

CHALCEDON Report

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Faith for All of Life

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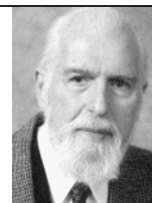
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John Calvin on Prayer

(Reprinted from *Systematic Theology*, Vol. 2
[Vallecito, CA: Ross House Books, 1994], 1204-1207)

In Book III of the *Institutes of the Christian Religion*, Calvin devoted a long chapter of 77 pages to prayer. This chapter, XX, is titled "On Prayer, the Principal Exercise of Faith, and the Medium of our daily reception of Divine Blessings." The title gives us a good summary of its contents; it will not be summarized here, but some aspects of it will concern us.

Man, Calvin held, has a problem: "[W]e are stupid and insensible to our own miseries," but God "vigilantly watches and guards us, and sometimes affords us unsolicited succor." This does not lessen our duty to pray to Him.¹ Said Calvin:

We clearly perceive how utterly destitute man is of every good, and in want of all the means of salvation. Wherefore, if he seek for relief in his necessities, he must go out of himself, and obtain it from some other quarter.²

Necessities

For Calvin, man's "necessities" have to do with his salvation and his growth in grace. This is a very different emphasis on prayer than is common today. For Calvin, Romans 10:13, 14, 17, is an important text not only with reference to faith but also to prayer, for the two are very closely allied. Even as "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), so too prayer is dependent on hearing, and the ability to hear comes from Scripture. Even as faith enables us to penetrate and understand the word of God, so too does prayer:

II. By means of prayer, then, we penetrate to those riches which are reserved

with our heavenly Father for our use ... prayer digs out those treasures, which the gospel of the Lord discovers to our faith... It is certainly not without reason that our heavenly Father declares, that the only fortress of salvation consists in invocation of his name; by which we call to our aid the presence of his providence, which watches over all our concerns; of his power, which supports us when weak and ready to faint; and of his goodness, which receives us into favor, though miserably burdened with sins; in which, finally, we call upon him to manifest his presence with us in all his attributes.³

Men today miss the primary point of this statement because they pass over its primary affirmation, namely, "That the only fortress of salvation consists in invocation of his name." The early church, medieval man, and the Reformation man would have understood it. Paul knew what it meant when he wrote, in Philippians 2:9-11:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Charles Buck (1771-1815), in his *Theological Dictionary*, defined "Name of God" thus:

By this term we are to understand, 1. God himself, Ps. 22.1; 2. His titles peculiar to himself, Ex. iii. 13, 14; 3. His word, Ps. v. 11, Acts ix. 15; 4. His works, Ps. viii. 1; 5. His worship, Ex. xx. 24; 6. His perfections and excel-

lencies, Ex. xxxiv, 6. John xvii.26. *The properties or qualities of his name are these:* 1. A glorious name, Ps. lxxii.17; 2. Transcendent and incomparable, Rev. xix.16; 3. Powerful, Phil. ii. 10; 4. Holy and reverend, Ps. cxi; 5. Awful to the wicked; 6. Perpetual, Is. lv. 13.⁴

The Name

The correct reading of Philippians 2:9 is not "a name," but "the name." *Name* has a variety of Hebraic connotations; it stands for the person himself, and for his dignity and glory. We have an echo of this in the still slightly familiar police statement, "Halt, in the name of the law." *Name* here means that all the power of the law is behind the command and will prosecute the offender. The name *Jesus* means God incarnate, He who became like us and endured the humiliation and shame of the cross and is now enthroned as King over all creation. J. J. Muller wrote:

The "name of Jesus" signifies Jesus Himself. According to the Hebrew usage of the word, the name gives expression to the very being itself, and designates a person as he is, and as he reveals himself.⁵

Hence, to invoke the Name of Jesus is to invoke His Person, power, and presence. Hence also to hold aloft the sign of an empty Cross is to invoke Him who has destroyed death and is King over kings, and Lord over all lords (1 Tim. 6:15). There is little such invocation of the Name in our time because there is little awareness of the reign and presence of the Great King, Jesus the Christ.

The Third Commandment tells us:

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. (Ex. 20:7)

The trivial invocation of God's, or Christ's, Name for emphasis or in profanity is therefore a sin. It is a contemptuous use of God's Name for our purposes rather than in terms of His word and glory.

On the other hand, all Christian action is to be in the Name of Jesus: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). All our speech, action, and prayer should be in His Name.

Believe on the Name

We can believe in the historicity of Scripture and the work and words of Jesus Christ; we can affirm Him to be Lord and Savior, but we place and posit a distance between first century Judea and ourselves, and between Christ in heaven and ourselves, unless we "believe on the Name." Hence, in the New Testament, the summons is repeatedly phrased like this:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (Acts 2:21)

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (Acts 4:10)

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12)

These are only a few of the many such references. The Name means the presence and power of God the Son. Failure to invoke it and to understand its meaning is to live with a sense of remoteness from God. The faith can

be real enough, but it will be cold and weak. Hence it is that the summons is not only to believe in the Lord Jesus Christ (Acts 16:31), but to believe in the Name of the Lord:

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. (1 John 3:23)

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (1 John 5:13)

Our Lord makes it clear that it is not enough to do great works in His Name: we must do "the will of my Father which is in heaven" (Mt. 7:21-23). Given this fact of obedience, we can then ask God in Christ's Name for those things needful:

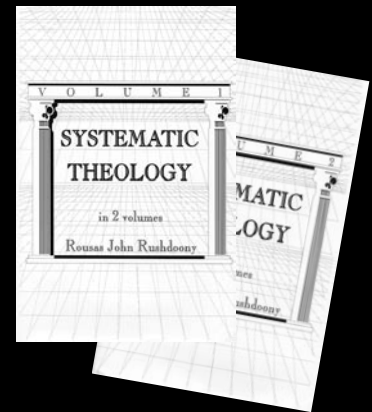
And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it. (John 14:13-14)

To ask in His Name means to ask in terms of His Kingdom and our life in Him. To ask in His Name is to acknowledge His Lordship over us, and His Sovereign right to give as He ordains, much, little, or nothing, and to thank Him for everything.

We are commanded to pray in Jesus' Name; Calvin rightly stressed the invocation of His Name as "our only fortress of salvation." **CR**

1. John Calvin, *Institutes of the Christian Religion*, Book III, Chap XX: III, Vol. II. (Philadelphia: Presbyterian Board of Christian Education, 1936), 95.
2. *Ibid.*, Book III, Chap. XX, I; Vol. II, 93.
3. *Ibid.*, Book III, Chap. XX, Vol. II, 94.
4. Charles Buck, *A Theological Dictionary* (Philadelphia: Joseph Woodward, 1826), 401.
5. Jac. J. Muller, *The Epistles of Paul to the Philippians and to Philemon* (Grand Rapids: Eerdmans, 1955), 88.

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John Calvin and the Believer's Role in the Kingdom of God

The Roman Catholic Church during the Middle Ages and the Reformation was, in one respect, more Biblically orthodox than most of the modern church. In the medieval tradition it saw all of life in religious terms. Today we would say it had a world and life view that was rightly God-centered. Unfortunately, however, it saw the work of God in hierarchical terms, with the institutional church as the mediator between heaven and earth, effectively being an extension of the incarnation of Jesus Christ.

Prior to the Reformation, secularists had begun a concerted effort to revive a humanistic worldview, one that saw man's political and economic life as central. Europe, then, was being divided between two worldviews before Martin Luther posted his 95 Theses. Rome's worldview was intolerant of religious challenges, and the emerging humanist political-economic worldview saw conflicting national, political, and economic interests as threatening. Reformation teaching did not so much challenge the Roman Catholic Church as an institution, as it challenged Rome's claim to be a mediating institution. Both Rome and the Reformers had God-centered worldviews. Both saw society in religious terms. But it was the Reformation, following Calvin, that reoriented the entire focus of Christian thought and action.

What was it, then, that made John Calvin's ideas (for it was John Calvin who developed the implications of the stand begun by Luther) so transforming of faith and society? Calvin's emphases on the Kingdom of God and justification are largely responsible. Rome had closely identified the Kingdom of God with the institutional Church. The Church, with the Roman See as its head, was the voice of the Kingdom of God. The Church's human head was the Vicar of Christ, the Pope. The Church held the keys of the kingdom and interpreted the Word of God to all believers.

The Only Mediator Between God and Man

John Calvin denied to the Church the right to mediate between God and man. To Calvin, Jesus Christ was the only Mediator. Calvin saw the Kingdom of God as being wherever men submitted themselves to the reign of Jesus Christ. The Church was not the Kingdom of God, but was rather in the Kingdom. The Kingdom was not seen as an institution but as the rule of Jesus Christ, the activity of God by grace, not of man by works. John Calvin made the believer a member not just of an institution to which he owed subjection and deference, but also of an eternal eschatological order. John Calvin reoriented the Christian's dominion responsibility from the authority of the institutional church

to the over-arching reign of Christ Himself. Calvin was not anti-institutional church; he merely defined its authority as ministerial rather than mediatorial.

Rome, of course, saw this (and still sees Protestantism) as anarchistic. This ought not to surprise us. All authoritarians believe order depends on visible, institutional structure. Rome's idea of a God-centered world was, in reality, a church-centered worldview.

Justification

The second Reformation emphasis that Calvin so powerfully developed was justification. Calvin taught that justification was an act of God's grace. It did not rely on any human activity, so no human mediation of justification was possible. Rome was not only itself an institutional hierarchy that claimed a mediatorial role in man's salvation, it saw all of society as a hierarchy of mediating institutions which were to lead men to God via Rome.

The Reformation teaching on salvation denied the mediatorial work of the church and all other institutions.¹ Because justification was an act of God, there was no process involved, and no mediation except that of Jesus Christ. Rome's position was that society and its institutions were to lead men to God. The social implications of this theology placed men and institutions under the institutional authority of the Church

as the voice of, if not the manifestation of, God's Kingdom. Rome's theology of mediated redemption brought all of society under its authority.

Freedom


Calvin freed men from social and religious institutions and traditions that presumed to mediate God's grace. He envisioned a society in which the church and other institutions were ministerial of, and under the authority of, the Word. Both the Mediator and the Word's authority transcend man and history, though any man could know them through the redemptive call to knowledge, righteousness, and dominion. The Reformation made good works not acts of penance before a God of vengeance but evidence of justified man's new life in righteousness. The church, social institutions, and good works became part of man's *ministry* of proclaiming God's grace not his *mediation* of that grace. Freed from control by the church as a mediator, the outworking of man's salvation in his calling and personal sanctification exploded after the Reformation into a multitude of manifestations.²

Because the medieval Roman Church saw its role as mediatorial, it *prescribed* faith to promote its concept of godly order. The Reformation, because it saw the role of the faithful as ministerial, *applied* the faith in order to promote godly order. Calvin freed Christians from the illegitimate mediatorial role of the church to citizenship in the Kingdom of God. In doing this he freed the church, too, from the impossible task it had assumed and enabled it to return to its role in the ministration of the whole counsel of God.

Calvin's doctrine of the Kingdom of God and justification by faith ushered in for the West a new perspective, one that catapulted it into the modern era. For several generations, before the

secular humanistic worldview of the Enlightenment came to predominate, the heirs of Calvin controlled the direction of Western Civilization. The religious worldview of Rome was concerned with controlling men, not with setting them free to exercise dominion as citizens of the Kingdom of God. One of the lessons we have learned in the West is that free men can accomplish things of which institutions cannot dream. Calvin made the activity of the most humble worker noble in the service of Jesus Christ and His Kingdom.

Even as Calvin's message was drowned out by the revival of secular humanism in succeeding centuries, that movement had, because of Calvin, two battles to wage. One was the promotion of the secular political-economic outlook. It also had to contend with the loss of freedom this shift entailed. The secular outlook itself led to a loss of freedom, but the Reformation made this trend the subject of much resistance. The love of liberty to serve God and the respect for the labors of individuals in the furtherance of His Kingdom, when secularized after a loss of faith, still gave men a love of freedom and a purposefulness to their work that they give up to the state only grudgingly. The Reformation had to respond to the secular humanism of the Renaissance as well as to the institutionalized religious humanism of Rome. Today the situation is somewhat different. The primary challenge is now post-Enlightenment humanism, and the chief reform needed in the church is its recall to the work of the Kingdom and present dominion in terms of the eternal reign of Jesus Christ. Without a return to the doctrine of justification by God's sovereign grace, and to a life of sanctification and dominion work in the name of the only Mediator between God and man, believers will remain unprofitable servants.

Neither the Reformation nor any other period of history should be seen as the high-water mark of Christian activity, however. If we are truly dominion-oriented believers in the Kingdom of God, we know that His reign is sure and that His will shall come to pass in time as well as in eternity. There are no setbacks to the Kingdom of God, though we as mortals are unable to see the course Providence has established for it. God did not use the Reformation to cast down Rome from its arrogant claim to the mediation of God's work only to replace it with our frail reasoning. God does not mediate His grace through either priests or human understanding. Ours is to have faith and to serve God in newness of life. This powerful Reformation message must be ours to carry forward. 

Note: Much of the material for this article is based on "Calvin in Geneva: the Sociology of Justification by Faith," a chapter in R. J. Rushdoony, *Politics of Guilt and Pity* (Virginia: Thoburn Press 1978, now available from Chalcedon), 263-290.

1. In this, the Reformation developed the implications of the Counsel of Chalcedon. See Mark R. Rushdoony, "The Immanent or the Incarnate? The Definition of Chalcedon as the Foundation of Western Liberty," *Chalcedon Report*, December 2003, 4.
2. The teaching of the "priesthood of all believers" is one example of this influence. The belief that God honors the honest work of any man or woman led to an unprecedented dedication to work and calling. In America the development of this theology resulted in the "Puritan work ethic."

Calvin's Epistemology

Greg Uttinger



The Knowledge of God and of Ourselves

John Calvin begins his *Institutes of the Christian Religion* with a discussion of how and what we know. He does not actually use the word epistemology; his approach to knowledge is religious, not philosophical. He writes:

Our wisdom, in so far as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves. But as these are connected together by many ties, it is not easy to determine which of the two precedes, and gives birth to the other.¹

Man is the image of God. To know himself aright, man must know the God who made him. But for Calvin, knowing God means more than a formal acceptance of some theological formula. It means a love for God, a pursuit of God. "For, properly speaking, we cannot say that God is known where there is no religion or piety."²

Such piety is completely at odds with idolatry. The pious mind submits itself to God's self-revelation.³ Because idolatry, broadly defined, is the common religion of mankind, we might conclude that very few men have any knowledge of God. But Calvin takes us back to who we really are.

A Sense of Deity

Because man is the image of God, there exists within his very nature a seed of religion or sense of deity that testifies to the existence of the Triune God. In this sense; every man knows God:

That there exists in the human mind, and indeed by natural instinct, some

sense of Deity, we hold to be beyond dispute, since God himself, to prevent any man from pretending ignorance, has endued all men with some idea of his Godhead, the memory of which he constantly renews and occasionally enlarges, that all to a man, being aware that there is a God, and that he is their Maker, may be condemned by their own conscience when they neither worship him nor consecrate their lives to his service.⁴

This inward revelation is complemented by God's revelation of Himself in the whole of the created universe. "The heavens declare the glory of God, and the firmament sheweth his handiwork" (Ps. 19:1). "For the invisible things of him from [since] the creation of the world are clearly seen, being understood by [means of] the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20). Calvin writes:

Since the perfection of blessedness consists in the knowledge of God, he has been pleased, in order that none might be excluded from the means of obtaining felicity, not only to deposit in our minds that seed of religion of which we have already spoken, but so to manifest his perfections in the whole structure of the universe, and daily place himself in our view, that we cannot open our eyes without being compelled to behold him. His essence, indeed, is incomprehensible, utterly transcending all human thought; but on each of his works his glory is engraven in characters so bright, so distinct, and so illustrious, that none, however dull and illiterate, can plead ignorance as their excuse.⁵

General revelation, then, is perfectly clear, and all men ought to know God, themselves, and creation properly.

The Necessity of Scripture

Natural man, however, is blinded by his sin (2 Cor. 4:3-4). He suppresses the truth in unrighteousness (Rom. 1:18). Because of this, he cannot interpret the world correctly. His heart needs to be changed, and his perceptions need to be corrected by the Word of God. Calvin wrote:

If true religion is to beam upon us, our principle must be, that it is necessary to begin with heavenly teaching, and that it is impossible for any man to obtain even the minutest portion of right and sound doctrine without being a disciple of Scripture. Hence the first step in true knowledge is taken, when we reverently embrace the testimony which God has been pleased therein to give of himself.⁶

We find true knowledge when we receive the Word of God by faith. That knowledge grows as we bring every thought captive to all that Scripture says. For even the regenerate struggle with sin and unbelief, and we need the spectacles of Scripture to correct our vision of reality. Only in His light will we see light (Ps. 36:9):

For as the aged, or those whose sight is defective, when any book, however fair, is set before them, though they perceive that there is something written, are scarcely able to make out two consecutive words, but, when aided by glasses, begin to read distinctly, so Scripture, gathering together the impression of Deity, which, till then, lay confused in their minds, dissipates the darkness, and shows us the true God clearly.⁷

The Testimony of the Spirit

Calvin is the theologian of the Holy Spirit *par excellence*. In the end, he hinges all our assurance of true knowledge — knowledge of Scripture, of

God, of ourselves — on the secret work of the Holy Spirit in our hearts. Scripture, Calvin holds, carries with it the evidence of its divine origin.⁸ It is self-evidently the Word of God. Nonetheless, only the Holy Spirit can open the eyes of natural man so that he can see Scripture for what it is. Calvin says that “our conviction of the truth of Scripture must be derived from a higher source than human conjectures, judgments, or reasons; namely, the secret testimony of the Spirit.”⁹ Did Calvin, then, reject a rational defense of Scripture? No, but he did subordinate reason to Scripture:

But I answer, that the testimony of the Spirit is superior to reason. For as God alone can properly bear witness to his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit.¹⁰

For Calvin, the inward testimony of the Spirit gives us greater assurance and certainty than the empirical or rational “proofs” for God that take human autonomy and neutrality as their starting point. Indeed, the Holy Spirit gives us absolute certainty:

We ask not for proofs or probabilities on which to rest our judgment, but we subject our intellect and judgment to it as too transcendent for us to estimate.¹¹

Furthermore, “it is foolish to attempt to prove to infidels that the Scripture is the Word of God. This it cannot be known to be, except by faith.”¹²

A Practical Example

Faith, then, precedes knowledge. Let me borrow an example from the classroom to make this clearer. I ask my students, “What is a cow?” They usually say, “It’s an animal¹³ with four legs and two horns.” “Good,” I answer. “What is an animal?” “A living thing.” “And what is life?” “Uhhh....” Eventually, there is no religiously neutral answer to “What is a cow?” or to “What is life?” For the Christian, a cow is a

wondrous creature through which our heavenly Father gives us milk, leather, and steaks. Its life is the active work of God’s Spirit. For the secular humanist, the cow is a random amalgamation of carbon-based molecules. The cow’s life is molecular motion and interaction manifested in particular macroscopic phenomena. That the cow gives us milk, let alone steak, is an accident of cosmic proportions.

The Christian’s knowledge of the cow is based on Scripture. The humanist’s distorted understanding of the cow is based on his rejection of Scripture. Yet the Christian and the humanist can both point to the thing in the pasture and say, “Cow!” And both can enjoy porterhouse steaks. After all, this *is* our Father’s world, and all men do, after a fashion, know both God and His world.

By Way of Application

Christian educators now speak enthusiastically of integrating Bible with the rest of their curriculum. Unfortunately, they also speak of integrating Art with History or Music with Theatre. It seems that they want to mix Scripture and education in the same way they mix peanut butter and jelly. Perhaps we are working with sloppy language; more likely, we are working with sloppy theology. If all of creation reveals God, then every subject in our curriculum, when taught properly, ought to reveal God as well. We do not bring the Bible to our math or science curriculum and try to mix it in. We lay the foundations of Math and Science in Holy Scripture, and we let Scripture illumine all of the facts and all of our thoughts about those facts. This is true for educators; it is also true for anyone who wishes to learn and know.

So how much of Scripture do we need to understand? Ultimately, all of it.¹⁴ A few points or principles or fundamentals are not enough. To build an accurate and reliable knowledge of the

world, of all of reality, we need to know Scripture thoroughly both as a book and as a system of truth. Thus, in an introduction to his *Institutes*, Calvin writes:

Hence it is the duty of those who have received from God more light than others to assist the simple in this matter, and, as it were lend them their hand to guide and assist them in finding the sum of what God has been pleased to teach us in his word. Now, this cannot be better done in writing than by treating in succession of the principal matters which are comprised in Christian philosophy. For he who understands these will be prepared to make more progress in the school of God in one day than any other person in three months, inasmuch as he, in a great measure, knows to what he should refer each sentence, and has a rule by which to test whatever is presented to him.¹⁵

Calvin’s answer to the questions of epistemology is Spirit-illuminated Scripture. He offers himself and his *Institutes* as guide. For the better we know the Bible, the better we will know — and know that we know — God, God’s world, and ourselves. CR

Greg Uttinger teaches theology, history, and literature at Cornerstone Christian School in Roseville, California. He lives nearby in Sacramento County with his wife, Kate, and their three children.

1. John Calvin, *The Institutes of the Christian Religion*, Henry Beveridge translation (Grand Rapids: Eerdmans, 1970), Book I. 1, 1.
2. I. 2, 1.
3. I. 2, 3.
4. I. 3, 1.
5. I. 5, 1.
6. I. 6, 2.
7. I. 6, 1.
8. I. 7, 5.
9. I. 7, 4.
10. *Ibid.*
11. I. 7, 5.

continued on page 21

The Institutes of the Christian Religion: A Contemporary Review

Christopher B. Strevel



In 1611, the Hungarian reformer Paul Thuri lauded John Calvin's *Institutes of the Christian Religion* in this now-famous distich:

"Praeter apostolicas post Christi tempora chartas, huic peperere libro saecula nullam parem." He did not exaggerate. For intellectual breadth, spiritual passion, exegetical skill, and systematic genius, "No generation after the time of Christ, except for the writings of the apostles, has ever produced the equal of this book." The prerequisite legal training, mastery of the Bible's content and internal coherence, pastoral zeal, and political savvy, as well as the boldness to free the study of God's Word from the interpretive grid of the Schoolmen united in Calvin to produce the most important theological work since the writing of the New Testament. Its importance may be seen from the energy with which Calvin's friends have heaped the highest accolades, and his enemies the most virulent execrations, upon it. Theologians of all persuasions feel compelled to interact with it, even if they despise its author's system.

Its Purpose

One cannot assess the *Institutes* properly without addressing its purpose. As a result of the conflagration caused by the posting of numerous pro-Reformation, anti-Romanist, and anti-Sorbonne placards throughout Paris, King Francis I began systematically purging the French Protestants. Some of Calvin's close friends were martyred,

and many were forced into exile. Calvin was roused to action; the *Institutes* is his response to the crisis in Paris. In the preface, which is unsurpassed in the history of polemics, he explains his two fundamental purposes for writing. First, the *Institutes* serves as an apology for his persecuted brothers by setting forth a clear statement of Reformed doctrine and practice. Calvin took great pains to separate the Reformers from the Anabaptist radicals, who only the year before had instituted a reign of terror in Muenster, Germany that shook the crown heads of Europe. That uprising gave European governments a convenient justification for unflagging opposition to Reformation movements. Yet Calvin demonstrated that the Reformers were not seeking to overturn governments. In fact, their doctrines and practices are friendly to civil rulers, for they lay a foundation for a truly Christian state in which men may enjoy liberty and justice in submission to Jesus Christ and His Word.

Second, the *Institutes* provides a systematic overview of Reformation theology. Melchthon had made an earlier attempt in his *Loci*. Calvin was the first Reformer, however, to produce a volume that set forth not only the letter of the Reformation's doctrines but also its foundations, implications, and spirit, *i.e.*, its worldview. Calvin wrote the *Institutes* as an introduction to Scripture, so that those unacquainted with its system and contents might have a guide in their pursuit of truth. The end product has been described as a "theological treatise with a political point." Calvin

set forth not only the Biblical justification for the Reformation of the church and its essential agreement with the best of the church fathers, but he also laid the foundation for a truly Christian commonwealth. This commonwealth was to purge the poison of Romanism, the glosses of medieval theology, and the tyranny of papacy-controlled monarchs and to embrace the authority of Scripture alone, and a civil government dedicated to the preservation of the Christian church. Calvin understood that civil justice requires theological orthodoxy, a point forgotten by the majority of the visible church today and increasingly ignored by contemporary Reformed believers.

Its Greatness

The greatness of the *Institutes* lies first in its logical arrangement, which came to its fullest and most precise development in the final 1559 Edition. One illustration will suffice. Calvin begins the *Institutes* with an epistemological statement, which is the genius of his approach as well as one of the leading causes for the abiding relevance of his work. Man can neither know God nor himself in the abstract or in isolation from the other. Man can know God only as he knows himself in his weakness, fallen condition, and utter helplessness. Only then will he bow before the majesty of God, pursue faith in Christ, and dedicate himself to a life of piety. Man can know himself only as he sees himself as God's creature, understands the dignity with which he was originally formed, and apprehends the

restoration that he may obtain through faith in Jesus Christ and submission to His Word. Everything in the *Institutes* flows from this foundation. It leads to the necessity and authority of Scripture, for fallen man always perverts the natural knowledge of God with which he was originally endowed. A proper view of Scripture leads to an acceptance of the creation of the world by God, His providence and sovereignty, even in His decrees unto election and reprobation, the authority of His law, and His saving provision through Jesus Christ. In turn, this leads to a discussion on faith, which must be implicitly Christ-centered rather than church-dominated, a proper view of justification by the imputed righteousness of Christ, the chief hinge upon which true religion turns, and sanctification, a distinct yet inseparable aspect of genuine faith. In the final chapters, Calvin insists that faith can flourish only as men make a right use of this life and its blessings, are organized and governed by legitimate church government, and are protected by a Christian magistrate, who does not usurp the prerogatives of the church but views himself as a servant of the King of kings and supporter of His church. The *Institutes* is a large work, but its marvelous organization enables the reader to understand his place in the work itself, and more importantly, in the overall system of doctrine revealed in Scripture.

A Glorious Past

For the first hundred years after the *Institutes* was published, theological education was dominated by its study. It passed through numerous revisions and editions, was translated into the leading languages of Europe, and served as the “catechism” of the Reformed churches. It exerted a direct impact on the thinking of the English Pilgrims and Puritans, who brought to this shore the system of doctrine contained in the

Institutes, a view of civil government shaped by Calvin’s understanding that a Christian magistrate supported but did not rule the church, and a form of church government and worship that closely resembled the model Calvin set forth in his *Institutes* and endeavored to implement in Geneva. It is not an overstatement, though it is undoubtedly a despised one, to designate John Calvin and his *Institutes* as the true “founding father” of the United States of America.

In the four hundred and fifty years since Calvin wrote the *Institutes*, theological science has passed through numerous phases that have gradually led to the demise of Calvin’s influence: the various critical theories, the rise of theological specialization, Modernism, and now Postmodernism. The *Institutes* is rarely studied in its completeness. It is read haphazardly in the theological curriculum, even of Reformed seminaries, generally to supplement newer though obviously inferior texts. The order should be reversed. Theological inquiry, while it has continued to progress since the days of Calvin, has not come close to surpassing him in genius, passion, and orthodoxy. In fact, a strong argument might be made that as Reformed theology has gradually abandoned its study of Calvin’s *Institutes*, it has manifested sterility, incoherence, and compromise. Failing to see the glorious forest that blazed brightly in the light kindled by that little Frenchman, it misunderstands the trees, cannot relate them to the forest, and has now begun to doubt the existence of the forest itself. Metaphors aside, it is past time for the church of the Lord Jesus Christ, especially its purest historical expressions that adhere to the system of doctrine set forth by Calvin’s *Institutes*, to return to the fountain from which flowed not only the greatest reformation to date in the history of the church, but that also satisfied for a regrettably brief

moment, the desire of God’s people for purity of worship, order in church government, passionate preaching and theological treatises, civil justice, and religious liberty.

There may come a day in which a new *Institutes* shall be written. Our veneration for Calvin’s monumental labor does not entail idolatry, fear of progress, or paralyzing nostalgia. The people of God will thankfully receive such a work. When it is produced, it will be marked by Calvin’s commitment to the details and system of Scripture. It will manifest Calvin’s awareness of the reality, power, and glory of God. It will display the gospel of our Savior in its historical and theological context. Such a work will grip the spirit as well as the mind of the Christian man, not because it is a contrived display of the author’s creativity, but because it presents the truths of Scripture in their life-changing significance. Until in God’s providence such a work arises, the church must continue to read and study the *Institutes*. It not only reminds us of a purer day, but it also calls us to labor for the continuing and inevitable reformation of the world according to Scripture, energized by the presence and glory of God and dedicated to the idea that every area of life must be pursued in self-conscious submission to His all-sufficient Word. **CR**

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Direction for Life: Calvin's Concept of Calling

Roger Schultz, Ph.D.



While working in a restaurant in the 1970s, I observed two very different attitudes toward work. The go-getter boss hated idleness and frequently exhorted us to greater productivity. "Time to lean is time to clean" was his guiding maxim. My friend Mike, on the other hand, was not convinced by appeals to industriousness. "They don't pay me enough to work hard," he explained, "minimum wage — minimum work!" Rebuffing all attempts to make him work harder, "Minimum Mike" became something of a legend in the kitchen.

Our culture, I'm afraid, has adopted a similar minimalist and secularist attitude toward calling. Work is something you do to make money and thereby fund the real goal of living: the pursuit of leisure, pleasure, wealth, or power. One's labor becomes a necessary evil, the obligatory means to reach a more important end. Hopefully one's employment will be enjoyable and satisfying, but that is only a side-benefit to collecting a paycheck. Even Christian students, when asked about their goals, will often respond: "to graduate, get a good job, and make money."

The Protestant Work Ethic

The Protestant Reformation restored a sense of dignity and Biblical worth to human vocation. Luther and Calvin both stressed the importance of calling and the opportunity of serving man and glorifying God through

one's labor. Studies of the Reformation's impact on attitudes toward vocation abound, with Max Weber's *The Protestant Ethic and the Spirit of Capitalism* being a foundational study.¹

The Bible itself emphasizes the importance of vocation and calling. God gave man dominion over the new earth and commissioned him to subdue it, rule it, and fill it (Gen. 1:28). He additionally charged man with cultivating and protecting the Garden (Gen. 2:15). Though in a cursed world where labor became difficult and frustrating (Gen. 3:16-19, Ecc. 8:17), the dominion covenant is reaffirmed in one of the great Messianic Psalms (Ps. 8). Christians have an obligation to work, and to work hard (1 Thes. 4:11, 2 Thes. 3:8-12).² Christians should render service to supervisors as unto the Lord (Eph. 6:5-9), and know that the Lord Himself will repay them for faithful service (Col. 3:23f). Above all, Christians should recognize that they have been bought with a price, and are required to glorify God with their lives (1 Cor. 6:20).

Faithful service may bring the blessing of God, but there is an ever-present danger of becoming so focused on earthly callings and blessings that we forget the Lord. Puritans frequently warned of the dangers that came with great productivity. The scenario they feared went like this: God's people worked hard and were faithful in their callings; they were blessed by God; they became materialistic; and they forgot God. At the beginning of the New

England Puritan experiment, in 1630, John Winthrop concluded the "City on a Hill" sermon with this warning, "[but if we] shall be seduced and worship other Gods, our pleasures, and profits, and serve them . . . we shall surely perish out of the good land."³ And late in the Puritan era, Cotton Mather lamented, "Religion brought forth prosperity — and the daughter devoured the mother!" This is a timely warning for American Christians who have access to such wealth.

Calvin on Calling

Calvin's focus on vocation is particularly rich, historians argue, emphasizing the importance of community. For Calvin, vocation provides social boundaries, helps people maintain focus in their lives, and encourages contentment and endurance.

Calvin's doctrine of vocation, first, emphasizes the stability of the social order. As he put it in the *Institutes of the Christian Religion*: "The Lord bids each of us in all life's actions to look to his calling." Because we are fickle and frequently disturbed, Calvin continued, "[L]est through stupidity and rashness everything be turned topsy-turvy, he has appointed duties for every man in his particular way of life... and he has named these various kinds of livings *callings*." One's calling, Calvin concluded, is a "sentry post so that he may not heedless wander through life."⁴

Second, Calvin's doctrine of vocation provides focus for life, encouraging us to commit energy and to do what we are

called to do. “[T]he Lord’s calling is in everything the beginning and foundation of well-doing. If there is anyone who will not direct himself to it, he will never hold to the straight path in his duties.”⁵ In other words, if we are goal directed and purposeful in pursuing our callings, we will be much more successful.

One of my friends challenges his children while they are in high school to consider their calling in life. Young men should not spend their time frivolously, he reasons, but should be concerned to see how they might be of service to the Lord. After all, God calls us to glorify Him in all that we do. My friend’s commendable goal is to have his children consider how they might be of service to God, and focus their energies to that end.

Third, Calvin’s doctrine of vocation stresses contentment: “[E]ach man will bear and swallow the vexations, weariness and anxieties in his way of life, when he has been persuaded that the burden was laid upon him by God.”⁶ There is great encouragement in knowing that we are doing what God put us on earth to do. When people are convinced of that, and committed to their callings, they can withstand any adversity.

Fourth, Calvin’s doctrine of vocation encourages perseverance. There is a “singular consolation,” Calvin argued, in “that no task will be so sordid and base, provided you obey your calling in it, that it will not shine and be reckoned very precious in God’s sight.”⁷ My wife claims that changing diapers became less odious when she approached the chore with a similar perspective: she was called to be a homemaker, to faithful service with the children, and so changing messy diapers diligently and cheerfully was for the greater glory of God.

I once knew a fellow who had, vocationally, “wandered heedlessly” through life. He was a Christian, a professional, and very good at what he did. Yet he

was always discontent, forever looking to relocate, to find another church, to get into a better business relationship. People used to joke, “What will X do when he grows up?” It was a sad situation, and in his frustration and discontent the man was never used to his potential for the kingdom of Christ. It is a wonderful thing to know your calling and purpose in life.

Determining a Call

How does one identify a calling? Calvin’s advice concerning ministerial calls included practical advice useful for other vocations.⁸ Concerning an outward or solemn call, Calvin said: “But there is the good witness of our heart that we receive the proffered office not with ambition or avarice, not with any other selfish desire, but with a sincere fear of God, and a desire to build up the church.”⁹ What is important is the inner conviction that one is pursuing a calling from pure motives (not selfish ambitions), a fear of God, and desire to further the kingdom of God. That can be used in evaluating any vocation.

Here are some simple questions for considering a vocation or call, be it secular or religious:

First, do I have a desire to do this work? It is true that God may sometimes have us do unpleasant things, or things that we dislike. But when God calls us to a task, He ordinarily gives us a desire or passion for that work.

Second, do I have the gifts or aptitude to do the job? There are jobs that we might like, but for which we have no skill or training. Many people would like to play in the NFL, or be movie stars, or become the President, but lack the ability or training. Likewise in the church, God has equipped us for different tasks (1 Cor. 12:12ff.).

Third, has God opened doors? One may have interest and gifts in a particular calling, but find that God has not

providentially provided opportunities.

Fourth, is the calling lawful, or honoring to God, or useful in advancing His kingdom? God would not call a person to a task that is forbidden in His Word, and one shouldn’t invest his life in a calling that is frivolous and meaningless.

Fifth, do I have a confirming witness? Godly counselors can offer an objective assessment of an opportunity or calling and offer good Biblical direction.

These were considerations for me, eighteen months ago, when I chose to leave a church and area that I loved to take a position at Liberty University. I was interested in the Liberty position, had the proper credentials and experience, and believed that it was a God-given opportunity. But before accepting the position, I consulted with the Elders of my church to get godly counsel. The Elders hated to see me and my family leave, but concurred that this was the Lord’s calling and that the position would give me a greater opportunity to use my gifts for the cause of Christ. Relocating a family of eleven is a major undertaking, especially after living in one place for many years. It is helpful to know that it is the Lord’s calling, and that we live and move within His good providence.

We all have a calling in life. We are called to glorify God in all things, even in our earthly labors. We should work hard, as unto the Lord, in whatever vocation we have. The Biblical doctrine of vocation that Calvin developed will help to provide a focus and a kingdom orientation. Christians must never become *Minimum Mikes*. We should serve the Lord with our whole heart, soul and mind (Mt. 22:37), in whatever He calls us to do. **CR**

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Our High Calling in Christ

Tom Rose



Biblical Christianity, especially as expressed by leaders of the Reformation, had an enduring influence on the establishment and development of the American Republic and in the Biblical world-and-life view held by ordinary Americans. One of the key points of Reformation theology that stimulated Americans to engage in high levels of beneficial economic production throughout our nation is the idea that all work is “a holy calling from God.” Thus, the low-paid work of a day laborer, in God’s eyes, is just as important and honorable as the work done by the owner of a business firm. God calls both the laborer and the owner into work that will build God’s Kingdom through that individual’s covenantal calling. And God demands a high level of integrity for any kind of work.

The general weakening of the “holy calling” concept in modern America has had an adverse effect in many lines of work; but some individuals, thankfully, are still led by the Spirit to follow Biblical principles in their work. They serve as encouraging guideposts to all who would strive to serve our Lord faithfully in their economic activity, to the mutual benefit of all concerned. A few examples will illustrate.

- Recently the attorney general of the State of New York charged a national brokerage firm that owns a large family of mutual funds with illegal and unethical practices that gave unfair advantages to large investors at the expense of small investors. The charge is that the managers of a hedge fund were allowed to trade

shares of the brokerage’s mutual funds after the markets closed. This allowed the hedge fund to make illegal profits by *selling* shares at *higher-than-market* prices after prices had *declined*, or by *purchasing* shares at lower-than-market prices after prices had *risen*. This is called “late trading,” and the practice is blatantly illegal. The brokerage firm was able to earn large brokerage commissions by doing so, and the costs were borne by small investors who are long-term holders of mutual fund shares. The hedge fund manager “...settled the charges for \$40 million in penalties and restitution without admitting wrongdoing.” There is more to report, but it is too long to do so here.¹

- The State of Massachusetts has brought charges against mutual funds headquartered in that state for similar practices that hurt small investors.
- A past president of our country was repeatedly depicted driving his convertible Cadillac through stop signs while drinking a can of beer. Another used the White House for sexual liaisons and drug escapades, which were covered up by the news media. Whatever happened to the old idea of leaders strictly adhering to the law and moral standards as an example to the people?
- My wife and I contracted for work at our home, but the concrete mix was faulty. After many attempts to convince the concrete company to rectify the problem, we finally gave up. Also, a subcontractor, after stat-

ing a price for his work, came back repeatedly for more money because he had underestimated his labor costs.

- Another time we contracted to have work done on our home and got a firm price range. The work was done perfectly, but it was evident to us that the contractor took much more time to do the work than he had estimated. In spite of this, he presented us with a final bill that was at the low end of his bid. We suggested that he resubmit the bill at the high end of his bid. We were happy to do so because the quality of his work was so good and we felt that he had earned it! My point is that this gentleman made a contract that turned out to his disadvantage, but nonetheless he followed the Biblical principle of adhering to his word (Ps.15:4).

- An old pastor related what a farmer said to him during a pastoral visit to the man’s farm. “Look!” he said, pointing to his young son who was struggling to plow a straight line behind two horses. “Look how prayerfully Jamie is plowing!” In spite of working at a task that was almost beyond his strength, his son was working faithfully to please his father.

What Makes the Difference?

What causes so many individuals to perform shoddy work or to engage in dishonorable or illegal activities to benefit themselves, while some faithfully strive to fulfill their callings to honor God? The world is made up of two groups of people — the large major-

ity (at the moment) who are unsaved covenant breakers (Rom. 1:31), and those who are the called by God to live out their lives in faithful service to Him. But a more complete answer can be found by considering the Biblical principle of vocational calling.

I still remember as a young boy, how my teachers continually encouraged students to search and prepare for the vocation that God would lead them to. This Biblical idea of listening for God's call to enter a vocation where we might serve Him is often missing in young people's lives today. Too many young people today are misguided into chasing after the highest paying jobs instead of asking, "Lord, how may I serve you?" and then trusting that personal fulfillment and monetary reward might follow.

I once counseled a graduating college student, a lovely spirited Christian who walked closely with the Lord. She was trying to decide between job offers. "My parents tell me, 'Go after the money!' What should I do?" I was reluctant to offer advice contrary to her parents, but in this instance I did just that. I suggested she pray about the matter and search her heart, after asking God to lead her concerning the vocation He was calling her into. I explained that true success in life does not come from chasing after money, but rather from seeking God's will in life and being of godly service to others; and that monetary reward generally follows.

The apostle Paul wrote about God's gifts and calling to mankind:

But as God hath distributed to every man, as the Lord hath called every one, so let him walk.... Let every man abide in the same calling wherein he was called.... For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. (1 Cor. 7:17, 20-23.)

John Calvin wrote about the Lord's calling as a basis of our way of life.

[T]he Lord bids each one of us in all life's actions to look to his calling... he has appointed duties for every man in his particular way of life.... A man of obscure station will lead a private life ungrudgingly so as not to leave the rank in which he has been placed by God. Again, it will be no slight relief from cares, labors, troubles, and other burdens for a man to know that God is his guide in all these things. The magistrate will discharge his functions more willingly; the head of the household will confine himself to his duty; each man will bear and swallow the discomforts, vexations, weariness, and anxieties in his way of life, when he has been persuaded that the burden was laid upon him by God....²

Marriage and a Man's Calling

Excerpts of R. J. Rushdoony's insights also highlight how a man should choose his vocation because Rushdoony relates man's vocational calling to his wife as a helper, to the family, and to man's covenant calling in his vocation as God's vice-regent on earth:

According to Genesis 1:26-28, man was created to exercise dominion over the earth and to subdue it,...

This then was man's holy calling under God, *work and knowledge* toward the purpose of subduing the earth and exercising dominion over it....

Man realizes himself in terms of work under God, and hence the radical destructiveness to man of meaningless or frustrating work, or of a social order which penalizes the working man in the realization of the fruits of his labors....

Men find an exaltation in a task well done, and in knowledge gained, because in and through work and knowledge their dominion under God is extended....

Man was required to know himself first of all in terms of his calling before he was given a help-meet, Eve. Thus, not until Adam, for an undefined but apparently extensive length of time,

had worked at his calling, cared for the garden and come to know the creatures thereof, was he given a wife....

[T]he role of the woman is to be a helper in a *governmental function*.... She is a helper to man in the subduing of the earth and in exercising dominion over it in whatever terms necessary to make her husband's life and work more successful....

Because man is to be understood in terms of his calling under God, all of man's life is to be interpreted in terms of this calling also.... When work is futile, men cannot rest from their labors, because their satisfaction therein is gone. Men then very often seek to make work purposeful by working harder....

A basic and unrecognized cause of tensions in marriage is the growing futility of work in an age where apostate and statist trends rob work of its constructive goals.... Dostoyevsky pointed out that men could be broken in Siberia, not by hard labor but by meaningless labor, such as moving a pile of boulders back and forth endlessly. Such work, however slowly or lazily done, destroys a man, whereas meaningful work strengthens and even exalts him.³

Note especially Rushdoony's emphasis on the mutually supportive relationship between husband and wife in their joint role in building the Kingdom of Christ. It is not a relationship of antagonistic goals, as is so often depicted by pseudo-intellectuals and the media today. Rather, it is a Biblical relationship of mutual love and respect between husband and wife regarding each one's role in their covenantal call in working out the husband's God-given vocation.

I thank God every day for my wife Ruth, the helpmeet He gave me! Her attitude has always reflected her name-sake's statement to Naomi in Ruth 1:16. In my calling she has faithfully served as my most valuable helper and loyal critic, spiritual booster during times of trial, and endless source of suggestions,

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What Calvinism Did for Economics

Timothy D. Terrell



John Calvin is remembered best for his theological contributions to the Protestant Reformation, and for his administration of the city of Geneva. This is as it should be. The implications of Calvinistic theology are immensely practical (as theology tends to be), and this easily can be seen in Calvinists' thoughts on economic issues. Calvin and his followers significantly improved the quality of economic thought in at least two respects. First, the development of the work ethic legitimized the secular occupations and led to a Protestant sympathy for the mercantile and industrial improvements of the next several centuries. Second, Calvin's ideas on usury helped dismantle the medieval canonists' opposition to all interest. Both of these contributions are worth a quick look.

Calvin and the Work Ethic

The Lutheran and Calvinistic work ethic meant that ordinary business was no less glorifying to God than the work of the clergy. A person seeking to serve God need not drop productive everyday work for the seclusion of a monastery, but could be assured that God would be pleased with work that men commonly despised. Alister McGrath explains:

There were no limits to this notion of calling. Luther even extolled the religious value of housework, declaring that although "it has no obvious appearance of holiness, yet these very household chores are more to be valued than all the works of monks and nuns."

Underlying this new attitude is the notion of the vocation or "calling." God calls his people, not just to faith, but to express that faith in quite definite areas of life. Whereas monastic spirituality regarded vocation as a calling out of the world into the desert or the monastery, Luther and Calvin regarded vocation as a calling into the everyday world.¹

The idea of the calling eliminated the hierarchy of sacred work over secular work, and reinforced the legitimacy of mercantile activity. This was an improvement on Luther, who, despite his defense of the principle of private property, denied the morality of any price agreed upon by a buyer and seller. Criticizing those who believed they had the freedom to sell at whatever price they chose, Luther wrote:

The rule ought to be, not, "I may sell my wares as dear as I can or will," but, "I may sell my wares as dear as I ought, or as is right and fair." For your selling ought not to be an act that is entirely within your own power and discretion, without law or limit, as though you were a god and beholden to no one. Because your selling is an act performed toward your neighbor, it should rather be so governed by law and conscience that you do it without harm and injury to him, your concern being directed more toward doing him no injury than toward gaining profit for yourself. But where are there such merchants? How few merchants there would be, and how trade would decline, if they were to amend this evil rule and put things on a fair and Christian basis!²

As the saying goes, "the devil is in the details." Exactly how was a mer-

chant to know when the agreement between himself and his customer was "fair and Christian"? Luther struggled with this question but was unable to come up with a practical answer. He preferred the civil magistrate to set prices, calculating the costs of production and counting on their wisdom and goodwill, but admitted that this was not realistic. Luther's argument banked on a hope that the merchant would rely on his own conscience, informed perhaps by what is a "normal" rate of profit. If this proved too vague for the particularities of trade, then a merchant must rely on what the government declares to be a maximum legal profit: "None of these measures [of self-restraint] is certain and safe unless it be so decreed by the temporal authorities and common law. What they determine in these matters would be safe."³

Calvin, though more logically consistent than Luther, was not exactly friendly toward business. In his important essay on the economic thought of Luther and Calvin, Gary North points out that Calvin "had little respect for businessmen in general," to whom he referred as "'those robbers' who hope for a catastrophe in order to raise the prices of their goods."⁴ But the implications of the work ethic would favor business in the long run. Merchant activity as well as other work would become a laudatory vocation, rather than being the object of suspicion as a "second-best" occupation for the less-than-fully spiritual. And Calvin grasped some of the essentials of economics that allowed business to

prosper. McGrath explains:

Although he did not develop an “economic theory” in any comprehensive sense of the term, he appears to have been fully cognizant of basic economic principles, recognizing the productive nature of both capital and human work. He praised the division of labor for its economic benefits and the way it emphasizes human interdependence and social existence. The right of individuals to possess property, denied by the radical wing of the Reformation, Calvin upheld.⁵

Calvin and Usury

Calvin’s statements on interest were a dramatic improvement over the dominant Roman Catholic understanding of the subject, and over Luther’s muddled thoughts as well. Where Luther supported overall usury restrictions and made a few concessions to the general prohibition, Calvin forbade usury only in lending to the poor. (Luther is famous for his five percent maximum on interest rates, which became such a common arrangement that a five percent lending agreement was known as a “German contract.”) Of course, as Calvin stressed obedience to the civil magistrate, any legal maximum must be obeyed. There were several other rules that a lender must follow, limiting the terms of the contract rather than the amount of interest charged. Murray Rothbard points out a strange inconsistency – despite Calvin’s insistence that all lawful occupations are legitimate, he contended that no one should be a professional money-lender.⁶ Overall, however, Calvin’s arguments on usury marked an important shift in economic thought. Rothbard writes:

Calvin began with a sweeping theoretical defence of interest-taking and then hedged it about with qualifications; the liberal scholastics began with a prohibition of usury and then qualified it away. But while in practice the two

groups converged and the scholastics, in discovering and elaborating upon exceptions to the usury ban, were theoretically more sophisticated and fruitful, Calvin’s bold break with the formal ban was a liberating breakthrough in Western thought and practice.⁷

Gary North points out that Calvin’s appeal to conscience was the critical element separating him from the preceding Catholic theologians, because it led to the freedom of contract. The lender’s conscience was responsible to God, and did not require the intervention of the state into the minute particulars of the lending agreement. As North writes, “Calvin... favored the general principle of the *covenant*; covenanting men should be limited by consciences unrestricted by multitudinous legal pronouncements.”⁸ While Calvin’s residual hostility toward business would not allow him to consistently promote the freedom of contract, Calvin’s thought logically would lead to fewer state restrictions on lending or other business arrangements. North notes, “The *conscience* of man, while not completely autonomous and sovereign, was given a new role to play in the administration of property.... [C]onscience had more responsibility and fewer guidelines to direct human action.”⁹

Other Calvinists would expand on the case for usury. The Dutch Calvinist Claude Saumaise (or Salmasius, 1588-1653) was involved in mopping up some of the remaining errors on usury. There was not much really new in Saumaise, but he was finally consistent about usury. He even went so far as to justify professional money-lending to the poor. And, since the interest rate tends to fall with more competition among usurers, “if one doesn’t like high interest rates, the more usurers the better!”¹⁰ as Rothbard put it. According to Rothbard, Saumaise represented “the high-water mark of interest theory, to

remain so for over 100 years.”¹¹

Calvinism’s contributions to economics made it possible for businessmen to work with the assurance that their work was morally legitimate — even those involved in the supposedly iniquitous business of moneylending. Some have argued that if Calvin had not reformed the Christian understanding of interest, someone else would have, for the time was ripe for discarding the absurd ideas that prevailed to that point. As Frederick Nymeyer wrote, “Calvin lived at the time when long-held ideas on interest were being swept away. If Calvin had not clearly seen the perfect validity of interest, others would have. The end of the ban on interest was at hand whether Calvin had ever expressed himself or not.”¹² But Calvin did express himself, and in so doing helped many Christians understand the morality of the marketplace. CR

Timothy Terrell teaches economics at a small college in South Carolina. He is also director of the Center for Biblical Law and Economics, at <http://www.christ-college.edu/html/cble/>.

1. Alister McGrath, “Calvin and the Christian Calling” *First Things*, vol. 94 (June/July 1999), 31-35.
2. Martin Luther, “Trade and Usury,” Online at <http://www.reformation.org/luther-trade-usury.html>.
3. *Ibid.*
4. Gary North, “The Economic Thought of Luther and Calvin,” *The Journal of Christian Reconstruction*, vol. 2, no. 1 (Summer, 1975), 98.
5. McGrath, 31-35.
6. Murray N. Rothbard, *Economics Before Adam Smith* (Aldershot: Edward Elgar), 140.
7. *Ibid.*, 141
8. North, 98.
9. *Ibid.*
10. Rothbard, 144.

continued on page 21

On Becoming a Calvinist

Samuel L. Blumenfeld



I became a Christian and Calvinist as a result of doing research for *Is Public Education Necessary?*, a revisionist history of American

education. In writing the book, I had wanted to find out why Americans, so early in their history, had decided to turn over to government the responsibility of educating their children. Although there were Common Schools in New England prior to independence, they were local schools, controlled and paid for by the local inhabitants.

After the Revolutionary War there was no great clamor among Americans for government-controlled education. Indeed, the trend was toward greater privatization. Children attended the Dames' Schools for primary education and private academies for further education. Virtually everyone in highly-Christian America was literate because they all had to be able to read the Bible.

The Harvard Unitarians

The idea of a centrally controlled school system, owned and operated by the government, was a Prussian idea adopted by the Unitarians at Harvard and the prosperous Boston merchant class because it provided the elite with a sure means of maintaining social control over the community. This was contrary to the Puritan idea of education being primarily the means to know God, to live according to His law, to understand one's own sinful nature, and to seek salvation through Christ. Indeed, the Puritan child's primer taught the alphabet on Biblical principles: "A — In Adam's

fall, we sinned all; B — Heaven to Find, the Bible Mind; C — Christ crucified for sinners died." And so on.

Indeed, the New England Puritans followed Calvin's instructions to the letter, for it was Calvin who drew up a catechism of Christian doctrine that the Genevan children had to learn while receiving a secular education.

But toward the end of the 18th century, there arose in America among the Harvard elite a Unitarian heresy, a rejection of Christ as divinity or God incarnate, a rejection of the Trinity, a rejection of salvation through Christ, and a rejection of all the principal doctrines of Calvinism. The Unitarians had rebelled against the religion of their fathers because in their intellectual pride they could not accept such Calvinist doctrines as the innate depravity of man.

A Necessary Read

And so, in order to better understand the conflict between the Unitarians and the Calvinists I found it necessary to read John Calvin's *Institutes of the Christian Religion*.

What a revelation! What an exhilarating read! Here was a theologian of great intellect, profound learning, and such unrelenting logic interpreting the Scripture that anyone who could read would know God's Word and God's will. But what really captured me in Calvin's writings was his doctrine of man's innate depravity.

As a Jew, I longed to know how was it possible for a civilized, cultured nation like the Germans, with their universities, opera houses, museums, and cathedrals, to fall in so short a time

into such barbarism and depravity as to perpetrate the systematic murder of millions of European Jews. Calvin provided the answer. When men, no matter how civilized, turn away from God, they are capable of any evil their depraved natures can conjure up.

For the first time I understood the full evil potential of man, and the 20th century certainly gave me example after example of man's unbridled depravity. And then Calvin made me consider Christ Himself. Was Jesus what He said He was, or was He not? I came to the conclusion that He was what He said He was. If not, He would have been an imposter, a liar, a phony, and nothing good could have come out of that.

If there was a Messiah, it had to be Jesus, whose mission it was to extend the covenant between God and the Jews to the rest of mankind. And that is why Christianity spread as it did, because Jesus had come to save us from our sinful natures, to offer us forgiveness of sin, salvation, and eternal life after death. As Calvin explained: "As Adam, by his ruin, involved and ruined us, so Christ by his grace, restored us to salvation."¹

But the Unitarians rejected all of this. To them Jesus Christ was a great teacher, nothing more. If He was divine, it was in the sense that we are all divine. Man was not innately depraved, indeed he was innately good, capable of moral perfectibility. As for salvation, it could not be attained through Jesus Christ, but only through a good secular education. And that is why the practice of Unitarianism became a social crusade for the creation of secular government schools.

Puritanism vs. Unitarianism

In Puritanism, the fear of God was as important as the love of God. But the Unitarians objected to a God who had to be feared. William Ellery Channing, the Unitarian leader, said in 1819:

Now we object to the systems of religion which prevail among us, that they are adverse, in greater or lesser degree, to those purifying, comforting, and honorable views of God that they take from us our father in heaven, and substitute for him a being, whom we cannot love if we would, and whom we ought not to love if we could.²

To Calvin, one had no choice in the matter. Scripture revealed God as He was, not as we would have liked Him to be. He wrote:

[F]irst of all, the pious mind does not devise for itself any kind of God, but looks alone to the one true God; nor does it feign for him any character it pleases, but is contented to have him in the character in which he manifests himself....

Hence, they do not conceive of him in the character in which he is manifested, but imagine him to be whatever their

own rashness has devised.... With such an idea of God, nothing which they may attempt to offer in the way of worship or obedience can have any value in his sight, because it is not him they worship, but, instead of him, the dream and figment of their own heart.³

By Their Fruits...

I was greatly impressed with Calvin's adherence to Scripture, both the Old and New Testaments. His intellectual integrity, his scholarly demeanor, his striving to know the truth as best as it could be known gave me a view of Christianity I had never before experienced. He had written the *Institutes* at only 26 years of age, and became known as the "most Christian man of his time."

So I became a Calvinist. And when I met the Reverend Rousas J. Rushdoony, I saw in him the most Christian man of his time, a reflection of John Calvin.

But the final argument in favor of Calvinism was its fruits. The United States, which was founded mainly by Calvinists, has become the most prosperous, most powerful, and freest nation

on earth. Such magnificent fruit could not have come from anything but the truth. In contrast, we've seen the fruits of communism, of Nazism, of Islam. They've produced nothing but misery, enslavement, and mass murder. There's a great lesson there to be learned.

Indeed, by their fruits ye shall know them! **CR**

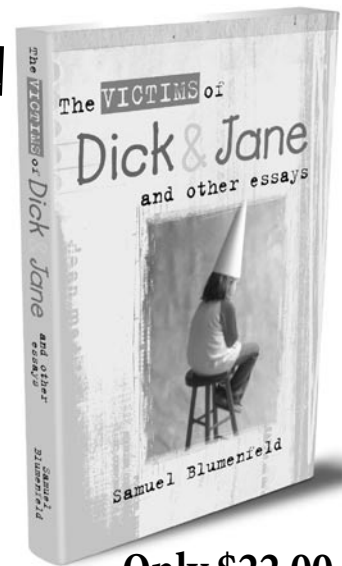
Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

1. John Calvin, *Institutes of the Christian Religion*, Trans. Henry Beveridge, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), 215.
2. William Ellery Channing, "Unitarian Christianity, A Discourse on Some of the Distinguishing Opinions of Unitarians," *Three Prophets of Religious Liberalism* (Boston: Beacon Press, 1961).
3. Calvin, 41, 46.

In 1993, the New York Times reported that 90 million American adults can barely read and write.

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Anything But Abstinence:

A Conference on 20 Years of Great Sex (Ed)

Lee Duigon



By law, New Jersey's public school sex educators are required to "stress that abstinence from sexual activity is the only completely reliable means" of avoiding unwanted pregnancies and sexually-transmitted diseases.¹

But if you visited an October 20, 2003 conference celebrating New Jersey's twentieth year of mandated sex education, you would never guess there was any such requirement.

Sex educators from thirty states attended the conference — sponsored by Rutgers, New Jersey's state university — to talk shop, learn about the latest innovations in their field, and discuss the future of sex education.

Not one of the conference's eighteen workshops dealt with abstinence education, let alone provided any guidance in teaching it. A 2003 draft of the State Department of Education's Core Curriculum on Comprehensive Health and Physical Education for Grades 2-12 (eleven pages of small type) mentions abstinence only once, as a subject to be covered in Grade 6.

"We all believe abstinence should be a very important component" — (not the most important, as laid out by the law) — "of any program," said Susan Wilson, executive director of the Network for Family Life Organization, the conference's chief organizer. "But teenagers need to know more than just one form of protection."

The conference's guidebook did include one article about abstinence

education: a May 5, 2002 column by Albert Hunt in *The Wall Street Journal*. The column's title reveals its message: "Abstinence-Only for Teenagers: A Pipe Dream." Mr. Hunt described abstinence-centered sex education as "fundamentally flawed" and "a delusion."

The question is not whether abstinence education works, but whether people who don't believe in it can teach it — if, in fact, they are teaching it at all.

The Politics of Sex Education

Judged by the contents of the workshops and the floor displays at the conference, sex educators adhere to a discernible ideology.

- "Moralizing" or "dictating" to teenagers doesn't work (Barbara Huberman, of Advocates for Youth, in a monograph presented to the conference "Adolescent Sexual Health in Europe and the U. S — Why the Difference?").
- Homosexuality is only one of many diverse but equally acceptable and respected varieties of sexual behavior (Workshop B8, "Using 'Partner' is Not Enough: Teaching About Sexual Orientation").
- Everyone has a right to "celebrate" his sexuality in his own way, as long as he takes the necessary precautions against disease (mission statement by Planned Parenthood, one of the conference's sponsors).
- All forms of contraception are morally acceptable (floor displays of a wide variety of contraceptive

devices and medications, pitched for sale to schools and sex education teachers).

- The state has the moral authority to define and teach all aspects of health and family life (Department of Education Core Curriculum).

The conference's list of "collaborating organizations" includes Planned Parenthood, the American Civil Liberties Union (ACLU), the National Organization for Women (NOW), the Right to Choose Education Fund, and the New Jersey Family Planning League. Listed as "organizations that have agreed to help" are the American Psychological Association (infamous for advocating the legitimization of pedophilia in 1999), the Lambda Legal Defense and Education Fund (currently suing in the state supreme court to force the establishment of "gay marriage" in New Jersey), the Kinsey Institute, and the National Abortion and Reproductive Rights Action League (NARAL).

Director Wilson denied that the list showed that sex education has a hard left political slant. "All of these organizations have a firm belief in providing young people with honest, medically accurate information on which to base decisions in their daily lives," she said.

Conspicuously absent were conservative, pro-family organizations — no sign of Focus on the Family, Concerned Women for America, the Traditional Values Coalition, or any other recognizably pro-family group.

"The conservative organizations don't believe in our basic premise," Ms. Wilson said.

Abstaining from Teaching Abstinence

The only discussion of abstinence education at the conference was the expression of opinion that it doesn't work.

Last year a delegation from the New Jersey Family Policy Council met with Gloria Hancock, chief of staff at the State Department of Education, to discuss abstinence-based sex education.

In a letter from Ms. Hancock, they were told that her office "found that the law is ambiguous and virtually unenforceable" (*e.g.*, what do we mean by "stress"?). The department, she wrote, was waiting for passage of a new bill, Assembly Bill 2272, that would address "both abstinence and the use of contraception" — a bill "which the department supports because it represents a more balanced approach and is consistent with our comprehensive Health Education Standards," Ms. Hancock wrote.

A year later, A-2272 had yet to be introduced and wasn't even on the legislative schedule — leaving Law 303 still in force, still mandating an emphasis on abstinence.

"Our problem with this particular law is that it says that any type of family and health education should stress abstinence," Ms. Hancock said. "We teach comprehensive family life education, and certainly abstinence is one part of that. But that requirement to 'stress abstinence' is too vague."

"We understand human behavior. What about protection for those young people who choose not to abstain? They need protection, too."

Peggy Cowan, one of the members of the Family Policy Council at the meeting, said the Department of Education's attitude showed defiance of the legisla-

ture and the people of New Jersey.

"It's incredible to me that we can have a state law that is totally ignored by the Commissioner of education because they don't like it," she said. "What more do we have to do than pass a law and have the governor sign it?"

Also at the meeting was another council member, Bernadette Vissani.

"We were amazed they were so transparent about not enforcing the law [303]," she said. "Some individual teachers will look for materials to help them teach abstinence. But if you're asking whether the Department of Education is providing any leadership from the top down, the answer is no. They don't like abstinence education, so they don't teach it."

Europe vs. Africa

If sex educators don't teach abstinence, what might they teach instead?

Barbara Huberman's presentation to the conference offered the European experience as "a new paradigm for adolescent sexual health in America."

In the Netherlands, France, and Germany, Ms. Huberman reported, teenagers posted dramatically lower numbers than American teens for pregnancies, births, and abortions, and sexually transmitted infections, such as HIV, syphilis, gonorrhea, and chlamydia.

Why, she asked, such a difference?

"We Americans got caught up in the Sexual Revolution in the 1960s, and we never got over it," she said. "Europeans have left that behind. But they don't try to dictate to their young people. They respect teenagers' rights to act responsibly, and give them the tools they need to avoid unintended pregnancy and sexually transmitted infections."

Whether we teach abstinence or not, she said, many teens, especially older ones, will choose to be sexually active. Our media and popular culture constantly encourage such a choice

and many adults do not set an example of abstinence. "We've always stressed abstaining from sex until marriage, but let's face reality. Older teens are going to be sexually active, so we'd better give them the information they need to stay healthy."

Meanwhile, in the small African country of Uganda — with resources far less than those of the United States or Western Europe — an abstinence education program has succeeded brilliantly.

Faced with an AIDS infection rate of 30% in 1992, Uganda activated a program called "ABC."

"A is for Abstinence, B is for 'Be faithful to your partner,' and C is for Condoms — in that order," said Richard Kabonero of the Uganda Embassy. "Abstinence comes first and foremost. After all, condoms aren't always easily available in my country. We rely on abstinence, and it works."

After ten years of the ABC Program, Uganda's AIDS infection rate shrank to 4 %.

Mr. Kabonero has observed sex education programs and AIDS prevention clinics in several U.S. cities. Displaying a diplomat's reserve, he said he noticed "some resistance to the idea of teaching abstinence" among American sex educators.

Why does an approach that has worked so well for Uganda meet little but criticism and skepticism in America?

"I don't know why," Mr. Kabonero said. "All I know is that we stress abstinence in Uganda, and it works." **CR**

Lee Duigon is a Christian free-lance writer from New Jersey. He has been a newspaper editor and reporter and a published novelist. He and his wife, Patricia, have been married for 26 years.

1. P. L. 2001, c. 303, the "AIDS Prevention Act of 1999."

Teaching Dominion to a Twelve Year Old

Mark Hoverson




It is a challenge for a teacher to demystify seemingly lofty concepts before the eyes of their pupils. Jesus Christ illustrated how to teach great ideas through using images. He taught that the kingdom of heaven (a shadowy and vague concept even to the learned) was like a woman who found a coin. He said the kingdom was like a pinch of leaven in bread dough. Likewise, as we teach the concept of godly dominion to our children and others, we must not pretend that just saying the word “dominion,” or using the phrase “go take dominion,” will be enough to impart any understanding.

Recently, while with a group of very active churchmen, I shared that the purpose of our lives was to take godly dominion over the earth (Gen. 1:28). They were bewildered. The senior pastor of twenty years asked, “What is dominion?” Later on, a man from that group said to me very piously, “Well, we can’t expect to go dominate the world.” He thought that because the word “dominion” looked like the word “dominate,” they must mean the same thing (and because the term “dominion” is used mainly in the Old Testament, it must somehow be cast away as harsh and expired). If misunderstanding triumphs among seasoned churchmen, how can we hope that our children will emerge from their youth with a clear sense of what “taking dominion” is all about? For example, the majority of children under the age of twelve, and most American churchmen, cannot read

Rushdoony’s theological teachings on dominion for themselves. So we must teach them using unsophisticated and common materials like Jesus did.

Behold the Tomato!

Bear with me while I illustrate: Place a tomato in front of your child and ask, “How could we, using all the intelligence and resources available to us, take dominion over this tomato?” Immediately, the idea of dominating the tomato through pounding it with his fist doesn’t make much sense. With a little bantering and guided discussion, help him understand that the idea of dominion is to maximize the use of that tomato. Ideas could be to take the seeds and replant them, grow a tomato garden, sell them for profit, take that profit and tithe on it, hire workers to tend the garden, donate stewed tomatoes to the poor, contribute tomatoes to science for medicinal studies, research the uses of tomato-based products, etc. Require your child to study the life of dominion-man George Washington Carver and his work in unlocking the usefulness of peanuts. The important thing to impress upon your child is the earthly reality of God’s assignment to take the entirety of the earth (making mention of the soil, beasts, and trees, as well as reminding your child that part of creation includes his own human body, brains, and energy) and make it flourish to the glory of God. Leave him no room to imagine that spirituality is abstract, otherworldly, or in any way unrelated to normal living.

As we pursue the weighty task of dominion, let us remember the earth is drenched in the revelation of God. It is to His genius and glory that the world is a giant pedagogical aid (Rom. 1:20). Therefore, we must learn to teach our children the deepest things of the kingdom, like our calling to dominion, through coins and tomatoes. If we fail to teach the urgency and duty to reconstruct the earth to God’s glory, we rob our children of the very meaning and essence of Biblical faith. 

Mark Hoverson was raised on a farm in North Dakota and recently moved to Maryland to serve as a Youth Director with the Presbyterian Church in America. He and his wife, Shannon, are celebrating the birth of their first son, Issac Davis. Hoverson is a student with Bahnsen Theological Seminary.



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Schultz, Calling...continued from page 11

Church History at Christ College, and is the homeschooling father of nine children.

1. *The Protestant Ethic and the Spirit of Capitalism*, was first published one hundred years ago. Other classic works include R. H. Tawney, *Religion and the Rise of Capitalism*, and Ernst Troeltsch, *The Social Teaching of the Christian Churches*. For a recent Reformed analysis dealing with the topic, see Gary North, "The Economic Thought of Luther and Calvin," *Journal of Christian Reconstruction* (Summer, 1975), 76-108.

2. I recently told a friend that his son had distinguished himself in a protest at a homosexual rally. That's fine, my friend countered in the spirit of 2 Thessalonians 3, but the boy needs to learn the value of "W-O-R-K." In other words, entertaining oneself, no matter how noble the cause, should not replace productive labor.

3. John Winthrop, "A Model of Christian Charity," in *An American Primer*, ed. Daniel Boorstin (N.Y.: Meridian, 1985), 41.

4. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill (Louisville: Westminster/John Knox Press, 1960), III: X: 6.

5. *Ibid.*

6. *Ibid.*

7. *Ibid.*

8. Calvin speaks of the pastor's inner call and outward call. (A minister will sometime refer to his "Macedonian call," taken from Acts 16:9, referring to a vision or authenticating experience.) But Calvin seems more interested in the solemn, outward call than the subjective experience.

9. *Ibid.*, IV: III: 11.

Rose, High Calling...continued from page 13

ideas, and constructive criticism. As the years have gone by, I have learned to give more weight, rather than less, to what she has to say, because I know that my best interests are at the center of her heart. Yes, we *do* sometimes disagree, and sometimes strongly, but we have learned to work differences of opinion out, because we always keep in sight our joint call to work in building the Kingdom of Christ.

Let each of us inspect our own life to evaluate how well we are responding to God's covenantal call, and make corrections where necessary. As Rushdoony says, "[T]here is no true dominion for man in and through work apart from God and His law-order."⁴ Let us be challenged by God's Word, and the insights given by Calvin and Rushdoony, to instill in our children and grandchildren the grand ideal of serving God through our vocational calling to the building of His Kingdom. **CR**

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1. For a fuller report see: Jason Zweig, "The Great Fund Rip-Off," *MONEY*, October 2003, 51. The Securities and Exchange Commission (SEC) opposed the action of the New York attorney general on grounds

that his action invades the regulatory territory given to the SEC. Note that the illegal wrongdoings happened under the "watchful eyes" (?) of the SEC. So much for the effectiveness of government "watchdog" agencies!

2. John T. McNeill, ed., Calvin: *Institutes of the Christian Religion in two volumes* (Philadelphia: Westminster Press, 1977), 724.

3. Rousas John Rushdoony, *The Institutes of Biblical Law* (n.p.: Presbyterian and Reformed Publishing Company, 1973), 342-346.

4. *Ibid.*, 346.

Uttinger, Epistemology...continued from page 7

12. I, 8, 13.

13. Actually, they often say "a creature" at this point, an explicitly theistic answer.

14. The doctrines contained in the creeds of the ancient church are a good starting point, however. Calvin used the Apostles' Creed as the outline for his *Institutes*.

15. "Subject of the Present Work" prefixed to the French edition (1545).

Terrell, Economics...continued from page 15

11. *Ibid.*, 145.

12. Frederick Nymeyer, "John Calvin on Interest," *Progressive Calvinism*, vol. 3 (1957), 55.

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Error: In the article entitled 'Whither America?' in the November issue of Chalcedon, Tom Rose referred to the ferry boat Sussex as the USS Sussex. The correct designation is the SS Sussex.



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Essay Contest Announcement

Topic: "The Least of My Brethren"

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25:34-40

Essay: Entrants (16 – 19 years of age) must submit an essay (750 – 1000 words) describing their particular application and execution of Matthew 25:34-40. The essay must include specifics of something they have actually participated in and the details of their participation. No abstract ideas that have never been tested are eligible.

Verification: Each essay must be accompanied by two attestations that the application described has actually taken place and that the report of such is accurate and honest. A parent or pastor must be one of the attestations and contact information for them must be included.

Awards:	First Place	- \$500
	Second Place	- \$300
	Third Place	- \$200

Judging & Deadline: A blind judging system will be used to determine the winners. The decision of the judges will be final. Submissions must be received before April 11, 2004.

Complete forms available at: www.chalcedon.edu

Emmaus Christian Fellowship sponsors this contest as part of its continuing effort to equip Christians to defend the Faith. For more information about ways to support this ministry contact:

Emmaus Christian Fellowship

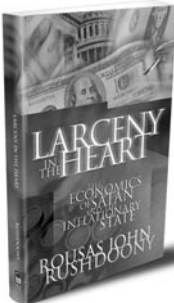
4960 Almaden Expressway, #172 • San Jose, California 95118 • ecf_sj@ix.netcom.com

recent releases

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

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

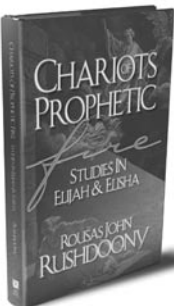
Paperback, 144 pages, indices, \$18.00



Chariots of Prophetic Fire: Studies in Elijah and Elisha

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

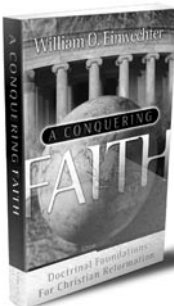
Hardback, 163 pages, indices, \$30.00



A Conquering Faith

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

Booklet, 44 pages, \$8.00



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

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

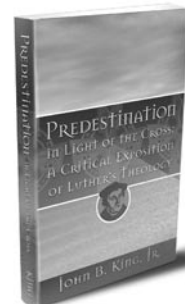
Paperback, 127 pages, indices, \$19.00



Predestination in Light of the Cross

By John B. King, Jr. This book is a thorough presentation of the Biblical doctrine of absolute predestination from both the dogmatic and systematic perspectives. The author defends predestination from the perspective of Martin Luther, showing he was as vigorously predestinarian as John Calvin. At the same time, the author provides 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

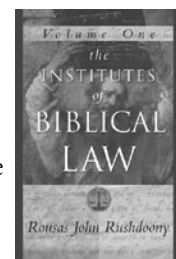


biblical law

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

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

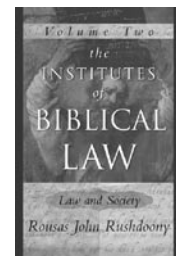
Hardback, 890 pages, indices, \$45.00



Volume II, Law and Society

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

Hardback, 752 pages, indices, \$35.00

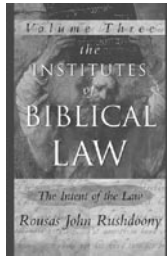


Volume III, The Intent of the Law

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

Hardback, 252 pages, indices, \$25.00

Three-volume set, \$80.00 (a \$25.00 savings)



Law and Liberty

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

Paperback, 152 pages, \$5.00



In Your Justice

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

Booklet, 36 pages, \$2.00



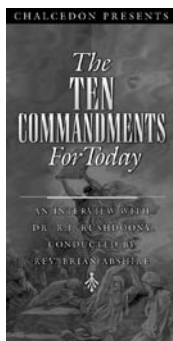
The Ten Commandments Video Series

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

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

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

A boxed set of 3 VHS tapes, \$45.00



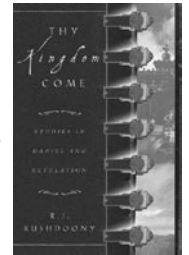
eschatology

Thy Kingdom Come:

Studies in Daniel and Revelation

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

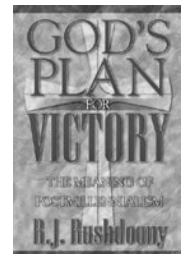
Paperback, 271 pages, \$19.00



God's Plan for Victory

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

Booklet, 41 pages, \$6.00



Eschatology

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

16 cassette tapes, RR411ST-16, \$48.00

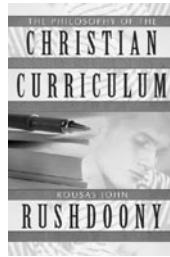


education

The Philosophy of the Christian Curriculum

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

Paperback, 190 pages, index, \$16.00



Intellectual Schizophrenia

By R.J. Rushdoony. When this brilliant and prophetic book was first published in 1961, the Christian homeschool movement was years away and even Christian day schools were hardly considered a viable educational alternative. But this book and the author's later *Messianic Character of American Education* were a resolute call to arms for Christians to get their children out of the pagan public schools and provide them with a genuine Christian education. Dr. Rushdoony had predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. Rushdoony was indeed a prophet. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today. The title of this book is particularly significant in that Dr. Rushdoony was able to identify the basic contradiction that pervades a secular society that rejects God's sovereignty but still needs law and order, justice, science, and meaning to life. As Dr. Rushdoony writes, "[T]here is no law, no society, no justice, no structure, no design, no meaning apart from God." And so, modern man has become schizophrenic because of his rebellion against God.

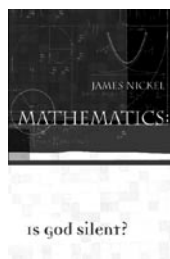
Paperback, 150 pages, index, \$17.00



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 Messianic Character of American Education

By R.J. Rushdoony. What exactly has public education been trying to accomplish? Before the 1830s and Horace Mann, no schools in the U.S. were state supported or state controlled. They were local, parent-teacher enterprises, supported without taxes, and taking care of all children. They were remarkably high in standard and were Christian. 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.

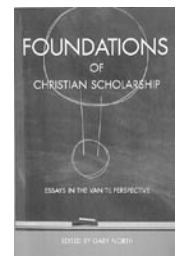
Hardback, 410 pages, index, \$20.00



The Foundations of Christian Scholarship

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

Paperback, 355 pages, indices, \$24.00

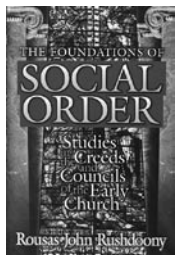


church history

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. Now the creeds and councils of the early church, in hammering out definitions of doctrines, were also laying down the foundations of Christendom with them. 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.

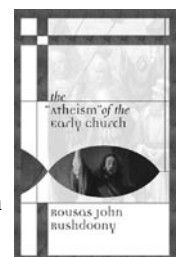
Paperback, 197 pages, index, \$16.00



The "Atheism" of the Early Church

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

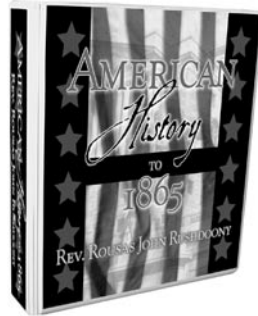
Paperback, 64 pages, \$12.00



american history & the constitution

American History to 1865

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



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

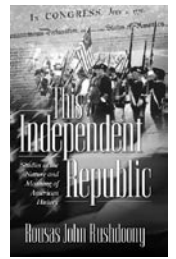
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2. Motives of Discovery & Exploration II
- Tape 2** 3. Mercantilism
4. Feudalism, Monarchy & Colonies/The Fairfax Resolves 1-8
- Tape 3** 5. The Fairfax Resolves 9-24
6. The Declaration of Independence & Articles of Confederation
- Tape 4** 7. George Washington: A Biographical Sketch
8. The U. S. Constitution, I
- Tape 5** 9. The U. S. Constitution, II
10. De Toqueville on Inheritance & Society
- Tape 6** 11. Voluntary Associations & the Tithe
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- Tape 7** 13. Postmillennialism & the War of Independence
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24. Voluntarism & Politics
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26. Andrew Jackson: His Monetary Policy
- Tape 14** 27. The Mexican War of 1846 / Calhoun's Disquisition
28. De Toqueville on Democratic Culture
- Tape 15** 29. De Toqueville on Equality & Individualism
30. Manifest Destiny
- Tape 16** 31. The Coming of the Civil War
32. De Toqueville on the Family

- Tape 17** 33. De Toqueville on Democracy & Power
34. The Interpretation of History, I
- Tape 18** 35. The Interpretation of History, II

This Independent Republic

By Rousas John Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction.

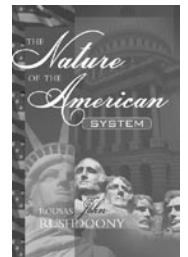
These essays will greatly alter your understanding of, and appreciation for, American history. Topics discussed include: the legal issues behind the War of Independence; sovereignty as a theological tenet foreign to colonial political thought and the Constitution; the desire for land as a consequence of the belief in "inheriting the land" as a future blessing, not an immediate economic asset; federalism's localism as an inheritance of feudalism; the local control of property as a guarantee of liberty; why federal elections were long considered of less importance than local politics; how early American ideas attributed to democratic thought were based on religious ideals of communion and community; and the absurdity of a mathematical concept of equality being applied to people.



Paperback, 163 pages, index, \$17.00

The Nature of the American System

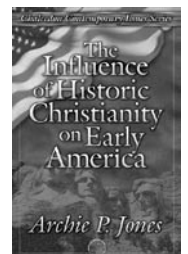
By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is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



Paperback, 180 pages, index, \$18.00

The Influence of Historic Christianity on Early America

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



Booklet, 88 pages, \$6.00

The Future of the Conservative Movement

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



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

Booklet, 67 pages, \$6.00

The United States: A Christian Republic

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

Pamphlet, 7 pages, \$1.00

Biblical Faith and American History

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

Pamphlet, 12 pages, \$1.00

Retreat From Liberty

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



3 cassette tapes, RR251ST-3, \$9.00

world history

A Christian Survey of World History

12 cassettes with notes, questions, and answer key in an attractive album
By R.J. Rushdoony. *From tape 3:* "Can you see why a knowledge of history is important—so that we can see the issues as our Lord presented them against the whole backboard of history and to see the battle as it is again lining up? Because again we have the tragic view of ancient Greece; again we have the Persian view—tolerate both good and evil; again we have the Assyrian-Babylonian-Egyptian view of chaos



as the source of regeneration. And we must therefore again find our personal and societal regeneration in Jesus Christ and His Word—all things must be made new in terms of His Word."

Twelve taped lessons give an overview of history from ancient times to the 20th century as only Rev. Rushdoony could. Text includes fifteen chapters of class notes covering ancient history through the Reformation. Text also includes review questions covering the tapes and questions for thought and discussion. Album includes 12 tapes, notes, and answer key.

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

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

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.

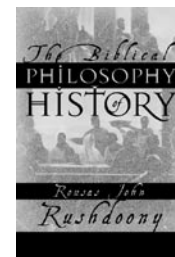
Hardback, 472 pages, \$20.00



The Biblical Philosophy of History

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

Paperback, 138 pages, \$22.00



philosophy

The Death of Meaning

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



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

Paperback, 180 pages, index, \$18.00

The Flight from Humanity

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



Paperback, 66 pages, \$5.00

A History of Modern Philosophy

A tape series by R.J. Rushdoony. Nine lessons trace modern thought. Hear a Christian critique of Descartes, Berkeley, Kant, Hegel, Marx, Sade, and Genet. Learn how modern philosophy has been used to deny a Christian worldview and propose a new order, a new morality, and a new man.



8 cassette tapes, RR261ST-8, \$21.00

By What Standard?

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



Hardback, 212 pages, index, \$14.00

The One and the Many

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

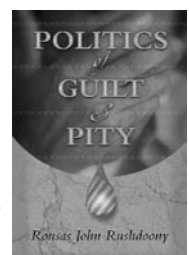


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psychology

Politics of Guilt and Pity

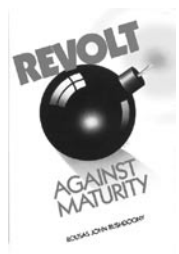
By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones. . . . I pray that the entire book will not only instruct you in the method and content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



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Revolt Against Maturity

By R.J. Rushdoony. This is a study of the Biblical doctrine of psychology. The Biblical view sees psychology as a branch of theology dealing with man as a fallen creature marked by a revolt against maturity.



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science

The Mythology of Science

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

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Alive: An Enquiry into the Origin and Meaning of Life

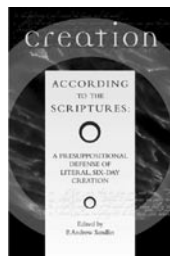
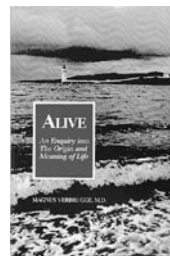
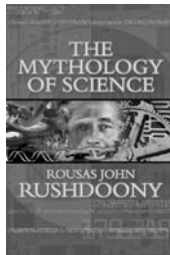
By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking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

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

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economics

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Christianity and Capitalism

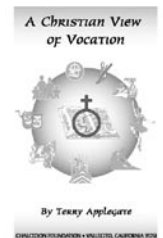
By R.J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

Pamphlet, 8 pages, \$1.00

A Christian View of Vocation: The Glory of the Mundane

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

Pamphlet, 12 pages, \$1.00

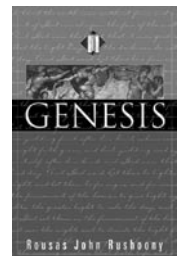


biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

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

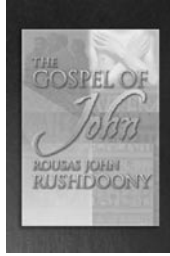
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The Gospel of John

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

Hardback, 320 pages, indices, \$26.00



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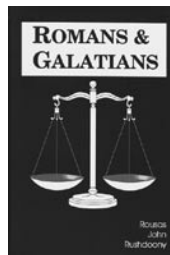
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When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly.

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

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