

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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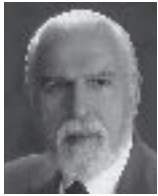
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Education for Freedom

[Reprinted from *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, 1985), 153-157.]

R. J. Rushdoony



The basic form of education is the liberal arts curriculum, i.e., the curriculum whose purpose is to further the art of being a free man. The problem, of course, is that there are differing definitions of what constitutes a free man. Even within humanism, there are variations of belief. In the Western world, we have the cynicism of Machiavelli concerning man, and hence the need for the control of most men by the superior few. We have Locke's passive, neutral man whose mind is a blank paper, and we also have the good, natural man, derived from one facet of Rousseau's thought.

Some humanists have summarized the issue as between the ideas of *man as pilot* and *man as robot*. In the man as robot view, most men need the planning and control of an elite group of men in order to achieve a "planned freedom." A Hebrew myth derived from Babylon, tells of another woman in Adam's life, the female demon Lilith. Buford Stefflre cites this myth and asks, "Left to his own devices, will man woo Lilith or Eve?"¹

These various forms of humanism all assume either a common goodness or neutrality in all men, or else a common evil which an elite group can escape. This evil thus is curable by man. The elite group can then control and direct all other men for their own welfare and gain a freedom for all men through the mediation of the elite philosopher king or scientific, planning man. Freedom is thus a possibility for man through man

and by natural means. The two basic instruments for the natural salvation of man are, *first*, education, and, *second*, state planning and control. Both these instruments are in full use today.

The salvation of man is not only to be attained by natural means but it requires *freedom from God*, freedom from supernatural laws and standards, in order to secure *freedom for man*. To illustrate, the December 20, 1976 *New York Magazine* suggests a reason why "musical superstar Leonard Bernstein" left his wife of twenty-five years, actress Felicia Montealegre. In commenting about some vocal sections speaking of death in Dimitri Shostakovich's Fourteenth Symphony, Bernstein said in part:

Studying this work, I came to realize that, as death approaches, an artist must cast off everything that may be restraining him, and create in complete freedom. I decided that I had to do this for myself, to live the rest of my life as I want.²

The idea of living "the rest of my life as I want" is not limited to the artist. All humanists want this existential freedom, an independence from God, man, past, present, and future, to live out the demands of the ego, to be free to be one's own god, determining what is good and evil in terms of one's own desires. This is, of course, original sin as stated in Genesis 3:5; it is also existential freedom for modern man. Freedom from God means freedom from man also, because it is God's law which establishes man's duty to his Creator and to his neighbor.

In this point of view, education is

self-realization, either as an individual or as a member of humanity. Freedom means, not salvation from sin through Jesus Christ, but the scientific method. It involves discarding all things which are not provable by the scientific method, and of course, the scientific method for modern man presupposes that God cannot exist and that man's autonomous mind is the final arbiter of reality. In terms of this, freedom means the independence of man from God and from any God-given law and standard, so that law and morality are not God-given but are man-made and pragmatic and utilitarian. This educational goal of freedom is thus the freedom proposed by the tempter: "Ye shall be as gods (every man his own god), knowing (that is, determining for yourself, in terms of what is best for you, what constitutes), good and evil (ideas which are not absolutes but human constructs, in order for man better to realize his own self-created values and goals)" (Gen. 3:5). Freedom as defined by modern education is for Scripture simply sin.

Moreover, freedom in modern education means defiance, rebellion, and revolution. If man is free from any obligation to God, he certainly will feel no binding obligation to man. If God cannot command man, how can another man? Existentialism thus leads to a radical contempt for man, however much disguised. Humanism begins with the exaltation of all men as such and ends up with the exaltation by every man of himself and his own will. Quite logically therefore, Andre Malraux once said, "I love to displease."³ Malraux

thereby established his existential freedom from man.

In education, this means a pupil who, as he grasps the meaning of humanistic education and its goal of freedom, is progressively in defiance of his parents, teachers, and society. Liberal and radical parents and teachers have quite logically applauded this defiance. For them, it is a most hopeful sign. It means education is successful in part at least.

The goal of education, many hold is to use Field's term, "a *personally meaningful* purpose system."⁴ It cannot be an imposed purpose system from God; it must be "personally meaningful." To illustrate, modern art does not try to give us a structure in painting which has an objective meaning in God's world; a resemblance to that real world is coincidental, not basic. The painting may be blobs of color and random lines; the meaning is purely personal. The question is, what purely private and personal meaning does this painting evoke in me? In terms of that purely personal or contemporary evocation, what is art today can be a garbage can reject tomorrow, or a relic for historians in a museum. Freedom in art means freedom from a given realm of reality and meaning in favor of a purely private one. As a result, art must seek the new and novel to demonstrate its reality by a continuously fresh freedom from the patterns of the last hour.

Education finds it more difficult in curriculum to achieve a like contemporaneous freedom, but it cultivates this spirit more successfully than the arts in the mind it creates. Whether in the arts, or with respect to tastes in music, dancing, or anything else, the student is a market for the new, for perpetual revolution against yesterday and today. This means perpetual revolution against himself, against what he is today in favor of some new idea of freedom. Not surprisingly, humanistic education

produces not only a proliferation of sin but of mental problems and serious personality disorders.

The contrast between the two goals of freedom in education appears dramatically in sex education. Humanistic education strongly advocates an "open" view, i.e., sexual freedom in the sense that the criterion in sexual behavior is man's desires and tastes. The intensity with which sex education is defended should not surprise us: it represents a very basic practice of the freedom to which all humanistic education points, the freedom for man to determine his own values and goals.

The Christian, however, also believes in sexual freedom, but he defines it differently. For him, sin is not freedom but slavery, and freedom is in Christ and from sin. For the true Christian, fornication, adultery, homosexuality, and all other forms of sexual sin are not freedom but repulsive forms of slavery. A godly marriage is for him freedom, because it is God's purpose and law; it alone gains God's blessing, and it alone gives him freedom under God in the sexual realm, unless his calling is to remain single. In any case, for the Christian there is no freedom except in obedience to God's law. He enters into freedom through the saving power of Christ; he lives in freedom by obedience to the law of God.

This means that Christian education emphasizes that freedom is through Christ's salvation and in obedience thereafter to the whole Word of God. Instead of teaching freedom as a radical independence from God, the Christian school teaches freedom as a radical and total dependence upon God. It insists on the interdependence of all men under God and in terms of God's law. It is thus a liberal arts curriculum for which Scripture is the key book, and in terms of which every subject and area

is principled and informed. Teacher and student alike are under that binding word; and are free in terms of their faithfulness to it.

Both humanistic educators and Christian educators speak of furthering responsibility in their pupils. Humanism sees two kinds of responsibility. *First*, man can be viewed as responsible to society, to his country or to mankind as a whole. In this view, collective man replaces God as the agency to whom man is accountable. *Second*, man can be viewed as responsible to his existential self, called to rid himself of the accretions imposed by God, church, family, and society, and to realize himself as an existential man. Here, the individual replaces God. In both cases, freedom is from God to man.

For the Christian, man is responsible to God, and to man under God and according to the Word of God. Freedom is from sin, and therefore it is freedom from ourselves and from other men, and from slavery and bondage to ourselves and to men, to become the covenant people of God in Christ, our Redeemer and King.

Christian education is thus not the curriculum with the Bible added to it, but a curriculum in which the Word of God governs and informs every subject. Only the Christian school, when it is faithful to Scripture, can have a truly liberal arts curriculum. 🏰

1. Buford Steffle, ed., *Theories of Counseling* (New York: McGraw-Hill, 1965), 258f., cited in Frank L. Field, *Freedom and Control in Education and Society* (New York: Thomas Y. Crowell, 1970), 14.
2. "Lenny Faces Existential Truth," *New York Magazine*, Dec. 20, 1976, vol. 9, no. 51, 75.
3. "The Last Renaissance Figure," *Time*, Dec. 6, 1976, vol. 108, no. 23, 39.
4. Frank L. Field, op. cit., 68. Italics in original.

What is the Glory of God?

Mark R. Rushdoony



“What is the Glory of God?” I was asked out of the blue by a woman who has a knack for asking good questions. I was a bit surprised; not only had I never been asked that before, I had never asked it myself. References to God’s glory are so common in Scripture and the church that we do not think enough about what the word conveys. I sometimes wonder if our best understanding of God’s Word isn’t like that of a child who prayed to “Our father, who does art in heaven; Harold is his name.”

Defining the Glory of God

References to the glory of God abound in Scripture. Glory is used in association with the throne of God, His presence, coming, righteousness, power, honor, salvation, and dominion. The people of God are to glorify Him and are said to be prepared for entry into glory, so it behooves us to know what glory is.

Widespread use and application of the term “glory” in reference to God and His work may be cause for some confusion as to a precise definition of God’s glory, but therein lies, perhaps, a false assumption. A broadly used term with wide application needs a definition with broad meaning. God refused to define Himself to Moses, referring to Himself as “I am that I am” rather than give a name. Likewise, the term “glory” is so ubiquitous to the presence, manifestations, attributes, and work of God that it requires a definition that references all that God means by “I am that I am.”

Perhaps similarly we should see God’s glory as “all that God is.”

Glory is associated with the God-head. Many of the references to the glory of God in Scripture refer to the actual presence of God in heaven. Some refer specifically to the manifestation of that glory to man. When Jesus raised Lazarus He said it was in order that God might be glorified (i.e., His glory made apparent) in the person and work of the Son (John 11:4, 40). When Jesus prayed to the Father just before His arrest, He asked that those the Father had given Him might behold His glory (John 17:1, 22–24).

The glory of God is lost on the unregenerate. Paul said, “For all have sinned and come short of the glory of God” (Rom. 3:23). The sinner seeks a state of comfort in his sin by believing sin and death are normative; his every tendency is to become comfortable with sin. In Romans Paul describes the progressive degeneracy of those “who hold [i.e., suppress] the truth in unrighteousness” (Rom. 1:18). Because they choose not to “retain God in their knowledge, God gave them over to a reprobate mind” (Rom. 1:28).

God’s Glory Has Been Revealed to Man

This is not to say man cannot know the glory of God, only that it requires the grace of God for that to happen. When John described the Incarnation of the Word in human flesh, he noted that “we beheld his glory, the glory as of the only begotten of the Father ...” (John 1:14). John was not referring merely to the incarnate form of Jesus, for many

men saw Jesus without seeing the glory of God. There was nothing about Christ’s physical being that conveyed divinity. It is possible John was referring to his witness of the transfiguration, but what was certainly true is that he was given by grace through faith to see “all that God is” through his knowledge of the Son.

The manifestation of God’s glory to sinners was the purpose of Christ through His redemption work. Christ, by His first miracle at the wedding feast at Cana, “manifested forth his glory and his disciples believed on him” (John 2:11). This belief was not because of the rational sensory impact of the miracle; many would see greater miracles without believing. What Christ manifested was in terms of their faith; they were already His disciples and so the miracle only more deeply revealed to them all *that Jesus was*.

Doctrine also helps us see God’s glory as it helps us know more of who He is and what He has done. The more God’s truth is made the basis of our life and thought, the more we appreciate God for “all that He is” and the more we can attribute to Him this glory. In defending the doctrine He taught to the Jewish religious leaders, Christ said His teaching sought “his glory that sent him, the same is true, and no unrighteousness is in him” (John 7:18). To the extent we know, accept, and live in terms of scriptural teaching we appreciate God’s glory and our praise can then better ascribe this glory that is due Him.

After Christ’s triumphal entry into Jerusalem, He noted their unbelief and

compared His situation to that of the prophet Isaiah. When Isaiah prophesied, he was met with a cold, unbelieving people. Nevertheless, Isaiah was himself given prophetic understanding and vision; he saw Israel's rebellion not as normative, but from God's perspective. Christ thus referred not to Isaiah's difficult work, but to his privilege of seeing God's glory (John 12:37–41) despite the dullness of the people.

The Glory of God in Christ

The glory of God is all that He is—His power, justice, love, grace, mercy, and more. Man glorifies God to the limited extent we perceive and acknowledge His absolute glory. The more we know of God, the more we can ascribe to Him glory.

In John 13:31–33 Jesus spoke of His glorification and that of the Father. These were the very first words to the eleven disciples after Judas left the Last Supper to arrange His arrest:

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Christ is speaking in full awareness of His imminent atoning death. Therein “the Son of man,” Jesus Christ, was glorified. He was manifested to man for who He was: the Messiah of Genesis 3:15; the grace and mercy of God come to earth; and the love of the Father to His sheep. We see God's glory in Jesus, but we also see Jesus Himself glorified at the cross. This is why He sits at the right hand of the Father and why He is at the center of the New Jerusalem in heaven.

Not only is Christ glorified in His atoning work, but “God is glorified in him.” The Son's atoning sacrifice glorifies the Father. The Son cannot be

separated from the triune Godhead. God's power, grace, love, and mercy are most conspicuously revealed to man in the work of the Son. This manifestation provides our understanding of something of God's glory.

We cannot imagine everything that comprises the glory of God, but we can know the glory He manifests to us. Scripture constantly reminds us of how the creation reveals God's glory. Likewise, in the atonement God manifests His glory in a way that we can understand because, like the creation we see and enjoy, His salvation is something that touches us in a direct and intimate way.

Not only are Jesus and the Father directly glorified by the atonement, but “God shall glorify him [the Son] in himself.” The Father, in turn, brings glory to the Son; He reveals the Son as the One worthy of all praise and honor. We cannot but vaguely understand the inner workings of the triune Godhead, but it is clear here that the Father glorifies the Son within the Trinity and to all the redeemed. Additionally, all men will honor the Son for all that He is, when every knee bows and every tongue confesses that Jesus is, in fact, Lord.

Glorifying the Son is recognizing Him for all that He is. He is more than a personal Savior. Our faith in Jesus must be in the glorified Son of man. It must see all of reality in terms of Jesus Christ as the watershed of history and meaning, Jesus as the way, the truth, and the life.

John's Revelation refers repeatedly to the glory of God, so not surprisingly it also emphasizes the Son as the Lamb on the throne, the defeater of Satan, the center of the New Jerusalem, and the Judge.

Glorifying God

The glory of God is all the fullness of every attribute and beneficence

of God for which He deserves eternal praise and honor. It is all that God is.

We glorify God to the limited extent we recognize who He is.


By such a definition there is no limit to the glory due His name. Man's sin makes him constantly try to accommodate sin as somehow normative. Understanding the glory of God and our obligation to acknowledge it by, in return, glorifying Him, helps us to see the centrality of Jesus Christ to all things.

We cannot limit the centrality of Jesus to our hearts or we put limits on His glory. We cannot limit the centrality of Christ to the church or we limit the manifestation of His glory to mankind. We cannot in any way put limits on the limitless Lamb of God whose dominion is everlasting in heaven and earth.

One way man normalizes sin and rebellion is through legitimizing it, and one popular modern means of doing that is by creating an abstract realm called the “secular.” Christianity and all other religions are placed outside this artificial construct as special interests only allowed participatory privileges under rules of the “secular” realm.

I find it helps to imagine yourself trying to explain your belief to God. Could you stand before God and defend the concept that a “secular” realm has any grounds to limit the claims of Christ in heaven or earth?

Rather, the church needs to return to the doctrine once commonly recited in Christian worship in the Gloria Patri:

“Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end, Amen. Amen.” 

Johann Sebastian Bach: A Model for Christian Excellence

Martin G. Selbrede



Vulnerability. To dismiss the possibility of it makes it all the more certain. To dismiss a specific vulnerability because it appears too insignificant to bother with has inspired ancient myths and legends as well as modern novels and movies. This universal theme is no less universally played out in real life despite centuries of warnings and cautionary tales handed down to us. Man foolishly weighs his vulnerabilities on the largest of scales, forgetting that a little leaven leavens the whole lump.

The concept of the Achilles heel has entered our language in cognizance of this recurring problem. King Ahab was mortally wounded when a Syrian arrow, shot apparently at random, hit its unlikely mark between the joints of the king's harness (1 Kings. 22:34), making it through the proverbial chink in the armor.

This theme of a small, neglected, vulnerable point leading to the fall of the mighty can easily be seen in movies like *Star Wars*, *Independence Day*, and many others.

In Icelandic mythology, the Norse god Odin ordered all material objects—stones, metals, elements, animals, trees, animate or inanimate—to swear an oath not to harm his son Baldr, who had been threatened by the cleverly sinister Loki. During the oath-taking ceremony, Loki notices that the lowly mistletoe was passed by as being too insignificant to bother with. Once all the oaths

have been collected, a throwing game ensues, with various gods hurling deadly objects at Baldr, all of which consistently bounce off him harmlessly or divert around him. Nothing can harm Baldr, and the mood during the game is festive.

Then Loki invites Baldr's blind brother to participate in the throwing game with the rest of the gods, even helping him out by handing him a weapon made out of—you guessed it—mistletoe. Baldr's death is shocking yet predictable.

Loki—the Satan figure in Norse mythology—understood how to look for the hole in a person's armor, the weak link in the chain. Our own adversary, like his fictional Norse counterpart, is equally adept at finding the various modern forms of mistletoe that we've failed to deal with. It isn't without cause that the epistle of James informs us that to break one commandment is to break the entire law of God (James 2:10). The book of Lamentations was occasioned by the death of Josiah, Israel's most godly king, who decided to play international policeman and intercept an Egyptian incursion into Charchemish (2 Chron. 35:20–25), an action that seemed right to Josiah but one that exceeded his lawful authority (Deut. 17:16).

The generally lawless mindset of modern Christendom evokes a forest of self-inflicted mistletoe upon which we've stumbled. It is worth highlighting a different implication of the mistletoe problem, however. What if, in a given field

or discipline, someone had developed his area so completely that there was no mistletoe to be found—no weaknesses, only absolute iron solidity? And what if we Christians were not only unaware of this achievement (by a fellow Christian), but out of ignorance were contributing to the loss of it (in other words, bringing a mistletoe-like vulnerability in through the backdoor)?

The individual who meets these criteria is the German composer Johann Sebastian Bach (1685–1750), whose Biblical worldview is so clearly revealed in his handiwork and craftsmanship that the spiritual descendants of Loki have worked themselves to death trying to find a sprig of mistletoe to skewer Bach with. Finding none, they have shifted their strategies—and modern Christians are well on their way to becoming the mistletoe by which Bach's achievement may end up being lost to us.

Bach the Master Artisan

Throughout mankind's struggle for artistic excellence, a few individuals scattered through the centuries have made marks so indelibly definitive that none can fail to recognize that they have finally soared to the very height of their art. Their final works display no hint of the tentative, the provisional, the experimental, or the imperfect. Such works leave their hands as ultimate capstones complete in themselves, revealing an order more divine than human in both concept and execution. Such works become plumb lines against which others must inevitably be measured.

The music of Johann Sebastian Bach falls into this category. Bach's subconscious recognition of this fact was shown in his last works, on which German composer Paul Hindemith (1895–1963) anchors his intriguing argument that Bach had become so confidently facile at solving the most intellectually complex musical challenges with such ease that Bach came to realize that there were no more frontiers to explore or musical “kingdoms to conquer”: he had already achieved the ultimate in his art form.¹ Hindemith infers this from the uncharacteristically melancholy temper of the final two years of Bach's output, and mounts a strong case to buttress his perspective. The fact that no contrapuntist² since Bach has even come close to matching Bach's capability suggests that the Master may indeed have been one of a kind. When Bach flew into the musical heaven of his own making, he flew solo.

Not surprisingly, the word “masterpiece” is associated with much of Bach's output. But some of his masterpieces seem to have been unlikely recipients of so high an appellation. *Die Kunst der Fuge* (*The Art of the Fugue*), a massive pedagogical study on how to write fugues, was intended to guide students of counterpoint through a host of available techniques for effective composition. It still stands at the pinnacle of Western art, arguably higher than pieces self-consciously designed to secure so immodest a reputation (e.g., Wagner's *Ring* cycle, *Scriabin's Prefatory Action*, etc.). Bach came to the point that virtually anything he did, however trivial, manifested a level of craftsmanship and genius so far above the reach of his peers that he became incapable of writing a mediocre page of music.

The factors contributing to Bach's apparently unrepeatable achievement are probably beyond crass enumeration

(as if they could actually be quantified), and it would surely be unhelpful to keep affixing the term “genius” on Bach and his work, since so ineffable a concept as applied to Bach would quickly lose meaning from overuse. But singling out a few components of Bach's art for the sake of focus will at least bring the discussion within a scope sufficiently narrow to permit unambiguous analysis.

The religious basis for Bach's artistry at the theological foundation supplies useful clues in understanding the nature of the forces shaping Bach's work. He was an Orthodox Lutheran steeped in Calvinistic theology. Regarded by many as the “fifth Evangelist,” his devotion to the Christian faith was well-attested, but there have been revisionist efforts to secularize him, most notably at the 1962 Festival of the International Bach Society.³ More careful research has swung the pendulum back most of the way by acknowledging “that Bach was a pious but not fanatical Lutheran who considered the performance of every duty to be in the service of God ...”⁴

Bach saw himself as an artisan, and said so. “I have had to work hard; anyone who works just as hard will get just as far.”⁵ He saw in musical themes raw material ready for elaboration in accord with a very rigorous system of thought. Bach's son, Karl Philipp Emanuel Bach, “reported ... that when Father Bach had heard the beginning of a fugue he would at once state ‘what contrapuntal devices it would be possible to apply, and which of them the composer by rights ought to apply.’”⁶

Being an artisan, he put a premium on teaching, and his standards were quite high. “In teaching composition, he saw to it that his pupils did not compose at the instrument. They were to learn a spiritual craft and a mental discipline, not just a manual technique.” Bach practiced what he preached, churning

out masterpieces like a one-man musical factory. “Bach ... wrote down his compositions without hesitation. He seems to have made no sketches, and he rarely changed what he had written. His holographs radiate the calm assurance of a man who was never in doubt about what he wanted and how to achieve it.”⁷ “He sought perfection increasingly in the utmost consistency of logic and construction. This last phase of his inner development led to the composition of *The Art of the Fugue*—one of the loftiest accomplishments of the human mind.”⁸ “Every bit of evidence that comes down to us from his own time makes it clear that he looked upon himself primarily as a capable workman, conscientiously attending to his duties.”⁹

One of the most noteworthy aspects of Bach's music can be reduced to a single word: purpose. Commentators for more than a century have declared his music to be the most purposive written, each work constituting a study in inexorable forward motion. This was not merely a manifestation of baroque “energy,” which suffused the work of Bach's contemporaries as well, for Bach's music used the prevailing kineticism of the era as a mere point of departure. His work was the embodiment of the principle of linear time, of progress “from a clear-cut beginning to a fore-ordained end.”¹⁰ Bach's work is, in fact, the ultimate musical expression of the linear view of history.

Bach's Biblical Worldview Applied to Music

Consider the preceding four aspects of Bach's work: Christian faith, artisanship, purposiveness, and total commitment to working out the implications of linear progression in time. All of these are key elements of a Biblical worldview, which demands that everything, however mundane, must be done as to the Lord, that composers are not artists

but artisans, that their work should infallibly reflect the overarching purpose God has imprinted on every atom of His universe, extending to the purpose of the entire ensemble itself as time and the universe move toward their final consummation.

Modern musical analysis, being erected on a secular foundation, has taken several different approaches to these components of Bach's worldview. The more charitable analysts, in an effort to maintain some contextual objectivity, report the evidence as it stands, allowing the reader to draw his/her own conclusion about the validity or relevance of Bach's philosophical orientation as a "child of his time." Others have simply narrowed their analyses to the point that these aspects of Bach's aesthetic model are never touched upon—which is tantamount to working around the problem. Finally, the most consistent theorists, working from a solid humanistic base, have called for the overthrow of Bach precisely because his music, from a secular point of view, is simply beyond redemption. In other words, there can be no peace between conflicting worldviews, and the only options from the consistent humanist standpoint are destruction or surrender. Had Bach's worldview been less rigorously Biblical, had his achievement been mediocre, the humanists wouldn't have been pushed to these extreme choices, but they recognize the nature of the life-and-death struggle between their worldview and ours. Unlike far too many Christians, they are willing to act consistently with their worldview.

Destroying Bach

British musical theorist Christopher Small has issued an appeal to destroy Bach, an appeal made on philosophical grounds. He does not limit his call for iconoclasm to Bach alone, believing that all masterpieces need smashing. But his

open condemnation of Western notions of linear time, progress, and purpose make it clear that the worst offender among the Western composers is none other than Bach himself. Small seeks a very clear alternative for the status quo: "What is needed is a new concept of value that transcends western hierarchical thinking."¹¹ Agreeing with composer Harry Partch, Small sees "the development of polyphony, of tonal harmony, and of the large, abstract forms based on them ... as a distortion of the essential reality of music,"¹² so that by abandoning Bach's music and its concomitants, "western music could learn to take a large step towards rejoining the musical community of the human race."¹³ The underlying key is "liberation from the Protestant Ethic,"¹⁴ for which Small provides a blueprint in the works of Claude Debussy.

"What Debussy did, in fact, was to liberate European music from sequential logic."¹⁵ Small sees in the "precisely calculated ... Bach fugue" a very clear "urge to domination" that needed to be rejected and fought against. This redemption involves "liberati[on] ... from the cramped worldview imposed by the beliefs of the Christian Church, which insisted that its sacred events be placed in a strictly historical context instead of the limitless time of myth,"¹⁶ which in turn overthrows "the ethic of mastery"¹⁷ evidenced in works such as Bach's, which subserve "the Old Testament idea of Jahweh as divine law-giver to the whole of the universe."¹⁸ Debussy's work, on the other hand, "remains firmly in the present, to be experienced moment by moment ... Debussy repulsed all hierarchy except the musical event itself ... [He] expressed a refusal to acknowledge existing harmonic hierarchies as the unique data of the world of sound."¹⁹

Small's call for iconoclasm is hardly

wimpy:

The Greeks who sacked Troy, the soldiers of the Commonwealth who smashed the cathedral windows and those of Henry VIII who razed the monasteries may have had a truer concept of the function and the power of art than the most assiduous preservationists.²⁰

Even the music of Bach and of Beethoven will one day have served its time and die, and that day may be closer than we think. In our love for the processes of art and of life we should be prepared to let them go. New life can be created only if enough space is left by the old, as the world's present desperate state of overpopulation, largely brought about by the western refusal to face the fact of death, demonstrates so tragically; new art, likewise, can flower only when people can see and hear it with eyes and ears uncommitted to earlier masterpieces.²¹

This is quite far removed from Andre Malraux's dictum concerning art's eternal victory over the human condition!

Small ties in a culture's worldview to its musical technique, finding fault with both in the instance of Bach and Western music:

The logical transparency of this music parallels the vision of nature held by practitioners of second science, as does the emphasis laid on the subduing of the sound materials (the latter a metaphor for the subduing of nature herself) by the composer, and his view of those materials as so much recalcitrant matter to be worked on, shaped and put in order by the power of human will and intellect. A composer's attitude to his sound materials in any culture is a fair indicator of that culture's attitude to nature ... and so scientist and artist alike come to view themselves as if they were soldiers in the service of order against chaos ... A desire, even a need, for mastery runs through our culture.²²

In short, the Biblical worldview underlying Bach's work is an unfit foundation upon which to erect anything of value, because it contaminates anything constructed upon its intrinsic conception of man and nature.

Small's agenda as a musicologist is clear, and is itself derived from a distinct worldview: pantheism. He marshals evidence from existential philosophers to drive nails into the "western" doctrine of "linear time," directs specific insults at the dominion covenant of Genesis 1:26–28, attacks hierarchical thinking from a radical socialist perspective, and calls for a revolution in the arts to restore "magic" and "myth" to the art form. He even explicitly defends the practice of idolatry at length.²³

The great value in Small's analysis is that, being a consistent theoretician, he points out implications that his comrades overlook or ignore. He makes no bones about the fact that Bach's achievements are the result of the adoption of a Biblical worldview, a linear view of time, an ethic of mastery, a commitment to Biblical dominion over raw materials, and the Protestant work ethic,²⁴ any one of which would be sufficient grounds to condemn Bach's work to oblivion. His vision of a new society (which is almost verbatim the name of the fifth chapter of his book) is sufficiently broad as to include music in its prescriptions. His "out with the old, in with the new" line of thinking targets many composers, but Bach's offenses are truly legion.

The undisputed fact remains that Bach casts an extraordinarily long shadow. "Without knowing it, he divided music history into two basic periods: pre-Bach and post-Bach. And in the post-Bach era he is a perpetual presence."²⁵ Christopher Small and like-minded theorists bristle at this presence in the name of their own philosophy of music and its place in culture. While

most of these individuals have advocated that our generation simply turn its back on Bach and move forward in terms of its own presuppositions, Small recognizes the danger in permitting this giant to linger in the background. One need only recall that Bach's work had undergone an historic resuscitation once before at the hands of Felix Mendelssohn. Bach could prove to be like Godzilla, returning from repeated destructions for a string of return engagements.

In promoting a rigorously humanistic agenda, Small takes care not to underestimate the power of his opponent. Thus, banishment is deemed inadequate: consignment to total perdition alone will do. For cosmetic reasons, Small invokes soothing metaphors about letting Bach die with dignity, as if some perverse cultural machinery had been keeping the Master's music on artificial life support for several centuries.²⁶

But if Bach Proves Indestructible ...

If Bach is firmly entrenched and incapable of being dislodged from our Western musical culture, various humanistic worldviews have another tactic to employ: redefine Bach as a champion for *their worldview*. In other words, simply rewrite history and put Bach in their back pockets while Christians snooze their hard-won heritage away.

Dr. Susan McClary advocated such an approach to Bach in 1987. Humanists like McClary don't even try to hide their strategy of seizing Bach for their own worldview, as evidenced in her article "The Blasphemy of Talking Politics during Bach Year"²⁷:

[A]t the same time that [Bach's] music shapes itself in terms of bourgeois ideology (its goal orientation, obsessive control of greater and greater spans of time, its willful striving, delayed gratification and defiance of norms), it often cloaks that ideology by putting it at the service of an explicit theology.

The tonal procedures developed by the emerging bourgeoisie to articulate their sense of the world here become presented as what we, in fact, want to believe they are: eternal, universal truths. It is no accident that the dynasty of Great (bourgeois) Composers begins with Bach, for he gives the impression that *our* way of representing the world musically is God-given. Thereafter, tonality can retain its aura of absolute perfection ("the way music goes") in its native secular habitat. This sleight of hand earned Bach the name "the fifth evangelist" ... I would propose the age-old strategy of rewriting the tradition in such a way as to appropriate Bach to our own political ends.

Such manipulation of Bach and his contemporaries is explicitly advocated by Marxists, as revealed at length in my article "The Day the Music Died," published in this periodical in March 2001. One example from that earlier essay should be sufficient to prove that worldviews are predatory mountains on the move, seeking whom they may devour (Bach included):

An organization called Ultra-red, founded in 1994, explicitly "radicalizes the conventions of electro-acoustic and ambient music to explore acoustic space as enunciative of social relations." As their mission statement declares, "Ultra-red has developed projects around a variety of urban ambiances including needle exchange (*Soundtrax*, 1996), public sex (*Second Nature*, 1999), public housing (*Structural Adjustments*, 2000), issues around globalization (*Value System*, work in progress) and labor." Feminist McClary isn't the only scholar issuing radical manifestos.

Ultra-red's founders concede, "Our starting point, as it has been for many contemporary artists and thinkers of sound, was Jacques Attali's seminal text, *Noise: the Political Economy of Music*. And yet our interest in Attali, unlike new musicologists like Susan McClary, John Mowitt, Stephen Leppert,

Rosa Subotnik and Jeffery Walser, did not lead us toward a reformulation of Theodor Adorno's sociology of music as an end in itself. Consonant with Marx's call to change the world, Adorno felt the true task for music, its radical potential was its capacity to transform history." In thick, academic prose more daunting than Van Til to read, the Ultra-red scholar-musicians laud Marx and Lenin, explain how music can crush capital, develop a post-Cagean "materialism of music," and codify an impressively elaborate activist programme for realizing "revolution on the edge of music." No current Christian alternative to this is in evidence.²⁸

Marxist and humanist worldviews that recognize Bach to be indestructible simply assimilate Bach and spit him back out as one of them. This moving of ancient landmarks must be halted, and it falls to men and women committed to a Biblical worldview to prevent the illicit seizure of precious Christian capital.

Of course, Christians have been remiss in *developing that capital* any further than Bach did—and this vacuum is the reason for the saber-rattling we hear from pantheists like Small, humanists like McClary, and Marxists like the Ultra-red contingent. Our own slothfulness in the field of music, our unwillingness to truly apply a Biblical worldview as Bach did to music, is the source of the very mistletoe we are putting into our enemies' hands.

Receiving ten talents and giving the Lord five back in return is not a strategy for dominion, it is a strategy for a slaughter—and a suicidal one at that.

Follow the Seven Eyes

In Zechariah 4:10 we read that the seven eyes of God are all focused on a piece of tin (a plummet, or plumb-line stone) in the hand of Zerubbabel. It is highly significant that God chooses (anthropomorphically speaking) to focus His attention on that tin stone. Why

should that particular tool be so important to God? It's the least of the tools in terms of expense or difficulty of constructing it: tie string to a piece of tin, and you're ready to use the plummet. Yet God fixes His gaze, His attention, on that particular tool, rather than on the hammers, chisels, or other tools used to erect the rebuilt temple.

The purpose of the plummet is to determine whether the stones are being assembled properly: it verifies that the temple is being built straight and true. By implication, whatever (and whoever) functions today to insure that God's Kingdom is being built straight and true, is being assembled properly according to the pattern revealed, is likely to be where God rests His penetrating gaze and reposes His intense interest. A stone of tin pleases Him when it is used to build things straight—no matter how modest such a piece of tin may be in itself.

Bach's enemies on the worldview front recognize that his work forms a plumb line that must either be destroyed entirely or absorbed into their rebellious, autonomous systems of thought. They regard the piece of tin that Bach represents with keen interest, recognizing both its value and danger. They are willing to rally their troops to deal with that tin stone, oblivious of the fact that God's seven eyes are focused upon it.

But until Christians take Bach as seriously as non-Christians do, there will be no more building of His Kingdom from a musical point of view, because there is no longer anyone holding the string to use the tin stone properly for building music straight and true. That tin stone has been lying on the ground for a couple of centuries, its string coiled loosely around it, and only God's enemies show any serious interest in it (either to melt it down or steal it).

In the meantime, Christians have spent decades growing mistletoe gardens and wonder why the culture has been lost, particularly on the musical front. It is time to reverse this trend. It is time to reassert the Biblical worldview intrinsic to Bach's achievement (a worldview acknowledged by God's enemies every time they analyze this composer). It is time to begin building again with this particular plummet, the work of our brother in Christ, Johann Sebastian Bach.

"They that shall be of Thee shall build ..." (Isa. 58:12). 🏗️

1. Hindemith, Paul, *Johann Sebastian Bach* (Mainz: Schott & Sons, 1955), 58.
2. A contrapuntist is an expert in musical counterpoint, the weaving of two or more independent melodic lines together into a coherent whole.
3. David, Hans T. and Arthur Mendel, *The Bach Reader* (New York: W. W. Norton & Company, 1972), 422.
4. *Ibid*, 423.
5. *Ibid*, 37.
6. *Ibid*.
7. *Ibid*.
8. *Ibid*, 40.
9. *Ibid*, 43.
10. Small, Christopher J., *Music • Society • Education* (London: John Caldwell Publishers Ltd., 1980), 36.
11. *Ibid*, 150.
12. *Ibid*, 155.
13. *Ibid*, 157.
14. *Ibid*, 170.
15. *Ibid*, 106.
16. *Ibid*, 68.
17. *Ibid*, 70.
18. *Ibid*, 73.
19. *Ibid*, 106–107.
20. *Ibid*, 92–93.
21. *Ibid*, 93.
22. *Ibid*, 83.
23. *Ibid*, 63–63.

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Stability in Troubling Times

Andrea Schwartz



Twenty years ago, California experienced the Loma Prieta earthquake. I remember vividly sitting in a karate studio watching my

daughter's class when the ground began to shake. I gathered the children and moved them under the doorframe just in time to avoid being hit by all the trophies that were on a shelf above where I had been sitting. It was obvious that this was not your run-of-the-mill quake—something significant had occurred.

In October of 1989, there were no cell phones so I was unable to contact my husband or find out how my elderly mother-in-law, who lived with us, had fared. Instability ruled the hour.

My son was glued to his pocket radio because the San Francisco Giants were about to begin game one of the World Series against the Oakland A's. His biggest upset during the quake's aftermath was that the game was called off all because of a little earthquake (6.9 on the Richter scale). When he told me that the Bay Bridge had collapsed, I became angry. I had more to think about than a disappointed eleven-year-old who felt the need to make up a preposterous story.

However, the Bay Bridge had collapsed and there was other significant damage and loss of life. Fear and uncertainty ruled the day. No one knew what was going to happen next, as aftershocks literally rocked our world.

We are living in fearful and unstable times. We have an inflation-based

economic system that is teetering on the edge of collapse. Many have suffered loss in savings and retirement accounts through no fault of their own. We see our constitutional republic dissolving while statist politicians daily usurp every facet of individual liberty, and march our once-Christian nation toward socialist tyranny. Godless subversives aggressively erase every shred of Christianity from the public square with their eye on removing Christianity from the hearts and minds of the faithful.

Those who are not feeling these pangs are either oblivious to circumstances around them or are financially benefitting from these instabilities. These are times of judgment against unrighteousness, and those God-haters who revel in their short-term victories are only marching towards their own death and destruction.

Faithful Christians do not escape the painful realities in times of God's judgment (Matt. 5:45), even though they have, in many cases, taken stands against the evil that is overwhelming their culture. Although they have tried to live faithfully, consistently tithe, providentially save, and budget funds to provide a Christian education for their children, many find themselves in difficult circumstances, with incomes ravaged by the situations we are all facing. The tendency in times like these is to bunker down, protect what is remaining, and scale back expenditures. Unfortunately, many choose to allow their children's Christian education to become a casualty. For them, it becomes

a *luxury* that can be set aside, instead of an *essential* of life and Kingdom service designed to build spiritual capital in their children.

Time to Storm the Gates

However, this is not the time to retreat from our duties as Christian parents. In fact, it is time for Christian parents to be even more diligent in the care and nurture of their precious children. Furthermore, homeschooling Christian parents need to challenge professing brothers and sisters who leave their children under the supervision and tutelage of those who hate the Lord, His laws, and His sovereignty. We need to call to account their commitment to "seek first the Kingdom of God and His righteousness" and encourage them to be faithful in this most serious calling.

If we are going to be faithful friends (Prov. 27:6), we need to exhort those in our churches to confess with Joshua, "[A]s for me and my house, we will serve the LORD" (Josh. 24:15). To do this Christians must be well versed in the unbiblical nature of statist education and be prepared to discuss it. Books such as *The Messianic Character of American Education*, *Intellectual Schizophrenia*, *Victims of Dick and Jane*, *Revolution via Education*, *The Harsh Truth About Public Schools* and *The Philosophy of the Christian Curriculum*¹ all deal with the underpinnings of the humanist, statist educational monopoly while providing insight and direction to those who wake up to the poison of the public schools.

I know all the arguments that Christians levy against Christian educa-

tion: Their children are missionaries. Who will be left at these schools if all the Christians leave? If they place their children in Christian schools, they will not have enough money to donate to their church's building fund, and on and on. I seriously wonder what it will be like for them as they stand before the Lord giving an account of the stewardship of their children.

The Sheep and the Goats

Consider this passage:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal. Matt. 25:31–46, emphasis added

Let's examine this passage from the point of view of the Lord speaking to parents in terms of how they raised and nurtured their children in the faith. Consider the verses italicized above. Could they not apply in this fashion? Here is a suggested paraphrase:

First, the positive reading: When I was hungry and thirsty for Truth and was uncovered in my sin, and was imprisoned in my own rebellion, you were there to provide instruction in wisdom, and words of understanding. You were there to give subtlety to me when I was simple, to provide me with discernment and discretion. You saw to it that I was taught by those who would lead me to

true wisdom—the fear of the Lord—and made it so that I did not remain a fool. You arranged for me to be satisfied when I hungered and thirsted for righteousness, by teaching me to love God and keep His commandments, because that is my duty as a human being. *For whatsoever you did to the least of my brethren (your children) you did unto me.*

Now, the negative reading: When I was hungry and thirsty for Truth and was uncovered in my sin, and was imprisoned in my own rebellion, you sent me to a place that told me there was no absolute Truth. You sent me to a place that refused to speak the name of the Lord except in a profane way. You left me to learn history and science from those who claim there is no Creator, there is no God, and there is no need of salvation from sin. You placed me under the authority of those who would pervert the picture given in Scripture of Christ's relationship to His bride by exalting that which God declares an abomination. *For whatsoever you did to the least of my brethren (your children) you did unto me.*

Sobering, isn't it? For those who have been obedient, there is more work to be done within the greater body of Christ. Speak to those in your extended families, churches, neighborhoods, and jobs who profess to love God and believe His Word, and show them that they are allowing their children to drink from a well that you know is poisoned. Proverbs 31:8–9 delineates our responsibility to

Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

A Better Investment

Rushdoony was fond of noting, "History has never been dominated

by majorities, but only by dedicated minorities who stand unconditionally on their faith.” We are at a point, as a dedicated minority, to challenge the world, the flesh, and the devil by uncompromisingly declaring the crown rights of King Jesus. As Dennis Peacock was fond of saying, “The time for polite Christianity is over.”²

To help that dedicated minority stand unconditionally on their faith, Chalcedon is spearheading a multi-pronged approach to disseminating the simple yet powerful reality that Jesus Christ is Lord of all, and His law-word is and should be the rule of law over every sphere of life. As Rushdoony so eloquently asserted again and again, Christians will not accomplish this by the sword. Revolution is not the answer—regeneration is.

The resort to revolution or to revolutionary tactics is thus a confession of no faith; it means the death of a civilization because its people are dead in their sins and trespasses. They may use the name of the Lord, but they have by-passed him for “direct action.” In doing so, they have forgotten that since Day 1 of creation, all the power and the direct action are only truly in God’s hands. By assuming that everything depends on their action, they have denied God and His regenerating power.

And they have forgotten our Lord’s requirement: “Ye must be born again” (John 3:7). Regeneration, not revolution, is God’s way.³

God has given each believer a sphere of influence in which to operate. The Biblical model is not the platform of stardom or mass appeal, but one-on-one, making disciples of all nations. For it is in the interpersonal relationships, marked by Christ’s directive to us to “outdo one another in showing honor” (Rom. 12:10) and providing service (Mark 10:43), that we reconstruct our society.

Each of us has been given by God distinct and useful talents that He expects us to use to further His Kingdom. First, you have to become an expert in knowing and applying God’s Word to everyday situations in order to effectively use these talents. This comes about as God’s law-word is the starting point for all decisions and courses of action. Next, you need to actively seek to develop relationships with those with whom you come in contact. Since they, too, experience the results of living in a fallen world, there will be many conversations and circumstances where they will benefit from hearing the Biblical solution to their situations and concerns.⁴

Law & Liberty Study Groups

Getting started is easier than one might imagine. Chalcedon already has the volumes of books and essays left by its founder, R. J. Rushdoony, and the position papers⁵ of Chalcedon’s Vice President Martin Selbrede to educate those willing to become part of the dedicated Kingdom-seeking minority. Utilizing Rushdoony’s excellent small but potent volume *Law & Liberty*, small groups can begin to comprehend the relation between God’s law and true liberty. Already there are groups around the country making use of *Law & Liberty* utilizing study questions that are available for download from the Chalcedon site. These informal study groups introduce students to the reality that apart from God’s law established in our culture there will never be liberty. Group leaders have a program at their disposal to help them disciple interested participants. Today’s troubles and instabilities are making the harvest ripe.

Homeschool Co-op Classes

One of the most eager and receptive groups is homeschooled high school students. They are sharp and acutely aware of the challenges their generation faces.

Moreover, their parents are constantly looking for innovative ways to prepare them for higher education, the job market, and service to God’s Kingdom. Homeschooling veteran teachers whose children have graduated could serve as instructors for these groups. I just finished teaching a public speaking class (Fall 09) using *Law & Liberty* as my text.

One mother shared with me the profound impact my class had on her son, who before participating was complaining about being homeschooled and eager to go back to public school. She reported that after a week or two, the complaints ceased and he began sharing with her and his dad the subjects that were covered in the book and in our class. Both parents began reading the book. She thanked me for being an answer to prayer. Now, she said, her son understood that everyone has an agenda. He’s glad he is learning from a Christian world and life view.

Offer your services to the homeschooling community in your area, possibly teaching a class in history, economics, or current events. With the revamped Chalcedon website, countless materials are at your disposal that present a full-orbed application of the Christian faith to all areas of life.⁶ Not sure how to implement this? Email me at the address below and I will be happy to help you identify areas where you can contribute to others.

Young Mother Support Groups

This is a fertile area (no pun intended) for Christian wives and mothers to make an impact. Many new mothers grew up without a dedicated course in home economics, never babysat, and were never taught a Christian perspective on child rearing. In my experience, many are actually intimidated by their infants. Coming alongside them in a mentoring role will make a huge differ-

ence in the lives of these families.

I make a point of initiating conversations with parents of small children while shopping and am continually surprised at how willing they are to share the circumstances of their lives. I lead the conversation to the future reality of schooling and before long, they are asking for my contact information because they wish to discuss homeschooling with me.⁷

The Possibilities are Endless

I believe that if we work together and brainstorm about moving the Kingdom of God forward in our time, we will come up with many innovative strategies. For example, what if the men of the local church made a point of providing informal seminars to the young men of their congregation sharing with them the details of their professions? The results could include mentoring relationships as some of the young men pursue similar career choices. How about voluntary tutoring services, making oneself available to assist families with children who are struggling academically? Maybe you have expertise or a natural ability in a subject area in which they are having difficulty. Maybe you can offer encouragement and support. You will discover all too quickly that the opportunities outnumber those willing to seize them.

Conclusion

The house of cards of humanistic materialism is crumbling. It is not going down without a fight, but its bankruptcy is so obvious that only fabrications, lies, and coercive tactics are able to prop it up. The question is who will be there to pick up the pieces when its inevitable collapse occurs? Those who have been trained in the humanistic, atheistic, materialistic model? Will they be able to deal with the instability that is sure to present itself as the Nanny State can no

longer handle the lawlessness and chaos it created?

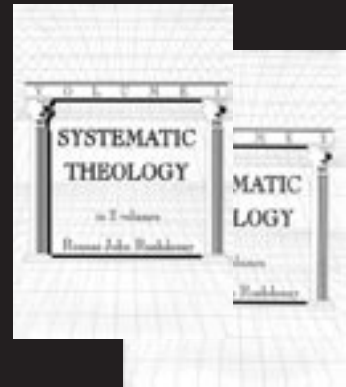
No, those who will be prepared to establish a Biblically faithful society will have been schooled in Biblical law, and will be able to identify practices and ideologies that stand in presumptuous, open rebellion to the Lord. Rather than trample underfoot those who oppose them, they will seek to make disciples of former enemies, sharing the Good News of Christ, that through belief and faithful living they can become sons rather than foes. Those who have been taught a systematic theology, an accurate history, and who are subject to the reign and rule of Jesus Christ will be the rebuilders of our culture.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Matt. 7:24–25 📖

1. www.ChalcedonStore.com.
2. A part of his sermon “The War Between Two Seeds.”
3. R. J. Rushdoony, “Revolution or Regeneration,” Position Paper 105, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 426–428.
4. Training sessions can be arranged via Skype by emailing lessons.learned@yahoo.com.
5. Available for download at www.chalcedon.edu
6. Anyone who has gone through Rushdoony’s *Institutes of Biblical Law* or *Systematic Theology* is equipped to teach on a variety of subjects.
7. Get some business cards made up with your phone number and email address, and have them ready to share with those you come in contact. Be prepared to minister!

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The Light of the World: Justice, Good Works, and Redeeming the Social Order

Christopher J. Ortiz

You are the light of the world. A city that is set on a hill cannot be hidden. Matthew 5:14



According to the book of Revelation, the ultimate purpose is a realized city (Rev. 21–22), not a realized church in the institutional sense. For those bent on the establishment of liturgy over the establishment of justice, their conception of John’s apocalypse places emphasis upon incense, prayers, chanting, and angels. I find in this hermeneutic a strange twist on literalism where the practical nature of the Kingdom as proclaimed by Christ is lost in the sea of patristic speculation.

God’s temple is now His people, yet what occupies too many Christian leaders is what transpires within four walls whether they be gothic stone or sheetrock. Some believe that by refining doctrine to its most pure state, or by establishing the most orthodox liturgy, God will then do His work of revival and restoration. There is no other way to describe this than ecclesiastical pietism—it is an undue introversion into the depths of organized church order.

Is this the way we are to be the light of the world? Is the light of the world defined primarily by the rightness of church praxis? You should organize your doctrine, but do not make it your end. Sing the songs of the Lord, but do not rest thinking that you have thereby advanced the Kingdom. You have truly empowered yourself for works of service, but it is when we are extended to the oppressed and hungry that we become

an illuminated city:

If you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as noonday. Isaiah 58:10

This is the great Sabbath that the Lord seeks. Not a day in which you “labor” over what exactly constitutes labor, but sharing your bread and covering nakedness (Isa. 58:7). Again, when these things are done, the end result is light:

Then your light shall break forth like morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard. Isaiah 58:8

Our calling is to be a city of light, and the light we provide is our good works resulting from faith. Without them, we are dead (James 2:20). Without them, we are as unsavory salt left with only one purpose: to be thrown out as road salt for tyrants and their beast systems (Matt. 5:13).

This Little Light of Mine, I’m Gonna Let It Shine

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matthew 5:15–16

Children sing, “This little light of mine, I’m gonna let it shine,” but it is not clear what that means. Parents send their Christian children into public schools to be “light,” but the kind of light our Lord speaks of is “good works,” and the good works He requires in the Sermon on the Mount can barely be achieved by adults, let alone children. The so-called “light” that is supposed to shine has been reduced to being nice, pious, and well behaved. Again, these are all fine qualities that our children should embody, but they hardly warrant mention in the Sermon on the Mount.

This sort of interpretation is an outgrowth of the antinomianism that continues to ravage the modern church where “What Would Jesus Do?” is the ethical foundation upon which Christians seek to build. Instead of emphasizing the carrying of the law upon our hearts, the Christian ethic is made into a rubber bracelet bearing WWJD.

What would Jesus do? The simple—and correct—answer to that question is Jesus would obey His Father’s law (Matt. 5:17); and without a similar commitment to God’s law on our part, each person will act according to a contrived mental image of who *they think* Christ is, and how *they think* He would react. Although it is a mental exercise, it remains a graven image, and therefore a defying of the Second Commandment. The rule of thumb is that any contrivance of your own law to please God usually ends up as a violation of the law He’s given you.

Exceeding Righteousness

We are the light of the world (Matt. 5:14), and our good works must not be hidden. They must exceed not only the righteousness of the Pharisees (Matt. 5:20); they must exceed the righteousness of unbelieving men also. That's why we have those unique examples such as going the second mile (v. 41), turning over your coat and cloak (v. 40), and loving your enemies (v. 44). Fallen men may act justly, but they will rarely go beyond the law to acts of greater mercy. This is the lot of the Christian who seeks to do more in order that men may come to repentance.

Men will glorify God when they *see* our good works, and that means godly justice and righteousness. It means acts of mercy and the restoration of a just social order. Faith without these works is dead, and that's the nature of Phariseism and why God hates it. The church will always need to be conscientious about focusing too much upon itself, e.g., its liturgy, its ceremonies, its organization, its religious education, its property, etc. If we neglect the light of good works for men to see, our claim that the glory of God is our chief end could become an empty one.

When men begin to glorify our Father in heaven because of our good works, we are fulfilling the "hallowing of God's Name" as stated in the Lord's Prayer. It is the good works of God's people that constitute the manifestation of the Kingdom of God on earth, and make us a "city set on a hill that cannot be hidden." This is also the fulfillment of Deuteronomy 4:6–8 where the practice of God's law humbles unbelieving cultures.

The Lord's Prayer: What We Ask For Is What We Are to Build

After this manner therefore pray ye: Our Father which art in heaven,

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

The Lord's Prayer is intriguing because of its simplicity. This is why so many have taken various approaches at applying it. We think, "How could perfect prayer be so simple? The Lord must be providing us an example, or outline of something greater." Certainly, this brief petition once unpacked fills the mind and heart with simple yet vast ideas regarding the basic purpose of God for man and history.

Since it is a prayer, it indicates for us the overall will of God for a Christian society. Why would God command us to pray for something that wasn't His will? In this sense, the Lord's Prayer is more than a prayer; it is the basic structure for a just and godly social order. However, we cannot understand it if we continue to recite it, or examine it, apart from the context in which our Lord gave it.

This model prayer followed our Lord's critique of the pharisaical habit of praying to be seen of men (Matt. 6:5) and using "vain repetitions" thinking "that they shall be heard for their much speaking" (v. 7). What God desires is that we pray in secret (v. 6) and live with the awareness that He knows what we need before we ask Him (v. 8).

So, Why Pray?

We pray because prayer—and the Lord's Prayer in particular—is the primary means to reinforcing the purpose of God in history and encouraging our faith that He will provide what's needed

to fulfill it. We also cannot discount the personal reinforcement of the Lord's Prayer as it provides each of us the structure of God's vision for man and history. The Lord's Prayer is a simple way in which we can compound our understanding of both the mission and method to advancing the Kingdom of God in history.

God's name is to be hallowed; His will is to be done on earth; man's daily bread provided; temptations to evil removed; oppression ended; and forgiveness and restitution (justice) made abundant. In other words, you may have uttered the prayer, but you'll also be doing the lion's share of the work to fulfill it—you don't simply pray for daily bread; you work to provide it for others. We don't stop at praying for a deliverance from evil; we work to remove the wicked from power.

Lastly, like Moses admonished the children of Israel in Deuteronomy 8:18 to remember that the Lord gave them power to get wealth, so the Lord's Prayer concludes with "God's is the kingdom and the power and the glory forever. Amen." Don't forget that the Kingdom, power, and glory are His alone even though you're engaged in godly labor.

The Lord's Prayer is more than a prayer. It is the basic structure for a godly social order, and a great indication that the "miraculous" nature of first century Christian history *will not be* the determining factor in the real Kingdom building. The issues of daily provision, removing evil and temptation, and the restoration of justice (the concept of forgiveness) are much more effective in restoring a godly order than signs and wonders. This was Israel's lesson also when the nature of their existence radically shifted from bread falling out of the sky in the wilderness to clearing trees and building houses in Canaan—the overt, miraculous provision gave

way to the law-based building of godly civilization.

We are to build that for which we pray. We pray the Lord's Prayer in secret, but we work for it in public. This means the meager charity of the religious order—as demonstrated by the Pharisees—must give way to the organized provision of bread. The public ostentation of religious prayers and liturgy must give way to the hallowing of God's name in all things, viz. in every area of life.

If You Forget, It Will Depart

Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess (Heb. "take possession of") the land which the Lord God of your fathers is giving you. Deuteronomy 4:1

The warning regarding forgetfulness is given again in verse 9: "Only take heed to yourself, and diligently keep yourself, lest you *forget* the things your eyes have seen, and lest they *depart* from your heart all the days of your life. And teach them to your children and your grandchildren" (emphasis added).

This again highlights the end of a miraculous era for Israel in the wilderness, and it is a great indicator that their possession of the land would be directly contingent upon daily, unglamorous application of God's statutes and judgments. This was so the neighboring peoples would see that Israel was a great nation—with a very present God (v. 7)—and with a wise and understanding people (v. 6).

Like Israel, we cannot allow these things (the law) to "depart from our hearts" during the "days of our lives," because if we do, we'll resort back to Phariseism. If we do that, a beast system will govern us, and we shall become a false prophet paying homage to it.

This is true today as the Bible-believing church is joined at the hip to the state. Ask the average Christian what the term "government" means and he or she will point to Washington.

Justice and Provision

Our "good works"—i.e., the works that accompany faith (James 2:14–26)—are works of justice and provision that cause God's name to be hallowed and glorified by men. If the people of God were to comprehensively provide justice and provision, the gospel would be irresistible to a greater number in society. Granted, there will be recalcitrant rebels, but the larger portion of this world is looking for both justice and provision. They desire daily bread, social restitution, and the relief of forgiveness, viz. atonement. This again is the heart of the Lord's Prayer.

It should be clear by now that the just social order the Bible describes hardly resembles the self-indulgent evangelicalism of today. The prophets do not speak of church planting and doctrinal precision, although both are important and necessary to the health of God's people. This is because "to do righteousness and justice is more acceptable than sacrifice" (Prov. 21:3).

For all the Reformed men drifting into Romanism, the Scriptures speak little of liturgy, priests, incense, or cathedral. The purging of dross and alloy described in Isaiah 1:25 (see below) results in a restoration of judges, not bishops. It brings in counselors, not seminary trained clergy. We have clergyman, but justice remains fallen in the street.

In this sense, the target of redemption lies in the realm of the social order, which is consistently described in terms of care for the widow and orphan (Isa. 1:23). We are in a perpetual pursuit of perfect order, doctrine, and organization, but God calls us to redeem the social order. We are the voice to the rulers

of the earth because we have authority over them:

And the woman whom you saw is that great city which reigns over the kings of the earth. Revelation 17:18

The Apostle John is here speaking of Mystery Babylon (Rev. 17:5), but the calling of God's "great city" is the same: to reign over the kings of the earth as the authoritative stewards of the mysteries of the Kingdom. If we can embrace this calling, we can begin the process of redeeming this world from organized wickedness.

Zion Shall Be Redeemed with Justice

The city of God was always divided between "kings, princes, judges" and the religious leadership, and corruption was usually found within the halls of power. We tend to define corruption as infractions such as bribery, but the real criminality is in what the bribes purchase: injustice. This means a turning away from the most oppressed of society on behalf of wicked lobbyists:

How the faithful city has become a harlot! It was full of justice; righteousness lodged in it, but now murderers. Your silver has become dross, your wine mixed with water. Your princes are rebellious, and companions of thieves; everyone loves bribes, and follows after rewards. They do not defend the fatherless, nor does the cause of the widow come before them. Isaiah 1:21–23 (emphasis added)

What defines a harlot city? The city of God becomes a "harlot" when it sells its services—i.e., establishing justice—to the highest bidder. If the judges and rulers are corrupted by bribery, it's as if the silver and wine are cheapened because resilience and strength are found in pure judgment and righteousness. The city

has been bought up by wickedness and can only be redeemed by a return to justice:

Therefore the Lord says, the LORD of hosts, the Mighty One of Israel, “Ah, I will rid Myself of My adversaries, and take vengeance on My enemies. I will turn My hand against you, and thoroughly purge away your dross, and take away all your alloy. I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city.” *Zion shall be redeemed with justice, and her penitents with righteousness.* Isaiah 1:24–27 (emphasis added)

The city of God of old was filled with judges and counselors, and they were to govern in terms of the revealed will of God in Scripture. However, in the New Testament, a more effective means of voicing that righteousness was established by creating a nation of priests in the body of Christ (1 Peter 2:9). Now, at every level of society, we can “let our light shine” as a “city set on a hill,” and permeate the social order with “good works” that cause men to “glorify our Father who is in heaven” (Matt. 5:16). We must still have the godly rulers, but the foundations of justice will only be permanent when justice becomes the ruling principle in every heart and mind.

Yes and No, the Foundation of Justice

Let your yes be yes and your no be no. For whatever is more than these is from the evil one. Matthew 5:37

When the apostle Paul said that a “love of money is a root of all kinds of evil” (1 Tim. 6:10), the meaning is similar to our Lord’s in that anything more

than a yes or no also stems from evil. This is because your motive for accomplishing something is not determined by the simple dictates of God’s standards for righteousness—which only require your compliance—but by some other motive for which you appeal by swearing and oath taking.

We are not God. We cannot swear by heaven, earth, or anything else in creation. We are powerless to even change the color of a single strand of our hair (Matt. 5:36), so we cannot swear by ourselves. All we have the power to do—and all that is required of us—is to let our yes be yes and our no be no. All we can do is to do justly in the affairs of this life.

If there is no justice at this fundamental level, then there can be no justice in the social order. If a man’s “yes and no” are not sure, then what hope do we have that justice will ever be established within society? We suffer because the capital of faith and character are depleted and cheapened. We must restore our spiritual capital¹ in order to restore justice and righteousness in society.

This was not a New Testament idea. The entire social order in the Old Testament was to be determined by the people of God making judgments in the affairs of life by means of instruction in God’s law. This was the lesson given to Moses by his father-in-law, Jethro: that the entire hierarchy of the Mosaic system was to rest upon a self-governing people.

And you shall teach them the statutes and the laws, and *show them the way in which they must walk and the work they must do.* Exodus 18:20 (emphasis added)

Without the people knowing the *way to walk* and the *work to do*, the system of delegated authority between them and Moses would be ineffective and would soon become a bureaucratic

welfare state.² Even today, because God’s people are not instructed in God’s law, they’ve substituted a gross spiritualism as the new way to walk, and materialistic gain as the new work to do. This has left a massive vacuum within social government that the state will continue to fill.

To let your yes be yes, and your no be no, is a fundamental building block to creating Christian civilization because it holds back the state from determining your yes and no. Coerce your own heart, and no authority is necessary to coerce it for you. Govern yourself, and the cracks will finally appear at the base of the new Tower of Babel.

Peacemakers

Blessed are the peacemakers: for they shall be called the children of God. Matthew 5:9

All of creation is groaning as it waits for the manifestation of the sons of God (Rom. 8:19). These are they that usher in the era of the peace of God:

For you shall go out with joy, and be led out with peace; the mountains and hills shall break forth into singing before you, and all the trees of the field shall clap their hands. Isaiah 55:12

Sinful man cannot create peace because his starting point is chaos. Yet, the Christian cannot create it either without dispensing with his personal and corporate pietism. The world’s problems must become our problems, but this means stepping out of the institutional church and the prayer closet for the purpose of godly labor. Rushdoony summarizes this nicely:

Fallen man, by seeking to establish the Kingdom of Man, Babel, Babylon the Great, seeks peace, i.e., law, order, health, and prosperity, on his own terms, in defiance of God. He is thus in reality not a peacemaker but a discord-

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Messianic Secretary Calls for Messianic Schools

Lee Duigon

“When schools truly become the centers of communities, good things happen.”—Arne Duncan, U. S. Secretary of Education¹

“We must know that we can save every child. The citizen should say in his heart:

‘I await the regeneration of the world from the teaching of the common schools of America.’”—Col. Francis Parker²



Should America’s public schools be open all the time, every day, all year round? Should they be providing a plethora of services that are normally provided by churches, charities, voluntary associations, and families themselves—services that have virtually nothing to do with what most of us think of as “education”?

Our current Secretary of Education thinks so.

Secretary Arne Duncan’s vision is not new, nor is it outside the mainstream of thinking in public education. To those unfamiliar with the philosophical roots of public education, Duncan’s ideas may seem revolutionary. But in fact he wants nothing but what public schooling’s leading thinkers have always wanted.

Omni-School

Since his appointment at the beginning of this year to head the federal Department of Education, the former chief executive of the Chicago public school system has been consistent in his message. In public speaking engagements, TV appearances, and spots on talk radio, Secretary Duncan has been saying the same thing: the schools should be open all the time, and doing everything.

A typical specimen, which Chalcedon has archived, was this short inter-

view Duncan gave to PBS’s Charlie Rose in March.³ The secretary’s message has not changed since then.

Schools should be open, Duncan told Rose, “twelve, thirteen, or fourteen hours a day . . . twelve months a year, six or seven days a week.” The schools should provide, he said, a full range of “social and medical resources,” including “drama programs, art, sports, educational enrichment . . . programs for parents . . . health care clinics . . . and pot luck suppers.”

Schools have always been limited, he explained, by a “lack of understanding of what our children need . . . Children have to be fed, have to be safe.” Under his direction, the Chicago schools provided “breakfast, lunch, and dinner . . . and we gave out thousands of pairs of eyeglasses.” So much provision is necessary, he said, because “children are going home to almost-no-parent families.”

All of this can be done now, Duncan said, because federal “stimulus” funds have provided “unprecedented financial resources” to the schools.

Schools also ought to “take in” community organizations like the YMCA and “all other non-profits,” Duncan said.

Finally, the reason for it all is “social justice,” and, in the secretary’s view, a matter of life and death. He said his experiences in Chicago’s schools taught him, “The difference between those

who lived and those who died was education.”

While superintending Chicago’s public schools, Duncan also supported the Mikva Challenge—a program founded by an ACLU lobbyist, whose purpose seems to be to teach teenagers how to become community organizers.⁴ He became nationally known for trying to set up a “gay high school,” the Chicago Social Justice High School-Pride Campus, and instituting a “comprehensive sex education” program, in all the schools, which featured instruction in various sexual practices and a “pansexual”—that is to say, totally amoral—worldview.⁵

Duncan is not alone in his advocacy of all school, all the time. Among his more prominent and enthusiastic allies is alleged “conservative” Newt Gingrich.⁶

In His Own Words

Wanting to be sure our information was current, we asked Secretary Duncan a question: “In light of your statements that it’s necessary to expand the role of the school in the community, how big a role would be big enough—and how much would be too much?” This is the answer we received from him, verbatim.

“All of us need to move our schools to become community centers that address the needs of students, where instructional time and enrichment activities are coordinated. More school-aged children than ever spend time

in before- and after-care programs, in support service settings, in the care of baby-sitters, or simply alone.

“Viewing schools as community centers requires us to think differently. Research shows that community schools yield numerous benefits to students, families and communities, including improved academic performance.

“In 2008, the U. S. Department of Education awarded nearly \$5 million in five-year grants to 10 full-service community schools that aim to provide comprehensive academic, social, mental and vocational programs and services to meet student, family and community needs. The awards benefit grantees who aim to encourage coordination of education, developmental, family, health and other services through partnerships between public elementary and secondary schools, and community-based organizations and public-private ventures.

“The 2010 U. S. Education Department budget proposal supports a Promise Neighborhoods Initiative. The goal for schools will be to improve college access, attendance, and completion by having the schools provide a rigorous K-12 curriculum with a full network of neighborhood-based social services. The \$10 million Promise Neighborhood Initiative would provide one-year planning grants to non-profit community-based organizations to develop plans for comprehensive neighborhood programs that provide the necessary support for children and youth from preschool through college so that they can succeed in school and beyond.”

In other words—cutting through the overgrowth of bureaucratic prolixity—there’s no such thing as “big enough” or “too much.”

There is no room in this scheme for anything but government. Arguing that parents are going to leave children alone anyhow, or in the care of strangers, the

secretary proposes to have the schools assume virtual custody of all children in their districts. There might be something to this, if it could be shown that parents in general are simply not taking care of their children. But if that’s the case, then our society is in worse shape than we thought.

Duncan’s model is for the broken, fatherless families reduced to impotence by fifty years of Big Government “welfare” programs in the inner cities. He is proposing to “help” those families by subjecting them to the same kind of statist paternalism that wrecked them in the first place. Indeed, he proposes to “help” *all* families by injecting statist intervention into their lives. It seems that when he looks at America, he sees nothing but Chicago’s slums from sea to shining sea.

Quite aside from such schemes being demonstrably unhelpful, they also usurp the roles assigned by God to families and churches, not to mention the affected individuals themselves. The whole idea is profoundly anti-Biblical, and would reduce society to a mass of perpetual children incapable of managing without the state.

What price a roster of enrichment courses?

Show Us the Money

Although the Department of Education does have \$100 billion in TARP money to dispose of, according to *The Washington Post*,⁷ no one has even attempted to estimate the cost of keeping all the public schools open, all the time, to do everything.

Teachers, for instance, can hardly be expected to give up their three months’ summer vacations without a commensurate increase in pay. But what are we paying teachers now, to work nine months a year? For some insight into this, I turned to the school districts in Middlesex County, New Jersey—my

home.

The headline in MyCentralJersey.com immediately shed some light: “Salary Figures: 627 Central Jersey school employees earn \$100,000 a year or more.”⁸

In Edison Township, for instance, ninety-nine school employees were making more than \$100,000 this year, including twenty-seven teachers “earning as much as \$114,000.” An elementary school teacher, who also happened to be president of the local teachers’ union, “is making \$112,382”—and that while on a one-year leave of absence.

In nearby Old Bridge Township, twenty teachers were making more than \$100,000 a year. So were six of eight school psychologists.

Given thousands of public school districts across the United States, what would it cost to pay millions of teachers to work a twelve-month school year?

What would it cost to hire multitudes of additional staff—cooks, coaches, counselors, security personnel, bookkeepers, janitors, etc.?

From the president of the United States, the Department of Education, and the national teachers’ unions on down, the rationale for spending such incalculable sums of money is always the same: American students are steadily falling farther and farther behind children in other developed countries, in all areas of academic performance. This is supposedly why we need year-round school.

“Both President Obama and Education Secretary Arne Duncan have called the traditional school day and school year outdated and inadequate for the demands of 21st-century life,” Brigid Schulte wrote for *The Washington Post* in June.⁹ “Students in countries that routinely outscore the United States on international tests go to school for as many as 230 days each year, 50 more

than kids typically attend here.”

But will year-round public school address that problem? “My children attend a year-round school,” Schulte wrote. Let her tell you in her own words what her children have been learning in all that extra time.

“My second-grade daughter ... made potions in her Harry Potter class. My son’s class of fourth- and fifth-graders wrote movie scripts, filmed them and learned how to edit them on the computer.

“At their Alexandria public school, my kids have learned how to sail, designed entire cities in cardboard, built skyscrapers with toothpicks and marshmallows, performed in a musical and built and set off rockets on the front lawn. They’ve created passports and had them stamped after ‘visiting’ countries around the world. They’ve learned CPR, calligraphy, Japanese, rollerblading and how to make art like Andy Warhol and Jackson Pollock ...”

Well, we certainly wouldn’t want to fall behind the rest of the world in sailing, playing with marshmallows, rollerblading, or calligraphy. As for the art instruction, most toddlers already know how to paint like Jackson Pollock. But we have quoted this enthusiastic media person at length because we feared you just might not believe us if we didn’t.

With the United States suffering through its worse economic malaise since the Great Depression, is it even sane to propose the expenditure of untold billions of dollars for children to study Harry Potter?

But we are talking about utopian humanists, not sane people.

Duncan’s Utopian Predecessors

“[T]he educational socialization of the child means the socialization of all of life,” R. J. Rushdoony wrote.¹⁰ He was not exaggerating.

Col. Francis Parker, a Civil War

veteran and one of the seminal thinkers in the evolution of public education, said, “A school should be a model home, a complete community of embryonic democracy.”¹¹ Parker’s vision for the public schools was not unlike Arne Duncan’s. Over a hundred years ago, Parker’s thoughts were controversial. This criticism came from an editorial in *The N.E.A.* [National Education Association] *Journal* in 1891:

If the school of the future is to take the place of the parent, and attend to the entire training of children—to be responsible for bodily health, intellectual training, and moral culture; if the duty of parents is to cease when once the child is old enough to enter the kindergarten, and the school is to turn him out fully equipped for the battle of life, and for the entrance into bliss hereafter—then we must have *a good deal more time and more funds* [emphasis added]. It would seem as if so broad an aim would need to include dormitories, clothing-stores, and refectories ... It is not desirable. Nothing of a public and institutional nature can supply the place of parents. They were ordained of God, and no incubator of modern science or education should ever supplant them.¹²

It’s impossible to imagine the NEA publishing such an editorial today. Meanwhile, Arne Duncan would probably answer that in many homes, there aren’t any parents for the schools to supplant: single mother working two jobs, or what have you. Nevertheless, under his scheme of omni-school, parents would in fact be supplanted.

The founders of public education—some of them, at least—would not have considered that a bad thing. “The school,” Rushdoony wrote, “which began as an adjunct of the home, was now, in Parker’s vision, to make the home its adjunct and require a prescribed course of study for mothers!”¹³

Picking up the torch for Parker

in the twentieth century, and carrying it farther, John Dewey was hailed as America’s most important and influential thinker. Much of his thought went into public education. Consider these excerpts from his 1897 essay, “My Pedagogic Creed”:

“I believe that the school is primarily a social institution. Education being a social process, the school is simply a form of community life in which all these agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends ...

“I believe that education is the regulation of the process of coming to share in the social consciousness; and that adjustment of individual activity on the basis of this social consciousness is *the only sure method of social reconstruction* [emphasis added] ...

“I believe it is the business of everyone interested in education to insist upon *the school as the primary and most effective interest of social progress and reform* [emphasis added] ...

“I believe that in this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God.”¹⁴

Arne Duncan would fit right in with Dewey and Col. Parker.

Translating Dewey’s labored prose, we find a vision of the public school as a kind of clearing-house for all aspects of community life. Who ever asked the schools to dabble in “social reconstruction” is not known. Elitists like Dewey simply took it upon themselves. They sought to use the schools to enact their own agenda for “social progress.”

It is an aggressive agenda, as Rushdoony noted: “If democracy be the goal and the supreme virtue, then every other standard, virtue and faith must be leveled and eliminated as hostile to

democratic living. No more exclusive 'good' than democracy exists in that its nature requires the destruction of all other standards."¹⁵

School as Slavemaster

It's not all sailing and calligraphy. California public schools, by state law, require a "gay-friendly curriculum" for all subjects. In other states, the schools promote sodomy without being required to by law. Thousands of chapters of GLSEN, the Gay-Lesbian-Straight Education Network, have set up "gay clubs" in those schools.

Public education is all about the purposeful reconstruction of society along anti-Christian lines. That's what it was in Dewey's time, and is even more so now. From its inception more than 150 years ago, it has always been a utopian enterprise.

If children have no parents at home, who can object to the schools taking up the slack—or rather, rushing in to fill a vacuum? In doing so, aren't the schools encouraging parents *totally* to abdicate their responsibilities? If the schools are feeding children all three meals a day, filling the child's every waking moment with some kind of school-supervised activity, what is there left for mothers and fathers to do? If children are only out of a school's custody for nine or ten hours a day—as Arne Duncan proposes—and most of that time is spent sleeping, dressing, and travelling to and from school—are parents not made virtually superfluous? May we not wonder what's left for Brigid Duncan to *do* with her children? She needn't bother trying to teach them how to sail.

It's not just families that Duncan's ideal public school seeks to envelop and devour. Once sucked into schools dominated by hyper-secularists, for how long would the Young Men's Christian Association be able to maintain the "C" in "YMCA"? Training parents in their own

version of how to be parents—although why parents should still be necessary, if the kids are at school all the time, is hard to fathom—"educators" would thoroughly usurp the family's place. Meanwhile, with only Sunday to call their own—and Duncan would just as soon have the schools open seven days a week instead of six—how many families would continue to go to church? They can always get a pot luck supper at one of Duncan's schools.

What we are talking about here is an insane vision of total *ownership* of the people by the government, also known as "hope and change." From Dewey's dream of a docile, dumbed-down public locked eternally in obedience to scientific and governmental "experts" (who, after all, know what's best for everyone), we move on to Duncan's dream of schools open all the time, doing everything, with nothing left over for the families or the churches or the voluntary associations to do. Given what it would cost in taxes to implement this vision, no ordinary citizen would have any money left to do anything with!

Opposed to this totalitarian wasteland stands the Kingdom of God—the real God, the "I AM" of the Bible: not Dewey's god, a mere personification of the state, a mere front for the "experts" running it. Dewey's "God" was a label stuck onto statism to deceive the Christians of America. Judged by the fact that the great majority of Christians in America continue to send their children to Dewey's anti-Christian public schools, the deception has been mightily successful.

For more than forty years Chalcedon has pleaded with Christians to embrace their God-given responsibility to educate their own children with a godly education, either at home on in a Christian school. Although a few million families are now doing so, tens of

millions have yet to see the light—tens of millions who do not yet realize that in the government's eyes, they're just one enormous Chicago inner city.

Please, please consider the implications of Arne Duncan's message. And then ask yourselves, "Am I okay with that?" 🙏

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. <http://www.peterlevine.ws/mt/archives/2009/03/arne-duncan-on.html>
2. Quoted by R. J. Rushdoony in *The Messianic Character of American Education* (Vallecito, CA: Ross House Books, [1963] 1995), 103.
3. <http://www.peterlevine.ws/mt/archives/2009/03/arne-duncan-on.html>
4. See Mikva's website, <http://www.mikvachallenge.org/>
5. <http://www.frcblog.com/2009/01/change-watch-background-arne-duncan/>
6. <http://why.org/cms/news/education/2009/09/30/sharpton-gingrich-visit-philly-schools/18943>
7. <http://www.washingtonpost.com/wp-dyn/content/article/2009/06/05/AR200906501971.html>
8. <http://www.mycentraljersey.com/article/20090815/NEWS/908150317/1001/RSS09>
9. <http://www.washingtonpost.com/wp-dyn/content/article/2009/06/05/AR200906501971.html>
10. Rushdoony, *Messianic*, 107.
11. *Ibid.*, 104.
12. *Ibid.*, 106.
13. *Ibid.*, 106.
14. Quoted by Samuel Blumenfeld, *Revolution in Education* (Vallecito, CA: Ross House Books, 2009), pp.16–17.
15. Rushdoony *Messianic*, 107.

Selbrede ... *Bach cont. from page 10*

24. Ibid, 48.

25. Smith, Jane Stuart, *A Gift of Music* (Westchester: Crossway Books, 1978), 43.

26. Ironically, it is contemporary serious music, particularly that which long ago turned its back on the tonal principles championed by Bach, that is presently on artificial life support. Subsidized by government grants, orchestral commissions, academic scholarships, and prestigious composition awards, composers of modern music produce their abstruse works in a cultural vacuum, "preaching to the choir" by winning accolades solely from their immediate peers, who alone seem to appreciate their handiwork. Should any bolt from the ranks by writing something that appealed to a mass audience, the resulting denunciations would be deafening. To the true modernist, writing music in anything other than the harshest idiom constitutes a sellout.

27. *Music and Society: The Politics of Composition, Performance and Reception* (Cambridge University Press: 1987), edited by Susan McClary and Richard Leppert. McClary gained notoriety for her phallogocentric interpretation of Beethoven's work (see reference in note 28 below for further documentation of McClary's views). The radical nature of her pronouncements didn't seem to harm her ability to win prestigious grants in support of her feminist approach to music.

28. Selbrede, Martin, "The Day the Music Died," *Chalcedon Report* (now called *Faith for All of Life*), March 2001.

Ortiz ... *Light of the World cont. from page 18*

maker, and a lover of death (Prov. 8:26). No man can be a peacemaker in Christ's sense who is not actively engaged in working for God's order, His righteousness or justice, and the triumph of His Kingdom. The very word peace prohibits us from limiting its meaning to a spiritual concern. The very fact of the atonement requires us to be the people of God's total peace. Because God is totally God, and the Creator of all things, His holy order

must be established by us over this fallen and rebellious world in every area possible. No man can be a peacemaker and be an antinomian, or a "spiritual" Christian who despises the problems of this world as irrelevant.³

To be the city set on a hill requires that we reveal the light of God's glory through our good works done by the power of the Spirit and in terms of God's law-word. The massive overhaul in Christian thinking required to achieve this is beyond daunting, but this is where you and I come in. Although some may desire specific plans to be drawn up, the great need is a universal acceptance of the dominion mandate. We are still in a period of history where teaching and proclaiming the message of the Kingdom of God is our first and greatest work. This is Chalcedon's purpose, and we leave it to individuals to apply the blueprints to their respective spheres.

Let your light shine. 🏴‍☠️

1. Christopher J. Ortiz, "Restoring Spiritual Capital: Rushdoony's Solution to World Crisis," *Faith for All of Life*, March/April 2009, <http://www.chalcedon.edu/articles/article.php?ArticleID=2910>
2. Christopher J. Ortiz, "The Leadership Principle," *Faith for All of Life*, March/April 2006, <http://www.chalcedon.edu/articles/article.php?ArticleID=261>
3. R. J. Rushdoony, *The Sermon on the Mount* (Vallecito, CA: Ross House Books, 2009), 38.

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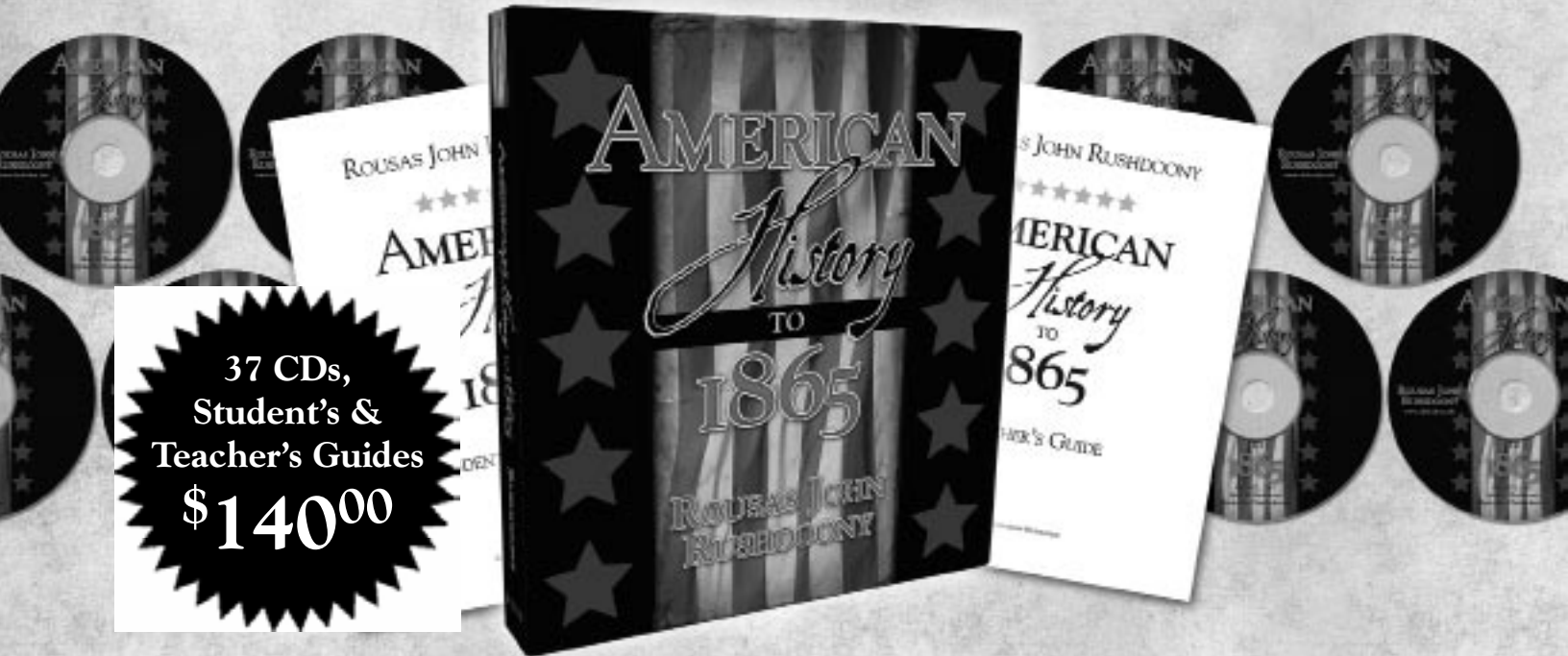
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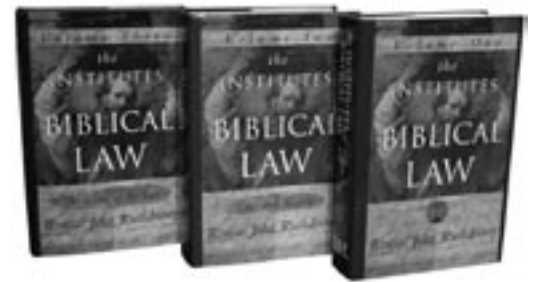
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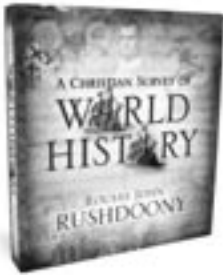
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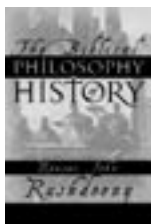
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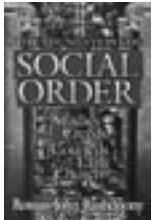
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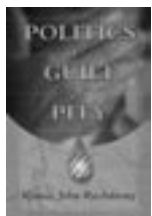
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Neoplatonism is a Greek philosophical assumption about the world. It views that which is form or spirit (such as mind) as good and that which is physical (flesh) as evil. But Scripture says all of man fell into sin, not just his flesh. The first sin 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

Psychology

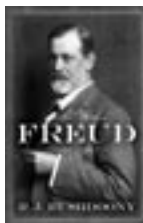


Politics of Guilt and Pity

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



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



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.

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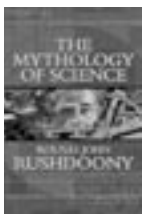
The Cure of Souls:

Recovering the Biblical Doctrine of Confession

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

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."

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Alive: An Enquiry into the Origin and Meaning of Life

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

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.

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Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

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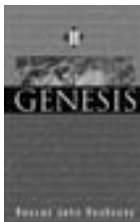


Larceny in the Heart: The Economics of Satan and the Inflationary State

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.

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Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

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. 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. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

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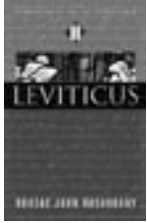


Exodus, Volume II of Commentaries on the Pentateuch

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.

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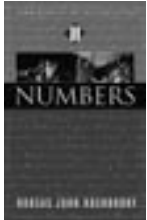
Leviticus, Volume III of Commentaries on the Pentateuch

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.

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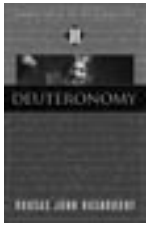
Numbers, Volume IV of Commentaries on the Pentateuch

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.

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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."

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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."

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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.

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Sermon on the Mount

By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying

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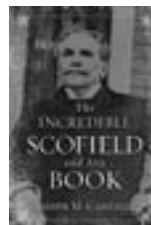


Keeping Our Sacred Trust

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."

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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.

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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,

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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.

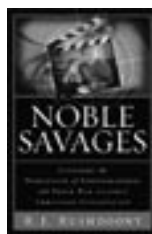
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the Marquis de Sade argued, then all that man does is normative. Rushdoony concluded, "[T]he world will soon catch up with Sade, unless it abandons its humanistic foundations." In his conclusion Rushdoony wrote, "Symptoms are important and sometimes 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.

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of a humanistic world order. In this book, Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion. In an age when Christian action is viewed in political terms, a return to Christian works of compassion and Godly service will help usher in a return of the reign of God as no piece of legislation ever could.

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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 Schirmacher, 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.

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Theology



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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.

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Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. False eschatological speculation is destroying the church today, by leading her to neglect her Christian calling. 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.

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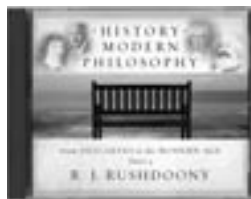
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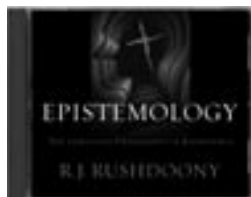
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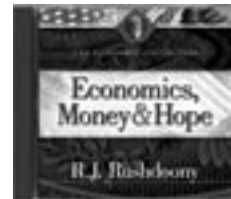
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