

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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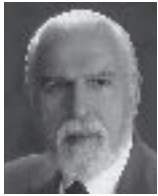


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The Possibilities of Depopulation

[Reprinted from *The Myth of Over-Population*]

R. J. Rushdoony



The mind and faith of man clearly affects his body. Psychosomatic medicine has demonstrated much with respect to the individual. It is time to recognize the effect of mind and faith on the social group.

The first settlers from England faced major problems in North America. Those whose hearts turned homeward most, died first of all, a significant fact.

Consider also the evidence presented by Dr. Simeons:

Psychosomatic ailments account for the bulk of urban man's ill-health and are the most frequent causes of his death.

Once the principle that the psyche can cause serious bodily disorders had been clearly stated, it soon became necessary to include an ever-widening variety of diseases in this category. Today it is easier and certainly safer to say which diseases are not psychosomatic than to enumerate those which are: their number is growing too rapidly.

... Psychic factors may play a considerable role in permitting microorganisms to establish themselves in the human body and cause disease.

An example of this is asiatic cholera. Working in the midst of an epidemic outbreak of cholera one cannot help noticing the strange fact that the healthy adolescent, the busy mother and the wage-earning father are more often stricken than the very young children and the old and decrepit. Cholera is caused by swallowing a microbe called a vibrio and it is known that the cholera vibrio is highly sensitive to acids. The acid that is always present in the normal

human stomach is sufficiently strong to kill the cholera vibrio almost instantly. How then does the vibrio overcome this acid barrier which separates it from the small intestines where, in the alkaline contents, it can thrive and start its murderous activity?

The answer seems to be that it cannot. Only if the normal flow of acid in the stomach is shut off is the vibrio able to reach its destination. Now the one big thing that stops the flow of acid in the stomach is fear and panic. So it may come about that those most terrified of death are just the ones the cholera kills, while those too young to understand the danger and those to whom life seems hardly worth living and who fatalistically tend the sick and dying around them, may survive unscathed, because the secretions of their gastric juice is not emotionally inhibited. Fear might thus play an important role in the selection of victims and in this sense it would not be incorrect to say that even in cholera psychosomatic mechanisms can be of importance. Similar factors may be involved in the sudden onset of some cases of bacillary dysentery or in typhoid fever but not in plague, where the bacillus is injected straight into the blood by the bite of a rat-flea.¹

Note the fact that, as with the plague, cholera affects the healthy most of all, and the young and aged least. Contrary to Simeons there are scholars who trace the incidence of plague to a change in the nature of man, i.e., a change in man's conception of his nature, a change of faith.

Dr. J. H. van den Berg of the University of Leyden in his work *The*

Human Body, as yet not translated into English, develops this thesis. Dr. van den Berg correlates each incidence of plague with a radical development in human thought which shatters man's previous conception of himself and the world. His choice of emphasis concerning the crisis of faith can be argued. His conclusions are more difficult to challenge.

When a plague disappears, according to van den Berg, various reasons are cited. *First*, it can be held that man has now an immunity to the bacillus. But such immunity does not exist. *Second*, it can be argued that better hygiene has eliminated the plague or plagues. But there is no evidence of any correlation between hygiene and the retreat of the plague. Thus, while it can be said that, after 1840, the plague retreated from Turkey and Egypt, where better hygiene came into existence, the fact remains that it retreated also from Persia after 1840, without any change in sanitary conditions.

Third, it is sometimes held that the plague has lost its virulence, but again the evidence is to the contrary. Local epidemics after 1680 were equally severe as the preceding ones.

Fourth, it is held that the black rat, which lives closer to people, and thus communicates its fleas more readily to people, was pushed aside by the brown rat, which lives in sewers and not as closely to people, thus removing much danger of contagion. But the plague disappeared from London after 1666, and the brown rat did not triumph over the black rat until 1725.

Fifth, the Great Fire in London is credited with destroying the area of infection, but the parishes of London most severely stricken by the plague were not burned, so that cleansing by fire is not a valid argument.

Thus, van den Berg states, there has been no acceptable explanation until now for the disappearance of the plague from Europe. From 1348 to 1680, the plague was epidemic in Europe. Before 1348 and after 1680, the plague was local and brief-lived in Europe. Why the relative immunity before 1348 and after 1680?

According to van den Berg, there will never be found a reasonable explanation without resort to causes of a “metablastic” nature as well as to natural causes. A change in man’s conception of himself, of his inner world, produces a new relationship to the world, and a loss of older certainties and immunities. *Plagues are thus not matters of rats or rat-fleas*, but a human matter. The plague occurs, not because of rats or fleas, not because of man’s environment, but because *man changes*, and therefore the world changes for him. The changing outlook of man thus is important to a history of man’s susceptibility to plague.²

The pertinent question now is this: Are we at the end of an intellectual era, and thus ripe for plague?

We are clearly in the last stages of humanism and its decay, in the last days of Enlightenment culture. As clearly as in the last days of Rome, or in 1348, we are at the end of an age. The radical disillusionment with humanism by the humanists themselves is already apparent. Sigmund Freud, a humanist, himself contributed greatly to the collapse of humanistic faith.³

Cultural dropouts are again, as in the past, a telling index to collapse. The beatniks, the hippies, the student revolts, and the Negro revolutionaries

are all cultural dropouts. They hate and seek to destroy their humanistic sponsors and creators because they regard the world of humanism as a fraud. They themselves are humanists, but humanists in decay, dropouts whose only faith is in destruction.

The world is ripe for plague. The prospects for depopulation are fearfully real; the prospects for overpopulation are largely fictional.

Those most involved will perish first. Those who are most involved include both those who love and those who hate this humanistic culture and have nothing else. The sterility of hate, the futility of destruction, will involve the dropouts in self-destruction.

And those who, like Lot’s wife, love the perishing world and turn back to it because they cannot live without it, they too shall perish.

The dropouts and the drop-ins have no future. Martin Luther moved freely and boldly among the plague-stricken: he was too concerned with shaping the future under God to succumb. His favorite Psalm expressed his faith: “I shall not die, but live, and declare the works of the LORD” (Ps. 118:17). The future belongs to Christian reconstruction. 🇺🇸

1. A. T. W. Simeons, M.D., *Man’s Presumptuous Brain* (New York: E. P. Dutton, 1962), 1–2.
2. This writer is indebted to Miss Annette Holbhof of Gronigen, Holland, for a summary of van den Berg’s thesis. J. H. van den Berg is familiar to English readers for his brilliant work *The Changing Nature of Man, Introduction to Historical Psychology* (New York: Dell, 1964), which is relevant to the above thesis as a study of “metablastics.”
3. See R. J. Rushdoony, *Freud* (Vallecito, CA: Ross House Books, [1965] 2006).

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How Long, O Lord?

Mark R. Rushdoony



It is part of our human nature to be more impatient with the inactivity of others than with our own. We see a desire for God's

immediate justice in the martyred saints in Revelation 6:10: "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The desire to see an immediate resolution of injustice is not limited to those slain for their testimony of God; it is commonly a topic of comment by believers who wish to see the righteousness of God vindicated in a very visible way. This was also a common theme of David's psalms long before the advent of Christ.

We might note that it is not only God's people who cry "How long?" but God Himself repeatedly redirects that same question to those who reject His righteousness. How long will man love vanity (Ps. 4:2)? How long will he dwell on vain thoughts (Jer. 4:14)? Even Christ asked the first-century generation, "How long shall I suffer you?" (Matt. 17:17; Mark 9:19). We are conveniently anxious for God's justice on the wicked but desirous of His longsuffering to the redeemed. We should also note our desire for God's justice is often more about our self-satisfaction than the honor of God.

Faith and Reason

Our expectation of and desire for both the defeat of evil and the manifestation of God's glory is a valid outwork-

ing of our faith, but our understanding of that faith itself is often flawed. We presume the legitimacy of man's rebellion when we tolerate the common but false contrast of faith versus reason. Such thinking assumes faith to be in the non-rational realm, and is a convenient method to box-off the Christian faith from what is presumed (as an unacknowledged act of faith) to be reasonable. Faith in these terms then means something outside logic and structured thought. Faith becomes a "leap" into the dark; it is "blind," and something to which we resort when all else fails.

Faith is not an irrational alternative to reason. For it to be so defined, reason must have already been posited as contrary to faith. If, however, God is very real, then faith in Him is not only reasonable, but necessary to the validity of all thought.

Defining Reason

The fall of man into sin was the transference of man's allegiance from the Word of God to himself. Satan's temptation was that man could "be as gods, knowing [determining for themselves] good and evil" (Gen. 3:5). Believing Satan's lie was man's first application of rationalism—man's thought took precedence over God's revelation. Sin gave man a new default focus of faith—himself (whether individually or in some collective). Though some men anarchistically try to chart their own course, most borrow their faith from some philosophy acceptable to the spirit of their age.

Adam and Eve's move in terms of Satan's promise was not first an intellectual one, but a moral rejection of their Creator. The intellectual desire to "be as gods" followed the initial moral rebellion against the one true God.

Defining Faith

Our faith depends on our basic understanding of the nature and meaning of all things. It is based on a worldview. This is why faith comes by hearing of the Word of God (Rom. 10:17). This does not refer to any mystical properties of the Word, but to the fact that the Spirit calls men to a belief in certain truths in terms of which our faith then can allow us to reorient our lives. Believing faith is not in something abstract. We believe that we are fallen creatures of God in need of forgiveness and atonement and called to redirect our energies to faithful obedience to the God of our salvation. Where do we learn of who God is, who we are, and why we need salvation, but from the Word? Our faith is our confession that what God has revealed to us is true. Our life of faith is how we see our new life in Christ and control our words, thoughts, and actions in terms of this new view of the world and our purpose and responsibilities therein, all of which we learn from the Word.

The idea of "blind" faith suggests we believe in Jesus without any real understanding, but there's no such thing as an accidental Christian. Paul says, "I know whom I have believed" (2 Tim. 1:12). Specifically our faith is in the

atonement of Jesus Christ in our place and in our justification by grace received by faith, yet none of this can be taken out of the larger context. Saving faith is based on our faith that God is who He says He is and that we are who God says we are. Saving faith then becomes an active faith because it places us in an entirely new understanding of life. Our reason is then always based upon our faith.

The Importunate Widow

Because of our faith and the new understanding it affords, we are often anxious for the outcome Scripture tells us is inevitable. Such impatience is not itself to be faulted. Our Lord gives us a parable about a helpless widow who persistently asked for justice from a very unjust judge who at first ignored her requests (Luke 18:1-8). The widow, however, refused to act helpless and

forlorn; she persisted in seeking justice from the judge, even though her previous requests had not been granted. The widow stood firm, believing justice was on her side. Weary of her pleading, the judge saw that justice was done.

The purpose of the parable is stated by Jesus. It is not to teach us to expect eventual justice from human courts, but rather that men “ought always to pray, and not to faint” (v. 1). His point is, “And shall not God avenge his own elect, which cry day and night unto him, though He bear long with them? I tell you that he will avenge them speedily” (vv. 7-8).

We ought to note several things about Jesus’ statement. *First*, He refers to “his own elect.” God has told His people to expect a positive resolution. “[A]ll things work together for good to them that love God” (Rom. 8:28), Paul tells us. Faith in God necessarily

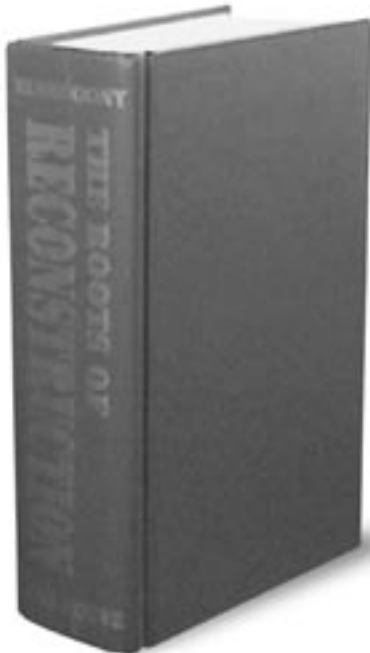
involves a belief in His faithfulness to His covenant people.

Second, Jesus says God will “avenge” His people. This speaks of God’s delivering judgment. The parable speaks of a corrupt judge who could nevertheless be moved to execute judgment on injustice. The point is that we ought then to assume that the Just One certainly hears and will avenge.

Third, the widow represents the elect “which cry day and night” unto God. Neither the widow nor the elect are condemned for such pleas. It is the widow’s persistence that is here the central point. Her faith was not passive, nor was it lacking in reason. She knew what justice was and she asked for what was rightfully due her. Our cries to God are likewise reasoned pleas based on our faith in who God is. Our pleadings assume that we can ask for justice because

Continued on page 22

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America's Trojan Horse: Public Education

Mike Metarko



Michael J. Metarko holds a degree in Commerce & Engineering from Drexel University, a certificate in Elementary Education from Moravian College, and a Master in Educational Leadership from Wilkes University. He has worked for nine years in the financial and technical sales arena before becoming a fourth grade teacher and middle school supervisor for curriculum and instruction. Mike has served for the last five years as an elementary principal. Heeding God's conviction, Mike will not be returning to the public education arena next year. He is currently writing a book expounding upon the information in this article from his fourteen years inside the system. Mike can be reached at 484.201.1595 or mmetarko@ptd.net for comments, criticisms, (or help out of the ranks of the unemployed). Mike also looks forward to

sharing his insights into public education in Colin Gunn's upcoming documentary entitled *Indoctrination*.

Remembering the Trojan Horse

The crafty Odysseus won the Trojan War for Greece by deception with the Trojan horse. An entire city was desolated by sleight of hand, worship of a false goddess, and false security. The Trojans sincerely thought the war was over, but sincerity is insufficient without the truth. They found out too late that they were wrong. They unknowingly led the enemy right into their city's heart, blindly trusted the enemy's word, failed to do their own research and inspection, and became complacent, focused on their own pleasures. Because of these foolish actions, they lost their children, families, city, and lives. *America is Troy; our public education system is the Trojan horse.*

Indoctrination

Seventeen years ago, God called me to His Son. As I sought His will for my life, I believe that He led me out of engineering and technical sales into a career in education. For the last fifteen years I have held the following positions in public education: fourth-grade teacher, middle school assistant principal, and most recently, elementary principal. I have also served as adjunct faculty at a respected college and taught for Johns Hopkins University's Center for Talented Youth. My goal has always been to be a godly example of excellence, a male role model, and "salt and

light" in a system I knew had long ago expelled God.

Over the years I have had many opportunities to be that "salt and light" and have plugged up more than a few pinholes in the dike. Administratively, I have fought for the Good News Club to use facilities for which other organizations are never questioned. I have staved off the Anti-Defamation League's "No Place for Hate" campaign promoting the "acceptance" of questionable beliefs and lifestyles. I have argued to keep the names Easter and Christmas on the school calendar beside Rosh Hashanah and Ramadan. Educationally, I have focused teachers, students, and parents on state and federal mandates to the extent that my school is consistently one of the top in our state.

But over the past few years, I have been inspecting the foundations of the public education system. Research, reading, and observation have proven to me that the foundations of the system are broken. It is crumbling away under my feet, our children's feet, the family's feet, the feet of our cities and our nation, under the feet of future generations.

Why do I say this? Let me respond Socratically. How many well-intending parents wanting the best for their children, Christian or non-Christian, can answer the following?

- Where and why was public education established?
- Who were public education's "founding fathers"; what were their beliefs and goals?
- What is the foundation of knowledge?
- Is there ultimate truth? What are the ramifications if the answer is "yes" or "no"?
- Are schools void of religion? If you say "yes," are you sure? If you say "no," what is their religion and why does it matter?
- What science and history is being taught? Is it true science, accurate history?
- What is education's ultimate role? Who determines it?
- Are we truly educating our children in our public schools, or are we indoctrinating them?

I daresay most public school employees would be hard-pressed to answer; I admit that I would have been three years ago. Why? Partly ignorance and lack of education, but mainly because the education we have received is captive to the system itself. Our education system is such a part of us and of society that we no longer even think to question it. We accept it, work within its boundaries, polish it to look better, and rename it to sound better. Just as

the people of Troy welcomed that horse, we have naively welcomed public education into our cities and homes without discernment, willingly accepting the words of “leaders” of the system just as the Trojans unwisely took the Greek captive at his word without questioning if it were a trap, a setup.

In opening up that Trojan horse, I was stunned and appalled. I not only realized what the horse was, but saw the deceivers’ plans. In a phrase, *what I found was indoctrination in an anti-Christian worldview called humanism.*

My eyes having been opened wide, I realized that we are in a war for the truth, the souls of our children, and the future of our country. The hardest thing for me to accept is that I have been the Trojan soldier listening to the Greek captive and accepting his description of the horse as a gift to society! My sweat, my energies, were tearing down the wall of my city and wheeling this horse inside. By not questioning and inspecting public education deeply enough, I put my family and America’s children right into the archenemy’s hands.

We must act! We must understand that education is not a neutral enterprise because there is no neutral territory, no neutral thought. Rushdoony states, “Such a view presupposes neutrality *in the knower and the known* . . . For us as Christians, this view is false.”¹ “God forbid that we should rebel against the LORD, and turn this day from following the LORD” (Josh. 22:29). We cannot be passive and watch our children, families, cities, and nation turn slaves by the enemy’s sleight of hand and by our complacency.

Look Inside the Horse:

The Current State of Education

I have seen firsthand the issues we face. I know the results of taking our focus off educating children as individuals created in the image of God

with unique talents and gifts. I have witnessed how special interests promote their own agendas and obstruct efforts to improve our schools. Most Americans only see the attractive outside of our Trojan horse: the “gift” of education provided by a government wanting the “best for all.” But if we take off our rose-colored glasses and approach this colossal caballus with discernment, we will notice its many blemishes and faulty workmanship; we will notice the hatch leading inside the beast. If we peer into it to see what’s there, we will see many uncomfortable sights. If we will only shine the light of truth into the cracks and crevasses deep inside the system, we will see of what it is truly made.

I do not doubt that teachers, parents, administrators, and school board members are often sincere in their desire to educate children. But anyone reading the news will quickly note that there is a growing culture of corruption and the sacrifice of ethics for self-interest and personal gain in public education.

Accountability, national standards, class size, and teacher qualifications are all red herrings, draining tax payer coffers with no statistically significant gains in achievement.²

Our government has enacted legislation such as the Safe and Drug-Free Schools and Communities Act and the Gun-Free Schools Act of 1996 under No Child Left Behind. Employees engage in intruder training, bomb threat training, and Drug Abuse Resistance Education (D.A.R.E), but all to no avail. All one has to do to see this is to read or listen to the news. According to the National Center for Education Statistics’ Indicators of School Crimes and Safety 2009 report, “For the first time, rates of violent crime victimization at school were higher than rates of violent crime victimization away from school. In 2007, there were 26 violent crimes

per 1,000 students at school, compared to 20 violent crimes per 1,000 students away from school.”³ This same report indicated that “in 2007–08, 75 percent of public schools recorded one or more violent incidents of crime” and “17 percent recorded one or more serious violent incidents.”

Well-intentioned people scratch their heads and ask why. There is plenty of blame to go around. We can blame the teachers unions, the largest lobbying organizations in political history, for demanding to be treated as professionals while maintaining a union-bully mentality. But we must also blame fathers who have abandoned the principles of Deuteronomy 6:7 and Ephesians 6:4; we have shirked our responsibilities. As a by-product, we can also blame children who become “disobedient to parents.”

To get the true picture of the future of the statist education system, do an internet search on our current leaders: Secretary of Education Arne Duncan and Safe School Czar Kevin Jennings. Jennings is founder and prior Executive Director of GLSEN, the Gay, Lesbian, and Straight Education Network placed into position by President Obama with no congressional confirmation, possessing great power and authority over schools. What is being promoted? Brace yourself *and make sure no little eyes are watching!* Search “the little black book queer in the 21st century,” “Homosexual movement + Kevin Jennings,” or “Fistgate tapes.”

Many have probably pondered at least some of this already. But as we probe further into the egalitarian equine of public education, we must do away with the mindset that is so much a part of our culture, if we are really going to understand it. When I started researching what my education history classes failed to teach, I realized how far we

have strayed from true Biblical education. I took for granted the concept of age-segregated teaching—as do most churches—because I neither looked into its socialist roots nor considered its complete focus on class management and psychological remedies that breed mediocrity and social promotion. But G. Stanley Hall, the “father of adolescence,” friend to Jung and Freud, planned this monstrosity from the start. Hall used evolutionism and Haeckel’s recapitulation theory to form the concepts of age-segregated learning and racial eugenics.⁴ Is that not why we fought Hitler?

It is not hard to imagine the next step the social engineers of public education took: remove God from schools, not all gods of course, just that “intolerant” Old Testament God demanding, “Thou shalt have no other gods before me” (Exod. 20:3), and that “intolerant” New Testament God claiming, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). True Christianity is what the Anti-Defamation League defines as bigotry because of its exclusivity. They do not accept my belief, but tell me I must accept everyone else’s.

Do not be fooled; our public schools do teach religion. Oh, I know about the separation of church and state comment by Thomas Jefferson that most Americans believe is part of our founding documents. That separation only applies to Christianity. Public schools are deeply entrenched in the religion of secular humanism. As Sam Blumenfeld points out:

[O]n March 4, 1987, U.S. District Judge W. Brevard Hand, in *Smith v. Board of School Commissioners of Mobile County, Ala.*, ruled that secular humanism is a religion. The 172-page ruling defines religion and concludes, after reviewing the relevant aspects of humanism, that “For purposes of the

First Amendment, secular humanism is a religious belief system, entitled to the protections of, and subject to the prohibitions of, the religious clauses.”⁵

- This man-centered religion is indoctrinating our American children in many ways. To name a few:
- Evolutionism at the expense of true science.
- Revisionist history (creatively called social studies).
- Socialism with their mantra, “We’re the experts. We’ll handle all your educational needs.”
- Psychology focused on segregation, self-esteem, and what “feels” right.
- Androgyny: the feminization of our boys and masculinization of our girls.
- Acceptance, not just tolerance (unless you disagree with their point of view).
- Misguided environmentalism: mother earth versus God the Father.
- Rebellion against the family (Google “We Generation”).

The Effects of the Unknown Horse: Where Education Stands in Our Nation

Where does all this leave us as a nation in which 90 percent of professing Christians send their children to state schools? We have become exactly what the system is designed for us to become: apathetic, uninformed, uninvolved, and uneducated (or educated for very little). We have become uncreative non-thinkers lacking reasoning and rhetoric. On one hand, we have become a society of self-focused, self-indulgent couch potatoes growing only enough sprouts to text our sweet-potato friends on Facebook. On the other, we are gerbils on a wheel that run our children to every imaginable program and sport.

Let me also name a few of the effects of indoctrination in secular humanism through public education:

abortion, divorce, single-parent families, euthanasia, gay marriage, condoning homosexual behavior, pornography, racism, and no public nativity scenes or Ten Commandments. These societal effects directly transfer into schools in the forms of removing God from the Pledge, banning the teaching of Creation, expelling prayer, increased violence, and casting Christ out of Christmas. America’s children are becoming slaves to a government telling them “we control and dole out all rights.” John Dewey, the illustrious “Father of Experiential Education” states the need for such indoctrination as follows:

The superficial explanation is that a government resting upon popular suffrage cannot be successful unless those who elect and who obey their governors are educated. Since a democratic society repudiates the principle of external authority, it must find a substitute in voluntary disposition and interest; these can be created only by education.⁶

Who Made This Horse? History the Halls of Higher Education Do Not Teach

When earning my teacher certification, I innocently assumed I was getting the full picture of public education in my educational history classes. As a young Christian I questioned everything I read, but I did not think to question if what I read was everything. We read about Dewey but never went back to the true roots of his educational philosophy. We never studied Rousseau, a major philosopher of the Enlightenment and a key figure in the development of humanist educational theory. Nor did we research G. Stanley Hall, Lev Vygotsky, or Jean Piaget in any depth or look into the lives of these educational icons. My studies never looked at their ties to social engineering, Marxism, Communism, or Platonism. But it is all there.

Vladimir Lenin once said, “If we can effectively kill the national pride and patriotism of just one generation, we will have won that country. Therefore, there must be continued propaganda abroad to undermine the loyalty of citizens in general, and teenagers in particular. By making drugs of various kinds readily available, by creating the necessary attitude of chaos, idleness and worthlessness, and by preparing him psychologically and politically, we can succeed.”⁷ I have had days working in the public schools when I vividly remember thinking, “Dear God, we are in trouble!”

How did public education begin in America? Many point back to 1647 and the Massachusetts General School Law of 1647, known as “The Old Deluder Satan Law” because it opens with “It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures . . .” This law is said to be foundational to the socialist mindset of the government school system, but this proves untrue at a deeper look: its central focus was to combat the neglectful, infidel parents not raising their children in the Lord.

The real beginning was later in Massachusetts when the Unitarians and their clandestine counterparts, the secularists, approached the Puritans to initiate a more formal public system to educate poor, illiterate Catholics immigrating to New England. But the watered-down Christian education of the Unitarian-Puritan alliance quickly turned secular when the Puritans and Unitarians disagreed among themselves and withdrew from the table. The secular socialists were right there to take the reins.

Evolution has unquestionably played a role in public education. As Aldous Huxley, the evolutionist leftist grandson of “Darwin’s Bulldog” T. H. Huxley states:

I had motive for not wanting the world to have a meaning; consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. The philosopher who finds no meaning in the world . . . is also concerned to prove that there is no valid reason why he personally should not do as he wants to do, or why his friends should not seize political power and govern in the way that they find most advantageous to themselves . . . For myself, the philosophy of meaninglessness was essentially an instrument of liberation, sexual and political.⁸

During the post-Civil War era, Andrew Jackson’s social-engineering paradigms used against American Indians, Mormons, etc., combined with the visions of Horace Mann, first Secretary of Education for Massachusetts, into a destructive political force. Ever since then, special-interest groups have ferociously fought to control the mechanisms of state inculcation, with each group attempting to use the hammer of compulsory attendance to impose its worldview. No one has done this better than secular humanists, “[w]ho changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen” (Rom. 1:25).

As the Humanist Manifesto I & II point out, the goals of secular humanism, now endearingly referred to as post-modern liberalism, are simple: firstly, remove the foundations of Judeo-Christian morality and beliefs, and secondly, fill this gap with a new enlightened, man-centered religion. But this takeover cannot be too overt; it must be under the guise of religious freedom, tolerance, equity, and scientific fact.⁹

The Origin of Education: The Biblical View

Was there education before Dewey, Mann, Hall, Rousseau, and Plato? Many think Plato, Socrates, and classical

education was the start. But any Bible-reading Christian must disagree, for “The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction” (Prov. 1:7).

Genesis 1 through 11 give the foundation upon which to build our knowledge of religion, history, geology, biology, anthropology, astronomy, physics, chemistry, and more. Ken Ham points out, “If the history leading up to Jesus Christ, all of the earthly things, is not true, then the spiritual and moral things are not true also.” Ham continues, “Christianity is based in real history not just interesting stories, and Jesus Christ’s birth, death, and resurrection happened in history.” It is that history that leads to Jesus Christ. We must look at all things through the lens of the Bible.¹⁰

God and Genesis do matter; the family, children, and home also matter. Deuteronomy 6:5–9 clearly tells fathers:

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

God purposed that each chapter of Proverbs 1 through 7 starts as follows:

My son, hear the instruction of thy father, and forsake not the law of thy mother. (1:8)

My son, if thou wilt receive my words, and hide my command-

ments with thee. (2:1)

My son, forget not my law; but let thine heart keep my commandments. (3:1)

Hear, ye children, the instruction of a father, and attend to know understanding. (4:1)

My son, attend unto my wisdom, and bow thine ear to my understanding. (5:1)

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger. (6:1)

My son, keep my words, and lay up my commandments with thee. (7:1)

The New Testament is just as clear: **The disciple is not above his master: but every one that is perfect shall be as his master. (Luke 6:40)**

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (2 Cor. 10:5)

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. (2 Tim. 2:15–16)

In all these Scriptures we see that ultimate truth matters, worldview matters, and education matters.

Wake Up Troy, Destroy That Horse, Repair That Breach: A Call to Those with Children Inside the Walls

With the 90 percent of Christians still sending their children into this statist education system, I need to be brutally direct. According to current re-

search, if you send your child to public school, you WILL most likely lose your child to the secular humanistic worldview. In two reports to the Southern Baptist Convention, T. C. Pinckney found that 70–88 percent of evangelical teens will leave the faith within two years of graduating from high school.¹¹ The fatal combination of secular education and the lack of true Biblical discipleship is reflected in separate studies by the Barna Group and Britt Beemer of America's Research Group. They found that one-third of twenty-somethings who were church-ed as teens have disengaged spiritually. Over "60% of the children that grow up in our churches will leave them as they reach the threshold of young adulthood."¹² We are losing more children much younger than previously thought: 83 percent of those surveyed started doubting the Bible in middle school and high school.¹³

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24). We cannot sit idly by and let secular public education destroy our children. We must "[c]ease ... to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27).

The Biblical model of education is what is needed—an education centered in the Word of God and the family where the father is in charge and engaged. This is becoming the clarion call from the likes of E. Ray Moore Jr.,¹⁴ Voddie Baucham,¹⁵ Bruce Shortt,¹⁶ Doug Phillips,¹⁷ and Scott Brown.¹⁸ Rushdoony heralded it for years.¹⁹ Even the Southern Baptist Convention has joined the call.²⁰

I challenge you to be a "repairer of the breach" (Isa. 58:12). Return to the Bible, "[f]or the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). Return to Genesis, for "in the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands" (Heb. 1:10 NIV). Return to Matthew Henry's "church in the house,"²¹ and "[s]et your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life" (Deut. 32:46–47a). Return to manliness and end female chauvinism. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13), for "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3). Return to learning about and learning from accurate history, "[f]or the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged" (Prov. 28:2). Return back to the home: men standing up and leading their families, and women standing beside them in support; "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). And return to true education, repudiating the indoctrination of public education, for "[t]he wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward" (Prov. 11:18).

Van Til writes, "You cannot expect to train intelligent, well-informed soldiers of the cross of Christ unless the Christ is held up before them as the Lord of culture as well as the Lord of religion. It is of the nature of the

conflict between Christ and Satan to be all-comprehensive.”²²

We must act now! 

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9. See "Humanist Manifesto I & II," American Humanist Association, http://www.americanhumanist.org/who_we_are/about_humanism/Humanist_Manifesto_I and http://www.americanhumanist.org/Who_We_Are/About_Humanism/Humanist_Manifesto_II.
10. Ken Ham, podcast entitled "Genesis: Reclaiming Culture," Answers in Genesis Ministries; similar information can be found at <http://www.answersingenesis.org/PublicStore/product/Genesis-The-Key-to-Reclaiming-the-Culture,4741,190.aspx>.
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12. Ken Ham, Britt Beemer, and Todd Hillard, *Already Gone* (Green Forest, AR: Master Books, 2009), 25, 141.
13. *Ibid.*, 172.
14. E. Ray Moore and Exodus Mandate can be contacted at <http://www.exodusmandate.org/>.
15. Voddie Baucham can be found at <http://www.voddiebaucham.org/vbm/home.html>.
16. Bruce Shortt can be found at http://web.me.com/voddieb/vbm/Blog/Entries/2010/3/9_The_Continuing_Collapse_March_2010.html.
17. Doug Phillips and Vision Forum can be contacted at <http://www.visionforumministries.org/>.
18. Scott Brown and the NCFIC can be contacted at <http://ncfic.org/>.
19. See R. J. Rushdoony, *The Philosophy of Christian Curriculum, The Messianic Character of American Education, and Intellectual Schizophrenia*.
20. Robert Parham, "Southern Baptist Convention Top Exec Boosts Anti-Public School Agenda," *Ethicsdaily.com*, June 10, 2009, <http://www.ethicsdaily.com/news.php?viewStory=14356>.
21. Matthew Henry, *A Church in the House, Restoring Daily Worship to the Christian Household* (San Antonio, TX: The Vision Forum, Inc., 2007).
22. Cornelius Van Til, *Essays on Christian Education* (Nutley, NJ: Presbyterian and Reformed Publishing Co., 1974), 26.

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



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The Subversion of the US Military: Why I Left the US Navy

Rev. Peter Allison



When I resigned from the nuclear submarine service nearly seventeen years ago, I listed as one of my reasons irreconcilable ethical differences resulting from the Navy's acceptance of homosexuality. Such impertinence on the part of a US Naval Academy (USNA) faculty member resulted in an informal visit to my office by a senior officer of the engineering division in which I taught, who wondered whether I really wanted a statement like that forwarded to the Pentagon. The unspoken sentiment was that such a bald statement might reflect poorly on the command climate. After all, my visitor reasoned, homosexual conduct was still illegal under the new "Don't Ask, Don't Tell" (DADT) rules, to which I replied, "For now."

After a short pause in which he could think of no meaningful reply, he shrugged and walked away. Just a few months earlier General Colin Powell (then Chairman of the Joint Chiefs of Staff), in a Q&A session following his address to the USNA brigade, had told a midshipman in response to his query regarding the morality of DADT, "If after those decisions are made you still find it completely unacceptable and it strikes to the heart of your moral beliefs, then I think you have to resign."¹

The list of valid and cogent military reasons why homosexuality should be outlawed and those who practice it dishonorably discharged is lengthy. But all too often the only irrefutable argument

against the DADT policy is relegated to a footnote, if it is even mentioned at all. As every homosexual activist knows, Scripture forbids all such activity, even mandating the death penalty for it. This prohibition applies equally to all people at all times regardless of their race, religion, ethnic origin, or sexual orientation.

Rather than utilizing this most compelling argument, discussions focus on practical difficulties, preferences, or cultural attitudes. Granted, many of these issues even rise to the level of military necessity. But as valid as these concerns are, defeat is inevitable as long as the discussion is focused on them. Practical problems can be solved with enough money and effort. Those that can't be solved can always be accommodated. There is no public sentiment that can't be changed with sufficient sensitivity training and media control of the terms of the debate. Thus it should be no surprise that in a mere seventeen years, repeal of DADT in favor of open acceptance of homosexuality in the military service is well underway. The only sure and certain defense against such incremental decay is to argue from the unchangeable law of God condemning all such practices.

They have also been condemned throughout our legal history. In the Rules for the Regulation of the Navy of the United Colonies of North America, which the Continental Congress enacted on November 28, 1775, commanders of all ships and vessels belong-

ing to the thirteen United Colonies were "strictly required to shew themselves a good example of honor and virtue to their men" and to "discountenance and suppress all dissolute, immoral, and disorderly practices." The article goes on to direct officers to "correct those who are guilty of the same according to the law of the sea." That could mean flogging or confinement in the brig on bread and water, or most any other punishment the captain desired, even including death. This requirement was reenacted with virtually identical language in 1956.² Even today consensual sodomy remains an offense under Article 125 of the UCMJ (Uniform Code of Military Justice), punishable by court-martial with up to five years of confinement.

DADT potentially requires officers not only to ignore the law of God, but it could also require them to violate their oath of office. To prevent a naval officer from screening incoming members about their relation to the law in this matter (i.e., Article 125 of the UCMJ) is equivalent to forbidding customs agents from asking someone their citizenship at the border prior to entry. Under such a rule it would be impossible for a customs agent to keep his oath of office. Likewise, under DADT, naval officers are prohibited from keeping their sworn oath by forcing them to be purposefully ignorant of violations of the very laws they have sworn to uphold and for which they will be asked to risk their lives. Under such circumstances there are only two honorable choices: resign

or disobey the unlawful order of the commander in chief.

It should be noted that if the institution requiring an unlawful action is the family or the civil magistrate, resignation is often not an option. One cannot simply resign from a family, neither is it often feasible to leave a nation. In these situations the only remaining choice is to disobey unlawful orders. But resignation from a voluntary organization is a valid option.

I have deliberately avoided a discussion of all the practical reasons (and there are many) why tolerance of the practice of homosexuality is destructive of our military readiness and the safety of our country. This is not simply because they are fully discussed in many other excellent places,³ but also because such discussions, as important as they are in some contexts, ultimately obscure the main point. Our help comes from God. Our security as a nation is from God. As Israel learned at Ai, all the military preparedness, skills, drilling, and training vital to building and maintaining a secure national defense are meaningless to a nation that is living in flagrant and willful disobedience to the commands of God. The fact that people are blinded to the reality of the military degradation resulting from such disobedience is simply one means through which God is executing His judgment.

Another Form of Subversion

To add insult to judgment, there is another channel subverting the integrity of our military personnel and ultimately its ability to defend the country from external enemies—the transfer of the US military to the auspices of the United Nations. This has been a gradual process that has marched silently but inexorably forward since the conclusion of World War II.

The groundwork for transferring the power to make war to an alien

authority was laid prior to World War II. These efforts were uncovered in 1953 by the House Committee to Investigate Tax Exempt Foundations and Comparable Organizations, through the labors of its research director, Norman Dodd, and a staff attorney, Kathryn Casey. In her investigation of the minutes of the Carnegie Endowment for International Peace she discovered the trustees in 1908 discussed the question: “Is there any means known to man more effective than war, assuming you wish to alter the life of an entire people?” According to Dodd’s report of Miss Casey’s findings, the trustees answered their question in the negative and then in 1909 considered how the US could be involved in a war.⁴

While this material apparently never made it into the final committee report,⁵ Norman Dodd did say in the close of his report to the Reece Committee, “It seems incredible that the trustees of typically American fortune-created foundations should have permitted them to be used to finance ideas and practices incompatible with the fundamental concepts of our Constitution. Yet there seems evidence that this may have occurred.”⁶

History records how the sentiments of the American people were pushed toward war by the sinking of the Lusitania. What the American people weren’t told is that the Lusitania was carrying munitions,⁷ that it had been sent unescorted into an area known to be patrolled by the German U-boats, and that Germany had tried to take out full-page newspaper ads warning people that they might endanger themselves if they traveled on the ship known to be a British man-of-war.⁸ Although the war was advertised as the war to end all wars, a second world war was fought a few years after the senate refused to ratify the League of Nations.

Was America manipulated into a war? The details of that story are too nuanced and complex to recount here, but a quote from Admiral Beatty in *US News and World Report* provides an interesting summary. He said, “Prior to December 7, it was evident even to me ... that we were pushing Japan into a corner. I believed that it was the desire of President Roosevelt and Prime Minister Churchill that we get into the war, as they felt the Allies could not win without us and **all our efforts to cause the Germans to declare war on us failed**; the conditions we imposed upon Japan—to get out of China, for example—were so severe that we knew that nation could not accept them. We were forcing her so severely that we could have known that she would react toward the United States.”⁹

Learning from the failed attempt to ratify the League of Nations, efforts to create a global governing entity were begun immediately. In 1942 delegates from twenty-six nations including the US met and issued a Declaration of United Nations.¹⁰ Several other meetings followed in subsequent years with the founding conference held in San Francisco between April and June, 1945.

While most of the church was fast asleep or busy preaching that the deity of the Christ, the virgin birth, and bodily resurrection were not essentials tenets of the Christian faith, the US Senate ratified the UN Charter by a vote of 89-2 in July 1945. According to Article 43 of that charter, the might of the American military was now at the beck and call of the United Nations.¹¹

The difference this time was that the media succeeded in drumming into every American soul the overwhelming need for peace and an organization dedicated to ensuring it. There was little, if any, principled opposition. Like a naive

class of government-schooled kindergarten children, the Senate listened to the deceitful promises of the UN promoters that it was virtually impossible that American troops would ever be committed to a UN military action without congressional approval. But not one of the many subsequent troop mobilizations has ever been authorized by a congressional declaration of war.

Since the 1990s American troops are now sent into war under foreign commanders, ordered to wear alien uniforms,¹² and expected to enforce the military objectives of the UN, thus realizing the goal expressed in Article 43 of the UN Charter.

The ultimate goal is clearly expressed by the Department of State Publication 7277, titled *Freedom From War: The United States Program for General and Complete Disarmament in a Peaceful World*, as “The disbanding of all national armed forces and the prohibition of their reestablishment in any form whatsoever other than those required to preserve internal order and for contributions to a United Nations Peace Force.”¹³ This plan was presented to the UN General Assembly by President Kennedy on September 25, 1961, and represents the policy of the United States to this day. Several people have confirmed that it has never been withdrawn.¹⁴ In that speech Kennedy committed the US to a program of “general and complete disarmament under effective international control.” He went on to claim that his program “would achieve under the eyes of an international disarmament organization, a steady reduction in force, both nuclear and conventional, until it has abolished all armies and all weapons except those needed for internal order and a new United Nations Peace Force. And it starts that process now, today, even as the talks begin.”¹⁵

I have no objection to fighting to defend the land from foreign invasion. But I have every objection to becoming a pawn of the United Nations in their quest for world dominance. I certainly have no interest in risking my life to meddle in the internal affairs of other nations. Thus seventeen years ago I submitted an unqualified resignation to avoid being ordered into battle under the auspices of an organization dedicated to the military neutralization of my native land or being ordered to ignore the practice of homosexuality, contrary to both the law I had sworn to uphold and the eternal unchanging law of God.

But what about helping other people win their freedom? The answer is that we can rarely give freedom to other people through military conquest. Freedom, political or otherwise, has to be won by those who have the necessary self-government to maintain it. Ultimately, freedom only flows from the gospel of Jesus Christ. The jubilee proclamation of Leviticus 25:10, affixed to our Liberty Bell, will only be realized in a land that lives in obedience to the perfect law of God. Those whose mind is set on the flesh cannot please God, only those who are led by the Spirit. The best hope of bringing freedom to any land is through the Sword of the Spirit, not the sword of Caesar. 🏴‍☠️

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7. “The Sinking of the Lusitania, 1915,” EyeWitness to History, www.eyewitnessto-history.com (2000).

8. A copy of the only ad that made it into print in the *Des Moines Register* can be seen here: <http://www.teachpeace.com/teach-peacemoment9.htm>.

9. Vice Admiral Frank E. Beatty, “Another Version of What Started the War with Japan,” *US News and World Report*, May 28, 1954, 48, cited at http://www.roosevelt-myth.com/docs/Communism_at_Pearl_Harbor.html. Emphasis added.

10. John F. McManus, *Changing Commands: The Betrayal of America’s Military* (Appleton, Wisconsin: The John Birch Society, 1995), 92.

11. Article 43 of the UN Charter required “All Members of the United Nations ... to make available to the Security Council, on its call ... , armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.” Emphasis added.

12. See Stipulation of Fact in *United States v. Michael G. New*, available at <http://www.mikenew.com/facts.html>.

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The Mediatorial Work of the Law

Andrea Schwartz



Chalcedon has long chronicled the sins against the family by the church and the state. Identifying the causes and consequences of

these attacks helps God's people see the effects of them in their families' lives. However, there are Scriptures directly relating to the family that are ignored or disregarded as though they have passed away. These transgressions are categorized as abominations by God. Christian families must rectify this ignorance, so that God's blessings may again flow into our families and culture. It is hard to conceive of God blessing any endeavor to restore "family values" when His values have been categorically dismissed.

In determining how the family is to live and serve the Kingdom of God, examine the personal relationships within the family to ascertain whether or not the family is adhering to the call to "the righteousness of the law" (Rom 8:4). Rushdoony explains,

No direct relationship is possible between persons except through the law of God.

Attempts to by-pass the law for a person-to-person confrontation without God means the judgment of God, for the law is operative against its violators and against the destruction of the true relationship of man to man under God's law.¹

Here Rushdoony makes an important distinction to avoid the charge of salvation by law:

To speak of the mediatorial work of the law is to arouse immediately the hostility of Protestant evangelicals, with their

deeply rooted antinomianism. To clarify the matter as quickly as possible, Jesus Christ is the only mediator between God and Man. There is no salvation except through Jesus Christ, the God-given mediator and redeemer. The mediation of Jesus Christ is *between God and man*; the law is the God-given mediator *between man and man*.²

By understanding and living out the implications of God's ordained relationships within the family, the ability to influence church, school, vocations, free associations, and the civil government will be established on a surer footing.

Husband and Wife

Rushdoony points out that although marriage is the most intimate of all earthly relationships, it remains a mediated one circumscribed by specific laws:

The law of the Lord concerning sexual relations during menstruation is a clear illustration of this principle. It is impossible for man to claim that within marriage a non-theological person-to-person confrontation is possible. The relationship is one which is entirely circumscribed by law. It is ordained by God and therefore governed by His law ... The law extends to ... forbidding relations with a menstruous wife or with a wife not fully recovered from childbirth.³

Those outside the faith often ridicule this law, dismissing relations during these times as areas of personal preference. Many Christian married couples would assert that although they have no wish to participate in sexual relations during menstruation, God doesn't really care when they have sex. They have

created a God-free zone. Yet, the Bible calls for deliberate violators of this law to be "cut off from among their people" (Lev. 20:18). These are strong words, and there is little justification to assume that God's opinions have changed. Violations of these restrictions lead to "a sickened land" and a "revolted nature" and move the earth itself to spue out a people (Lev. 20:22).

Is it safe to assume that these are merely historical conventions, when Ezekiel includes those who follow them as among the righteous?

5. But if a man be just, and do that which is lawful and right,

6. And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman ...

9. Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD. (Ezek. 18:5-6, 9; emphasis added)

The Scriptures also discuss in detail a period of abstinence from sexual intercourse between a husband and wife after the birth of a child. Leviticus 12:2-5 reads:

2. ... If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3. And in the eighth day the flesh of his foreskin shall be circumcised.

4. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Rushdoony notes,

Twice the time for purification is required for a woman after giving birth to a girl as to a boy. Here as in other laws there are physiological aspects as well as ecclesiastical ones. The fact that we are ignorant of these as yet should give us the humility to reserve judgment and to accept the fact, hard as it is for the human mind to accept, that God is wiser than we are. In Paul's words, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25).⁶

If we begin with the premise that God is wise and just, even when we cannot understand Him, we may do badly in the sight of men, but we will be blessed by God.

I doubt that much premarital counsel includes discussion of these prohibitions, though it should. Along with providing a health protection for women, these laws establish that domination is not to be a part of the marital relationship, as God has given limits and bounds to sexual activity even within heterosexual monogamy. While we may not know or ever fully understand the reasons behind some of these laws, they are indisputably significant to God.

Submission

It should be noted that within the context of godly submission of

the wife to her husband, God has not placed her in a role of servitude but as partner. Ephesians 5:24 is commonly interpreted to mean a total subjection of women to their husbands as of the church to Christ. Rushdoony answers, "This would be a justifiable claim only if husbands were as perfect and sinless as Christ."⁷

While God ordains a prescribed chain of command within the family, He never permits one human being to dominate another. Thus what is true regarding sexual access also pertains to other aspects of the marital relationship. Men who assert that their wives are to submit without comment or question are demanding a totalitarian obedience. This negates the fundamental premise that authority in all spheres of life and at all times is limited by the prior authority of God.⁸

Nowhere in the Bible do you see any directive for men to treat their wives as doormats. Sarah, even in her rebuke of her husband (Gen. 16), was backed up by God and subsequently commended as an example for her godliness and submission (1 Pet. 3:6).

*The authority of God is absolute; the authority of man is always conditional.*⁹

Parent and Child

Just as there can be no unmediated relationship between husband and wife, so too, the parent/child relationship is one that is circumscribed by God's law-word. By failing to appreciate the extent to which Scripture defines this relationship, many embark on this aspect of family life without a map or compass.

The family is the first school, church, and social environment for children. God's Word needs to be the foundation for training and discipline. The blessing of children is not in what they do for parents, but in the opportunity for parents to exercise godly stewardship in their children's lives. Too many

parents treat this "blessing" more like a trophy. Rather than making a thoroughly Biblical education a top priority, they spend lavish time and resources on sports and leisure activities at the expense of godly character training. Most leave their children's education in the hands of the state school with its atheistic orientation, and think that a weekly vaccination of Sunday school is all that is needed to instill a Christian worldview. Subsequently, when their children act out the logical consequences of such evolutionary based education and become criminal (whether apprehended or not), parents whine and moan but often bail them out of trouble. The Scriptures strongly address this issue:

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. (Deut. 21:18–21)

The incorrigible person is an adult who refuses to obey authority and receive correction. In today's world this penalty seems overly harsh, but in truth, when our country rooted its laws in Christian principles, this used to be the regular practice. This law, if followed, eliminates a criminal class from society.

How many jails are full of repeat offenders because the evil not only remains unpurged, but is subsidized? Rushdoony notes,

This law, however, is not only about habitual criminals; it is also about the family. *Not blood but faith must be the determining factor.* The family, having the fullest knowledge, under normal circumstances, of a son's criminal-ity, has the moral obligation to report him to the authorities ...

Those who hate this text insist on calling the *son* a child, or a baby, and of accusing Scripture of demanding that little children be executed. The text is clear that the son is an adult who is in total war against society in word, thought, and deed. He resists radically any attempt by the family to control him.

The parents have the duty to take the lead in the son's arrest and prosecution. A choice is required of them. The son may be living elsewhere, but their status as parents requires them to choose God's justice against the family's solidarity. If the family, God's basic institution, does not favor justice over blood, neither church nor state is likely to be strong.

This means that *lesser* steps must have preceded this radical step. The parents had the duty, where and when possible, earlier, to rebuke and chastise their child. In some instances, it could mean requiring the son to leave the family's home if the rebelliousness continued. The law simply summarizes all this. In following these steps, the parents make it clear that their loyalty is to God's future, not to a wayward family member.¹¹

Rather than the socialistic perspective that it takes a village to raise a child, the Bible states that the family is to raise the children. As parents and extended family assume the responsibility of teaching, correcting, and disciplining their members, they bolster the institu-

tion of the family and qualify for generational blessings. Bringing a rebellious son to the city gate is the God-ordained prescription of putting the evil away from us.

What legacy do we leave to future generations when we have not modeled righteousness to them? In a very real sense, the blessing involved with being a parent is to represent God to one's children and demonstrate that love, but placing loyalty to His royal law over and above biological ties.

Gender Distinctions

Today's mindset demands apologies when boys and girls are intentionally treated differently. But to treat male and female children differently is to honor the God who "created them male and female" with differing roles and jurisdictions. To obscure the distinctions is something that all humanistic and statist societies work relentlessly to achieve.

A significant law appears in Deuteronomy 22:5, which points out the strong repulsion God has for mixing gender roles,

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

This prohibition against transvestitism is not simply a law about fashion or style of clothing; it has a much broader meaning and implication. It applies to the standards and practices for gender roles within the family. How parents deal with their sons and expect their sons to deal with their sisters sets the standards for society in general.

The law, therefore, forbids imposing a man's duties and tools on a woman, and a woman's on a man. Its purpose is thus to maintain the fundamental order. A man who allows his wife to support

him when he is able-bodied has violated this law.

This means that rather than promote a false "equality," family life should consist of mothers modeling for their daughters what a Proverbs 31 woman does, while fathers guide their sons toward the dual roles of protector and provider. Brothers and sisters should relate to each other acknowledging the physical, emotional, and positional roles God ordains for each, in preparation for every other relationship they will encounter.

Instead of Biblical patterns of gender distinction, today we see the feminization of men and the masculinization of women. This breeds chaos and disorder and undermines the institution of the family. Rushdoony points out,

The purpose of the law is to increase the strength and authority of men and women in their respective domains. The strength of men is in being men under God, and the strength of women is in being women under God.

The definition of transvestite thus must be made broader than a mere reference to clothing.

It can be added that modern culture has a strongly transvestite character. Here as elsewhere, it prefers the character of perversion to the law of God.¹³

In our day we see women in law enforcement roles, theaters of war, and eldership in the church. The working mom is deemed to have chosen the nobler route in pursuing ecclesiastical or civil service, often leaving children in the care of paid caregivers. God's Word describes such practices as abominations, and although He doesn't outline the punishment for these transgressions, He does exact societal penalty. If men do not respect God's order as laid out *In the beginning*, God will exact justice in ways that get our attention.

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Augustine of Hippo, Foundational Thinker, Part II

Son of Tears, by Henry W. Coray
(Villanova, PA: Augustinian Press, 1999)

Reviewed by Rebecca Morecraft



In his prologue, author and former missionary to China, Henry Coray, draws the reader in with this opening paragraph:

“It was July of the year 430. The blanket of dark was spreading its folds over the earth and the ship-scarred Mediterranean. The figure of a man bowed with age slipped out of the Basilica of Peace and into the orange grove close by. He wore the simple black cotton robe of the servant of Christ, for this was Augustine, Bishop of Hippo, stealing away to his outdoor cell to meditate.”¹

Rev. Coray draws a brief outline of Augustine’s incredibly productive life as well as referring to one of his methods for dealing with frustrations, as he writes:

“Augustine loved the orange grove. It was his secluded island in a river of feverish activity. Since his consecration to the office of bishop, he had lived a life of intense activity. He had traveled, preached, lectured, catechized, written books and tracts, engaged in endless correspondence with friend, stranger, and foe. His letters, like those of the great Apostle Paul, everywhere stimulated the cause of Christianity. He had arbitrated quarrels and lawsuits. He had served as judge and counselor. He had done the work of ten men ... Even now, the shouts of the barbarians bivouacked outside the city and the cries of hurt and hungry children inside the walls, broke in upon the exhausted bishop. He paused under one of the orange trees ... the cloying scent of orange blossoms perfumed the air.

“Augustine inhaled deeply, closed his eyes and gave himself up to the passionate pleasure of reflection. Years before, he had cultivated the habit of carrying on conversations with his various members: the memory, the heart, the conscience, his soul, his will ... Memory ... led him back to Tagaste and to loved ones he would soon see again, though not on earth. Tagaste was the place of his birth, his frantic youth, and the setting also of his own son’s death.”²

Why did Augustine choose such a life? How could a young man, so proud of his great intellect and capabilities as a lecturer, so misled by popular heresies, find himself completely committed to Christ and serving Him in every area of life? And why did he abandon the one love of his life, his “Una,” or the “one woman for this man,” about whom he reflected:

“I can never look at a drop of dew in a buttercup without beholding shafts of love in the retreats of her eyes. I cannot listen to an aria flung to the heavens by a lark without hearing the echo of her sweet voice. I cannot pass the nearest house in Hippo without calling to remembrance her last message to me: ‘Oh, how I long that we shall meet above in the glory of our Savior’s house!’”³

Coray presents us with Augustine’s imagined thoughts as he wearily returns to his duties after a brief respite under the orange tree:

“As he turned to leave his sequestered nook, fragmentary scenes flashed across his imagination: the orchard at

Milan where he had yielded his soul to Christ; Cassiacum, the Eden of springs and palms where he had convalesced spiritually; the Basilica of Peace, here in Hippo, and that terrifying moment when the congregation had seized him and dragged him before the Bishop Valerius, shouting, ‘Augustine a priest! Ordain Augustine!’ He thought of the day he had stood before the Primate of Numidia to clear himself of charges his enemies had leveled against him ... and his ordination to the office of bishop...”⁴

As Augustine, Bishop of Hippo, retraces his steps out of the grove, he contemplates the promise of God that someday, the city of Hippo, yes, and all the world, will resound with the praise of God:

“Augustine turned his eyes upward and wondered how long it would be, in God’s program, before Hippo, city of shadows, symbol of every earthly center, should become the City of God, the city of substance, the New Jerusalem that had no need of the sun, nor the moon to shine in it: for the glory of God would shine in it, and the Lamb would be the light ... As he hurried toward the basilica, Augustine prayed for strength. The man the Roman Empire had come to regard as the most brilliant of his era, the aristocrat of theologians, the prince of philosophers, the most compassionate of pastors, the most human of preachers, in his generation the noblest Roman of them all—this man prayed for strength.”⁵

We are not left to guess at the reasons for Augustine’s life choices. He

began writing down his reflections, referred to earlier, in a book entitled *Confessions*, which is still read by thousands of people over 1,600 years after his death. In this book, Augustine relates his most intimate thoughts, of his sinful nature and actions and of God's providential dealings with him through all the circumstances of his life, converting him from a man who enjoyed the praise of men and the lust of the flesh to one of deep contrition for his pride and pleasure-driven passions. Augustine described the peace his soul found in God when he wrote these famous lines:

"You have made us and drawn us to yourself, and our heart is restless until it rests in you."⁶

The path to peace, a difficult one for Augustine, is carefully drawn for us in this very readable work of historical fiction by Henry Coray, a Presbyterian pastor and missionary who studied at Princeton Seminary in the early twentieth century under the tutelage of the great scholar, J. Gresham Machen.

We learn that Aurelius Augustine had no interest in the things of God as a boy but only feigned belief to please his godly mother. Here is a scene between the two of them, painted for us by Rev. Coray:

"Since your year at Madaura you have shown no interest in the Church. I talk to you of Christ. You grow cold. I plead with you to read the Bible. You begin to chafe. I beg you to pray. You fume like a caged beast. Do you wonder that I am anxious about your soul?" [his mother pled.]

Augustine said impatiently, "Oh, Mother, I only want a good time."

"So did Lot. He never obtained it. Why? He tried to find it apart from God. If a man desires what is good and has it, he is happy, if evil, though he have it, he is wretched."

Augustine frowned.

"Aurelius, I am persuaded God has predestined you to be a burning and shining lamp for him."⁷

Nonetheless, Monica, ever the obedient wife to her pagan husband who was seventeen years her senior, wove Augustine's *toga virilis* which he proudly wore to the dinner party his father, Patricius, staged to impress his friends with his son's acceptance into the school of rhetoric in Carthage. Here is a description of the scene at the banquet:

"The banquet was held at eventide in the peristyle, the court in the rear of the house. Most of the guests, all male, were Patricius' fellow councilmen ... They came draped in light, airy mantles of green, blue and crimson. They also came bringing raucous congratulations, voracious appetites, and gifts for Augustine ... It was time for Augustine to make his debut in the new garment ... Monica had woven the toga. It was pure white wool, full and flowing, arranged in a series of graceful folds. Its material was three times his body length. One end was flung over his left shoulder and fell to his feet; the remainder was brought around under his right shoulder, leaving it exposed, then circled his torso and dangled elliptically to a point below his knees.

"Augustine could not be called handsome. Even Monica admitted that to herself. He was hawk-nosed and his cheekbones stood out too prominently. His mouth had an almost feminine softness, as well as a disarming innocence. His forehead was high and broad, out of proportion to the rest of his features. Nevertheless, more people found him strikingly attractive. His buoyant personality overcame any physical handicaps. He always brought with him a subtle excitement that pervaded a room like rare perfume, appealing and haunting."⁸

Augustine held sway as he eloquently recited one of the *Eclogues* of the Roman poet Virgil. He was wildly

applauded by those in attendance, especially by a nobleman, Romanianus, who became his benefactor. And thus Aurelius Augustine, at age sixteen, moved from the home of his God-fearing mother out into a world of sin and corruption from which allurements only God could save him. I pray that you who are still in the flower of life, who have not yet fully matured in your thinking concerning what you can do to extend Christ's crown rights in the earth, will thoughtfully consider Augustine's life. Someone has said that if you cannot be a good example, you must settle for being a serious warning to others. I pray that Augustine's wasted youth will serve as a serious warning to "flee youthful lusts," and that his conversion and great usefulness for God in his later years will serve as an encouragement to you to pursue excellence in your calling, not for the praise of men but in order to be called a worthy servant of the Most High God.

Dear reader, there are many more wonderful passages in this volume which I would love to share with you, but I pray that your interest has been sparked to read more of this wonderful book about Augustine's life. His contributions to every area of intellectual endeavor and the shaping of Western culture cannot be exaggerated. Eventually, as he studied and learned more of God's Word and began to apply his learning to life, Augustine was able to state concisely pivotal ideas that were taken up by later great theologians such as John Calvin, as well as men from all walks of life who further formulated his ideas about how individuals, families, churches, governments, and nations should operate according to Biblical standards. I would encourage you to find this little book, *Son of Tears*, and read of the true exploits, misadventures,

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Texas Churches Slow to Accept New Technology for Christian Education

Lee Duigon



“For more than fifteen years I have been an activist, educator, and scholar of human rights and social justice. This work has been my passion, my spirituality, my vocation. I’ve participated in street protests, infiltrated corporate symposia on globalization and capitalism, taught courses related to social justice education, and written about the ways in which economic injustice, racism, sexism, poverty, and other atrocities affect educational experiences for disenfranchised communities.

“Nearly a year ago I met Jennifer, my partner, whose passion for animal rights drew me in immediately. I’d talk about the work I was doing to expose and unsettle relationships between corporate capitalism, high-stakes testing, and class inequities in schools. She’d talk about her work to eliminate factory farming, entertainment animal abuse, and dog racing. Whereas she was interested in the relationship between animal rights and environmental justice, I was interested in the ways in which environmental injustice and social injustice overlapped.

“Then something clicked.

“The worst human rights offenders ... are the worst animal rights offenders and the worst environmental offenders ... what I find is the same, regardless of whether I’m targeting animal, human, or environmental injustice: corporate interests.”¹

A Houston company has made

technology available to take great numbers of Christian children out of the public schools and educate them in churches—but the churches so far have been slow to take advantage of the offer.

The Phonoscope Knowledge Network features two-way audio-visual technology that allows a teacher to interact, in real time, with students in a classroom, church hall, or anywhere else the unit is installed. At the same time, the program includes daily testing and personalized tutoring.²

Why aren’t the churches snapping it up?

How It Works

Lee Cook, founder and CEO of Phonoscope, told us things are changing, albeit slowly.

“We’re in the process of doing some things in Houston now,” he said. “We’re talking with some other churches, and we’ve set up a network covering seven counties in the Houston area. No other city has this.”

Outside of the Houston area, not many Americans have seen Phonoscope in operation. The concept will be familiar to science-fiction fans—but the Phonoscope “vision-phone” is real, and it works.

Cook in his youth worked on the Manhattan Project, developing the atomic bomb, and moved to Houston in the early 1950s. He helped found Phonoscope in 1953, and before long, had a pilot program for “distance learning” running in the Galveston public schools—“until the government shut

us down” in the 1960s, he said. That’s when Congress passed Title I legislation, which included a provision that no federal aid would be given to school districts using two-way audiovisual technology. (We suspect the teachers’ unions vehemently objected to it!) Meanwhile, Phonoscope developed similar technology for use in business, government, the military, and even medicine. “It allows doctors to make house calls without leaving their offices,” Cook said.

PKN does not end with children sitting in front of a phonoscope, listening to lectures.

“There’s also a regular homeroom teacher present,” Cook said, “along with tutors in the various subjects. The kids test daily, and if any fall behind, they go to the tutor so they can catch up quickly.”

PKN currently serves kindergarten through sixth grade. “The goal ... is to partner with church communities to develop excellence in education for campus learning, as well as develop curriculum and tools developed for teaching through technology,” says the PKN website. “PKN is your church partner in education.”

“There is no cost to the churches,” Cook said. “They just provide the facility. The churches also get to approve the curriculum. We’ll do the rest. But if they’re lukewarm about the program, then we don’t get involved.”

No Takers

Houston attorney Bruce Shortt received a phone call “out of the blue”

from Lee Cook several years ago. At the time, Shortt was trying to persuade the Southern Baptist Convention to call on Christians to pull their children out of anti-Christian public schools.

“Mr. Cook had heard about what we were doing,” Shortt said, “and he told me that he knew a way to move the children out of the schools and into the churches for their education. He said, ‘We just need four churches to do a pilot program,’ and asked me to try to set it up.”

Shortt visited churches, the heads of church associations, pastors, and pastors’ councils in the Houston area.

“After months and months,” he said, “I didn’t find a single church. They didn’t even want to talk about it! I don’t know why. All the economic risk was Mr. Cook’s, and all the administrative headaches. All the churches had to do was provide space. It wouldn’t cost them anything, and they could approve the content of the teaching. And nobody would touch it.”

To this day he remains puzzled by the churches’ lack of interest.

“Hundreds of pastors were made aware of this,” he said. “The technology had a long track record: it was demonstrated to work. We talked to Baptists, Presbyterians, Catholics, every denomination we could find. I couldn’t even get people to come out and look at it.”

Teaches the Teachers to be Marxists

Now might be a particularly good time for Houston churches to make Phonoscope’s “distance learning” available to Christian parents in their churches.

“The way these public school teachers are trained,” Shortt said, “they’re already Marxists, already pagans, by the time they enter a classroom—and they don’t even know it. The curriculum at the teachers’ colleges literally marinates

these people in a left-wing point of view.”

The reader need not take Bruce Shortt’s word for it. He is speaking the literal, unvarnished truth—as can be proved by a visit to the EdChange website (www.edchange.org).

EdChange is a source for teachers’ “professional development, research, and resources for diversity, multiculturalism, and cultural competence,” says the website.

On its home page, EdChange sells Karl Marx tee shirts at the “Social Justice Store.” Its “Multicultural Poster Store” features the likeness of communist thug Che Guevara. There’s also an ad for “Justice: the People’s News,” in which the capital “J” in “Justice” is a communist hammer and sickle.

You have to see it to believe it.

EdChange is relevant because it is being used as a resource for Texas teacher training.

Early in February, WorldNetDaily reported, “Texas teachers warned against being ‘heterosexist.’”³ In the article, a candidate for teacher certification told reporter Bob Unruh that he was being made to read “disturbing articles” in the EdChange Multicultural Pavilion as a prerequisite to earning a license to teach public school in Texas.

The EdChange website teems with articles on “diversity” (uniformity of thought), “social justice” (forcible redistribution of wealth), “multiculturalism” (rejection of Christianity, and of American culture), “the pedagogy of oppression” (all non-Marxist teaching is bad)—the whole kit and caboodle of far-left buzzwords. EdChange seems especially committed to teaching children to embrace sodomy as a valid lifestyle choice; but it’s equally fervent in its rantings against capitalism, “white privilege,” and “crimes against the environment.” It’s so far to the left, and

so comprehensive in its leftism, it might almost be a parody. Regrettably, it’s not.

In fact, EdChange appears to be right in the mainstream of public school teacher training—as Chalcedon has reported on more than one occasion.⁴

“Our society . . . resents the claims of the sovereign God of Scripture,” R. J. Rushdoony writes. “As a result, it will stomach any absurdity in the name of education; it will continue to tolerate the destruction of children morally and intellectually.”⁵

We assume very few Christian parents would want their children to be taught by Marxists. But Texas seems to be on its way to providing exactly that kind of public education. One wonders just how much absurdity parents and pastors will stomach before they at least give Christian education a try—with or without Phonoscope.

Liberalized Textbooks Coming?

Meanwhile, the Texas State Board of Education will meet in May to decide what kind of textbooks to purchase for Texas’ public schools. Currently the nation’s largest textbook purchaser, Texas’ decision will affect the textbook market throughout the country.

Mathew Staver, chairman of Liberty Counsel, has been warning that Texas, responding to pressure from various advocacy groups, may wind up choosing far-left textbooks to go along with its new generation of far-left teachers.

“We’re talking about textbooks that haven’t been written yet,” Staver explained. “The board gives the publishers the technical requirements, and then the publishers get the books written.”

So far, he said, pressure groups have suggested that the new “social studies” textbooks delete references to Columbus Day, Daniel Boone, Nathan Hale, George Patton, and Christmas, and replace them with teaching on such topics as “hip-hop music,” ACLU lawyer

Clarence Darrow, and the Hindu holiday Diwali, while replacing the terms “American” or “American citizen” with “global citizen.”⁶

If educating children with such textbooks seems at worst frivolous, Christian parents should still ask themselves if that’s the kind of schooling they desire for their children.

“There’s no question that parents should be putting their children into homeschooling,” Staver said. “We’re just trying to warn them of what may be coming down the road. Leftist groups are complaining about the textbooks already being used, and what to liberalize in them. All it takes is eight votes [on the 15-member board].”

Why No Action?

We cannot imagine why so many churches are so blasé about Christian education. Are pastors simply afraid of offending public school teachers and administrators? Are they afraid to offend parents who keep sending their children to those schools? Giving offense might mean fewer bodies in the pews each Sunday, and skimpier collections.

But where do they think the next generation of church members will be coming from? How much secular, anti-Christian, anti-family, pro-sodomy, pro-abortion “education” can Christian children endure before they lose their faith? Six hours a day, five days a week, nine months a year, for thirteen years, these children are in the hands of teachers’ union members, being taught that homosexuality, abortion, and sexual promiscuity are good and Christianity, marriage, and the traditional family are bad. Thirteen years of public schooling, plus four more years of anti-Christian college—how often is that going to add up to life-long church membership?

We cannot imagine why the churches in Houston have shown so little interest in Lee Cook’s offer. What

do they have to lose? Why not try the program to see how well it works? The cost, ultimately, would be a matter between Phonoscope and the parents.

Biblically, parents are responsible for their children’s education. Would Christian parents send their children to a Muslim school? Would they excuse themselves by saying that their eight-year-olds are there to be “salt and light” to Islam?

Of course they wouldn’t dream of it. They wouldn’t want their children to wind up believing in Islam.

And yet they blithely and without a second thought send their children, by the millions, to schools where the prevailing belief system is every bit as inimical to Christianity as Islam itself. It is an anti-Christian, nonbelieving, far-left worldview. Why in the world do Christian parents keep on sending their children to such schools?

Maybe some of these parents—and their pastors—ought to visit www.edchange.org to see what their children’s school teachers are being taught before they can be certified as teachers. Maybe then they’ll start to think seriously about Christian education. 🙏

Since this article was written, the Texas Board of Education voted, 10-5, to use more conservative social studies textbooks. The usual tantrums by The New York Times and the Associated Press ensued, but the reader will still be able to get most of the details, plus left-wing spin, in the NYT’s report: <http://www.nytimes.com/2010/03/13/texas.html>.

UPDATE: The Texas Board of Education took a final vote on textbook standards in May, voting 10-5 for more “conservative” textbooks. See Onenewsnow <http://www.onenewsnow.com:80/Education/Default.aspx?id=1023036>

Lee Duigon is a Christian free-lance writer and contributing editor for the Chalcedon Report. He has been a newspaper editor and reporter and the author of the newly released novel *Bell Mountain* from Storehouse Press.

1. From “Critical Ties” by Paul Gorski, Founder of EdChange <http://www.edchange.org/publications/animal-rights-social-justice.pdf>
2. Phonoscope Knowledge Network, 2009, <http://phonoscopeknowledge.com>.
3. Bob Unruh, “Texas teachers warned against being ‘heterosexist,’” *WorldNetDaily*, Dec. 31, 2009, <http://www.wnd.com/index.php?fa+PAGE.view&pageId=120622>.
4. See, for instance, Lee Duigon, “Public Schools’ ‘Social Justice Education’ Cloaks Marxist Teaching,” The Chalcedon Foundation, Dec. 21, 2007, <http://www.chalcedon.edu/articles/article.php?ArticleID=2810>.
5. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 229.
6. “Mathew Staver on The Huckabee Show this Weekend to Discuss Changes to Textbooks,” *Liberty Counsel*, Feb. 5, 2010, <http://www.lc.org/index.cfm?PID=14100&PRID=904>.

Rushdoony ... How Long cont. from page 5

God is Just. We call upon God because we presume that true justice flows from His nature (note the terms just/righteous and justice/righteousness are used synonymously throughout Scripture).

Fourth, our Lord tells us that God bears long with us. God’s schedule is never ours. What is long for man is not long for God. The judgment of God must never be put on our small timescale because our sin sometimes makes our motive for justice personal satisfaction. This God will not regard.

Like the martyred saints, we ask, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” We must then also be content with the response

given them, that they should “rest yet for a little season” because the number of martyrs was not yet complete!

Yes, they were given white robes; they were clothed in the righteousness of Christ, but not even the saints victorious dictate God’s providential timetable.

Our Duty

Our faithfulness is the outworking of our faith in every area of our lives. Like the importunate widow, however, our faith must be an active one. It behooves us to keep our minds and hearts focused on the glory of God and to plead for His justice to reign. We must, however, do more than ask for God to impose His justice. We must also live as just men because we are justified, and we must work for His will to be done on earth as it is in heaven because we are His servants and our highest calling is to be workers in His Kingdom. He is not our maintenance man whom we call on to fix things. Quite the contrary, we are His servants. It is fitting to desire justice and to pray for it, but our calling is to be the just (justified), the righteous people of God, and to be an example of justice before men. 🏰

Allison ... *US Navy cont. from page 14*

13. Text available at http://dosfan.lib.uic.edu/ERC/arms/freedom_war.html.

14. John F. McManus, “Arming the UN,” *The New American*, American Opinion Publishing, Incorporated, 1996. Republished at <http://www.mikenew.com/arming.html>.

15. Address Before the General Assembly of the United Nations, President John F. Kennedy, New York City, September 25, 1961, <http://www.jfklibrary.org/Historical+Resources/Archives/Reference+Desk/Speeches/JFK/003POF03UnitedNations09251961.htm>.

Schwartz ... *Mediatorial cont. from page 17*

Conclusion

God is the same yesterday, today, and forever. Practices that were identified as abominations in the books of Moses or by the prophets are not transformed into neutral areas or issues of no concern to God. The family as trustee is responsible before God to know His law, teach it, and oversee the obedience to it.

Before the family can reverse its course, and that of society, it must have a Biblical law-faith rather than a humanistic and atomistic one. The family must again become the trustee of God’s covenantal requirements, and a trustee under God of children and property.¹⁴ 🏰

Andrea Schwartz is the Chalcedon Foundation’s active proponent of Christian education. She has authored two books on homeschooling along with writing a regular blog www.StartYourHomeschool.com. She is spearheading the Chalcedon Teacher Training Institute and continues to mentor, lecture, and teach. She lives in San Jose with her husband of 33 years and continues to homeschool her youngest daughter. She can be reached by email at lessons.learned@yahoo.com

1. R. J. Rushdoony, *Institutes of Biblical Law, Vol. 1* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1973), 431.

2. Ibid.

3. Ibid., 431–432.

4. Quoted from John Peter Lange, *Commentary on the Holy Scriptures: Leviticus* (Grand Rapids: Zondervan), 155, in Rushdoony, *Institutes, Vol. 1*, 427.

5. The reader is encouraged to read Rushdoony’s treatment of this and related subject matter in the section covering the Seventh Commandment in *Institutes*.

6. Rushdoony, *Leviticus* (Vallecito, CA: Ross House Books), 130.

7. Rushdoony, *Salvation and Godly Rule* (Vallecito, CA: Ross House Books), 494.

8. Ibid., 495.

9. Ibid.

10. Ibid., 494–496.

11. Rushdoony, *Deuteronomy* (Vallecito, CA: Ross House Books), 317.

12. Rushdoony, *Institutes of Biblical Law, Vol. 1*, 435–436.

13. Ibid., 437–438.

14. Ibid., 418.

Morecraft ... *Augustine cont. from page 19*

and final salvaging of this great hero of the faith by a sovereign, gracious God who heard the prayers and tears of Monica, his mother. I know you will be blessed by it.

In our next consideration of the great Augustine, Bishop of Hippo, we’ll take a closer look at perhaps his greatest work, *The City of God*. 🏰

Becky Morecraft is thankful to be married to Dr. Joe Morecraft, pastor of Chalcedon Presbyterian Church in Cumming, GA. They have been married for 39 years and have four children and seven grandchildren. Becky loves to sing with her sister, Judy Rogers, to read and write. She is grateful to her parents and grandparents for teaching her to love the Lord at an early age and to appreciate her heritage.

1. Henry W. Coray, *Son of Tears*, ed. John E. Rostelle (Villanova, PA: Augustinian Press, 1999), 1.

2. Ibid., 8–9.

3. Ibid., 9.

4. Ibid., 9–10.

5. Ibid., 10.

6. Augustine of Hippo, *Confessions*, I, 1, 1, quoted in *Son of Tears*, 230.

7. Henry W. Coray, *Son of Tears*, 31.

8. Ibid., 35, 39, 40.

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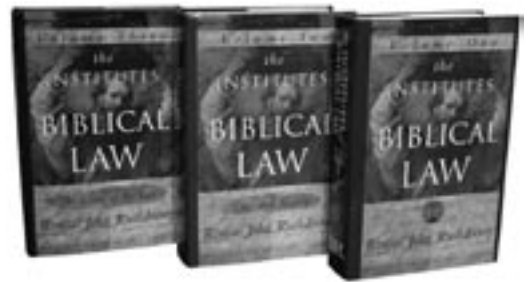
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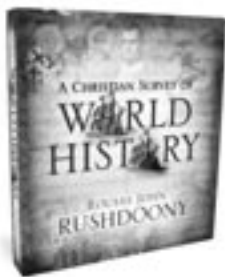
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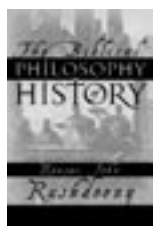
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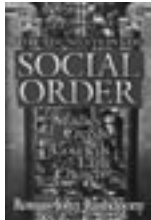
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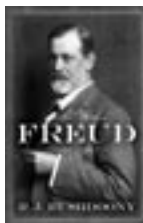


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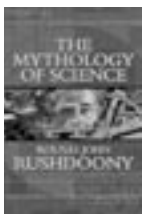
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By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual 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

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Alive: An Enquiry into the Origin and Meaning of Life

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

Paperback, 159 pages, \$14.00



Creation According to the Scriptures

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

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

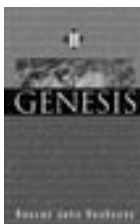


Larceny in the Heart: The Economics of Satan and the Inflationary State

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

Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

Genesis begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

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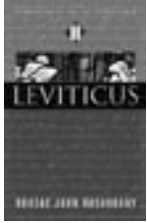


Exodus, Volume II of Commentaries on the Pentateuch

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

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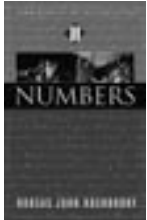
Leviticus, Volume III of Commentaries on the Pentateuch

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

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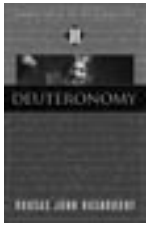
Numbers, Volume IV of Commentaries on the Pentateuch

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

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Deuteronomy, Volume V of Commentaries on the Pentateuch

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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.

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The Gospel of John

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

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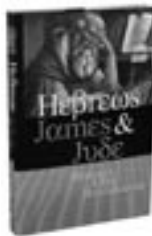
Romans and Galatians

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."

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Hebrews, James and Jude

By R.J. Rushdoony. There is a resounding call in Hebrews, which we cannot forget without going astray: "Let us go forth therefore unto him without the camp, bearing his reproach" (13:13). This is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity

a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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Sermon on the Mount

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

wealth, praying in secret, suppressing our worries, or simply reciting the Lord's Prayer. The Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

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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

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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.

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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.

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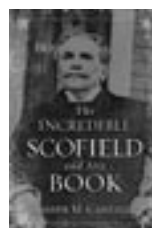


Keeping Our Sacred Trust

Edited by Andrew Sandlin. The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. This book is a trumpet blast heralding a

full-orbed, Biblical, orthodox Christianity. The hope of the modern world is not a passive compromise with passing heterodox fads, but aggressive devotion to the time-honored Faith "once delivered to the saints."

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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.

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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.

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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.

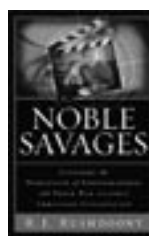
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Salvation and Godly Rule

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.

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

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall,

the Marquis de Sade argued, then all that man does is normative. Rushdoony concluded, "[T]he world will soon catch up with Sade, unless it abandons its humanistic foundations." In his conclusion Rushdoony wrote, "Symptoms are important and sometimes very serious, but it is very wrong and dangerous to treat symptoms rather than the underlying disease. Pornography is a symptom; it is not the problem." What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

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In His Service: The Christian Calling to Charity

By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a pietism that relinquishes charitable responsibility to the state. The end result has been the empowering

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

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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.

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A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe

Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.

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Theology



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.

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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.

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Predestination in Light of the Cross

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

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Sovereignty

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

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

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Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

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

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Thine is the Kingdom: A Study of the Postmillennial Hope

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

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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.

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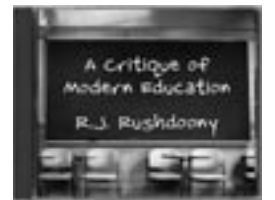
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