the wilderness, their source of guidance was two-fold: *first*, there was the instruction of God's law by Mo-

**If you'd like to know God's will for your life, then it is this: become dominion minded. Grow in the grace and knowledge of the Lord. Meditate upon His law day and night, and you'll have all the direction and assurance one could ever need.**

ses, and *second*, there was the national guidance by way of the pillars of cloud and fire—both of which disappeared once they crossed the Jordan river into Canaan.

Once the Israelites were established in their promised land the work of dominion began. There would no longer be pillars to guide them, nor would they receive daily manna or water out of a rock. The “miracles” ceased, if you will, and the more glorious work of establishing the city of God was underway.

What would guide them now? From where would they receive direction? The answer is found in the way they now needed to view themselves. They were no longer former slaves in preparation for God's work. They were now dominion agents under God, and were now expected to make decisions as rulers under God while being fully informed by God's law.

Is this not more glorious than being led by bit and bridle through the wilderness? Wasn't it better to clear the land and grow their food than to receive manna from the sky? Wasn't it better to dig wells and draw water from the hills and valleys than to have it come out of a rock? Isn't it better to live and work under the covenant blessing of God than to try and get by on miracle provisions?

## God's Will?

### Become Dominion Minded

Yet, when modern Christians struggle with the “will of God” for their lives it demonstrates that they are stuck in “wilderness thinking” and are not yet “dominion minded.” They want the pillar of fire to lead them rather than make executive decisions under God based upon minds and hearts soaked in His Word.

Therefore, if you'd like to know God's will for your life, then it is this: become dominion minded. Grow in the grace and knowledge of the Lord. Meditate upon His law day and night, and you'll have all the direction and assurance one could ever need.

What people want is guidance above that of Scripture, but why would God cater too much to our curiosity about His secretive will when we are forsaking the storehouse of all that we need to know for life and godliness? The Scriptures address all areas of life when we take the time to study and meditate upon them and draw out the applications:

The Bible speaks to our total life. The Lord makes clear throughout Scripture what He requires of us. We are plainly and richly guided. The question is this: will we obey? Will we be guided?<sup>2</sup>

## Discerning God's Providential Guidance

Yet, we can learn to discern certain aspects of God's providence to aid in our pursuing a direction or course in life and calling. This again, however, is not the same as following a cloud through the desert. Discerning God's providential guidance also requires thought, counsel, and godly wisdom, which again lends support to the fact that we are to act as regents of God.

Let's use the example of a calling to ministry. How is that discerned? Will there be a sign from heaven? Sometimes, that's what some are looking for, but one can waste a great deal of time wondering about God's calling and direction when there is a wiser way. Berkhof is helpful here:

It is sometimes thought that the internal calling to an office in the Church consists in some extraordinary indication of God to the effect that one is called—a sort of special revelation. But this is not correct. It consists rather in certain ordinary providential indications given by God, and includes especially three things: (a) the consciousness of being impelled to some special task in the Kingdom of God, by love to God and His cause; (b) the conviction that one is at least in a measure intellectually and spiritually qualified for the office sought; and (c) the experience that God is clearly paving the way to the goal.<sup>3</sup>

This does not preclude the fact that God can intervene in an extraordinary way whenever He chooses, but for most of us, that is not the case. For most of us, we face a myriad of decisions that should be addressed along the lines addressed by Berkhof. It seems this would quicken the pace of a great deal

of Kingdom work if Christians thought and acted this way.

Finally, what we don't often realize is that our own lives are as much an aspect of God's providence as anything else we see in creation. In this sense, our own wrestling with our interests, desires, gifts, abilities, and circumstances—while joined to a deep trust and reliance upon God—is just as divine and spiritual as manna falling from the sky.

This is not “leaning upon our own understanding,” because none of this works without our devotion to the law of God. It's our humanistic understanding which we must forsake, and we can add to that an understanding that's derived from bad doctrine. To trust in the Lord and acknowledge Him in all our ways is what spiritually empowers our natural efforts. Remember, the Holy Spirit abides within us, and the law is written upon our hearts, so although we are called to be dominion agents we do so in complete trust and reliance upon our Lord.

Since 1965, the Chalcedon Foundation has researched, published, and proclaimed the full-orbed Gospel of the Kingdom of God emphasizing the promises and power of our Lord along with our clear responsibilities to apply our faith and exercise dominion. Those who share our vision and values are those who have helped to keep this ministry going. **Please join them in supporting Chalcedon today! Visit our website at [Chalcedon.edu/Give](http://Chalcedon.edu/Give).** 🙌

1. R. J. Rushdoony, *Good Morning, Friends: A Collection of Weekly Radio Messages by R. J. Rushdoony* (Vallecito, CA: Ross House Books, 2017), p. 158.

2. R. J. Rushdoony, *A Word in Season: Daily Messages on the Faith for All of Life*, Volume 7 (Vallecito, CA: Ross House Books, 2016), p. 134.

3. Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: WM. B. Eerdmans, 1941), p. 587.

*M. Rushdoony...Sabbath Rest cont. from pg. 3*

specific sin is inactivity, failure to move forward in reliance on God's promise. It applies to us because we are also called to move forward, to act in terms of what Christ has done.

Even when that wilderness generation failed their test, the promise of God remained for their children. The promise was there, but it did them no good (Heb. 4:2). God's promises were certain from creation (Heb. 4:3), but they would not see their realization.

The Sabbath must not be reduced to its outward observances. It must be understood in a worldview that recognizes the accomplished work of God. We rest in that work; we celebrate it, and arise another day refreshed to move into the Canaans of this world, to spread the living water from the altar of Christ's atonement until the influence of His Kingdom is a river that no man can pass over. Because our ultimate rest still remains, we rise from our weekly Sabbath rest to seek the Kingdom of God and His righteousness. 🙌

*Selbrede... "Failure" cont. from pg. 5*

3. Christ's condemnation of the “It is Corban!” tactic was triggered by violations of the law's integrity (wholeness). We are prone to forget the fundamental meaning of the word *integrity* when we speak of moral integrity, but it parallels the meaning in other usages, such as the term “structural integrity.” It connotes *wholeness*: nothing is missing, and everything that should be there actually is there and is in proper order. In light of Psalm 119, it is not too great a stretch to extend Paul's famous observation to also cover the law: all things in the law work together for good. But as Christ showed, we need to bring *all things* in the law to bear for its various parts to harmoniously *work together for good*.



## Book Notices

By Martin G. Selbrede



Four new books (and one older work) have come to our attention that would make worthwhile additions to your family's theological library. These are not, strictly speaking, polemical works where the authors take a stand in the teeth of fierce opposition. Works forged in the heat of theological controversy warrant separate review (such as the one we're planning for Dr. Joel McDurmon's *The Bounds of Love* in an upcoming issue of *Faith for All of Life*; his newest book on American slavery also would warrant separate consideration). Rather, the following works take a different, but no less important, path in setting forth the importance of "letting all things be done unto edification."

### 95 Theses for a New Reformation

Aaron B. Hebbard (Ph.D. in Literature, Theology, and the Arts) serves as the Academic Dean at Community Christian College. He conceived of a project to bring together a host of noted Christian authors, each one writing on one or more critical planks that comprise a fully-orbed faith. The list of contributors for the resulting anthology (published in 2017 by Resource Publications, a Wipf and Stock imprint) is a veritable Who's Who of serious Christian thinkers.

The subtitle of Dr. Hebbard's book is *For the Church on the 500th Anniversary of the Reformation*. As the title suggests, the church at large (and not merely a small splinter group of Chris-

tians) is the work's intended audience. While authors friendly to Christian Reconstruction are numbered among the many contributors (e.g., Mark R. Rushdoony, Dr. Joseph C. Morecraft III, Dr. Paul Michael Raymond, Dr. Phillip G. Kayser, Jay Grimstead, Martin G. Selbrede, etc.), other men with a broader appeal also contributed chapters of inestimable value (e.g., Dr. John Frame, the late Dr. R. C. Sproul, Dr. Joel R. Beeke, Dr. George Grant, Dr. R. Albert Mohler, John F. MacArthur, and many others).

Dr. Hebbard was called to stand in the gap and fill in any missing planks in the platform, so it is a good thing that his contributions maintain the same high quality as those of the better-known mainstream authors. As both editor and occasional contributor to this unique project, Dr. Hebbard has done the church a remarkable service in helping set it on a much stronger footing, to equip it more completely for engaging the future that is rushing toward us.

The book's 95 theses take up just over 200 pages (compare this with the 2014 volume by Grimstead & Clingman, *Rebuilding Civilization on the Bible*, which covers 24 issues in nearly twice that number of pages). As the numbers show, Dr. Hebbard succeeded in keeping the chapters short by imposing the discipline of length restrictions upon the authors, restrictions calculated to discourage digression and improve focus. We hear a lot of discussion about "bite size theology," but this volume delivers it without compromising on substance.

With so wide a range of authors being represented, there is no doubt that the reader will find much to agree with, and some things to disagree with. But the value of this enterprise is not thereby limited, but rather expanded, in that many reconstructionist ideas receive a place at the table. That this should be the case as we move inexorably into the next five hundred years of church history should be beyond dispute.

### Katherine von Bora: The Morning Star of Wittenberg

This book is a true labor of love, a testament to what a single family can do when it operates in a glorious harmony of interests. Published in 2017 by Unbroken Faith Productions, it is a gorgeous volume that would appeal to adults as much as to children in telling the otherwise untold story of the wife of Martin Luther.

Printed in color on high-quality paper, brimming with stunning hand-drawn images, this beautiful hard cover book by Jenna and Shanna Strackbein (illustrations by Emily and Jenna Strackbein, with maps and illumination by Elisabeth Strackbein) would not be out of place on a formal coffee table as a conversation piece. In fact, that is precisely what the book should incite: conversations with your children about the memorable protagonist at the heart of this literal work of art.

The foreword to this book was written by John and Marlene Eidsmoe, who set the tone up front for what might otherwise have been (quite wrongly!) dismissed as a mere children's book. The inclusion of a glossary, timeline,

and suggestions for further reading fill out the presentation (for this is not a lengthy book, but rather highly concentrated in substance despite the large easy-to-read font and straightforward vocabulary). The intention is to tell this important story in an engaging way, and to do justice to the drama of von Bora's place in the Protestant Reformation.

In these particulars, and in respect to the professionalism of its presentation, this book is a remarkable success. There is nothing second-rate about it.

An earlier film project by Unbroken Faith Productions, *Anchored*, received a strong, positive review by Chalcedon's Lee Duigon in 2016. We look forward to seeing more future projects emanating from the Strackbein family. Pray more families follow their example in taking every thought captive to the obedience of Christ in the work of their hands.

## The Catechism of Pierre Viret

Zurich Publishing continues its ongoing mission of bringing this great Reformer's works to the attention of the English-speaking world. As with earlier Viret volumes, the translation is by R. A. Sheats, and exhibits both logical clarity and theological depth.

A thin hardback book exhibiting all the earmarks of a first-rate catechism in terms of content, Viret's easy-to-digest guide to the essentials of the faith is marked by his clarity on matters of Biblical law (among other important facets of the faith). Here the reader is brought close to the headwaters of the Reformation in one of its foremost representatives, a man dedicated to reaching people, including the young, for Christ.

Despite being the work of one of the earliest Reformers, there is a profound maturity behind every single page of this short tour de force of doctrinal

basics. This is evident in the moral compass of the work, which is rooted so unapologetically in the law of God. This work is an excellent antidote to the prevailing antinomianism of the day.

We can safely say that those raised on the strong meat of this catechism (for it truly is intended to instruct in the essentials of the faith for the new believer) will fare better than those taught out of later catechisms where ambiguity has crept into the handling of the law of God. With Pierre Viret, you are in strong, capable hands when it comes to delivery of the whole counsel of God.

## A Simple Exposition of the Christian Faith

A more extensive work by Pierre Viret, again translated by R. A. Sheats and published by Zurich Publishing, *A Simple Exposition of the Christian Faith* is (in effect if not by design) a short systematic theology embracing a full suite of topics that build one upon the other. Another model of clarity (thanks to both Viret and his translator here), the work would benefit both new babes in Christ as well as mature men and women of faith. Reaching so broad a range of readers is no small achievement, but Viret does so with ease.

Copyrighted in both 2013 and 2017, much of the work (originally written in 1561) is structured around one of Viret's favorite teaching devices: a dialog between two individuals (Matthew and Peter in this case). The reader is immersed into the ongoing conversation and is brought to see all the issues at stake as the interlocutor (Matthew) probes Peter's replies to see how sturdy they really are. By this mechanism, Viret shows the faith in something very much parallel to a real-world exchange of ideas. As a result, the relevance of the Scripture and its applicability is thoroughly demonstrated.

How impoverished we'd be had not Zurich Publications taken such pains to see that these volumes by Viret, written in an older French dialect, are available for our benefit today. For these are treasures indeed, and worthy of the highest commendation. Also valuable is a brief biography of Viret at the outset of this volume authored by translator Sheats (who separately authored the major stand-alone biography on this particular Reformer, which still appears in Chalcedon's catalog).

If you're not already following the in-progress serial publication of Pierre Viret's discussions of each of the Ten Commandments, you should take the steps to acquire those as well. In conjunction with this volume, and the *Catechism* discussed earlier, Viret's works provide modern Christians with a valuable historic context for Dr. Rushdoony's work. Pierre Viret was the rare "proto-Rushdoony" who could communicate God's Word to a wide audience.

For all those who clamor for books that communicate the gist of reconstructionist ideas to the common man, there are few volumes on a par with those by Viret. As publisher Thomas Ertl remarked, there is tremendous wisdom in "making Viret your man." We heartily concur.

## The Emergency of Liberty in the Modern World

Dr. Douglas F. Kelly's book, subtitled *The Influence of Calvin on Five Governments from the 16th through 18th Centuries*, was published by Presbyterian & Reformed Publishing in 1992. It is the one book mentioned here that did not appear in 2017, but a quarter-century earlier. In it, Dr. Kelly traces historic currents and the political impact of Calvinism. It remains an important work that, if it's not already in your library, ought to be.

From one point of view, some (but by no means all) of the ideas expressed here were foreshadowed by the Chalcedon book *The Great Christian Revolution*, particularly the section written by Otto J. Scott, which traced the way that Arminian commitments have a determining effect on statism (by bolstering it). But Dr. Kelly's research on this count is original: he's not re-inventing the wheel, he is searching for connections, and finds them. The implications of one's theological commitments to the political question are laid bare and exposed for all to see.

Particularly insightful is Dr. Kelly's handling of John Knox in relationship to Mary, Queen of Scots. As the author explains it, "Knox, as a man under higher authority, had no alternative but to argue with Mary Stuart." And right there, in that trenchant phrase "as a man under higher authority," we see the issue in its boldest possible contrast. Where men and nations concede they are under higher authority, they will be moved by that conviction regardless of the consequences. Where men and nations reject that authority, they organize into tyrannies (rule without God).

Dr. Kelly's grasp of the political implications of theology is wide-ranging, and he plumbs depths others fail to notice. In an era where the applicability of the faith to politics is widely questioned, and in fact is being rejected by seminary after seminary, it is gratifying to find a scholar who can put his finger on the binding ligament between the mind and hand of man.

Surely those who worship their own wills have chosen the weakest of gods as their refuge, while men ruled by the Most High have altered the shape of history by serving their true King at any cost. This short volume traces the power of an idea that will continue to shape every empire it penetrates. 🏰

Foreman... "It Never Works!" cont. from pg. 10

where they all want to migrate to.

Perhaps theonomy's greatest endorsement is the deadly enmity toward it exhibited by all collectivist and authoritarian governments: their secret police, their armies, and their theoreticians. They can see what we, its beneficiaries, have a hard time seeing: the theonomic social structures of freedom from God we utterly take for granted while we're busy scoffing at the hijacking in Philadelphia.

But theonomy has only just begun to have its transformative impact.

We are only 4,500 years into the project.

We are getting there. We may not articulate well what it will be, but we do know that we will be like Him. And this is not where He intends to stop. "Thy Kingdom come, Thy will be done on earth as it is in heaven" is a hopelessly optimistic vision. Don't make an idol out of where we are right now and scoff at the Wycliffes of today. You will find yourself despising the Holy Spirit. 🏰

Joseph Foreman, born and raised in Korea in 1954 of missionary parents, married Anne Clowney of Philadelphia and has eight children and fifteen grandchildren. His teen years were spent in Montreat, North Carolina. He attended Gordon College, Gordon Conwell, and Westminster, and pastored a mission church after graduation (and ran a successful janitorial service). With Randall Terry he founded Operation Rescue and wrote the book *Shattering the Darkness* which laid out the Christian principles which redefined the attempt to end child killing in America through ministering Christ in the hour of their need to the children themselves threatened with murder who are the largest unreached people group in America. Joseph, who taught high school at Asheville Christian Academy and Old Testament at Montreat College, assists his wife in running her catering business and runs a coffee shop ministering to the

extreme fringe of the liberal world who once fought Operation Rescue at the doors of the clinics.

Blumenfeld... Education cont. from pg. 14

number of books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parent's Guide to Teaching Children*.

He spent much of his career investigating the decline in American literacy, the reasons for the high rate of learning disabilities in American children, the reasons behind the American educational establishment's support for sex and drug education, and the school system's refusal to use either intensive phonics in reading instruction and memorization in mathematics instruction. He lectured extensively in the U.S. and abroad and was internationally recognized as an expert in intensive, systematic phonics. His writings appeared in such diverse publications as *Home School Digest*, *Reason*, *Education Digest*, *Boston Magazine*, *Vital Speeches of the Day*, *Practical Homeschooling*, *Esquire*, and many others.

Rowntree... Crown cont. from pg. 16

burden of divinity. In *The Crown*, the monarch is half divine, half human, and as of the first season, the show gives no hope that its fictional Elizabeth II will find a way to reconcile the two. 🏰

When Suzannah Rowntree isn't travelling the world to help out friends in need, she lives in a big house in rural Australia with her parents and siblings. She is currently working on a very different second draft of *Outremer*, Book 1 of which will be published in late 2018, Lord willing. Visit her online at [suzannahrowntree.site](http://suzannahrowntree.site).

Rushdoony... Reverence cont. from pg. 18

2. S. H. Kellogg, *The Book of Leviticus* (Minneapolis, MN: Klock & Klock, 1978 reprint), p. 412.

3. John Calvin, *Commentaries on the Four Last Books of Moses, Arranged in the Form of a Harmony*, vol. III (Grand Rapids, MI: Eerdmans, 1950), p. 19.



4. Editor's note: It often comes as a surprise to many people to learn that Dr. Rushdoony had such a dim view of Elihu (here designated as being a "nothing" and, elsewhere in his books, as a "nobody"). However, there is remarkably strong warrant for his view, a view which can be found in other highly-esteemed expositions of the Book of Job. Deeper study will show that Rushdoony's perspective on Elihu holds a significant place in the historic development of our understanding of the text.

John Franklin Genung (1850-1919) was chosen to contribute the commentary on Job for *The Expositor's Bible*, and also published a stand-alone commentary on the book as well (*The Epic of the Inner Life: Being the Book of Job Translated Anew, and Accompanied with Notes and an Introductory Study*, originally published in 1891 by Houghton, Mifflin and Company in both Boston and New York).

In his study, Genung demonstrates why the question "Who is this that darkeneth counsel with words without knowledge?" is actually referring to Elihu and not to Job. Genung provides a large host of reasons why this should be so.

*First*, it was Elihu's speech that was cut off abruptly by the approaching storm, forcing an awkward, premature close to Elihu's dissertation. Genung's analysis of the text is valuable here.

*Second*, Elihu made a point of saying he was full of words and would utter knowledge. As an examination of an interlinear Hebrew Bible shows, Genung is correctly in translating Job 32:17-18 as "I will utter knowledge, even I. For I am full of words..." And he is just getting started at this point.

*Third*, Genung translates Elihu's words at Job. 36:4-5 with equal precision: "For of a surety my words are no lie; -- It is the Perfect in knowledge that is with thee." Elihu here claims flawless knowledge (as the interlinear Hebrew points out). "He identifies his thoughts with the mind of God," as Genung explains.

*Fourth*, the rebuke of Job 38:2 points right back at the "words" (declarations) of "knowledge" explicitly claimed by Elihu. His claim to knowledge is shut down

completely by the Lord God. In terms of offering any resolution to the issue of Job's plight, Elihu had darkened counsel with his words: words which were actually *without knowledge* despite his strenuous advertising to the contrary.

*Fifth*, this fully explains the third-person question, "Who is this?" The dismissal of Elihu is an abrupt and deflating rebuke, and God, who had interrupted the young man's speech and ruined the flow of it, now turns to speak directly to Job in the second-person: "Gird up *thy* loins now, like a strong man. And I will ask *thee*; and inform Me *thou*." But Elihu's speech was "without knowledge" despite its lofty claim to flawless knowledge. That God's rebuke follows immediately after Elihu's *words* of knowledge makes clear that Job's words weren't the subject of censure and rebuke (as he hadn't spoken in quite some time): Elihu's words precipitated the rebuke. God spared Job from hearing more dark counsel from Elihu by cutting off his pretensions.

Of course, the majority view sees Job as the target of God's rebuke at Job 38:2. But Dr. Rushdoony, leaning on the careful scholarship conducted by men such as Genung and his predecessors, can more fully account for the many otherwise-missed details in this passage of Job than the traditional view can. While his view seems initially controversial (because we rarely hear it in our theologically superficial age), this is not due to the idea being untenable but rather that we lack familiarity with it.

For these and other reasons, Dr. Rushdoony held that Elihu was a pretentious and arrogant cipher, as Genung had done in the previous century.

5. Paul I. Morentz and Herbert C. Alleman, "The Book of Leviticus," in Herbert C. Alleman and Elmer E. Flack, editors, *Old Testament Commentary* (Philadelphia, PA: The Muhlenberg Press, 1957), p. 261f.

6. Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary on the Old and New Testaments*, vol. I (Grand Rapids, MI: Eerdmans, 1982 reprint), p. 491.

7. N. H. Snaith, *Leviticus and Numbers* (London, England: Thomas Nelson and Sons, 1967), p. 136.

8. Porter, *op. cit.*, p. 159.

9. R. K. Harrison, *Leviticus: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1980), p. 203.

*Duigon...Story of Reality cont. from pg. 20*

was initiated by Christ's rising from the dead—the first fruits of them that have eternal life.

## Hope and Faith

We do need to know why there is evil in the world, and we need hope, and faith, that evil will not prevail forever: that it will indeed be punished, ultimately cast out of Creation so that it cannot hurt us anymore, and that suffering will be compensated, the damage repaired, the wounds healed.

**"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell in the earth?" (Revelation 6:9–10)**

The Bible meets those needs. It answers the questions.

A book like *The Story of Reality* will help new Christians, and wondering Christians, to find those answers in the Bible. It'll be a good thing to have on your bookshelf. 📖

Lee is the author of the *Bell Mountain Series* of novels and a contributing editor for our *Faith for All of Life* magazine. Lee provides commentary on cultural trends and relevant issues to Christians, along with providing cogent book and media reviews.

1. R. J. Rushdoony, *Systematic Theology*, Vol. 2 (Vallecito, CA: Ross House Books, 1994), p. 1199.

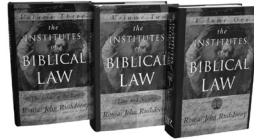
2. *Ibid.*, p. 1200.

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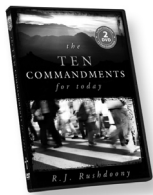
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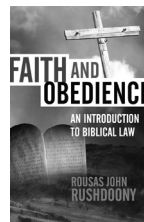
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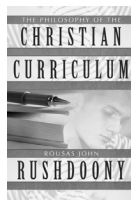
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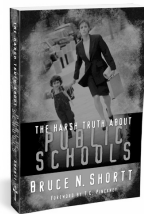
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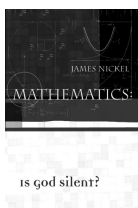
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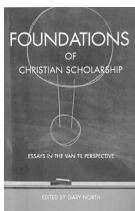
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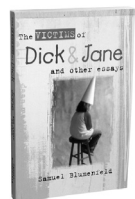
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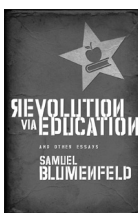
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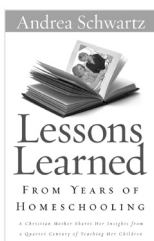
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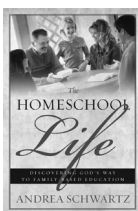
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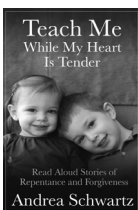
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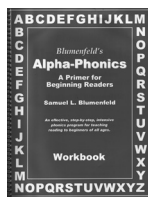
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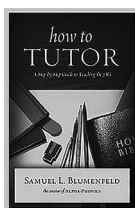
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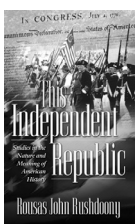
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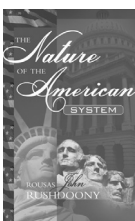
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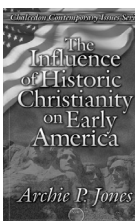
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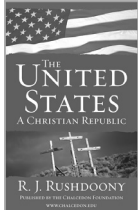
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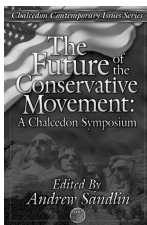
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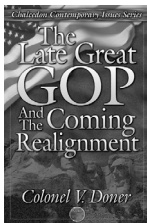
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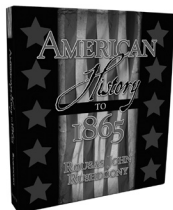
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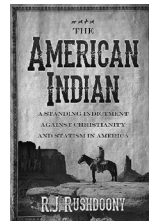


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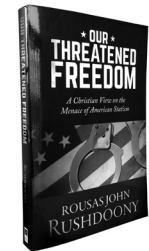


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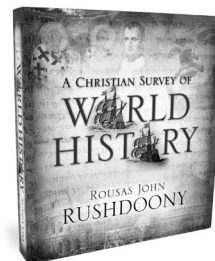


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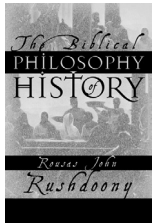
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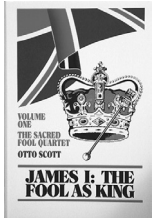
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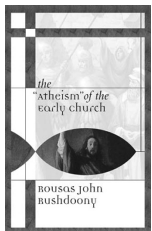
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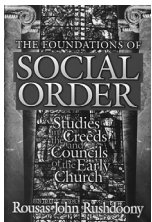
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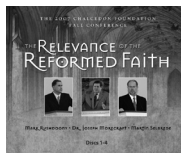
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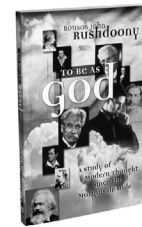
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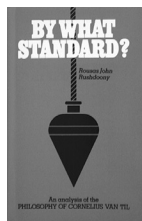
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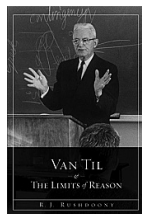
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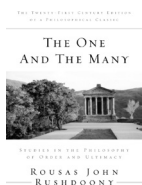


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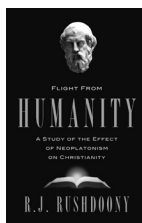


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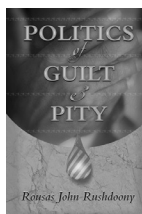


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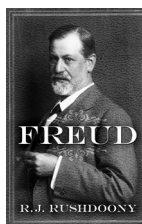


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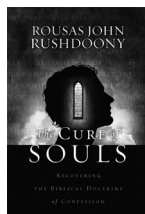


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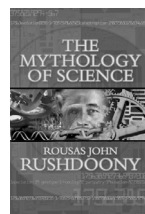


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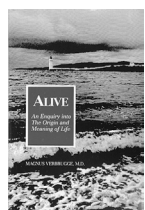
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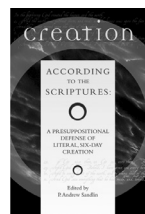
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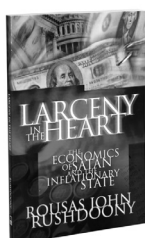
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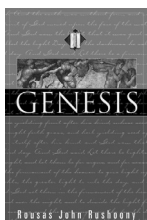


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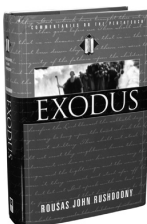
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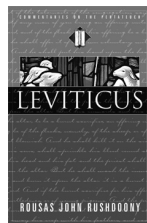
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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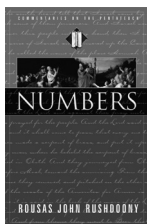
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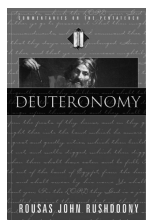
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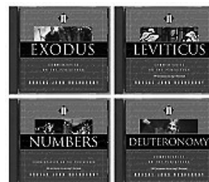
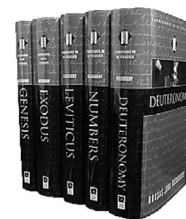
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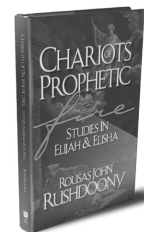
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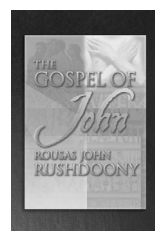
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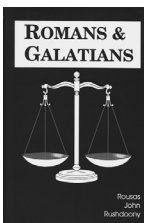


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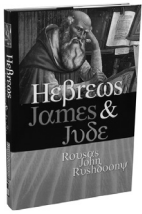
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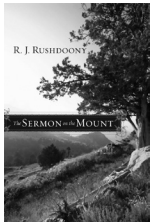
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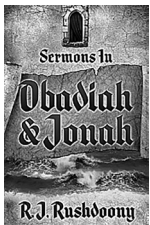
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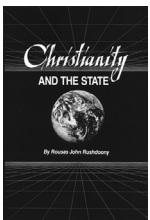
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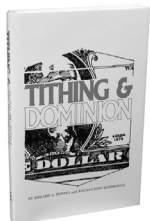


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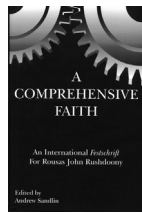


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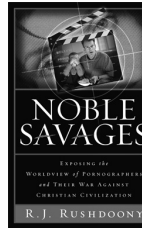
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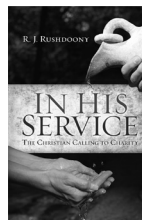
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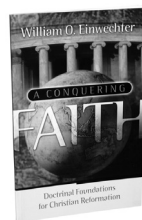
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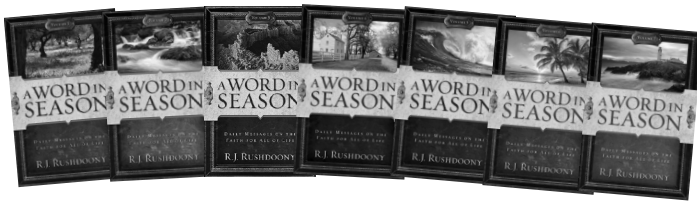


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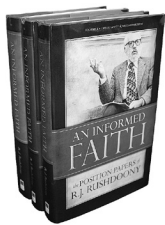
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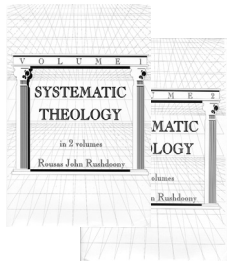


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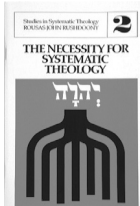
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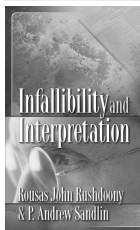
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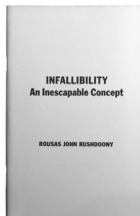
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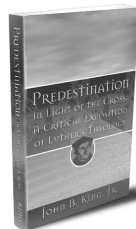
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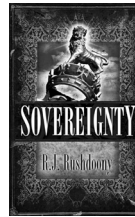
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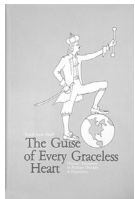
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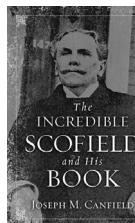
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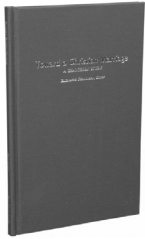
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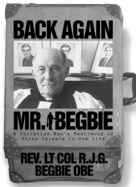


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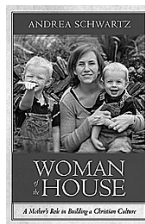


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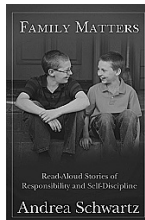
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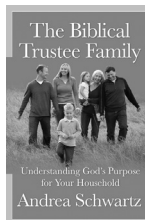
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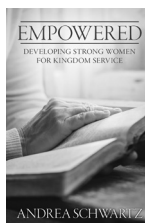


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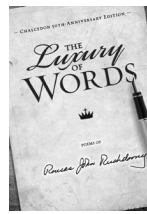
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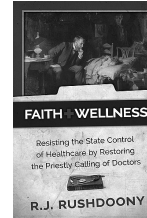
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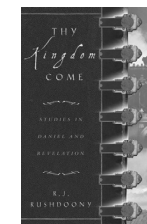


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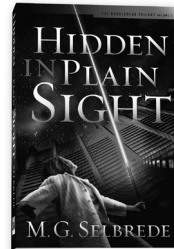
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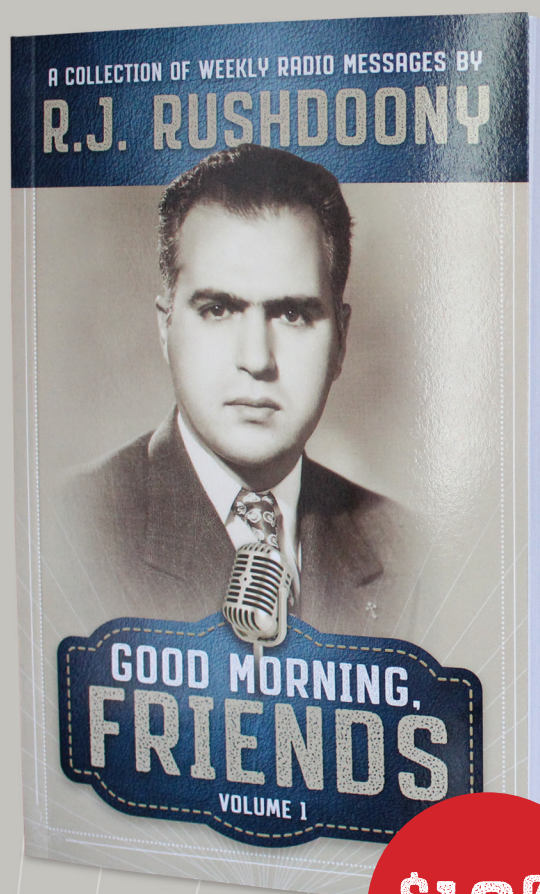


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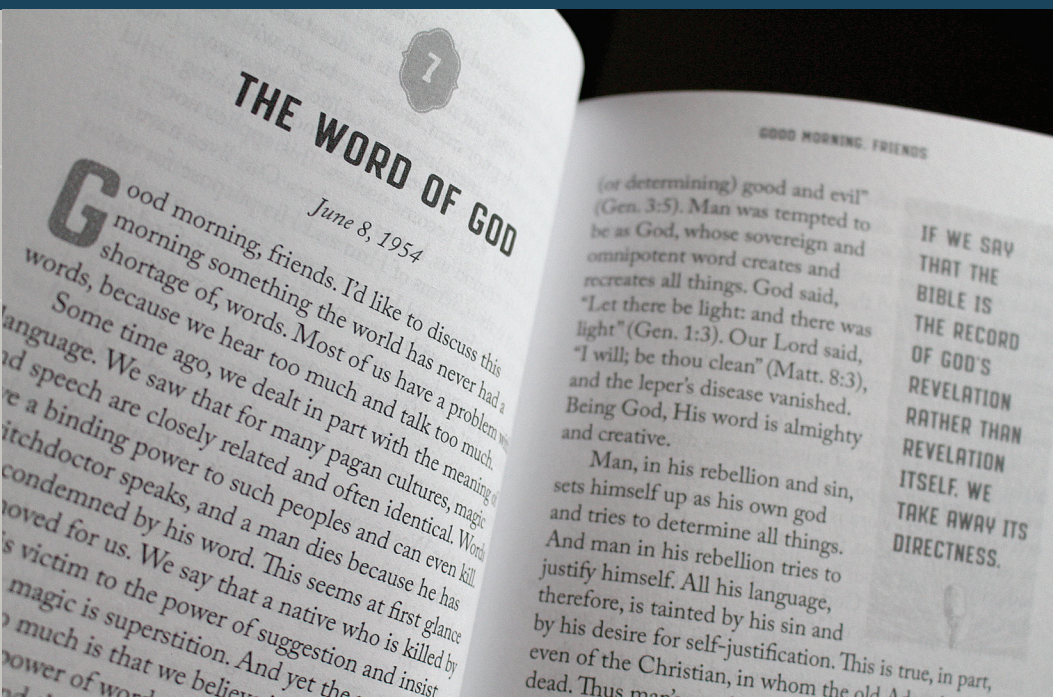


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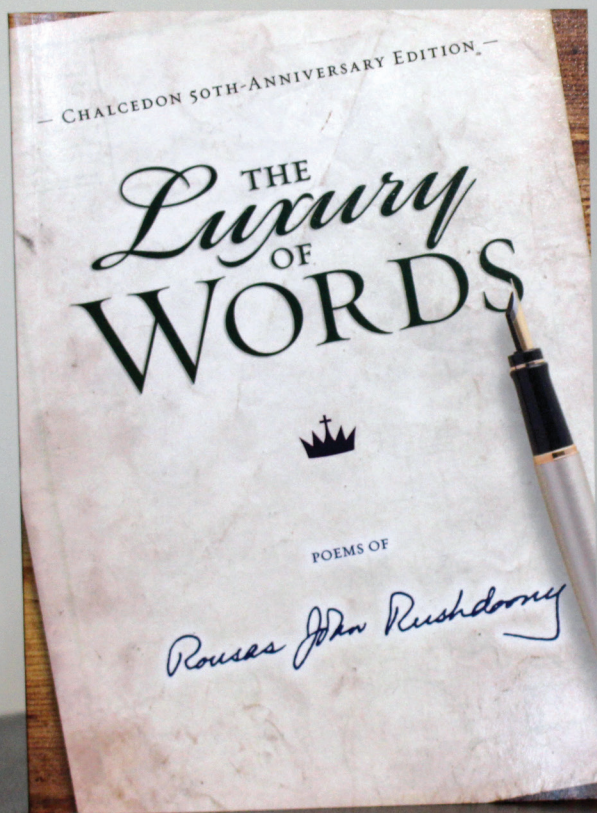
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