

*Faith for All of Life*  
January/February 2012

# FAITH FOR ALL OF LIFE

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

## **Publisher & Chalcedon President**

Rev. Mark R. Rushdoony

## **Chalcedon Vice-President**

Martin Selbrede

## **Editor**

Martin Selbrede

## **Managing Editor**

Susan Burns

## **Contributing Editors**

Lee Duigon

## **Chalcedon Founder**

Rev. R. J. Rushdoony

(1916-2001)

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

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

Chalcedon may want to contact its readers quickly by means of e-mail. If you have an e-mail address, please send an e-mail message including your full postal address to our office: [chalcedon@att.net](mailto:chalcedon@att.net).

**For circulation and data management contact Rebecca Rouse at (209) 736-4365 ext. 10 or [chalcedon@att.net](mailto:chalcedon@att.net)**

## **Editorials**

---

### **2 From the Founder**

*The Witness of the False Prophet*

### **5 From the President**

*Our Actions Reveal Our Faith*

## **Features**

---

### **8 Japan's Other Disaster**

*Shu Suzuki*

### **18 Rx for Turning America "Rightside Up"—Part 2**

*Buddy Hanson*

### **22 Why Check-Book Theology is Necessary—Part 3 We're All Entrepreneurs Now**

*Ian Hodge, Ph.D.*

## **Products**

---

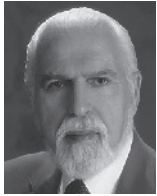
### **26 Catalog Insert**

*Faith for All of Life*, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: [susan@chalcedon.edu](mailto:susan@chalcedon.edu). The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2012 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Martin Selbrede, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: [chalcedon@att.net](mailto:chalcedon@att.net); [www.chalcedon.edu](http://www.chalcedon.edu); Circulation: Rebecca Rouse.

# The Witness of the False Prophet

By R. J. Rushdoony

(Reprinted from *The Institutes of Biblical Law*, Vol. 1 [Phillipsburg, NJ: P&R Publishing, 1973], 560-565)



In analyzing the work of the false prophet (Deut. 18:9–22), we saw that the purpose of the magic, sacrifice, divination, and related rites of false prophecy is prediction. The prediction involved in the rites described (Deut. 18:9–14) has as its basic premise the belief that real and ultimate power resides elsewhere than in God. The practice of false prophecy could involve child sacrifice, divination, astrology, enchantment, witchcraft, charms, spiritualism, wizardry, necromancy, and the like. It could also involve simply the belief that Satan is the ultimate power.

Satan tempted Jesus to become a false prophet. In the culminating temptation, we are told,

**Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**

**Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. 4:8–10)**

The meaning of this temptation is of central importance. Satan, in approaching Jesus in this final attempt to make Him a false prophet, had, among other things, two basic ideas in mind. *First*, Satan asked Jesus to admit the rightness of his rebellion, to affirm that the creature had a legitimate right to

independence from the Creator. Had Jesus in the slightest degree offered any excuse for man's sin, conceded to the environmental excuse, or felt that some independence from God on man's part is justifiable, He would have conceded to Satan a moral justification. This Jesus refused to do: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

*Second*, Satan claimed a world power that was not his to claim or to give. A fundamental premise of the law-word is that "The earth is the LORD'S" (Ex. 9:29; Deut. 10:14; Ps. 24:1; 1 Cor. 10:26). Satan neither rules it nor holds title to it, nor can he give it to anyone.

At this point, many people are seriously in error. Genesis 3 gives us the Biblical answer: Adam and Eve were guilty before God of rebellion, of apostasy. They compounded their sin by each placing the blame on someone else: the serpent, and the woman. The guilt of Satan made no difference to the fact that Adam and Eve were primarily and essentially guilty for their own sin.

Others disagree with God's Word. The Marxist answer was clearly stated in terms of Genesis 3 by Lincoln Steffens some years ago at a Jonathan Club dinner meeting in Los Angeles. At a second meeting, with about a hundred prominent citizens present, Steffens summed it up to his listeners, who included John R. Haynes, William Mulholland, the Episcopal bishop, and others:

You want to fix the fault at the very start of things. Maybe we can, Bishop. Most people, you know, say it was Adam. But Adam, you remember, he

said that it was Eve, the woman; she did it. And Eve said no, no, it wasn't she; it was the serpent. And that's where you clergy have stuck ever since. You blame that serpent, Satan. Now I come and I am trying to show you that it was, it is, the apple.<sup>1</sup>

Steffens' answer is good Marxism; it affirms the economic determinism: "it was, it is, the apple." This doctrine is a denial of the personal responsibility affirmed by Scripture.

Equally deadly, however, is the very common doctrine of satanic determinism. At this point, Steffens was right, when he told the clergy present: "You blame that serpent, Satan." Too many churchmen have laid the foundation, over the centuries, for a doctrine of satanic determinism. We can call it also the conspiracy theory.

Now very clearly Scripture affirms the fact of conspiracies; Psalm 2 is a classic statement of their reality. This same psalm, however, strongly underscores their futility; God laughs at the conspiracies of the ungodly nations and summons His people to share in His laughter.

Conspiracies prosper only when moral order declines. In every society, there are criminals, thieves, and murderers. Only as a society goes into moral decline and collapse do these elements gain any ascendancy. The declining Roman Empire saw a proliferation of cults espousing revolution, communism, free love, homosexuality, and much more. When Christendom went into moral decline after the thirteenth century, again these criminal secret societies be-

gan to abound. Some affirmed communism, others staged nude protests and marches, and still others plotted revolution. As Schmidt observed out of the Reformation era, "The whole of Europe around Calvin was polluted by fraternities, some spreading 'enlightenment' and some skepticism."<sup>2</sup> The Reformation and the Counter-Reformation led to the temporary decline of these groups, which rose again as Christian faith, law, and order declined.

But those who bear false witness, who ascribe to Satan powers which belong only to God, are not content to recognize that conspiracies exist. They go much further. *First*, they ascribe to conspiracies a moral order and discipline which is an impossibility. Satan cannot construct or create; he is merely a destroyer, a murderer, and he has power *only* to the extent that we forsake the true power of God. The Soviet Union, to cite an international conspiratorial government, is a corrupt, bumbling, and radically incompetent agency. It has required the repeated aid of other countries plus imperialistic looting in order to survive. The Hoover relief of the 1920s, the Roosevelt recognition of the 1930s, and continuing proppings have kept it alive. The communist problem is not their evil power and ability but rather the steady moral collapse of Christian churches and nations, and their radical apostasy.

*Second*, the power of evil is weak and limited; it is under God's control and is His scourge of the nations. The weakness of evil conspiracies means that they can normally only occupy a vacuum. The roots of Soviet power are in the moral decay of Russia and its Kenotic Christianity; the Soviet victories in the Baltic countries are due to the morally compromised position of the Western Allies, who sold these countries out.

*Third*, the key to overcoming evil

conspiracies is not a concentration on evil but godly reconstruction. One of the sins Jesus Christ condemned in some members of the church at Thyatira was their concern with studying "the depths of Satan," which can be translated as "exploring the deep or hidden things of Satan" (Rev. 2:24). The non-Christian conservative movements are radically given to studying or exploring the deep things of Satan, as though this were the key to the future.

*Fourth*, implicit in all this is the belief, as noted, in satanic determination, which makes of these conservatives staunch Satanists. To deny the sovereign power of conspiracies is one of the surest ways of antagonizing many of the people, who will then argue with religious passion for the sovereign, predestinating power of Satan. They will insist that every national and international act is a carefully planned and manipulated conspiracy, all governed by a master plan or plot, and a secret master council. That the plotters and plans exist, and are many, can be granted, but the Christian must hold to their futility. They rage in vain; they "imagine a vain thing" when they plot together against the Lord and His anointed (Ps. 2:1, 2).

To blame the world's evils, and to ascribe the world's government, to hidden satanic conspiracies is to be guilty of false witness against God. It is comparable to resorting to magic, witchcraft, or human sacrifice. It denies that God only is the source of prediction and ascribes power and prediction to Satan instead.

Far better than most theologians, Berle has described the laws of power:

Five natural laws of power are discernible. They are applicable wherever, and at whatever level, power appears, whether it be that of the mother in her nursery or that of the executive head of a business, the mayor of a city, the dictator of an empire.

They are:

*One:* Power invariably fills any vacuum in human organization. As between chaos and power, the latter always prevails.

*Two:* Power is invariably personal. There is no such thing as "class power," "elite power," or "group power," though classes, elites, and groups may assist processes of organization by which power is lodged in individuals.

*Three:* Power is invariably based on a system of ideas or philosophy. Absent such a system or philosophy, the institutions essential to power cease to be reliable, power ceases to be effective, and the power holder is eventually displaced.

*Four:* Power is exercised through, and depends on, institutions. By their existence, they limit, come to control, and eventually confer or withdraw power.

*Five:* Power is invariably confronted with, and acts in the presence of, a field of responsibility. The two constantly interact, in hostility or co-operation, in conflict or through some form of dialogue, organized or unorganized, made part of, or perhaps intruding into, the institutions on which power depends.<sup>3</sup>

Berle is right. Power is based on a faith, a philosophy. When the faith or philosophy behind a culture begins to die, there is a shift of power. Today, because Christian faith has waned and has become antinomian, it cannot maintain or create a law-order. As a result, ancient criminal impulses and movements grasp at power. The key to displacing these grasping evil powers is not a study of the deep things of Satan, nor a belief in their power, but godly reconstruction in terms of Biblical faith, morality, and law. For many non-Christian conservatives, the test of a true conservative is simply this: Does he believe in the existence, plan, and power of the conspirators, call them what you will? This test is a

satanic one: it holds almost as much danger to society, if not more, as does the belief that the apple is to blame, i.e., as economic determinism. It is a form of Moloch worship. God confronted Adam and Eve in Eden with *their* responsibility; Nathan declares to David, “Thou art the man” (2 Sam. 12:7).

The Biblical position involves not only an affirmation of man’s essential responsibility, but it also declares that God alone is the almighty one, and He alone predestines and governs all things. To ascribe to conspiracies a power, discipline, and government of the past, present, and future which is not theirs is another form of affirming witchcraft and like “abominations.” It is to become a false prophet, and to make a false witness.

It means also incurring God’s judgment. To affirm another power is to deny God and His law. Not surprisingly, an antinomian age has readily subscribed to such beliefs. But God will no more respect the antinomianism of the church members than He will the lawlessness of the ungodly. At this point, men face the only effective “conspiracy”: God’s “conspiracy” against all who deny or forsake Him.

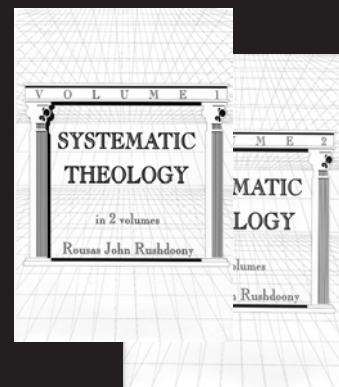
The commandment, “Thou shalt not bear false witness,” means that we must bear true witness concerning all things. We must not bear false witness concerning God or man, and we are not to bear false witness concerning Satan by ascribing to him power that belongs only to God. The true witness of the apostles was not a testimony about the powers of Satan but of the triumphant Christ. The world they faced, as a very small handful, was far more entrenched in its evil than our own, but the apostles did not spend their time documenting the depravity, perversity, and power of Nero. Instead, St. Paul, who was aware of the approach of persecution, still wrote confidently to the Christians in

Rome: “And the God of peace shall bruise Satan under your feet shortly” (Rom. 16:20). The confidence of St. John is similar: “this is the victory that overcometh the world, even our faith” (1 John 5:4).

Today, however, many so-called Christian conservatives not only spend their time studying the work of Satan but become angry if you question the omnipotence of Satan. They insist that every step of our world history is now in the hands of satanic manipulators who use men as puppets. To deny this is to be classed as some kind of heretic; the practical meaning of this position is Satan worship. But St. John tells us that, at the supreme moment of Satan’s conspiracy, when Christ’s death was decreed, the secret purpose of God was being most fulfilled (John 11:47–53). It is always God who reigns, never Satan. Any other faith is a false witness and an especially evil one. 🏰

1. *The Autobiography of Lincoln Steffens* (New York: Harcourt, Brace, and Company, 1931), 574.
2. Albert-Marie Schmidt, *Calvin and the Calvinistic Tradition* (New York: Harper, 1960), 58.
3. Adolf Augustus Berle, *Power* (New York: Harcourt, Brace & World, 1969), 37.

## The Only Systematic Theology that is Reformed, Theonomic, Postmillennial and Presuppositional.



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

**Hardback, 1301 pages, indices, \$70.00 per set. Save on the price of this book. Add this book to a larger order and pay less! See our catalog starting on page 25.**

# Our Actions Reveal Our Faith

Mark R. Rushdoony



Protestantism has a self-imposed limitation on its ability to advance the Kingdom of God; it has no theology of Kingdom work. Its marching orders tend to be a personal and subjective reading of Scripture—"the leading of the Spirit." Such objective rules are often man-made pietistic directives yet imposed as moral absolutes.

## The Unfinished Reformation

The problem is not a new one. As my father noted in his introduction to *The Institutes of Biblical Law, Volume I*, the Protestant Reformation clarified the doctrine of *justification* as being a gift of God's grace which is received by faith alone. This clarified how man is justified, or declared righteous ("saved") by God. The Reformation, however, never came to a consensus on *sanctification*, how the believer grows in grace, how he lives as a Christian, his "operating instructions." My father's belief was that sanctification was through the instructions God gave—Biblical law; we are saved by grace and are then by God's regenerative power enabled to obey Him. This belief in Biblical law as authoritative for Christian obedience is called "theonomy."

The Reformers spent so much time attacking the Roman idea of justification by works (as did Paul—see Galatians), they would often go on tangents against "the law" without distinguishing whether they were speaking of justification or sanctification. When the issue was clearly the ethical standard of the

Christian, they often spoke in support of the law. The same imprecision dominates such discussions to this day.

Despite its failure to come down on a specific means or guide to sanctification, Protestantism generally looked to Scripture for its directives in all moral matters. Sometimes those directives were reduced to "principles" men were to apply, or the law was reduced arbitrarily to the Ten Commandments; but when push came to shove, "God's Word," even if found in the Old Testament, directed Christian thought. Most Reformers were repulsed at the idea of a rigorously antinomian theology (literally *anti-law*, i.e., a view that God's law did not apply in the Christian era) such as was advocated by the Anabaptists, and this opinion held sway for many years.

## First Pietism, Then Dispensationalism

It was Pietism that really moved the Protestant view of sanctification to one that was personal and subjective. Not only was personal sanctification affected, but the whole idea of Christian responsibility, indeed of what it meant to be a Christian, shifted under Pietism. Puritanism did not survive the influence of Pietism.

Then, in the late nineteenth century, dispensationalism developed a theology that excluded God's law from the entire church age. Under the influence of C. I. Scofield's editorial notes, published early in the twentieth century, dispensationalism and its antinomian position came to dominate Protestant thinking.

Even supposedly "Reformed" churches are often both antinomian and dispensational. Though they might reject the multiple dispensations of Scofield, they often cling to the idea of two such dispensations and hold Old Testament over against New Testament, Old Covenant over against New Covenant, and see law and grace as totally incompatible. The opposite of law, however, is lawlessness, which is what antinomianism is by definition. The opposite of grace, moreover, is man getting the punishment he deserves for sin.

Another currently resurgent view that limits the validity and applicability of Biblical law is the two-kingdom theory, which posits that much of God's Word is for the church, but not for the unbelieving world. Too often "Reformed" only designates those who believe in some sort of sovereignty of God in soteriology (the doctrine of salvation) yet deny that same sovereignty in one area after another.

## James Appeals to the "Royal Law"

The second chapter of James may be one of the most controversial passages in the New Testament, at least within the antinomian church. Some have suggested James's statement that Abraham and Rahab were "justified by works" is anti-grace, contrary to Paul's teaching on justification, or even non-canonical. The importance of this passage is that James specifically addresses the relationship between the profession of faith, behavior, and righteousness, which is what the believer's sanctification is all about.

In the first nine verses James talks about a specific “work” (here merely an action or behavior and not an attempt to merit God’s favor) which is inconsistent with the faith. It is about a “bad” work and implies a corresponding “good” work consistent with the faith.

Twice (vs. 5 and in 1:12) James has referred to Christians as those who love God. He is saying that if you love Jesus Christ, then let’s talk about that profession as it relates to works, or behavior.

Two things were inconsistent, James said: faith in Jesus Christ and “respect of persons.” He describes a specific scenario which would not have been at all improbable. He pictured that a man came into their assembly (literally *synagogue*, a term used by Christians as late as the fourth century). The man was well dressed and wealthy, a prominent man. When he arrived, he was offered a good seat and others were expected to sit on the floor or stand.

James condemns this action as *first*, divisive. Paul condemned this same evil in I Corinthians I (11–13, 26–31) and had come to the same conclusion that James does in verse 5, “Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” This is the *second* reason such behavior as James described was unacceptable—it showed an incorrect view of how God works. Paul’s words echo the same theme in I Corinthians 1:27—God has chosen foolish things to confound the wise, and weak things to confound the mighty. God works through channels and means that appear to us as least likely to succeed. The reason is that no flesh should glory (I Cor. 1:29) except in the Lord (v. 31).

It was as natural then as now to look to “celebrity Christians” as potential “friends in high places,” as people who could help the faith, but in doing so we

often despise evangelizing and edification of the poor and show our ignorance of what God has told us about how He operates. Many of these powerful men in the early church likely came out of curiosity, to see what this new movement was all about. James notes that some of them were actually leading persecutions and blaspheming Jesus Christ. His point is, why are you groveling for their favor?

The alternative to this “bad” behavior was the “royal law.” In verse one he had referred to Jesus as Lord, i.e., Master or Sovereign. His royal law, also called the “perfect law of liberty” (1:25), forbade such treatment of Christians in Leviticus 19:18 which commanded us to “love thy neighbor as thyself.” James says those who have such “respect of persons” sin and he very specifically says why; they had not violated a principle or a subjective idea of morality, but God’s law.

The law is a unity, James then says (vv. 10–13), not a multi-choice. If you break one law, you are guilty. Amazingly, many antinomians believe that’s why all the law must be repudiated, because it makes us all guilty men! It does make us all guilty, but the answer to our sinfulness is not the repudiation of God’s royal law; it is the atonement of Jesus Christ!

All God’s law is moral law, unlike statist, statutory law (not wearing your seat belt is not a moral offense, for instance). The royal law says, “love thy neighbor,” yet they were despising the poor (v. 6). The law of God is the standard, not the status of men; if we want God’s grace and mercy we must show God’s grace and mercy (v. 13). There are no subjective opinions or emotions here; James is saying obey God’s law!

## Doing Justice

James’s insistence on mercy is an echo of Micah’s words, “What doth the

Lord require of thee, but to do justly (i.e., “do justice”) and to love mercy, and to walk humbly with thy God? (Micah 6:8)” Micah spoke of *justice* which is the same thing as *righteousness*. In Scripture, those God declares righteous are often called “the just.” To “do justly” is to do justice or righteousness. The bad action or work James referenced was thus unrighteous, or unjust by definition, because it violated God’s law and was thus sin (v. 9). Their “works” declared them unjust, unrighteous before God’s law.

When James asked what good it did “if a man say he have faith” without good works, he references a claim to faith without any action or works to accompany it. He then referenced the poorer brethren, perhaps some of those who were snubbed in the worship assembly. Were words enough to them? If they were cold and hungry, was a blessing to “be ye warmed and filled” anything but a cruel act of insensitivity? James’s point is that charity necessitates more than words. The larger point he makes is that being justified (or the just, or righteous) of God means more than a mere profession; it must be accompanied by action. James then bluntly states, “Even so faith, if it hath not works, is dead, being alone” (v. 17).

The dead faith is not that of a man justified by God, because God’s justification is always accompanied by regeneration. Our Lord never said, “By their profession and testimony ye shall know them,” but rather, “By their fruit ye shall know them.” Dead faith is an intentional oxymoron. Profession without regeneration, without godly works, reveals the deadness it truly is. Real faith is manifested by the works of regeneration; it is shown by what a man does. Without such works of righteousness the mere profession is best described as a deadness.

## Seeing Justness in the Justified Man

James is not anti-faith, but anti-easy-believism, that one can just say “yes” to Jesus and acquire the benefits of God’s declaration of righteousness (which is what the doctrine of justification refers to) without the expectation that he must actually act as a just or righteous person.

Not all belief saves. That is not some form of hyper-Calvinism, but the Word of God as given through James—“Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (v. 19). Demons believe in God; they know He is real and who Jesus Christ is better than we do, but that belief is not a saving faith. Again, James says, such faith is dead (v. 20).

## How Abraham Was “Justified by Works”

The most disturbing part of James to some is versus 21–22: “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?”

The word “justified” here has caused no end of discussion. Many have feared James claims God’s declaration of justification came because of Abraham’s works. Note however that verse 22 as well as the entire context of the full story in Genesis makes clear Abraham had faith in God *before* the action or work. His prior faith was made perfect, that is, revealed as mature when it manifested itself in his action, his works. With a *real* faith, Abraham was seen by God as willing to sacrifice his son. God’s declaration is that Abraham, motivated by faith, was acting as a mature believer, and his action, or work, was pronounced to be righteous. Abraham’s obedience declared him to be a righteous man of faith in contrast

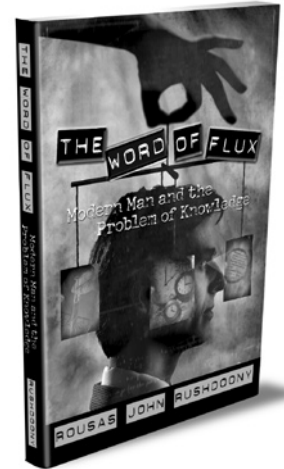
to those whose faith is never more than words.

Abraham’s faith is referred to several times. His faith caused his works, his faith was made mature (v. 22), and he believed God (v. 23). This parallels what Paul said in Romans 3:28, that “a man is justified by faith without the deeds of the law.” The point made by James is that faith by a just or righteous man must lead to works of justness or righteousness, which is obedience to the “royal law.” Paul concluded his statement on justification with a similar insistence, “Do we then make void the law through faith? God forbid: yea, we establish the law” (Rom. 3:31).

Righteousness as behavior, as works, is not an abstract or subjective entity. There can be no justice except God’s justice, His righteousness. The Christian confession that is void of acts that reveal righteousness is a dead faith, an oxymoron. When God declares us righteous, His regeneration makes His righteousness our new operational context. The extent to which we are commanded by the pursuit of that justice or righteousness announces us to be, in fact, the just of God. Abraham and Rahab were declared to be just or righteous because their conduct was just, or righteous.

The “dead faith” James spoke of controls too many in the church today. Such “faith” cannot advance the Kingdom. It is our works that manifest the nature of our faith. Are they the works of justice and righteousness by those justified by God’s grace, or are they the works of dead men with nothing but an empty profession? 🙌

**If you or someone  
you know has ever  
struggled with  
understanding  
the philosophy of  
Cornelius Van Til,  
this book is for you.**



This compact book by R.J. Rushdoony covers the central themes of presuppositionalism and will be a great resource in helping you establish a solid Christian world and life view.

Some of what you’ll learn:  
Facts and Epistemology  
Circular Reasoning  
Facts and Presuppositions  
Irrational Man  
Authority and Knowledge  
A Valid Epistemology  
The Flight from Reality

Paperback, 127 pages, indices, \$19.00.  
Shipping added to all orders.

**Save on the price of this book. Add this book to a larger order and pay less! See our catalog starting on page 25.**

# Japan's Other Disaster

By Shu Suzuki



## The End of Japan

When the earthquake hit eastern Japan on March 11, 2011, an oil refinery in Chiba exploded. From my office thirty kilometers away, I saw a huge mushroom cloud from the refinery reach over a thousand meters into the sky.

The Psalmist spoke truly: the earth *was* founded upon the seas and established upon the floods, denying man any stability outside of God and God alone. Everything was to change in the earthquake's aftermath. We were witnessing the end of Japan.

The impact on our lifestyle after the earthquake, tsunami, and nuclear crisis was considerable. We tried to do everything as we always had, despite being continually threatened by radioactive contamination of our air, water, soil, and food.

Severely damaged nuclear reactors have been emitting enormous amounts of radioactive substances, such as cesium-134, cesium-137, plutonium, and strontium.<sup>1</sup> The rain that falls from our sky is heavily contaminated.<sup>2</sup>

Though the probability is fairly low, it is still possible for our damaged nuclear reactors to breach. If that happens, half of Japan will be seriously contaminated by fallout. A nuclear bomb contains only eight hundred grams of uranium, but a nuclear reactor contains a *million grams* of uranium. In terms of radioactive contamination, the breach of a reactor is a thousand times more serious than the detonation of a nuclear bomb.

Here in the Kanto area, which includes Tokyo and Chiba, nearly all the water purification plants are themselves contaminated by radioactive fallout. Waste treatment plants face the same problems which our experts are unable to solve, meaning the contamination of our air, soil, and water will grow worse.

In the meantime, our food grows even more contaminated through the process of bioaccumulation.

Calculated risks mark our days: we cannot even walk outside without taking earthquakes or nuclear fallout into account. This extraordinary situation can only be compared to living under siege, i.e., in an actual state of war.

Our greatest concern is the long-term somatic/genetic effects of radiation exposure, a matter virtually no media outlets here will discuss. A considerable area of Japan is becoming extremely dangerous for children and young people in this regard. The future generation faces a threat that few recognize because it goes largely unreported.

Moreover, abortion has been legal in Japan since 1948. Not only have Christian churches here done nothing about it, they've not even bothered to warn Christians against this atrocious sin. We see almost no pro-life activism among Christians here. The Japanese churches are now reaping the long-term fruit of this dereliction: the grim demographic truth that the ecclesiastical community is shrinking through attrition as the population ages.

The population of Japan is decreasing. By the year 2050 the population will decrease by thirty million<sup>3</sup> and by 2100 it will become one third of the

present population. We now face the specter of a "super aging society," which is nothing less than the judgment of God upon the violation of the Sixth Commandment, "Thou shalt not kill."

Compounding this problem, the next generation will suffer from "genetic impairment" triggered over time by radioactive contamination.

The Japanese government (including the Nuclear and Industrial Safety Agency) and the Tokyo Electric Power Company are concealing what is going on at the Fukushima nuclear power plant. Their official announcements invariably contain contradictions that are readily detected. They frequently hide any "unfavorable" data on nuclear reactor emission rates, the scope of contamination, etc.

During the Pacific War, most of the Japanese people were fed propaganda, being led to believe news that was fabricated to satisfy purposes of state. Sad to say, nothing has changed since then.

Besides the nuclear disaster, future large earthquakes in the Tokyo and Tokai areas are expected, since the Pacific Plate moved by twenty-four meters when the unprecedented magnitude 9.0 quake hit Japan. This geological shift will trigger the movement of the adjacent plates (the Filipino, Eurasian, and North American plates), causing massive earthquakes in the Tokai and Kanto areas (including Tokyo).

The epicenters of so-called aftershocks (some say they're not aftershocks of the original earthquake but are actually new earthquakes arising from adjacent plates) are scattered throughout Tohoku, Kanto, Tokai, and Chubu

(including Nagano prefecture). Magnitudes as high as 8.0 have sometimes been recorded for these “aftershocks.”

Under the shadow of these catastrophes, an undercurrent of apathy and powerlessness dominates every sphere of Japanese society—and the Christian churches are not exempt from it. They’ve been irrelevant to Japanese society for a long time. Due to their liberalism, dispensationalism, antinomianism, anomianism, and humanism, churches in Japan are dwindling. They have no message for Japanese society except escapism. This sort of Christianity will soon fizzle out completely. This constitutes Japan’s other disaster, which is more severe by far than the recent physical calamities that have struck our nation.

## Tough Love

In the history of Christianity in Japan, missionaries have sacrificed a lot to bring the message of God’s love to our people, and often suffer setbacks after arriving in Japan. We deeply appreciate their love towards our people and nation. Because their love and sacrifice is precious, the whole ecclesiastical community should be equipped with foundational information about Japan and the Japanese people from a Christian perspective.

In terms of our Kingdom work in Japan, prepare for a Jeremiah-like situation. Love toward Japan and the Japanese people is tough love.

**Charity suffereth long, and is kind;  
charity envieth not; charity vaunteth not itself, is not puffed up,**

**Doth not behave itself unseemly,  
seeketh not her own, is not easily provoked, thinketh no evil;**

**Rejoiceth not in iniquity, but rejoiceth in the truth; (1 Corinthians 13:4–6)**

Truth is the foundation of Christian love. We should know the truth. We need to see the reality. What I am going to share with you is not a rosy picture but a tough reality. First of all we need to look into the causes of the failure of Christian mission endeavors in Japan.

## Some Considerations on the Failures of Japanese Churches

We need to understand the seven primary reasons that evangelism in Japan has been a devastating failure:

### 1) Importation of liberal theology during the early stages of church planting in nineteenth-century Japan

When the gospel first entered Japan in the nineteenth century, it carried a parasite with it: the liberal theology and higher criticism it had picked up in Germany and elsewhere. The neutered Christianity being preached was nothing less than humanism in clerical garb, since it denied the absolute authority of Scripture. It wasn’t until after World War II that a more pure, evangelical Christianity was introduced into Japan by way of the U.S.

In other words, the actual history of evangelical Christianity in Japan spans only sixty years—not 150 years! Other Asian countries such as China, Korea, and the Philippines have a much longer history of evangelism. America has a longer history yet, because the distant ancestors of its settlers had already been evangelized in Europe beginning in the fourth century A.D.

Yet, after sixty years of evangelical outreach, someone has yet to produce a good Japanese translation of the Bible—which is the most fatal of all deficiencies one can inflict upon a people.

### 2) Failure to build Christian families as faithful covenantal units situated within society

Up until now, one-on-one evangelism has prevailed within evangelical

circles in Japan, implicitly promoting a splintered individualism in church and community. In contrast, non-Christian society has been fairly covenantal in orientation, especially in provincial areas of Japan where the combination of Buddhism and Shintoism exerts tight control to unite the community. The “division of labor” shared between these two religions is easily discerned. Shintoism provides the secular foundation and backbone of Japanese society, while Buddhism dominates the “soteriology” and “eschatology”—the spiritual concerns—of the Japanese people.

When Buddhism came to Japan, the Japanese invented the *Honji-suijaku* theory, which solved the dialectical problem of observing two different religions simultaneously. According to the *Honji-suijaku* theory, the Shinto gods are simply the manifestations of the Buddhist deities. Since both Buddhism and Shintoism lack the concept of the Creator/creature distinction, the two religions were able to merge smoothly with one another during the course of Japan’s history. The Buddhism that entered Japan was heavily influenced by Nestorian Christianity. Consequently, Buddhism provides the Japanese people with a culturally satisfying “eschatology.” This is the reason why the Japanese hold their funerals in accordance with Buddhist rites.

When Christianity came to Japan (most especially after the Meiji restoration), missionaries couldn’t help but do one-on-one evangelism, which is quite understandable. But churches failed to teach the converts the practical application of Biblical covenantalism, which is clearly taught in the Scripture. If new Christians stood firmly for Biblical truth and avoided compromise with pagan society, they were usually ostracized from society at large. The problem was, after such Christians were ostracized, they

were directed towards humanism and an existentialistic worldview, perpetuating the most pernicious weaknesses that plague modern Western Christianity.

Due to the Christians' fear of being ostracized from the Japanese community, they adopted syncretism and compromised with idolatry. They did so by paying respect to or actively worshipping the dead souls that are supposedly "divine" (because men become "gods" in the Shinto system) while also attending worship services at Christian churches *and seeing no conflict in so doing*. In many cases, the leaders of the Japanese Christian Church, *including professors in the evangelical seminaries*, endorse this sort of compromise. What is happening here is described quite clearly in the Scriptures:

**"They feared the LORD and served their own gods."  
2 Kings 17:33**

The other problem is marriage between non-Christians and Christians. In some cases, even pastors have encouraged it, which is the natural result of slighting the covenantal nature of marriage.

Non-believers, especially in the provincial area, are still under the influence of Shinto/Buddhist and feudal "covenantalism" that actually fortifies the covenantal nature of the family (e.g., the concept that a father/husband is the covenantal head of a family). In contrast, the prevailing Christian conception of the family as promoted through evangelism in Japan is weak and anemic. Evangelism then reaps what it has sown: the covenantal conception of the family remains poorly rooted among Christians in Japan, creating a void that keeps the nation's Christian families weak and fragmented.

When Japan imported Western civilization, the leaders adopted Prussian/Hegelian statism. They modified it and

formed "Japanese Shinto Statism" which has been the fundamental ideology of Japan. Since then it has been affecting not only Japanese non-believers but also Christians. After World War II, the existentialist worldview affected Japanese society considerably. Again, Japanese Christianity has not been free from it.

Both non-Christians and Christians are adopting the same ideology for establishing human relationships. Thus the whole of Japanese society is suffering from fragmentation of families. It is ironic that Christians in Japan are a lot more humanistic and existentialistic than non-Christians.

In most cases, Christian families are not united in the cause of Christ or the Kingdom of God. Husbands mostly spend their time with business colleagues while wives often work part-time jobs and their children are raised by the public schools. In other words, Christian families in Japan do not function properly: they fail to act as covenantal units within society because they were never taught its importance.

Because we fail to find strong leadership heading up Christian families in Japan, we don't find it in the ecclesiastical community, either. Children don't learn about authority or leadership from their fathers since fathers aren't seen as providing a role model to them. When such children grow up to be leaders, they're not well grounded on solid doctrine. They move in terms of a humanistic, syncretist, or reclusive mindset. The lack of sound leadership is one of the main causes of the failure of Japanese Christianity.

### **3) Misapplication of "contextualization" in terms of evangelism, church planting, and academic discipline**

We possess very few records concerning Japan's ancient history. This void has been filled by various theories concerning the roots of the Japanese people.<sup>4</sup>

Since the dawn of Japanese history, pagan pantheism and polytheism have been indigenous to its ancient tribal society. Perhaps Judaism or other influences came across from the continent and merged with the indigenous paganism, creating the deepest layer of the Japanese mindset. This is the oldest and foundational paradigm of the Japanese society and its culture.

Japan has experienced foundational cultural paradigm shifts on two occasions: when Chinese/Buddhist civilization was imported in the eighth century, and when Western/Christian civilization was imported in the nineteenth century.

The eighth century importation of Chinese/Buddhist civilization formed the so-called "traditional Japanese culture." Buddhism was successfully planted on the Shinto soil of Japan, becoming a national/state religion in the eighth century.

The second paradigm shift that brought Western/Christian civilization to the nation began around 1850, laying the foundation for modern Japan.

There is a significant difference between the first paradigm shift and the second one. During the first paradigm shift, the nation's leaders imported the elements of Chinese civilization with its religion and ideology intact. But in the second paradigm shift, the leaders of Japan meticulously and intentionally filtered out the "Christian factors" being imported as part of Western civilization, thus neutralizing them. This official purging was intensive and pervasive, as denoted by the word "*wakon-yosai*," which means "even though we're outwardly importing Western culture, inwardly our Japanese-ness (Japanism) will not be changed."

Since we have lived on four tiny islands for centuries without being invaded or colonized, we Japanese have formed a highly cohesive cultural

foundation. I call it Japanism. Japanism can be described as our civil religion, but it goes far beyond that. Japanism is a defective worldview because it cannot offer you a systematic understanding of the world we live in. The foundation of Japanism is anchored upon a mixture of Shinto pantheism (original Shintoism), modified Shintoism (state Shintoism) which blends in a bit of Judeo-Christian ideology (Hirata-Shinto), Confucian philosophy, and various sects of Buddhism.

In other words, Japan willfully contextualized what it imported, adopting Western civilization only on terms set by Japan itself. In the process, Hegelianism was incorporated into the system of state Shintoism, which played a decisive role as the ideological backbone of Japanese society up until the end of World War II.

Japan's assimilation of foreign civilization spanned less than a hundred years for each of these two shifts in culture. And from these shifts, we see the unlimited capacity of the Japanese people for assimilating and contextualizing the influence of other civilizations. Japan's total allegiance to Japanism (its indigenous humanistic outlook) provides the immutable framework within which it assimilates and contextualizes what it imports from the outside world without ever affecting its fundamental commitments.

In terms of evangelism and misology, we have been overlooking this key fact when considering the matter of "contextualization theory." The Japanese contextualize the gospel in *their* own way far better than Christian missionaries ever can! That means we should never have contextualized the message of the gospel in advance, *because it then becomes of none effect*.

One example of such contextual watering down of Scripture illustrates

the larger problem: it is customary for Japanese Christians to avoid discussing the final judgment, focusing instead on topics like consolation and piety. The message of the final judgment is too aggressive to the Japanese, since they tend to avoid aggressiveness in their human relationships. Living in such close quarters on four small islands was made possible by avoiding confrontation as much as possible; otherwise the people could not have enjoyed peace, although it is a false peace. This is the reason why our society is cohesive and group-oriented: the Japanese people prefer to avoid confrontation. Conversely, they can be so polite they will even decline to defend themselves if confronted. These attitudes can lead to dishonesty and a reluctance to engage in counseling from Scripture.

When encountering a socially polite reception of their message, missionaries misconstrue the exchange and wrongly conclude that the Japanese are welcoming the gospel message. The missionaries don't consider the possibility that their approach enables Japanese converts outwardly to consent to the content of the gospel and join churches without ever making a complete commitment to the faith.

In many cases, Japanese Christians will accept the gospel but are not freed from their underlying Japanism. They readily distort the message of the gospel and freely reshape it to accommodate the predominantly pagan society. When putting what they have learned of Christianity into actual practice, *they modify it in the Japanese way*, a way which is detrimental to the gospel itself. Such unbiblical contextualization pervades every aspect of evangelism, church planting, and academic discipline.

**4) Christians' reluctance to faithfully confront paganism's grip upon society**

Indigenous Japanese culture is generally pagan. Shintoism and Buddhism permeate every aspect of the nation. Christians often fail to discern subtle pagan influences on their customs, mindset, and daily routine. Above all, Christians fail to stand on a solid Biblical worldview, making it difficult for them to stand for the truth.

Christians here tend to accommodate themselves to the pagan society, setting in motion a never-ending series of compromises with idolatry. Since the Japanese are tightly bound by convention, poorly-grounded Christians routinely compromise with idolatry on such occasions as pagan funeral services for their family members, relatives, and supervisors.

In general, especially in provincial areas, the eldest sons of families have the responsibilities of maintaining the rituals of ancestor worship. If the eldest son is a Christian convert, this can lead to one of two results: fierce conflict replete with threats of disinheritance, or a lukewarm compromise being struck. I saw one case in which an eldest son professed faith in Christ, but fearing his family's threats and opposition, he refused to be baptized and left the fellowship entirely.

From the beginning of Japanese church history, liberalism has influenced and preconditioned Christianity in Japan while antinomianism and anomianism have rendered the churches extremely weak and compliant in confronting persecution.

Liberalism denies the absolute authority of the Word of God. Japanese Christians tend to regard the Scripture *as they possess it* to be an authoritative document. In this context, they are actually allowed to bow down to idols, just so long as they do not pay respect to them. This policy is premised on the Japanese translation of the Bible, where

Exodus 20:5 reads “you shall not pay respect to them” rather than “thou shalt not bow down thyself to them.”

The Japanese language can make it difficult for us to understand the message of the Bible. Every word in our language has been deeply rooted in the teachings of Buddhism and Shintoism, requiring us to redefine their meaning, word after word, if we're to preach the gospel faithfully and accurately. In many cases, the redefinition of the words to recapture the scriptural meaning has yet to be completed.

The situation here is very different from the situation in English-speaking countries. The Japanese language has not yet been Christianized, unlike English, German, and other European languages. The message of the Bible is usually dulled by using the Japanese language. This stems from our language's semantic and syntactical shortcomings in properly describing the Biblical worldview.

The defective nature of the Japanese language often leads to the following problems in church planting.

First, missionaries come to Japan and establish churches. Then they hand over the churches to Japanese pastors. The churches decline and cannot pass on what they have received from the missionaries to the next generation—a major reason for the decline of Japanese Christianity. But the Japanese language used by missionaries differs from that spoken by indigenous Japanese because missionaries speak Japanese while standing on the Christian worldview acquired using the English language. Many Japanese pastors don't know how to handle the Japanese language in a Christian way, nor have they acquired a strong Christian worldview to operate from. As a result, the message of the gospel is no longer incisive. Between these factors and the shortcomings of the Japanese

language, Japanese Christians fail to convey the message of the Scripture.

There is a breakdown in fidelity of communication from God to man.

Here we see how the Japanese practice of contextualization actually works. Christianity goes through a process of metamorphosis and becomes “Japanized.” Then churches lose the gospel. This process has been repeated for 150 years. As a result, we see little confrontation between Christianity and Japanese paganism throughout the entire history of modern Japan.

## 5) Failure to understand the historical background of Japanese society

Another reason evangelists in Japan have been unsuccessful was a failure to understand the historical background of Japanese society. Japan has more than 1500 years of history. Japanese society was likely influenced by Judaism and to some extent Nestorian Christianity.<sup>5</sup> Shintoism itself might be strongly influenced by Judaism. But the formulation of Shinto doctrine was a complicated process. Buddhism, Confucianism, and even Roman Catholicism played an important role in its development.

Hirata Atsutane(1776–1843), a Shinto theologian, had read books written in Chinese by Roman Catholic missionaries to China (Mateo Ricci, etc.) He then modified Roman Catholic doctrines and imported them into Shintoism,<sup>6</sup> laying the foundation of State Shintoism, called “*Hirata-Shinto*.” Hirata-Shinto paves the way for a smooth Westernization of Japanese society. Besides liberal Protestant Christianity, ideologies such as Hegelianism and communism were imported from the West. Since Hegelianism and communism are pagan in nature, they fit easily into the Japanese people's outlook on family and state.

State Shintoism, once the driving force of Japanese militarism lasting to

the end of World War II, remains the foundational ideology of Japan. Japanese statism is Shintoistic.

Dr. R. J. Rushdoony clearly analyzed Japanese Shinto Statism in his preface to Dr. Kun Sam Lee's seminal volume, *The Christian Confrontation with Shinto Nationalism*:

The gods of Shintoism are not creative; Shintoism has no clear-cut idea of sin and morality, nor any real distinction between created and uncreated being, between the gods and men. This developing divinity present in all being is held to have a particular focus in the imperial line and in its political order, so that the state is divinized as a result of this immanent deity in all being, with its paramount manifestation in the political settlement. Western philosophies have not been able to challenge Shintoism effectively. Hegelianism has, in fact, extensively reinforced Shintoism, and Marxism, with its deification of the historical process in the dictatorship of the proletariat, has merely offered a new way of the gods and a heretical Shintoism. Western democracy, with its *vox populi, vox dei* concept, makes the voice of the people the voice of God and simply transfers the immanent divinity of being from the emperor to the people; deity is thus still retained for the political order but merely given a new locale.<sup>7</sup>

Since the Shinto system borrowed Christian concepts through Hirata Atsutane's work, several deformed “Christian” doctrines are embedded in the Shinto system. For example, in the Shinto system the emperor is still “god-man” and the high priest of Shintoism. On New Year's Day he performs the special secret ceremony called “*Shihou-hai*” (Prayer to the Four Quarters). It is said that in this ceremony the emperor recites an incantation which signifies that he takes on all the sin/guilt/calamity of the nation. In this rite, he acts as Messiah. This is nothing less than a

violation of the Third Commandment.

General MacArthur described the former emperor Hirohito in his autobiography. MacArthur actually witnessed the emperor exercise his priestly office:

What he (the emperor) said was this: "I come to you, General MacArthur, to offer myself to the judgment of the powers you represent as the one to bear sole responsibility for every political and military decision made and action taken by my people in the conduct of war." A tremendous impression swept me. This courageous assumption of a responsibility implicit with death, a responsibility clearly belied by facts of which I was fully aware, moved me to the marrow of my bones. He was an Emperor by inherent birth, but in that instant I knew I faced the First Gentleman of Japan in his own right.<sup>8</sup>

Japanese emperors play the messianic role in the modern history of Japan, resulting in a bizarre blend of liberal Christianity and Shintoism within Japan's churches. If the Japanese Christians are not well equipped epistemologically and ethically, they will become victims of this blending of Shintoism and Christianity. This occurred openly in the formation of Nippon Kirisuto Kyodan (United Church of Christ in Japan) during World War II.

Japan has a long history of feudalism and decentralization which nurtured the people's work ethic. The cultural standard had been set quite high *before* the opening of Japan to the world in the middle of nineteenth century. Japanese society still retains this high cultural standard. It still enjoys a low crime rate, high-level work ethics, and top-level craftsmanship as seen in its manufacturing industries.

Typical Japanese non-believers are more or less "Judeo-Christian" in conduct. This is why there was so little looting after the earthquake, when photos showed people lining up in orderly

fashion for food, or food being placed, unguarded, outside of stores with nobody thinking of stealing it.

These are merely manifestations of common grace, but Japanese Christians and churches have usually failed to clarify the epistemological/ethical antithesis between Christians and non-Christians in dealing with such things. This is another reason why Japanese Christianity so readily blends with Shintoism. It is Christianity that ends up bending to the one cultural constant, Shintoism.

## 6) Failure to match the high quality standards of Japanese non-believers

Our situation is very different from that of developing regions elsewhere in the world. This makes evangelism in Japan extremely difficult. Average Japanese non-believers demand very high quality in everything. At the same time, they are desperately in need of relevant application of the Word of God, which only Christian Reconstructionism and theonomy provide. Thus the dispensational antinomian/anomian evangelical churches have been failing to meet the non-believers' demands, yet another reason why Christianity in Japan has been weak and unsuccessful.

Adult non-believers pay little attention to the evangelicals. Pietistic, escapist, and existential messages mean nothing to Japanese non-believers who face life-and-death issues in business, politics, diplomacy, manufacturing, education, and science. The governing classes in Japanese society pay no attention to the evangelical culture, either. They are extremely keen consumers of art and culture. They don't demand mediocre evangelical pop music, but the excellence of Johann Sebastian Bach. Tokyo supports and patronizes more than six professional orchestras, and there are many Japanese concertmasters in the world's top orchestras. Unless we reach a people accustomed to living by such

high standards, Japanese society won't be changed. Only a faith that has cultural substance can speak to these needs.

## 7) Failure in Christian education

In most cases, the churches in Japan neglect to raise the next generation. Public education plays a significant role in de-Christianizing the children of Christian families. In Japan, Christians are not well grounded on the Christian worldview and they have little interest in having their children stand on a solid foundation. Here, education doesn't mean giving children a Christian worldview, it only means vocational training/education. Christians thus share the same objectives as non-believers, such as entering into prestigious colleges or getting good jobs. The main focus is acceptance into Japanese society.

The antithesis between the Christian worldview and pagan worldviews is always avoided and blurred. Here in Japan, even in the case of Christian education (as practiced in "Christian schools" in Japan) we see little difference between Christian education and pagan education. This problem partly stems from the fact that we lack good Christian resources such as textbooks, curriculums, and teaching materials in Japanese. The market for Christian books or curriculums remains small.

Most of the accredited "Christian schools" are under tight control of the Japanese government. This makes those educational institutions completely pagan in character, despite being founded by missionary work. In other words, *they're already Japanized.*

The Japanese language again contributes to this problem. For instance, the Japanese word for God, "Kami," primarily refers to pagan gods. In every aspect of the Japanese language, we see the entrenched influence of paganism or, at best, sugar-coated paganism like Shintoism. We have not yet achieved a

good translation of the Bible to replace the current defective one.

As mentioned earlier, Japanese Bibles render Exodus 20:5 as “you must not pay respect to them.” This dumbs down the Word of God for Japanese Christians. During World War II, the Japanese government forced Christians to bow down to the image of the Emperor before they began their church service—and they did bow down to it. Their ministers had taught them that it didn’t matter because they weren’t paying respect to that image.

Such compromise led to tragic results in the Christian community. In the case of the Presbyterian Church in Japan, 46 percent of the covenant children left their churches in 1997. Their parents and churches most likely failed to equip them with a Biblical worldview and an airtight Christian apologetics. We are failing to properly raise the future citizens of the Kingdom of God.

Children are raised in a pervasive atmosphere of Japanism. This happens even in Japanese Christian families. In raising their children, Christian parents fail to raise citizens for the Kingdom of God. Instead, they send their children to pagan public schools, and we lose the future generations to the kingdom of man.

## A Bit of Japanology

So far I’ve touched on Japanology from the Christian perspective. But a simple way to grasp the typical non-believer’s mindset in Japan is to watch Japanese movies. Consider two representative films, *Spirited Away*<sup>9</sup> and *Always Sunset on Third Street*.<sup>10</sup>

*Spirited Away* reflects the typical Japanese non-believers’ worldview. This Academy Award-winning film promotes traditional Japanese paganism. The film’s great success shows that Japanese pagan anime culture is a trendsetter for New Age spirituality.

The heroine Chihiro, a ten-year-old girl who lives in the twentieth century in modern Japan, is transferred to a “spirit world” which is traditionally pantheistic Japan. Here we see the different cultures’ coexistence, amalgamation, and conflict. This is one of the best illustrations of the Japanese mindset.

*Always Sunset on Third Street* depicts a non-Christian Japanese utopia void of any cultural antithesis regarding ideas, beliefs, and practice. People are all one under Japanism. There is no absolute standard of right and wrong, good and evil.

Analyzing Japanese anime culture, otaku-culture, permits us to identify the source and nature of New Age spiritualism and postmodern culture.

## A Dismal Prognosis

The other day, one of the newspapers here (*Nikkei*) reported that more than 40 percent of major companies here are planning to leave Japan and settle down overseas within three or four years.

What’s happening now is really judgment from the Sovereign and Almighty God. But we see no signs of nationwide repentance here, while our Japanese churches are incompetent at proclaiming the truth and its relevant application.<sup>11</sup>

Are Christians like the faithful prophet Jeremiah, or more like the apostate Israelites who brought upon themselves the wrath of God? I cannot figure out which way our country and our churches are actually heading. We expect to see more judgment from God since there is no nationwide repentance.

The whole nation seems to be dying. It is a slow death since there is no solution for the nuclear disaster. Future historians might one day describe Japan as “an historic example of a nation which perished due to a nuclear disaster.”

We are afraid that “the accepted time” and “the day of salvation” might be coming to an end. Hostile nations such as China are trying to put Japan under their control. The national security of Japan is in jeopardy. The Japanese may become the Diaspora in the future.

## Reconstruction

The whole Tohoku area (a major area in East Japan) was filled with rubble that was rapidly cleared thanks to our people’s strong work ethic. But we possess no treatment for radioactive rubble, contaminated water, and compromised soil.

We also see long-standing spiritual heaps of rubble in Japan’s ecclesiastical community. Evangelical Christianity enjoyed something of a “bubble economy” up until several years ago, but now we see its decline. Churches in Japan are dwindling. The number of pastors and missionaries is decreasing. Japan is called “the missionary’s graveyard.” Many children of “Christian families” are leaving Christian churches. They then marry non-believers, and the generation after is also lost to us.

Some would say, “For 150 years a tremendous amount of resources, manpower, and financial aid have been invested in these four tiny islands and we see few converts and little fruit.” Could the Lord’s injunction to “shake off the very dust from your feet for a testimony against them” (Luke 9:5) be justly applied to this people?

An undercurrent of apathy and powerlessness dominates the Japanese ecclesiastical community. Churches are losing any vision for the future (except for Christ’s Second Coming as promoted by dispensational pessimillennialism). I remember describing the problems our future generations will suffer to a good old saint, who then told me, “Well, I won’t be here if those problems arise.” The churches are indifferent to their

future generations. They are simply waiting for the “rescue helicopter.” We see very little of the *ecclesia militans*. Our churches have already surrendered.

**“Where there is no vision, the people perish: but he that keepeth the law, happy is he.”**

**Proverbs 29:18**

The first half of this verse clearly describes the present situation of the Japanese churches, but the key to reconstruction is the rest of the verse: “He that keepeth the law, happy is he.” The Westminster Standards are exclusively theonomic in its nature, but even Reformed circles in Japan disregard it. They take their stand on humanism instead, which has caused the devastation we see now.

The starting point for the reconstruction of Japan must be “repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21). This repentance and faith should be thorough, exhaustive, and radical, embodying three key elements.

- 1) The Ultimate Authority of the Scripture
- 2) The Law of God
- 3) Vision for the future

## 1) The Ultimate Authority of the Scripture

Many Japanese Christians were bombarded with man-centered theologies such as Arminianism, which leads them into subjectivism. Their subjectivism leads them into skepticism, and they are further weakened.

Establishing six-day creationism is vitally important for the Japanese church. The majority of Japanese churches won't adopt it, since their worldview is strongly influenced by evolutionism due to liberal and modernist theology. They are predisposed to accept evolutionism and repose faith in human reason. Six-day creationism provides a

clear litmus test for Japanese churches.

Japanese Christians must equip themselves with Van Tillian presuppositional apologetics to stand firmly on Scripture. Epistemological/ethical self-consciousness is the key to bearing the most fruit for Christ the King. Paul's prayer below is about the epistemological/ethical self-consciousness of Christians:

**“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.” Philippians 1:9–10**

We should be epistemologically/ethically self-conscious, even when we watch a movie such as *Star Wars*.

## 2) The Law of God

Ralph Swanson, a missionary to Japan, published a small bilingual (English/Japanese) booklet in 1978 entitled *The Law of God*. In the reference section he cites Dr. R. J. Rushdoony's *Institutes of Biblical Law*. This was probably the first encounter the Japanese ecclesiastical community ever had with the *Institutes*! Ralph Swanson's booklet insightfully pointed out the problem of evangelicalism:

During the last half of the 20th century, we are seeing an accelerated movement against Law and Authority. Since God is the ultimate authority and lawgiver, this rebellion may be seen as increasing sin against the Law of God. Unfortunately, this has not been restricted to the “world” but is quite obvious in much of the visible church also. The Law has fallen into disuse, and ignorance about its meaning is widespread ... Regrettably, practices and attitudes from the western world have a great influence in Japan. The churches often reflect the same weaknesses as seen in America and in other countries ... The Law of God has received little attention

in many places ... After the coming of our Lord Jesus and His command to preach the Gospel to the ends of the world, we can see the effect of God's Law in many countries and in many eras. Outward conformity to God's Law occurred among the general populace in periods of religious revival even in the unregenerate. This can especially be noted in Europe, in the countries where the Protestant Reformation took place with its return to Biblical teaching, and also in Great Britain and America in the 18th and 19th centuries ...<sup>12</sup>

Swanson published several booklets and these booklets laid a strong theological foundation for me as a newborn Christian in 1979. However, the evangelical community at large paid almost no respect to Swanson's important work.

The law of God defines sin and grace, and without His law we cannot understand the meaning of grace and love. Antinomians and anomians cannot consistently or fully preach the true gospel. We need to preach the law of God to preach the gospel faithfully.

The law of God is the foundation for cultural reconstruction, and especially so for the Japanese people. Biblical case laws and their practical/casualistic applications should be introduced to the governing classes in the Japanese society. The law of God defines Christian love. Apart from the law of God, churches cannot teach or practice true love, but only a deceitful humanistic love that constitutes abominable rebellion against the almighty God.

As Ralph Swanson pointed out, the law of God gives the Christian great strength—especially in time of persecution.<sup>13</sup> The fact that God's law was not respected among Japan's churches led to their apostasy during World War II.

Ralph Swanson's son, Pastor Kevin Swanson, states:

It is hard to know what God's plans are for Japan. The fact that Japan has never

had a solid Gospel presentation (thanks to the weakness of western Christianity, and apostate Judaism), may allow for an opportunity some time in the future.

Think tanks run by Christian Reconstructionists might be an effective vehicle in shaping a solid gospel presentation for the Japanese people. We also need good examples, starting with Christian families that faithfully serve the Lord, since people will catch the vision when it's embodied in a consistent living example.

### 3) Vision for the future

Rev. P. Andrew Sandlin describes the present situation of the modern church in America.

The anemia and irrelevance of the modern church springs largely from the disposal of this world-conquering, post-millennial vision that fueled Christian culture in this country through much of the nineteenth century. The modern retreatist has reduced the Christian Faith to an existential panacea, the church to a psychotherapeutic clinic, and the Christian to a self-absorbed religious consumer. Evangelism is limited to tract distribution and rescue-mission work, mere soul saving ... Hollywood vomits vile antinomian filth, and churches embrace every mystical New Age heresy imaginable.<sup>14</sup>

Since the American churches are the trendsetters exporting this pattern to Japan, we see exactly the same phenomenon here.

Dispensational premillennialism is widely accepted among churches in Japan. Even the Reformed and Presbyterian Christians adopt it. Those who don't adopt it turn to amillennialism. As Dr. Rushdoony pointed out, neither of these two eschatological views speak to the problems inherent in politics, economics, education, science, work, art, agriculture and so on.<sup>15</sup>

The churches in Japan are like a Toyota with broken wipers being del-

**As yet no casuistic interpretations of Scripture have been provided to the Japanese people, meaning most Japanese Christians have never heard of the practical application of Biblical case law.**

used by a cloudburst. Since they cannot see, they cannot move. Their compromised doctrine means they're pressing the brake and accelerator pedals of the car at the same time, with the same result: the Toyota still cannot move.

God always graciously provides a vision for the future to His people. Postmillennialism is the theology of Joshua and Caleb (Numbers 13:30, 14:7-9). Vision determines conduct. We need to clarify our vision. Christians and churches need to renew their vision continuously lest they stagnate. Repentance is about direction while faith is about the goal. The vision we have will determine the nature of our repentance and faith. A Biblical eschatology which provides vision allows us to glorify God and enjoy Him forever.

As yet no casuistic interpretations of Scripture have been provided to the Japanese people, meaning most Japanese Christians have never heard of the practical application of Biblical case law. Such a strategy is inexpensive and would be far more effective among Japanese non-believers than status quo church-planting and mass evangelism. Internet technology can facilitate a renewed outreach to Japan along these lines for maximal cultural impact.

### Conclusion

So far the church in Japan has not been successful, and we know the reasons behind its many setbacks. We

should understand the reality of Japan and Japanese society. The approach towards Japanese non-believers should be casuistic (providing a practical application of Scripture in terms of the law of God). Christians should stand on the presupposition of the ultimate authority of the Scripture. They should be equipped with a rigorously Biblical approach to reality. To serve the Lord and extend His Kingdom, Christians must become epistemologically/ethically self-conscious by deepening their Biblical vision to include generations not yet born (Ps. 22:31).

### His Compassions Fail Not

As we in Japan face our national crises, the following verses echo in our hearts.

**It is of the LORD's mercies that we are not consumed, because his compassions fail not. (Lamentations 3:22)**

**Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. (Luke 13:4-5)**

The Lord is so merciful unto us, though we see His wrath upon this nation. We are so thankful that our Lord has been providentially protecting us. Whatever happens to us, we are in His hands.

May the whole ecclesiastical community be benefited by our experiences so that the Kingdom of God will be extended and His glory manifested over all the world. 🙏

© 2011, copyright jointly held by Shu Suzuki (author), Martin Selbrede (editor), and The Chalcedon Foundation (publisher) per Dr. Suzuki's request.

Shu Suzuki is a physician who became a Christian in 1979 through the ministry

of Rev. Richard P. Chase, an American evangelist. Rev. Chase disciplined Shu using the King James Bible, through which Shu acquired skill in English. Early in his Christian walk, he encountered the booklets published by Scripture Truth Publications (founded by Ralph Swanson). Shu was later disciplined by Rev. Timothy Pietsch, founder of Tokyo Bible Church. Rev. Pietsch, an old friend of Rev. Kevin Swanson, strongly encouraged Shu, while still an unmarried young man, to homeschool any children he might have later.

Shu and his wife Chieko first homeschooled their three children in Japanese because it was their mother tongue, but they found greater potential in homeschooling in English, so they switched the family's academic language to English. The fact that Shu learned the Bible in English was the foundation for this decision. He and his wife have homeschooled their children for more than twenty-two years and their three children are now studying in colleges in the U.S.

1. As pointed out by Arnold Gundersen, an expert witness in the investigation of the earlier Three Mile Island accident.
2. See: <http://www.youtube.com/watch?v=1Q3ljfLvHww> and <http://enenews.com/explosion-danger-reactor-1-worker-4-hydrogen-found-pipe-leading-containment-vessel-mainichi-danger-explosion-4>
3. According to The Statistics Bureau and the Director-General for Policy Planning of Japan.
4. One of the more interesting hypotheses is that the Japanese are descendants of the lost tribes of Israel after the Diaspora. The architectural structure and ceremonial rites of the Ise Grand Shrine exhibits a striking likeness to the tabernacle worship described in the Old Testament.
5. <http://www5.ocn.ne.jp/~magi9/isracame.htm>
6. Ku Sam Lee, *The Christian Confrontation with Shinto Nationalism* (Cherry Hill, NJ: The Presbyterian and Reformed Publishing Company, 1966), 26–27.
7. *Ibid.*, v.
8. Douglas MacArthur, *Reminiscences* (New York, NY: McGraw-Hill Book Company, 1964), 288.
9. <http://www.amazon.com/Spirited-Away-Hayao-Miyazaki/dp/B00005JLEU/ref8>
10. [http://www.amazon.com/Always-Sunset-Street-Classic-Japanese/dp/B005JAA-LEG/ref=sr\\_1\\_2?ie=UTF8&qid=1323559946&sr=8-2](http://www.amazon.com/Always-Sunset-Street-Classic-Japanese/dp/B005JAA-LEG/ref=sr_1_2?ie=UTF8&qid=1323559946&sr=8-2)
11. If it is true that the Japanese were descended from either the ancient Jews or Christians, it would imply that Japan's history is marked by an apostasy spanning over a thousand years. Will Japan become like Judah which fell into the captivity, or like Jerusalem which the Romans leveled in A.D. 70?
12. Ralph Swanson, *The Law of God, A Handbook for Christians* (Karatsu Japan: Scripture Truth Publications, 1978), 6–8.
13. *Ibid.*, 10–12.
14. P. Andrew Sandlin, "Editor's Introduction," *The Journal of Christian Reconstruction* XV (Vallecito, CA: Chalcedon, 1998), 5.
15. *Ibid.*, 10–11.

## FAITH FOR ALL OF LIFE SEMINAR

*We'll Feed You for a Day; You'll Digest It for a Lifetime*

19 Hours of Truth in 7 Sessions

Sponsored by: MARS, The Mid Atlantic Reformation Society, [www.thinkandreform.org](http://www.thinkandreform.org)

April 21, 2012 ~ 8:30 AM - 4:00 PM

Trinity Bible Fellowship Church, 220 Main Street, Blandon, PA 19510

[www.trinitybfc.org](http://www.trinitybfc.org)

Main Speakers: MARK RUSHDOONY, Chalcedon Foundation

MARTIN SELBREDE, Chalcedon Foundation

Invited Speakers for Breakout Sessions:

JOEL P. SAINT, StreetWise Theology, [www.streetwisetheology.com](http://www.streetwisetheology.com)

BOB SALZMAN, Bridgeway Academy, [www.homeschoolacademy.com](http://www.homeschoolacademy.com)

PAUL MICHAEL RAYMOND, New Geneva Christian Leadership Academy, [www.newgeneva.us](http://www.newgeneva.us)

REV. ALAN MILLER, Trinity Bible Fellowship Church, [www.trinitybfc.org](http://www.trinitybfc.org)

# Rx for Turning America “Rightside Up”

By Buddy Hanson (Part 2 of 3)



In Part 1 of our three-part series to provide a framework of God’s prescription for returning America to her Christian roots, we discussed the necessity of:

- Approaching Bible study with the purpose of learning how to be a more faithful and consistent member of Christ’s Kingdom, instead of merely acquiring more knowledge about Him.
- Adapting the lifestyle of our non-Christian neighbors to God’s will, instead of adapting our lifestyle to their will.
- Recognizing that we are a creature, not the Creator, and that our commanded responsibility is to glorify God and please Him by conforming our lives to God’s Word, not man’s word.
- Incorporating practical applications throughout our messages so that learners will be able to understand the relevance of God’s counsel to all aspects of their lives.

In continuing our discussion of changing the typical paradigm whereby many of our brothers and sisters approach Christianity as though it were a “Library Science,” studying Scripture with the primary purpose of simply adding to their knowledge about God, we will focus on the importance of viewing Christianity as a “Life Science” whereby we study God’s Word in order to be more consistent servants in Christ’s Kingdom.

## Trusting In and Relying On God’s Promises

Before we can expect to have a meaningful discussion about where to begin in solving the many challenges that face American culture, we must build a *resolve* among fellow Christians to engage our culture’s issues with Biblical ethics. Unless and until we do this, the most persuasive Biblical reasons to “work out our faith with fear and trembling”<sup>1</sup> will fall on behaviorally deaf ears. Think about it: no one sets out to solve something that can’t be solved, and since the majority of twenty-first-century American Christians mistakenly believe that Satan is firmly in control of planet earth, our pleas to “live out your faith” will be met, at best, with polite silence while our audience considers us to be well-intentioned, but misguided. This is one more reason for churches to assist members in identifying their spiritual gifts so they will be able to provide a distinctive testimony to the ever-observing eyes of their non-Christian neighbors by incorporating Biblical ethics into all aspects of their lifestyle.

### How willing are we to be recipients of God’s promises?

Rebuilding a Christian culture in America will involve a long-term view and the discipline of systematically following a well-executed series of Biblical steps. This process begins with a clear vision of *who* we are, *what* we are commanded to do, and *how* we are supposed to do it. People strive to make their life’s vision a reality, but for the most part, the twenty-first-century American church doesn’t even have a

vision. This is why we must first explain that the only people over which Satan rules are non-Christians, and then we must clearly identify the Biblical ethics needed to carry out the commanded behaviors that God expects from us to “Christianize” our culture.

## Resolve Must Come Before Solve

Before discussing what it means to be a member of God’s A-Team and how to turn our current losing attitude into a winning attitude, let’s turn our focus to six primary factors to *continually weave through our messages* to build a person’s *resolve* for solving current cultural issues.

- First—Build the case for “subduing and ruling over creation.”  
Then God said, “Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image; in the image of God he created him; male and female he created them. Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” (Gen. 1:26–28)
- Second—Remind fellow Christians that Jesus’ purpose in coming to the earth (and the work to which He has called us into His Kingdom to perform) is to “destroy the works of the devil.”

He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John 3:8)

- Third—Point out that God's Word is His *counsel* on how to live as well as to *comfort* us in times when we are encountering difficulties.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Tim. 3:16–17)

- Fourth—Discuss what it means to be “salt and light.”

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned: It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. (Matt. 5:13–14)

- Fifth—Trust in and rely on the inerrant promises in the Word of God. Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge him, and he shall direct your paths. (Prov. 3:5–6)
- Sixth—Focus on the absolute sovereignty of “the Promiser,” not on the “improbability of the thing promised,” since we are “heirs and joint heirs with Christ”!

The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with him, that we may also be glorified together. (Rom. 8:16–17)

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us. (Heb. 12:1)

The LORD your God, who goes before you, he will fight for you, according to all he did for you in Egypt before your eyes. (Deut. 1:30)

He gives power to the weak, and to those who have no might he increases strength. (Isa. 40:29)

When considering how consistent we are in conforming our behavior to Biblical ethics, it is easy to conclude: “I’m not even close to being ‘there.’” But that’s OK, because we need to recognize that the Holy Spirit is not going to stop convicting us until we do “get there.”

In most cases, our faithful obedience doesn’t translate into immediate positive results on our culture. But instead of thinking, “My obedience doesn’t seem to be making a positive impact,” we should be thinking, “By obeying God I’m preventing the world from changing me!” As members of God’s A-Team, we have a responsibility to do our best in order to present a distinctively different lifestyle for the ever-observing eyes of our non-Christian neighbors so that we will also be in position to provide discipleship to fellow Christians.

### What Does It Mean to Be a Member of God’s A-Team?

Obviously, the first and foremost benefit is that we have been forgiven our sins and have received eternal life.<sup>2</sup> This benefit also becomes a characteristic of our behavior as we realize that we have been “called, sanctified and preserved in Jesus Christ.”<sup>3</sup> Next, we are different from our non-Christian neighbors in

that we can correctly understand God’s Word,<sup>4</sup> and are motivated to study and apply it.<sup>5</sup> This enables us to understand that we have been given “exceedingly great and precious promises, that through them we may be partakers of the divine nature”!<sup>6</sup> In response to this outpouring of God’s grace upon us, we should guard against becoming sluggish, and should strive to “imitate those who through faith and patience inherit the promises.”<sup>7</sup> Indeed, as members of God’s A-Team, it should be obvious that God could have no other team that is neither more blessed nor more prepared than we are to carry out His will for the earth. May we “lay hold of the hope that is set before us,” because our sure and certain hope “is an anchor of our soul.”<sup>8</sup>

When Jesus was confronted by Jews who proudly claimed to be Abraham’s descendants,<sup>9</sup> He told them, “If you were Abraham’s children, you would do the works of Abraham ... do the deeds of your father!”<sup>10</sup> In response to this, they “took up stones to throw at him,”<sup>11</sup> but he disappeared in the crowds. Immediately after this he passed by a blind man, and healed him.<sup>12</sup>

Since this was done on the Sabbath, and He had just escaped being stoned by the disgruntled Jews, why would Jesus seemingly go out of His way to further irritate the Pharisees?

Irritating the Pharisees wasn’t on Jesus’ mind. His concern was the “necessity” to do His job. He explained to His disciples that He “must work the works of him who sent me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world.”<sup>13</sup> Jesus’ three reasons to His disciples and to us for not avoiding doing the right thing for fear of encountering negative consequences are:

- I have commanded duties that I must perform.

- I have a limited amount of time to perform them.
- I have been sent to be “the light of the world,” and therefore must demonstrate the correct way to live.

Part of the way in which we can image Jesus is to incorporate a sense of urgency in carrying out our role in His Kingdom. Even though Jesus’ inerrant counsel for all aspects of life was clearly revealed to the first-century Christians, He wanted to be sure to demonstrate how to live as a member of God’s family and Kingdom. Similarly, our time on earth is limited, and when our appointed days come to an end, we should want our legacy to be that we not only *proclaimed* the truths of His Word, but that we did our best to *live* them.

Until we were mercifully saved from our sins, we lived in the same ethical darkness as our non-Christian neighbors. We didn’t know *who* we were, *why* we were here, or *what* we should do with our lives. But now that we are “the light of the world,”<sup>14</sup> we must allow nothing to distract us from shining that light to those who are still in ethical darkness. Just as Jesus was “reconciling the world to Himself,”<sup>15</sup> so should we make it a top priority to demonstrate and explain to our neighbors how they can reconcile their way of life to Biblical ethics. It should be no secret that in our calling we are “sheep in the midst of wolves.”<sup>16</sup> We have been promised that we will encounter “Infirmities, reproaches, and persecutions.”<sup>17</sup> Yet we can also have full confidence that God “will not allow us to be tempted beyond what we are able, but with the temptation will also make the way of escape, that we may be able to bear it.”<sup>18</sup>

Instead of shying away from demonstrating our faith in the promises of God, let us eagerly look for opportunities to demonstrate our love of Him to our non-Christian neighbors. After all,

how else should we be expected to serve our gracious God who has given us eyes to see and ears to hear? Regardless of the situation, our duty to apply Biblical ethics to it remains the same. NFL Coach Bill Belichick explains it this way to his players, “You just try to take the situation at hand and do the best you can with it. When it is over, recalibrate, reload and go again.”

**Sports coaches urge their players to “Play the game, not the score,” by which they mean to “keep focused on their assignments, because they have a good game plan, and as long as they stick to it, the outcome will take care of itself.”**

Since our job is to Christianize cultural situations, we must remind ourselves that Jesus commands us to pray that we will help bring about God’s will on earth as it is in heaven. So, instead of feeling overwhelmed at the prospects of what lies in front of us, let’s begin to look for God’s prescriptions for how to take back the various elements of our culture because we are members of God’s victorious A-Team! As the teenager Anne Frank writes in her diary, “How wonderful it is that nobody need wait a single moment before starting to improve the world.”<sup>19</sup>

The following guidelines for success are in no way a complete list, but it provides a good start in planning and implementing the *what* and *how* parts of the work to which we have been called into God’s family and Christ’s Kingdom.

### Guidelines for Success

- Do we have a clear understanding of what we are supposed to do?
- Do we recognize that we will rise to the level of our expectations, and that it is critical that our expectations about life conform to Biblical truths?

- Are we systematically offering instruction in how to recognize opportunities to serve Jesus?
- Does our Bible teaching reinforce these principles?
- Are we preparing ourselves and fellow Christians to expect and handle adversities in a manner that brings honor to God?
- Do we agree that God places adversities in our path to either call our attention to repent and get back on track of living according to His will, instead of our will, or to use godly response to them as a testimony to our neighbors on how to live for God?
- Are we instilling the necessity of putting God’s will ahead of our will in our daily decision making?
- Are we presenting an easy-to-follow program of practicing how to live out our beliefs?
- Have we done all we can to develop an optimistic worldview?
- Are we controlling the two things in life that we can control: our attitude and our behavior, and not spending time worrying about things that may or may not happen?
- Do we define our success in carrying out our commanded duties as giving our best efforts, instead of defining it according to specific results?
- Since we are creatures of habit, are we being careful to put off our former ungodly behaviors and to put on our new godly behaviors?
- Does our lifestyle reflect that our purpose is to take ground for Christ’s Kingdom rather than merely to go with the flow of everyday circumstances?

### Goal Setting and Bible Teaching

Albert Einstein once commented that “we live in a day of perfect means and confused goals.” Whether intended

or not, his statement applies perfectly to the twenty-first century American church. With God's revealed Word, we have the perfect counsel on how to live, yet it is most rare for the goals of a church to reflect God's counsel about how to go about reconciling its community to God's will. A survey of various churches reveals that many church mission statements focus either on self-centered goals about their facilities, staff personnel, or spiritual growth. Although I believe that there are churches that include specific goals to conform their communities to Biblical ethics, my research didn't find any. Following is a brief listing of the types of goals I found:

## Self-centered Goals

- To make use of the church buildings and facilities as a place to worship and glorify God.
- To improve the physical condition of the two buildings: the church building and the education building.
- Fill vacant staff positions; evaluate new staff positions; begin to correct compensation for two staff positions.
- To conduct radio and/or television or other electronic media campaigns, including the Internet, on a continuing basis to further the message of the church.

## Spiritual Growth Goals

- Spiritual growth and development in everyone's life.
- To reach out and meet the spiritual, physical, and emotional needs of the members of our church, and those in our area who are still in need. We strive to follow the principles of the Bible in meeting those needs.
- We long to see our church grow numerically by actively winning people to a saving knowledge of Jesus Christ and to offer a church

home to those who are in the family of God.

- We wish to continue reaching the world with an ever-increasing mission program and to be of service to our surrounding communities as God gives us direction and opportunity.
- To go into all the world telling everyone the Good News of Jesus Christ.
- To create passionate followers of Jesus who will invite and attract people of all ages in our church and our community to Christ.

The point is not that these church goals are not good, but rather that they are not complete. We are losing our culture because the typical American church is doing little, if anything, to teach its members how to "subdue and rule over" its community.<sup>20</sup> We all agree that we should trust in and rely upon God's marvelous promises, but we never seem to get around to teaching what those promises are, or how to incorporate them into our daily lives. Ask a member to name a promise of God and he will without hesitation say, "Eternal salvation!" When you reply, "That's right, now what's another one?" His replay will probably be something like, "Uh, let me get back to you."

Why do we live as though life is a puzzle?

This is the way non-Christians view the world. Not only do they not know which pieces to life's puzzle are missing, they don't even know what the completed puzzle looks like. God has revealed all of the pieces for us, and His Word tells us what a Christianized world will look like. We should know exactly *who* we are, *what* we are supposed to do, and *how* to do it! If your church is not systematically explaining these puzzle pieces, ask them how they expect to teach the whole counsel of God's Word

without doing so.

Look over the mission statement of your church and see if it includes any goals of discipling your community's civil rulers (legislators, judges, etc.) and other influential persons. If not, ask your church officers why it doesn't and what they can do to begin educating fellow members in how to live out their faith. If they ask you, "How would you improve our mission statement?" suggest that they write it according to what ought to be done, rather than according to what might or could be done. Add a caution against setting the goals so high that no one will attempt to achieve them, or so low that they won't inspire any effort.

To help guard against someone becoming overwhelmed at the thought of turning his community around, borrow a truism from sports teams by emphasizing that the value of a congregation (or team) is that the whole can become greater than its parts. A useful acronym to use in this regard is TEAM: "Together Everyone Achieves More."

In Part 3 we will conclude our series by discussing why we need to Re-suppose what we Pre-suppose by interpreting the Bible in terms of our Present Days instead of according to the Last Days. 🙌

Buddy Hanson is president of the Christian Policy Network and director of the Christian Worldview Resources Center and has written several books on the necessity of applying one's faith to everyday situations, circumstances, and decision-making. For more information, go to: [www.graceandlaw.com](http://www.graceandlaw.com).

1. Philippians 2:12.
2. 1 John 2:25.
3. Jude 1:1.
4. Jeremiah 31:33; Ezekiel 36:26–27; Hebrews 8:9–10.
5. Philippians 2:12–16.

*Continued on page 25*

# Why Check-Book Theology is Necessary—Part 3

## We're All Entrepreneurs Now

Ian Hodge, Ph.D.



Look around many cities in the USA, as in Europe, and you find empty churches, or churches that have been taken over by businesses or by non-Christian faiths. Dying churches, allegedly, are a sign of our age and coming catastrophe: inevitable, or at least, beyond our ability to reverse the trend.

This negative belief is to be expected. It's suggested that the "average" (mean) church size is about 189 people. Or, to look at the statistics another way, about half of church attenders attend a church of 400 or more, while the other half attend a church of less than 400. We hardly seem to be on the winning side.

What these statistics don't tell you, however, is the distribution by theological persuasion. By that I mean the underlying theology of the churches. Are they predominantly Baptist or Presbyterian? If they are Baptist, what is the distribution of Reformed Baptist as opposed to non-Reformed Baptist? Does the theology of the church give you any indication of the size of the church?

### Growth vs. Doctrine

In small conservative churches it is not uncommon to hear the idea expressed that in order to be large, you have to give up your theology. Gary North wrote about this in his book *Crossed Fingers*. He identified the idea from looking at Presbyterian church history that when the church growth

people meet the doctrinally pure people, the church growth people always win out. This implies that church growth is only possible at the expense of doctrine. Is this true?

But there's another question: why is there a conflict between the church growth crowd and the doctrinally pure crowd in the first place? Is it essential that in order to have church growth, you have to give up your doctrine?

It seems self-evident that doctrinal purity and church growth don't go together. And as "proof" someone will nominate so-and-so's megachurch, or someone's megatelevision program as evidence. "See, that person has a huge church, and his doctrine is pure humanism." So they not only *assume* that the wrong doctrine is the *cause* of the church growth, but they also conclude that right doctrine and church growth cannot go hand-in-hand.

Now you only need to take a look around and you see that there are small churches of all theological persuasions, too. So if it is the abandonment of Reformed and conservative doctrine that is necessary for church growth, why aren't all these churches also much larger?

This is a curious position to hold, especially if you are postmillennial. Here people believe that in the long run the Reformed gospel wins out and the Messiah becomes ruler of all. But for some reason, in "real" life, the Reformed gospel is a failure, while the un-Reformed are succeeding spectacularly. If the postmillennial vision is to have fruition in our lifetime, many of us cannot see

how it is going to come about without a miracle.

Maybe it's time to stop looking at other churches and their doctrine as the reason for small churches and begin to look inside ourselves to find out if the problem lies there. To do that requires the understanding of two issues, doctrine and practice.

### Putting Doctrine into Practice

First, it is necessary to look at your doctrine and its purity. But if your doctrine begins and ends with, for example, the *Westminster Confession of Faith*, it may be time to ask, "Is this all there is? Is this the only doctrine we have to have?"

One of the great challenges faced by everyone is the influence of Greek philosophy. It has many aspects that require our disagreement, one of which is the false notion of spirituality. Too often we read the Scriptures as if "faith" is purely a cognitive activity. "I believe" becomes merely an expression of something held in the mind. But Scripture goes beyond mere cognitive recognition. Scripture tell us that what we think tends to make itself into the external world (Prov. 23:7). In other words, we are the product of what we "think." This has been secularized into "ideas have consequences." But if you accept this, you begin to see what the problem is in the small churches. There is some kind of *disconnect* between "thinking" and "acting," and the real *cause* of the small church is what people *think* rather than what their doctrinal statements might be.

Search as long as you like and you will not find a section in the Westminster Confession “Of the Great Commission.” Yes, everyone understands the Great Commission needs to be fulfilled, but the confessional standards are quiet on *how* that is supposed to be achieved. And so it should be quiet on this issue, because you cannot mandate a doctrinal position on *how* evangelism should take place.

There is one school of thought that endeavors to explain that “pure preaching” of the Word is the necessary mechanism for church growth. At the same time they will insist that “pure preaching” only takes place in a Reformed church, on Sunday between the hours of 10:00 a.m. and 7:00 p.m., and can only be undertaken by a teaching elder of the denomination.

Let’s accept that these things are true. Let’s agree that “pure preaching” of the Word in church on Sunday is the *only* mechanism for reaching the lost. And then you ask, “But how are we going to get the lost people in the door to hear this ‘pure preaching’?”

For many, the standard answer is “God will bring them.” In other words, they have a mystical explanation of how people will turn up on Sunday to hear the “pure preaching.”

The doctrinal purists, however, will very soon point out that the worship service is for the redeemed, not for the lost. People must be converted before they can come into the worship of YHWH and sit under the feet of the teaching elder to hear the “pure preaching” of the Word.

At this point, you might begin to see a conflict. People will be converted by hearing the “pure preaching,” but they cannot get to hear that until *after* they are converted. And once you recognize this conflict, you begin to get an inkling of a real problem.

Many people think they have their doctrine figured out, at a *cognitive level*. And unfortunately, that’s where it ends. R. J. Rushdoony battled his whole life against this mistaken notion. He often pointed to the text in Romans 1:17, “the righteous man shall *live* by faith,” which in turn was St. Paul taking these words directly from the Old Testament (Hab. 2:4). In other words, faith is the way you *act*. This is why both Paul and James insist that faith without actions is dead faith.

## Faith Plus

Now in our keenness to underscore notions of “faith alone,” it can soon be forgotten that what Paul and James are telling us is that faith is *never* alone. Yet there is a lopsided emphasis in many churches at this point. I’ve been in Presbyterian and Reformed church for over thirty years, and in this “pure doctrinal” environment, I have yet to hear a sermon on usury, for example. Why select usury? Because in the Westminster standards (Larger Catechism), Q. 142, it asks, “What are the sins forbidden in the eighth commandment (thou shalt not steal)?” And the answer includes usury!

I’m not trying to make an issue here about usury. What I am trying to highlight is that usury is *representative* of a major problem in conservative and Reformed churches. That major problem is this: a willingness to make Biblical faith more a cognitive activity than a practical one. This amounts to a refusal to take Paul and James seriously when they both insist that faith without works is dead.

But usury is only the tip of the iceberg, one that has been large enough to sink the good ship “Reformed.” The iceberg has a name: *rationalism*. It’s the idea that so long as people intellectually hold to an idea, that’s all that is

needed. Yet Paul and James insist you can intellectually “believe” whatever you like, but, in the words of Paul, “it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified” (Rom 2:13 ESV). To give you some idea of how ingrained is this mistaken notion, you only have to notice how Paul and James are put against one another, as if one teaches “faith alone” while the other teaches a works salvation program. This is the mistake Luther made when he called for the elimination of James from the canon. Well, if you take out James you’re going to have to take out Paul’s letter to the Romans for the same reason.

Showing faith by your works? That’s a novel idea. But there is a need for more action.

And one of those places for action is in church “growth.” Now when I use the word “church” here, I am not just thinking of the local congregation or a particular denomination. I am expressing the idea of the church at large, the church as the people of God, the church as the people who are identified not by what they *say*, but by what they *do*.

So when you view the status of a local church and its frustration with growth, you have to begin to explore the nature of belief and action, and what you find is often a disconnect between the two on this topic. It is not a complete disconnect, but it is enough to create mistaken ideas that you can only have church growth at the expense of your theology.

I have another idea, though. *You can only have church growth if you stop talking about it and get out and do it.*

Do what? It’s really simple. *You have to talk to people.* You have to create opportunities to talk to people. And when you find the people to talk to, what are you going to say? Which words will you use that have *meaningful* communica-

tion of what you say you “believe”? Every missionary to a foreign land has to deal with *this* issue. And unfortunate as it is, our home countries in the west are fast becoming “foreign” mission fields.

It's time *tactics* were adjusted, not doctrine. I grew up at a time when street preaching was still in vogue, though in its dying stages. At least it was an attempt to find people to talk to, if only they will stop and listen long enough. But if going out on the street is an activity that no longer produces people to talk to, then it's time to find some other way.

## New Tactics of Evangelism

Evangelism Explosion was at one time a new way to talk to people. Turn up on someone's doorstep and start a conversation. I know of some very successful church growth that has come out of this activity.

For some people, however, cold-call door knocking is not something they can do. Their temperament and disposition finds this a most uncomfortable way of reaching people. Some of us don't mind talking to people once we are introduced to them, but to initiate contact by door knocking or even cold telephone canvassing is not something we will ever do successfully.

Herein you begin to see one of the broader issues that must be dealt with: personality. The Reformed community is an attraction to the analyst, the intellectual. The expectation of the Reformed pastor is that he will be a “man of the study,” and so he should be. But if that is where he spends all his time, don't expect church growth.

Where does that leave us? In this three-part series I've tried to emphasize the place for “rational planning.” And if you want to find the *real* reason for small churches, just ask to see their plan for church growth. If they have a plan

and no growth, it will be because the plan itself is faulty.

I have a friend, Peter. He pastored a small church in the suburbs, and his heart was in reaching the lost. He was not trained in a seminary, comprehended neither Hebrew nor Greek, but understood at least one thing very well. “If we don't have a plan, and work the plan, there won't be church growth.” So once a month Peter and his congregation had their potluck after-church lunch in the local park, an advantage available in the Australian sunshine. For the whole month, Peter would remind the congregation to invite their friends to the luncheon. When congregation members brought their friends, Peter would make a point of getting to know them and eventually invite them to a mid-week house group. Once there, he would offer the chance to see a ten-lesson DVD presentation of Christianity. Peter found that by the time the folk were half-way through the DVD series, fifty percent of them would make a serious commitment to Christ.

Now the first thing someone will ask is, “Which DVD series did he use?” This is a doctrinal question, and my response is it doesn't matter when it comes to practical outreach. Look instead at the steps he used to get to the point of commitment from people who regularly did not attend church. First, invite them to a “non-threatening” and “neutral” environment, barbeque in a local park. Second, get to know them. Third, don't invite them to the church, but help widen their friendships in the church through home groups. Fourth, have a mechanism to teach them what Christianity is about. The rest takes care of itself.

If you look at this model, it is just like farming. Find some land, cultivate it, plant the seed, keep the weeds out. And the result? That's in the hand of

God. You cannot force a genuine conversion any more than you can force the seed in the ground to sprout.

## What's Your Plan?

In the first two parts of this series I used real-life situations and workshops to illustrate one point, and one point only. It is summed up in this question: What is your plan? Now it really doesn't matter which plan you have, although there are good plans and bad plans. A bad plan is usually one that is beyond your skill level at the present time. In other words, you have a plan that you cannot implement, for whatever reason. It could be skill, it could be human or other resources that are needed to make the plan a success.

You can only plan with what you have, though your plan must include what you need as well. So there is a future orientation to the plan. The plan, therefore, needs to be reviewed constantly, and have a mechanism to measure its success. In other words, you have to build accountability into your plan.

To have measurement and accountability you have to devise the mechanisms and the frequency for this to occur. Then don't be afraid to adjust your plan when your measurements indicate you're running short of your objectives.

Goals and objectives—you can learn about this in almost any business book. Step into a small business (I've been in over 200 of them in my consulting career), and you'll find the small business is small because of its management practices. If product quality is poor, it is the result of poor management practices. If staff are in disarray and not meeting expectations, it is because of poor management practices. Customer complaints are likewise the result of poor management practices.

Small churches are small not

because of their product offering; they are small because of their management practices. They either fail to plan, or if they plan, they don't live by the plan, or they make a plan that is beyond their reach.

So you're in a small church? Why is it small? Is it growing? Why not? Can I see your plan for growth? Why not? Did your plan work for you the past three months? Why not? Did you adjust the plan to improve the outcome? Why not? Does your plan include ways to communicate better with those outside the church in your local community? It should.

Some objections are anticipated. We don't want "that" kind of music. We don't believe in "seeker friendly" services. But if that's your objection, you haven't understood the message here. I'm only suggesting one thing: *talk to people*. There have been plenty of churches planted without "that" music, without any compromise in theology. Make sure *your* plan not only includes church growth, but doctrinal maintenance as well.

When you look at the megachurches, Reformed or non-Reformed, you will see a common thread: good management. Some of those churches have good teaching, and in others it is appalling. It is not the doctrine, however, that caused the numbers of people to be in attendance.

Gary North's observation about the conflict between church growth and doctrine is a correct observation, but you need to understand the *cause* of the conflict. I'm suggesting *the reason for the conflict is because of lack of commitment to an agreed plan by both the church growth people and the doctrinal purists*. In business, it is the plan and a commitment to the plan by all that unites people from diverse backgrounds into a successful team. Small businesses

do not get large until they develop a team-building environment. Common culture makes it easier.

The western world today has become a "foreign" mission field for Christians. While evidences of Christian influence remain, almost no one holds any kind of Biblical worldview. This is why our culture is in decline, and Christians need to smarten up and get their church growth working while they can.

But for some reason, in the small churches, no one thinks *serious* planning is necessary. And then they complain about megachurches. The conservative church people are adept at telling people why they are wrong. Their weakness is that they have yet to show *how* it *should* be done.

Planning is necessary. But whatever plan you do have needs constant revision. This is because planning and church growth are a journey, not a destination.

P.S. Need help with church growth? Let Chalcedon help you "reconstruct" your church to be a vibrant and growing local community. 🏡

Ian Hodge, Ph.D., is a business consultant who applies Biblical principles to both for-profit and not-for-profit organizations with outstanding results. You can contact Dr. Hodge at [ian.hodge@clarion-communications.com](mailto:ian.hodge@clarion-communications.com).

Hanson ... *Rightside cont. from page 21*

6. 2 Peter 1:4.
7. Hebrews 6:12.
8. Hebrews 6:17–19.
9. John 8:31–39.
10. John 8:39–40.
11. John 8:59.
12. John 9:6–7.
13. John 9:4–5.
14. Matthew 5:14.
15. 2 Corinthians 5:19.
16. Matthew 10:16.
17. 2 Corinthians 12:10.
18. 1 Corinthians 10:13.
19. Anne Frank, *The Diary of Anne Frank* (Longman Imprint Books, 1989). n.p.
20. Genesis 1:26–28.

## Over 60 books are now available for online reading at no cost!

Now anyone in the world can access dozens of Rushdoony's books for free at the Chalcedon website. Let the world outreach begin!

- Over 50 titles including some of Rushdoony's most popular works.
- Universal search engine for the entire site makes research easier.
- Sign up for a free account and you can take and keep notes.
- Each book appears in the original pagination along with footnotes for proper referencing.
- Each book is keyword searchable.
- Zoom features; full-screen viewing, and page scrolling.

Help Chalcedon continue to offer free access to Christians worldwide by becoming a financial supporter. [www.chalcedon.edu/support/](http://www.chalcedon.edu/support/)

## Biblical Law

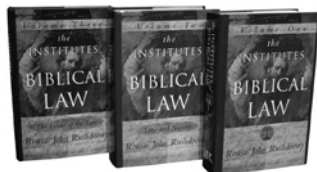
### The Institute of Biblical Law (In three volumes, by R. J. Rushdoony) Volume I

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

**Hardback, 890 pages, indices, \$50.00**

**Or, buy Volumes 1 and 2 and receive Volume 3 for FREE!**

**All 3 for only \$77.00 (A savings of \$33 off the \$110.00 retail price)**



### Volume II, Law and Society

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

**Hardback, 752 pages, indices, \$35.00**

### Volume III, The Intent of the Law

"God's law is much more than a legal code; it is a covenantal law. It establishes a personal relationship between God and man." After summarizing the case laws, the author illustrates how the law is for our good, and makes clear the difference between the sacrificial laws and those that apply today.

**Hardback, 252 pages, indices, \$25.00**



### Ten Commandments for Today (DVD)

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

found. Rushdoony silences the critics of Christianity by outlining the rewards of obedience as well as the consequences of disobedience to God's Word. Includes 12 segments: an introduction, one segment on each commandment, and a conclusion.

**2 DVDs, \$30.00**



### Law and Liberty

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

**Paperback, 212 pages, \$9.00**



### In Your Justice

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

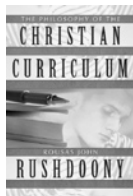
**Booklet, 36 pages, \$2.00**

### The World Under God's Law

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

**5 cassette tapes, RR418ST-5, \$15.00**

## Education



### The Philosophy of the Christian Curriculum

By R. J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, in leaving the state school, the Christian educator has carried the state's humanism with him. A curriculum is not neutral: it is either a course in humanism or training in a God-centered faith and life. It is urgently necessary for Christian educators to rethink the meaning and nature of the curriculum.

**Paperback, 190 pages, index, \$16.00**



### The Harsh Truth about Public Schools

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

**Paperback, 464 pages, \$22.00**



### Intellectual Schizophrenia

By R. J. Rushdoony. Dr. Rushdoony predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today.

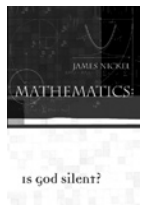
**Paperback, 150 pages, index, \$17.00**



### The Messianic Character of American Education

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

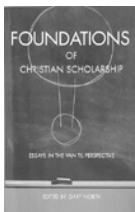
**Hardback, 410 pages, index, \$20.00**



### Mathematics: Is God Silent?

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

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



### The Foundations of Christian Scholarship

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

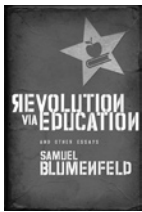
**Paperback, 355 pages, indices, \$24.00**



### The Victims of Dick and Jane

By Samuel L. Blumenfeld. America's most effective critic of public education shows us how America's public schools were remade by educators who used curriculum to create citizens suitable for their own vision of a utopian socialist society. This collection of essays will show you how and why America's public education declined.

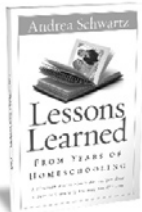
**Paperback, 266 pages, index, \$22.00**



### Revolution via Education

By Samuel L. Blumenfeld. In this book, Samuel Blumenfeld gets to the root of our crisis: our spiritual state and the need for an explicitly Christian form of education. Blumenfeld leaves nothing uncovered. He examines the men, methods, and means to the socialist project to transform America into an outright tyranny by scientific controllers.

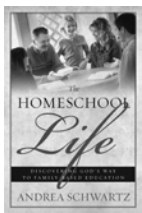
**Paperback, 189 pages, index, \$20.00**



### Lessons Learned From Years of Homeschooling

By Andrea Schwartz. After nearly a quarter century of homeschooling her children, Andrea Schwartz has experienced both the accomplishments and challenges that come with being a homeschooling mom. And, she's passionate about helping you learn her most valuable lessons. Discover the potential rewards of making the world your classroom and God's Word the foundation of everything you teach.

**Paperback, 107 pages, index, \$14.00**

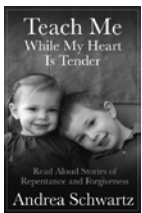


### The Homeschool Life: Discovering God's Way to Family-Based Education

By Andrea Schwartz. This book opens the door to *The Homeschool Life*, allowing parents to see the glorious potential in this life-changing, God-honoring adventure. It offers sage advice concerning key aspects of homeschooling, while never losing the central focus of applying the Word of God to all areas of life and thought. The author provides

practical insights for parents as they seek to provide a Christian education for their children.

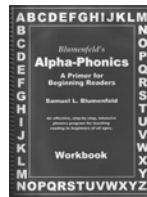
**Paperback, 143 pages, index, \$17.00**



### Teach Me While My Heart Is Tender: Read Aloud Stories of Repentance and Forgiveness

Andrea Schwartz has compiled three stories drawn from her family-life experiences to help parents teach children how the faith applies to every area of life. They confront the ugly reality of sin, the beauty of godly repentance, and the necessity of forgiveness. The stories are meant to be read by parents and children together. The interactions and discussions that will follow serve to draw families closer together.

**Paperback, 61 pages, index, \$10.00**

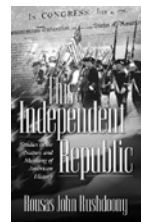


### Alpha-Phonics: A Primer for Beginning Readers

By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant digraphs, followed by the consonant blends, and finally the long vowels in their variety of spellings and our other vowels. It can also be used as a supplement to any other reading program being used in the classroom. Its systematic approach to teaching basic phonetic skills makes it particularly valuable to programs that lack such instruction.

**Spiralbound, 180 pages, \$25.00**

## American History & the Constitution



### This Independent Republic

By R. J. Rushdoony. Important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction. These essays will greatly alter your understanding of, and appreciation for, American history.

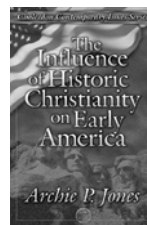
**Paperback, 163 pages, index, \$17.00**



### The Nature of the American System

By R. J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present.

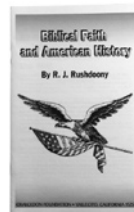
**Paperback, 180 pages, index, \$18.00**



### The Influence of Historic Christianity on Early America

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

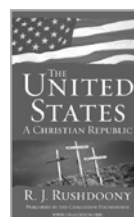
**Booklet, 88 pages, \$6.00**



### Biblical Faith and American History

By R. J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area.

**Pamphlet, 12 pages, \$1.00**



### The United States: A Christian Republic

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

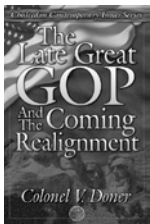
**Pamphlet, 7 pages, \$1.00**



### The Future of the Conservative Movement

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

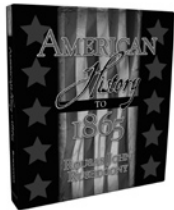
**Booklet, 67 pages, \$6.00**



### The Late Great GOP and the Coming Realignment

By Colonel V. Doner. For more than three decades, most Christian conservatives in the United States have hitched their political wagon to the plodding elephant of the Republican Party. This work is a call to arms for those weary of political vacillation and committed more firmly than ever to the necessity of a truly Christian social order.

**Booklet, 75 pages, \$6.00**



### American History to 1865 - NOW ON CD!

By R. J. Rushdoony. These lectures are the most theologically complete assessment of early American history available, yet retain a clarity and vividness of expression that make them ideal for students. Rev. Rushdoony reveals a foundation of American History of philosophical and theological substance. He describes not just the facts of history, but the leading

motives and movements in terms of the thinking of the day. Set includes 36 audio CDs, teacher's guide, student's guide, plus a bonus CD featuring PDF copies of each guide for further use.

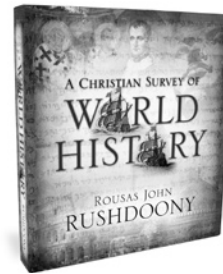
- Disc 1 Motives of Discovery & Exploration I
- Disc 2 Motives of Discovery & Exploration II
- Disc 3 Mercantilism
- Disc 4 Feudalism, Monarchy & Colonies/ The Fairfax Resolves 1-8
- Disc 5 The Fairfax Resolves 9-24
- Disc 6 The Declaration of Independence & Articles of Confederation
- Disc 7 George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

**Disc 36** The American Indian (Bonus Disc)

**Disc 37** Documents: Teacher/Student Guides, Transcripts

**37 discs in album, Set of "American History to 1865", \$140.00**

## World History



### Re-Release on CD! ... A Christian Survey of World History - By R. J. Rushdoony

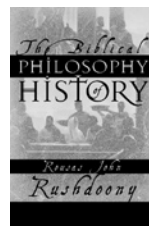
Includes 12 audio CDs, full text supporting the lectures, review questions, discussion questions, and an answer key.

The purpose of a study of history is to shape the future. Too much of history teaching centers upon events, persons, or ideas as facts but does not recognize God's providential hand in judging humanistic man in order to build His Kingdom.

History is God-ordained and presents the great battle between the Kingdom of God and the Kingdom of Man. History is full of purpose—each Kingdom has its own goal for the end of history, and those goals are in constant conflict. A Christian Survey of World History can be used as a stand-alone curriculum, or as a supplement to a study of world history.

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

**12 CDs, full text, review and discussion questions, \$90.00**



### The Biblical Philosophy of History

By R. J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless

world in which he must strive to create and establish meaning. The Christian accepts a world which is totally meaningful and in which every event moves in terms of God's purpose.

**Paperback, 138 pages, \$22.00**

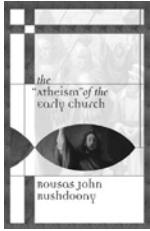


### James I: The Fool as King

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

**Hardback, 472 pages, \$20.00**

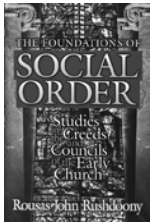
## Church History



### The "Atheism" of the Early Church

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

**Paperback, 64 pages, \$12.00**

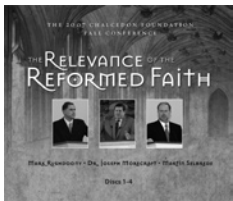


### The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

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

western civilization is today facing death and is in a life and death struggle with humanism.

**Paperback, 197 pages, index, \$16.00**



### The Relevance of the Reformed Faith (Conference CD Set)

The 2007 Chalcedon Foundation Fall Conference. If the Church of the Lord Jesus Christ is to bring transformation to this world, it must return without compromise to the tenets of the Reformed faith. The man-centered gospel

of the modern church is wreaking havoc on Christian civilization as we are witnessing the fallout of revivalism, individualism, pietism, and retreatism. Only the God-centered theology of the Reformation applied to every area of life can supply the resources necessary for building Christian civilization.

**Disc One:** An Introduction to Biblical Law - Mark Rushdoony

**Disc Two:** The Great Commission - Dr. Joe Morecraft

**Disc Three:** Cromwell Done Right! - Dr. Joe Morecraft

**Disc Four:** The Power of Applied Calvinism - Martin Selbrede

**Disc Five:** The Powerlessness of Pietism - Martin Selbrede

**Disc Six:** Thy Commandment is Exceedingly Broad - Martin Selbrede

**Disc Seven:** Dualistic Spirituality vs. Obedience - Mark Rushdoony

**7 CDs, \$56.00**

## Philosophy



### The Death of Meaning

By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be

exposed and reprieved. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads.

**Paperback, 180 pages, index, \$18.00**



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

By R. J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man.

Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

**Paperback, 127 pages, indices, \$19.00**



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

By R. J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times such as Marquis De Sade, Shelley, Byron, Marx, Whitman, and Nietzsche. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

**Paperback, 230 pages, indices, \$21.00**



### By What Standard?

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

**Hardback, 212 pages, index, \$14.00**



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

By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and

determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

**Paperback, 375 pages, index, \$26.00**



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

By R. J. Rushdoony. Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the

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

**Paperback, 84 pages, \$13.00**

## Psychology



### Politics of Guilt and Pity

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

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

**Hardback, 371 pages, index, \$20.00**

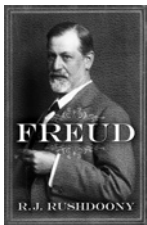


### Revolt Against Maturity

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

psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

**Hardback, 334 pages, index, \$18.00**



### Freud

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

**Paperback, 74 pages, \$13.00**



### The Cure of Souls:

#### Recovering the Biblical Doctrine of Confession

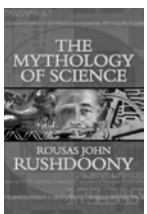
By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

Without a true restoration of Biblical confession, the

Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

**Hardback, 320 pages with index, \$26.00**

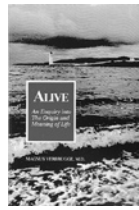
## Science



### The Mythology of Science

By R. J. Rushdoony. This book 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.

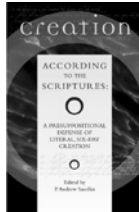
**Paperback, 134 pages, \$17.00**



### Alive: An Enquiry into the Origin and Meaning of Life

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

**Paperback, 159 pages, \$14.00**



### Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation.

**Paperback, 159 pages, \$18.00**

## Economics



### Making Sense of Your Dollars: A Biblical Approach to Wealth

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

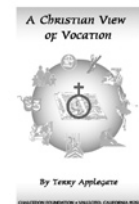
**Paperback, 192 pages, index, \$12.00**



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

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

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



### A Christian View of Vocation: The Glory of the Mundane

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

**Pamphlet, \$1.00**

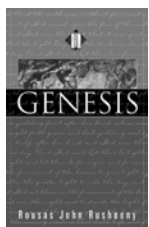


### Christianity and Capitalism

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

**Pamphlet, 8 page, \$1.00**

# Biblical Studies

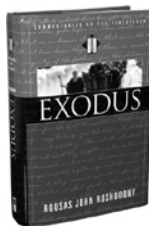


## Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance,

require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

**Hardback, 297 pages, indices, \$45.00**



## Exodus, Volume II of Commentaries on the Pentateuch

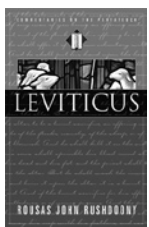
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

**Hardback, 554 pages, indices, \$45.00**

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

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



## Leviticus, Volume III of Commentaries on the Pentateuch

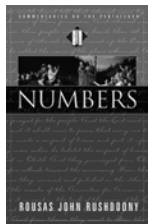
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop 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.

**Hardback, 449 pages, indices, \$45.00**

**Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00**

**Save by getting the book and CD together for only \$76.00**



## Numbers, Volume IV of Commentaries on the Pentateuch

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

led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations.

**Hardback, index, 428 pages \$45.00**

**Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00**

**Save by getting the book and CD together for only \$76.00**



## Deuteronomy, Volume V of Commentaries on the Pentateuch

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

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

**Hardback, index, 512 pages \$45.00**

**Sermons on Deuteronomy - 110 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00**

**Save by getting the book and CD together for only \$95.00**

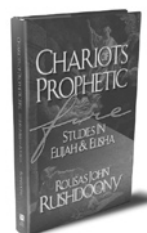
**Now you can purchase the complete set of five hardback volumes of the Pentateuch for \$150.00 (\$75 savings!)**



## Pentateuch CD Set (4 Commentary CD Sets)

By R. J. Rushdoony. Rushdoony's four CD Commentaries on the Pentateuch (Exodus, Leviticus, Numbers, and Deuteronomy) in one set.

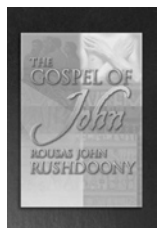
**\$120... That's 6 total MP3 CDs containing 383 sermons for \$80 in savings!**



## Chariots of Prophetic Fire: Studies in Elijah and Elisha

By R. J. Rushdoony. As in the days of Elijah and Elisha, it is once again said to be a virtue to tolerate evil and condemn those who do not. This book will challenge you to resist compromise and the temptation of expediency. It will help you take a stand by faith for God's truth in a culture of falsehoods.

**Hardback, 163 pages, indices, \$30.00**



## The Gospel of John

By R. J. Rushdoony. 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.

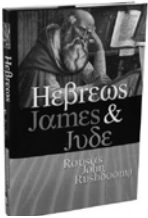
**Hardback, 320 pages, indices, \$26.00**



## Romans and Galatians

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

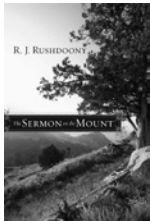
**Hardback, 446 pages, indices, \$24.00**



### Hebrews, James and Jude

By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

**Hardback, 260 pages, \$30.00**



### Sermon on the Mount

By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying wealth, praying in secret, suppressing our worries, or simply reciting the Lord's Prayer. The

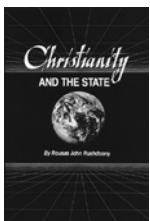
Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

**Hardback, 150 pages, \$20.00**

**Sermon on the Mount CD Set (12 CDs), \$96.00**

**Sermon on the Mount Book & CD Set (12 CDs), \$99.00**

## Taking Dominion



### Christianity and the State

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

**Hardback, 192 pages, indices, \$18.00**



### Tithing and Dominion

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

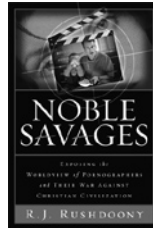
**Hardback, 146 pages, index, \$12.00**



### Salvation and Godly Rule

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

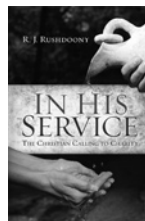
**Paperback, 661 pages, indices, \$35.00**



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

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

**Paperback, 161 pages, \$18.00**



### In His Service: The Christian Calling to Charity

By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a pietism that relinquishes charitable responsibility to the state. The end result has been the empowering of a humanistic world order. In this book, Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion.

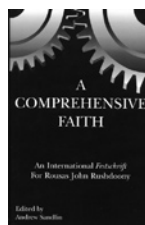
**Hardback, 232 pages, \$23.00**



### Roots of Reconstruction

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

**Hardback, 1124 pages, \$20.00**



### A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

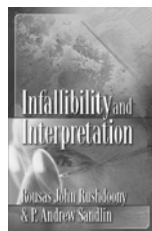
**Hardback, 244 pages, \$23.00**



### A Conquering Faith: Doctrinal Foundations for Christian Reformation

By William Einwechter. This monograph takes on the doctrinal defection of today's church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God's sovereignty, Christ's Lordship, God's law, the authority of Scripture, the dominion mandate, and the victory of Christ in history.

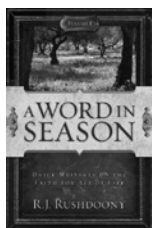
Paperback, 44 pages, \$8.00



### Infallibility and Interpretation

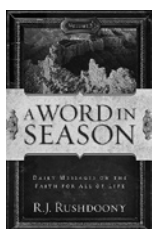
By R. J. Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character of God.

Paperback, 100 pages, \$6.00



### A Word in Season: Daily Messages on the Faith for All of Life (Multi-volume book series)

By R. J. Rushdoony. These daily messages on the faith for all of life are unlike any compilation of Christian "devotional" ever published. In these pages, you won't find the overly



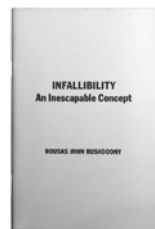
introspective musings of a Christian pietist; what you'll discover are the hard-hitting convictions of a man whose sole commitment was faithfulness to God's law-word and representing that binding Word to his readers.

The multi-volume series is taken from over 430 articles written by Rushdoony over the span of 25 years (1966-1991) for the California Farmer, an agricultural periodical that provided him a regular column entitled "The Pastor's Pulpit."

Volume One, Paperback, 152 pages, \$12.00

Volume Two, Paperback, 144 pages, \$12.00

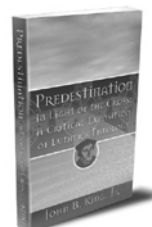
Volume Three, Paperback, 134 pages, \$12.00



### Infallibility: An Inescapable Concept

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

Booklet, 69 pages, \$2.00



### Predestination in Light of the Cross

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

Paperback, 314 pages, \$24.00

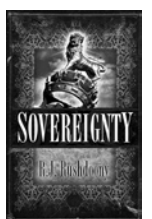
## Theology



### Systematic Theology (in two volumes)

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

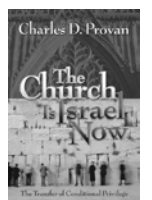
Hardback, 1301 pages, indices, \$70.00



### Sovereignty

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

Hardback, 519 pages, \$40.00



### The Church Is Israel Now

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

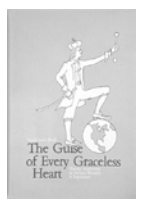
Paperback, 74 pages, \$12.00



### The Necessity for Systematic Theology

By R. J. Rushdoony. Scripture gives us as its underlying unity a unified doctrine of God and His order. Theology must be systematic to be true to the God of Scripture. Booklet now part of the author's *Systematic Theology*.

Booklet, 74 pages, \$2.00



### The Guise of Every Graceless Heart

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

Hardback, 120 pages, \$7.00



### The Great Christian Revolution

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

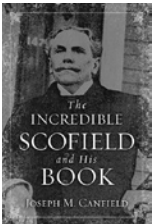
Hardback, 327 pages, \$22.00



### Keeping Our Sacred Trust

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

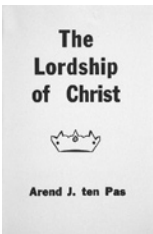
Paperback, 167 pages, \$19.00



### The Incredible Scofield and His Book

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

Paperback, 394 pages, \$24.00



### The Lordship of Christ

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

Booklet, 29 pages, \$2.50

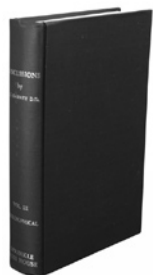


### The Will of God, or the Will of Man?

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

Pamphlet, \$1.00

## Culture



### Discussions, Vol. III, Philosophical

By R. L. Dabney. Dabney, one of the greatest American Reformed thinkers, in these volumes discusses a variety of political, economic and social problems from a Christian perspective. While now and then some of his perspectives may be dated, he is for the most part more timely than ever. It is not an accident that quotations from these volumes have appeared in the *Washington Times*.

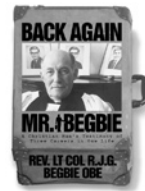
Hardback, 611 pages, \$12.00



### Toward a Christian Marriage

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

Hardback, 43 pages, \$8.00



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

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

Paperback, 357 pages, \$24.00

## Eschatology



### Thy Kingdom Come: Studies in Daniel and Revelation

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

Paperback, 271 pages, \$19.00

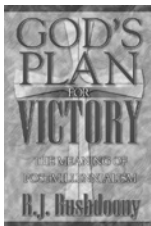


### Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. 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.

Paperback, 260 pages, \$22.00



### God's Plan for Victory

By R. J. Rushdoony. An entire generation of victory-minded Christians, spurred by the victorious postmillennial vision of Chalcedon, has emerged to press what the Puritan Fathers called "the Crown Rights of Christ the King" in all areas of modern life. Central to that optimistic generation is R. J. Rushdoony's jewel of a study, *God's Plan for Victory* (originally published in 1977).

The founder of the Christian Reconstruction movement set forth in potent, cogent terms the older Puritan vision of the irrepressible advancement of Christ's kingdom by His faithful saints employing the entire law-Word of God as the program for earthly victory.

**Booklet, 41 pages, \$6.00**

## Fiction (Storehouse Press)



### Bell Mountain (Bell Mountain Series, Vol. 1)

By Lee Duigon. The world is going to end ... as soon as Jack and Ellayne ring the bell on top of Bell Mountain. No one has ever climbed the mountain, and no one has ever seen the bell. But the children have a divine calling to carry out the mission, and it sweeps them into high adventure. Great for young adults.

**Paperback, 288 pages, \$14.00**



### The Cellar Beneath the Cellar (Bell Mountain Series, Vol. 2)

By Lee Duigon. A world's future lies buried in its distant past. Barbarian armies swarm across the mountains, driven by a terrifying vision of a merciless war god on earth. While a nation rallies its defenses, a boy and a girl must find the holy writings that have been concealed for 2,000 years; and the man who was sent to kill them must now protect them at all costs.

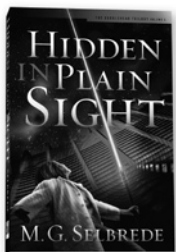
**Paperback, 288 pages, \$14.00**



### The Thunder King (Bell Mountain Series, Vol. 3)

By Lee Duigon. The Thunder King's vast army encamps against the city, a ring of fire and steel. But treason brews inside the city walls... The tiny army of the Lord is on the march against the undefeated horde, in bold obedience, to a divine command; but the boy king, Ryons, marches all alone across an empty land. They Lost Book of Scripture have been found, but they may be lost again before the human race can read them. And Jack and Ellayne have been captured by the Heathen.

**Paperback, 288 pages, \$14.00**



### Hidden In Plain Sight (Bubble Head Series, Vol. 1)

By M. G. Selbrede. Young physicist Jenna Wilkes has done the impossible—and the whole scientific world is shaking on its pillars.

Could it be that conventional science has misunderstood the very fabric of the universe? Could there be infinitely more to it than anyone has ever guessed? Could science's whole concept of reality be ... unreal?

**Paperback, 334 pages, \$15.00**

## The Journal of Christian Reconstruction

### Vol. 1, No. 2: Symposium on Satanism

Occultism from the days of the early church to the present, its meaning, and the Christian perspective. **\$2.60**

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

Medieval, Reformation, and contemporary developments, the causes of inflation, Manichaenism, law and economics, and much more. **\$2.60**

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

What Scripture tells us about law, the coming crisis in criminal investigation, pornography, community, the function of law, and much more. **\$2.60**

### Vol. 5, No. 1: Symposium on Politics

Modern politics is highly religious, but its religion is humanism. This journal examines the Christian alternative. **\$2.60**

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

The Puritans believed in law and the grace of law. They were not antinomians. Both Continental and American Puritanism are studied. **\$2.60**

### Vol. 7, No. 1: Symposium on Inflation

Inflation is not only an economic concern but at root a moral problem. Any analysis of economics must deal also with the theological and moral aspects as well. **\$2.60**

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

Christian reconstruction cannot be accomplished without expanding the Christian presence and influence in all branches of the media and the arts. **\$2.60**

### Vol. 10, No. 2: Symposium on Business

This issue deals with the relationship of the Christian Faith to the world of business. **\$2.60**

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

Christians must learn to exercise dominion in the area of the arts and media in order to fulfill their mandate from the Lord. Also included in this issue is a long and very important study of the Russian Orthodox Church before the Revolution. **\$2.60**

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

Christians and their children must again become a vital, determinative core group in the world. Education is an essential prerequisite and duty if this is to be accomplished. **\$2.60**

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

To understand the intent and meaning of the Constitution it is necessary to recognize its presuppositions. **\$2.60**

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

The God of the Bible has chosen to express Himself by both oral and written means. Together these means represent the sum total of His revelation. This symposium is about the preservation of original, infallible truth as handed down through generations in the words and texts of the human language. **\$2.60**

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

This volume explores the various means of bringing change to a social order: revolution, education and economics. It also examines how Christianity, historically and doctrinally, impacts the social order and provides practical answers to man's search from meaning and order in life. **\$2.60**

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

In addition to discussing the decline and fall of the West and the return of Christendom, this volume describes the current crisis, constitutional law, covenant religion vs. legalism, and the implications of a Christian world and life view. **\$2.60**

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

The re-emergence of Christian political involvement today is spurred by the recognition not only that the Bible and Christian Faith have something to say about politics and the state, but that they are the only unmoveable anchor of the state. The articles in this symposium deal with the following subjects: the reconstructive task, reconstruction in the church and state, economics, theology, and philosophy. **\$2.60**

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

This symposium highlights the Reformation, not out of any polite antiquarian interest, but to assist our readers in the re-Christianization of modern life using the law of God as their instrument. This symposium contains articles dealing with history, theology, exegesis, philosophy, and culture. **\$2.60**

**Vol. XV: Symposium on Eschatology**

Eschatology is not just about the future, but about God's working in history. Its relevance is inescapable. **\$3.80**

**Vol. XVI: The 25th Anniversary Issue**

Selected articles from 25 years of the *Journal* by R. J. Rushdoony, Cornelius Van Til, Otto Scott, Samuel L. Blumenfeld, Gary North, Greg Bahnsen, and others. **\$3.80**

**Journal of Christian Reconstruction Set**

This is the entire set of *The Journal of Christian Reconstruction* currently available for purchase (subject to change with stock). **\$49.20**

## Special Message Series by Rushdoony on Audio CDs!

**A History of Modern Philosophy**

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

**(8 CDs) \$64.00**

**Epistemology: The Christian Philosophy of Knowledge**

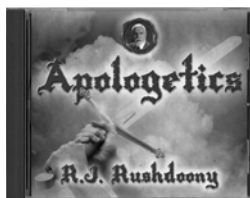
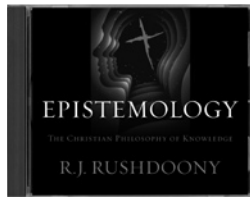
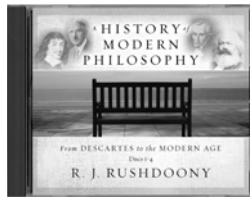
1. Facts & Epistemology
2. Circular Reasoning
3. Facts & Presuppositions
4. Faith & Knowledge
5. Epistemological Man
6. Irrational Man
7. Death of God & Its Implications
8. Authority & Knowledge
9. Ultimate Authority
10. A Valid Epistemology/Flight from Reality

**(10 CDs) \$80.00**

**Apologetics**

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

**(3 CDs) \$24.00**

**The Crown Rights of Christ the King**

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

**(6 CDs) \$48.00**

**The United States Constitution**

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

**(4 CDs) \$32.00**

**Economics, Money & Hope**

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

**(3 CDs) \$24.00**

**Postmillennialism in America**

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

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

**A Critique of Modern Education**

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

**(4 CDs) \$32.00**

**English History**

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

**(5 CDs) \$40.00**

