

FAITH FOR ALL OF LIFE

Faith for All of Life
Jan/Feb 2008

Publisher & Chalcedon President
Rev. Mark R. Rushdoony

Chalcedon Vice-President
Martin Selbrede

Editor
Rev. Christopher J. Ortiz

Managing Editor
Susan Burns

Contributing Editors
Lee Duigon
Kathy Leonard

Chalcedon Founder
Rev. R. J. Rushdoony
(1916-2001)

was the founder of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

Receiving *Faith for All of Life*: This magazine will be sent to those who request it. At least once a year we ask that you return a response card if you wish to remain on the mailing list. Contributors are kept on our mailing list. **Suggested Donation:** \$35 per year (\$45 for all foreign — U.S. funds only). Tax-deductible contributions may be made out to Chalcedon and mailed to P.O. Box 158, Vallecito, CA 95251 USA.

Chalcedon may want to contact its readers quickly by means of e-mail. If you have an e-mail address, please send an e-mail message including your full postal address to our office: chaloffi@goldrush.com.

For circulation and data management contact Rebecca Rouse at (209) 736-4365 ext. 10 or chaloffi@goldrush.com

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

Editorials

2 From the Founder
The Eschatology of Work

4 From the President
What's Wrong with Being Spiritual?

Features

8 The City of God: Readings in R. J. Rushdoony on the Christian World Order
Christopher J. Ortiz

14 Christ Over All: The Christian Historian's Approach to the Future
Roger Schultz

23 Thy Commandment is Exceeding Broad
Martin G. Selbrede

Columns & Reviews

19 Dooyeweerd and Rushdoony
Ben House

29 Book Review: Satanism for Young Readers
His Dark Materials, a trilogy by Phillip Pulman
Lee Duigon

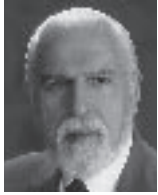
Products

33 Catalog Insert

Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: susan@chalcedon.edu. The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2008 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Chris Ortiz, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: chaloffi@goldrush.com; www.chalcedon.edu; Circulation: Rebecca Rouse.

The Eschatology of Work

R. J. Rushdoony



As has been noted, there is a difference between a hierarchy and an elite. The one is work oriented, the other privilege and leisure oriented. For a people to accept the fact of hierarchy means to accept a given variation of responsibilities in society. Paul speaks of this in 1 Corinthians 12:3–31; he speaks of the body as one with many members or parts, all sharing a common life and purpose in Christ. The unregenerate lack such a oneness except in sin. The redeemed are still given to the divisiveness of sin because of their imperfect sanctification, but they also have the Holy Spirit and His call to unity. Their being thus moves to this unity in Christ, and a recognition of the hierarchy of callings and functions in Him.

When we recognize the one body, and a hierarchy of functions therein, we accept our calling and responsibility within it, and we respect the status of others, both “above” and “below” us. Such a hierarchical society does not preclude change nor rise and fall in status, because responsibilities govern place, not elitist principles of position. The idea of a hierarchy presupposes, among other things, two facts. First, position depends upon God’s authority and order, not man’s. There is a given, sacred order in all creation. Man’s order must seek to follow and be governed by God’s order as set forth in His law-word. Humanistic concepts of order are thus negated. Second, the Biblical doctrine of mankind has certain necessary implications. Man was created a covenantal

creature, so that, whether in sin or in grace, he is governed by that fact, judged or blessed by it, and surrounded by God’s covenant and law as the condition of his life. The air man breathes is covenantal air. The requirement of the covenant is that humanity become one body in Christ. The functioning body, Paul reminds us, moves as it is directed by the Head, Jesus Christ. Its unity benefits all equally. The joy and victory of the Head is at the same time the joy and victory of all its members.

Life in the hierarchy of the body militates against envy, and, in perfection, precludes it. It should not surprise us that Helmut Schoeck, in his study of *Envy* (1966), found Christianity alone successful in combating the socially destructive force of envy. Envy grasps at privilege, because it equates life with it. It seeks privilege for itself while resenting privilege in others.

There is another aspect of importance here. To accept our place and responsibility in life and society means to be free of envy and the guilt created by envy. The envious are easily conned into guilt; they are made to feel guilty about the starving people of India, the lot of the American Indians, and much, much more. It should be noted, however, that guilt is a paralyzing force. Those conned into guilt are not moved to action. Missions to Hindus and to American Indians are almost exclusively by Christians, not by guilt-mongers and guilt bearers. Elitism and envy are productive of guilt and inaction. They are also destructive of work, because their essence is inaction, and they are nonproductive social forces.

Godly work is purposive and thus is governed by an eschatology. Basic to an eschatology is a faith. George Orwell, in an essay of March 3, 1944, spoke of the decline of belief in life after death, a disbelief he shared. Western culture has been built on a faith in God and life after death, heaven and hell. Orwell felt that civilization could not be salvaged unless man could “evolve a system of good and evil which is independent of heaven and hell.” The psychological difference which disbelief makes for man Orwell felt is too great to be overlooked.¹ To hold that the individual at death perishes forever means that the only “immortality” is the limited one which collective groups have, most notably the state. As a result, the scientific state, as the agency which some believe will conquer death and human ills, becomes the *de facto* god and the sole vehicle of ongoing life. The state’s triumph over sin and death becomes man’s sole hope of escaping the crushing forces of sin and death. Hence, more power to the state. In the eschatology of unbelief, man has a choice between personal oblivion and the possible conquest of sin and death by the scientific socialist state. In such a perspective, no prospect pleases, because every prospect is vile!

We began our study of work with a verse which we can now return to from another perspective, Psalm 126:6:

**He that goeth forth and weepeth,
bearing precious seed, shall doubtless
come again with rejoicing,
bringing his sheaves with him.**

The premise of the verse is a famine situation; the sower takes the “precious

seed,” much of the family’s survival food, to sow his fields, trusting that neither storm nor drought will destroy his crops. In time, his act of faith is blessed, and he reaps a rich harvest. The implication is that godly faith works with a faith in God’s future. A fallen world, sickened by the curse, creates crises such as famine. In such a situation, the godly will work under God with a faith in God’s future, and they shall return, bringing their sheaves with them.

Because the world is God’s creation, it accomplishes God’s purpose. This is true also of the curse. The curse saves God’s eschatological movements in history by destroying man’s efforts to play god and by forcing men to a dependence on Him.

At the Tower of Babel, an elitist conception of society was brought to confusion by God. Babel was not ruled by a productive goal under God but by a conception of elitist order. Some of the documents of Freemasonry claim a descent for that fraternity from the builders of Babel. The goal of Babel was the unification of mankind outside of God; its created order had as its goal power and status, not godly work. Its imitators in Freemasonry come together with no production goal but a dream of rule, set forth by Albert Pike in *Morals and Dogma*. Pike declares, “Masonry is the apotheosis of WORK.”² However, what is meant by work is *Masonry*, and its goals. Hence, “When the Brethren meet together, they are at *labor*.”³ The works moreover are to be aimed at social change in line with Masonic goals; they will in time “cleanse” the “Augean Stables of the World” and “the accumulated uncleanness and misery of centuries.”⁴

Too often, the church has a like goal. True work is seen as institutional, i.e., in terms of the institution of the church rather than as unto the Lord.

The scope of the eschatology of work is thus reduced to an institutional level.

When work is God-centered, it moves in terms of the premise of Psalm 126:6, namely, that the God-given order of creation, as well as the providence of God, works to further all efforts in His name and for His glory. These efforts and work are more than ecclesiastical. At least two to four times a month, I hear from very able and superior people who, with a deepening faith, feel impelled to enter some form of “full-time Christian service.” Every honest calling is, however, an area of full-time Christian service. To limit God’s service to a particular sphere is to have a non-Biblical conception of the sacred and secular, and to limit godly work to a single sphere. This false division has been a significant part of our present cultural crisis. The world has been secularized by making all non-ecclesiastical work outside of or peripheral to the realm of the sacred. Because God made the world, He made all things good (Gen. 1:31) and all things holy, set apart for Him. Things are profane when men and their motives are profane. The clergy can be and often have been profane, and the same is true of every profession, calling, or variety of work. Work becomes holy when it is governed by God’s law-word and eschatology.

In our time, because of the prevalence of profane thinking, false notions proliferate. One has reference to hierarchy and work. The fact of a hierarchy of functions does not mean a hierarchy of importance in the purposes of God. In 1 Corinthians 12:3–31, when Paul speaks of the body, he stresses the unity of the body. Every member is a necessary part of the living organism. The liver may be never seen, but its function is life-sustaining, and, without it, the body perishes.

Elitism wants a world of people

made in its own image, and it cannot tolerate what is the essence of the body, unity in diversity. Paul asks, “If the whole body were an eye” (1 Cor. 12:17), how could there be any functioning, or how could there be a body? The illness of one member or part of the body is the illness of all, of the total body (1 Cor. 12:26).

Some would limit Paul’s metaphor of the body to the church. Rather, because the word used is *ecclesia*, the meaning of which is congregation, assembly, or realm, the reference is to the Kingdom of God. It was then mainly limited to some small congregations, but it was God’s realm which Paul has in mind.

The word *ecclesia* comes from the Greek origin of *ek-kaleo*, to summon an army to assemble, from *kaleo*, to call. It was in origin a religious-political assembly. The LXX uses *ecclesia* to translate *qabal*, the Hebrew word which in its earliest use meant to summon to war all the men capable of bearing arms (Gen. 14:14; Num. 10:2; etc.). In Ephesians and Colossians, *ecclesia* has a cosmic scope. Paul at times speaks of the *ecclesia* as a building in process, a metaphor he merges with the idea of a body. The *ecclesia* can be a small group meeting in a home, and it is also a cosmic power. It is also a family, and the members are brothers and sisters and a Kingdom under Christ the Lord.

All the members have a function, a local function within the house congregation, and a function in the world, wherein they manifest the works of Christ in and through them. The body does not exist for the institution’s sake, but for Christ and His worldwide Kingdom. If the church has a false eschatology, its work will have a false focus. If a church is not governed by the dominion mandate and a call to victory, it will be governed by defeatism.

Continued on page 18

What's Wrong with Being Spiritual?

Mark R. Rushdoony



A familiar hymn of a generation ago had Christians joyfully declaring:

This world is not my home, I'm just passing through.

My treasures are laid up somewhere beyond the blue.

The angels beckon me from Heaven's open door

And I can't feel at home in this world anymore.¹

Not too surprisingly, this hymn became popular when the Western church was in full-scale retreat from all social responsibility. "Don't polish brass on a sinking ship!" was an injunction declared from many pulpits. Another familiar phrase was, "Isn't it great how bad things are? It means Jesus is coming back soon!"

Common to such thinking was the belief that this world was itself so corrupted by sin that the believer should disassociate himself from it to maintain his purity. Whether he contemplated the higher realm of glory or the miraculous millennial rule of Christ, such thinking meant a disregard for the cares and concerns of "this world" for what was seen as "spiritual things." In many Christian circles such thinking is still common. To speak against "spirituality" is taken as "worldly."

From where did the modern church get its ideas of spirituality? This fundamental concept speaks to how the believer grows in grace. If we have a false idea of spirituality, we will be led to a

false understanding of our Christian duty.

Dualism

This is not a new issue. The nature of spirituality has been a controversial issue in the church since its very beginning. Much of the controversy stems from the importation of prevailing philosophical and religious ideas into the early church. One of those ideas imported into the early church was dualism.

Dualism was common to much of the ancient world. It was a basic philosophic, religious, and scientific idea. (Unlike moderns, the ancients readily admitted that all thought was interrelated.) Dualism was a basic supposition about the nature of reality. Dualism saw all of reality as comprised of two conflicting, irreconcilable dimensions. Idea, form, or spirit was the higher state and pursuit. Matter was assumed to be the inferior, lesser state and human pursuit. (Many ancients held to a tripartite division of body, mind, and soul, but this idea has all the same bad consequences as dualism, so we will focus on dualism.)

Dualism saw man's problem as this metaphysical conflict, i.e., part of the fundamental nature of reality and existence. This "problem" of matter versus spirit was inherent in the world, hence reflected in man. Man's problem, according to dualism, was that he was flesh and blood in a physical world. His need (salvation) was then escape from the physical world into the spirit world.

According to Christianity, man's problem is not metaphysical but moral, i.e., that man is a sinner. The problem

that quickly arose in the early church was that men, just as they do now, brought their philosophic ideas and definitions into the church. Then, too, the language of Christianity was easily adapted to Greco-Roman categories of thought. The Bible speaks of flesh (even denying the flesh), spirit, and soul. When these were interpreted in terms of dualistic definitions, bizarre results were immediately apparent.

Why is it that the early church saw the advocacy of extreme self-punishment, self-mutilation such as castration, and the repudiation of pleasure? Why did some repudiate even the institution of marriage as carnal? Why did asceticism so quickly enter the church as the highest form of spirituality?

Dualism's metaphysical worldview was co-opting Christianity's moral worldview. If matter is bad, it must be repudiated, and, since human flesh is matter, the spiritual man must repudiate his flesh and all the enjoyment of the material world.

It is important to note that the use of the term *dualistic* in referring to Christianity's belief in good and evil is not an accurate one. Christianity's good and evil are moral distinctions, not a metaphysical division of reality. On the other hand, the Manichaean religion was dualistic because it saw good and evil as originating from two opposing gods by those natures, which made it a metaphysical division.

Another obvious manifestation of dualism in the church was its positive view of spirituality. If the negative view of spirituality was asceticism, its positive view of spirituality was that of contem-

plation of heaven. This explains the early rise of monasticism with its emphasis on ascetic self-denial and retreat in order to contemplate God. Dualism was a problem in the early church from the beginning. It was the prevailing philosophic lens through which early Christians viewed and misinterpreted the message of Christianity.

Gnosticism

The first major heresy to infiltrate the church after the apostolic era was the Gnostic movement of the second century. Gnosticism gets its name from the word *gnosis*, knowledge. Gnosticism was a belief that true religion and knowledge is based on a secret, intuitive knowledge as the real salvation.

Gnosticism was highly speculative. It spoke of the origin of the universe, the origin of God, of spiritual beings, and of evil, which they viewed in a thoroughly dualistic perspective. Gnosticism came from the conscious blending of Eastern and Western ideas. One of those ideas was Greek dualism. (Dualism was common to much of the ancient religions, but the Greco-Roman understanding has most influenced the church and the West.)

Various Gnostic groups held to different ideas, but there were three basic to Gnosticism. First, it was held that the Supreme Being is unknowable and unnamable. He can only be known by the beings that emanate from him. Second, there was the realm of matter, a place of darkness, chaos, and emptiness. Third, in between the unknowable Supreme Being and the corrupt material world there were various spirit beings that emanated from the Supreme Being or from other emanations.

The further the generation of these spirit beings from the Supreme Being, the more imperfect they were assumed to be. In other words, the closer these spirits came to the “lower” realm of

matter, the more evil they became.

The Jehovah of the Old Testament was viewed, because of His role as creator of matter, as in some way associated with evil.

Gnosticism became a significant heresy in the church of the second century. Its false, dualistic spirituality created a theological justification for blaming the God of the Old Testament for evil because He had created matter. One group of Gnostics was the Ophites (*ophis* means serpent). The Ophites regarded the Jehovah of the Old Testament as the source of man’s spiritual life. However, they saw the prohibition against eating of the tree of the knowledge of good and evil in Eden as intended to keep man from true *gnosis* (knowledge) and confined to a material realm. In other words, they believed Satan was telling the truth and that challenging the Creator-God as per his suggestion was the source of true *gnosis*. The serpent was seen as the liberator of mankind! The worst characters of the Old Testament were held in high esteem as those who understood the true struggle. Jesus was said to be the agent of Jehovah, so some Ophites required members to curse Jesus Christ.

These Ophites saw the betrayal by Judas as done with the best of motives. One group, called Cainites, developed a spurious gospel called “The Gospel of Judas.” Referred to by Irenaeus in the second century, it was long lost until a later Coptic (Egyptian) copy was found and published in 2006. In December of 2006 *U.S. News and World Report* had a cover story that heaped sympathy on the ancient Gnostics, which it called “the other Christians” who had been harshly denounced by the orthodox.

The dualistic metaphysics of the Gnostics led to extremes. On the one hand it led to self-punishment (asceticism) as a mark of personal holiness. On

the other hand, it also led to conscious immorality as contempt for the flesh and the moral laws, seen as inferior because they were meant to regulate a material world.

There are several references in the New Testament that are very likely references to the early emergence of Gnostic ideas. In Acts 8 Simon had, before his conversion, claimed to be “some great one,” a possible reference to a claim that he was an emanation or spirit in the Gnostic sense. Paul notes the tendency to strange doctrines in the churches of Asia Minor, which became a major center of Gnosticism. First Timothy 6:20 refers to false *gnosis*, or “science falsely so called.” Colossians 2:18, 23 refers to the worship of angels. Since the Jews never worshipped angels, this likely refers to the mythological Gnostic spirit emanations. The same passage also refers to men who were “intruding into things he hath not seen,” a possible reference to the speculations of Gnosticism and to the neglecting of the body, a dualistic tendency. First Timothy 1:4 refers to “fables and endless genealogies,” which would certainly describe the convoluted mythical history of the spirit world that Gnosticism created.

One very interesting reference is in Revelation 2:6, 15. Christ twice says he hates the Nicolaitanes. These Nicolaitanes, and the false teachers of Jude 11, are thought to have shared the common Gnostic traits of believing the Hebraic faith was the work of evil spirits and contempt for the law expressed by gross immoralities.

Marcion and Dispensationalism

One Gnostic leader who had a profound effect on Christianity was Marcion of Sinope. It is important to understand how profoundly even a heretic can impact the church, its history, and theology. Marcion accepted the Gnostic mythological history of eternity

past. He taught that Jehovah was an evil God because He had created matter. Moreover, He had compounded His evil by giving the law, which tied men to the mundane life and observances of this physical existence. The Jews, said Marcion, were the chosen people of this evil God of law, justice, and hate. Marcion rejected all the Hebrew Scriptures (he only accepted part of Luke and select passages from Paul) and called its God a failure because His Messiah had not come. He completely separated Jesus from the Creator God of Genesis.

Marcion had proposed an early form of dispensationalism. At least he was consistent. He saw that separating law and grace implied separate authors of law and grace. According to Marcion, the Jews were the people of an evil god and Gnostic Christians the people of a good god. Jesus Christ was said to be a spiritual, nonmaterial person. (Why? Because matter was said to be evil, so the Gnostics were consistently hostile to the doctrine of the incarnation.)

Marcion's was an extreme position. But it was not out of line with the dualism of the ancient world. It resembled modern dispensationalism in that it contrasted law and grace, justice and love, and it claimed there were different messages in the Hebrew and Greek Scriptures. Marcion was excommunicated by his own father, a bishop, but his influence survived. In defending the binding nature and unity of all Scripture, the orthodox began referring to the Hebrew Scriptures as the Old Testament and the Greek as the New Testament. Thereafter, all that had to be done was for distinct shades of meaning to be placed on those artificial designations. "Old" could be construed as "former" or "obsolete." New could be construed as "different" or "changed."

Even in churches that consider themselves Reformed and covenantal,

there is, more than at any time since Marcion, a built-in assumption of a difference between the Old and New Testaments. The distinction that began as a defense of both has itself reinforced the dispensational assumption of a fundamental difference.

We should note that a man by the name of Appelles modified Marcion's thought. Appelles believed there was one god with different dispensations for Jews and Gentiles. This form of dispensationalism is still prevalent. The Old and New Testaments are said to represent different paths to salvation.

Dispensationalism, even the softer modern variety, has always led to antinomianism to one degree or another. The law is declared part of the "old plan" and sometimes repudiated as "unspiritual" or even, as in the tradition of the Gnostics, said to be "works of the flesh." Spirituality then becomes either a subjective, self-defined, otherworldly idea or an exercise in rule-making where "the commandments of men" predominate.

The contempt for Biblical law in favor of a dualistic concept of spirituality has led to a contempt for matter and wealth as unspiritual, a neglect of the doctrine of creation (the modern rise of dispensationalism resulted in a retreat before Darwinism), a Christian gospel with a limited message to the "spiritual man," the limited applicability of Scripture, Christianity as a retreatist spiritual "out," and the separation of Christianity from politics, law, family, and vocation. Instead of seeing the Christian life as "Onward Christian Soldiers," the dualistic church sings "I'm a Poor Wayfaring Stranger" going home "no more to roam."

Man's problem is wrongly identified by all forms of dualism. Dualism sees man's problem as his lack of spirituality (i.e., his tie to this world) rather than

his sin. We are not called to be spiritual in this sense. Man is matter by God's design. Jesus Christ was incarnate in flesh without sin. Our resurrection bodies will be material. We are called to a material life in a very real world. We are not called to be spirits. We are called to obey God in flesh and blood.

In 1 Corinthians 6:20 Paul says, "[G]lorify God in your body, and in your spirit, which are God's." *Spirit* there means your "breath of life" and refers to your life, your mind, your vitality, not an ethereal spirit. We are to glorify God, therefore, in our bodies, our minds, and with every fiber of energy God has given us.

Modern dualism in the church is not as crude as the ancient Greek dualism, Gnosticism, or Marcionism, but it is still a profoundly unbiblical concept. It is essentially a metaphysical view of man's problem rather than a moral view. It sees the believer's problem as being his tie to this world and its cares and seeks a higher, more spiritual, way. But Jesus Christ is the way, the truth, and the life, because in Him we have a resolution of our real problem, our sin.

We are made material beings to serve God in a material universe of His creation in terms of His Word. Serving God is not about contemplation or being in tune with some vague concept of otherworldliness. Spirituality in Scripture refers to the Holy Spirit of God, and He does not lead believers to vague contemplation but to conformity to the Word.

Dualism in the Church

The Epistle of Jude warns of false teaching. One of those warnings, in verse 4, was against "ungodly men" who turned the grace of our God into "lasciviousness" (gross immorality). This is an apt description of antinomianism. It uses God's grace to justify contempt for God's law. In a dualis-

tic metaphysic, these two things are opposites, but grace and law are not opposites or in any way in conflict or in tension as dualism suggests.

The opposite of God's grace is our deserved judgment. The opposite of law is lawlessness, which is what antinomianism always fosters.

Spirituality is not a moral standard, it is a metaphysic. It is a way of viewing reality, or at least part of it. God's law is a moral standard. The Apostle John does speak of "trying the spirits" in 1 John 4:1-4, which we should look at:

1) **Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.**

2) **Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**

3) **And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.**

4) **Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.**

It is important to note that the spirits here referred to are not a higher being or an ethereal being or state of any kind. "Spirit" here refers to those false teachers who claimed to represent a spirit or power as a prophet. In verse 1 John says these "spirits" were "false prophets" in the world. Verse 4 says they maintained a false confession about Jesus Christ.

The conflict John describes was not between believers and demonic spirits, or demons and the Holy Spirit. The conflict was between the truth of God and error. The conflict was between

true confession of Jesus Christ and false teaching about Jesus Christ.

The conflict that Gnosticism accentuated was the difference in the interpretation of the nature of being. The Greco-Roman world had a dualistic worldview while the Bible had a moral worldview. The Greco-Roman world saw spirit or idea as good, and matter as evil. For them, salvation was an escape into spirit or ideas. Such thinking was quick to expropriate the language of Scripture and continues to muddle Christian thought.

The Biblical view saw God as making all things "very good." The problem the Bible presents is that all things are fallen into sin, a moral rebellion. Salvation is man's redemption from moral rebellion to a life of service to God and His law-word. In the resurrection, even our bodies will be fully regenerated for an eternity of service. One of the sad evidences of the impact of dualism on the modern church is its de-emphasis on the bodily resurrection of believers; dualistic Christianity sees heaven as a very ethereal place, not a place of bodies, mansions, or a throne.

Gnosticism was repudiated by the end of the second century, though it keeps resurfacing in one form or another. The dualistic error just took on new forms. All these forms had contempt for the doctrine of the physical incarnation of God in Jesus Christ, so it is not too surprising to find that all the early confessions of the Christian church emphasized that doctrine. This is why, much earlier, John warned that the true confession was "Jesus Christ is come in the flesh."

This same Jesus, incarnate in human flesh, told us in the Great Commission that "[a]ll power is given unto me in heaven and in earth" (Matt. 28:18-20). He did not hesitate to proclaim His authority over this very material earth

and its concerns. He, in fact, commissions us to act in terms of His authority in that world, His world. Our realm of responsibility is this earth, and our spiritual efforts (i.e., our efforts in the power of God's Holy Spirit) are to teach men to acknowledge who Jesus is and act in terms thereof. Part of the Great Commission, remember, is teaching men to observe all things Christ commanded.

John tells us to "try" or "test" men and their teachings to see if they are of God. Not every spiritual teaching is of God. Gnosticism was very spiritual. Christian Science is spiritual (it denies the reality of matter). Demons are entirely spiritual, but evil.

The effects of dualistic spirituality have been profound and have come to full fruit in the modern church. It has led to contempt for the Old Testament and, sometimes tacitly and sometimes expressly, contempt for the God of the Old Testament. Its antinomianism has silenced God as the source of law and ethical absolutes. It has led to a separation of the realms of the sacred and the secular, thereby relegating God's claims to the former.

It has de-emphasized voting, education, property, capitalization, and business as "worldly affairs" rather than avenues of dominion work. It has led to escapism as supposedly the purest form of Christianity. It has abandoned the Kingdom of God and dominion for a revival of modern forms of asceticism, monasticism, and the contemplation of heaven.

True Spirituality

The answer to false dualistic spirituality is the Holy Spirit. The Holy Spirit will never lead us to anything other than obedience to the Word. Our standard of spirituality, of sanctification by the Holy Spirit, is thus the Word.

Our calling is as material beings in

Continued on page 18

The City of God: Readings in R. J. Rushdoony on the Christian World Order

Christopher J. Ortiz

“The purpose of Chalcedon is to further the thinking and scholarship of a new upper class, of people geared to the future and dedicated to godly reconstruction.”¹

~ R. J. Rushdoony



From his very first newsletter, Rushdoony established the framework and agenda for the Chalcedon Foundation—an agenda

that still governs Chalcedon’s mission today, i.e., Chalcedon consistently presents the Christian world and life view over against all other competing systems. Regardless of the nature or origin of the opposing systems, they are all inherently humanistic.

In October 1965, Rushdoony’s initial letter to his small band of supporters referenced the Renaissance as an example of how a comprehensive worldview is established to dominate history. He saw the ancient movement as dependent upon two elements: (1) it was sponsored by the wealth of the era’s rulers, and (2) it was driven by humanistic statism. And while he saw a similar movement underway in 1965, his incomparable faith and vision called for the support of his work as a means to counter the humanist worldview:

What you are doing, in your support of me, is to sponsor a counter-measure to the prevailing trend, to promote by your support, interest, and study, a Christian Renaissance, to declare by these measures your belief that the answer to humanism and its statism is Christian faith and liberty. Our choice today is between two claimants to

the throne of godhood and universal government: the state ... and the Holy Trinity.²

To many, this may sound like unrealistic ambition on Rushdoony’s part; but as of 2007, his faith has proven most effective. Christian dominionism developed into one of the most formidable social movements in the twentieth century by bringing Christ to bear on education, politics, ecclesiology, entertainment, the arts, science, etc. Rushdoony saw clearly that an equally comprehensive worldview could unseat the historical dominance of humanistic statism. By 1967, he dispensed with *Renaissance* and adopted the descriptive *Reconstruction*:

It is urgently important that we think now of *Christian Reconstruction*, but our thinking cannot be idle talk: it must be both Biblical and also practically applied in our daily life ... There are many people ready to eliminate statism, but they have nothing to replace it.³

Here was his challenge: as one man, he could do his part in providing a direction for Christian scholarship in the development of Christian civilization, but for Biblical ideas to reverse the humanistic trends, there needed to be a network of Christian social institutions financed by Christians themselves:

In any advanced social order, social financing is a major public necessity.

The social order cannot exist without a vast network of social institutions which require financing and support. If a Christian concept of social financing is lacking, then the state moves in quickly to supply the lack and gain the social control which results. Social financing means social power.⁴

Tithing and Ecclesiology

Tithing as the means to social financing was paramount in Rushdoony’s thinking, and he returned to it often. From the outset of his independent work with Chalcedon, he called on Christians to sponsor the Christian social order through their tithes. Despite the fact that a majority of church leaders faithfully advocate tithing, Rushdoony’s concept was revolutionary and remains to this day a centerpiece of controversy. For him, tithing was to be directed toward the *work of the Lord* and not consumed by the bureaucracy of the institutional church:

What we must do is, first, to tithe, and, second, to allocate our tithe to godly agencies. Godly agencies means far more than the church ... To limit Christ’s realm to the church is not Biblical; is pietism, a surrender of Christ’s kingship over the world.⁵

It was not that Rushdoony was antagonistic toward the local organized church—far from it. His concern was the work of Christian Reconstruction,

i.e., doing the Lord's work in every area of life:

We need to assess the need for Christian reconstruction and then conscientiously support those agencies which we believe best further it: a church, an organization dedicated to creationism, or the cause of Christian education, missions, Christian scholarship, and so on.⁶

Without the creation of tithe-funded Christian agencies, totalitarianism will continue to grow up around us. Sinful man is committed to "tithing," and some of the most pernicious oligarchs are faithful supporters of their collectivist agenda. They understand the inescapable reality of dominion:

Without the tithe, basic social functions fall into two kinds of pitfalls: on the one hand, the state assumes these functions, and, on the other, wealthy individuals and foundations exercise a preponderant power over society. Tithing releases society from this dependence on the state and on wealthy individuals and foundations. The tithe places the basic control of society with the tithing people of God.⁷

No less controversial is Rushdoony's assertion that the authority to distribute the tithe lies with the tither, not the local church. This one fact has caused a great many churchmen to denounce Rushdoony in the harshest terms. However, when one considers that most church budgets are consumed in staff, facilities, and internal programs, Rushdoony is quite correct in balancing institutional church power with the responsibility of individuals to insure their giving is directed toward the work of the Kingdom:

The tither was not tithing if his tithe went to a faithless storehouse; it was his duty to judge then between godly and ungodly Levites. Similarly, the tither today is not tithing unless his tenth goes to truly godly work, to churches,

"If our goal is the development of a Christian social order, then the stopgap measure of a wider distribution of the tithe to a diversity of Kingdom-centered institutions is greatly needed."

missionary causes, and schools which teach the law-word faithfully.⁸

When a local church and its elders are actively pursuing the work of reconstruction (e.g., scholarship, education, missions), it is fair to assume Rushdoony would support the full tithe being devoted to that fellowship. However, this is usually not the case. The average denominational church spends very little outside the expense of its own bureaucracy.

If our goal is the development of a Christian social order, then the stopgap measure of a wider distribution of the tithe to a diversity of Kingdom-centered institutions is greatly needed. This was this case during the 1960s—when Rushdoony initially formulated his blueprint for Christian civilization—as churches drew inward during a time of great national turbulence. While America was facing war, revolution, and upheaval, Rushdoony was showing the way to the ancient paths as the only means to securing a Christian future. He was a lone architect analyzing the history of social development while attempting to model his concept of Christian action on the Bible. He knew full well the failings of the world's competing worldviews, and he would provide Christianity with an end-around to the totalitarian systems ruling in the twentieth century.

The March of the State

The elite rulers of George Orwell's dystopic novel *1984* recognize that class is an inescapable concept. The great secret behind the war, disinformation, and economic oppression imposed by the elitists upon the population is that these means of subterfuge work to preserve the existence of an oligarchical society.

Twentieth-century communism established itself upon such a worldview. Communist thinkers accused capitalists of seeking to perpetuate their existence by exploiting the labor of the lower classes. Therefore, capital, private property, and the free market had to be abolished, and a new world order of the proletariat would rise to effectively eliminate the class system. All things would be held in common.

During this same period, another totalitarian order was rising in Europe. Countries like Spain, Italy, and Germany were sporting the despotic system of fascism, which began with the supremacy of the state, but unlike communism, recognized class structure as an inevitable reality.

By the time of the 1960s, America was facing subversion by both streams of totalitarianism. The Marxist revolution of the sixties, which created the New Left, produced a host of anti-free-market communists that soon filled the halls of American academia. In 1961, President Eisenhower warned of a threat of "misplaced power" in a new phenomenon in the American experience: the military-industrial complex. In his mind, this alliance of a multi-million-member standing military and a permanent arms industry represented a real danger to democracy—this was an American fascism.

It was during this tumultuous decade that another social order was developing in the mind and work of Rousas John Rushdoony: one that also

embraced the reality of classes, yet saw a different path for the historical development of classes—one that embraced godly responsibility.

The Christian Governing Class

There has never been a society without a “governing class.” Sometimes that governing class has gained power fraudulently, but, all the same, in every society it is there, for better or worse.⁹

Not only is a governing class an inherent reality, but so also is the idea of “slavery.” This is because, as Rushdoony notes, “some men are slaves by nature,”¹⁰ and man’s problem is “irresponsibility, a rebellion against maturity and responsibility.”¹¹ In order to retain or support freedom, one must become responsible. “Responsibility and liberty reinforce and strengthen each other.”¹²

This is by no means an endorsement of what the upper classes do. The Scriptures acknowledge that the rich are often the oppressors (James 2:6–7); but the solution is not their eradication. The Apostle Paul rather brings commandment to bear on the wealthy to remind them of the responsibilities related to their social standing:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Tim. 6:17–19)

In the modern age, the great conspiracies documented by conservatives are primarily the “money trust,” viz. an elite group of financiers that wield unbalanced control over an economy through direct control of the money

“Although we can shift great blame to these godless oligarchs, it remains the fault of the people to allow such power trusts to develop through the abandonment of faith and godly law.”

supply. The purpose is to create debt, and with debt comes slavery:

In a debt-ridden country, taxes increase, liberties decrease, and the civil government, increasingly less responsive to the will of the citizenry, increases its own power over the people even as it vastly enlarges the power of the invisible government over all. All in all, it is clear that debt is the road to total slavery, and the Christian, both as a person and in his organized society, must recognize the truth of Scripture when it orders, “Owe no man anything, but to love one another” (Rom. 13:8).¹³

Although we can shift great blame to these godless oligarchs, it remains the fault of the people to allow such power trusts to develop through the abandonment of faith and godly law. As in the crucifixion of Christ, it was the Pharisees, Herod, the Romans, and ALL of Israel that conspired against our Lord (Acts 4:27–28). So also today, oligarchs, political leaders, and a rebellious people share in the reign of ungodly power:

Any directorate, even a small minority, can exercise control when majorities are without faith and direction ... More than the guilt of conspirators, however, which is very real, is the helplessness of the Christian West, a helplessness that is a confession of its own sin and shame. Behind the “Money Trust” are, first, the theorists, and, second, politicians without faith or courage, and, third, people who will not live in terms of the Biblical laws with respect to debt.¹⁴

For Rushdoony, “superiority asserts itself and governs ... [I]f the character be godly, then a godly superiority prevails.”¹⁵ This is the only remedy to resisting the growth of ungodly tyrannies. Not an ecclesiastical rule of clerics, but a Christian dominion in terms of social planning via the Word of God:

The true remedy for tyranny is not the rule of a church but of godly law, the rule of law which plans for a present and a future under the sovereignty of God.¹⁶

The Aristocracy of Talent

This “planning” must flow from the faith and character of a Christian society. For this to transpire, Christians must first be convinced of a victorious future for the Kingdom of God in history, and the awareness that a governing class is inescapable and that the church is called to produce such cultural leaders. Rushdoony states this point superbly, so I will quote him at length:

[B]ecause there will always be a governing class, and that governing class will reflect the good or evil directions and impulses dominant in society, it is important therefore to do two things, one to produce and train a superior class, and two, to produce and train a vast body of people who will want the leadership that new superior class can provide.

It is most certainly necessary to fight against subversion and against heresy, but something more is needed, a new faith and character in society at large, and a new leadership, a new governing class in terms of that faith and character ...

What needs to be done is, first, to bring forth a new people. This is the basic task of evangelism. Moral dry-rot has not only destroyed the older Christendom but the newer humanistic world order. There can be no new class as long as we remain tied to the forms of the old, such as statist schools. Truly

Christian schools must be established, and both old and young re-educated in terms of a total faith. Every sphere of life must be viewed in terms of the whole counsel of God.

Second, new leadership must be trained, a new aristocracy of talent in terms of the new humanity of Christ. This leadership must re-think every discipline in terms of Biblical thought: theology, philosophy, science, economics, statecraft or political science, law, and all things else must be re-thought and re-established in terms of Biblical premises.¹⁷

This is what Rushdoony referred to as “godly rule,” viz. that salvation is not fire insurance against an eternity in hell but has implications for all of life: “What is required is a Biblical emphasis on justification, on the necessity for conversion, and then the training of the godly for world conquest and rule.”¹⁸ This equipping is for transforming our daily activities and property into the tools of dominion:

Every extension of God’s Kingdom by our vocational service, and our dominion over every sphere of life, thought, or land, is an aspect of the redemption of the whole earth.¹⁹

Despite Rushdoony’s continual appeal to reaching “every area of life,” Christian Reconstruction is seen almost exclusively in political terms. The conquest of the Kingdom of God will require each Christian to advance the reign of God in every realm he finds himself. It is true that Christians must return to politics, but what we are seeking is much more than Christian politics—we are seeking Christian government.

A Christian Government

[T]he intellectual foundations for the return of Christianity to government are being laid down. In this area, Chalcedon Foundation has pioneered, rebuilding on ancient foundations.²⁰

“Although we seek the Christianization of civil government, the foundation of a Christian world order is established upon the embraced responsibilities of self-governing Christians.”

No other concept has done more to infuriate and frighten both the secularists within and without the church than the notion of Christians in government. I have written much in the last two years regarding the misconceptions surrounding Christian government, but the fact remains that a new form of government is needed and commanded. However, the kind of Christian government advocated by Rushdoony and Chalcedon is not a takeover of the bureaucratic behemoth known as the U.S. Federal Government, but a return to the self-governing Christian man:

The state is sick and dying. Government needs to be reborn. This can only happen as men govern themselves and their spheres under God, as, step by step, they take government back from the state and restore to man his responsibility and freedom to be, in every sphere of life, a participating and governing power.²¹

As I’ve written previously, Christian dominion in our era is a “taking back” of government and not a “taking over” of the state.²² Although we seek the Christianization of civil government, the foundation of a Christian world order is established upon the embraced responsibilities of self-governing Christians. In the meantime, politics is but one aspect that leads to Christian civilization—it is simply one among many; and godly action begins by acknowledging that Christ has both secured and ordained history as the arena for His victorious

Kingdom to be made visible:

The kingdom of God is not depicted as a political kingdom, but its unmistakable sovereignty in the political as in every other sphere is plainly affirmed. To separate that kingdom therefore from the economic, political, and educational aspects of world order, and from reference to the messianic pretensions of these and other activities of man, is to do violence to the kingdom and to misunderstand it. While the kingdom is not of this world in that it is primarily and originally an eternal order, its triumph in and over this world is set forth in the resurrection, a historical event, and shall be developed in terms of the whole of history.²³

Closely related to the fact of the Resurrection as evidence of the historical victory of the Kingdom of God is the Great Commission (Matt. 28:18–20). Virtually every Reconstructionist writer has noted that our Lord was issuing a re-statement of the creation mandate (Gen. 1:28); and like the Garden, the failure or success of this godly enterprise relies upon the obedience of God’s covenant people:

God created man to observe His statutes and keep His laws in Eden. Man chose his own will as his law and defied God’s order, and the result was disaster and death. The covenant people are redeemed to observe the statutes and keep the laws of God in order that this world and the people thereof might become God’s Kingdom in the fullest sense of the word.²⁴

The Victory of Obedience and Prayer

But for the *pessimillennialists*, Christian effort is isolated to disciplines such as personal sanctification, missions, and church attendance. Very little is written in terms of a historical victory for the church of the Lord Jesus Christ; but this was Rushdoony’s great contribution to the notion of Christian action. In a mo-

ment of obvious frustration, Rushdoony takes amillennialists to task for their evisceration of Christ's historical victory:

There is no such thing as a millennium or a triumph of Christ and His Kingdom in history. The role of the saints is at best to grin and bear it, and more likely to be victims and martyrs. The world will go from bad to worse in this pessimistic viewpoint. The Christian must retreat from the world of action in the realization that there is no hope for this world, no world-wide victory of Christ's cause, nor world peace and righteousness. The law of God is irrelevant, because there is no plan of conquest, no plan of triumph in Christ's name and power. At best, God's law is a plan for private morality, not for men and nations in their every aspect.²⁵

Set over against these defeatist eschatologies is the great promise of a theonomic postmillennialism, i.e., victory established upon the work of Christ in redemption and the faithfulness of God's people to hearken to His law-word:

We have one calling, one unchanging God, one unbroken word ... [P]ostmillennialism makes clear that Christians not only have a task of soul-saving, but also of school, home, church, business, state, vocation-saving, a calling to bring everything into captivity to Christ the King ... [P]ostmillennialism restores the law to its place as the way of sanctification and a plan of conquest.²⁶

This answers the ongoing question regarding the way in which the Kingdom of God comes. For the rapture generation, it is the giant Christ breaking the eastern sky upon a White Horse that will bring in the reign of God. But Christ spoke of the Kingdom much earlier than the Book of Revelation, and He deposits the seeds of the growing Kingdom within His own model of prayer: "Thy kingdom come, Thy will be done in earth, as it is in heaven" (Matt. 6:10).

"Our part, as willing servants, is to so embrace the promise of a future godly order and allow that future to shape our faith and conduct now."

How is Christ's Kingdom to come? Scripture is again very definite and explicit. The glorious peace and prosperity of Christ's reign will be brought about only as people obey the covenant law.²⁷

Prayer and obedience become a two-edged sword in the Christian's call to spiritual warfare. For the overly pious, the tendency is to exalt prayer to a level beyond the simplicity of obedience. In response, many Reformed believers have de-emphasized prayer to avoid a slide into pietism. But, for Rushdoony, "Prayer is not a substitute for action but its accompaniment."²⁸ When Reconstructionists divorce themselves from prayer, they lob all contingency upon themselves and by so doing, displace the God of providence:

If we are prayerless, it is because we see the future, whatever our formal profession of faith, as something in our hands and for us to determine. It is an insistence on working on our own instead of under God.²⁹

Obedience is important because the individual is important. Prayer carries an equal importance for the same reason. Individuals matter because it is individuals who make the difference. Therefore, we all carry a great burden though we may not all be called to fill the shoes of an R. J. Rushdoony or a John Calvin. Beyond that, God demands that we all "get in the game." If we allow ourselves to shift into neutral, we become obstacles to the advancing Kingdom and *de facto* assistants to darkness:

There is no sideline living where eschatology is concerned. We are either a working part of God's order, or a working part of Satan's disorder. The myth of neutrality is here as elsewhere a delusion ... [T]he restoration of God's order means that we are a part of the disorder to be overcome.³⁰

Two Kingdoms at War

History is a bifurcation of two lineages: man striving to be as god, and man living responsibly under God. These lines have developed into two respective orders: God's order, and Satan's order. These orders are Biblically defined as two kingdoms: the Babylonian kingdom of man (Rev. 17:5), and the Kingdom of God. Both are universal in their respective goals—or at least they should be. Christians have abdicated history and abandoned the dominion mandate; but the kingdom of man remains determined to secure its universal state with the time it has left:

Two kingdoms are at war, the kingdom of man, or Babylon the Great, and the kingdom of God, the New Jerusalem. The Kingdom of man, or Babylon, seeks to establish a one-world order and a one-world religion; it seeks to enthroned man as god, to establish a total humanism in every sphere.³¹

The Christian is seeking much more than a politico-economic "one-world order." This is a materialistic, man-centered copy of the Christian world order, which is actually an establishment of the eternal Sabbath—a period of rest for all nations from the fallout of sin:

The people of the Sabbath are to be just and God-fearing; they are to bring rest, through their godly social order, even to foreigners in their midst ... The goal is to universalize the Sabbath and its meaning among all nations.³²

And as we know that the "sabbath was made for man" (Mark 2:27), so the great Sabbath of the reigning Kingdom

shall fulfill man's desire for peaceful community. One could say, as Rushdoony did, that the "Kingdom of God is 'the community of covenant man.'"³³ But this millennial rest of community is based upon a restored communion with God and should not be misconstrued as a return to a mythological paradise:

It is not an earthly paradise in itself which is the goal of history as Scripture depicts it, but rather the restoration of communion with God, of which an earthly paradise, as depicted by Isaiah and Revelation, is a by-product. Man is keenly aware of the loss of paradise, but not conscious of the broken communion with God. This communion and its new world order Isaiah depicted as the consequence of the atonement. Moreover, it is not a return to Eden, not the recreation of the Garden, but paradise in terms of community with God and man, in the New Jerusalem.³⁴

Therefore the Christian world order, i.e., the Kingdom of God, is a community of covenantally faithful men and women living God's law-word toward one another in a social order in which peace reigns and earth is filled with His glory. It is not a society of inactive piety, but a world where all works are done for the glory of God (1 Cor. 10:31)—it is labor glorified!

Arriving at this "City of God" requires that we seek to glorify the diversity of our present labors. This means a "rethinking" of every area of life, for we cannot glorify God by merely being a Christian in our respective fields. We must work for reconstructing each sphere in terms of God's law-word:

It means . . . studying every kind of calling from the perspective of Biblical faith and law. What constitutes a Christian farmer? How are salesmen, shopkeepers, men involved in real estate, manufacturing, or anything else, important for godly reconstruction?³⁵

For critics, this amounts to "bringing in the Kingdom by our own efforts." I'm sure Rushdoony long ago grew weary of so false an accusation. It's "by my spirit, saith the LORD of hosts" (Zech. 4:6), and Rushdoony's only fault is in taking that promise seriously, i.e., if one is so filled with the Spirit, it is for the call to godly action and reconstruction—he did not believe in the Charismatic concept of the experiential Spirit. The Spirit was sent for *acts*.

Rushdoony had great confidence that the Holy Spirit would do His work perfectly and that time itself would prove His glorious work. Our part, as willing servants, is to so embrace the promise of a future godly order and allow that future to shape our faith and conduct now. We must labor faithfully knowing that God will sovereignly determine the outworking of our cooperation with the Spirit and the Word:

None of us is called to set the world or our time aright, but rather to meet our responsibilities under God. The responsibility and work at hand is ours; the issue is in the hands of God.³⁶ ■

1. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 717.
2. Rushdoony, *Roots*, 545.
3. *Ibid.*, 605.
4. *Ibid.*
5. Edward A. Powell and Rousas John Rushdoony, *Tithing and Dominion* (Vallecito, CA: Ross House Books, 1979), 9.
6. *Ibid.*
7. Rushdoony, *The Institutes of Biblical Law* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1973), 55.
8. *Ibid.*
9. Rushdoony, *Roots*, 661.
10. Rushdoony, *Institutes of Biblical Law*, 485.
11. *Ibid.*, 102.
12. Rushdoony, *Law and Liberty* (Vallecito, CA: Ross House Books, 1984), 15.

13. Rushdoony, *The Nature of the American System* (Vallecito, CA: Ross House Books, 2001), 169.
14. *Ibid.*, 170.
15. Rushdoony, *Roots*, 661.
16. Rushdoony, *Law and Liberty*, 30.
17. Rushdoony, *Roots*, 662f.
18. Rushdoony, *Salvation and Godly Rule* (Vallecito, CA: Ross House Books, 1983), 461.
19. Rushdoony, *Systematic Theology in two volumes* (Vallecito, CA: Ross House Books, 1994), 974.
20. Rushdoony, *Christianity and the State* (Vallecito, CA: Ross House Books, 1986), 184.
21. *Ibid.*, 185.
22. Christopher J. Ortiz, "Recovering from the Political Hangover of the Religious Right" *Faith for All of Life*, September/October 2006.
23. Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Vallecito, CA: Ross House Books, 2001), 54f.
24. Rushdoony, *Institutes of Biblical Law: Law and Society* (Vallecito, CA: Ross House Books, 1982), 56.
25. Rushdoony, *God's Plan for Victory* (Vallecito, CA: Ross House Books, 1997), 9.
26. *Ibid.*, 13.
27. *Ibid.*, 39.
28. Rushdoony, *Systematic Theology*, 1204.
29. *Ibid.*, 1212.
30. Rushdoony, *Systematic Theology*, 822f.
31. Rushdoony, *Thy Kingdom Come*, 229.
32. Rushdoony, *Law and Society*, 11.
33. *Ibid.*, 61.
34. Rushdoony, *Thy Kingdom Come*, 19.
35. Rushdoony, *God's Plan for Victory*, 24.
36. Rushdoony, *Thy Kingdom Come*, 19.

Christ Over All: The Christian Historian's Approach to the Future

Roger Schultz



Years ago, my wife asked me to construct an historical timeline as a homeschool project. She wanted to stretch the timeline

along the staircase as an ever-present visual reminder to the children of the past. “So,” I asked, “do you want the timeline to progress up the stairs—or to plunge downward from the second floor to the ground level?”

All philosophies of history involve some concept of progress or regress, I explained, or a vision of where history is headed. For some, history will get better and better through some agency or mechanism. The agency might be the power of the Holy Spirit, the influence of Darwinian evolution, the intrusion of space aliens, etc., but history is more-or-less moving in a positive direction. For others, world history will inevitably decay and crash, through some inherent weakness or dark instrumentality. Or, as I told my wife, one could stay entirely neutral on the question of progress and run the timeline along the hallway—although even this presupposed a linear and essentially Christian conception of time. Or one could take an Eastern approach to history and run the timeline around an old silo. “What goes around, comes around,” in an eternally recurrent cycle. Or one could take the postmodernist approach and randomly post events, dates, and names around the house, thereby refusing to assign a metahistorical perspective and giving the children freedom to construct their

own meanings of historical events.¹

By the time I finished, my wife was thoroughly disgusted with her historian husband. “All I wanted was a simple timeline for the children,” she protested. Fair enough, but timelines are anchored in a comprehensive worldview and a definite philosophy of history. Those philosophies might be implicit and unexplored, but they always exist.

Teleological Christian History

The problem with modern philosophies of history is that they are internally inconsistent, poorly defined, and unconsciously embraced. Most operate on borrowed capital, relying on Christian and Biblical ideas of progress, justice, and objectivity, although they have long since repudiated the substance of the Christian faith.

These modern and postmodern philosophies of history will inevitably lead to meaninglessness. “When man makes himself and his reason god over creation,” Rushdoony explains, “he thereupon destroys all meaning in creation and leaves himself a chained and gibbering baboon, sitting in terror on a wired electric chair in the midst of a vast universe of nothingness.”² Christian historian C. Gregg Singer once described a meeting of historians where everyone agreed that history lacked a discernible purpose. If you really believe that, Singer asked his colleagues, “Then why teach history?” The problem, he concluded, is that historians teach and write with “no conviction that the history they present is worth teaching or learning.”³

Christian historians, on the other hand, can offer a clear alternative. We know how history began. We know the paramount events of history. We know the One who sovereignly governs history, and we know precisely where history is headed. As Rushdoony puts it in *The Biblical Philosophy of History*, “[T]he Christian accepts a world which is totally meaningful and in which every event moves in terms of God’s predestined purpose, and, when man accepts God as his Lord and Christ as his Savior, every event works together for good to him because he is now in harmony with that meaningful destiny.”⁴

Colossians 1:13–20 offers a comprehensive overview of human history and God’s purposeful work in Christ. The world was created through Christ, who upholds all things by His power. Christ is the Redeemer who reconciles all things to His Father through the blood of the cross. The Father delivers His children from the domain of darkness and transfers them into the Kingdom of His Beloved Son. Christ is exalted above all powers and will have first place in all things.

Christian history is teleological or purposeful. (Coming from the Greek *telos*, meaning “end,” teleology is a theological term meaning the study of a definitive end or final purpose.) Paul’s benedictory conclusion in Hebrews 13:20–21 emphasizes the finished work of Christ, refers to the “blood of the eternal covenant,” and has a conclusion that is both doxological and teleological: “[T]o whom be the glory forever and

ever. Amen” (NAS). Scripture repeatedly points to the fulfillment of all things in Jesus Christ and His rule (Heb. 2:8; 1 Cor. 15:25–27). For the Christian, history is purposeful and emphatically Christocentric.

A Firm Foundation

Someone once said that modern man either stands with one foot on the Reformation and the other on a banana peel—or stands with one foot on the Enlightenment and the other on a banana peel. The cute quip underscores the fundamental antithesis between these radically divergent worldviews and implies some epistemic weakness in both. (It is best, of course, to stand with both feet planted securely on the Word of God.)

Historians need a firm foundation. What they believe about humanity’s origins will frame their approach to the past and their expectations of the future. I took Western Civilization at a secular university from a quirky professor who was a dedicated Marxist and atheist. “Around 4000 B.C.,” he explained in a bewildering early lecture, “man decided to become rational.” His worldview provided a poor framework for understanding the nature of man and the emergence of ancient civilizations.

In contrast, the first chapters of Genesis provide an excellent historical framework. The world was created by an omnipotent God. Man was created in the image of God. (Historians influenced by Darwinism and Marxism will inevitably denigrate man and misunderstand his role in creation.) The Fall brought sin and death to the world, damaging man’s relationship with God and corrupting human relationships and institutions. God brought judgment to the world, but also gave the promise of redemption. The gospel-promises to Abraham involve blessings for the whole earth (Gen. 12:3; Gal. 3:8).

Rushdoony places special emphasis on the historical value of Christian creeds. Radically different than the creeds of other religions, for instance, the Apostles’ Creed offers “a synopsis of history, created by God the Father Almighty, requiring salvation by Jesus Christ, His only begotten Son, Who entered, lived, died, and was resurrected in history, and is now the Lord and Judge of History.” Since “the whole creed therefore is a *declaration concerning history*,” he continues, “nothing then can be more alien to Biblical faith than the dialectical separation of faith and history.” Over time, Christian creeds “progressively formulated the reality of God’s sovereign power and Christ’s role as priest, prophet, and king over man and history.” “Biblical credalism is an assent to God’s creation, redemption, and government,” Rushdoony concludes, and “Christian credalism is thus basic to western activism, constitutionalism, and hope concerning history.”⁵

The Christian historian, then, has a solid and comprehensive interpretative paradigm. The foundational truths of Scripture, the historic creeds of the church, and the doctrinal affirmations of the Reformation give foundational truths sufficient to understand history. They also explain where history is heading.

Providence and Destiny

Christian historians can be certain that history will move to its destination because God is sovereign. Early Christians had absolute confidence in God’s predestination (Acts 2:23, 4:28) and proclaimed, following Psalm 110, that God would place all enemies beneath the feet of Christ (Acts 2:35). Rushdoony argues that “[i]n a universe ruled by God, the future is assured. Every fact is a God-created fact and moves to a God-ordained purpose. Nothing is futile nor by chance.”⁶

Recently, some evangelical historians have denied God’s sovereignty. Drawing upon “open theology” and a “risk view of providence,” they assert that God does not know the future, thereby giving greater place to human agency and leaving an open or indeterminate element to the future. As one admiring historian puts it, “God chooses to be a *macromanager* of Creation and history, but not a *micromanager*. Humans *collaborate* with God on how history unfolds.”⁷ Openness theology illustrates a critical doctrinal weakness in the church and shows the inroads of humanism within evangelicalism.

Scripture consistently attests to God’s comprehensive sovereignty over all creation and history (Acts 17:26). Daniel blesses God, stating that “[i]t is He who changes the times and the epochs” and “He removes kings and establishes kings” (Dan. 2:21 NAS). King Nebuchadnezzar affirms the same thing, that “the most High is ruler over the realm of mankind” and “He does according to His will in the host of heaven and among the inhabitants of earth” (Dan. 4:17, 35 NAS). Isaiah stresses the same lesson, that the Lord is the One “[d]eclaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’” (Isa. 46:10 NAS). As Paul affirms, God works “all things after the counsel of His will” (Eph. 1:11 NAS). Because God is in charge, His purposes are certain.

The Westminster Confession of Faith (5:1) clearly summarizes the teaching of Scripture on providence: “God the great Creator of all things doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible foreknowledge, and the

free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.”

The message of God’s total sovereignty directly challenges the presuppositions of a humanistic age. Christian historian Steven Keillor has recently written, “[W]e will have to risk much as faithful witnesses of the Son of Man’s triumph, which is also political and, therefore, unpopular.”⁸ No matter how unpopular, Christians must faithfully proclaim the truth of Scripture—and be confident in God’s providential control of all things.

No Nostalgic Navel-Gazing

Historians may be tempted to become nostalgic navel-gazers. Some may become fixated on a narrow slice of the past and ignore the broader movements of history. Others may develop an antiquarian longing for a beloved period. Christians may view a special group or perceived golden period (the first-century church, the Reformation, the Puritans) with uncritical devotion.

The Bible, by contrast, offers excellent examples of fair, textured, and pedagogically oriented history. It introduces heroes of the past, but presents them completely and critically, showing their failures as well as successes. Its portrait of David, for instance, shows both the king’s glories and his wretched warts. Psalms 105 and 106 illustrate the purpose of Biblical history: they remind Israel of God’s past covenant faithfulness, warn God’s people about the consequences of sin, and urge them to greater faith, obedience, and praise.

The Christian’s goal is not to return to a golden past. We do not wish, for instance, to return to the Reformation era. The Reformation *was* a tremendous movement of God to revive the church and revitalize the preaching of the gospel. The Reformers were great men

of God. The church is far stronger and more faithful because of the Reformers. “We see further,” someone has said, “only because we stand on the shoulders of giants.” All this is true. But God has given twenty-first-century believers their own challenges and an obligation to apply the Word of God afresh to contemporary culture.

Rushdoony is a good example of a grounded, forward-looking Christian confronting modern problems candidly. Concerned about creeping liberalism at one institution, and its unwillingness to hear criticism or engage in reform, he simply withdrew to focus on his work. “At this point,” Rushdoony said, it “is a dead issue with us, and we see no point in having anything to do with it. Our feeling is this: let the dead bury the dead. We are the living, and have work to do.”⁹ His advice is still valuable: Christians should be Biblically faithful, hardworking, and *forward-looking*.

In *The Foundations of Social Order*, Rushdoony comments on the triumph of Hellenism and neoplatonic humanism. What he says of the Eastern church a thousand years ago is true of many denominations today: “Those who contemplated their navels were to find more support in the church than those who believed in and studied the word of God.”¹⁰

Avoiding Rabbit Trails

Historians may become sidetracked by special issues, novel theories, and tangents. I know one historian whose special interest is India. No matter what he teaches, he invariably steers the students toward his favorite topic. Others see sinister forces at work and believe that the forces of darkness will ultimately prevail in human history. Conspiracies and sinister forces certainly have been at work in history—and they have caused much damage.¹¹ But conspirators do not control history. God does.

Psalm 2 offers a comforting perspective on conspiracies and the sovereignty of God, and the theme was emphasized in apostolic preaching (Acts 4:25–30). The Psalm 2 conspiracy involves all humanity (kings, rulers, nations, peoples), not just a select group of uniquely depraved conspirators. The conspiracy involves rebellion against God, Christ, and God’s law—not attempted control of political and economic institutions. The primordial conspiracy of man, moreover, is destined to fail; indeed, the Sovereign Lord scoffs at man’s petty attempts at resistance. God is perfectly able to thwart conspiracies (Gen. 11:9), and He commands His people not to fear the conspiratorial plans of sinful man (Isa. 8:12–13; Ps. 83:5, 18). In the face of conspiratorial opposition, the early church used Psalm 2 as a rationale to ask for (and receive) special power in preaching the gospel (Acts 4:29).

Rushdoony’s files include interesting correspondence about conspiracies. One was from a young man wondering about joining the John Birch Society. Though not a member, Rushdoony shared the Society’s concerns about the threat of Communism. He believed, however, that the fundamental problem facing Western civilization was ultimately religious: “Our problem is basically moral and religious. The answer to our crisis, which is FIRST of all a moral and spiritual crisis, is Christian reconstruction. This is what concerns me, and the purpose of Chalcedon is to provide the theological and philosophical foundations for reconstruction. The battle is the Lord’s, and we shall triumph.”¹²

Another correspondent asked about a Zionist conspiracy behind the Federal Reserve System. Rushdoony certainly didn’t like the Fed, as he notes in his response, but he didn’t think that Jews controlled things or that history was dominated by conspiracies: “I believe

that our problem is moral dereliction; nothing else is biblical, and I believe that I must think Scripturally. I have perhaps two hundred works on the Jewish conspiracy alone, and I am not convinced that the writers have made a case. I do believe that conspiracies exist, but I believe that they are basically anti-God, and that they succeed only to the measure that we become morally irresponsible ourselves.”¹³

Rather than pursue rabbit trails, Rushdoony maintained a clear Biblical focus. The problem was always human sin. The solution was always found in Christ and covenant faithfulness. Victory was always assured by God.

No Myopic Disillusionment

Elijah was a great man of God, but Scripture records one moment of deep disillusionment. After his great victory over Ahab and the forces of Baal, Elijah went into hiding, fearing retribution from Jezebel. The disillusioned prophet asked God to take his life, arguing that he was the only one left (1 Kings 19:4).

Why did Elijah do this? Perhaps he wanted to wallow in self-pity. Perhaps he wanted to celebrate his own solitary faithfulness. Whatever his motives, Elijah certainly forgot about God’s sovereign power and ability to transform the future, and that is the lesson God impressed upon the prophet (1 Kings 19:15–21). The Lord told Elijah of a faithful remnant, promised to bring judgment on faithless Israel, and made arrangements for a highly effective successor to the aging prophet. Elijah himself would have a part in this unexpected reconstruction—anointing those who would follow.

Christians can become disillusioned by focusing on present problems and distresses, rather than looking to the future. They might pursue “newspaper exegesis”—accepting at face value the bleak reports of the modern media,

instead of accepting the sure promises of the sovereign God.

On the eve of the Reformation, there was much to discourage true Christians. The church was in bad shape, plagued by false doctrine and horrible corruption. Though the future looked bleak, however, God was pleased to bring a Reformation. At roughly the same time, a new world was opened to discovery and colonization, giving persecuted Christians a place of refuge and causing the Reformed church to flourish in an unexpected corner of the world.

Jonathan Edwards commented on this unique historical development in “Some Thoughts Concerning the Revival.” Writing at the time of the Great Awakening, Edwards anticipated a greater, more glorious future revival of religion in the New World. Such a revival may have seemed unlikely from a human perspective, but all things are possible with God.

A half century after Edwards wrote, many American Christians were discouraged by the condition of the country. Alarmed by public scandals and creeping infidelity, they feared that the political chaos of the French Revolution might soon touch the infant American republic. The Presbyterian General Assembly of 1798 issued a sober pastoral letter, warning that American religious and moral declension would quickly bring the judgment of God. At the very time the pastoral letter circulated, however, revival was already breaking out in America, beginning in Presbyterian churches in the South.¹⁴

Focus on the Future

God is able to do all things. If He promises revival, it will come. His Word and promise will not return to Him void (Isa. 55:11). God taught that lesson to the prophet Ezekiel, asking him to observe a Valley of Dry Bones. God promised to place His Spirit upon the

bones, miraculously bringing them to life (Ezek. 37:14). Too many Christians focus on the dry bones of a decaying culture. Instead, they should focus on the power of God to bring revival and transform a nation.

The Christian’s task is clear. The Great Commission gives marching orders for the church (Matt. 28:19–20), in terms of disciplining the nations, baptizing them, and teaching them all things that God has commanded. The task involves evangelism, the sacramental work of the church, and the obligation of Christian education.

Now more than ever, Christians should be committed to that calling. Contemporary Christians have been given remarkable tools. Homeschooling has provided Christians with unprecedented opportunities for training future generations. The Internet has provided incredible avenues for global evangelization and discipleship.

In Romans 16:20, Paul predicts that “[t]he God of Peace will soon crush Satan under your feet” (NAS). There is a promise of God-ordained victory, accomplished through the work of the church. While this may seem unlikely now, the Christian is to trust God to fulfill His Word.

I once asked Rushdoony about his take on the future. Was he optimistic or pessimistic? I was encouraged by his absolute confidence in God and the certain fulfillment of God’s purposes: “In the short term ... it is going to be grim. Long term, very good, because I believe the Word of God. It tells us that the wages of sin are always death. All they that hate me, God says, love death. It is ridiculous for Christians to believe that the opposition can win ... So I am hopeful in the long run and know that ours is the victory. ‘This is the victory that overcometh the world—even our faith.’”¹⁵

Dr. Roger Schultz is Dean of the College of Arts and Sciences at Liberty University, a minister in the Reformed Presbyterian Church, Hanover Presbytery, and the homeschooling father of nine children.

1. Even this is deceptive. It presupposes that something is more important than others. The very act of assigning significance to a certain event or person is rooted in beliefs about the meaning and significance of history.
2. R. J. Rushdoony, *The Biblical Philosophy of History* (Phillipsburg, NJ: Presbyterian and Reformed, 1979), 15.
3. C. Gregg Singer, "The Problem of Historical Interpretation," *Foundations of Christian Scholarship*, ed. Gary North (Vallecito, CA: Ross House Books, 1979), 53, 63.
4. Rushdoony, *Biblical Philosophy of History*, 8.
5. Rushdoony, *The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church* (Fairfax, VA: Thoburn Press, 1968; 1978), 4–8.
6. Rushdoony, *Salvation and Godly Rule* (Vallecito, CA: Ross House Books, 1983), 202.
7. Donald Yerxa, "A Meaningful Past and the Limits of History," *Fides et Historia XXXIV, Spring 2002*, 23. Most of the discussion about open theology and "risky providence" arises from John Sanders, *The God Who Risks: A Theology of Providence* (Downers Grove, IL: InterVarsity Press, 1998). John and I were students together at Oak Hills Bible College, a tiny school in northern Minnesota, and we later served on the faculty together for a few years. I am convinced that openness theology is rooted in Pelagianism and arises from a hyper-Arminian focus on human autonomy.
8. Steven Keillor, *God's Judgments: Interpreting History and the Christian Faith* (Downers Grove, IL: InterVarsity Press, 2007), 203.
9. Rousas J. Rushdoony to George Marston (July 29, 1966 and August 27, 1970). Rushdoony was absolutely opposed to a bureaucratic and hierarchical ecclesiastical polity—seeing it as an extension of Romanism. He was committed to a Biblical and organic Presbyterian polity, but had little use

for bureaucratic machinery Presbyterianism. His resignation from the Presbyterian Church (USA) in 1958 includes a detailed explanation of his commitment to Biblical polity.

10. Rushdoony, *The Foundations of Social Order*, 160.
11. I especially like the Masonic conspiracy. In 1995, we moved to the mountain hamlet of Mendota, Virginia, where our house sat directly across the street from the Masonic Lodge. In response to questions from my children, I told them that Freemasonry was a secret fraternal order that some believed to be part of a vast conspiracy to control the world. On the first Saturday evening of the month, we did a little empirical research, surreptitiously observing the congregating Masons. The clear majority of the Lodge brothers wore denim, drove pickups, and chewed tobacco. If there was a Masonic conspiracy, the Schultz children concluded, the Mendota Lodge probably wasn't involved. Either that, or it was a clever disguise!
12. Letter of Rousas J. Rushdoony (November 1969).
13. Letter of Rousas J. Rushdoony (October 3, 1969).
14. See Iain Murray, *Revival and Revivalism: The Making and Marring of American Evangelism, 1750–1858* (Carlisle, PA: Banner of Truth, 1994).
15. "Interview with R. J. Rushdoony" *Contra Mundum*, No. 13, Fall 1994, 33–38. (<http://www.contra-mundum.org/cm/cm13.pdf>)

Rushdoony ... Eschatology cont. from page 3

Meanwhile, the elite will work for an elitist society in which they are everything, and the people are nothing. The "scientific" interest in cloning is elitist. The dream from Plato's day has been to command cow-like masses who will serve the purposes of the elite. The dream of cloning is a hope to stamp out docile creatures who will serve the elite as their social slaves. This is a profane eschatology, and a dream of a man-made hell. ■

1. Sonia Orwell and Ian Angus, eds., *The Collected Essays, Journalism and Letters of George Orwell: As I Please, 1943–1945*, Vol. III (New York: Harcourt Brace Jovanovich, 1968), 103.
2. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Washington, D.C.: 1871; 1950), 340.
3. *Ibid.*
4. *Ibid.*, 230.

M. Rushdoony ... Spiritual cont. from page 7

God's creation. We are not called to be spirit-like, but to be obedient new creatures in Jesus Christ recalled by our new birth to be conformed to His image. The new image we must have before us is His revelation of His holy will for us, the eternal Word.

The hymn was wrong. This world is our home. Until God takes us out of this material world, we are to see it as our assigned quarters, our arena of activity and service. Any pining for heaven that causes us to neglect our earth-based responsibilities is a dereliction of duty. ■

1. Copyright 1965 Albert E. Brumley and Sons.

Dooyeweerd and Rushdoony

Ben House



The Reformed faith has had many champions. Not only has it been blessed with theologians and preachers, it has also had a host of writers and thinkers who applied foundational Reformed truths to every area of life. Some of these men have had an influence of such a degree that they not only—through the power of God—changed the minds and hearts of individual people, they changed the direction of whole cultures, communities, and nations. Such men, usually without specific intent, founded movements. Some such men founded institutions, such as seminaries or universities, but movements go beyond the college campus and reach out to a wider community.

These movement men would include such pillars of the faith as Augustine, Luther, Calvin, and Knox. In American history, the ministries of Jonathan Edwards, John Witherspoon, Charles Hodge, and J. Gresham Machen grew into movements. While the successful church is often built around a powerful preacher, such as Charles Spurgeon and the Metropolitan Tabernacle, a movement is built around ideas, and that means ideas that have been preserved in print, hence books.

Within the parameters of Biblical theology, a movement does not grow out of the pure originality of its founders. Rather, it is a rethinking of basic orthodoxy, a shift back to the Bible, an intellectual categorizing of ideas along scriptural norms. The defense used by Luther, Calvin, and Machen against

their enemies was that they were simply returning to the historic Christian faith. They were correct about the goal—a return to Biblical thinking. But such men never were mere reactionaries, for they brought greater clarity in Biblical understanding and application to the issues and conflicts of their day.

Quite often, the heart of a movement is directed toward restoring a right view of God, salvation, and His worship. So, even though Luther and Calvin were academics, they never aimed at merely establishing Christian universities. Reformation in the lecture halls of the university at Wittenberg would have been powerless without Luther's doctrine of salvation being proclaimed in Sunday worship. Likewise, the big names in American Reformed theology included men well-versed in literature, politics, and other fields, but with the exception of John Witherspoon, most of them were primarily centered on theology and ecclesiology.

Abraham Kuyper, the Father of a Movement

One of history's most amazing movement men was the Dutch theologian Abraham Kuyper. Like Luther, he broke with the corrupt church of his day. Like Calvin, he worked to establish a thoroughgoing systematic theology. Like Knox, he worked to bring reformation to his whole country. Like Edwards, he both pondered the deeper theological and philosophical issues and promoted evangelical piety. Like Witherspoon, he took direct political action and actually formed a political party, which ultimately resulted in his being the Prime Minister of the Netherlands. Like Hodge and

Machen, he established and advanced a great educational institution.

Kuyper distilled the many facets of his theological framework into six lectures he delivered at Princeton University in 1898. This profound summary of his vision is still in print under the title *Lectures on Calvinism*. In these lectures, he addressed the issues of the Reformed faith, politics, science, art, and the future. Kuyper, to a large degree, formulated what would become commonly known as Christian world-view thinking. Along with the Dutch institutions he founded and the books he wrote, he fathered a movement. The terms Kuyperian and neo-Calvinist are still used to define his ideas and identify his many present-day followers.

Many who built upon Kuyperian foundations have achieved renown for theological and intellectual accomplishments. Some have created movements of their own. Two such men who stood on Kuyper's shoulders were Herman Dooyeweerd and Rousas J. Rushdoony.

On Kuyper's Shoulders, Two More Giants

Dooyeweerd (1894–1977) was a Dutch philosopher and law professor at the Free University of Amsterdam. Rushdoony (1916–2001) was a pastor, theologian, and writer and founder of Chalcedon, a Christian think tank. It is not clear to me if they were personal acquaintances, but they shared a mutual friendship with Cornelius Van Til. Van Til found a deep affinity for the work of Dooyeweerd. Since both were Reformed believers of Dutch stock, they had a kindred spirit on matters of theology. Both leaned heavily upon the work of

Kuyper. Van Til largely agreed with Dooyeweerd's emphasis on the antithesis between Christian and non-Christian presuppositions. He also appreciated Dooyeweerd's bold quest to bring all of philosophy captive to Christ. There were strong points of difference between the two men, and these can be painstakingly discovered by reading from Van Til's Festschrift titled *Jerusalem and Athens*.¹ But any philosophical conflict between the two was a lovers' quarrel between two great thinkers who were brothers in Christ and seekers after the mind of God.

Dooyeweerd's magnum opus was a lengthy multivolume work known in the Dutch language as *De wijsbegeerte der wetsidee* (in three volumes) and translated into an English version, starting in 1953, titled *A New Critique of Theoretical Thought*.² His philosophical concept was called "the philosophy of the idea of law" or the cosmomic philosophy. The main contours of Dooyeweerd's writing and thought were formed when he was quite young. In the years that followed, his further writings built upon, clarified, and perhaps revised portions of his original work. Philosophical scholars, both Christian and secular, both friend and foe, noted and praised the vast accomplishment of Dooyeweerd.³

Van Til, upon the occasion of Dooyeweerd's death, honored him as a mentor and referred to his philosophy as a "marvelously beautiful sight to behold." Van Til himself was a mentor to R. J. Rushdoony. From his early years, Rushdoony began a rigorous program of reading widely and deeply in a vast range of subject areas. He was already well into this monumental intellectual feat of incorporating a vast array of theological, philosophical, and intellectual books and ideas into his own thought when he discovered Van Til's

work. When Van Til's presuppositional apologetics was imposed upon Rushdoony's reading repertoire, it was like applying the Dewey decimal system to a vast collection of books. Van Til solidified Rushdoony's theology. With his vast network of reading, his prodigious memory of books, and his synthesizing intellect, Rushdoony would have been a formidable thinker without his having read Van Til.⁴ But he would not have been the same thinker he became.

Rushdoony was one of the first and most articulate interpreters, defenders, and expounders of Van Til's presuppositional apologetics. The book *By What Standard? An Analysis of the Philosophy of Cornelius Van Til*, published in 1958, raised high the banner of Van Til's school of thought at a time when it was all too often opposed or ignored.

But to use an expanded metaphor, Rushdoony did not seek to build a cathedral upon the foundations of Van Til's thought. He took Van Til's premises beyond the scope of Van Til's writings and sought to build a city upon the implications of every fact being a God-created and God-interpreted fact.⁵ Therefore, two subsequent books by Rushdoony explored American history in light of presuppositional Christian thinking. Another work looked at church councils and creeds in the same perspective. Rushdoony went on to write books in the fields of education, science, politics, and philosophy that continued to expand Van Til's presuppositionalism into all areas of life and thought.

The culmination of Rushdoony's work was the publication of *The Institutes of Biblical Law* in 1973. The book is a stunning proof of evolution, not the Darwinian kind, but the kind worked by the Holy Spirit, where Biblical thinking is developed slowly and sequentially and then brought back to engulf more

and more of the Bible and then applied to more and more areas of life. Chalcedon the organization existed before Rushdoony's *Institutes*, but it was that publication that solidified his role as a movement leader. Rushdoony applied the word *Reconstruction* to his vision of rethinking all areas of life and thought in terms of the Bible, the whole Bible. The term *Christian Reconstruction* and sometimes terms like *dominion theology* have been used to describe Rushdoony's writings and those of his followers and fellow travelers.

Brilliant, but Different

So what are the common features of this deeply profound Dutch philosopher and this Armenian Calvinist thinker? To call Dooyeweerd a Dutch Rushdoony or to call Rushdoony an American Dooyeweerd really does not clarify their roles. (Besides, it makes two unusual names more confusing.⁶) Dooyeweerd's work, and indeed the culture he lived in, was on a different plane than that of Rushdoony. Living in the Netherlands before, during, and after World War II constitutes a totally different set of circumstances than that of living in America and ministering, writing, and teaching primarily in the second half of the twentieth century.

The similarities begin with the minds of the two men. Both were incredibly brilliant thinkers with hearts consumed by devotion to Jesus Christ. It wasn't just the kind of smarts that gets you into a good college; both men had minds that reached real depths of thought. Dooyeweerd was the greater analytical and philosophical thinker, while Rushdoony was the greater theological and synthetic thinker. Neither was confined to any particular narrow academic track, but rather both seemed to have taken on the universe itself—the whole of God's creation—as their specialties in learning.

Dooyeweerd's career kept him in the university classroom where he was a professor of law and philosophy. His writings and endeavors were largely focused upon issues relating to jurisprudence and philosophy. But as C. T. McIntire notes, Dooyeweerd "published more than 200 books and articles in the fields of law, political theory, and philosophy. His thought touched a wide range of areas—ontology, epistemology, social philosophy, philosophy of history, aesthetics, philosophy of science, legal theory, political philosophy, the history of law, theology, and the history of philosophy. He was a comprehensive thinker with an amazing versatility, and his ideas were capable of inspiring thought in almost any field of learning."⁷

Being a professor at the Free University of Amsterdam, Dooyeweerd's classroom lectures and academic publications had an impact on the greater Christian intellectual community in the Netherlands, the rest of Europe, and the United States.⁸ In the context of America's religious educational institutions, had Rushdoony spent his career on a university campus, he would have never reached his potential. He would have likely been more often footnoted for his expertise in some narrow field of theology or thought, but there would have likely been no Christian Reconstruction movement. So Rushdoony's classroom became the taped lectures on cassette, *Chalcedon Report* articles, or the courtroom testimonies where he defended Christian educators and parents.

Both men were educational revolutionaries and visionaries. Both, whether subtly or not, changed the way Christians viewed God's world. Such a powerful paradigm shift always brings out devoted followers, fellow travelers, and opponents. Such critical thinking always produces infighting over the details and applications by the move-

ment followers. And it always produces directions in the line of thought that the movement founders never considered or envisioned.

At almost all points in his writings, Dooyeweerd is quite difficult to read. His wide-ranging personal familiarity with philosophy, his devising of special technical terms and neologisms, and his repeated use of his own philosophical concepts makes Dooyeweerdian texts quite difficult for the beginner to navigate. Much of Rushdoony's work, especially in the early years, was quite challenging. Rushdoony would often quote more serious books in one chapter of his writings than most people ever read. His interaction with authors in both agreement and disagreement heavily laden his books for many readers.

Like the pain of toughening the tips of the fingers by playing a guitar, the only easy way to read Rushdoony and Dooyeweerd is by opening a book and plunging in. The task is a little easier in reading Rushdoony since he wrote quite a few short articles for newspapers and the *Chalcedon Report* that prep the mind to understand him. So such works as *Law and Liberty* and *Bread upon the Waters* make for the best introduction to Rushdoony. The *Roots of Reconstruction*, a massive collection of articles and reviews from the early years of the *Chalcedon Report*, is a good second step toward understanding Rushdoony.

Dooyeweerd also wrote some shorter articles that originally appeared in a newspaper format. These articles have been put in book form under the title *Roots of Western Culture*. Don't wade in unprepared, for these newspaper articles assume a knowledge of history, philosophy, theology, and Dutch social issues. Yet, *Roots* may well be the best entrance into the writings of Dooyeweerd. C. T. McIntire says, "Once the effort is made to become acquainted

with Dooyeweerd's work, the character of his creativity is evident."⁹ But be assured that reading Dooyeweerd will take effort.

Both men shared many points of common belief, but in order to focus on a central theme that connects the two thinkers, both worshipped a mighty God. It is appropriate to read their most scholarly writings as testimonies of worship. The sovereignty of God in their minds went way beyond just five points of soteriology or certain patterns of Sunday morning worship. As Paul notes, "[I]n him we live, and move, and have our being" (Acts 17:28). Philosophy, history, culture, science, economics, politics, and every other area of life find meaning and purpose only in the God of Scripture. So in the writings of Dooyeweerd and Rushdoony, some of the most abstract points of thought are followed by incredibly simple and moving testimonies to the centrality of Christ's redemption. Both men are models of how to love God with all of the mind.

The Fallacy of "Neutrality"

In particular, what most often drew words of praise by Rushdoony for Dooyeweerd and others in his school of thought¹⁰ was their insistence on recognizing the impossibility of human autonomy or neutrality. Dooyeweerd's philosophical "conversion experience" came about when he realized and acknowledged the impossibility of the Christian faith and philosophy being "rooted in faith in the self-sufficiency of human reason." Instead, Dooyeweerd explains, "I came to understand the central significance of the 'heart,' repeatedly proclaimed by Holy Scripture to be the religious root of human existence."¹¹

From this foundation, every topic that Dooyeweerd approached as a philosopher, he examined from Christian presuppositions. He, like Kuyper before

him and Van Til and Rushdoony in his own time, emphasized Christian thought being applied to all areas of life. He warns Christian scholars, saying, "All Christians who in their scientific work are ashamed of the Name of Jesus Christ, because they desire honor among people, will be totally useless in the mighty struggle to recapture science, one of the great powers of Western culture, for the Kingdom of God."¹² Then with a confidence that echoes Rushdoony's postmillennial expectations, Dooyeweerd continues, "This struggle is not hopeless, however, so long as it is waged in the full armor of faith in Him who has said, 'All authority in heaven and on earth has been given to Me,' and again, 'Take heart! I have overcome the world.'"¹³

No wonder then that Rushdoony favorably quotes, references, praises, and acknowledges Dooyeweerd in a number of his books. Sometimes, as in *By What Standard?* he gives sweeping testimonies to the work of Dooyeweerd and the Amsterdam school of thought. In some cases, such as his books *The One and the Many* and *The Politics of Guilt and Pity*, he quotes and applies specific insights from Dooyeweerd. Especially in his writings in the 1960s, Rushdoony envisions a broad-based coalition of Christian scholarship. Rushdoony, in conjunction with Charles Craig of Presbyterian and Reformed Publishing Company,¹⁴ exhibited a true ecumenical and catholic (little c) vision for Christian intellectual global war. For that reason, Rushdoony was instrumental in getting *The Genesis Flood*, written by two men who were dispensationalists and generally Arminian, published. Rushdoony promoted works by both Van Til and Gordon Clark, even though those men held strong disagreements.

Rushdoony then was an excellent choice for writing the introductions for

two of Dooyeweerd's books that were published by Presbyterian and Reformed. In both *In the Twilight of Western Thought* (1960) and *The Christian Idea of the State*, Rushdoony details particular features of Dooyeweerd's thought and gives insightful compliments to his accomplishments.

Different Foxholes, Same Army

In spite of the commonalities of Rushdoony and Dooyeweerd, their followers have tended to move in different camps and directions. Dooyeweerdians, or neo-Calvinists or Kuyperians or Reformational thinkers, pour over Dooyeweerd's writings and continue to ponder and debate his system. Christian Reconstructionists, or theonomists or dominion theology Christians, likewise continue to mine the richness of Rushdoony's works.

No doubt some in each group find objectionable features in the other, for both movements attract followers who quite readily examine and debate details and fine points of doctrine and philosophy. To some degree, the works of either Rushdoony or Dooyeweerd in themselves are so absorbing that readers may simply not have noticed other lines of thought. And there are true and serious differences and theological controversies attached to each school of thought. Still there is a point where the Amish farmer in his carriage should recognize that his more libertine Mennonite neighbor in his pickup truck is a brother united in the same greater causes. Or to apply this directly, those in the cosmogenic foxhole who read Dooyeweerd and those in the Reconstructionist foxhole who read Rushdoony are ultimately joined in fighting the same culture war.

What Rushdoony said of Dooyeweerd could be applied to both men and many others in the Reformed and broader Christian camps. Rushdoony observed that Dooyeweerd, just like

Calvin and Kuyper before him, had not arrived at a final formulation of his ideas, neither was he free from occasional defects or inconsistencies. Concerning these limitations, Rushdoony went on to say, "These, however, surely need to be noted, but cannot be used as an excuse to evade the main thrust of his philosophy which has not been met or successfully challenged."¹⁵

After considering the lives and accomplishments of these two men, it seems certain that before any criticism is given or inconsistencies noted in either man, one ought to fall on his knees in profound gratitude before our Sovereign God for having raised up such men of holy and intellectual stature in the Kingdom. Add to that a prayer that God would continue to bless the works of R. J. Rushdoony and Herman Dooyeweerd. ■

Ben House is the editor of HouseBlog (<http://benhouseblog.blogspot.com>)

1. E. R. Geehan, ed., *Jerusalem and Athens: Critical Discussions on the Philosophy and Apologetics of Cornelius Van Til* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1971).
2. Published by Presbyterian and Reformed Publishing Company, 1953–1958.
3. Fellow Dutchman G. E. Langemeijer said, "For without any exaggeration Dooyeweerd can be called the most original philosopher Holland has ever produced, even Spinoza not excepted."
4. He might be thought of as a one-man Wikipedia.
5. R. J. Rushdoony, *By What Standard? An Analysis of the Philosophy of Cornelius Van Til* (Tyler, TX: Thoburn Press, [1958] 1983), 23.
6. I must admit that when I first came to the Reformed faith, I wondered if having an odd-sounding name was a prerequisite to theological achievement.
7. C. T. McIntire, "Herman Dooyeweerd in North America" from *Reformed Theology in*

Continued on page 28

Thy Commandment is Exceeding Broad

Martin G. Selbrede

Transcribed and Expanded from Martin Selbrede's Third Lecture
delivered at the 42nd Annual Chalcedon Conference in North Carolina Oct. 12-13, 2007



When Chris Ortiz made the comment earlier that there is so much raw material available for us to go out and work upon, I was immediately reminded of a critical point I usually make when I teach on the Systematic Theology of Work. That point is a powerful observation that Dr. R. J. Rushdoony made: “The world was not empty when we entered it, and it certainly should not be more empty for us having passed through it.” In a sense, he’s shaming us for being consumers versus producers, and I think we need to lead in this area. If we don’t, who will?

The title of my talk tonight is “Thy Commandment Is Exceeding Broad,” taken from Psalm 119:96 (“I have seen an end to all perfection: but thy commandment is exceeding broad”). This verse means that the law-word of God covers everything. Everything else has a limit or a boundary point, but the commandments of God, the statutes of God, do not have any such limitations as to how they can be applied.

Now, this unlimited expansiveness, this universal scope of application, is surely one of the great things of God’s law. But the great things of His law are not always received as such by His people. In Hosea 8:12, God makes a comment to Ephraim (the designation for the northern ten tribes of Israel): “I have written to him [Ephraim] the great things of my law, but they were counted as a strange thing.” *We live in the Era of Ephraim today.* The great things of

God’s law that we at Chalcedon proclaim, and that Dr. Rushdoony declared with so distinct a trumpet, are esteemed and counted a strange thing by the average Christian—as something utterly alien. Consequently, modern Christendom will suffer the fate of Ephraim unless it wakes up.

Blasphemy the Modern Christian Way

What we find in Ezekiel 20:27 is surprisingly pertinent to our era. The passage speaks about the neglect, the blatant trivializing, of God’s historic judgments against sin. People trivialized God’s historic acts by arguing, “Yeah, He did that kind of stuff in the old days; yeah, He judged us back then, *but things are different now.*” And the people dove right back into the same sins of old, as if God’s judgments meant nothing. Yet God says that to do this, to discount these previous acts of judgment, is *to blaspheme God.* In verse 32, we learn about the kinds of sinful compliance and compromise that Israel was indulging in. Contrary to the people’s expectations, they were not going to prosper on account of such conduct. The *only* way to prosper was through integrity and uprightness, and to persevere in these things.

Dr. Rushdoony put it this way: *valor is the better part of discretion.* Think about that idea. Valor is the better part of discretion. We usually hear that discretion is the better part of valor. But now the call is for valor—and courage.

Furthermore, in that same passage of Ezekiel God warns that “you bring

your gifts in your hands to pretend to honor me, but you simultaneously bring your idols in your heads and your hearts to pollute me.” God makes it clear that He has had it up to here with this garbage. In other words, we go and play church, but we still go to houses of worship bringing idols in our hearts and our minds.

Amos 5:21–24 is significant for our era as well. God declares how tired He is of the people’s religious festivals. “Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.” God is not going to accept all the wonderful singing and rejoicing going on in Christian churches unless they’re going to do the works of God. Otherwise, it’s so much window dressing that God will simply not honor. In fact, He regards it as offensive to Him if there is no root of righteousness and justice being proclaimed by the church, for there is no source laying out what is right other than the law of God, His Holy Word.

God then shows how little chastisement the fathers and the children actually received, compared to what they deserved—a truly remarkable statement preserved by Ezekiel and intended as an ensample for us today.

The Whole Counsel of God

Now, the *whole counsel* of God is what’s critical. Is this not what Paul teaches? He says, “I am guiltless of the blood of any man” (Acts 20:26-27).

Guiltless. But for only one reason was he guiltless: “For I have not failed to declare unto you the entire, the whole, counsel of God. I’ve left nothing out that you needed to hear.” I’m afraid that today’s church cannot necessarily claim the same guiltlessness that Paul was so certain about.

Part of the problem, of course, is that we play games in church, and we make the church become the Holy Spirit and then elbow the Holy Spirit out of the way. This is particularly true in Arminian circles. When the church and the clergy replace the Holy Spirit, John Milton’s accusation again rings true that “the new presbyter is but the old priest writ large.” What happens then when you discount the Holy Spirit? You get “Christ-only preachers.” Heard of them? Christ-only preachers tend toward authoritarianism because the Holy Spirit doesn’t play a significant part in the church. Such preachers discount His work.

What Calvinists, of all people, should do is to *magnify* the work of the Holy Ghost, the Holy Spirit, because He is omnipotent. He is going to be poured out on all flesh whether we like it or not, and He is going to contend for the glory of the Father.

I want to tell you something about how important God’s Word is. You may have read this from a comment of mine¹ before in *Faith for All of Life*. I wrote, “God’s Word, every syllable of it, is so important that David affirms (Psalm 138:2), ‘[T]hou hast magnified thy word above all thy name.’” God magnified His Word above His Own Name. How dare anyone demote, denigrate, or in any other way, shape, or form diffuse the meaning of God’s Word that God thought so important that He magnified it above His Own covenant Name? That’s how important His commandments are.

I also pointed out in the same article that selective obedience, smorgasbord Christianity, means, really, no obedience at all because it means we only obey God when God’s will coincides with *our* will. So whose will is really the determining factor? Our will. That’s the problem. It means that we’re really in the driver’s seat; God is not. It means we are passing judgment on God’s requirements, and we pick and choose what suits us. We’ll obey the laws that seem right in our own eyes.

Is there a problem with that?

It’s funny, we all know the last verse in the book of Judges (“every man did that which was right in his own eyes.”). I posed a question to my Sunday school class in Austin at the time, “Why is that wrong?” And everybody came up blank. I said there actually is a verse in the law of God that forbids doing what is right in your own eyes.² It’s already covered. You don’t have to guess. God already said, Do not do what is right in your own eyes. This was in connection with the worship of Jehovah. There is a forbidding of it, so they were actually directly transgressing God’s law when they did that.

And this lawless mindset, what did Christ say about it? “And why call ye me, Lord, Lord, and do not the things which I say?”³ At least the pagans are honest. Why should Christians be any less?

Hebrews 2:1 is a very important passage following the exposition of the power and conception of who Jesus is, greater than the angels, etc., God’s final word to us. It says, “Therefore” (in light of all that I just said about the Lord Jesus being greater than the angels, etc.), “we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” We must give more earnest heed than the Old Testament Jews did to the Torah.

We are not off the hook. We are not being graded on the curve now. We must give the more earnest heed, not less earnest heed.

And for what purpose? “Lest any of it slip.” There is a propensity, an inclination, for these things to slip if we don’t give them more earnest heed than they did because these are the words of life, the path that leads to life. In other words, the standard for New Testament Christians is higher than it is for Old Testament Israel. John Owen makes the comment that without earnest, diligent heed we stand in danger of letting the Word of God slip. If a vessel (like a pitcher full of water) has holes, the only way to fill it is to pour more into it than is lost through the holes. So it is with our souls and with God’s Word, Owen says. There is no standing still: there can only be growth or decay. We either press toward the mark by running the good race, or we backslide. There is no middle ground.

The other point is that total obedience is critical for another reason entirely. Notice what Malachi 2:9 teaches: “Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.” Partial in the law: you picked and chose what you would obey out of it. You didn’t obey the whole thing. What does God say about this? If you are partial in the law, “you have not kept my ways.” You kept *your* ways because you only obeyed that which coincided with your own will.

As John Owen notes, “Sadly ministers can profit from the people’s sinfulness, and some are tempted not to correct the people’s waywardness to feather their own nests.” Hosea 4:8 reads, “They eat up the sin of my people, and they set their heart on their iniquity.” This is talking about the pas-

tors, the leaders, the shepherds of Israel. God indicates here that the ministers are enriched by the people's sin and are disinclined to correct it. In other words, they are benefiting from it. So why buck the system at that point if you're benefiting? The leaders rather look forward to cashing in on it. It is a tragic circumstance that people are compelled to ask themselves if this might be true in their own churches. That is a scary thought.

Another point in connection with the importance of the entire Word of God: consider Luke 1:51. Dr. Rushdoony does an excellent exposition of this passage. "[H]e hath scattered the proud in the imagination of their hearts." Rushdoony points out that *di-anoia* (translated "imagination") means "a thinking over," namely, "reasoning that is independent of God," or more concisely, "reasoning without God." In other words, we can read that passage in the Magnificat as "He hath scattered those who reasoned without God in their hearts." We need to reason with God, lest we be scattered (and deserve to be scattered). Why would God honor and preserve those who would reason without Him and leave Him out of the picture?

He is the Chief Cornerstone. Many reject Him as Chief Cornerstone. Many builders, in fact, reject Him. But He shall become the Head of the Corner. The stone that the builders rejected shall become the head of the corner.

Are Three Arrows Enough?

I made the comment in a previous Chalcedon conference regarding a fascinating passage in *Chariots of Prophetic Fire*, where Dr. Rushdoony does an exposition of 2 Kings 13:14–19, where Joash was given a quiver full of arrows by Elisha to drive into the ground.⁴ Instead of driving them all into the ground, which would have symbolized complete and total victory

over their enemy, Joash decided not to do so: he only struck three times and stopped. He was playing power politics (an incredibly insightful observation by Rushdoony). Joash figured, "If I defeat Syria, then Assyria on the other side of Syria can come across that region, so I need to maintain a Syrian buffer state between me and Assyria." That's power politics the way it is played today, and Rushdoony identifies that as occurring in this passage of the Old Testament. Joash did not want to completely defeat Syria because then he'd have to worry about a more formidable enemy on the other side of Syria.

Even though God was going to grant him total victory over Syria, Joash wanted no part of it because he was intent on playing power politics. So he smote three times and simply stopped.

Christian Reconstruction is in danger of defaulting to this pattern of Joash, who "smote thrice, and stayed" (vs. 18). Why did I say this back then and write about it? By picking and choosing which arrows to fire (i.e., wisely determining which disciplines we're going to focus on), we implicitly neglect the entire quiver. We're supposed to fire all the arrows *too*, as Christian Reconstructionists. We're not supposed to just pick three arrows, like politics, economics, and education—and then leave the remaining arrows unfired. We might have smote thrice and stayed, on the grounds that we don't have the resources to do any better than that. (Because we've emphasized the social sciences, Christian Reconstruction often looks merely like a synonym for a social theory. The sciences and arts get short shrift compared to socioeconomic and political spheres. Our totalism is not totalistic enough.)

That's a serious problem because humanism's influence is underestimated when it's right under our noses.⁵ We don't recognize how much every single

field of human endeavor is completely infected with humanism. We are like fish in water when it comes to humanism. We are born humanists. Our culture is humanistic. It is taking century after century to purge Christian doctrine of humanism, extending even to the present day. We're not perfect. Dr. Rushdoony even had vestiges of humanism, consciously undetected, which he doubtless prayed to be delivered from. Further, we must *all* be diligent to clean house on its unseen effects (unseen because the beam in our own eye—optical lumber—makes it so). When the recordings of this conference are reviewed a century from now, those future Christians will likely marvel at how humanistic we Chalcedon lecturers sounded tonight from this pulpit. It might shock you to hear that because we're all arguing with all our soul and strength *against* humanism. Nonetheless, we can't easily see the very system we're a part of. But we *can* be effective stepping-stones to the next generation.

What we need to do is prevent humanism from continuing to go unchallenged across the board. If we fail to address it in various spheres, it will simply work its leaven deeper and deeper into them. As I wrote back then, "[T]he invasive nature of humanism's leaven means that you can reconstruct every social dimension of a culture and still dethrone God in every other sector. Without firing all the arrows, victory can only be partial at best."

Respiratory Pharmacology as a Growth Industry

I made the following comment two years ago at the Chalcedon conference in Atlanta: "If we were to reconstruct every single field except respiratory pharmacology, then every humanist would become a respiratory pharmacologist." A year later in Lynchburg I provided an even more detailed exposition of

Proverbs 21:4 than I had in Atlanta. I chose this verse because people often argue that “surely there are things that are neutral, that the Scripture doesn’t speak to, so we have some freedom to wax humanistic in such areas because the Scripture doesn’t apply, isn’t relevant, etc.”

“What saith the Scripture? How do you read?” Proverbs 21:4 reads, “An high look, and a proud heart, and the plowing of the wicked, is sin.” The *plowing* of the wicked is sin. Now, what could be more neutral than running a plow ... around a field ... behind a set of oxen?

But the plowing of the wicked is sin. There is a violation of God’s law going on there. There is a violation of God’s wisdom occurring in the plowing. So, if not even the act of plowing is neutral, what do you think remains as neutral? Nothing. There are no secular vocations. There’s a right way, a godly way, to plow, and there’s an ungodly way to plow.

You might ask me, Can you provide an example of a godly way to plow? I’d be happy to. In Isaiah 28, starting at verse 23, God speaks thus:

23 Listen and hear my voice; pay attention and hear what I say.

24 When a farmer plows for planting, does he plow continually? Does he keep on breaking up and harrowing the soil?

25 When he has leveled the surface, does he not sow caraway and scatter cummin? Does he not plant wheat in its place, barley in its plot, and spelt in its field?

26 His God instructs him and teaches him the right way.

27 Caraway is not threshed with a sledge, nor is a cartwheel rolled over cummin; caraway is beaten

out with a rod, and cummin with a stick.

28 Grain must be ground to make bread; so one does not go on threshing it forever. Though he drives the wheels of his threshing cart over it, his horses do not grind it.

29 All this also comes from the LORD Almighty, wonderful in counsel and magnificent in wisdom. (Isa. 28:23–29 NIV, emphasis added.)

So don’t tell me that God’s not interested in plowing and agriculture, or that His wisdom is not manifested with power, beauty and glory in the mundane, boring act of running a plow. He’s with *you* when you plow. Be an ambassador for Him *as* you plow.

Is Christian Worship Literally Lawless?

How many of you in the audience have sung songs where the text was out of the law of God? Can you give me an example what the verse was? [Some law-honoring psalms were mentioned in reply, but nobody in the audience remembered ever singing an actual commandment-based song. I suspect the works of Reconstructionist songwriter Judy Rogers need to be more heavily promoted!]

The point I’m making is that there are 613 laws in God’s Word in the Old Testament. How often do we sing all 613? Or any one of them, for that matter? In Psalm 119:54 David declares, “Thy statutes have been my songs in the house of my pilgrimage.” As commentators like Williamson have pointed out, the Israelites versified the laws of God (all of them) and turned them into songs so that the people could memorize them and understand them. *Israel sang the commandments.*

David mentions that God’s commandments *were his songs*. But they’re not our songs, are they? We’re missing something. We’re not setting God’s statutes to music anymore. They’ve been *lost* to us. There’s *no interest* in the law of God. It’s been *orphaned*. God’s law has gone AWOL from our music, from the hymns and songs we sing in these beautiful halls and churches. Our people perish for lack of knowledge, for we didn’t know any better and were led down the wrong path for centuries in this area. Even Luther failed in this regard. Yet there it stands in Psalm 119, where David asserts that “Your statutes were my songs in the house of my pilgrimage,” my pilgrimage on earth. And we don’t do that anymore, do we? It’s kind of an alien thought. And yet we talk about how theonomic we are. Well, we need to start putting those texts to music, and singing them. Then we can say with David that God’s statutes are our songs too.

You, Too, Are Called to Be a Reconstructionist

Finally, I’m going to spare you what I did to the poor people in Lynchburg last year. They were subjected to two-and-a-half hours of lectures on the Christian Reconstruction of linguistic theory, comprising over 178 PowerPoint slides. Some people got a lot out of it, and others said of my talk what Peter said of Paul’s writings: “Hard sayings easily wrestled and hard to be understood.”

The one lesson that *everyone* came away with from my lectures was this: “We didn’t know that linguistics was so absolutely infected to the core by humanism, and Marxism, and socialism, and what a mess it is, and dictionaries don’t agree, and they have strident ideological biases, and the whole thing is a mess and the scholars can’t even agree what ‘meaning’ is, and Nietzsche was going to seize control over meaning it-

self, so no wonder linguistics is a mess.”

It's an existential mess. And Christians alone can fix it because we don't think dialectically, while humanists have a gigantic dialectical problem on their hands that only Van Til and Rushdoony can fix. I thoroughly documented this situation in Lynchburg, and I invite you to get those tapes (which I believe will be made available). Therefore, instead of going into great depth on linguistics, I'm going to conclude with something more provocative and talk about how Rushdoony's thinking relates to the field of science.⁶

Psalm 145:17 reads, “The LORD is righteous in all His ways, and holy in all his works.” Do you believe that? If so, say Amen. [A vigorous Amen from the audience.] Okay, if you believe that, you now have another problem, a *big* problem. You've just become a dissident in the area of science. You are now on the wrong side of quantum mechanics and relativity theory. Why is this? Because of some other related verses you need to be aware of.

God set the compass on the face of the deep. He laid the beams of the heavens, and He created the universe, and in so doing, we know this one determinative fact that He revealed about Himself: the Lord is righteous in all His ways and holy in all His works. And what does He have to say regarding how created things are measured? Does He countenance diverse weights and measures, or does He require that things be built “according to the pattern shown thee”? (Deut. 25:14; Lev. 19:35–36). Proverbs 11:1 puts it simply: “A false balance is abomination to the LORD: but a just weight is his delight.” Proverbs 16:11: “A just weight and balance are the LORD's: all the weights of the bag are his work.” Proverbs 20:10: “Diverse weights, and diverse measures, both of them are alike abomination

to the LORD.” Proverbs 20:23: “Diverse weights”—which are fluctuating measures—“are an abomination unto the LORD; and a false balance is not good.”

What's the problem exactly? Quantum mechanics and relativity theory, the core of modern science since 1900 and 1905 respectively, have basically demolished all concepts of measurement and teach that all the basic measures are fluctuating and diverse, such as weight, length, velocity, mass, etc.⁷ These two paradigms reign nearly supreme over all mainstream science.

As it turns out, there are competent physicists out there who are trying to reconstruct science, who are going head-to-head against the great priesthoods aggregated around Albert Einstein and relativity, or around Max Planck, Niels Bohr, and quantum theory. The dissidents are in the minority, but they're slowly growing in numbers. Some of them are not Christians at all, but simply scientists who can't get their arms around the idea of fluctuating measurements. Those who are Christians should sound a clear trumpet, arguing on Biblical grounds that a modern science that's based on fluctuating measurements is false: all the utilitarian results that relativity and quantum mechanics deliver don't lead to anywhere but a dead end. Humanism is always a false beginning that can only lead to a dead end. These fields should be challenged.

The time will come when people following the work of Chalcedon will be spearheading the challenge against the still-standing giant monuments of twentieth-century humanistic thinking. Make no mistake about this one fact, that “[e]very plant, which my heavenly Father hath not planted, shall be rooted up” (Matt. 15:13). We're going to ultimately see all these fields collapse, for they don't deserve to persist,

to encumber the ground (Luke 13:7). We're to take *every* thought captive to the obedience of Christ. Who said that relativity should get a pass, that quantum mechanics should get a pass? They don't deserve a pass nor should we give either scientific paradigm a pass or a free ride.

It might surprise you to hear that there are compelling alternate explanations for the effects predicted by these modern theories, explanations based on classical physics (physics without diverse measures). But so entrenched are the relativistic and quantum paradigms that scientists treat the growing mass of contrary evidence as a mere intellectual curiosity. “Oh, there's a way to explain these phenomena using classical theory, using absolutes in the physical realm, that God would not violate His own Law, that He wouldn't use abominations to measure off His own creation because all His ways are righteous and all His works are holy? How quaint.” But I assure you, dear reader, that if God declares something to be an abomination, He won't Himself indulge in it.

Whom to trust more than God as to how the universe works? That's how we challenge evolution, on the grounds that the Bible has spoken differently. That's why it's very heartening to see creationism continue to gain ground against evolution: not only in the absolute toe-to-toe war on the scientific grounds that continue to rage,⁸ but also for Christians to say “why are we selling our birthright for a mess of pottage in *any* of these areas?”

Now, sometimes it plays out like this: first, you actually observe someone like David go out there with five stones and knock a Goliath down, and *then* you'll say, “Okay, *now* I'm going to get behind God's plan.” (You come to this rather safe conclusion *after* Goliath's clock was cleaned.) But who's going to

go walk out there *first* and knock down Goliath? We should all be saying, “Lord, send me.” Let’s support the scholars that have the skill and the will. As we’ve noted before, “there are not many wise, not many noble,” because God loves to confound the wise (to His eternal glory). But we certainly can support and lift up people who *are* equipped to confront these idols of the mind, and we need to continue to move in these expanding directions.

So, in every discipline, in every area, the matter really boils down to a very disturbing choice, and I’m going to cast it in the harshest possible light to leave you with a lasting impression. When you look at Discipline X—maybe it’s linguistics, maybe it’s a field of historical research, maybe it’s an area of medicine—you’re going to have to choose. You must ask yourself the most critical of all questions: “*What’s going to govern my approach to this topic?* I have a choice. In my mind, when I approach Discipline X, I can either set Barabbas free, or I can set Jesus free.”

But most of us unwittingly (but more often than not wittingly) say, “*Not this Man, but Barabbas.* Let’s set Barabbas free and do things humanistically. Let’s default to the humanistic norm because (1) it’s a statistical norm (everybody does it) and (2) no one’s led the way to do it any differently.” Neither of these rationales is a legitimate excuse. You must not follow a multitude to do evil.⁹

We remain in continual danger of mentally letting Barabbas loose and keeping Jesus chained up, so that He cannot be released into our discipline, our field, our sphere, our calling, our thinking. So the final question I ask is, in so doing, do we crown Him with many crowns, or do we offer Him, the Lord Jesus, *a crown of thorns when we do our thinking?* ■

Martin G. Selbrede, Vice President of Chalcedon, lives in Woodlands, Texas. Martin is the Chief Scientist at Uni-Pixel Displays, Inc. He has been an advocate for the Chalcedon Foundation for a quarter century.

1. M. G. Selbrede, “The Perpetual Kindergarten,” *Faith for All of Life* May/June 2007.
2. Deuteronomy 12:8: “Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.” Compare Deuteronomy 13:18.
3. See Luke 6:46.
4. R. J. Rushdoony, *Chariots of Prophetic Fire* (Vallecito, CA: Ross House Books, 2003), 159–163. Rushdoony regards the smiting of the ground to mean the firing of the arrows (using the bow) into the earth, rather than merely tapping the ground with a handful of arrows. Joash knew full well what each arrow-strike signified, since Elisha had explained this in no uncertain terms prior to Joash beginning the smiting process.
5. Most people think it’s the other guy’s profession that needs reconstructing, not their own field or discipline.
6. For a more structured treatment, see Selbrede’s article in the Nov.–Dec. 2007 *Faith for All of Life* on Rushdoony’s impact on science.
7. When one set of absolutes is dethroned, another usually takes its place. For relativity, the speed of light becomes a new absolute, and the space-time interval is the new invariant of choice. Both “absolutes” are hedged round about with caveats and provisos that don’t apply in the actual real universe (filled as it is with gravitating bodies).
8. Regarding the creation-evolution battle, it’d be wise not to trust the press and mass media due to their overt bias. Their claim of neutrality in reporting this issue, like all claims to neutrality by any party from either side to such debates, is a myth, as Rushdoony and Van Til have cogently argued.
9. See Exodus 23:2.

House ... Dooyeweerd cont. from page 22

- America*, edited by David F. Wells (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 174–175.
8. Reformed students seeking doctoral degrees often went to the Netherlands to complete their studies.
 9. McIntire, 183.
 10. The name most often linked to Dooyeweerd is that of his brother-in-law and fellow professor, D. H. T. Vollenhoven.
 11. Herman Dooyeweerd, *A New Critique of Theoretical Thought*, Vol. 1 (Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1953), v.
 12. Dooyeweerd, *Christian Philosophy and the Meaning of History* (Lewiston, NY: Edwin Mellen Press, 1996), 104. Generally, according to Albert Wolters’ glossary of Dooyeweerd’s terms, his use of the Dutch word *wetenschap* is translated as *science* in English. Its actual meaning refers to all scholarly study.
 13. Dooyeweerd, 104.
 14. Some titles were published by the same company under the name The Craig Press.
 15. Rushdoony, “Introduction” to *In the Twilight of Western Thought* by Herman Dooyeweerd (Nutley, NJ: The Craig Press, [1960] 1980), xv–xvi.

Pastor Seeking Pastorate

Ordained pastor (Federation of Reformed Churches) seeking a full-time pastoral or teaching position in the US or abroad. Fluent in French (missionary pastor in France and Switzerland 1988–2001). Head of homeschooling family with eight children.

Please contact Richard S. Crews at 918-955-4913.

Satanism for Young Readers

His Dark Materials, a trilogy by Philip Pullman

—*The Golden Compass* (1995)

—*The Subtle Knife* (1997)

—*The Amber Spyglass* (2000)

Laurel Leaf imprint, Random House Children's Books: New York

Book Review by Lee Duigon

If you find that you inadvertently become a satanist, you can write to the publisher and get your money back. —Philip Pullman¹

Random House Children's Books supports the First Amendment and celebrates the right to read. —Publisher's Disclaimer



Showered with awards on both sides of the Atlantic; promoted enthusiastically within the public schools; hailed as the greatest children's

entertainment since Harry Potter first bestrode a broomstick; converted into a major Hollywood movie just in time for Christmas: you've got to admit Mr. Pullman's trilogy suddenly has a lot going for it.

But before you run out and buy *His Dark Materials* as a Christmas present for your twelve-year-old, there's something important you should know about it.

Philip Pullman has been anything but bashful about his atheism. He proudly proclaims it whenever he spots a microphone.

The message of his books, however, is not atheism.

It's satanism.

We're not talking about pop-culture satanism here, a bunch of dolts in black robes dancing around a pentagram. This is real satanism.

"In his [Satan's] hostility to God," R. J. Rushdoony writes, "he believes that the creature *should* have the same powers [as God] *by right*. Satan believes in creaturely and human rights. His goal therefore is to push man into rebellion

to test his theory in the hopes that man, as civilization develops, will triumph."² This is what satanism is about: the tempter's seduction of man by offering him equality with, or even superiority to, God.

This is what Philip Pullman is serving up to children. This is not the kind of charge you can just laugh off in a flip comment to an interviewer. Nor can the publisher get out from under it by making a disclaimer.

The Indictment

Let's get down to business. We have prepared an eighteen-count indictment of Pullman on the charge of promoting satanism. Each count is a satanist proposition advanced by Pullman in his trilogy.

The first six counts charge Pullman with purposely and maliciously misrepresenting the work of God.

1. "Truth" exists independently of God, and man can know truth without God, even in spite of God.

In all three books, the girl protagonist, Lyra, resorts to a "golden compass," a fantastic trinket called an "alethiometer," which infallibly tells "the truth" to anyone skilled enough to read it. The alethiometer is a man-made object and is obviously a symbol of man's science.

And we all know "science" reliably tells the truth all the time, don't we? Until, of course, someone else's science comes along and proves that our science is all wet. The junkyard of history is littered with discarded "science" like phrenology, eugenics, the steady state theory of the universe, and whatnot (not to mention outright scientific frauds, like Piltown Man). By teaching us that "truth" changes with time and new discoveries, Satan is really teaching us that there is no truth at all—only a temporary, man-made consensus.

2. "Consciousness" exists apart from God.

Another man-made object, the "subtle knife" introduced in the second book, has "intentions" and a consciousness of its own. Pullman makes it sound "scientific," but it's just old-fashioned idolatry—a satanist message that man, being equal to God, can create life as God does.

3. God did not create us; mysterious "shadow particles" did (*Knife*, p. 211).

Depending on which of Pullman's characters is speaking, "shadows" or "Dust" or "dark matter," alive and conscious in its own right, is responsible for human consciousness. God has nothing to do with it.

4. This “Dust” intervened in human evolution, as “vengeance” against the “tyranny” of God. Here Pullman exalts Satan and denounces God as a tyrant. Satan has been teaching this for thousands of years. Philip Pullman is only his mouthpiece.

5. Therefore life itself is self-created, without God. Pullman says this flat out in *The Amber Spyglass* (p. 28).

6. Not God, but “some lucky chance” produced the vertebrates (*Spyglass*, p. 390). You would have to be lucky indeed to start out with a cosmos full of random, inanimate molecules and wind up with tree shrews, hump-back whales, and Shakespeare. The whole satanist idea here is to deny God’s work as the Creator. Some call these notions “Darwinism” or just plain “science,” but they are satanist ideas.

A Libel against God

The next four counts of the indictment charge Pullman with blaspheming against the character of God.

7. God can be killed. The characters’ intention to do this is baldly stated in *The Subtle Knife* (p. 211), and the boy and girl heroes, Will and Lyra, actually do it in the climax of *The Amber Spyglass*. Certainly a god who can be killed is not the God we know from Scripture.

8. God is a liar (*Spyglass*, p. 28). He lied about being the Creator; He lied about being the Savior of mankind: He has lied about everything, all along. Never mind that Scripture proclaims that “God is not a man, that he should lie” (Num. 23:19). For Pullman, all of Scripture is a lie, and that’s satanism. As Rushdoony writes, “[T]he tempter offers to man an esoteric knowledge of good and evil, one attainable only by rebellion against God. Satan presents God as a liar . . . and himself as the bearer of suppressed truth.”³ That’s Pullman in a nutshell.

9. God has a beginning (*Spyglass*, p. 187). The Bible proclaims throughout that God is the same from everlasting to everlasting; that the heavens and the earth themselves “shall wax old as a garment” (Isa. 50:9) and pass away, while God remains unchanged. Again, Pullman misrepresents the nature of God.

10. In *The Amber Spyglass*, Pullman shows his young readers a God who has aged, grown weak and senile: He is a picture of “terrifying decrepitude” (p. 354), a “poor thing! . . . Demented and powerless” (p. 366). As soon as the children cut him out of his crystalline life-support system, this poor excuse for a god simply dies, dissolves into atoms blowing in the wind.

Is this what you want your children to learn about God?

Lies about Man

Pullman also presents a satanist version of the nature of man.

11. Throughout the trilogy, Pullman tells us that the act of disobedience to God gave man his soul. This is the original satanic message, first spoken in Genesis 3:5—eat the forbidden fruit, Satan tells Eve, “and ye shall be as gods, knowing good and evil.”

Rushdoony comments, “[T]o know here means to establish or determine. Instead of an absolute and eternal moral law, all reality would be subject to the redefinition given it by man.”⁴

For Pullman, “Dust” or “dark matter,” the stuff of life and consciousness itself, which is in the universe for no reason at all, is also Original Sin; and without it, humans are no better than zombies.

12. “Natural impulses” are good. They must be, because the church, which in Pullman’s world is evil, has always “tried to suppress and control every natural impulse” (*Knife*, p. 44).

Perhaps Mr. Pullman ought to visit a prison and talk to the inmates about

some of the natural impulses that landed them there. Ivory tower types (Pullman is an Oxford don) can be incredibly naive about these things.

13. Satan’s angels who rebelled against God are the original “followers of wisdom,” and human beings should imitate them (*Spyglass*, p. 429). The satanists in *Rosemary’s Baby* could hardly have said it better.

Smearing the Church

Pullman has a satanist view of the church, too. He is truly an uncircumcised Philistine who defies the armies of the living God (1 Sam. 17:26).

14. Every single clergyman or “Christian” in this trilogy is described as 100 percent evil, 100 percent of the time. I doubt this can be truly said of any human institution in the real world, no matter how wicked or corrupt; but when you’re writing fantasy, you can stack the deck as you please. It doesn’t have to make sense.

Pullman pours invective on the church—which for him is cruel, ruthless, intellectually dishonest, abducts and tortures children, employs assassins, is up to its elbows in dirty money, and willing to baptize animals (*Compass*, p. 299). Clergymen and church officers are “insane” and “want to die” (*Knife*, p. 113), “a body of men with a feverish obsession with sexuality” (*Spyglass*, p. 292), they practice voodoo (*Spyglass*, p. 298)—I’ll bet they don’t even remember to recycle.

15. Pullman is not just an atheist fathead inveighing against all theism in general. Consider this quote from *Spyglass*, page 393:

“I thought physics could be done to the glory of God, till I saw there wasn’t any God at all and that physics was more interesting anyway. The Christian religion is a very powerful and convincing mistake, that’s all.”

Can you imagine what kind of hot water he'd be in if he said Islam was a mistake? Or feminism, gay rights, or global warming? But if you single out Christianity for disrespect, the American Library Association and all the other award-givers will beat a path to your door.

16. As a substitute for communion with the living God, Pullman offers "love," by which he means sex. After one of his characters first experiences sex, she says, "I stopped believing there was a power of good and a power of evil that were outside of us" (*Spyglass*, p. 398). There we are, being our own gods again.

Satan always tries to distract us with the fleeting pleasures of this world: after all, he says, that's all there is. Pullman's wholehearted agreement with this proposition is glaringly evident throughout the trilogy.

17. Pullman states that there are three parts of human nature, "spirit and soul and body ... But the best part is the body" (*Spyglass*, p. 392). This same body, so susceptible to disease and injury and aging, foredoomed to die—that's the best part.

No faithful Christian would deny that the human body, created by God, is important, valuable, and good. To say otherwise is neoplatonic dualism. We believe in the resurrection of the body, as stated in the Apostles' Creed.

By insisting that the body is "the best part" of us, Pullman is trying to convince us to concentrate on temporal and transitory things: to worship not the Creator, but the creature.

And the Payoff Is ...

Finally, while we believe in the resurrection of the body, Pullman believes in its total and irreversible dissolution.

As always, wherever we find humanism—which is merely one of the synonyms for satanism—we find a

morbid mania for death.

18. There is no afterlife in Pullman's world. Yes, there is a "prison camp" of a parallel universe to which all the dead have been condemned (because Pullman's God is unjust and cruel). It's part of the children's quest in *The Amber Spyglass* to go there and set the dead free to find their true destination—"oblivion" (p. 286). Once released from this rather nasty place, the dead will "become part of everything" (p. 286): they will be reduced to disconnected atoms floating randomly about the universe.

So God lied to us about salvation, too. And just as it always is in the humanist scheme of things, the payoff for each and every one of us, whether we've done good or evil, whether we've enjoyed our full share of the pleasures of this world or been unfairly done out of them by someone else's wickedness, is death. Each and every one of us gets exactly the same reward—nothing.

That's why, for Pullman and his kind, we have to do everything in our power to get all we can while we're still alive. Whether it's a soviet workers' paradise, a world government run by the United Nations or a scientific elite, or Pullman's own "Republic of Heaven," we always wind up turning to an all-powerful worldly state that promises to make this vale of tears a paradise.

And that's satanism.

Sugarcoated Poison

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Luke 17:2

This stuff is too bitter to be taken straight, especially by children. So Pullman sugarcoats his poison; and because he is a skilled literary artist, he does it very well.

It's easy to fall under the spell of

Pullman's writing. He knows how to keep the story moving and make the reader eager to see what happens next. These are marketed as children's books, but Pullman doesn't write down to a child's level. When he wants to make you feel for a character, he can do it—whether you're twelve years old or sixty-two.

Artistically, *His Dark Materials* is miles and miles ahead of the Harry Potter books. Pullman is simply a much better writer than J. K. Rowling.

But that only makes it worse. St. Paul warns us (2 Cor. 11:14–15) that "Satan himself is transformed into an angel of light," and his ministers into ministers of righteousness. Pullman's art is quite simply to make the evil appear to be good, and the good to seem evil.

God gave Mr. Pullman the gift of literary talent; and Pullman has chosen to use it in the service of the devil, with children as his target audience.

Besides which, he cheats.

Let us admit it is not possible to write any fiction, especially fantasy, without cheating. The world conjured up by the writer's imagination is not real. No novelist can plead innocent to the charge of stacking the deck in his imaginary world to make events fall out as he wishes. Hercule Poirot will always be more successful at solving mysterious crimes than any real-world detective.

But Pullman's cheating is in the service of a religious agenda. (Yes, atheism is a species of religion, albeit a perverted one.) In his imaginary world, atheism has no downside. His science can give you a machine that always tells the truth, and everyone has an externalized soul—a "daemon" in the form of a lovable talking animal: so no one ever really has to feel lonely or unloved because his true-blue, ever-loving daemon is always there for him.

Maybe in the real world we could

get by without God, if only we had cuddly talking daemons who loved us unconditionally, and science that could truly do the things it always promises to do: abolish disease, poverty, war, etc., as well as moral and factual uncertainty. By providing such amenities for the inhabitants of his creation, Pullman presents a world in which the rejection of God makes people happy. Satan always needs to resort to fantasy to do this.

Which lands us right back on square one, with Satan promising Adam and Eve that “ye shall be as gods” if only they disobey the real God. Rebellion against God will work, if only you give it a chance.

Pullman also cheats by borrowing themes and images from the Bible, John Milton, C. S. Lewis, and J. R. R. Tolkien and twisting them to serve his purpose. So we have a “city in the aurora” aping St. John’s vision in Revelation of the New Jerusalem descending from heaven (*Compass*, p. 331), angels kneeling in adoration of Lyra (*Knife*, p. 244), Lyra’s father and mother wrestling with an angel, like Jacob (*Spyglass*, p. 363), and Will and Lyra reenacting Adam and Eve eating the forbidden fruit (*Spyglass*, p. 416). By way of warning to parents, the two children then go on to have sex together.

The whole climax of *The Amber Spyglass*, page after page of it, shamelessly mimics the climax of Tolkien’s *Return of the King*: Will and Lyra (=Frodo and Sam) toiling through the darkness toward their apocalyptic goal, while Lord Asriel (=Aragorn) leads his armies in a desperate, last-ditch battle against the overwhelming forces of God (=Sauron). We cannot say whether this much borrowing is done on purpose, to mock Christian writers, or just because Pullman’s own atheistic worldview cannot generate many ideas of its own.

Finally, Pullman has his characters

recite bits of Scripture; but he tampers with the text to put his own spin on it. Some Biblically-challenged readers might be gulled into thinking these parodies are the real thing.

An Atheist “Faith-Based Initiative”

We’ll say nothing here about the *Golden Compass* movie, which we have not seen. But parents need to know that Philip Pullman’s books, satanism and all, are being energetically promoted to children in the public schools.

Scholastic Books makes them available at school book fairs, but they are also for sale every day via The Scholastic Store on the Internet,⁵ along with study guides, lesson plans and school activities, and an essay contest for students in grades 8–12.⁶

As bad as the public schools already are, this is a way to make them worse. Random House’s “right to read” sounds more like a euphemism for spoon-feeding the ABCs of satanism to a captive audience in a classroom.

Are we making too much of this? Is there really any danger that children who would otherwise grow up to be Christians will be deflected into atheism by reading Pullman’s fantasies? After all, “it’s just a story, isn’t it?”

Sure, and *Desperate Housewives* is just a television show, and you should let your children watch it. While you’re at it, let your twelve-year-old daughter watch *Girls Gone Wild*, and let your twelve-year-old son watch dogfights.

We remember how upset the humanist crowd got, two years ago, when Florida Governor Jeb Bush tried to get C. S. Lewis’ Narnia books into his state’s public schools.⁷ Their objection was that Lewis’ fantasy stories are a Christian allegory. *The Huffington Post* called the governor’s suggestion “another faith-based initiative.”

Well, what is the Pullman push, if not a faith-based initiative on the part of

atheists? It goes along with “comprehensive sex education,” “social justice education,” and the rest as part of a ruthless program of humanist reconstruction of society. This is to be accomplished primarily in the public schools.

We take it as a given that the whole public education enterprise is dedicated to replacing children’s Christian faith with faith in statist, secular humanism. John Dewey called it “democracy,” but what he really meant was the elevation of man’s law over God’s. The addition of *His Dark Materials* to the curriculum adds another weapon to the schools’ anti-Christian arsenal.

We cannot conceive of a single reason for a Christian parent to put these books into the hands of a Christian child.

Can you? ■

—All citations from the novels are from the Laurel Leaf boxed set.

Lee Duigon is a Christian free-lance writer and contributing editor for the Chalcedon Report. He has been a newspaper editor and reporter and a published novelist.

1. Pullman in an interview with the *Washington Post*, see <http://www.washingtonpost.com/ac2/wp-dyn/A23371-2001-Feb18?language=printer>.
2. R. J. Rushdoony, *Genesis* (Vallecito, CA: Ross House Books, 2002), 41.
3. Rushdoony, *Leviticus* (Vallecito, CA: Ross House Books, 2005), 306.
4. *Genesis*, 33.
5. See <http://store.scholastic.com>.
6. See <http://content.scholastic.com/browse/unitplan.jsp?id=284>.
7. See http://www.huffingtonpost.com/james-verini/narnia-invades-schools-an_b_11787.html.

Chalcedon Foundation Catalog Insert

Biblical Law

The Institute of Biblical Law (In three volumes, by R.J. Rushdoony) Volume I

Biblical Law is a plan for dominion under God, whereas its rejection is to claim dominion on man's terms. The general principles (commandments) of the law are discussed as well as their specific applications (case law) in Scripture. Many consider this to be the author's most important work.

Hardback, 890 pages, indices, \$45.00

Volume II, Law and Society

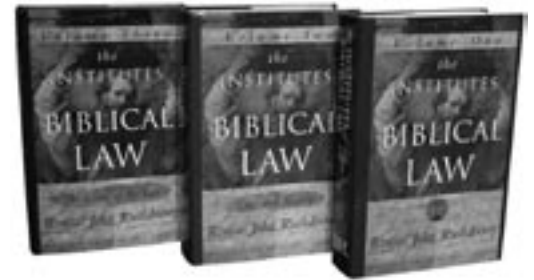
The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

Hardback, 752 pages, indices, \$35.00

Volume III, The Intent of the Law

"God's law is much more than a legal code; it is a covenantal law. It establishes a personal relationship between God and man." The first section summarizes the case laws. The author tenderly illustrates how the law is for our good, and makes clear the difference between the sacrificial laws and those that apply today. The second section vividly shows the practical implications of the law. The examples catch the reader's attention; the author clearly has had much experience discussing God's law. The third section shows that would-be challengers to God's law produce only poison and death. Only God's law can claim to express God's "covenant grace in helping us."

Hardback, 252 pages, indices, \$25.00



Or, buy Volumes 1 and 2 and receive Volume 3 for FREE!
(A savings of \$25 off the \$105.00 retail price)



Ten Commandments for Today (DVD)

Ethics remains at the center of discussion in sports, entertainment, politics and education as our culture searches for a comprehensive standard to guide itself through the darkness of the modern age. Very few consider the Bible as the rule of conduct, and God has been marginalized by the pluralism of our society.

This 12-part DVD collection contains an in-depth interview with the late Dr. R.J. Rushdoony on the application of God's law to our modern world. Each commandment is covered in detail as Dr. Rushdoony challenges the humanistic remedies that have obviously failed. Only through God's revealed will, as laid down in the Bible, can the standard for righteous living be found. Rushdoony silences the critics of Christianity by outlining the rewards of obedience as well as the consequences of disobedience to God's Word.

In a world craving answers, THE TEN COMMANDMENTS FOR TODAY provides an effective and coherent solution — one that is guaranteed success. Includes 12 segments: an introduction, one segment on each commandment, and a conclusion.

2 DVDs, \$30.00



Law and Liberty

By R.J. Rushdoony. This work examines various areas of life from a Biblical perspective. Every area of life must be brought under the dominion of Christ and the government of God's Word.

Paperback, 152 pages, \$5.00



In Your Justice

By Edward J. Murphy. The implications of God's law over the life of man and society.

Booklet, 36 pages, \$2.00

The World Under God's Law

A tape series by R.J. Rushdoony. Five areas of life are considered in the light of Biblical Law- the home, the church, government, economics, and the school.

5 cassette tapes, RR418ST-5, \$15.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com

Education



The Philosophy of the Christian Curriculum

By R.J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, in leaving the state school, the Christian educator has carried the state's humanism with him. A curriculum is not neutral: it is either a course in humanism or training in a God-centered faith and life. The liberal arts curriculum means literally that course which trains students in the arts of freedom. This raises the key question: is freedom in and of man or Christ? The Christian art of freedom, that is, the Christian liberal arts curriculum, is emphatically not the same as the humanistic one. It is urgently necessary for Christian educators to rethink the meaning and nature of the curriculum.

Paperback, 190 pages, index, \$16.00



The Harsh Truth about Public Schools

By Bruce Shortt. This book combines a sound Biblical basis, rigorous research, straightforward, easily read language, and eminently sound reasoning. It is based upon a clear understanding of God's educational mandate to parents. It is a thoroughly documented description of the inescapably anti-Christian thrust of any governmental school system and the inevitable results: moral relativism (no fixed standards), academic dumbing down, far-left programs, near absence of discipline, and the persistent but pitiable rationalizations offered by government education professionals.

Paperback, 464 pages, \$22.00



Intellectual Schizophrenia

By R.J. Rushdoony. This book was a resolute call to arms for Christian's to get their children out of the pagan public schools and provide them with a genuine Christian education. Dr. Rushdoony had predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today. The title of this book is particularly significant in that Dr. Rushdoony was able to identify the basic contradiction that pervades a secular society that rejects God's sovereignty but still needs law and order, justice, science, and meaning to life.

Paperback, 150 pages, index, \$17.00



The Messianic Character of American Education

By R.J. Rushdoony. This study reveals an important part of American history: From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Public education became the means of creating a social order of the educator's design. Such men saw themselves and the school in messianic terms. This book was instrumental in launching the Christian school and homeschool movements.

Hardback, 410 pages, index, \$20.00



Mathematics: Is God Silent?

By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject, which cannot be taught from a distinctively Biblical perspective.

Revised and enlarged 2001 edition, Paperback, 408 pages, \$22.00



The Foundations of Christian Scholarship

Edited by Gary North. These are essays developing the implications and meaning of the philosophy of Dr. Cornelius Van Til for every area of life. The chapters explore the implications of Biblical faith for a variety of disciplines.

Paperback, 355 pages, indices, \$24.00



The Victims of Dick and Jane

By Samuel L. Blumenfeld. America's most effective critic of public education shows us how America's public schools were remade by educators who used curriculum to create citizens suitable for their own vision of a utopian socialist society. This collection of essays will show you how and why America's public education declined. You will see the educator-engineered decline of reading skills. The author describes the causes for the decline and the way back to competent education methodologies that will result in a self-educated, competent, and freedom-loving populace.

Paperback, 266 pages, index, \$22.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



Lessons Learned From Years of Homeschooling

After nearly a quarter century of homeschooling her children, Andrea Schwartz has experienced both the accomplishments and challenges that come with being a homeschooling mom. And, she's passionate about helping you learn her most valuable lessons. Discover the potential rewards of making the world your classroom and God's Word the foundation of everything you teach. Now you can benefit directly from Andrea's years of experience and obtain helpful insights to make your homeschooling adventure God-honoring, effective, and fun.

Paperback, 107 pages, index, \$14.00

American History and the Constitution



This Independent Republic

By Rousas John Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction. These essays will greatly alter your understanding of, and appreciation for, American history. Topics discussed include: the legal issues behind the War of Independence; sovereignty as a theological tenet foreign to colonial political thought and the Constitution; the desire for land as a consequence of the belief in "inheriting the land" as a future blessing, not an immediate economic asset; federalism's localism as an inheritance of feudalism; the local control of property as a guarantee of liberty; why federal elections were long considered of less importance than local politics; how early American ideas attributed to democratic thought were based on religious ideals of communion and community; and the absurdity of a mathematical concept of equality being applied to people.

Paperback, 163 pages, index, \$17.00



The Nature of the American System

By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is neither autonomous, objective nor ultimately creative, is always in terms of a framework, a philosophical and ultimately religious framework in the mind of the historian... To the orthodox Christian, the shabby incarnations of the reigning historiographies are both absurd and offensive. They are idols, and he is forbidden to bow down to them and must indeed wage war against them."

Paperback, 180 pages, index, \$18.00



American History to 1865 - NOW ON CLEARANCE... 50% OFF!

Tape series by R.J. Rushdoony. These tapes are the most theologically complete assessment of early American history available, yet retain a clarity and vividness of expression that make them ideal for students. Rev. Rushdoony reveals a foundation of American History of philosophical and theological substance. He describes not just the facts of history, but the leading motives and movements in terms of the thinking of the day. Though this series does not extend beyond 1865, that year marked the beginning of the secular attempts to rewrite history. There can be no understanding of American History without an understanding of the ideas which undergirded its founding and growth. Set includes 18 tapes, student questions, and teacher's answer key in album.

- | | | | |
|--------|--|---------|--|
| Tape 1 | 1. Motives of Discovery & Exploration I | Tape 10 | 19. The Jefferson Administration, the Tripolitan War & the War of 1812 |
| | 2. Motives of Discovery & Exploration II | | 20. Religious Voluntarism on the Frontier, I |
| Tape 2 | 3. Mercantilism | Tape 11 | 21. Religious Voluntarism on the Frontier, II |
| | 4. Feudalism, Monarchy & Colonies/The Fairfax Resolves 1-8 | | 22. The Monroe & Polk Doctrines |
| Tape 3 | 5. The Fairfax Resolves 9-24 | Tape 12 | 23. Voluntarism & Social Reform |
| | 6. The Declaration of Independence & Articles of Confederation | | 24. Voluntarism & Politics |
| Tape 4 | 7. George Washington: A Biographical Sketch | Tape 13 | 25. Chief Justice John Marshall: Problems of Political Voluntarism |
| | 8. The U. S. Constitution, I | | 26. Andrew Jackson: His Monetary Policy |
| Tape 5 | 9. The U. S. Constitution, II | Tape 14 | 27. The Mexican War of 1846 / Calhoun's Disquisition |
| | 10. De Toqueville on Inheritance & Society | | 28. De Toqueville on Democratic Culture |
| Tape 6 | 11. Voluntary Associations & the Tithe | Tape 15 | 29. De Toqueville on Equality & Individualism |
| | 12. Eschatology & History | | 30. Manifest Destiny |
| Tape 7 | 13. Postmillennialism & the War of Independence | Tape 16 | 31. The Coming of the Civil War |
| | 14. The Tyranny of the Majority | | 32. De Toqueville on the Family |
| Tape 8 | 15. De Toqueville on Race Relations in America | Tape 17 | 33. De Toqueville on Democracy |
| | 16. The Federalist Administrations | | 34. The Interpretation of History, I |
| Tape 9 | 17. The Voluntary Church, I | Tape 18 | 35. The Interpretation of History, II |
| | 18. The Voluntary Church, II | | |

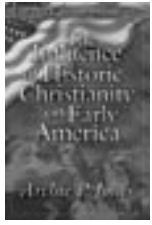
Clearance Sale
on "American History to 1865" cassettes
Only \$45.00
(50% off)

18 tapes in album, RR144ST-18, Set of "American History to 1865", \$90.00

Retreat From Liberty

A tape set by R.J. Rushdoony. 3 lessons on "The American Indian," "A Return to Slavery," and "The United Nations – A Religious Dream."

3 cassette tapes, RR251ST-3, \$9.00



The Influence of Historic Christianity on Early America

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

Booklet, 88 pages, \$6.00



The Future of the Conservative Movement

Edited by Andrew Sandlin. *The Future of the Conservative Movement* explores the history, accomplishments and decline of the conservative movement, and lays the foundation for a viable substitute to today's compromising, floundering conservatism.

Because the conservative movement, despite its many sound features (including anti-statism and anti-Communism), was not anchored in an unchangeable standard, it eventually was hijacked from within and transformed into a scaled-down version of the very liberalism it was originally calculated to combat.

Booklet, 67 pages, \$6.00

The United States: A Christian Republic

By R.J. Rushdoony. The author demolishes the modern myth that the United States was founded by deists or humanists bent on creating a secular republic.

Pamphlet, 7 pages, \$1.00

Biblical Faith and American History

By R.J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area. America's fall into Arminianism and revivalism, however, was a return to the neoplatonic error that transferred the world from Christ's shoulders to man's. The author saw a revival ahead in Biblical faith.

Pamphlet, 12 pages, \$1.00

World History



A Christian Survey of World History

12 cassettes with notes, questions, and answer key in an attractive album

By R.J. Rushdoony. *From tape 3: "Can you see why a knowledge of history is important—so that we can see the issues as our Lord presented them against the whole backboard of history and to see the battle as it is again lining up? Because again we have the tragic view of ancient Greece; again we have the Persian view—tolerate both good and evil; again we have the Assyrian-Babylonian-Egyptian view of chaos as the source of regeneration. And we must therefore again find our personal and societal regeneration in Jesus Christ and His Word—all things must be made new in terms of His Word."*

Twelve taped lessons give an overview of history from ancient times to the 20th century as only Rev. Rushdoony could.

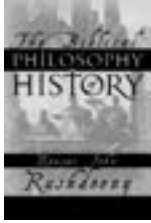
Text includes fifteen chapters of class notes covering ancient history through the Reformation. Text also includes review questions covering the tapes and questions for thought and discussion. Album includes 12 tapes, notes, and answer key.

- | | | | |
|--------|--|---------|---|
| Tape 1 | 1. Time and History: Why History is Important | Tape 7 | 9. New Humanism or Medieval Period |
| Tape 2 | 2. Israel, Egypt, and the Ancient Near East | Tape 8 | 10. The Reformation |
| Tape 3 | 3. Assyria, Babylon, Persia, Greece and Jesus Christ | Tape 9 | 11. Wars of Religion – So Called |
| Tape 4 | 4. The Roman Republic and Empire | | 12. The Thirty Years War |
| Tape 5 | 5. The Early Church | Tape 10 | 13. France: Louis XIV through Napoleon |
| | 6. Byzantium | Tape 11 | 14. England: The Puritans through Queen Victoria |
| Tape 6 | 7. Islam | Tape 12 | 15. 20 th Century: The Intellectual – Scientific Elite |
| | 8. The Frontier Age | | |

12 tapes in album, RR160ST-12, Set of "A Christian Survey of World History", \$75.00



Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



The Biblical Philosophy of History

By R.J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and in which every event moves in terms of God's purpose; he submits to God's meaning and finds his life therein. This is an excellent introduction to Rushdoony. Once the reader sees Rushdoony's emphasis on God's sovereignty over all of time and creation, he will understand his application of this presupposition in various spheres of life and thought.

Paperback, 138 pages, \$22.00



James I: The Fool as King

By Otto Scott. In this study, Otto Scott writes about one of the "holy" fools of humanism who worked against the faith from within. This is a major historical work and marvelous reading.

Hardback, 472 pages, \$20.00

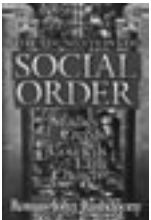
Church History



The "Atheism" of the Early Church

By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded. Because Jesus Christ was their acknowledged Sovereign, they consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.

Paperback, 64 pages, \$12.00



The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

By R.J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. Now the creeds and councils of the early church, in hammering out definitions of doctrines, were also laying down the foundations of Christendom with them. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity, western civilization is today facing death and is in a life and death struggle with humanism.

Paperback, 197 pages, index, \$16.00

Philosophy



The Death of Meaning

By Rousas John Rushdoony. For centuries on end, humanistic philosophers have produced endless books and treatises which attempt to explain reality without God or the mediatory work of His Son, Jesus Christ. Modern philosophy has sought to explain man and his thought process without acknowledging God, His Revelation, or man's sin. God holds all such efforts in derision and subjects their authors and adherents to futility. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reproved.

In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality are anchored to shifting sand, and a counsel of despair prevails. This penetrating yet brief volume provides clear guidance, even for laymen unfamiliar with philosophy.

Paperback, 180 pages, index, \$18.00



The Word of Flux: Modern Man and the Problem of Knowledge

By R.J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. Man, once he makes himself ultimate, is unable to know anything but himself. Because of this impasse, modern thinking has become progressively pragmatic. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

Paperback, 127 pages, indices, \$19.00



To Be As God: A Study of Modern Thought Since the Marquis De Sade

By R.J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times. The author begins with De Sade, who self-consciously broke with any Christian basis for morality and law. Enlightenment thinking began with nature as the only reality, and Christianity was reduced to one option among many. It was then, in turn, attacked as anti-democratic and anti-freedom for its dogmatic assertion of the supernatural. Literary figures such as Shelly, Byron, Whitman, and more are also examined, for the Enlightenment presented both the intellectual and the artist as replacement for the theologian and his church. Ideas, such as "the spirit of the age," truth, reason, Romanticism, persona, and Gnosticism are related to the desire to negate God and Christian ethics. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

Paperback, 230 pages, indices, \$21.00



By What Standard?

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

Hardback, 212 pages, index, \$14.00



The One and the Many

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

Paperback, 375 pages, index, \$26.00



The Flight from Humanity

By R.J. Rushdoony. Subtitled *A Study of the Effect of Neoplatonism on Christianity*.

Neoplatonism is a Greek philosophical assumption about the world. It views that which is form or spirit (such as mind) as good and that which is physical (flesh) as evil. But Scripture says all of man fell into sin, not just his flesh. The first sin was the desire to be as god, determining good and evil apart from God (Gen. 3:5). Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

Paperback, 66 pages, \$5.00

Humanism, the Deadly Deception

A tape series by R.J. Rushdoony. Six lessons present humanism as a religious faith of sinful men. Humanistic views of morality and law are contrasted with the Christian view of faith and providence.

3 cassette tapes, RR137ST-3, \$9.00

Psychology

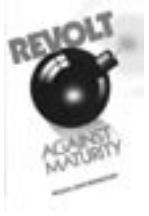


Politics of Guilt and Pity

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

glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

Hardback, 371 pages, index, \$20.00

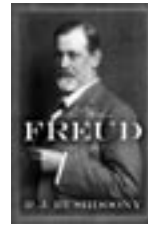


Revolt Against Maturity

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

filled with responsibility to God. Man's psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

Hardback, 334 pages, index, \$18.00



Freud

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

Paperback, 74 pages, \$13.00

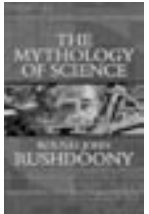


The Cure of Souls: Recovering the Biblical Doctrine of Confession

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic. Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

Hardback, 320 pages with index, \$26.00

Science



The Mythology of Science

By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution. Evolution "so expresses or coincides with the contemporary spirit that its often radical contradictions and absurdities are never apparent, in that they express the basic presuppositions, however untenable, of everyday life and thought." In evolution, man is the highest expression of intelligence and reason, and such thinking will not yield itself to submission to a God it views as a human cultural creation, useful, if at all, only in

a cultural context. The basis of science and all other thought will ultimately be found in a higher ethical and philosophical context; whether or not this is seen as religious does not change the nature of that context. "Part of the mythology of modern evolutionary science is its failure to admit that it is a faith-based paradigm."

Paperback, 134 pages, \$17.00



Alive: An Enquiry into the Origin and Meaning of Life

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

Paperback, 159 pages, \$14.00



Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation. It is a must reading for all who are observing closely the gradual defection of many allegedly conservative churches and denominations, or who simply want a greater grasp of an orthodox, God-honoring view of the Bible.

Paperback, 159 pages, \$18.00

Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

Paperback, 192 pages, index, \$12.00



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

By R.J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of man and its results. See how class warfare and a social order based on conflict lead to disaster. This book is essential reading for an understanding of the moral crisis of modern economics and the only certain long-term cure.

Paperback, 144 pages, indices, \$18.00

Christianity and Capitalism

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

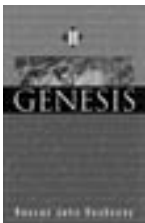
Pamphlet, 8 pages, \$1.00

A Christian View of Vocation: The Glory of the Mundane

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

Pamphlet, 12 pages, \$1.00

Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

Hardback, 297 pages, indices, \$45.00



Exodus, Volume II of Commentaries on the Pentateuch

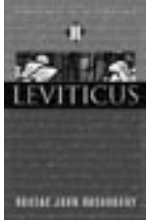
Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a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

Hardback, 554 pages, indices, \$45.00

Sermons on Exodus - 128 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00

Save by getting the book and 2 CDs together for only \$95.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



Leviticus, Volume III of Commentaries on the Pentateuch

Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains over ninety references to the word holy. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives. This present study is dedicated to equipping His church for that redemptive mission.

Hardback, 449 pages, indices, \$45.00

Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00
Save by getting the book and CD together for only \$76.00



Numbers, Volume IV of Commentaries on the Pentateuch

The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations. The rebellious in Israel are judged incessantly while a census is taken to number the armies of Israel according to their tribes. This was an assessment of strength and a means to encourage the younger generation to view themselves as God's army and not Pharaoh's slaves.

Hardback, index, 428 pages \$45.00

Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00
Save by getting the book and CD together for only \$76.00



Chariots of Prophetic Fire: Studies in Elijah and Elisha

By R. J. Rushdoony. See how close Israel's religious failure resembles our own! Read this to see how the modern Christian is again guilty of Baal worship, of how inflation-fed prosperity caused a loosening of morals, syncretism and a decline in educational performance. As in the days of Elijah and Elisha, it is once again said to be a virtue to tolerate evil and condemn those who do not. This book will challenge you to resist compromise and the temptation of expediency. It will help you take a stand by faith for God's truth in a culture of falsehoods.

Hardback, 163 pages, indices, \$30.00



The Gospel of John

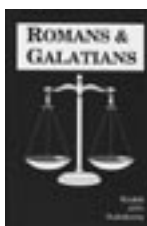
By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light. This is why John's "testimony is true," and, while books filling the earth could not contain all that could be said, the testimony given by John is "faithful."

Hardback, 320 pages, indices, \$26.00

Companion tape series to The Gospel of John

A cassette series by R.J. Rushdoony. Seventy sermons cover John's entire gospel and parallel the chapters in the author's commentary, *The Gospel of John*, making this a valuable group Bible study series.

39 cassette tapes, RR197ST-39, \$108.00



Romans and Galatians

By R.J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion..."

The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. ... To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty. If we turn loose the whole Word of God onto the church and the world, we shall see with joy its power and glory. This is the purpose of my brief comments on Romans."

Hardback, 446 pages, indices, \$24.00

Companion tape series to Romans and Galatians
Romans - "Living by Faith"

A cassette series by R.J. Rushdoony. Sixty-three sermons on Paul's epistle. Use as group Bible study with *Romans and Galatians*.

32 cassette tapes, RR414 ST-32, \$96.00



Hebrews, James and Jude

By R.J. Rushdoony. There is a resounding call in Hebrews, which we cannot forget without going astray: "Let us go forth therefore unto him without the camp, bearing his reproach" (13:13). This is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

Hardback, 260 pages, \$30.00

Companion tape series to Hebrews, James and Jude

Hebrew and James - "The True Mediator"

A tape series by R.J. Rushdoony. 48 lessons Hebrews and James.

26 cassette tapes, RR198ST-26, \$75.00

Jude - "Enemies in the Church"

A tape series by R.J. Rushdoony. 4 lessons on Jude by R.J. Rushdoony.

2 cassette tapes, RR400ST-2, \$9.00

More Exegetical Tape Series by Rev. R.J. Rushdoony

Deuteronomy - "The Law and the Family"

110 lessons. 63 cassette tapes, RR187ST-63, \$168.00

The Sermon on the Mount

25 lessons. 13 cassette tapes, RR412ST-13, \$39.00

I Corinthians - "Godly Social Order"

47 lessons. 25 cassette tapes, RR417ST-25, \$75.00

II Corinthians - "Godly Social Order"

25 lessons. 13 cassette tapes, RR416ST-13, \$39.00

I John

15 lessons on the first epistle of John, plus a bonus lesson on the incarnation. Rev. Rushdoony passed away before he could complete this, his last sermon series.

16 lessons. 8 cassette tapes, RR419ST-8, \$24.00

Galatians - "Living by Faith"

A cassette series by R.J. Rushdoony. These nineteen sermons completed his study and commentary.

10 cassette tapes, RR415ST-10, \$30.00

Exegetical Sermon Series by Rev. Mark R. Rushdoony

Galatians - "Heresy in Galatia"

10 lessons. 5 cassette tapes, MR100ST-5, \$15.00

Ephesians - "Partakers of God's Promise"

24 lessons. 12 cassette tapes, MR108ST-12, \$36.00

Colossians - "The Sufficiency of Christ"

10 lessons. 5 cassette tapes, MR101ST-5, \$15.00

I Timothy - "Right Doctrine and Practice"

27 lessons. 14 cassette tapes, MR102ST-14, \$42.00

II Timothy - "Faithfulness and Diligence"

14 lessons. 7 cassette tapes, MR106ST-7, \$21.00

Titus - "Speak with All Authority"

11 lessons. 6 cassette tapes, MR105ST-6, \$18.00

Philemon - "For My Son, Onesimus"

4 lessons. 2 cassette tapes, MR107ST-2, \$6.00

"Doers of the Word" - Sermons in James

7 lessons. 4 cassette tapes, MR104ST-4, \$12.00

Theology



Systematic Theology (in two volumes)

By R. J. Rushdoony. Theology belongs in the pulpit, the school, the workplace, the family and everywhere. Society as a whole is weakened when theology is neglected. Without a systematic application of theology, too often people approach the Bible with a smorgasbord mentality, picking and choosing that which pleases them. This two-volume set addresses this subject in order to assist in the application of the Word of God to every area of life and thought.

Hardback, 1301 pages, indices, \$70.00

Companion tape series to R. J. Rushdoony's Systematic Theology

These tape series represent just a few of the many topics represented in the above work. They are useful for Bible study groups, Sunday Schools, etc. All are by Rev. R. J. Rushdoony.

Creation and Providence

17 lessons. 9 cassette tapes, RR407ST-9, \$27.00

The Doctrine of the Covenant

22 lessons. 11 cassette tapes, RR406ST-11, \$33.00

The Doctrine of Sin

22 lessons. 11 cassette tapes, RR409ST-11, \$33.00

Infallibility and Interpretation

By Rousas John Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character of God. They believe man is a creature of faith, not,

following the Enlightenment's humanism, of reason. They affirm Biblical infallibility because the God Whom the Bible reveals could speak in no other way than infallibly, and because the Bible in which God is revealed asserts that God alone speaks infallibly. Men deny infallibility to God not for intellectual reasons, but for ethical reasons—they are sinners in rebellion against God and His authority in favor of their own. The authors wrote convinced that only by a recovery of faith in an infallible Bible and obedience to its every command can Christians hope to turn back evil both in today's church and culture.

Paperback, 100 pages, \$6.00

The Lordship of Christ

By Arend ten Pas. The author shows that to limit Christ's work in history to salvation and not to include lordship is destructive of the faith and leads to false doctrine.

Booklet, 29 pages, \$2.50

The Church Is Israel Now

By Charles D. Provan. For the last century, Christians have been told that God has an unconditional love for persons racially descended from Abraham. Membership in Israel is said to be a matter of race, not faith. This book repudiates such a racist viewpoint and abounds in Scripture references which show that the blessings of Israel were transferred to all those who accept Jesus Christ as Lord and Savior.

Paperback, 74 pages, \$12.00

The Guise of Every Graceless Heart

By Terrill Irwin Elniff. An extremely important and fresh study of Puritan thought in early America. On Biblical and theological grounds, Puritan preachers and writers challenged the autonomy of man, though not always consistently.

Hardback, 120 pages, \$7.00

The Great Christian Revolution

By Otto Scott, Mark R. Rushdoony, R.J. Rushdoony, John Lofton, and Martin Selbrede. A major work on the impact of Reformed thinking on our civilization. Some of the studies, historical and theological, break new ground and provide perspectives previously unknown or neglected.

Hardback, 327 pages, \$22.00

The Doctrine of Salvation

20 lessons. 10 cassette tapes, RR408ST-10, \$30.00

The Doctrine of the Church

30 lessons. 17 cassette tapes, RR401ST-17, \$45.00

The Theology of the Land

20 lessons. 10 cassette tapes, RR403ST-10, \$30.00

The Theology of Work

19 lessons. 10 cassette tapes, RR404ST-10, \$30.00

The Doctrine of Authority

19 lessons. 10 cassette tapes, RR402ST-10, \$30.00

Predestination in Light of the Cross

By John B. King, Jr. The author defends the predestination of Martin Luther while providing a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

Paperback, 314 pages, \$24.00

Sovereignty

By R. J. Rushdoony. The doctrine of sovereignty is a crucial one. By focusing on the implications of God's sovereignty over all things, in conjunction with the law-word of God, the Christian will be better equipped to engage each and every area of life. Since we are called to live in this world, we must bring to bear the will of our Sovereign Lord in all things. With clear prose and stimulating

insights, Rushdoony will take you on a transforming journey into the fullness of the Kingdom of God, i.e., His goal for history.

Hardback, 519 pages, \$40.00



The Necessity for Systematic Theology

By R.J. Rushdoony. Scripture gives us as its underlying unity a unified doctrine of God and His order. Theology must be systematic to be true to the God of Scripture.

Booklet (now part of the author's *Systematic Theology*), 74 pages, \$2.00



Keeping Our Sacred Trust

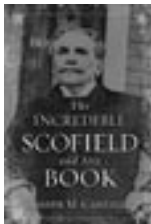
Edited by Andrew Sandlin. The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. This book is a trumpet blast heralding a full-orbed, Biblical, orthodox Christianity. The hope of the modern world is not a passive compromise with passing heterodox fads, but aggressive devotion to the time-honored Faith "once delivered to the saints."

Paperback, 167 pages, \$19.00

Infallibility: An Inescapable Concept

By R.J. Rushdoony. "The doctrine of the infallibility of Scripture can be denied, but the concept of infallibility as such cannot be logically denied. Infallibility is an inescapable concept. If men refuse to ascribe infallibility to Scripture, it is because the concept has been transferred to something else. The word infallibility is not normally used in these transfers; the concept is disguised and veiled, but in a variety of ways, infallibility is ascribed to concepts, things, men and institutions."

Booklet (now part of the author's *Systematic Theology*), 69 pages, \$2.00



The Incredible Scofield and His Book

By Joseph M. Canfield. This powerful and fully documented study exposes the questionable background and faulty theology of the man responsible for the popular Scofield Reference Bible, which did much to promote the dispensational system. The story is disturbing in its historical account of the illusive personality canonized as a dispensational saint and calls into question the seriousness of his motives and scholarship.

Paperback, 394 pages, \$24.00

The Will of God or the Will of Man

By Mark R. Rushdoony. God's will and man's will are both involved in man's salvation, but the church has split in answering the question, "Whose will is determinative?"

Pamphlet, 5 pages, \$1.00

Taking Dominion



Christianity and the State

By R.J. Rushdoony. You'll not find a more concise statement of Christian government, nor a more precise critique of contemporary statism. This book develops the Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life. Whether it be the influence of Greek thought, or the present manifestations of fascism, this dynamic volume will provide you with a superb introduction to the subject. It reads like a collection of essays on the Christian view of the state and the return of true Christian government.

Hardback, 192 pages, indices, \$18.00



Tithing and Dominion

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

Hardback, 146 pages, index, \$12.00



Salvation and Godly Rule

By R.J. Rushdoony. Salvation in Scripture includes in its meaning "health" and "victory." By limiting the meaning of salvation, men have limited the power of God and the meaning of the Gospel. In this study R. J. Rushdoony demonstrates the expanse of the doctrine of salvation as it relates to the rule of the God and His people.

Paperback, 661 pages, indices, \$35.00

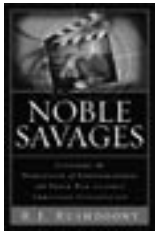
Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



A Conquering Faith

By William O. Einwechter. This monograph takes on the doctrinal defection of today's church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God's sovereignty, Christ's Lordship, God's law, the authority of Scripture, the dominion mandate, and the victory of Christ and His church in history. This easy-to-read booklet is a welcome antidote to the humanistic theology of the 21st century church.

Booklet, 44 pages, \$8.00



Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. Rushdoony concluded, "[T]he world will soon catch up with Sade, unless it abandons its humanistic foundations." In his conclusion Rushdoony wrote, "Symptoms are important and sometimes very serious, but it is very wrong and dangerous to treat symptoms rather than the underlying disease. Pornography is a symptom; it is not the problem." What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

Paperback, 161 pages, \$18.00

Toward a Christian Marriage

Edited by Elizabeth Fellserson. The law of God makes clear how important and how central marriage is. God the Son came into the world neither through church nor state but through a family. This tells us that marriage, although nonexistent in heaven, is, all the same, central to this world. We are to live here under God as physical creatures whose lives are given their great training-ground in terms of the Kingdom of God by marriage. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage.

Hardback, 43 pages, \$8.00

The Theology of the State

A tape series by R.J. Rushdoony. 37 lessons that are also from a portion of Rev. Rushdoony's 2-volume *Systematic Theology*.

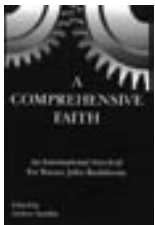
14 cassette tapes, RR405ST-14, \$42.00



Roots of Reconstruction

By R.J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements. More topics than could possibly be listed. Imagine having 24 years of Rushdoony's personal research for just \$20.

Hardback, 1124 pages, \$20.00



A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.

Hardback, 244 pages, \$23.00



The Church as God's Army

By Brian Abshire. What if they gave a war and nobody came? In the great spiritual battles of the last century, with the soul of an entire culture at stake, a large segment of the evangelical church went AWOL. Christians retreated into a religious ghetto, conceding the world to the Devil and hoping anxiously that the rapture would come soon and solve all their problems. But the rapture did not come, and our nation only slid further into sin.

God's people must be taught how to fight and win the battles ahead. In this small volume, you will discover how the church is God's army, designed by Him to equip and train His people for spiritual war and prepare them for victory.

Booklet, 83 pages, \$6.00

Dominion-oriented tape series by Rev. R.J. Rushdoony

The Doctrine of the Family

10 lessons that also form part of the author's 2-volume *Systematic Theology*.

5 cassette tapes, RR410ST-5, \$15.00

Christian Ethics

8 lessons on ethics, change, freedom, the Kingdom of God, dominion, and understanding the future.

8 cassette tapes, RR132ST-8, \$24.00

Tape series by Rev. Douglas F. Kelly

Reclaiming God's World

3 lessons on secularism vs. Christianity, restoration in the church, and revival.

3 cassette tapes, DK106ST-3, \$9.00

Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

By R.J. Rushdoony. First published in 1970, this book helped spur the modern rise of postmillennialism. Revelation's details are often perplexing, even baffling, and yet its main meaning is clear—it is a book about victory. It tells us that our faith can only result in victory. "This is the victory that overcomes the world, even our faith" (1 John 5:4). This is why knowing Revelation is so important. It assures us of our victory and celebrates it. Genesis 3 tells us of the fall of man into sin and death. Revelation gives us man's victory in Christ over sin and death. The vast and total victory, in time and eternity, set forth by John in Revelation is too important to bypass. This victory is celebrated in Daniel and elsewhere, in the entire Bible. We are not given a Messiah who is a loser. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.

Paperback, 271 pages, \$19.00



Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. Israel's misunderstanding of eschatology eventually destroyed her by leading her to reject the Messiah and the coming of the Kingdom of Heaven. Likewise, false eschatological speculation is destroying the church today, by leading her to neglect her Christian calling and to set forth false expectations. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis of key Scripture passages, theological reflection on important doctrinal issues, and practical application for faithful Christian living. *Thine is the Kingdom* lays the scriptural foundation for a Biblically-based, hope-filled postmillennial eschatology, while showing what it means to be postmillennial in the real world. The book is both an introduction to and defense of the eschatology of victory. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the faith Benjamin B. Warfield and J.A.

Alexander.

Paperback, 260 pages, \$22.00



God's Plan for Victory

By R.J. Rushdoony. An entire generation of victory-minded Christians, spurred by the victorious postmillennial vision of Chalcedon, has emerged to press what the Puritan Fathers called "the Crown Rights of Christ the King" in all areas of modern life. Central to that optimistic generation is Rousas John Rushdoony's jewel of a study, *God's Plan for Victory* (originally published in 1977). The founder of the Christian Reconstruction movement set forth in potent, cogent terms the older Puritan vision of the irrepressible advancement of Christ's kingdom by His faithful saints employing the entire law-Word of God as the program for earthly victory.

Booklet, 41 pages, \$6.00

Eschatology

A 32-lesson tape series by Rev. R.J. Rushdoony. Learn about the meaning of eschatology for everyday life, the covenant and eschatology, the restoration of God's order, the resurrection, the last judgment, paradise, hell, the second coming, the new creation, and the relationship of eschatology to man's duty.

16 cassette tapes, RR411ST-16, \$48.00

Biography



Back Again Mr. Begbie: The Life Story of Rev. Lt. Col. R.J.G. Begbie OBE

This biography is more than a story of the three careers of one remarkable man. It is a chronicle of a son of old Christendom as a leader of Christian revival in the twentieth century. Personal history shows the greater story of what the Holy Spirit can and does do in the evangelization of the world.

Paperback, 357 pages, \$24.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com

Year-End JCR Clearance Sale! 80% off the cover price on all *Journals of Christian Reconstruction* while supplies last.



The Journal of Christian Reconstruction

The purpose of the *Journal* is to rethink every area of life and thought and to do so in the clearest possible terms. The *Journal* strives to recover the great intellectual heritage of the Christian Faith and is a leading dispenser of Christian scholarship. Each issue provides in-depth studies on how the Christian Faith applies in modern life. A collection of the *Journal*

constitutes a reference library of seminal issues of our day.

Vol. 2, No. 1: Symposium on Christian Economics

Medieval, Reformation, and contemporary developments, the causes of inflation, Manichaenism, law and economics, and much more.

\$13.00

Vol. 2, No. 2: Symposium on Biblical Law

What Scripture tells us about law, the coming crisis in criminal investigation, pornography, community, the function of law, and much more. **\$13.00**

Vol. 5, No. 1: Symposium on Politics

Modern politics is highly religious, but its religion is humanism. This journal examines the Christian alternative.

\$13.00

Vol. 5, No. 2: Symposium on Puritanism and Law

The Puritans believed in law and the grace of law. They were not antinomians. Both Continental and American Puritanism are studied.

\$13.00

Vol. 7, No. 1: Symposium on Inflation

Inflation is not only an economic concern but at root a moral problem. Any analysis of economics must deal also with the theological and moral aspects as well. **\$13.00**

Vol. 10, No. 1: Symposium on the Media and the Arts

Christian reconstruction cannot be accomplished without expanding the Christian presence and influence in all branches of the media and the arts. **\$13.00**

Vol. 10, No. 2: Symposium on Business

This issue deals with the relationship of the Christian Faith to the world of business. **\$13.00**

Vol. 11, No. 1: Symposium on the Reformation in the Arts and Media

Christians must learn to exercise dominion in the area of the arts and media in order to fulfill their mandate from the Lord. Also included in this issue is a long and very important study of the Russian Orthodox Church before the Revolution. **\$13.00**

Vol. 11, No. 2: Symposium on the Education of the Core Group

Christians and their children must again become a vital, determinative core group in the world. Education is an essential prerequisite and duty if this is to be accomplished. **\$13.00**

Vol. 12, No. 1: Symposium on the Constitution and Political Theology

To understand the intent and meaning of the Constitution it is necessary to recognize its presuppositions. **\$13.00**

Vol. 12, No. 2: Symposium on the Biblical Text and Literature

The God of the Bible has chosen to express Himself by both oral and written means. Together these means represent the sum total of His revelation. This symposium is about the preservation of original, infallible truth as handed down through generations in the words and texts of the human language. We have both God's perseverance and man's stewarding responsibility at issue when considering the preservation of truth in the text and words of the human language. This symposium examines the implications of this for both sacred and secular writings. **\$13.00**

Vol. 13, No. 1: Symposium on Change in the Social Order

This volume explores the various means of bringing change to a social order: revolution, education and economics. It also examines how Christianity, historically and doctrinally, impacts the social order and provides practical answers to man's search from meaning and order in life. It concludes with a special report on reconstruction in action, which highlights the work of Reconstructionists at the grassroots level. **\$13.00**

Vol. 13, No. 2: Symposium on the Decline and Fall of the West and the Return of Christendom

In addition to discussing the decline and fall of the West and the return of Christendom, this volume describes the current crisis, constitutional law, covenant religion vs. legalism, and the implications of a Christian world and life view. **\$13.00**

Vol. 14, No. 1: Symposium on Reconstruction in the Church and State

The re-emergence of Christian political involvement today is spurred by the recognition not only that the Bible and Christian Faith have something to say about politics and the state, but that they are the only unmoveable anchor of the state. The articles in this symposium deal with the following subjects: the reconstructive task, reconstruction in the church and state, economics, theology, and philosophy. **\$13.00**

Vol. 14, No. 2: Symposium on the Reformation

This symposium highlights the Reformation, not out of any polite antiquarian interest, but to assist our readers in the re-Christianization of modern life using the law of God as their instrument. This symposium contains articles dealing with history, theology, exegesis, philosophy, and culture. **\$13.00**

Vol. XV: Symposium on Eschatology

Eschatology is not just about the future, but about God's working in history. Its relevance is inescapable. **\$19.00**

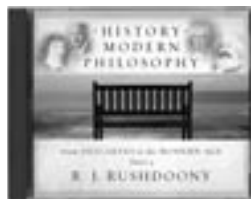
Vol. XVI: The 25th Anniversary Issue

Selected articles from 25 years of the *Journal* by R.J. Rushdoony, Cornelius Van Til, Otto Scott, Samuel L. Blumenfeld, Gary North, Greg Bahnsen, and others. **\$19.00**

Special Message Series by Rushdoony on Audio CDs!

A History of Modern Philosophy

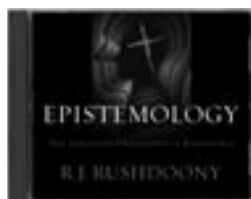
1. Descartes & Modern Philosophy: The Birth of Subjectivism
2. Berkeley to Kant: The Collapse of the Outer World
3. Hegel to Marx to Dewey: The Creation of a New World
4. Existentialism: The New God Creates His Own Nature
5. Sade to Genet: The New Morality
6. From Artisan to Artist: Art in the Modern Culture
7. The Impact of Philosophy on Religion: The Principle of Modernity
8. The Implication of Modern Philosophy: The Will to Fiction



(8 CDs) \$64.00

Epistemology: The Christian Philosophy of Knowledge

1. Facts & Epistemology
2. Circular Reasoning
3. Facts & Presuppositions
4. Faith & Knowledge
5. Epistemological Man
6. Irrational Man
7. Death of God & It's Implications
8. Authority & Knowledge
9. Ultimate Authority
10. A Valid Epistemology/Flight from Reality



(10 CDs) \$80.00

Apologetics

1. Apologetics I
2. Apologetics II
3. Apologetics III



(3 CDs) \$24.00

The Crown Rights of Christ the King

1. Bringing Back the King
2. Over All Men
3. Over Church and State
4. Over Every Sphere of Life
5. The Fear of Victory
6. The Gospel According to St. Ahab



(6 CDs) \$48.00

The United States Constitution

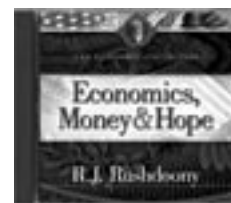
1. The U.S. Constitution: Original Intent
2. The U.S. Constitution: Changing Intent
3. The U.S. Constitution Changed
4. The U.S. Constitution and The People



(4 CDs) \$32.00

Economics, Money & Hope

1. How the Christian Will Conquer Through Economics: The Problem and the Very Great Hope
3. Money, Inflation, and Morality
4. The Trustee Family and Economics



(3 CDs) \$24.00

Postmillennialism in America

1. Postmillennialism in America: A History, Part I
Postmillennialism in America: A History, Part II
2. The Millennium: Now or Later?
The Second Coming of Christ: The Blessed Hope



(2 CDs - 2 lectures on each disc) \$20.00

A Critique of Modern Education

1. Messianic Character of American Education
2. The Influence of Socialism in American Education
3. Intellectual Schizophrenia
4. Necessity for Christian Education



(4 CDs) \$32.00

English History

1. John Wycliff
2. King Richard III
3. Oliver Cromwell
4. John Milton, Part I
5. John Milton, Part II



(5 CDs) \$40.00