

# FAITH FOR ALL OF LIFE

*Faith for All of Life*  
July/August 2007

**Publisher & Chalcedon President**  
Rev. Mark R. Rushdoony

**Chalcedon Vice-President**  
Martin Selbrede

**Editor**  
Rev. Christopher J. Ortiz

**Managing Editor**  
Susan Burns

**Contributing Editors**  
Lee Duigon  
Kathy Leonard

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

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

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

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

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

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

## Editorials

---

**2 From the Founder**  
*The Goal of Sovereignty*

**5 From the President**  
*The Purpose of Education*

## Features

---

**6 Christian Education and Biblical Law**  
*William O. Einwechter*

**13 The Most Important Business Done on Earth**  
*Derek Carlsen*

**19 Unfinished Business**  
*Martin G. Selbrede*

## Columns

---

**10 A Defense of the Christian University**  
*Dr. Jason Jewell*

**24 Why I Became a Convinced Presuppositionalist**  
*Michael J. Vlach, Ph.D.*

## Book Review

---

**26 Review of *God is Not Great: How Religion Poisons Everything***  
*Steve Hays*

## Products

---

**33 Catalog Insert**

**FREE Shipping on all orders  
through September 21, 2007!**  
See the catalog insert on page 33.

*Faith for All of Life*, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: [susan@chalcedon.edu](mailto:susan@chalcedon.edu). The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2006 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Chris Ortiz, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com); [www.chalcedon.edu](http://www.chalcedon.edu); Circulation: Rebecca Rouse.

# The Goal of Sovereignty

By R.J. Rushdoony (Reprinted from the soon to be published book *Sovereignty* by Ross House Books).



Central to Christ's challenge of the world are some very important statements with regard to authority and power. They can be found in Matthew 18:1–6, Mark 9:33–37, Luke 9:46–48, Matthew 20:25–28, and Mark 10:42–45. The position of the Gentiles, i.e., the ungodly, is contrasted to that of Christ's followers. This implicitly places the religious leaders of Judea in the camp of the Gentiles. Our Lord defines greatness in authority and power as a faithful, humble ministry under God to men. The contrast is between the ungodly lording it over men, and the godly ministering in Christ's name.

The difference rests in original sin, man's fall (Gen. 3:1–5), as against man regenerated in Christ to be a new creation (2 Cor. 5:17). The fallen man is his own source of law and determination; the redeemed man is governed by God's law and His Spirit. Genesis 3:5 makes it clear that fallen man's purpose is to be his own god and his own source of law. This means that the fallen man, as his own god, cannot tolerate, *first*, subordination to any God or man outside of himself, and will seek to dominate all others. He believes that his will must be done. A classic example of this was the Roman Emperor, Caligula (A.D. 12–41). When given advice or counsel by any official, his immediate reaction was to do the opposite. In Anthony A. Barrett's words, "*Tolmaitis didaskein?* ('who dares teach me?') was his reaction."<sup>1</sup> Suetonius, in *The Lives of the Twelve Caesars*, gives us a vivid account of Caligula's deliberate

perversities. The word of Gaius Caligula was affirmed to be above dispute, being the word of a god. "When a Roman knight on being thrown to the wild beasts loudly protested his innocence ... (Caligula) took him out, cut off his tongue, and put him back again."<sup>2</sup>

*Second*, to be a man-god in antiquity meant to be above the law. As the source of law, fallen man seeks to subvert God's law and to demonstrate that he is beyond the law, or, as our modern men, after Nietzsche, affirm, to be beyond good and evil. Suetonius, recognizing the nature of power in his day, is here a better judge than modern scholars. According to Suetonius, "He lived in habitual incest with all his sisters."<sup>3</sup> Barrett is inclined to doubt the incest, but he does acknowledge Caligula's homosexuality,<sup>4</sup> his transvestite living,<sup>5</sup> and his studied shamelessness.<sup>6</sup> This defiance of all moral standards was a way of affirming deity. The man who could live beyond good and evil, which, in practice, meant a studied pursuit of evil and depravity, thereby demonstrated his deity! Such behavior was expected of a god (or goddess), as witness the actions of the Greek and Roman gods. As Barrett recognizes, "[T]he people actually enjoyed his licentiousness,"<sup>7</sup> and they were angry when he was assassinated.<sup>8</sup> Caligula's madness was thus an asset, and an advantage in his claim to deity. The fact that he set up a brothel in the palace, stocked with males and females and opened to outsiders, apparently did not upset too many.<sup>9</sup> Caligula would boast that he had "every power over every person," and he claimed good constitutional grounds for this because "he was a *princeps legibus solutus* (a prin-

ceps not bound by the laws)." Given the fact that the emperor was sovereign, this was a logical conclusion: a sovereign is not under law because he is the source of law; this is the premise of the modern state. This is why a sovereign civil government cannot be bound by any law, or by a constitutional amendment, e.g., barring deficit financing, or anything else.

To be beyond the law is the goal of present rock stars and others. Their flagrant contempt for the laws of God and man is a major source of their popularity with youth. It is the realized dream of all Caligulas and Nietzsches, to be their own god and to live beyond good and evil.

This desire manifests itself whenever godless men gain wealth and power. Thus, Cornelius "Commodore" Vanderbilt felt free to use women, so that servant girls were unsafe around him. He courted, when a widower, an attractive Mrs. Crawford, younger than himself and the mother of Frances ("Frank") Crawford. He stunned his children by marrying the daughter rather than the mother.

When asked why he chose the younger woman and not the mother, who was attractive and more fitting a woman for his age, Vanderbilt replied, "Oh, no. If I had married her, Frank would have gone off and married someone else. Now I have them both."<sup>10</sup>

In the late 1950s and early 1960s, I began to notice a drift of men into perversions, and now women also. The men, for example, found that not only marital sex but also adulteries were no longer capable of exciting them. As a result, they were experimenting with anal

sex, homosexuality, child molestation, incest, and like perversities as a means of reviving their flagging sexuality. The drift was appearing in their forties, at an early age. The pleasure in sex was in violating God's law and in defiling another person. The mentality of the Marquis de Sade was becoming democratized, with ugly results. The pleasure was in sin, not in godliness. This is an ancient impulse, and we see it, certainly, in the behavior of the men of Sodom (Gen. 19:1–19). The attitude of all too many is that of Caligula; when confronted with God's law, their angry response is, "Who dares teach me?" After all, who can teach a god, and, since fallen man is his own god, who can qualify to teach him? Given this premise, the modern educational goal is to teach children that they have a right to create their own value systems, and also to refuse to be bound by them.

The courts were manifesting a like lawlessness. For example, in Pennsylvania, Karl Chambers murdered Anna Mae Morris; she was beaten to death with an axe handle and robbed. Chambers was convicted, and, at the sentencing trial, a prosecutor concluded his remarks to jurors with these words: "Karl Chambers has taken a life. As the Bible says, 'And the murderer shall be put to death.' Thank you." The Pennsylvania Supreme Court held that the prosecutor's remark told the jury "that an independent source of law exists for the conclusion that the death penalty is the appropriate punishment." Accordingly, that court barred prosecutors from referring to *the Bible or any other religious writing* when trying to persuade a jury to require a death penalty. Prosecutors who do so may be subject to disciplinary action. New York District Attorney H. Stanley Rebert had argued that such a ban would violate the prosecutor's freedom of speech and be

hostile to religion. In November 1991, the Pennsylvania Supreme Court threw out Chambers' death sentence and required a new sentencing trial. The U.S. Supreme Court in 1992 sustained the decision.

The Chambers case is an important milestone in the development of political theory. *First*, it is now more clear than ever that Christianity is being disestablished and humanism established as the religion of the land. Since all law represents the establishment of a moral and religious order, the disestablishment of one means that another faith is being established. Law is not neutral: it is always expressive of a faith in a specific form of moral order and ultimacy, or religion, as basic to the specific doctrine of societal organization. Christianity is now barred from schools and courts, two key areas in the development of a social structure.

*Second*, what the courts said in the Chambers case was that no independent source of law, no source outside the state, will be tolerated. Law is the state's creation. The state, as god walking on earth, will tolerate no other source of law because the state claims to be sovereign. This was the doctrine in antiquity, and it was never suppressed successfully in the medieval era. Richard II of England, according to the official Articles of Deposition from the Rolls of Parliament, was charged thus: "He said expressly, with harsh and determined looks, that the laws were in his own mouth, sometimes he said that they were in his breast." For Richard II, this doctrine brought grief; for our modern rulers, it is the basic ingredient in their power. There can be no independent source of law, no power or truth outside the sovereign state. The state judges; it cannot be judged: this is the doctrine. If the death penalty is abolished, or if it is decreed, it is right because the state wills

it. If abortion, euthanasia, or homosexuality be abolished or favored, the state's decision is the law and the truth, because there is no other god tolerated by its courts and servants.

There are thus no restraints on the power of the state because there is no god greater than the state. If a god is not universal, he must become imperial: he must bring all others into submission to him. Polytheism means imperialism, because the *many* gods mean *many* conflicts. The state that denies the triune God must seek either by diplomacy or by imperialism to create a unified world order.

Today we see international bodies, whose records of incompetence and ignorance is phenomenal, talking with learned ignorance of laws to avoid the pollution of space. The arrogance in such talk is amazing.

Sovereignty has no boundaries, and all claimants to sovereignty will expand their powers wherever possible. Thus, on Monday, June 15, 1992, the U.S. Supreme Court ruled that the U.S. government may kidnap people from foreign countries to stand trial in the U.S. This is irrespective of extradition treaties. By a six to three vote, the court said that the U.S. can kidnap a man from another country for trial in the U.S. A Mexican doctor, Humberto Alvarez, is held to have taken part in the kidnap and murder of U.S. Drug Enforcement agent Enrique Camarena and his pilot. The court claimed a century-old precedent for this. There are, of course, precedents for almost everything, including torture and murder. Who draws the line? Or does a line exist any longer?

Justice Stevens, in his dissent, sees the problem.

Stevens, in his dissenting opinion, said the majority's view would transform the extradition treaty "into little more than

verbiage.” Under yesterday’s interpretation, he said, “If the United States, for example, thought it more expedient to torture or simply to execute a person rather than to attempt extradition, these options would be equally available because they, too, were not explicitly prohibited by the treaty.”

In brief, where no higher law, the enscriptured law-word of the triune God, is recognized, law becomes simply the will of the state, or of its ruler. The examples of this are many. Michael Kunze has given us a telling instance from 1660, in Munich, Germany. The Pappenheimers, a simple, illiterate family, itinerant workers, were arrested, charged with occult traffic, condemned, and executed. The victims were regarded as nonentities. There were “too many” poor itinerants, and the charges were a convenient means of social harvesting by ducal authority.

The persecution brought against them (the Pappenheimers) was not designed simply to deter the ruffians who infested the highways, it was also meant to prove to the aristocracy and the cities who it was that held sway over life and death in the principality. It was a matter of demonstrating the ducal authority.<sup>11</sup>

Thus, charges of witchcraft, communism, supposed or possible treason by the American Japanese in World War II, and other claims can be used by the state to reorder society to suit itself. In eighteenth-century England, over 200 kinds of death penalties existed, many covering very petty thefts. Most of those condemned were not executed. They were given the alternative of living, being transported to the various colonies, and working at hard labor for many years. Thus were the colonies, and especially Australia, populated. The *hard labor* was exactly that, in a way difficult now to grasp fully. The main offense of the many “convicts” transported to Aus-

tralia was not crime but poverty. In the modern state, the decisions made about crime and punishment are political, not moral, decisions and judgments.

Kunze, in his brilliant study, comments,

The resemblance between this method and those used against our vagrants is not merely coincidental; the ecclesiastical procedure used by the inquisition against heretics was subsequently adopted by the secular courts.

It was Spanish despotism once more that first deliberately employed the idea of the crusade and the Inquisition to increase its own power and further its political interests. In their fight against the aristocracy and the privileges of the estates, Charles V and Philip II used the ecclesiastical courts as a weapon. Every suggestion of resistance to the king’s absolute authority was regarded as evidence of heresy, which set the Inquisition in motion. Torture led rapidly to “conviction” and elimination of the troublemaker. The clergy readily allowed themselves to be used as the king’s henchmen, which indicates, on the one hand, their heavy dependence on royal favor and, on the other, their blind, hysterical fear of heresy.<sup>12</sup>

As Kunze observes, the state requires an ideology, and “it seems that totalitarian states are not viable without some such doctrine of salvation—we know that from the communist and fascist dictatorships of our time.”<sup>13</sup> We see this also in the democracies and other states.

Since a sovereign must have absolute power, the state, where it claims sovereignty, whether a democracy or anything else, moves towards totalitarian powers. Sovereignty with such powers becomes *the saving power*, and the state becomes man’s god and savior. It then governs and controls man’s total life. “When a prince fiddles, subjects must dance.” The modern state is a salvationist state, as was ancient Rome. The disillusionment and the conclusion are likely

to be similar.

Shortly after 1400, Henry IV of England said, “Kings were not wont to render account.”<sup>14</sup> Things have only changed for the worse since then. As faith in the triune God has become peripheral at best to society, so too has accountability. The question is, accountability to whom? To the people? The facade of accountability exists, but the reality eludes us. A sovereign power need not be accountable. Henry IV at least had his religious confessor, but not so our modern presidents and prime ministers. Now there is no independent source of law and judgment because the triune God is either relegated to ecclesiastical concerns or is denied. But, “**He that sitteth in the heavens shall laugh: the LORD shall have them in derision**”; the heathen “**and the uttermost parts of the earth**” are given to the Christ as His inheritance (Ps. 2:4, 8). He shall in due time possess His inheritance. ■

1. Anthony A. Barrett, *Caligula: The Corruption of Power* (New Haven: Yale University Press, 1989), 78.
2. Suetonius, *The Lives of the Twelve Caesars* (New York: Book League of America, 1937), 174.
3. *Ibid.*, 181.
4. Barrett, 44, 46, 81, 85–86, 106, 220, 238.
5. *Ibid.*, 146.
6. *Ibid.*, 43.
7. *Ibid.*, 229.
8. *Ibid.*, 172.
9. Suetonius, 192.
10. Clarice Stasz, *The Vanderbilt Women* (New York: St. Martin’s Press, 1991), 56.
11. Michael Kunze, *Highbroad to the Stake: A Tale of Witchcraft* (Chicago: University of Chicago Press, 1987), 99.
12. *Ibid.*, 112.
13. *Ibid.*, 113.
14. Edmund King, *England, 1175–1425* (New York: Charles Scribner’s Sons, 1979), 186.

# The Purpose of Education

Mark R. Rushdoony



Man is not primarily a rational being; he is a creature of faith. His reasoning is based on what he believes or assumes to be true. This is because man is a creature. His being and thought structure are derivative, not creative. Man created nothing. Man finds himself a transient resident in God's world, governed by God's law. Man's rebellion does not change who he is, who God is, or the ordering of His universe.

Man's rebellion does skew his entire understanding of his world. When men begin by believing Satan's lie that they can "be as gods, knowing good and evil" (Gen. 3:5), they assume all matters are their prerogative: ethics, science, religion, and all else. Once man bases his reasoning on faith in his own version of truth, he then tries to apply his new truth universally. All faiths move toward a universal application. If something is true, it follows that other things are not true. In public education we see the predominant humanism excluding all Christian expressions; one view of truth must logically exclude all others.

To man in rebellion against God, the world is a mass of data in need of interpretation. Man has long sought some idea by which he can interpret the world, some master principle he can apply to reality. But as a sinner, man tends to prefer some way of interpreting facts that serves his purpose.

The great master principle since Darwin has been evolution. It is the framework that holds modern thought together. It is of value to man not

because it makes sense, but because it allows his faith in himself: it allows man to intellectually justify what he wants to believe. This is why Marx and Engels were elated when Darwin first published his *Origin of Species*; his naturalism meant that history had to be interpreted in terms of material concerns.

Now let us look at the scope of what the Word of God covers. The Bible gives us the beginning of the universe, its ultimate end, its moral law, and man's access to its Sovereign. In doing so it gives the direction of history, the basis of science in God's ordering and creative act, and a thorough understanding of how man is to view the world and act in it, both in his calling and personal life. The Bible gives the very big, wide-angle view of all of human history and yet forces man to come face to face with his own personal life and actions down to the thoughts of his heart. It tells man where he falls into the big picture. The Bible gives an amazing amount of information, given its size.

Christian education is driven by the Bible's big picture and its relevance to the individual. It addresses what the creation, salvation, and redemption of God means to human history, but also to man's culture, his family, and his own personal accountability. Education in terms of the Word of God points man to God's mercy and man's calling in terms of his duty faithfully to serve his Lord.

Christian education does not seek a master principle, because it serves the Master. It follows not the Master's principles, but His eternal law-word. It serves not some big idea of God but the

sovereign yet very personal God who reveals Himself in His Word.

For the Christian who serves God as a person, not an idea, and who submits to His Word as law, not as a principle, reality is understood as centered on the throne of God. Sinners love to follow ideas and principles. Ideas are necessarily products of, and developed by, the minds of men. They are applied in various ways, molded to different situations, and debated and altered as man's collective wisdom decrees. Eventually ideas may be discarded if men deem them no longer helpful. Likewise principles, though conceptually more enduring, are also subject to man's multiple applications and qualifications. Ideas are not absolute as is the revelation of the Creator and Sustainer of the universe. Principles are not eternal commandments of God.

The purpose of Christian education is to remove all conceptual pretenses to man's sovereignty and direct the student (of any age) to God as the source of all understanding. Man then is instructed to submit to God as Lord, not to regulate Him via ideas as controlled by man's reason or principles selectively applied at man's discretion.

Moreover, when we look to God as the source of all reality, we must see all His attributes and gifts together. If we take one or a few attributes of God that we prefer, and isolate them, we create an abstract God, one isolated from the God of Scripture.

When Scripture says "God is love," it does not mean man can take his artificial, emotional, romanticized *idea*

*Continued on page 32*

# Christian Education and Biblical Law

William O. Einwechter



The subject of Christian education has generated significant interest in the conservative and Reformed church over the last 50 years.

Because of the increasing secularization of life, the wholesale acceptance of the naturalistic theory of evolution, and the removal of prayer and Bible reading in the public schools, Christian scholars, pastors, and parents were forced (particularly in the 1960s and '70s) to take a close look at how Christian children were being educated in public schools.

What they found was alarming: the philosophy, methods, and content of public education were humanistic and hostile to Biblical truth at nearly every point. Some of the leading voices in calling the church to recognize the disaster of secular education and the danger that it posed to the Christian faith were men like Gordon Clark, Frank Gaebelin, Cornelius Van Til, and Rousas J. Rushdoony.<sup>1</sup> But these men not only sounded the alarm, they also articulated the Biblical foundations for an explicitly Christian approach to education.

As a result of their work, many Christians began to think differently about education. Christians began to realize that true Christian education is based on the Word of God: the presuppositions, methods, and content of Christian education must be derived from the revelation of God in Holy Scripture. The power of such a revolutionary view of education (though in many cases only imperfectly understood) led to the Christian school movement of the 1970s, the homeschool movement of the 1980s, and the clas-

sical Christian education movement of the 1990s. All three of these expressions of Christian education, with varying degrees of success, have sought to apply Biblical principles to the theory and practice of educating children.

Those of us committed to the concept of Christian education need to take stock of where we are today. Have we been faithful to the Biblical foundations of Christian education that were articulated with such cogency and power by the men mentioned above (and others who have built on their work<sup>2</sup>)? Are we really directed by the Word of God in our educational endeavors? Are our efforts to train the next generation for service in God's Kingdom properly focused to yield the maximum results? Are we providing our students with the foundation they will need to bring every thought captive to the obedience of Christ?

We have excelled in our attempts to produce a Biblically based epistemology. We have done significant work to develop a distinctly Christian curriculum and have made good strides in setting forth a Christian approach to history, science, mathematics, language, economics, civics, and the arts. But is our work done? Is the development of the Christian curriculum complete, except for fine-tuning?

To help answer this question, we can use the four commonly recognized areas of human thought: the true (epistemology), the beautiful (aesthetics), the good (ethics), and the eternal (religion). In three of these areas, the true, the beautiful, and the eternal, Christian education is well on its way; but what about the area we call the good, i.e., the

sphere of ethics?

Where do we stand today on the subject of ethics? What part does ethics play in the average curriculum in a Christian school, Christian homeschool, or a classical Christian school? Is this important area of life even part of the curriculum? And if it is, does it receive the attention that the other areas of the curriculum receive? Do we teach our students, year by year, history, science, math, and language employing a progressive and comprehensive approach, but neglect to teach ethics in the same way? If we teach the subject of ethics, is it limited to a single course taught in the later years of the educational process?

Honest answers may reveal a startling lack of attention to Christian ethics as a distinct area of study in most Christian schools and homeschools. Why is this? Perhaps it is because we do not think that the subject of ethics is that difficult. Isn't it enough that we tell our students to obey the Ten Commandments, to follow their conscience, and to let the Holy Spirit lead them? Perhaps it is because we do not think that the subject of ethics is really important for the success of our students in life. Perhaps we never considered ethics to be a definite area of thought and a part of the Christian curriculum. Perhaps we think that the subject of ethics will be covered adequately in our Bible courses.

In this article, we argue for the necessity of making ethics a distinct part of the Christian curriculum. Without a firm grounding in Biblical ethics there can be no true Christian education. If we have not taught our students a Biblical approach to ethics, and given them the knowledge and skill to make

wise moral decisions in every area of life, we have failed to give them a thorough Christian education.

**1. Education and Ethics.** It is always good to define your terms. *Ethics* comes from the Greek word for morals. Morals are principles or standards of conduct that define the difference between good and evil, and right and wrong, in the sphere of human action. Ethics seeks to determine the “ought” dimension of life, i.e., what we ought to do when faced with moral decisions and dilemmas. Therefore, the study of ethics is learning how to make proper moral judgments and live righteously before God and man.

The sphere in which ethics operates is the whole of life. The very nature of ethics requires systematized moral thinking, i.e., ethics requires critical thinking that not only defines what we ought to do in each situation, but places our moral decisions in the context of a coherent ethical philosophy that self-consciously acts on the basis of a recognized standard. This is why the word *ethics* is commonly joined with a descriptive term to designate an ethical system, e.g., Platonic ethics, natural law ethics, transcendental ethics, utilitarian ethics, Islamic ethics, and Christian ethics.

“Christian ethics” refers (or at least it should) to the ethical system presented in Scripture, and another name for Christian ethics could be “Biblical ethics.” Christian ethics is a distinct discipline that seeks to answer the question of good and evil in human conduct in every sphere of government (personal, family, church, and state) and in every aspect of life (work, business, the arts, education, war, economics, entertainment, science, medicine, and law) on the basis of God’s Bible-revealed law.

The word *education* is based on a Latin term that means to lead forth,

bring up, or train. Noah Webster defines education as: “The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations.”<sup>3</sup> The central idea of education is not the accumulation of knowledge and facts, or of mere technical skills. Though education includes these things, education aims to train the student in all facets of his being so that he will be prepared to live life successfully. Central to a proper education is training, as Webster puts it, in “manners.” What does he mean by manners? Manners, according to Webster, refers to “behavior; conduct; course of life; in a moral sense.”<sup>4</sup> In other words, education involves training in ethics.

Much that passes for Christian education has not taken this aspect of education seriously enough. We want our students to have a distinctly Christian approach to science, the arts, language, history, and math, but do we also seek to give them a Biblical approach to ethics? Do we have a place in our curriculum to teach our students an explicitly Christian system of ethics? If we do not, and if we claim to be Christian educators, then we must provide a place for instruction in Biblical ethics.

This is an absolute necessity in the world we live in. The moral sphere is in near total chaos in the wider culture, and the church is not far behind. If Christians are going to live lives to the glory of God, walk a path of righteousness, and be a light to the world, they need to know how to determine good and evil and how to answer moral questions from the Bible.

Furthermore, since all of life involves moral judgments, we cannot

dispense with the questions of ethics in anything we do. You cannot have a Christian approach to science, economics, or the arts without grounding the pursuit and application of these disciplines in Biblical ethics. Mere knowledge and technology may determine what we *can* do, but in themselves they cannot answer the question of what we *ought* to do; for this we must have Christian ethics, i.e., a Biblical system of ethics that can determine on the authority of God’s Word what we ought to do with our scientific knowledge and technical skills.

**2. Education and Wisdom.** We have defined Christian education as a process of training students to live productive and successful lives for the glory of God. This training involves the mind (knowledge) and the body (skills); but it also includes training in ethics. Ethics gives the student the moral knowledge and skills necessary to discern between good and evil and is the foundation for all that he does with his mind and body. Education aims at successful living (as God defines success), and this idea brings it into connection with the Biblical concept of wisdom.

Among the Greeks, “wisdom” primarily was speculative, while among the Hebrews, “wisdom” primarily was practical. Through “wisdom” (the power of human reason) the Greeks sought to answer fundamental questions about the world and man: what is the nature of reality? How did the world come into being? What is the nature of man’s being? What is true and good?

But the Hebrews already had these questions answered for them in the written Word of God. With these fundamental issues settled by divine authority, the main focus of the Hebrew was fulfilling his calling and living his life to the glory of God. Instead of speculation on the nature of reality, the sons

of Abraham, Isaac, and Jacob set their minds on how to apply the revealed truth and law of God to life.

The Hebrew word *wisdom* (*hokma*), means, essentially, skillfulness in any art. It can be used in terms of skill in technical work, but its more common Old Testament meaning is skillfulness in the art of living. It designates a man who knows how to live successfully, who knows how to meet each challenge he faces with sagacity and prudence. This wisdom is not of man's own doing, but is based in the fear of God. Wisdom is something that God gives to man when he seeks it with his whole heart (Prov. 2:1–9).

To understand the Biblical concept of wisdom, it must be seen in relation to the fear of God. The fear of God is one of the leading designations for true faith in the Old Testament. To fear God is to believe in Him as He has revealed Himself; it is to believe in God as He is, not as a man might conceive Him to be in his own imagination. Those who fear God have seen Him, with the eyes of faith, as the almighty God and sovereign Lord of all creation. Hence, they hold Him in the highest honor and reverence, and humbly submit to His authority.

To submit to God's authority is to obey His commandments, and His commandments are revealed in His law. This is why the fear of God and the law of God are inseparable in the Old Testament. The fear of God is one of the leading themes in the teaching of Moses in Deuteronomy (Deut. 6:13, 24; 8:6; 10:20; 13:4). According to Moses, the fear of the Lord is the starting point for wholehearted obedience to God's law (Deut. 10:12–13). In the wisdom literature of the Old Testament (Job, Proverbs, Ecclesiastes, and selected Psalms), the fear of the Lord is also the beginning of wisdom. The connection

is clear: wisdom is based on the knowledge of God's law, and it is the skill of applying the righteousness of God's law to every aspect of life. Wisdom is not human sagacity and shrewdness, but the expertise of using the law of God to direct all decisions, to answer all moral questions, and to faithfully serve God and man.

The Biblical concept of wisdom needs to be applied to Christian education. Education is training designed to make a man successful in life. Wisdom is skillfulness in the art of living. The skill of godly wisdom is the ability to understand and apply the law of God to life. True education, in the Biblical sense, is far more than the acquisition of knowledge or technical skills. True education is training students how to live in the fear of God and use His law as the foundation for their callings in family, church, and state; it is training on how to employ their knowledge and skills within the ethical framework of God's revealed law. Without knowledge of God's law, students cannot be wise; and if they are not wise, they are not educated in the Biblical sense of the term. So the Hebrew concept of wisdom demonstrates that a formal and rigorous training in Christian ethics is an indispensable aspect of authentic Christian education.

### 3. Education and Biblical Law.

We have argued that ethics is a fundamental aspect of Christian education. Furthermore, we have pointed out that ethics needs to be taught as a system of truth and moral principles, and not simply as a footnote in other courses of instruction. The next question we have to face as Christian educators is the very important question of what system of ethics we will teach.

As it is imperative that we set forth a Christian perspective on the subjects that we teach, so it is imperative that

we teach a true Christian perspective on ethics. Therefore, not any textbook or approach will do!

So what ethical system will we teach? It may be helpful in determining the answer to look at the ethical systems that have appealed to Christian teachers in the past. Some have used the ethical system of the classical writers (Greeks and Romans), i.e., natural law, to instruct their students in ethics. Others have used the ethical system of Thomas Aquinas, i.e., a fusion of Aristotelian philosophy and natural law ethics with Roman Catholic theology and the Bible. Others have used evangelical systems that blend natural law (whether classical or Thomistic versions or both) with Protestant theology and its respect for the authority of Scripture. Others have used an explicitly Biblical and Reformed approach to ethics; this approach is known in our day as "theonomy" (the rule of God's law).

It seems incongruous that Protestant Christians, who supposedly believe in *sola Scriptura*, should find it necessary to go to Athens or Rome for the essence of their ethical theory. In Scripture there is not a single verse that instructs God's covenant people to look to anywhere beyond God's perfect revelation in the Bible for the knowledge of good and evil. Never once are believers in the Old or New Testaments exhorted to seek moral wisdom at the feet of the priests of false religion or from the books of the pagan philosophers of Greece or Rome. The law of God is the only standard of ethics in the Bible.

In the Word of God, men are commanded to go "to the law and to the testimony" to find moral light (Isa. 8:20); never are they commanded to go to "natural law" or any other source for moral direction and wisdom (Prov. 3:5–6). This is because God's law is entirely sufficient as the basis of Christian



ethics (Ps. 19:7–11; 2 Tim. 3:15–17). Therefore, the ethical system that we teach in our Christian schools must be based on Scripture alone. Scripture ought to supply the theological presuppositions and the epistemology for our system of Christian ethics, and Biblical law ought to supply its content.

In support of the proposition that the subject of ethics is central in Christian education and that Christian ethics is based on God's law, it is instructive to note that the great passages on education in the book of Deuteronomy (Deut. 4:9; 6:5–9; 11:18–21) are centered in commands to parents to teach their children the law of God. It is impossible to use these Deuteronomy texts to support the notion that instruction in God's law (Biblical ethics) is something unnecessary or something tacked on to the core curriculum of a Christian liberal arts education. According to these magisterial texts on education, *the law of God is the core curriculum* around which everything else must find its place.

But today it is the law of God that has trouble finding a place in our Christian education curriculum. Our Lord Jesus Christ endorsed the law-centered educational curriculum and methodology of the book of Deuteronomy in His Sermon on the Mount. He emphatically denied that He had come to loose the authority of God's law over His disciples (Matt. 5:17–18). In fact, He said that true greatness in His Kingdom was tied to the work of doing and teaching the law of God (Matt. 5:19). Thus, true greatness in Christian education is to teach the law of God (Biblical ethics) to your students so that they will learn to follow the moral imperatives of the law in every academic discipline, in every technical skill, in every vocation, and in every sphere of life. Biblical law is the foundation of Christian education.

This neglect of the law of God

(Biblical ethics) in Christian education has had and will continue to have long-term dire consequences for the church and society unless we begin to rectify it today. We will rectify it if we begin now to incorporate studies in Biblical law into the core of our curriculum. This means that teachers will have to become knowledgeable in Biblical ethics, and that we will need to produce textbooks and courses of instruction in Biblical ethics that will train Christian students in this vital area from their earliest years right through to the end of their formal schooling. Thankfully, we already have some outstanding works in Biblical ethics.<sup>5</sup> Although these works are advanced studies, they can be used by teachers for training and lesson preparation for teaching their younger students, and as textbooks for their older students.

In Biblical history, reformation always began when God's people returned to God's law (cf. 2 Kings 22:8–23:25; Neh. 8:1–9:38). May we who labor in Christian education, whether it be in a Christian school, Christian homeschool, or a classical Christian school, help ignite a new reformation by establishing the study of Biblical ethics at the core of our curriculum. ■

William O. Einwechter serves as a teaching elder at Immanuel Free Reformed Church in Ephrata, Pennsylvania. He is also the vice president of the National Reform Association and the editor of *The Christian Statesman*. He can be contacted at [weinwechter@dejazzd.com](mailto:weinwechter@dejazzd.com).

1. Gordon H. Clark, *A Christian Philosophy of Education* (Jefferson, MD: The Trinity Foundation, 1988; reprint of 1946 edition); Frank E. Gaebel, *The Pattern of God's Truth* (New York: Oxford University Press, 1954); Cornelius Van Til, *Essays on Christian Education* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1971); Rousas J. Rushdoony, *Intellectual Schizophrenia* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1961); Rushdoony,

*The Messianic Character of American Education* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1963); Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, 1981).

2. For example, Stephen C. Perks, *The Christian Philosophy of Education Explained* (Whitby, England: Avant Books, 1992).

3. Noah Webster, *American Dictionary of the English Language* (1828).

4. Ibid.

5. Rousas J. Rushdoony, *The Institutes of Biblical Law*, 3 vols. (Vallecito, CA: Ross House Books); Greg Bahnsen, *Theonomy in Christian Ethics*, 3rd ed. (Nacogdoches, TX: Covenant Media Foundation, 2002); Greg Bahnsen, *By This Standard* (Tyler, TX: Institute for Christian Economics, 1985); Walter C. Kaiser, Jr., *Toward Old Testament Ethics* (Grand Rapids, MI: Zondervan Publishing House, 1983).

# A Defense of the Christian University

Dr. Jason Jewell



University education: a necessary evil or just plain stupid?

A conservative Christian might be forgiven for thinking that

these two phrases are the only accurate ones available to describe pursuit of a college degree in the America of 2007, given the slew of recent books, articles, and lectures coming from certain quarters of the evangelical world. Some argue that higher education should be sought only in rare circumstances. Others say that a bachelor's degree is desirable and even necessary for credentialing purposes, but that students should employ nontraditional methods to complete their "schooling" in record time and avoid actually sitting in a classroom or talking to a professor if at all possible.

Before I discuss the potential benefits of the Christian university,<sup>1</sup> I should point out that in most cases, even though I am a professor myself, I greatly respect the men (and occasionally women) making these arguments and am sympathetic to their cases.<sup>2</sup> It's true that American colleges and universities contain great numbers of students who are wasting their time and their parents' (and the taxpayers') money and who would be better off somewhere else. It's true that almost all state schools and, sadly, many Christian institutions are cesspools of secularist dogma and cultural Marxism. It's true that parents often improperly and unnecessarily abandon their responsibilities by sending their unprepared sons and daughters to live with hundreds or thousands of their immature peers. And it's true that

getting a college degree in the usual method can be extremely expensive.

Even from the professors' point of view, university life involves a number of headaches. Bureaucratic styles of management can hamper the effectiveness of those with good ideas that are too "outside the box." Solid proposals can become casualties of "turf wars" among professors or entire departments. Depending on the school, faculty may be trapped in a "publish or perish" system that downgrades meaningful interactions with students, or, at the opposite extreme, they can be so overloaded with teaching responsibilities that they have no time to pursue serious scholarship. Even at Christian institutions, often there is no shared sense of vision that unites the faculty in their work.

So is there any merit to the traditional university approach, or should Christians abandon it?

## The University at its Best

The ideal university is a Christ-centered community engaged in the building of God's Kingdom through the pursuit of truth. I use the term *community* intentionally with its traditional connotations in mind: a setting where there is real *communing*, where "everyone knows everyone" through frequent face-to-face interaction.<sup>3</sup> Size is an important sociological characteristic of a university; if it grows much beyond 1,000 students, it rapidly becomes impersonal and, in my opinion, loses much of what makes the university experience valuable for both students and faculty.<sup>4</sup>

Several crucial groups make up the university community: professors, students, staff, and administrators. In addition,

the university requires the support of peripheral groups (alumni, donors, etc.) to pursue its mission effectively. If the university is properly focused on its mission, the faculty and students are the two most important of these groups.

The professors continually add to the accumulated knowledge of God's people through their scholarship. A key benefit of the university environment is that groups of scholars can collaborate together instead of working in isolation. Sometimes the greatest research library in the world is not as valuable as insights gleaned from face-to-face conversations with other professors. For example, I am currently involved with colleagues on two research projects (which, I hope, will be of some benefit to the church) that would never have been thought of had it not been for the intellectual atmosphere at my university.<sup>5</sup>

Of course, professors are also responsible for training the university's students for dominion-oriented lives under God. In some cases, this entails helping students discover their calling. In others, it involves teaching skills vital for a career in, say, medicine or computers. However, these things can and often should be done outside the university setting for and by students who are highly motivated and self-starting. What the university is uniquely equipped to provide is, again, the collegial environment that provides a breadth and depth of learning unavailable to students working in isolation or in all but the most elaborately organized homeschool organizations.

One of the benefits of this environment is simply the availability of facilities due to economies of scale. For example, even the most avid chemistry student

working on his own is unlikely to have access to the laboratory equipment necessary to apply the theoretical knowledge he has learned from textbooks unless he has managed to acquire an internship or low-level position with a research facility. At a university, this student gains access to that vital set of tools.

However, the more important benefits of the university arise from putting together in close proximity a number of godly minds in pursuit of a common goal. Management majors can brainstorm together on business plans. Journalism majors can work through strategies for harnessing the power of mass media. Artists and musicians can feed off each other's creative energy to produce new works and perform classics. Writers can inspire and challenge one another to produce essays, fiction, and poetry. Of course, the key to all this activity is a Christ-honoring purpose and spirit.

Naturally, it is easy enough to form associations of like-minded individuals to pursue each of these objectives outside the university through the Internet. But a group whose primary interaction is face-to-face is much more effective, and these are a good deal harder to form and sustain outside the university, even if one lives in a metropolitan area.

## Christian Universities in the Real World

What I have been describing may sound idyllic: a harmonious interaction and continual intellectual and spiritual cross-fertilization among faculty, students, and support groups united by a common purpose. It's true that this is rarely if ever achieved in real universities made up of fallen men and women. But at a number of Christian institutions, groups are striving for this very thing and, more often than not, realizing it in bits and pieces.

Although my own university is by no means ideal, allow me to illustrate

the benefits of the collegial environment by using our Great Books honors program as an example. Honors classes (maximum size: fifteen students) are conducted in a conference room with the professor and students sitting in high-backed chairs around a large table. Students come to class having read an assigned text from one of the Great Books of Western civilization, such as Augustine's *Confessions*. In addition, they have prepared analytical questions about the text for discussion. "What did the author mean by employing the phrase X?" "Is the central theme of this book connected to that of the work we read last week?" "What is the appropriate application, if any, of this theme to the Christian life?" The class is conducted as a discussion amongst the students, guided by the professor and anchored in the text. The goal is not to "share feelings," but to find Christian answers to eternal questions confronting all human beings.

Students who go through this program almost invariably testify that it is a life-changing experience. Part of this reaction stems from the fact that many of them have never encountered the Great Books or the ideas found in them. (Hopefully, this is not true of children from families who read this magazine.) But what provokes this response is more fundamentally the process of helping each other to deeper understanding of ideas.

## Costs and Benefits

Is this a "practical" endeavor? Is it worth the cost in time and money? I am the first to admit that the Great Books course sequence I have described is not utilitarian, at least in the sense that term is generally understood. The concepts confronted and skills learned in these courses are not technical or tied to any specific career. However, the students who master them become more reflective and more effective people. They receive training of a kind unavailable

to them at home, a healthy broadening of perspective (in a Biblically grounded rather than a multicultural, politically correct sense) and inoculation against numerous worldly fallacies that frequently ensnare people in all walks of life. They leave the university better equipped to take dominion than they would have been able to otherwise, oftentimes with godly spouses they met in the program.

The approach certainly seems to be working. Off the top of my head, I can think of five students who graduated from our Great Books program in May. Two of them are headed to law school; one is going into a journalism internship; one has a standing job offer from the Bureau of Investigation in a neighboring state; and the fifth is in Uganda on a development mission trip after receiving the highest award given by the faculty each year for outstanding achievements as a student.

I agree with Dr. Gary North that one should never pay retail for a college education. And for most Christian students who have received a solid homeschool or Christian school education, there is no need to do so. In all likelihood, they will test out of a year's worth of classes through CLEP or Advanced Placement exams. They will probably qualify for substantial academic scholarships at most institutions to which they apply because they stand out amid the crowd of average government school products. They may get religious scholarships if they attend universities affiliated with their specific Christian denominations or fellowships. If they possess particular talents valued by their universities (athletics, music, etc.), they may receive scholarships for those. Finally, they may be able to secure scholarship or fellowship funding from external sources such as civic organizations, corporations, or foundations. With just one or two of

these awards, the capable Christian student may be well on the way to having the cost of his education covered.<sup>6</sup>

**Conclusion**

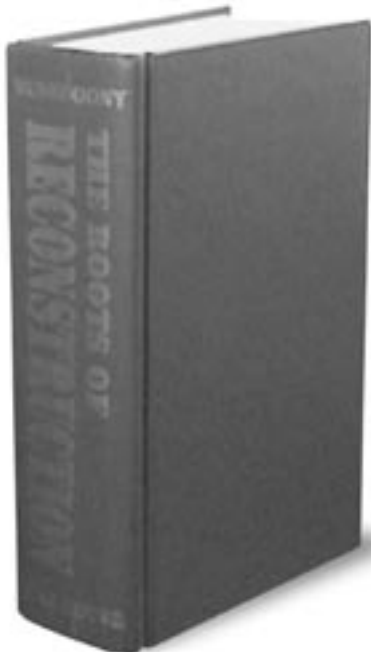
I highly recommend a university education to bright students who can find a Christian school that is serious about its mission and has done a decent job of resisting the numerous intellectual cancers that have flourished in the mainstream of academia since the nineteenth century. In the company of godly professors and fellow students with whom to collaborate, the young Christian may learn and grow more than he thought possible. The Christian university is an institution with eight centuries of tradition behind it; it's not time to bury it yet. ■

Dr. Jewell is the chair of the Department of Humanities at Faulkner University in Montgomery, Alabama. He may be contacted at [jjewell@faulkner.edu](mailto:jjewell@faulkner.edu)

1. I have read enough Rushdoony not to attempt a defense of state universities.
2. Although there are others, I am thinking primarily of Doug Phillips and Dr. Gary North, both of whom have been significant influences on my own understanding of what the Christian life entails.
3. The term *community* has been sorely abused in recent years. Commentators routinely use the word in reference to megalopolises of millions of people, even though, as Otto Scott pointed out in the Easy Chair conversation on Romanticism, a defining feature of the modern city is the life of anonymity it affords to its inhabitants; the only things they have in common with their fellow urbanites are a sewage system and an electrical grid. Even more absurdly, we are frequently subjected to talk of the "international community" and the "global village," as though there could be any meaningful shared experience among individuals on that distant and abstract level.
4. Sometime last year, my dean showed some professors an article describing exhaustive

- research concluding that undergraduate students who attended small liberal arts colleges received educations comparable to or better than those given at large schools; moreover, the students who went to the small schools testified to much greater personal growth than their counterparts at large universities did.
5. In a recent article, even Dr. North wrote that his most productive period intellectually was the 1980s, when he had daily face-to-face contact with scholars like Ray Sutton and David Chilton at his church and independent research institute in Tyler, Texas (*Reality Check*, Issue 601). For most scholars, a university is the only available place to work in that sort of stimulating environment.
  6. I know this is possible through my own experience. With a combination of awards and scholarships from various sources, and by employing cost-cutting measures such as living at home, I was able to complete my bachelor's degree without any out-of-pocket expense.

# Get 24 Years worth of Rushdoony's research and writing on numerous topics for only \$20!



**T**he *Roots of Reconstruction* by R.J. Rushdoony is one of the most important reference works you'll ever purchase. If you are committed to the comprehensive worldview espoused by Rushdoony then this volume is a must for your personal, church, or school library.

This giant book of 1124 pages contains all of Rushdoony's *Chalcedon Report* articles from the ministry's beginning in 1965 to the middle of 1989. You'll discover world-changing insights on a number of topics such as:

- |                    |                           |                       |
|--------------------|---------------------------|-----------------------|
| <b>Theology</b>    | <b>False Religions</b>    | <b>Work</b>           |
| <b>The State</b>   | <b>Revolution</b>         | <b>The Church</b>     |
| <b>Philosophy</b>  | <b>God's Law</b>          | <b>Heresies</b>       |
| <b>Wealth</b>      | <b>World History</b>      | <b>Humanism</b>       |
| <b>Prayer</b>      | <b>American History</b>   | <b>Secularism</b>     |
| <b>The Family</b>  | <b>Education</b>          | <b>Abortion</b>       |
| <b>Eschatology</b> | <b>Ethical Philosophy</b> | <b>Covenant</b>       |
| <b>Taxation</b>    | <b>Culture</b>            | <b>Reformed Faith</b> |
| <b>Politics</b>    | <b>Dominion</b>           | <b>Much more</b>      |

**\$20.00**

Hardback, 1124 pages  
Shipping added to all orders

Save on the price of this book. Add this book to a larger order and pay less! See the catalog insert in the back of this issue.

# The Most Important Business Done on Earth

Derek Carlsen



There are many examples in Scripture of people living faithfully in difficult times—dangerous times with life-threatening situations where they stand strong for God and His truth: men like King David (1 Sam. 17:31–51) and the Apostle Paul (Acts 21:7–15).

There are also many modern examples of Christians doing this. I learned recently about a man I had never heard of before, Paul Schneider.<sup>1</sup> He was a German who had won an Iron Cross in the First World War and then became the pastor of a Reformed congregation in 1926. By 1933 Hitler and the Nazis had an iron grip on the whole nation, and their oppression touched every area of life, including the church. Pastor Schneider resisted them as they sought to subject the church to state control. He boldly told the German Christians that they were being summoned to battle and needed to give a faithful confession in those difficult times. He denounced the state church, which was called the “German Church,” and exhorted believers to be faithful to Christ the King.

The “Confessing Church” in Germany was a minority group of faithful churches that refused to become part of the “German Church”; but even they backed away from Schneider’s bold stand. Although married with five children, Schneider still refused to compromise God’s truth. Arrested by the SS, he refused to recant or water down what Christ’s truth meant for German believers in the Nazi era. The SS sent him to the Buchenwald concentration

camp, where he was subjected to terrible torture.

Beaten and humiliated, Pastor Schneider never wavered in his Christian testimony. He refused to show respect to the Nazi anthem when it was played in the prisoners’ assembly (everyone else would remove their caps, but he refused to do so). For this he was beaten severely and placed in solitary confinement. A fellow inmate described Schneider:

Wholly without fear, he bore witness of his Christian faith to the SS. In this frankness, he was probably unique in Germany. He called the devil by his name: murderer, adulterer, unrighteous, monster. Throughout this witness, in which he presented the grace of Christ together with a call to repentance, Schneider was exposed alternately to severe bodily tortures, humiliations and agonies ... heavy beatings, dangling up off the floor at the window crossbars ... Schneider was utterly tireless, always calling out words of Scripture to other prisoners, especially mornings and evenings at the count for roll call ...<sup>2</sup>

When two prisoners who had escaped were captured and then murdered in their cell block, Schneider called out during the roll call, “In the name of Jesus Christ, I bear witness to the murder of the prisoners”—they silenced him through a new round of severe beatings. He was placed under the oversight of a particularly abusive guard whose abuse reduced him to a walking skeleton. A fellow inmate recorded how amazed he was when he saw Schneider: that this emaciated man was still alive!

Pastor Schneider finally died on July 18, 1939 (World War II only of-

ficially began on September 1, 1939, when Germany invaded Poland). A telegram to Pastor Schneider’s wife informed her of his death and gave her twenty-four hours to pay a certain sum of money if she wanted to get his body back. She managed to raise the money, and he was buried with honor by his family. A brave Reformed pastor—a lone voice in the wilderness, dying without recognition in a nation that desperately needed to embrace his faith and courage and heed his warnings.

We are moved by such demonstrations of courage and self-sacrifice for God’s truth and Kingdom—and so we should be. However, such examples often make us feel removed from real Kingdom work and significance. We think that it is people like Pastor Schneider and other martyred heroes who are what the Kingdom is about. If only we were making such stands in the context of danger and excitement, then we would be involved in real Kingdom work!

Isn’t that how we often think? But there is something far more integral and important than heroics in the advancing and sustaining of God’s Kingdom. It is possible to have a totally wrong perception of what “real” Kingdom work and effectiveness is like. But to have a wrong perception of what our Christian lives should look like and what our focus should be, is like being sent on an expedition to find the end of the rainbow—an elusive and frustrating journey. To stand for righteousness and the spread of the gospel in dangerous lands and times is good and necessary, and we should honor those who do that, but Scripture

shows that vital Kingdom advancement has something much less dramatic at its core.

Central to Kingdom advancement is the family and, more specifically, the father's attitude toward his family. This is God's design, and we must embrace the importance of the family and the role of the father in the depths of our hearts. This truth needs to be understood and then consistently worked into everything we do as Christian families.

A caution is necessary before we proceed, for it is possible to undermine either the church or the family by exalting one over the other. I want to make it clear that I have a high regard for God's instituted church. However, my focus in this article is what the Scriptures have to say about the centrality of the family in God's Kingdom plan.

God calls Abram in Genesis 12 and promises that in him all the families of the earth would be blessed. We know that the plan is ultimately for multitudes to be involved in the great work of extending God's rule throughout the world: such large amounts that God compares them to the stars of heaven and sand on the seashore. Massive numbers of people covering the entire globe is the goal, and yet God began with one man and around him built a family. What we learn here is an inescapable principle of how God has ordained His Kingdom to advance—through families reproducing themselves for generations. Reproducing godliness and self-sacrificial Kingdom focus is to be the goal of every Christian family. This is not the only means through which God builds His Kingdom, but it is at the core of Kingdom advancement.

It seems strange that God chose to use what appears to us a very slow

process for exercising dominion and advancing the Kingdom. We think He should have used a much quicker method; but this is the wisdom of God, and as Paul says, “[T]he foolishness of God is wiser than men” (1 Cor. 1:25). Our responsibility is to bow our hearts and lives to God's wisdom and not be led astray by the false “wisdom” of the world.

God clearly reveals the size of the work to Abraham (descendants like the stars in the heavens impacting all nations on the earth) and then shows the means to that end: “For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him” (Gen. 18:19 NKJV). Other translations, like the RSV, NRSV, NASB, and ESV, in the place of *known* have *chosen*—I have chosen him unto this end that he might instruct his children and his household. The word *known* in the New King James Version carries the sense of an intimate relational activity between God and Abraham, which is worked out in Abraham's other relational responsibilities, i.e., with his children and household. God tells us that He chose (or became intimately acquainted with) Abraham in order that he might instruct his household. The consequence of Abraham instructing his household in righteousness would be God fulfilling everything that He had said to Abraham.

These were God's ordained steps to fulfilling His end goal. The household is the fundamental integer in the formation of both the church and the state. When the household fails in its God-given focus and responsibilities, the church and the state cannot succeed.<sup>3</sup>

Everything God told Abraham was

not to exalt Abraham, but had everything to do with God being glorified and exalted. God's plan that untold thousands would walk in the way of Abraham was designed to bring glory to Himself. So God's own glory is the focus of His plan to have multitudes of people, as the sands on the seashore, walking in righteousness.

God says in Genesis 18:19 (my paraphrase), “I chose Abraham so that he might command his children and household in the ways of righteousness so that they might do righteousness and justice, because this is the way in which I will accomplish all I have said to him.” It is God's intimate relationship with Abraham that results in Abraham's intimate relationship with and instruction of his household that will accomplish God's grand plan. We see that central or integral to it all, on the human level, is the faithfulness of a godly father instructing his children and household. It's hard not to be stunned by the simplicity of God's plan and even more stunned by how far the church today, for the most part, ignores this emphasis and formulates “better” plans.

We don't only read about this with Abraham, but it is the consistent emphasis throughout Scripture. The Biblical model is that families within the family structures are to be central to the outworking of God's purposes. Key to all of this is fathers teaching and training their children and households for generational faithfulness. Here are some scriptural examples:

“Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren, especially concerning the day you stood before the LORD your God in Horeb, when the LORD said to me, ‘Gather

the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and that they may teach their children” (Deut. 4:9–10 NKJV).

“And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deut. 6:6–7 NKJV).

“You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth” (Deut. 11:19–21 NKJV).

“And he said to them: ‘Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law’” (Deut. 32:46 NKJV).

“I will open my mouth in a parable; I will utter dark sayings of old, Which we have heard and known, And our fathers have told us. We will not hide them from their children, Telling to the generation to come the praises of the LORD, And His strength and His wonderful works that He has done. For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children; That the generation to come might know them, The children who would be born, That they may arise

and declare them to their children, That they may set their hope in God, And not forget the works of God, But keep His commandments” (Ps. 78:2–7 NKJV).

“My son, keep your father’s command, And do not forsake the law of your mother. Bind them continually upon your heart; Tie them around your neck” (Prov. 6:20–21 NKJV).

The importance of fathers instructing their families in godliness is not lacking from the New Testament. For example, Paul says: “[F]athers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Eph. 6:4 NKJV). A godly home is inseparable from godly instruction being given in that home. These verses clearly establish the fact that the family is central to God’s design. We haven’t exhausted the references to the family, and you can probably think of a few more verses that haven’t been quoted.

The point made in both Testaments, however, is inescapable, namely, the importance of heads of households instructing their own family members. When this is realized and embraced by parents and children alike, it is a sign from the Lord of true revival. When this fails, judgment will be hanging over that nation or people. That is what Malachi prophesies about in the last book of the Old Testament Scriptures—in fact, in the last few verses of the Old Testament. He says, “Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments. Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a

curse” (Mal. 4:4–6 NKJV).

Some commentators struggle to make sense out of these verses, denying the very obvious meaning because, I believe, they have failed to recognize how central the family is to God’s generational plan for His creation. Such commentators say “fathers” here equals the “patriarchs” or “pious forefathers” and calls for reconciliation between them and the wayward rebellious generation of Jews. Yet what Malachi does is exactly what Moses did in Deuteronomy 5 and 6 (as will be discussed next) and is right in line with Genesis 18:19 (as discussed previously).

We see that in verse 4 Malachi reminds the people of the law of Moses and then shows in very practical terms that the outworking of true religion has its focus upon households. If any people want to avoid judgment, the key is having works of true justification, which are (a) fathers assuming their responsibility before God to train up faithful heirs who will reproduce themselves for generations and (b) children giving their hearts to obey the instructions of their parents. When these things are not in evidence, that people is either on the edge of or directly under God’s judgment. When fathers’ hearts are not turned to their children and when children’s hearts are not turned to their fathers, it is evidence of a pitiful spiritual condition and a warning that judgment is imminent. Dysfunctional families produce dysfunctional churches, and when you have both of these, you also have a disintegrating nation. The family, according to Malachi, is the most fundamental integer in God’s scheme, and thus the fruit of true repentance must begin with the family if there is going to be true revival in the church and the state.

The preparatory work of Elijah<sup>4</sup> for

the coming of the Messiah, according to Dabney, “was to be prominently a revival of parental fidelity and domestic piety ... This revival of domestic piety and parental fidelity to the souls of children, Malachi declares, is necessary to prevent the coming of the Divine Messiah from being a woe, instead of a blessing, to men. This reform alone prevents his coming to ‘smite the land with a curse,’ instead of crowning it with mercies ... [The] same reform is the appointed means to ‘make ready a people prepared for the Lord.’ God’s way of promoting revival, then, is not to increase the activity of any public and outward means only, but ‘to turn the hearts of the parents to the children.’”<sup>5</sup> There is no true revival without this!

Moses used this same pattern in Deuteronomy. The word *Deuteronomy* means the second giving of the law. This took place after the older generation who had been delivered from Egypt had fallen in the wilderness in accordance with God’s judgment upon them for their unbelief. Now, the next generation was about to enter into the Promised Land and continue with the original plan of conquering and possessing the land. So Moses restated the Ten Commandments and then explained what that would look like in everyday life. Deuteronomy is also a book that focuses upon applying the law of God to daily living. Moses wanted this generation to know what was expected from them if they were going to take possession of the Promised Land. For those taking up the baton from an unfaithful generation, it was vital that they were instructed by Moses on how to succeed.

Having restated the Ten Commandments (Deut. 5), Moses, in chapter 6 of Deuteronomy, says that the key to succeeding in the new land was for them to fear the Lord by doing all His words. He then sums up the whole of

God’s law (Deut. 6:4) before beginning his application of what this will mean in everyday terms. It is stunning that the very first practical application from Moses as to what the law means is that God’s people diligently teach the law to their children.

He even takes the time to unpack what he means by *diligently* rather than leaving it up to them to determine. He says the only way to diligently instruct your children is if you do it all the time—in the whole of your life. He says, “**You shall teach [all these laws] diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates**” (Deut. 6:7–9 NKJV). It can’t be made more comprehensive than this. Everything to do with their being, everything in the home, and all of their possessions were to be used in submission to the Lord. It all belongs to God and therefore is to be used for His glory. Parents are to teach this diligently to their children.

When you are careful to notice the context of these words and the preeminent place Moses gives to this responsibility, you cannot but be struck by “the unspeakable importance of this duty,”<sup>6</sup> to use Dabney’s words. The very first thing that the Spirit brought to Moses’ mind with respect to applying the glorious law of God is this activity. The most important thing that this new generation was to do, following after a generation that had totally failed in their God-given responsibilities, was for parents to instruct their children in God’s truth. Moses exhorts that if they wanted to succeed in the massive task that the Lord had called them to accomplish,

this was the place to focus—upon the raising up of a godly seed. To fail here was to fail totally. Dabney understands the Scripture’s emphasis when he says, “The parent’s influence will be more effectual for good and evil than any or all others that surround the young soul ... Pastoral experience teaches us that, as parents perform or neglect their duties, the children usually end in grace or impiety.”<sup>7</sup>

Moses explained what the preeminent application of God’s law looked like. Malachi understood this same application and gave it the same prominence. This was only following what God had already revealed in His communications with Abraham where the Lord had said that in order to fulfill His grand plan, He chose Abraham to instruct his children after him (Gen. 18:19). The means God has ordained for the realization of His eternal plan is fathers turning their hearts to their children and faithfully instructing their families in the whole of God’s truth. The success of this plan rests in its simplicity and the ease of reproducing itself generation after generation, which is what God intends His faithful servants to do. This is the Lord’s doing, and it is marvelous in our sight!

The plan is clearly spelled out to Abraham; it is spelled out through Moses, and also by Malachi in the last verses of the Old Testament. Then as the New Covenant era opens, the angel Gabriel also puts the emphasis here when he speaks to John the Baptist’s father about John’s ministry. As the Old Testament closes in anticipation of the coming Messiah, this emphasis upon the fathers and their responsibility to their households is brought to the forefront (Mal. 4:6). Then when the New Testament opens and the Messiah’s herald is introduced, this same emphasis is once again brought to the fore (Luke



1:17). You cannot walk away from all these texts and fail to see the emphasis God places upon the family, and we must not be afraid to put the emphasis where the Bible puts it. By God's grace, we need to see the simplicity and the wonder of God's plan for us and focus on these things.

A strong resistance to this Biblical emphasis is found in some Reformed circles, which is very strange. The highly respected Reformed scholar R. L. Dabney understood this emphasis very clearly and spoke about it unashamedly. Had some modern teacher emphasizing the importance of fathers and the family uttered what Dabney so forthrightly said, I am sure they would have been taken with more than a pinch of salt and disregarded for being too extreme.

Dabney's comments come from a context of fathers fulfilling their responsibilities within their own households. He says, "The education of children for God is the most important business done on earth. It is the one business for which the earth exists. To it all politics, all war, all literature, all money-making, ought to be subordinated; and every parent especially ought to feel, every hour of the day, that, next to making his own calling and election sure, this is the end for which he is kept alive by God—this is his task on earth ... On the right training of the generation now arising, turns not only the individual salvation of each member in it, not only the religious hope of the age which is approaching, but the fate of all future generations in a large degree. Train up him who is now a boy for Christ, and you not only sanctify that soul, but you set on foot the best earthly agencies to redeem the whole broadening stream of human beings who shall proceed from him."<sup>8</sup>

Too many church programs tend to hinder and undermine families rather

than help them achieve their God-given purpose. These church programs are more like socialistic economic policies that hinder prosperity and independence rather than assist people toward it. My intention is not to undermine the important role of the church, but to remind us that everyone is to live by every word from God's mouth and that includes the church.

Both church and state must be careful not to undercut the family's God-given definition and authority. The church must seek to assist, not usurp, the family's responsibility. The church undermines the family when she thinks she is more spiritual and thus more able to reach the children for the Lord. Though instructing children about salvation is distinctly religious and spiritual, nevertheless that responsibility rests primarily upon the parents.

To quote Dabney once again: the "supreme end of the family institution is as distinctly religious and spiritual as that of the church itself. Civic legislators speak of the well-ordered family as the integer of which the prosperous commonwealth is formed. But God assigns the family a far higher and holier aim. The Christian family is the constituent integer of the church—the kingdom of redemption. The instrumentalities of the family are chosen and ordained of God as the most efficient of all means of grace—a more truly and efficaciously means of saving grace than all the other ordinances of the church. To family piety are given the best promises of the gospel, under the new, as well as under the old dispensation."<sup>9</sup>

As far as reaching and training children for the Lord, the church's role pales into insignificance when compared to the role God has given to families. That is why it is so serious when fathers have their focus and emphasis on some other area because they undermine the family,

the church, and the whole nation. But be assured, God will not hold fathers guiltless if they are distracted from their primary calling and responsibility.

When fathers truly see the scope of their responsibility under God with respect to their children, then their priorities, goals, and endeavors will be brought into line with God's generational vision. We must not imagine there's a cookie-cutter model where one shape fits all families. Each father must be convinced by Scripture about the basic principles and goals that are common to all, but then implementing these truths and what that will look like in day-to-day living will vary greatly. Each family must work out the details of their salvation with fear and trembling. This starts with the fathers, however. While it's important that a father provides his family with proper food, clothing, and shelter, these are really side issues when compared to the magnitude of the responsibility to train and instruct his household in righteousness. However, so many fathers regard these secondary things as the extent of their family responsibilities and practically ignore the fundamental reason for their existence.

The responsibility resting upon fathers is massive, and the time they have been given to accomplish their task is limited. It is vital that each father identifies those things that steal from his limited time to succeed in His God-glorifying responsibilities toward his household. Each father also needs to identify those things in his own life and in the life of his family that undermine what he is trying to accomplish. He has to identify what distracts him and his family from their responsibilities. And he needs to determine how he himself can be better equipped to fulfill his high calling—this is vital.

The father's goal is to attain maturity or godliness in every aspect of his

own life as well as in the lives of those within his household—in all their living and relationships. The father's example of self-sacrifice for the benefit of others is to be reproduced in the lives of all within his family so that each one might become an effective minister for the Lord. The end focus of the family unit, however, is not to be upon itself, but upon the great dominion task that God has given to His people (Gen. 1:28–29). Thus the father's responsibility to instruct his household in righteousness includes identifying and developing the individual callings of those under his care and exhorting them to use their God-given abilities to extend God's rule over every area of life. This will require the father to become self-consciously Biblical in all of his thinking and boldly break out of the comfort zones that have been formed by his traditions—whether church traditions or otherwise. Whatever does not have a distinctively Biblical focus ought to be seen as a hindrance and cast off.

May we, as fathers, commit ourselves to this task by faith, trusting in the Lord's ordained way and not fear the faces of those who despise the Lord and don't bow to His Word. It will require great courage and self-sacrifice, but the goal is glorious. May we willingly lay down our lives, not counting the cost, so that future generations, who haven't even been born yet, might reap the benefits. We are not wasting our lives when we spend them in a way that is consistent with God's will and design.

The church must help to equip fathers for the work that they have been called to do, but in that equipping, the methods used must not undermine the Biblical emphasis that places the responsibility upon the father to attain maturity so he can bring his family to maturity. The father must be made to feel and carry the weight of this, and the

church is there to help him to do just that. This has to become the church's primary focus as she seeks to equip the saints for the work of the ministry.

Pastor Schneider is a great example of devotion and courage, yet I believe that a father needs the same kind of single-minded devotion to truth, courage, zeal, and self-sacrifice if he is going to implement these things in the life of his family and succeed in the calling God has laid upon him. Godly fathers who have a Biblical family-focus are to be admired at least as much as men like Schneider.

**“For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him” (Gen. 18:19 NKJV).** I exhort you to believe God. ■

Derek Carlsen is a native Zimbabwean and received his theological training through George Whitefield College, Cape Town, South Africa (L.Th. 1992) and Whitefield Theological Seminary, Lakeland, Florida, USA (M.Miss. 1999 and D.Miss. 2001). He's served as a pastor in Zimbabwe and helped pioneer a Christian school with his wife Elise. His Reason of Hope Ministries in Zimbabwe prints and distributes Christian literature in southern Africa. Derek is the author of three commentaries: *Faith and Courage: A Commentary on Acts*; *That You May Believe: A Commentary on John's Gospel*; and soon to be released, *Grace and Law: A Commentary on Galatians*. Derek and Elise have been blessed with three children.

1. Wayne Johnson, “Paul Schneider, the Martyr of Buchenwald” *Leben: a journal of Reformed life*, Issue 1, January–March 2005, 7–8, 17. City Seminary of Sacramento, CA, [www.cityseminary.org](http://www.cityseminary.org).

2. *Ibid.*, 8.

3. R. L. Dabney taught that “the family is ... the integer of which the society is constituted ... [And] the visible Church is

an organized human society, constituted of Christian families as integers.” Dabney held that believers who opposed infant baptism misunderstood that the most fundamental building block of God's Kingdom is household units. He said, “These Christians discard the Bible conception of the visible Church, as an organized body whose integers are Christian ‘houses’ and adopt the unscriptural and impracticable theory of a visible Church organized of regenerate individuals” (*Systematic Theology* [Edinburgh: Banner of Truth Trust, 1985], 794–795).

4. The foretold prophet that Malachi calls “Elijah” we know to be a prophet who would come in the same spirit and power of Elijah. According to Jesus Christ, this was fulfilled by John the Baptist's coming (Matt. 11:10).

5. R. L. Dabney, “Parental Responsibilities,” *Discussions of Robert Lewis Dabney*, Vol. 1 (Edinburgh: Banner of Truth Trust, 1982), 676–677.

6. *Ibid.*, 677.

7. *Ibid.*, 687.

8. *Ibid.*, 691.

9. *Ibid.*, 692–693.

# Unfinished Business

Martin G. Selbrede



The summer temptation for a Chalcedon writer is to pick the low-hanging fruit readily available on the Vine of Controversy:

protests over the opening of a creationist museum in Kentucky or the fulminating cloud of an American presidential campaign darkening the horizon. In reality, it's too early to weigh in substantively on either matter (although they will loom large in due season). Besides which, Chalcedon doesn't promote political solutions any more than it advocates going to battle in Saul's armor.

Moreover, the unripe nature of America's electoral meandering, which at this rate will vet candidates while they're still in the womb,<sup>1</sup> is easy to demonstrate. Consider the following possibility: you could arguably make a strong, intelligent-sounding case for contradicting the received electoral wisdom uttered by a Warner Brothers cartoon character. Yosemite Sam, running against Bugs Bunny in a mayoral election, and plotting his opponent's death by dynamite, smirks to himself that "nobody'll vote for a flattened-out rabbit skin ... I always say."<sup>2</sup> But in 2007, given the caliber of the alleged front-runners, the safest vote would actually be for a flattened-out rabbit skin. The singed pelt would wreak far less havoc on the U.S. Constitution than the majority of the candidates would.

Consequently, this article will take a novel turn, touching on two pieces of unfinished business: reviews of worthy smaller books.

When I wrote on Rushdoony's Big Idea in January of this year ("By Faith He Still Speaks"), I began that article with a quote by columnist David Brooks lamenting the disappearance of so-called big books. I argued that a big book needs to contain a big idea. Moreover, Rushdoony's books *all* contain the biggest imaginable idea, which consistently makes them eminently valuable foundations for Christians to build upon.

But a physically small book can contain a big idea as well. A big idea can be scaled down for lay people and made clear enough that people can grasp the idea and run with it.

Furthermore, R. J. Rushdoony went out of his way to draw attention to the independent efforts at Christian Reconstruction being mounted globally. The massive 1982 double issue of the *Journal of Christian Reconstruction* gave space to a multitude of godly works and ministries in the Western world, in acknowledgment that "[t]he work is great and large, and we are separated upon the wall, one far from another" (Neh. 4:19). Reflecting the attitude of Moses toward the independent prophesying of Medad and Eldad recorded in Numbers 11:26–29, Rushdoony never envied godly work being done outside of Chalcedon, but rather encouraged it and gloried in it.

In that Mosaic spirit, I want to direct the reader's attention to two books *not* published by Chalcedon that, knowingly or not, reflect important aspects of the ongoing *decentralized* work of Reconstruction at the grassroots level.

Providing such reviews obviously cannot become a habit, lest we promote the work of others at our own expense.<sup>3</sup> But these two books merit our attention for the reasons given above.

## Unfinished Business with Eldad: Mini-Book Review No. 1

*Learning by the Book: A Superior Education*<sup>4</sup> by Abigail Mara Rose, a screenwriter and non-theologian, starts off with a very promising introduction, one echoing much of what R. J. Rushdoony, Samuel Blumenfeld, Andrea Schwartz, Ronald Kirk, and other Chalcedon writers have written on the nuts and bolts of education. She holds that "in Bible-based education, God, His Works and His Word are ... acknowledged and taught as the foundation, sustaining power and standard for all things seen and unseen." She contrasts this with godless education, tabulating all the stock rationales people use to justify sending children to public school and promising to dismantle them at the root and equip the reader to do the same by "using a simple repetitive THREE STEP system." It first seems that by repeatedly claiming that a Bible-based education is *superior* to public education, contra the critics, the author reveals a merely pragmatic or utilitarian streak, but when she fleshes out her case on the following pages, we see a more sophisticated and powerful argument actually being marshaled.

Disarming in tone, crystal clear, and easy to read and understand, this short book (126 pages) does something rather amazing. Without coming even

close to explicitly saying it, and using innocuous, unthreatening language, the author leads the reader to conclude that for Christians to put their children in a public school is to spit in God's face. By exploring all the implications of such choices, innocently showing what is at stake (and what people either neglect or block out of their minds), she heaps coals of fire on our heads by gently opening our eyes to what our actions reveal about our attitude toward God Himself. Her text takes no such overtly harsh turns as I've just described, however: the *reader* draws these conclusions because the text is so masterfully crafted.

Ms. Rose is far more than a mere popularizer: she has *concentrated* the issues in the most *potent form* I've encountered, made all the more penetrating because the kid gloves never seem to leave her hands. Only in hindsight does one realize that the mortal wounds appearing upon public education's body are wounds the *reader* instinctively inflicts after being graciously invited to lower the rose-colored glasses for but a moment. And that's all it takes.

Ms. Rose's three step system is letter simple.

Using three simple STEPS, we will see what really happens when God, His Works and His Word are "omitted" from education. STEP ONE is the starting point: *God is There* (because God IS There). STEP TWO reflects what happens when the fact of God, His Works and His Word are merely omitted from education: *Gaping Holes*. STEP THREE shows that in reality those Gaping Holes, where God, His Works and His Word originally were, get filled up: *Replacing God*. (p. 4)

Concerning the Omitting of God, Ms. Rose adds an important warning:

STEP TWO is Omitting God. This is an important STEP to remember for two reasons. First, because we have

been led to believe that this is all that public school does, omit God, which leads us to believe that public school is not saying anything bad about God because it's not saying anything at all about God, just doing its business of benignly educating. The second reason is we never actually see STEP TWO in education. (pp. 5–6)

She calls the resulting holes Gaping Holes:

A Gaping Hole is where God, His Works and/or His Word have been omitted. No one has denied God or said anything bad about Him. We have simply extracted Him, made Him go away, gotten rid of Him, resulting in a Gaping Hole. (p. 6)

Obviously, Godless education, public, private, or charter, does not have these Gaping Holes ... When education omits the fact of God, His Works and His Word, it immediately fills the blanks with something else. (p. 6)

When the Gaping Holes are filled without God, we've reached the third step: Replacing God. But the proposed replacements directly contradict what God's Word says, denying God and His Work, creating "new knowledge and understanding that sets itself up against the knowledge and understanding of God (2 Corinthians 10:4–5)" (p. 11). In other words, "public school takes the step beyond a benign, God-friendly, not-saying-anything-bad-about-God education to an education that is in a constant state of *rejecting, denying, disowning* and *opposing* God, His Works and His Word," the result being "a false account of reality" (p. 11).

Once God is omitted, STEP TWO, public school has no choice but to jump to STEP THREE, replacing God, His Works and His Word in all knowledge, wisdom and understanding and building from there—in everything! (p. 12)

Ms. Rose acknowledges that public

schools stop at step three, but there is an additional step implemented by many Christian educators: "It is STEP FOUR – The Mix: a form of godliness." What R. J. Rushdoony would call by many names (baptized humanism and syncretism being the most common) is reduced to its essence by Ms. Rose: it is, simply, The Mix, where a Christian face is re-pasted onto the educational enterprise. She provides four potent examples (theistic evolution being prominent among them) and points out the crux of the problem:

Here we see that unlike public school, the fact of God and the fact of the Bible *are* acknowledged ... But we also see that the *Works* of God are not what God's *Word* says they are in the Bible. The *Works* of God are what STEP THREE, *Man's Word*, says they are. This makes STEP THREE, *Man's Word*, the authority on *God's Works*. When *Man's Word* becomes the authority on *God's Works*, it automatically vitiates *God's Word* ... Simply put, no matter how much *Man* talks about God and the Bible, if he is using STEP THREE as his foundational authority for truth, it is a classical example of The Mix. (p. 13)

Ms. Rose masterfully deals with the "five stumbling blocks that have caused many to lose faith in the legitimacy of Bible-based education" (pp. 15–23). She notes that "each one of these ... upholds a positive view of Godless education while simultaneously attacking Bible-based education, creating doubts about its tolerance, its science, its impact, its reliability and even its facts" (p. 16). She first *demonstrates* how public schooling isn't neutral. In fact, its position necessarily "is the antithesis of neutrality." Sounding all the world like Cornelius Van Til or R. J. Rushdoony, she concludes that "*No education is neutral*" (p. 17, emphasis in original). After dealing next with creation/evolution issues, she

responds to the charge that children “stuck under the Bible day-in and day-out turn out to be weird and clueless about the real world” (p. 19). Arguing from examples such as America’s founding fathers, Ms. Rose holds that such children, far from being ignorant or clueless about the real world, will not only understand it better but will actually *be in a far better position to shape the real world.*

She next deals with the complaint, “Why does real education have to have the Bible crammed into it?”:

This question assumes that the starting point and standard for *real* education is Godlessness and from there man erroneously crams God into it creating an educational aberration. Nothing could be further from the truth ...

Simply put, because God, His Works and His Word are intrinsic to the real universe and real man, they are therefore intrinsic to education regarding the real universe and real Man. Consequently, they cannot be crammed into education, only subtracted from it. (p. 20)

Last, she responds to this siren song: “Because all facts are the same anyway, can’t schools just teach the facts?” What we’re confronting here is what Van Til and Rushdoony called the humanist’s appeal to *brute factuality*. Ms. Rose clarifies this vital concept so that any parent can understand it:

[F]acts do not live in a vacuum. The fact that “salmon migrate from the sea into rivers to spawn” does not exist unto itself but is always in relation to God and the *knowledge, wisdom* and *understanding* He provides through His Word and Works: *knowledge* regarding the Creator, the seas, rivers, fish, fishing, man, pollution, etc., *wisdom* regarding God’s sustaining, constant Power in and throughout His creation, and *understanding* of man’s responsibilities to God’s creation. In other words, salmon

are not salmon for salmon’s sake but are always in relation to their Creator, Sustainer and Lord. Likewise, facts are not facts for facts’ sake but are always in relation to God the Creator, Sustainer, and Sovereign Lord.

In addition, students are not just fact-machines. Students have hearts, minds, souls and strengths ...

*Schools should just teach the facts* is a false expectation of education. It is a stumbling block. The true building block is: *Because education is more than preparing for a game of “Jeopardy,” schools teach more than facts, teaching entire belief and life systems.* (pp. 22–23)

In chapters two through five, Ms. Rose applies these keen analytical insights to the language arts, science, history, and the creative arts. A brief dip into language arts is representative of her approach. In the early 1980s during her pre-Christian past, Ms. Rose worked at “a Women’s Center on a UC campus” where

... one of our most important weapons was language. If the language of our culture changed, converts could be won more easily...

Understanding that language can only be changed one word at a time, we went after words, one at a time, knowing that as each old word or its old foundational meaning disappeared, exchanged for our new word or new foundational meaning, then the old ways of thinking would disappear, exchanged for our new ways of thinking. (p. 25)

Today, because of the success of small dedicated groups like ours, Godly language in the public and private sector is not only an outdated thing of the past, but regarded as taboo. So much so that Christians are tongue-tied, unable to use words like “homosexual,” “sin,” “Jesus,” the “Ten Commandments,” even “Christmas,” without some kind of media backlash ...

I relate this story to make the point that the Godless understand the importance of language and contend mightily for it, word by word ...

If we let Godly Biblical words and their Godly Biblical meanings disappear, then Godly Biblical thinking disappears with it. (p. 26)

An eight-page fleshing out of the implications concludes with an At A Glance comparison chart (p. 34), leading into the short application essay that ends each of these demonstration chapters (pp. 35–38 for language arts). This first essay is a total gem, deconstructing a sentence that is usually defended with tenacity: “The Christians are the Light in public school” (p. 35). After surveying the five classes of Scripture that speak to the term “Light,” she concludes that none of this Light “is in public school education because God, His Works and His Word are banned. Simply put, the Light has been thrown out. When Godly Light is gone, only Darkness remains. Therefore ... even though Christians are in public school, there is no Light in public school education, only Darkness” (p. 36).

Ms. Rose then deals firmly with the most common evasions: that Christians are the Light in public school “because Christians: (1) stand for family values, life, and abstinence, (2) are especially kind, (3) invite someone to church, and/or (4) pray for students” (p. 36). She gently but firmly dismantles the comforting illusions embodied by these excuses that, in actuality, sell Christ for thirty pieces of silver. Not that Ms. Rose uses any such in-your-face language: she’s never anything but “harmless as a dove” (Matt. 10:16). But one can’t help but feel the exceeding weight behind the ideas contained in her words. One is reminded of Jonathan Edwards’ reportedly quiet, monotone preaching of his sermon “Sinners in the Hands of an

Angry God,” which, delivery notwithstanding, caused listeners to feel like the earth was opening up to swallow them. Something similar is happening here.

Of course we’ve all heard these ideas expressed for decades by R. J. Rushdoony and other Chalcedon scholars. Education is a primary focus for Chalcedon to this day. The ideas in this book look quite derivative (they’re not; remarkably, Ms. Rose independently arrived at her various positions); but therein lies its strength. The author knows how “to speak a word in season” (Prov. 15:23; Isa. 50:4) that can reach Christians not likely to crack open a Chalcedon volume. *But ...* this book is a contagious stepping-stone, creating and fueling an appetite for the works of Rushdoony, Blumenfeld, Schwartz, Kirk, and Bruce Shortt, where no such interest previously existed. A remarkable achievement, overall: the reader never realizes he’s being doused with teaching on presuppositionalism, syncretism, ontology, and the philosophy of ultimacy. This small book is a camel that knows how to get its nose under the tent. The rest inexorably follows.

For readers from mainstream evangelicalism who are new to its thesis, this book will do two things: (1) make them think, and (2) make them *want* to think. Can’t get someone you know to chomp into a seminal volume by Rushdoony? Before reading Ms. Rose’s book, I wouldn’t have believed it possible, but it is clear that a spoonful of sugar does help the medicine go down. She simply figured out how to make the medicine taste like sugar while tripling its potency. God will use this book.

## **Unfinished Business with Medad: Mini-Book Review No. 2**

*The Fountains of the Great Deep: A Brief Explanation of the Hydroplate Theory*<sup>5</sup> by Diego Rodriguez, foreword by Dr. Walt Brown, comes in at about

seventy-six pages in length. It does for creationist geology what Ms. Rose’s *Learning by the Book* does for the mandate for Bible-based education: makes the key points accessible to a much larger audience, getting their feet wet (so to speak) with regard to Walt Brown’s approach to the Flood of Noah and its scientific significance.

The *Chalcedon Report* for September 1998, focusing on six-day creationism, was one of the most important and influential editions ever published, and many of its articles found their way, as-is or elaborated, into the 2001 Chalcedon Symposium entitled *Creation According to the Scriptures*.<sup>6</sup> Among the 1998 articles that *didn’t* make it into the later book was my extended article on Dr. Walt Brown’s hydroplate theory, which involved the reconstruction of the science of geology.<sup>7</sup> I created something akin to a *Reader’s Digest* version of Dr. Brown’s massive book, *In the Beginning*,<sup>8</sup> to alert Chalcedon’s readership to his important work in creationist geology.

I regarded Dr. Brown’s work to be too important not to share. Diego Rodriguez, nearly a decade later, came to the same conclusion, offering a uniquely different approach to packaging Brown’s sprawling volume for general evangelical consumption.<sup>9</sup>

What Pastor Rodriguez has done in this short book is not only to package the main features of Dr. Brown’s magnum opus in an easy-to-read format (about eighth grade level),<sup>10</sup> but he has also added a pastoral touch in the preliminary chapter entitled “The Reason for the Flood.” Rodriguez sheds light on what he calls “the stain on the brain” that modern readers suffer when thinking about Noah and the ark:

For example, most people think “happy thoughts” whenever they think about Noah and the flood. They think of all the pictures that are seen in children’s

books, paintings, and art fairs. People think of the cute, smiling animals and the giraffe sticking his long neck out of the porthole in the side of the ark, while Noah stands happily waving his hand as he stands on deck with a beautiful rainbow behind him. (p. 23)<sup>11</sup>

Rodriguez reproduces photos of such graphics (pp. 24–25) that are, as he affirms, grossly inconsistent with the fact that “this event was the most severe judgment that God ever passed upon man in the history of the world” (p. 23). As Rodriguez puts it, this was no slap on the wrist, it was a cataclysm, and letting children (and adults) think otherwise sets them up to be ensnared by crippling error later.

To condense a technically formidable 400-page book down to seventy-six engaging, easy-to-read pages is no mean feat, but Rodriguez has done his job well. He chose the same graphics that I incorporated into the twelve pages I had available in the *Chalcedon Report*, but Rodriguez had the space to add even more illustrations. The book’s focus is on the *importance* of this major creationist work, as reflected in its *predictive power*. Dr. Brown has made many bold scientific predictions premised on his creationist model of origins, and they continue to receive scientific confirmation. His Prediction 19, appearing in the 2001 edition of his book, claimed that erosion flows on Mars would show evidence of salt water. When evidence for this was discovered three years later, Dr. Brown’s counterintuitive prediction was amply vindicated.<sup>12</sup>

Of course, I can’t do justice to Dr. Brown’s model in several paragraphs. The “brief explanation” Rodriguez supplies of his theory spans seventy-six pages, after all. But the book’s reader nonetheless *gets it*, and gets pulled into the middle of a stirring debate that has eternal ramifications. The scriptural

support for Dr. Brown's conclusions is handled particularly well, bearing the mark of a pastor's hand on the tiller (pp. 59–68).

Like the introductory book by Abigail Mara Rose, this volume whets the appetite for more, and serves that intended purpose admirably well. Rodriguez supplies ordering information for Dr. Brown's *In the Beginning* at the tail end of this short book, and I expect many readers will take the plunge thanks to having been exposed to Dr. Brown's work through Rodriguez. It is not surprising, then, that Dr. Brown's brief foreword endorses this major new creationist tract. Unlike Ms. Rose's book, this volume is blatantly derivative and is fully intended to be. It's a forerunner to pave the way, consistent with its self-sacrificing intent that it must decrease so that Dr. Brown's work might increase.

### Unfinished Business: Summing It All Up

Both books reviewed here contain Big Ideas. In Ms. Rose's case, the ideas are derivative but intuited independently by her, while Pastor Rodriguez's book is intended to be unapologetically derivative, continually deferring to the larger work it is popularizing. Both works are reader-friendly, packaging their hard-hitting truths in an easy-to-digest way. Although each writer's eschatological bias gets a bit of airplay, these brief digressions don't interfere with the transmission of the Big Ideas they're focused on.

Let us pray, in keeping with my last article on *The Perpetual Kindergarten*, that volumes such as these will serve as powerful stepping-stones urging God's people to "go on unto perfection" (Heb. 6:1). The highest sign of success for either of these two books is simply this: that books like these will no longer be needed. It's the same sign that would

show Chalcedon has succeeded: that Chalcedon is no longer needed. It's the sign our Lord gave His people to signal when the Great Commission has succeeded: when "they shall not teach every man his neighbour, and every man his brother, saying, *Know the Lord*: for all shall know me, from the least to the greatest" (Heb. 8:11 emphasis added).

Finally, we know from Numbers 11 that when Moses learned of Eldad and Medad prophesying off on their own, Moses didn't think he had too many loose cannons on his hands. Rather, he felt there *weren't enough* Medads and Eldads out there. "[W]ould God that *all* the LORD'S people were prophets, and that the LORD would put his spirit upon them!" (Num. 11:29 emphasis added). *This* is the reason for which Chalcedon exists: to equip the saints and to ultimately enable Moses' selfless vision to be realized. ■

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

1. Given the statist tendency to seek political solutions, the fact that subsequent presidential races start earlier and earlier in the United States testifies to the sense of urgency felt for those groping for salvation through politics. With individual states shifting their primaries earlier to insure making an impact on the process, that sense of urgency is compounded. Usually unnoticed is the interesting *federal principle* at stake in this last trend: people *do* still think in terms of being citizens of the individual states when it comes to such matters, and sometimes vehemently so. "Why should puny New Hampshire have a greater say than the great state of Texas?" This animus alone might keep the federal principle alive in the face of leveling calls for the popular election of the U.S. president.

2. "Ballot Box Bunny," directed by Friz

Freleng, released 1951. Yosemite Sam's statement is credited to scriptwriter Warren Foster.

3. The Institute for Creation Research issued a similar proviso before recommending several non-ICR books due to their obvious merit. Sadly, Christian ministries must count the cost when praising work done outside their walls because too many Christians don't or won't tithe, leaving worthy ministries competing for a shrinking sliver of the tithe. If you nonetheless forward a book for me to review, remember that the authors of the two titles addressed here waited *months* before seeing these reviews appear, making this article's title self-explanatory. A third book (with companion DVD) sent to me didn't make the grade, and so will not receive mention; a fourth one on apologetics is likely to be reviewed in the future. *Excellence* and *effectiveness* should be duly acknowledged wherever practical and possible.

4. Abigail Mara Rose, *Learning by the Book: A Superior Education* (Woodland Hills, CA: The Jezreel Workshop Press, 2006) can be ordered through the publisher by contacting City Gate Productions, 4201 Topanga Canyon Blvd., #64, Woodland Hills, CA 91364, (818) 340-8155, or purchased online at [www.learningbythebook.com](http://www.learningbythebook.com).

5. Diego Rodriguez, *The Fountains of the Great Deep: A Brief Explanation of the Hydroplate Theory* (Fresno, CA: Sound Alive Publishing, 2006) can be ordered through the publisher by contacting Sound Alive Publishing, PO Box 13008, Fresno, CA 93794, (559) 276-9777. This is *not* something on the order of *The Hydroplate Theory for Dummies*, but a carefully weighed and orchestrated presentation introducing the reader to the seminal work of one of the most innovative creationist thinkers alive today.

6. P. Andrew Sandlin, ed. *Creation According to the Scriptures: A Presuppositional Defense of Literal Six-Day Creation* (Vallecito, CA: Chalcedon Foundation, 2001).

7. The article ("Reconstructing Geology: Dr. Walt Brown's Hydroplate Theory") didn't fit well with the symposium title; moreover,

*Continued on page 32*

# Why I Became a Convinced Presuppositionalist

Michael J. Vlach, Ph.D.



According to the presuppositional approach to apologetics, Christians should presuppose the truth of Christianity as the starting point for defending the Christian faith. In addition, the Bible must be the framework through which all experience is interpreted and truth is known.

For all of my Christian life I have identified with those who affirm presuppositional apologetics as the God-honoring way to defend the truths of Christianity. This was the perspective of the churches I was involved with, and it was the position of much of my theological training. Thus, in regard to apologetics, presuppositionalism has been my theological heritage.

Yet there was a time when I began to wonder whether presuppositionalism truly was the best approach to apologetics. As I read the works of impressive Christian authors who promoted classical and evidential apologetics, I began to have doubts about presuppositionalism. Perhaps I was being too naïve and simplistic in thinking that I could assume the truths of the Bible as my starting point for defending the faith against unbelievers. After all, was it really intellectually credible to assume what I was trying to prove? Wasn't it circular reasoning to assume the Bible to prove the Bible? What about the impressive evidential arguments for Christianity—shouldn't I start with these when dealing with the unbeliever?

While wrestling with these issues, I was also teaching in the humanities department of a secular college in Lincoln,

Nebraska. As I dealt with atheists and people who held to other worldviews, I had to decide on a proper approach to explaining and defending the Christian worldview. Would I engage primarily in an intellectual battle as I marshaled various empirical and historical evidences to defend the Christian faith, or would I start with the Word of God?

I considered several sources in my research. First and foremost, I searched the Scriptures. I also read extensively the works of both presuppositionalists and those who promoted classical and evidential apologetics. Eventually, I came to the settled conviction that presuppositional apologetics was the most God-honoring and effective way to defend the faith. I became a convinced presuppositionalist and not just a presuppositionalist by heritage.

Certain factors loomed large in my becoming a convinced presuppositionalist. What I am about to say is not an exhaustive set of reasons for why presuppositionalism is best, for there are many other reasons that I do not mention. But these issues were especially relevant to me as I wrestled with the issue of apologetical method.

## The Depravity of Man

One of the big issues in regard to apologetics is having a Biblical anthropology (doctrine of man) and hamartiology (doctrine of sin). Just what is the nature of this unbelieving man or woman? How has sin affected this person's ability to understand God's truth?

The Word of God is clear that the primary problem for unbelievers is moral and spiritual—not intellectual. The unbeliever is a truth suppressor (Rom.

1:18b) whose mind is totally darkened to the things of God (Eph. 4:18). Thus I asked myself, "What is the best approach for addressing unbelief?" Is it an appeal to the unbeliever's reason? Do we lay out the case for God's existence and the historical reasons for Christianity as the first line of argument, as classical and evidential apologists assert? Or should our defense of the faith begin with spiritual weapons that can pierce the heart—namely the Word of God and the Spirit of God?

I became convinced that starting with empirical and historical evidence in an appeal to the unbeliever's intellect did not really address the heart of the problem. If the unbeliever's main problem is moral and spiritual, shouldn't my strategy as a Christian directly address the moral and spiritual problems of the unbeliever? Should I make an appeal to the unbeliever's reason and offer him the opportunity to examine whether the evidences are truly on the side of Christianity?

I certainly believe that the empirical and historical evidences, when properly understood, support the Christian worldview. And I am not against using these evidences within a presuppositional framework. But I came to believe that the starting point for dealing with unbelief was the Word of God and the Spirit of God. I could not put God's existence or the authority of the Bible on the laboratory table to be examined by an unbeliever who by nature is a truth suppressor with a darkened mind. The Bible does not grant the unbeliever such autonomy and neither should I.

As I examined the works of both



presuppositional authors and those who espoused classical and evidential apologetics, I became convinced that the presuppositional approach takes most seriously the nature of man and sin. While I want to be careful against making blanket statements, it appeared to me that most of the works from a classical or evidential perspective simply jumped into “evidences” for the Christian faith without much discussion or thought concerning the nature of man and sin’s effect on man. In other words, I found most of these writings light on the Biblical doctrines of man and sin. On the other hand, presuppositionalists rightly gave due justice to the Biblical teaching on anthropology and hamartiology. This was an important factor in my decision.

## Implications of the Image of God and the Created Order

The theological implications of the image of God and God’s creation were also important in my becoming a convinced presuppositionalist. As I thought through the issue of apologetics, I asked myself, “Is there any point of common ground that we who are Christians share with all unbelievers?” Is there something we can assume that all unbelievers know that we can use as the foundation for evangelism and apologetics?

The answer from Scripture is a resounding Yes! The answer is the image of God. Even after the Fall of Adam, all people possess the image of God (see Gen. 9:6; James 3:9). The implications for this are huge. The image of God in every person means that everyone already knows certain truths. Romans 1 indicates that every person already “knows God” (vs. 21) in some sense. Of course, unbelievers don’t know God as their Savior, but they do know that God exists. They also know that they are sinners and are accountable to God. Psalm 19:1–6 indicates that the creation shouts

God’s existence to everyone, 24/7.

This truth has massive implications for apologetics. Classical apologists say that we must take a two-step approach with unbelievers. We must first use various evidences to convince the unbeliever of the existence of God and then use historical evidences to establish the truth of Christianity. But if all people are made in the image of God and intuitively know there is a Creator, and if the creation shouts out to the unbeliever that God exists, why should I allow the unbeliever to seriously question whether God exists or not? He already knows the God of the Bible exists.

Sure, in his rebellion he suppresses this truth in unrighteousness, but in the core of his being he already knows that God is there and that he is in rebellion against this God. God’s existence does not have to be put on the table for examination. As creatures in the image of God we all know this. The main issue for all of us is, “Will we submit ourselves to the God that we know is there?”

I believe that presuppositionalism most adequately addresses the concepts of the image of God and God’s testimony through the creation. This is a very liberating concept. As I flirted with classical and evidential apologetics, it concerned me that one would have to study a vast amount of science and philosophy to adequately encounter the unbeliever on an intellectual level. Must one have a Ph.D. in these areas to defend the faith? What about the Christian who doesn’t know a lot about the “evidences” for the Christian faith?

A proper understanding of presuppositionalism is encouraging for the average Christian. It helps him understand the great advantage he has. Instead of getting into an intellectual joust with the unbeliever, we can proclaim with authority what we and the unbeliever

already know to be true—“The God of the Bible created you. You are in rebellion against Him. Repent. Lay down your warfare and trust in Him for salvation!” Thus the person who has been a Christian for only one day or the little old grandma with no formal theological training can face any unbeliever no matter how smart he is and say, “Believe on the Lord Jesus Christ and be saved,” and do so with confidence.

I do have an appreciation for much of the work done by apologists who are not presuppositionalists. Since this is God’s world, I believe that all the historical and empirical data, when correctly understood, supports Christianity. I find my heart encouraged when I read how the findings of science and history line up with what God has already declared in His Word. Yet because of the nature of man, I cannot start with science and history. I must start with the testimony of the God who is there and His inspired and authoritative Word. I cannot grant the natural man autonomy to question God and use his reason to make conclusions against God.

There are many other aspects of presuppositional apologetics that I find helpful that go beyond the purpose of this testimony. But it was the Biblical understanding of total depravity, the image of God, and the created order that made the difference in regard to which apologetical method I chose to use. That is why I am now a convinced presuppositionalist. ■

Michael J. Vlach, Ph.D., teaches Apologetics, Historical Theology, and Theology at the Master’s Seminary in Sun Valley, California.

# Review of *God is Not Great: How Religion Poisons Everything*

by Christopher Hitchens (New York: Harper Collins Publishers, 2007)

Review by Steve Hays

Christopher Hitchens has just come out with a broadside against Christianity.<sup>1</sup> Hitchens is a fine stylist. Indeed, style carries the burden of the argument, for there is no sustained argument. He suffers from the self-reinforcing ignorance of the militant atheist. Since, from his viewpoint, Christianity is obviously balderdash, it would be a waste of time to bone up on the subject. But the consequence of this premature assessment is that he hurls one ignorant charge after another. He literally doesn't know what he's talking about.

An even deeper problem is that Hitchens doesn't know his way around either side of the argument. One of the ironies of his work, which is typical of this genre, is the combination of intellectual pride with an anti-intellectual performance. He affects a tone of rational and moral superiority, but without the supporting evidence to justify his pretensions.

In a wonderfully ingenuous, child-like way he continually appeals to reason and morality without any glimmering awareness of how naturalistic evolution cuts the ground out from under his thinking, emoting, and moralizing.

Evolutionary ethics logically commits the Darwinian to moral relativism. Indeed, there are Darwinians who frankly admit this. And even apart from naturalistic evolution, a number of secular philosophers admit that atheism cannot underwrite moral absolutes.<sup>2</sup> Likewise, evolutionary psychology torpedoes human reason.<sup>3</sup>

## Shaving with a Dull Razor

Throughout the book Hitchens appeals to Occam's razor<sup>4</sup> to rule out supernatural explanations. But this is fallacious on two grounds:

i) Occam's razor is prejudicial and question-begging. The simplest explanation is the best explanation—provided that the world is simple. But what if it's complex? You only invoke Occam's razor if you don't know the answer. So this is an argument from ignorance.

ii) There's a trade-off between a simpler explanation and a simpler ontology.<sup>5</sup>

In chapter four, Hitchens comments on the discrepancy between conventional dating schemes and Ussher's computations (pp. 57–58). But this would be more impressive if he bothered to:

i) Address scientific objections to conventional dating schemes.<sup>6</sup>

ii) Ask himself what a world that originated by way of a front-loaded creation *ex nihilo*<sup>7</sup> fiat would look like. Would it appear older or younger than conventional dating schemes? Would the difference be detectible?

iii) Consider how dating involves the measurement of time, which involves a temporal metric.<sup>8</sup> But if metrical conventionalism is correct, then it's meaningless to ask how old the world *really* is.<sup>9</sup>

In chapter six he attacks the argument from design.<sup>10</sup> For some reason, he thinks the life cycle of stars under-

mines design (pp. 79–80).<sup>11</sup> Likewise, he thinks that inhospitable zones<sup>12</sup> undermine the design argument (p. 80).

Now, it's true that we can't live inside an active volcano or red giant, but how does that undermine the teleological argument?<sup>13</sup> To begin with, the world needn't even be fine-tuned for life to be designed. And a world that is fine-tuned for life does not imply that every part of the universe is biofriendly. Some inhospitable conditions are necessary for hospitable conditions elsewhere.

He attacks the teleological argument from the human eye (pp. 81–82). This would be more impressive if he bothered to interact with the counterarguments.<sup>14</sup>

The fact that some lower animals have more acute eyes and ears than we do is, for him, another strike against the teleological argument. But how does that follow? Various organisms are designed to occupy and exploit a special ecological niche.

He appeals to junk DNA and vestigial organs to disprove design (p. 85). In other words, Darwinism-of-the-gaps.<sup>15</sup>

He thinks that natural redundant systems undermine the argument from design (p. 88). But why wouldn't that be an argument for design?

He thinks the silence of Genesis 1 on dinosaurs, plesiosaurs, pterodactyls, and marsupials is evidence of ignorance (p. 90). But the taxonomy<sup>16</sup> in Genesis 1 isn't intended to name every species. Indeed, the Bible mentions many species that are never named in Genesis 1.

He cites the Burgess Shale and Cambrian explosion as evidence for evolution (p. 91), evidently unaware of the problems they pose for Darwinism.<sup>17</sup>

He cites the seasonal variation in bird beaks to prove evolution (p. 94). But this would only prove microevolution,<sup>18</sup> not macroevolution.<sup>19</sup>

He thinks that adaptability undermines the argument from design (p. 95). But why wouldn't adaptability be a mark of design?

He cites the syphilis bacillus as undermining the teleological argument (p. 96). But a natural law theorist would think otherwise.

### Feel-Good Criticisms

In chapter seven he attacks the Old Testament. His view of Old Testament law suffers from a couple of basic flaws:

i) As Gordon Wenham has noted, "Laws generally set a floor for behaviour within society, they do not prescribe an ethical ceiling ... the laws thus tend to express the limits of socially acceptable behaviour: they do not describe ideal behavior."<sup>20</sup>

ii) Many Old Testament laws are also adapted to the socioeconomic conditions of the ANE (Ancient Near East). Critics can rail against "slavery" and "genocide" all they like, but these are ignorant, feel-good criticisms because they make no effort to consider the absence of concrete, practical alternatives in dealing with hostile, warrior cultures.

He says there's no evidence for the Exodus or Conquest (p. 102). Here he commits several blunders:

i) The argument from silence is only compelling if we have reason to expect evidence. But evidence would only be preserved under certain conditions.<sup>21</sup>

ii) One must also make allowance for stock formulas and literary conventions in the genre of Conquest literature.<sup>22</sup>

iii) The Biblical phraseology is actually more qualified and localized than the critics allow for.<sup>23</sup>

iv) He disregards positive, corroborative evidence of the Exodus and Conquest.<sup>24</sup>

He parrots the musty canard about how Numbers 12:3 disproves Mosaic authorship. But aside from the fact that his English translation is dubious at this point,<sup>25</sup> Hitchens fails to read the passage in context. Moses was not one to defend himself against calumny. He had a divine commission, and he left it to God to vindicate his servant's commission. That's the narrative function of 12:3, as well as the surrounding context. As a literary critic, Hitchens should be able to read a verse in context. But his animus blinds him to the narrative flow.

He thinks that the posthumous obituary in Deuteronomy 34 disproves Mosaic authorship (p. 105). But, of course, this editorial postscript is hardly news to conservative scholars and has no bearing on the Mosaic authorship of the Pentateuch as a whole.<sup>26</sup>

He then says, "[T]he Pentateuch contains discrepant accounts of the Creation, two different genealogies of the seed of Adam, and two narratives of the Flood" (p. 106).

But the composite editing of the Flood account has been disproven on both internal and comparative literary grounds.<sup>27</sup> Likewise, Genesis 1 and 2 form an intricately interwoven literary unit.<sup>28</sup>

### Contradicting the "Contradictions"

In chapter eight, Hitchens goes after the New Testament: "Matthew and Luke cannot concur on the Virgin Birth or the genealogy of Jesus" (p. 111). But he doesn't explain how they "cannot concur on the Virgin Birth." As to their respective genealogies, a modern reader needs to make allowance for the fact that in a tribal society with such

cultural conventions as endogamy<sup>29</sup> and levirate marriage, kinship and descent were drawn more broadly than might be the case in our own time and place. So there's more than one way to trace a family line.<sup>30</sup>

In addition, it should be clear from the stylized, numerological selection criteria employed both by Matthew and Luke that neither of them is attempting to include every link in the chain, but are skipping over various ancestors.<sup>31</sup>

Hitchens then says:

They flatly contradict each other on the "Flight into Egypt," Matthew saying that Joseph was "warned in a dream" to make an immediate escape and Luke saying that all three stayed in Bethlehem until Mary's purification ... which would make it forty days, and then went back to Nazareth via Jerusalem. (p. 111)

Here the "contradiction" is generated, not by the synoptic gospels, but by popular iconography—in which both accounts are treated as simultaneous when, as a careful reading of both will disclose, only Luke gives us a nativity account, whereas the arrival of the Magi comes much later. Hitchens could have avoided this blunder by either reading the text more closely—not too much to ask of a literary critic—or by consulting a commentary or two.

Predictably, he trots out the old warhorse of the census under Quirinius (p. 112), as if that hasn't been dealt with by numerous scholars.<sup>32</sup>

He then says,

The scribes ... disagree wildly about the Sermon on the Mount, the anointing of Jesus, the treachery of Judas, and Peter's haunting "denial." Most astonishingly, they cannot converge on a common account of the Crucifixion or the Resurrection. (p. 112)

The ironic thing about this indictment is that Hitchens operates with the

same rigid hermeneutic as Tim LaHaye. He makes no allowance for such literary conventions as selective reportage, thematic organization, and periphrastic quotations.<sup>33</sup>

After talking about the gnostic gospels, Hitchens claims that,

For a long time, there was incandescent debate over which of the “Gospels” should be regarded as divinely inspired ... the frantic early church councils that decided which gospels were “synoptic” and which were “apocryphal.” (pp. 113, 117)

In fact, there was never any serious dispute over the four canonical gospels, while the late dating of the apocryphal gospels is sufficient of itself to render them pseudepigraphal.<sup>34</sup> All these charges have been addressed and refuted in detail.<sup>35</sup>

Then you have Hitchens’s assertion that Jesus’s “illiterate living disciples left us no record” of his existence (p. 114). Does Hitchens imagine that first-century Palestinian Jews didn’t know how to read or write?<sup>36</sup> On the basis of retroversion<sup>37</sup> from Greek to Aramaic, Maurice Casey has argued that various synoptic speeches are direct transcriptions of Jesus’s words.<sup>38</sup>

Hitchens also disregards arguments for the traditional authorship of Matthew and John,<sup>39</sup> as well as the likelihood that Mark, as a native of Jerusalem (Acts 12:12), was a partial eyewitness. In addition, both Mark and Luke had access to eyewitnesses, including the apostles. We also have letters from Peter and John, as well as two of his siblings (James and Jude). Hitchens can, of course, deny all this, but where’s the supporting argument?

He tries to generate a contradiction between the Gospel of John and the synoptics by an argument from silence (p. 115)—a fallacious exercise. He goes on to assert that

“[t]he contradictions and illiteracies of the New Testament have never been explained by any Christian authority except in the feeblest terms of ‘metaphor’ and ‘a Christian faith’” (p. 115).

This is a paradigm case of Hitchens’s self-reinforcing ignorance. One could compile a long list of moderate to conservative scholars who have defended the accuracy and historicity of the New Testament, viz. Paul Barnett, Craig Blomberg, Darrell Bock, Richard Bauckham, E. M. Blaiklock, Marcus Bockmuehl, F. F. Bruce, E. E. Ellis, Craig Evans, Donald Guthrie, Colin Hemer, Harold Hoehner, Martin Hengel, Craig Keener, Andreas Köstenberger, Bruce Metzger, Stanley Porter, Robert Stein, Ned Stonehouse, Graham Twelftree, Daniel Wallace, David Wenham, John Wenham, Ben Witherington, N. T. Wright, Edwin Yamauchi, etc.

Hitchens continues, “We know that the word translated as ‘virgin,’ namely *alma*, means only ‘a young woman.’ In any case, parthenogenesis is not possible for human mammals” (p. 115).

Needless to say, the linguistic objection is addressed in any conservative commentary on Isaiah (J. Alec Motyer, E. J. Young) or Matthew (Craig Blomberg, D. A. Carson, Leon Morris) or monograph on the virgin birth (J. Gresham Machen).<sup>40</sup> Moreover, Hitchens misses the point: a virginal conception is not supposed to be naturally possible—that’s what makes it a sign from God.

Hitchens also cites “the imminence of his second coming and his complete indifference to the founding of any temporal church” as examples of hearsay tradition (p. 120).

But the question of imminence has been treated by many evangelical scholars. The New Testament carries over stock eschatological imagery from the Old Testament. This stock imagery

is regularly recycled and reapplied to a variety of historical and/or end-time judgments. That’s what makes it “stock” imagery. And in the typology of Scripture, one event can foreshadow another.<sup>41</sup> An earlier event can foreshadow a climactic event.

In addition, it’s lopsided to single out passages on the imminence of the Parousia at the expense of other passages on the uncertainty of the timing or apparent delay. This alternating language is, again, consistent with the parabolic nature of the imagery—which is not literally descriptive of the future.

Hitchens’s statement about the church is obviously false since Jesus specifically addresses the founding of the church (Matt. 16:18; cf. 18:17). And even if he didn’t, the existence of the church would be implicit on the concept of the new covenant community, which represents an extension and fulfillment of the old covenant community.

Hitchens also has some funny notions about textual criticism:

Overarching all this is the shocking fact that, as Ehrman concedes, the story [John 7:53–8:11] ... was not originally part of the Gospel ... One of Professor Barton Ehrman’s more astonishing findings is that the account of Jesus’s resurrection in the Gospel of Mark was only added many years later. (pp. 122, 142)<sup>42</sup>

Hitchens acts as though, if he discovers something for the first time, this is the first time anyone else ever heard of it. That the authenticity of Pericope Adulterae<sup>43</sup> and the long ending of Mark is a matter of scholarly dispute would come as no revelation to anyone with the slightest degree of Biblical literacy.<sup>44</sup>

### Denying the Miraculous

In chapter ten, he attacks the miraculous, claiming that “the age of

miracles seems to lie somewhere in our past” (p. 140). But there are Christians who beg to differ.<sup>45</sup>

He attributes the Ascension to antiquated cosmology (p. 141). But Jesus didn’t ascend into the clouds, as if heaven is “up there” somewhere. Rather, he was enveloped by the Shekinah. The “cloud” is the theophanic cloud.<sup>46</sup>

Hitchens informs us that “the last word on the subject [of miracles] was written by the Scottish Philosopher David Hume” (p. 141). This is yet another paradigm case of self-reinforcing ignorance.<sup>47</sup> There are even secular philosophers who think otherwise.<sup>48</sup>

Hitchens attempts to cancel out the testimony to the Resurrection by appealing to ufology<sup>49</sup> (pp. 141–142, 144). But there are three problems with this move:

- i) It’s an argument from analogy minus the argument. Why should we treat these reports as comparable?
- ii) The existence of dubious eyewitness reports of extraordinary events no more undermines the general reliability of paranormal or supernatural reportage than the existence of dubious eyewitness reports of ordinary events undermine the general reliability of normal or natural reportage.
- iii) If you study the subject, there’s an interesting connection between ufology and old hag syndrome. So “abductees” may have undergone a genuine “encounter,” but they are describing their “encounter” in categories supplied by science fiction, whereas the true identity of the presence is occultic in nature.

Hitchens then says that miracles don’t validate religious claims, citing Exodus 7–8 (p. 142). But there are two problems with that objection:

- i) It is not a sufficient validation of religious claims, but it may still be probative by affording corroborative evidence.

- ii) It would still invalidate secularism.

Hitchens thinks that Matthew 27:52–53 is chronologically incoherent (p. 143), but this has been discussed by various scholars.<sup>50</sup>

He appeals to spontaneous remission to discount miraculous healing (pp. 147–148). But this disregards two issues:

- i) What about the timing of spontaneous remission in answer to prayer?
- ii) How many cases attributed to spontaneous remission are, in fact, in answer to prayer?

Hitchens then claims that God should perform more spectacular miracles (p. 150). But this contradicts his appeal to Hume, for whom no reported miracle can ever overcome the presumption of uniformity. It also contradicts his claim that doctrine is underdetermined by the miraculous. So Hitchens is being duplicitous.

### **If He Doesn’t Like It, He Doesn’t Believe It**

In chapter eleven he says that Adam was “loaded with impossible-to-obey prohibitions” (p. 156). How was it impossible to refrain from eating the forbidden fruit?

He indicates that the death sentence was false since Adam left a large posterity (p. 156). Here he misconstrues the Hebrew idiom.<sup>51</sup>

He also says that Adam is forbidden “to eat from one tree lest he die, and another lest he live forever” (p. 156). But this misreads the account. The timing of one prohibition is prelapsarian<sup>52</sup> while the timing of the other is postlapsarian,<sup>53</sup> and they are logically interrelated, since the later prohibition is a penalty for the prior infraction. A literary critic should be better at reading the text.

In chapter fifteen he calls Isaac a

“boy” and says Abraham was “willing to murder an innocent in expiation of his own crimes” (p. 207). Isaac was not a “boy,” but a young man, and there’s nothing in the text to suggest that Abraham was attempting to expiate his own sin. Once more, a literary critic should be able to read a text.

Hitchens also objects to the principle of collective guilt (p. 209). But there’s nothing counterintuitive about the idea of moral transference. For example, I’ll do a favor for a friend of a friend. He isn’t my friend, but he’s a friend of my friend, so I’ll treat him as if he’s my friend. He did nothing to earn it. He gets the credit for what a second party did.

In chapter sixteen, Hitchens says the doctrine of hell amounts to child abuse. But there are several problems with this charge:

- i) What he attacks is not the Biblical doctrine of hell, but a literary tradition (James Joyce).
- ii) Why does he think that hell would be such a bad place to spend eternity? Wouldn’t he enjoy the company of his fellow infidels? All his favorite people live there, viz. Voltaire, Thomas Paine, George Orwell. A humanist should have more faith in humanity!
- iii) Is he saying that children should be shielded from unpleasant truths? Is it child abuse to tell a kid that his dad died in a traffic accident?

In chapter seventeen Hitchens objects to predestination on the grounds that “no good works or professions of faith can save one” from his fate (p. 133). But, of course, reprobate men have no good works or professions of faith. Hitchens doesn’t comprehend the system he is attacking.

In the same chapter, he says that humanism can correct itself, unlike “unalterable systems of belief” (p. 250). But

there are two problems with this claim:

- i) Correct itself in relation to what standard of morality?
- ii) Even if you're a relativist on paper, you're an absolutist in practice, for a relativist must still make decisions, including public policy decisions. So there will still be winners and losers.

Hitchens also spends a lot of time attacking non-evangelical or non-Christian religions and cults. And he's welcome to whack away. At this juncture a Calvinist would often agree with him, though not for all the same reasons. In addition, Hitchens devotes a lot of time to the question of whether unbelievers are less virtuous than believers. But this misses the point in several respects.<sup>54</sup> As usual, Hitchens doesn't acquaint himself with the opposing argument. And that's the problem with his book as a whole. Ignorance of Christian theology. Ignorance of Christian apologetics. Even ignorance of secular philosophy. His entire case against the Christian faith illustrates the textbook fallacy of the argument *ad ignorantiam*. ■

Stephen Hays doubled-majored in history and classics at Seattle Pacific University and is currently both a student and teacher's assistant at Reformed Theological Seminary. He resides in Charleston, SC.

1. Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve [Hachette, Warner], 2007).
2. See <http://ndpr.nd.edu/review.cfm?id=6383>; [http://www.believermag.com/issues/200307/?read=interview\\_ruse](http://www.believermag.com/issues/200307/?read=interview_ruse); and [http://www.qsmithwmu.com/moral\\_realism\\_and\\_infinte\\_spacetime\\_imply\\_moral\\_nihilism\\_by\\_quentin\\_smith.htm](http://www.qsmithwmu.com/moral_realism_and_infinte_spacetime_imply_moral_nihilism_by_quentin_smith.htm).
3. See [http://www.proginosko.com/docs/knowledge\\_and\\_theism.html](http://www.proginosko.com/docs/knowledge_and_theism.html) and <http://homepages.utoledo.edu/esnider/scirelconference/ratzschpaper.htm>.
4. i.e., the maxim that the simplest explanation is the best explanation.

5. Ontology is the study of what there is, of what exists. Is reality monistic or dualistic? Is matter all there is? What about mind? To say there is only one substance may enjoy greater ontological simplicity, but it may also have more to explain. Cf. <http://plato.stanford.edu/entries/simplicity/>.
6. cf. John Byl, *God and Cosmos: A Christian View of Time, Space, and the Universe* (Edinburgh, Scotland: Banner of Truth Trust, 2001), chap. 8; Richard Milton, *Shattering the Myths of Darwinism* (Rochester, VT: Park Street Press, 1997); Kurt Wise, *Faith, Form, and Time* (Nashville, TN: Broadman & Holman, 2002), chaps. 4–5.
7. i.e., the dogma that God created the world without recourse to preexistent matter.
8. i.e., the measuring system we use to compare the duration of temporal intervals.
9. Chronology is a value-laden exercise, for chronology involves the measurement of time, which—in turn—involves the philosophy of time. Does the system by which we measure relative duration correspond to objective intervals in time? Is one interval longer or shorter than another? That's the philosophical question. And this question may be undecidable. Cf. <http://fds.oup.com/www.oup.co.uk/pdf/0-19-875254-7.pdf>.
10. Later in the book he appeals to Tiktaalik and Archaeopteryx as transitional species (pp. 281–282). This would be more impressive if he bothered to interact with the counterarguments: see [http://www.arn.org/docs/wells/cl\\_iconsstillstanding.htm](http://www.arn.org/docs/wells/cl_iconsstillstanding.htm) and [http://www.idthefuture.com/2006/04/tiktaalik\\_as\\_missing\\_link\\_a\\_ne.html](http://www.idthefuture.com/2006/04/tiktaalik_as_missing_link_a_ne.html).
11. Hitchens also has boundless faith in physics, even though contemporary physics is in a state of crisis. Cf. Lee Smolin, *The Trouble with Physics: The Rise of String Theory, The Fall of a Science, and What Comes Next* (Boston: Houghton Mifflin Co., 2006); Peter Woit, *Not Even Wrong: The Failure of String Theory and the Search for Unity in Physical Law* (New York: Basic Books, 2006).
12. i.e., regions of the earth or outer space hostile to the existence of life.
13. A synonym for the argument from de-

- sign, which infers the existence of God from purposive features of the universe.
14. See <http://www.discovery.org/scripts/viewDB/index.php?command=view&id=1416> and <http://www.discovery.org/scripts/viewDB/index.php?command=view&id=1509>.
15. In this same connection he appeals to common DNA to prove common descent. But if God wanted to make one organism that was like another in some respect, wouldn't the organisms have to share similar DNA at that respect?
16. i.e., a zoological classification scheme.
17. See <http://www.ideacenter.org/contentmgr/showdetails.php/id/814> and <http://www.discovery.org/scripts/viewDB/filesDB-download.php?command=download&id=639>.
18. Microevolution generally has reference to adaptive, subspecific variants. Selective breeding is a case in point. By contrast, macroevolution is the theory according to which the origin and diversity of life can be accounted for by incremental change and natural mechanisms, involving descent from common ancestors.
19. See [http://www.arn.org/docs/wells/cl\\_iconsstillstanding.htm](http://www.arn.org/docs/wells/cl_iconsstillstanding.htm).
20. Gordon Wenham, *Story as Torah: Reading Old Testament Narrative Ethically* (Grand Rapids, MI: Baker Academic, 2004), 80.
21. cf. Kenneth Kitchen, *On the Reliability of the Old Testament* (Grand Rapids, MI: W. B. Eerdmans, 2003), chap. 6.
22. cf. K. Lawson Younger, *Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing* (Sheffield: JSOT Press, 1990).
23. cf. Richard Hess, *Joshua: An Introduction and Commentary* (Downers Grove, IL: IVP, 1996); Robert Hubbard, "Ai," Bill Arnold and H. G. M. Williamson, eds., *Dictionary of the Old Testament: Historical Books* (Downers Grove, IL: IVP, 2005), 22b.
24. cf. John Currid, *Exodus* (Darlington, England: Evangelical Press, 2000–2001); Richard Hess, *Joshua*; James Hoffmeier, *Israel in Egypt* (New York: Oxford University Press, 1999); Hoffmeier, *Ancient Israel in Sinai* (New York: Oxford University Press,

2005); Kenneth Kitchen, *On the Reliability of the Old Testament*; Douglas Stuart, *Exodus* (Nashville, TN: Broadman & Holman, 2006).

25. “Perhaps ‘more tolerant’ or ‘more long-suffering’ would express the sense of the MT [Masoretic Text] better,” R. K. Harrison, *Numbers* (Grand Rapids, MI: Baker, 1992), 195.

26. cf. Oswald Allis, *The Old Testament: Its Claims and Its Critics* (Nutley, NJ: Presbyterian and Reformed Pub. Co., 1972), 284; Gleason Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1994), 276; John Currid, *Deuteronomy* (Darlington, England: Evangelical Press, 2006), 533.

27. cf. Bruce Waltke, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 125–127; Gordon Wenham, *Genesis 1–15* (Waco, TX: Word Books, 1987), 156–158, 168–169.

28. cf. Duane Garrett, *Rethinking Genesis* (Fearn: Mentor, 2000), 193–197. What Hitchens could mean by two different genealogies from Adam I can’t say, since he doesn’t say. Is he alluding to the divergent lines of Cain and Seth? But there’s nothing contradictory about that or suggestive of independent sources.

29. i.e., marriage within one’s own clan.

30. cf. Tom Wright, *Luke for Everyone* (Louisville, KY: WJK, 2004), 34–40.

31. Richard Bauckham, *Jude and the Relatives of Jesus in the Early Church* (Edinburgh: T&T Clark, 1990), chap. 7; W. D. Davies and Dale Allison, *The Gospel According to St. Matthew* (Edinburgh: T&T Clark, 1998), 1:163–165; Craig Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 1999), 75–77; John Nolland, *The Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 2005), 84–87.

32. cf. Paul Barnett, *Jesus and the Rise of Early Christianity* (Downers Grove, IL: IVP, 1999), 97–99; C. E. B. Cranfield, “Some Reflections on the Virgin Birth,” *On Romans and Other New Testament Essays* (Edinburgh: T&T Clark, 1998), 157–158; Ernest Martin, *The Star That Astonished the World* (Portland, Oregon: ASK Publications, 1991), chap. 11.

33. New Testament writers frequently

paraphrase the material they quote. Cf. Craig Blomberg, *The Historical Reliability of the Gospels* (Downers Grove, IL: IVP, 1987; second edition forthcoming), chap. 4.

34. i.e., forgeries that claim to be written by an apostle or other suchlike.

35. Darrell Bock, *The Missing Gospels: Unearthing the Truth Behind Alternative Christianities* (Nashville, TN: Nelson Books, 2006); E. E. Ellis, *The Making of the New Testament Documents* (Boston: Brill Academic, 2002); Craig Evans, *Fabricating Jesus* (Downers Grove, IL: IVP, 2006); Michael Green, *The Books the Church Suppressed: Fiction and Truth in The Da Vinci Code* (Oxford: Monarch Books, 2005); J. Ed. Komoszewski et al. *Reinventing Jesus* (Grand Rapids, MI: Kregel, 2006); Bruce Metzger, *The Canon of the New Testament* (New York: Oxford University Press, 1997); David Trobisch, *The First Edition of the New Testament* (Oxford, U.K.: Oxford University Press, 2000); N. T. Wright, *Judas and the Gospel of Jesus* (Grand Rapids, MI: Baker, 2006).

36. Alan Millard, *Reading and Writing in the Time of Jesus* (New York University Press, 2000); “Zechariah Wrote (Luke 1:63),” P. J. Williams et al., eds., *The New Testament in Its First Century Setting* (Grand Rapids, MI: Eerdmans, 2004), 47–55.

37. i.e., a back translation that reconstructs the original text from a translation.

38. “The date of such material is likely to be very early indeed. There is no reason why the accounts from the ministry should not have been written down by eyewitnesses shortly after the events occurred ... a date c. 40 C.E. [for Mark] must be regarded as highly probable,” Maurice Casey, *Aramaic Sources of Mark’s Gospel* (New York: Cambridge University Press, 1998), 259–260; “It was possible to demonstrate that this [Matt. 23:23–36/Luke 11:39–51] was a very old source, containing authentic material from the historic ministry of Jesus,” Casey, *An Aramaic Approach to Q* (New York: Cambridge University Press, 2002), 186.

39. cf. D. A. Carson and Douglas Moo, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan, 2005).

40. To make a few quick points: (i) whether *alma* has the precise sense of “virgin” is

pedantic; Isaiah didn’t invent the Hebrew language. To express his point he chooses a preexisting word whose semantic range most closely approximates the sense he wishes to convey; (ii) beyond the meaning of the word are the cultural assumptions with respect to single Jewish females of marital age; (iii) we also need to distinguish between sense and reference: if even *alma* didn’t mean “virgin,” it could still denote a virgin; (iv) Matthew is using the LXX. The Septuagintal rendering bears witness to the pre-Christian Jewish understanding of the passage; (v) there is more to the overall sense of the oracle than the isolated import of *alma*, for we must also consider the import of the *alma* as a “sign” in Isaian usage and the evidentiary function of this sign. In context, this is a divine portent and prodigy—something out of the ordinary. As a literary critic, Hitchens should be attentive to all these nuances.

41. e.g., R. T. France, *The Gospel of Mark* (Grand Rapids, MI: Paternoster Press, 2002), 500–503, 530–531.

42. Bart Ehrman is a militant apostate whose polemical potboilers have been subjected to scathing reviews by other scholars.

43. i.e., the story of literary unit comprising John 7:53–8:11 in the *Textus Receptus*.

44. The immediate point at issue is not whether you favor the eclectic text over the majority text, or vice versa. The point, rather, is that Hitchens wasn’t even aware of the debate, although any modern edition of the Bible will either bracket these passages or include a footnote on the textual variants. Apparently, Hitchens has only read an unannotated edition of the KJV.

45. e.g., see <http://www.trueu.org/Academics/LectureHall/A000000425.cfm>.

46. F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (Grand Rapids, MI: Eerdmans, 1990), 104; John Fitzmyer, *The Acts of the Apostles* (New York: Doubleday, 1998), 210.

47. See <http://www.mrrena.com/misc/Swinburne.shtml>; <http://orthodoxytoday.org/articles2/SwinburneMiracles.php>; <http://www.leaderu.com/offices/billcraig/docs/miracles.html>; [http://www.infidels.org/library/modern/victor\\_reppert/miracles.html](http://www.infidels.org/library/modern/victor_reppert/miracles.html); <http://maverickphilosopher.powerblogs.com>.

com/posts/1163461823.shtml; [http://www.designinference.com/documents/2005.11.Hume\\_and\\_Reid.pdf](http://www.designinference.com/documents/2005.11.Hume_and_Reid.pdf); and [http://www.idthefuture.com/2005/06/who\\_designed\\_the\\_designer\\_a\\_lengthier\\_re.html](http://www.idthefuture.com/2005/06/who_designed_the_designer_a_lengthier_re.html).

48. cf. John Earman, *Hume's Abject Failure: The Argument Against Miracles* (New York: Oxford University Press, 2000).

49. Often regarded as a pseudoscience or secular cult concerned with the identification of unidentified flying objects and alleged alien contacts with planet earth or earthlings.

50. e.g., Craig Blomberg, *Matthew* (Nashville, TN: Broadman Press, 1992), 421.

51. cf. Victor Hamilton, *The Book of Genesis: Chapters 1–17* (Grand Rapids, MI: W. B. Eerdmans, 1990; 1991 printing), 172–174.

52. i.e., before the Fall.

53. i.e., after the Fall.

54. Briefly put: (i) the question at issue is not whether unbelievers are virtuous, but why they should be virtuous. How does their secular outlook underwrite or warrant moral norms? (ii) Christian theology doesn't deny that many unbelievers may be better than their creed. To the contrary, common grace implies that very phenomenon; (iii) ironically, virtuous unbelievers are generally virtuous to the degree that the social conditioning of a Christian culture makes them more virtuous than they would otherwise be if left to their own devices. When they deny the faith and appeal to their own virtue, they deny the very thing that restrains them; (iv) self-consciously consistent unbelievers are immoral. Cf. E. Michael Jones, *Degenerate Moderns* (San Francisco: Ignatius Press, 1993); Paul Johnson, *Intellectuals* (New York: Harper & Row, 1990).

---

*M. Rushdoony ... Purpose cont. from page 5*

of love and hold God accountable to it. That would be to make an idol of this artificial god. Rather, "God is love" means that man understands what love is: he *conforms his idea* of love to the revelation of God in Scripture. "God is love" directs us in our understanding

of "love," not our definition of God.

This means that God's love does not in any way preclude His judgment, just as God's grace never precludes His justice. We cannot abstract ideas about or even individual attributes of God and call them God, nor can we extract principles and call them commandments.

We are called to submit ourselves, our thinking, our families, our callings, and our lives to all that God is. We submit to the God of Scripture, not the limited god we conceptualize. This is our calling as the people of God and the purpose of all education. ■

---

*Selbrede ... Unfinished cont. from page 23*

it was separately typeset by me (and not by Chalcedon) such that the digital files, heavy with explanatory graphics, weren't readily available for reformatting for the book even if Andrew Sandlin had elected to include it.

8. Walt Brown, *In the Beginning: Compelling Evidence for Creation and the Flood* (Phoenix, AZ: Center for Scientific Creation, 1980, 7th edition, 2001). Eighth edition to be printed circa May 2008. Thanks to Dr. Brown's Christian generosity, you can read the entire draft of the 8th edition, over 400 pages, for free online at [www.creation-science.com](http://www.creation-science.com).

9. At the back, Dr. Brown's book includes technical notes and drilldowns of considerable complexity, as befits the author's MIT Ph.D.

10. Rodriguez, p. 9: "I have encountered many individuals who are interested in the subject, but are intimidated by the sheer size, scope, and content of *In the Beginning*. It seemed good to me to create another book, written at a basic reading level (7th–8th grade as newspapers are written), so that anyone could read and plainly understand the theory. This is the purpose and reasoning behind this book."

11. In that light, it's shocking that Walt Disney Studios exhibited actual emotional honesty during the Noah's Flood sequence in the animated film *Fantasia 2000*. Donald Duck and Daisy Duck are each convinced the other didn't make it on the ark, and it's

crystal clear that they're both certain their loved one died by drowning.

12. Walt Brown holds that the explosive Rupture Phase of the Flood event, which ripped open the 46,000-mile-long Mid-Oceanic Ridge from underneath as high pressure subterranean water erupted at supersonic speed from the "fountains of the great deep," propelled eroded debris and salt water into space, forming a significant number of comets. Because Brown knew that some of these would strike Mars, Prediction 19 was a natural consequence of his model. *All* his predictions arise out of his model; as more and more are confirmed, his model receives further corroboration.



# Chalcedon Foundation Catalog Insert

## Biblical Law

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

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

**Hardback, 890 pages, indices, \$45.00**

### **Volume II, Law and Society**

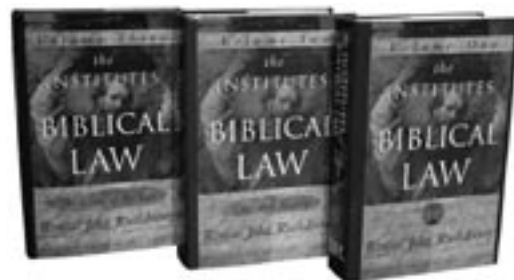
The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

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

### **Volume III, The Intent of the Law**

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

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



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



### **Ten Commandments for Today (DVD)**

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

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

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

**2 DVDs, \$30.00**



### **Law and Liberty**

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

**Paperback, 152 pages, \$5.00**



### **In Your Justice**

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

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

### **The World Under God's Law**

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

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

## Education



### **The Philosophy of the Christian Curriculum**

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

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



### **The Harsh Truth about Public Schools**

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

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



### **Intellectual Schizophrenia**

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

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



### **The Messianic Character of American Education**

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

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



### **Mathematics: Is God Silent?**

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

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



### **The Foundations of Christian Scholarship**

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

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



### **The Victims of Dick and Jane**

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

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



**Lessons Learned From Years of Homeschooling**

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

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

## American History and the Constitution



**This Independent Republic**

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

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



**The Nature of the American System**

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

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



**American History to 1865**

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

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

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

**Retreat From Liberty**

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

**3 cassette tapes, RR251ST-3, \$9.00**



**The Influence of Historic Christianity on Early America**

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

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



**The Future of the Conservative Movement**

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

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

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

**The United States: A Christian Republic**

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

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

**Biblical Faith and American History**

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

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

**World History**



**A Christian Survey of World History**

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

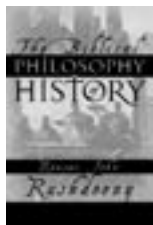
By R.J. Rushdoony. *From tape 3:* "Can you see why a knowledge of history is important—so that we can see the issues as our Lord presented them against the whole backboard of history and to see the battle as it is again lining up? Because again we have the tragic view of ancient Greece; again we have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

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

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

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

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



**The Biblical Philosophy of History**

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

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



**James I: The Fool as King**

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

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

**Christian Reconstruction in England**

A cassette tape series by R.J. Rushdoony, previously released as *English History* examines the impact of John Wycliffe, Richard III, Oliver Cromwell, and John Milton on English history.

**5 cassette tapes, RR135ST-5, \$15.00**

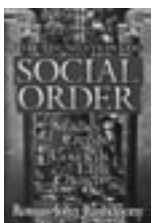
**Church History**



**The "Atheism" of the Early Church**

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

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



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

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

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

**Philosophy**



**The Death of Meaning**

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

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

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



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

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

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



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

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

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



**By What Standard?**

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

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



**The One and the Many**

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

**Paperback, 375 pages, index, \$15.00**



**The Flight from Humanity**

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

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

**Paperback, 66 pages, \$5.00**

**Humanism, the Deadly Deception**

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

**3 cassette tapes, RR137ST-3, \$9.00**

**Epistemology: How Do We Know?**

A tape series by R.J. Rushdoony. Eleven lessons on the discipline largely ignored by the modern thinker. Learn how philosophers such as Descartes and Camus changed modern thought. See how circular reasoning is an unavoidable fact of man's creaturehood. Understand how modern man is increasingly irrational, as witness the "death of god"

movement. This is a good companion set to the author's book, *The Word of Flux*.

**4 cassette tapes, RR101ST-4, \$12.00**

**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 world-view and propose a new order, a new morality, and a new man.

**8 cassette tapes, RR261ST-8, \$21.00**

## Psychology



### **Politics of Guilt and Pity**

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

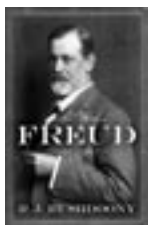
**Hardback, 371 pages, index, \$20.00**



### **Revolt Against Maturity**

By R.J. Rushdoony. 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. Man was created a mature being with a responsibility to dominion. Therefore, He cannot be understood from the Freudian standpoint of the child, nor the Darwinian standpoint of a long biological history. Man's history is a short one filled with responsibility to God. Man's psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

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

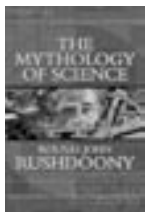


### **Freud**

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

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

## Science



### **The Mythology of Science**

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

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



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

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

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



### **Creation According to the Scriptures**

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

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

## Economics



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

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

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



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

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

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

### **Christianity and Capitalism**

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

**Pamphlet, 8 pages, \$1.00**

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

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

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

## Biblical Studies



### **Genesis, Volume I of Commentaries on the Pentateuch**

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

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



### **Exodus, Volume II of Commentaries on the Pentateuch**

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

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

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

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





**Leviticus, Volume III of Commentaries on the Pentateuch**

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

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

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

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



**Numbers, Volume IV of Commentaries on the Pentateuch**

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

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

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

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



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

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

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



**The Gospel of John**

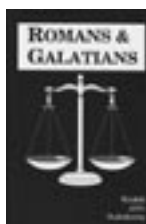
By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning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

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

**Companion tape series to The Gospel of John**

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

**39 cassette tapes, RR197ST-39, \$108.00**



**Romans and Galatians**

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

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

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

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

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

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



**Hebrews, James and Jude**

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

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

**Companion tape series to Hebrews, James and Jude**

**Hebrew and James - "The True Mediator"**

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

**26 cassette tapes, RR198ST-26, \$75.00**

**Jude - "Enemies in the Church"**

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

**2 cassette tapes, RR400ST-2, \$9.00**

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

**Exodus - "Unity of Law and Grace"**

**125 lessons. 70 cassette tapes, RR171ST-70, \$195.00**

**Leviticus - "The Law of Holiness and Grace"**

**79 lessons. 40 cassette tapes, RR172ST-40, \$120.00**

**Numbers - "Faith, Law and History"**

**63 lessons. 38 cassette tapes, RR181ST-38, \$102.00**

**Deuteronomy - "The Law and the Family"**

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

**The Sermon on the Mount**

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

**I Corinthians - "Godly Social Order"**

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

**II Corinthians - "Godly Social Order"**

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

**Galatians - "Living by Faith"**

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

**10 cassette tapes, RR415ST-10, \$30.00**

**I John**

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

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

**Exegetical Sermon Series by Rev. Mark R. Rushdoony**

**Galatians - "Heresy in Galatia"**

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

**Ephesians - "Partakers of God's Promise"**

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

**Colossians - "The Sufficiency of Christ"**

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

**I Timothy - "Right Doctrine and Practice"**

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

**II Timothy - "Faithfulness and Diligence"**

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

**Titus - "Speak with All Authority"**

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

**Philemon - "For My Son, Onesimus"**

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

**"Doers of the Word" - Sermons in James**

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

**Theology**



**Systematic Theology (in two volumes)**

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

**Hardback, 1301 pages, indices, \$70.00 per set**

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

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

**Creation and Providence**

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

**The Doctrine of the Covenant**

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

**The Doctrine of Sin**

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

**The Doctrine of Salvation**

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

**The Doctrine of the Church**

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

**The Theology of the Land**

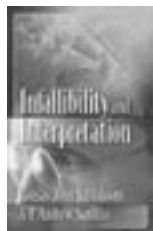
**20 lessons. 10 cassette tapes, RR403ST-10, \$30.00**

**The Theology of Work**

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

**The Doctrine of Authority**

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



**Infallibility and Interpretation**

By Rousas John Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character of God. They believe man is a creature of faith, not, following the Enlightenment's humanism, of reason. They affirm Biblical infallibility because the God Whom the Bible reveals could speak in no other way than infallibly, and because the Bible in which God is revealed asserts that God alone speaks infallibly. Men deny infallibility to God not for intellectual reasons, but for ethical reasons—they are sinners in rebellion against God and His authority in favor of their own. The authors wrote convinced that only by a recovery of faith in an infallible Bible and obedience to its every command can Christians hope to turn back evil both in today's church and culture.

**Paperback, 100 pages, \$6.00**



**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**

**The Lordship of Christ**

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

**Booklet, 29 pages, \$2.50**



**The Church Is Israel Now**

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

**Paperback, 74 pages, \$12.00**



**The Guise of Every Graceless Heart**

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

**Hardback, 120 pages, \$7.00**



**The Great Christian Revolution**

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

**Hardback, 327 pages, \$22.00**

**The Necessity for Systematic Theology**

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

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



**Keeping Our Sacred Trust**

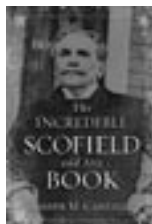
Edited by Andrew Sandlin. The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. This book is a trumpet blast heralding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

**Paperback, 167 pages, \$19.00**

**Infallibility: An Inescapable Concept**

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

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



**The Incredible Scofield and His Book**

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

**Paperback, 394 pages, \$24.00**

**The Will of God or the Will of Man**

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

**Pamphlet, 5 pages, \$1.00**

**Taking Dominion**



**Christianity and the State**

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

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



**Tithing and Dominion**

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

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



**Salvation and Godly Rule**

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

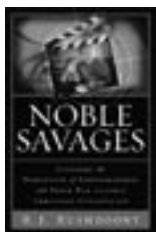
**Paperback, 661 pages, indices, \$35.00**



**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 21<sup>st</sup> century church.

**Booklet, 44 pages, \$8.00**



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

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

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

**Toward a Christian Marriage**

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

**Hardback, 43 pages, \$8.00**

**The Theology of the State**

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

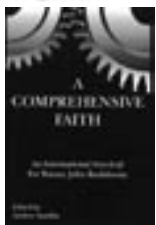
**14 cassette tapes, RR405ST-14, \$42.00**



**Roots of Reconstruction**

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

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



**A Comprehensive Faith**

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

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



**The Church as God's Army**

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

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

**Booklet, 83 pages, \$6.00**

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

**The Doctrine of the Family**

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

**5 cassette tapes, RR410ST-5, \$15.00**

**Christian Ethics**

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

**8 cassette tapes, RR132ST-8, \$24.00**

**The Total Crown Rights of Christ the King**

6 lessons on victory and dominion.

**3 cassette tapes, CN103ST-3, \$9.00**

**Tape series by Rev. Douglas F. Kelly**

**Reclaiming God's World**

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

**3 cassette tapes, DK106ST-3, \$9.00**

**Eschatology**



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

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

**Paperback, 271 pages, \$19.00**



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

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

Alexander.

**Paperback, 260 pages, \$22.00**



**God's Plan for Victory**

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

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

**Eschatology**

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

**16 cassette tapes, RR411ST-16, \$48.00**

**Biography**



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

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

**Paperback, 357 pages, \$24.00**

## **JCR Clearance Sale! 50% off the cover price on all Journals of Christian Reconstruction while supplies last.**



### **The Journal of Christian Reconstruction**

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

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

Medieval, Reformation, and contemporary developments, the causes of inflation, Manichaenism, law and economics, and much more. **\$13.00 Now only \$6.50**

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

What Scripture tells us about law, the coming crisis in criminal investigation, pornography, community, the function of law, and much more. **\$13.00 Now only \$6.50**

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

Modern politics is highly religious, but its religion is humanism. This journal examines the Christian alternative. **\$13.00 Now only \$6.50**

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

The Puritans believed in law and the grace of law. They were not antinomians. Both Continental and American Puritanism are studied. **\$13.00 Now only \$6.50**

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

Inflation is not only an economic concern but at root a moral problem. Any analysis of economics must deal also with the theological and moral aspects as well. **\$13.00 Now only \$6.50**

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

Christian reconstruction cannot be accomplished without expanding the Christian presence and influence in all branches of the media and the arts. **\$13.00 Now only \$6.50**

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

This issue deals with the relationship of the Christian Faith to the world of business. **\$13.00 Now only \$6.50**

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

Christians must learn to exercise dominion in the area of the arts and media in order to fulfill their mandate from the Lord. Also included in this issue is a long and very important study of the Russian Orthodox Church before the Revolution. **\$13.00 Now only \$6.50**

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

Christians and their children must again become a vital, determinative core group in the world. Education is an essential prerequisite and duty if this is to be accomplished. **\$13.00 Now only \$6.50**

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

To understand the intent and meaning of the Constitution it is necessary to recognize its presuppositions. **\$13.00 Now only \$6.50**

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

The God of the Bible has chosen to express Himself by both oral and written means. Together these means represent the sum total of His revelation. This symposium is about the preservation of original, infallible truth as handed down through generations in the words and texts of the human language. We have both God's perseverance and man's stewarding responsibility at issue when considering the preservation of truth in the text and words of the human language. This symposium examines the implications of this for both sacred and secular writings. **\$13.00 Now only \$6.50**

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

This volume explores the various means of bringing change to a social order: revolution, education and economics. It also examines how Christianity, historically and doctrinally, impacts the social order and provides practical answers to man's search from meaning and order in life. It concludes with a special report on reconstruction in action, which highlights the work of Reconstructionists at the grassroots level. **\$13.00 Now only \$6.50**

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

In addition to discussing the decline and fall of the West and the return of Christendom, this volume describes the current crisis, constitutional law, covenant religion vs. legalism, and the implications of a Christian world and life view. **\$13.00 Now only \$6.50**

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

The re-emergence of Christian political involvement today is spurred by the recognition not only that the Bible and Christian Faith have something to say about politics and the state, but that they are the only unmoveable anchor of the state. The articles in this symposium deal with the following subjects: the reconstructive task, reconstruction in the church and state, economics, theology, and philosophy. **\$13.00 Now only \$6.50**

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

This symposium highlights the Reformation, not out of any polite antiquarian interest, but to assist our readers in the re-Christianization of modern life using the law of God as their instrument. This symposium contains articles dealing with history, theology, exegesis, philosophy, and culture. **\$13.00 Now only \$6.50**

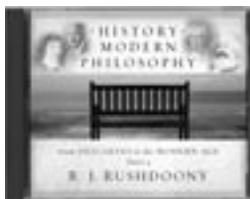
### **Vol. XV: Symposium on Eschatology**

Eschatology is not just about the future, but about God's working in history. Its relevance is inescapable. **\$19.00 Now only \$9.50**

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

Selected articles from 25 years of the *Journal* by R.J. Rushdoony, Cornelius Van Til, Otto Scott, Samuel L. Blumenfeld, Gary North, Greg Bahnsen, and others. **\$19.00 Now only \$9.50**

## New from Chalcedon! Rushdoony on Audio CDs!



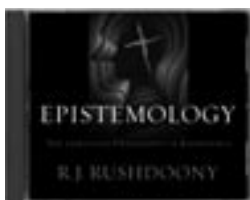
### **A History of Modern Philosophy**

In this detailed series R. J. Rushdoony examines the apostasy of modern thinkers and their influence upon society, culture, and the totality of life. This Christian critique is vital to not only purify your own thinking, but it is equally useful in equipping you for more

faithful Christian service.

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

**\$64.00 (8 CDs)**



### **Epistemology: The Christian Philosophy of Knowledge**

Epistemology means the "study of knowledge." How do we know what we know? How can we be sure our thinking is reliable? These are the questions philosophers have addressed for centuries. But, is there a Christian epistemology? Rushdoony answers in the affirmative!

- |                                 |  |
|---------------------------------|--|
| Facts & Epistemology            | Circular Reasoning                           |
| Facts & Presuppositions         | Faith & Knowledge                            |
| Epistemological Man             | Irrational Man                               |
| Death of God & Its Implications | Authority & Knowledge                        |
| Ultimate Authority              | A Valid Epistemology/<br>Flight from Reality |

**\$80.00 (10 CDs)**



### **Apologetics**

R. J. Rushdoony was thoroughly convinced of the presuppositional approach to apologetics. Much of his thought was established firmly upon this philosophy, and his application of the Christian faith was driven by the everlasting strength of this uncompromising

polemic. In this impacting 3-part series you will learn the essential elements for a Biblical defense of the faith as well as be equipped to address important life questions from a thoroughly Christian perspective. This is a must-have for your educational library.

- Apologetics I
- Apologetics II
- Apologetics III

**Order your set today for only \$24.00 (3 CDs)**

### **The Crown Rights of Christ the King**

The rule of Christ must be extended to every realm of life. Much of Christian teaching throughout the last 100+ years has emphasized a Christianity for the heart. This has led to a defeatist view of the future, since only humanistic man is mastering the sphere of history. In this series R. J. Rushdoony presents the ancient doctrine of the supremacy of Christ over all things. You'll be greatly encouraged by his clear call to Christian victory.



- Bringing Back the King  
Over All Men
- Over Church and State
- Over Every Sphere of Life
- The Fear of Victory
- The Gospel According to St. Ahab

**\$48.00 (6 CDs)**

### **The United States Constitution**

The tense political climate of modern America has spurred appeals to the Constitution from both sides of the political and cultural aisles. Conservatives seek to preserve civil liberties from the threat of internationalism while Liberals hold it up as the antidote to theocracy. But, what does the Constitution actually teach? What is the Biblical approach to this marvelous document? In this insightful series, R.J. Rushdoony cogently teaches both the blessings and limitations of America's founding document and what it teaches us about the state.

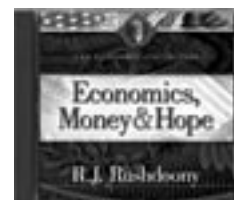


- The U.S. Constitution: Original Intent
- The U.S. Constitution: Changing Intent
- The U.S. Constitution Changed
- The U.S. Constitution and The People

**\$32.00 (4 CDs)**

### **Economics, Money & Hope**

One of the most neglected subjects in Christian teaching is economics. Most pastors and leaders are simply unfamiliar with principles of economics and what the Bible has to say about them. This leaves the people of God defenseless in that the primary means to social and political control is that of economics. R. J. Rushdoony examines the Christian approach to economics in this informative series of messages addressing a myriad of related subjects ranging from inflation to dominion. If God's people perish, it will be partly because they lack a knowledge of economics.



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

**\$24.00 (3 CDs)**