

Faith for All of Life
March/April 2012

FAITH FOR ALL OF LIFE

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

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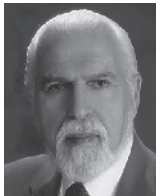
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Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard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

The Centrality of the Atonement

By R. J. Rushdoony

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. ~ 1 Corinthians 1:22-25



The enemies of Christianity have at times charged that the faith, as we know it, was invented by St. Paul.

This is said to undermine its historicity but also as an unwilling compliment to Paul. If Paul is, these critics say, the inventor of Christianity, “We don’t know who Jesus was. We have only second and third and fourth-hand accounts of Him and Paul was the real inventor of Christianity.” If Paul is right, then no man can escape this faith because it is clearly the revelation of God; therefore, Paul must be wrong. So over the past generations, Paul has been the target of an unceasing attack. One would think everything in the gospel was his invention, that even the writers of the gospel were—I have encountered this opinion—individuals who were influenced by Paul. So Christianity was the invention of this renegade Pharisee. Well, if all this is true Paul was a remarkable man. But, of course, it is nonsense.

Paul, in v. 22 says, “For the Jews require a sign, and the Greeks seek after wisdom.” The word “require” has, in the Greek, the meaning of “demand.” So you have two groups: the Jews and the Greeks; and they both make demands of religious faith. They don’t come to the faith saying, “Here is God’s gift to us.” They come with expectations. No matter what Jesus said or did, the Jewish

religious leaders demanded more. It was impossible for Jesus to satisfy the scribes, the Pharisees, and the Sadducees because they were totally opposed to Him. They wanted a Messiah who would meet their expectations, whereas Jesus required them to meet God’s requirements of them.

The Greeks, i.e., Greek philosophers, for Paul is speaking, on the one hand, of the religious leaders in Judaism and, on the other hand, of the intellectual leaders in Greco-Roman thought. These philosophers, Paul says, “seek after wisdom,” but only wisdom as they define it and as it is defined in terms of Greek philosophy. Greek philosophy had already decided on the nature of reality, and the God of Scripture did not fit in with their prescription of reality, nor did Jesus Christ. Their predetermined definition of wisdom excluded everything which was not already acceptable to them. This reminds one of what Job said to his comforters, “No doubt but ye are the people, and wisdom shall die with you” (Job 12:2). Well, so it was with the Greek thinkers. They knew what reality was. They had defined wisdom and nobody was going to introduce anything into the argument that upset their predetermined definition. Thus, we see in Acts 17:15–33, that as soon as Paul spoke of something which by definition they had ruled out, they turned from hearing him.

As against the expectation of the

Jews and the Greeks, or, acceptable religion and philosophy, Paul preached “Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness” (v. 23).

For the Jews a crucified Messiah was a stumbling block because their requirement was that He be a world conqueror and ruler. Their messianic expectation was nationalistic and humanistic, not theological. It was Israel-oriented; it did not see the Kingdom of God as basic and central. It was Israel’s, not God’s Kingdom, they wanted.

For the Greeks, the God Paul preached was “foolishness.” The god of the Greeks was not the living God but a limiting concept. Now this is something we must recognize. When people talk about god in various religions and especially in various philosophies, they do not mean by God what we do.

Paul Tillich, who is regarded by many as one of the greatest philosophers of religion of this century and who taught in universities and seminaries, said God did not have existence. He neither was nor was He not. Now, how can you find something between being and non-being? Well, an idea, a limiting concept.

The god of the Greeks was not the living God but a limiting concept. The idea of god was used by Greek philosophers to avoid an infinite regress seeking a first cause because they believed that an infinite regress is impossible. If you

said the universe came from God's fiat word, then where did God come from? And where did whatever brought forth God come from and so on, infinite regress. Because they rejected an infinite regress and believed that a starting point must exist, they used the idea of God as the First Cause, but no more, not a person certainly. For them there had to be a beginning, but they didn't want God as the beginning. So they had the idea of an infinite regress, and they simply said, "God is the first cause. That is how things started." But God was not, nor was He. He was a limiting concept, an idea which avoided a philosophical problem.

Modern philosophy now accepts an infinite regress, and so has dropped the concept of a first cause as unnecessary, and it has the idea of the eternal recurrence of things. Everything begins with some kind of spark. It evolves and finally everything breaks down into nothingness, and then it starts all over again.

That is as pessimistic a philosophy as has ever been devised. Of course, it is the essential philosophy of the Far East, of Orientalism.

But for some moderns, the use of God as a limiting concept continues. He is, for them, not a person, but an idea, or an ideal, or a future point in the evolution of the cosmos, as Teilhard de Chardin, the Jesuit thinker, suggested. The Greek concept thus still survives in some quarters.

But out of both Jewish and Greek communities, Paul says some are *called* by God into His Kingdom. Unto all such, Jesus Christ is "the power of God, and the wisdom of God" (v. 24), because they seek their definition not from religion nor philosophy but from God's revelation of Himself. And we can only know God truly if He chooses to make Himself known because sin blinds

us. Sin prevents us from seeing the most obvious things. God cannot be defined nor known on man's terms, but only on His own. For man to require God to meet the measures of man's reason is arrogance of the most presumptuous kind. In Matthew 12:38 and 16:1 and John 6:30, among other passages, we are told that the religious leaders demanded a *sign* from Jesus. When Jesus gave them a sign in the resurrection of Lazarus, they at once decided on His death (John 11:47-53).

To the Jews and the Greeks alike, Paul tells us, the cross was offensive in every way. Instead of an omnipotent God, or a very logical Reason manifested, the cross seemed to present a defeated God and His defeated Messiah, a loser in the battle of history. Instead of a sublime power and wisdom, the cross seemed to reveal God as loser, something offensive to both the thinkers among the Jews and the Greeks. In their religious and philosophical intellectualism, they refused to see man's problem, and history's problem, as *original sin*, as man's depravity. Because of this unwillingness to recognize the noetic effect of sin, that is, the destructive effect sin has upon our knowledge, or to see the extent of man's sin, their expectation of the Messiah was a false one.

Christ's focus was on the atonement, the cross, not on answering the intellectual problems of the leaders of either Judean or Greco-Roman culture. The religious leaders, more than the disciples, saw very quickly that Jesus was not in line with their view of the Messiah. The signs He gave, and John's gospel centers on some of them, were alien to their view of the Messiah and were, thus, no signs at all for them.

The atonement, "the foolishness of God," centers on man's problem, his fall, his sin, his need of atonement, and his need of a Savior. Men in their sin

refuse to see sin as a problem; they reject the idea that sin has warped their mind and falsified their judgment. I saw a very fine Christian thinker once challenge some men on this question: "Are you a sinner and has not sin warped your entire perspective?" And their answers were about the same. They admitted they had done wrong. But at heart they were good guys and who should know better than they? So they expected no problems and, if there was a heaven, they saw no reason why they should be excluded.

But God's "foolishness," the atonement or cross, does manifest more wisdom than all man's religions and philosophies are capable of, "and the weakness of God is stronger than men" (v. 25). Not all men's philosophies have been able to cope with the problem of man's fall, man's sin, man's depravity. Rather, they studiously avoid it. This weakness of God, the cross, the atonement, is stronger than men. The atonement, however much despised and rejected of men together with the Atoner, is the only force in all of history that can truly redirect history morally. R. C. H. Lenski translated, "To the Jews a stumbling block" as "to Jews a death trap."

History without the atonement would be an endless tale of horror, a repetition of Towers of Babel, and a cycle of tyranny and slavery without end. There would then be no way of escape in and from history without death.

Even now, in many churches, because of faulty views of God's law and of the atonement, the only way of escape is by death or by a "rapture." There is no victory for them in history.

It is God's law that declares man to be a sinner, and it is the atonement and Christ's regenerating power that makes us a new creation in Him. A new

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Stronghold Demolition 101

Paul R. Dorr

“Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall...” (Lev. 26:8)



One of many Biblical doctrines R. J. Rushdoony taught me years ago was how God blesses personal, familial, ecclesiastical, and national obedience to His law. Since childhood I never believed I was saved by such obedience, but always knew it was my joyful duty to obey the triune God.

Raised Missouri Synod Lutheran, I remember some of the best lessons of my youth being the study of the Ten Commandments in Luther's Small Catechism. It resonated with such clarity concerning the holiness of God, pointing inward to my sin in such a convicting manner, that I came fully to know and profess my dependence on the completed work of Christ alone.

But Putting Enemies to Flight?

As a redeemed Christian, I learned that Rushdoony was right, and have seen the blessings of applying God's law in my marriage, in the lives of our eleven children, and in the lives of other Christians. Yet for years I wondered if I'd ever get to see the extraordinary promise of the Leviticus text come to life in those I knew personally, whether acquaintances or faithful leaders of my community. Yes, we read of the heroes of the faith (Hebrews 11) and hear of great accounts over church history. But sending entrenched enemies who enjoy numerical superiority over us to flight, in our current culture?

As one commentary explains, “Num-

bers are of no consequence when the Lord intervenes. Israel (God's people), with His help, puts to flight vast numbers of his adversaries, while a numerous but disobedient Israel would be defeated by a few, even fleeing when no one pursued (v. 17).”¹ I imagine most Chalcedon readers readily perceive that the modern American church today is in a continuing state of either fearful flight or giddy escapism!

The church's idolatrous, widespread disavowal of God's law causes many to flee wicked men, men who appear powerful in our eyes but not in God's eyes, who sees them as fleeting vapors. *Even when there are many of us and few of them, the church flees.* It is our idolatry (Lev. 26:1) and unwillingness to obey God (26:3) that deprive us of true peace with God in the land (v. 6). I believe the “peace” of so many antinomian Christians is contrived and emotive, prompting many to turn Romans 13 on its head to justify our failure to resist wicked teachings, powers, and rulers. Yet Isaiah 1:17 tells us, “Learn to do good. Seek justice. Rebuke the oppressor. Defend the fatherless. Plead for the widow.” In today's world, Samuel Rutherford's *Lex Rex* should be required reading for every Reformed elder.

“They are Angry With You. They are Afraid Of You!”

God's Word is true and every man a liar—a Biblical principle that applies to Leviticus 26:8 as well as the example of Gideon's valiant three hundred in Judges

7. In His providence, God has been kind enough to let me see this come to pass in my life.

It was a cold day in December, 2007. I was in the WOC radio station, Davenport, Iowa, working as the state field director for Texas Congressman Ron Paul's first Republican presidential bid in the Iowa caucuses. My phone rang; it was a reporter from the WCCO TV station in Minneapolis, MN. She said a quickly assembled conference was convening that day to discuss the “crisis in funding for the public schools of the Twin Cities metro area.” (Yes, funding is always a “crisis” in their world.) Though I never confirmed her statement, she told me the conference was being attended by three leading DFL (Democrat, Farm, Labor) legislators from the Minnesota House Ways and Means committee, three leading DFL members of the House Education Finance committee, the Minnesota Secretary of Education, and the superintendents of nearly every government school in the Twin Cities' metro area. When I inquired as to why she was calling me for a comment, she replied, “Well, they spent the first hour and a half of their conference this morning talking about you. *They are angry with you and they are afraid of you!*”

“Me?” I exclaimed.

Why Do Some Of The Most Powerful People in Minnesota Fear Me?

Who am I and what do I do that they “fear” me so much? I am a Chris-

tian (Calvinist) political consultant (what some would call a “community organizer”) who helps local taxpayers defeat city, county, and especially government school district bond issues and levies (among other projects) at the local ballot box.

I have worked in nine states so far (upper Midwest states, Texas, and South Carolina) and have been fairly busy during the last decade in Minnesota. Prior to the state’s December 2007 education conference, I took on a local ballot committee client that was working to defeat a \$250 million operational levy (spending money over the next ten years) scheduled by the Robbinsdale, MN, ISD school board funded by new property taxes (if approved by the voters).

My clients reported that the Robbinsdale school district was home to some of the most aggressively leftist political activists in the state. A few months before election day, Thomas Dooher, physical education teacher at Robbinsdale, took office as President of Education Minnesota, the National Education Association and American Federation of Teachers state dual-affiliate. I doubt most *Faith for All of Life* readers need an introduction to these national teachers unions. Education Minnesota is a powerful public employee union in Minnesota, representing 70,000 public employees in the state. Furthermore, Keith Ellison, America’s first Muslim Congressman, represents portions of the Minneapolis metro area, including the Robbinsdale suburb. To top it all off, I was told some of the more “Marxist” members of the Minnesota legislature represent the Robbinsdale area.

Heading into the fight, my clients were told, “You don’t stand a chance!” As in nearly all of my struggles against excessive local government programs and spending plans, my clients (humanly speaking) were fighting alone. Not one local politician publicly joined with them; politicians see no gain for them-

selves taking sides on a local ballot issue. Further, under an unjust Supreme Court ruling, the local government functionaries can use all the tax money they want in promoting their proposal just so long as they don’t expressly advocate a “Vote Yes” message. Local media serve almost exclusively as lapdogs for the government school’s proposal while employees of the local government agency often use aggressive intimidation tactics to silence opposition.

Against great odds, we fought hard in Robbinsdale during the campaign and Providence shown brightly upon us on election day. Voters defeated the proposal by over 1,000 votes.

And Then It Got Interesting

Some important background information first. For several years prior to this I had been in contact with a Minneapolis law firm that fights for Christian freedoms and Constitutional liberty in their state. They are a small but highly gifted firm that picks issues that involve a big legal lever—cases in which a victory will have a large impact.

Minnesota has a terrible state law that allows government agencies or their “friends” to file suit in a state administrative court against local ballot committees for “knowingly using false information during the campaign.” This law assumes that a ballot issue question can be libeled or slandered. Such alleged damages are not inflicted on individuals or political candidates, where the code already provides legal remedies, but upon a non-person, an abstraction. Under this law, a non-person (a ballot measure) can be libeled or slandered by taxpayer committees opposing the local proposal.

School administrators have used this law to threaten several of my Minnesota client committees who were opposing extravagant new school building proposals or levies to fund massive spending.

The general threat takes this form: “We are going to watch your campaign message very closely and if we see any false information we will notify you and you will be required to correct it or we’ll file a legal complaint.” Now keep in mind that the school administrator making this “gentle” threat is often the same person holding all the government records needed by the opposing ballot committee to make an accurate report to the voters. Stalling our clients and blocking access to the records are to the administrator’s advantage. In Minnesota as in many other states, a district employee *under the superintendent’s authority* is also the Election Clerk authorized to conduct the local election and count the votes! They truly hold all the cards.

What Happened In Earlier Minnesota Cases

My Minnesota client committees will often scrape together local donations to contend for their cause, receiving considerable persecution from the local bureaucratic class, competing against hugely unjust odds using absolutely accurate and factual information in a local election, and then win at the ballot box. And, after all of this, *they can then have such a lawsuit filed against them*. One of my client committees had over twenty-five false charges filed against them after a similar victory at the polls—including a charge that the chairman of my client committee falsely stated that the consulting architect on the pending ballot proposal had previously offered a bribe to a school official in a different district to get the contract on another proposed Twin Cities school building. As a result of this blowback, the chairman of my client committee had to hire an attorney to defend himself and the committee in administrative court.

One can easily spend thousands of dollars more to defend against such

false charges. In this case, my client was acquitted of all charges, including his statement about the architect, after his attorney presented the evidence and got the architect to admit on the witness stand that in the past he gave something of real value to another school superintendent to influence him to persuade the building committee to name his firm as architect.

The Westminster Confession Q. 130 admonishes rulers against abusing their God-ordained authority in the areas of the home, the church, and the civil magistrate. The confession speaks to the areas of not “leaving them to wrong,” “provoking others under their authority to wrath” or any other “unjust, indiscreet, rigorous, or remiss behavior” that diminishes their God-given authority.

Local government bodies are getting bolder in violating this provision of the Fifth Commandment. King Rehoboam wouldn’t listen to his elders, to the contrary hearkening to the young novices around him in 1 Kings 12. He responded to the pleas of the “whole assembly of Israel” by *increasing* his father Solomon’s prior burdens, adding to the people’s yoke and replacing whips with scourges. His father’s elders told him to be a servant to the people and to speak good words to them. He added to their oppression instead.

Such violation of one’s God-ordained authority will drive people to finally cry out, “What share have we in David? *We have no inheritance in the son of Jesse. To your tents, O Israel!*” (1 Kings 12:16).

I was seeing Christian people in the nine states I work in being oppressed to the point that they were no longer seeing what “share” they have in America, or even in their state or community, while rejecting the corporate and nanny welfare state as evil. Every reasonable entreaty they offered was met with derision and increased oppression. Many of these people are reaching the point where they

are willing to throw off their fears and rise up politically to expose, challenge, and defeat their oppressors at the ballot box. I fear what lies ahead if the ballot box is completely negated.

Here’s where it got oppressive. After you’ve fought to win in the election, you may have to fight to win in court and dig into your pocket for legal fees. School districts in Minnesota and many other states can simply turn around and schedule another election, sometimes as soon as sixty days later. Holding all the cards, they simply wear out community taxpayers. And again, the legal authority to sue the victors is based on statutory premises that committee officers can libel a non-person.

In my past conversations with this Minneapolis law firm, we had come to call it the “Oppress the Taxpayers Act.” Several of my clients, feeling they have little “share” left in their local communities, were itching to challenge the constitutionality of the law and this particular law firm was interested in going to battle to finally put a stop to it.

Now Back To Robbinsdale!

November 7, 2007, the day after our election day victory, Twin Cities’ media were abuzz about the Robbinsdale defeat. In the media mix was the school superintendent saying that my clients “knew they were not telling the truth to the voters.” He was making this up in an obvious prelude to yet another unjust lawsuit before the Office of Administrative Hearings (the administrative court). This time the attorney in Minneapolis heard it on the radio and called to give me a “heads up.” I could see what the Robbinsdale superintendent was up to and asked the attorney’s advice. His response: *Sue them first!* Challenge this oppressive law in Federal Court as a free speech violation. That will also “stay” any action they are considering.

Five of my former political clients (including the Robbinsdale committee) put up the money later that day and by that afternoon the law firm filed suit on their behalf against the county attorneys of Minnesota, the Minnesota Attorney General, and the Robbinsdale ISD superintendent, challenging the constitutionality of this state law. As I write this, the plaintiffs lost the first round in U. S. District Court in St. Paul (which dismissed their suit), but they recently won on an appeal to a panel of jurists on the Eight Circuit Court of Appeals, which ordered the U. S. District Court in Minnesota to hear their case.

First They Beat Them And Then They Sue Them!

By Thursday morning, November 8, I was told Eleanor Mondale, daughter of former presidential candidate Walter “Fritz” Mondale, was throwing a fit on her WCCO radio talk show about me and my clients. “*First they beat them and then they sue them,*” she was ranting! And at Robbinsdale, no less! She was asserting that my clients lied to win and then sued to protect our lies. Obviously there was no merit to it as one of the plaintiffs was the previous committee that had been previously acquitted of all twenty-five-plus trumped-up false charges lodged against them.

But the message was clear. Few people “play” this way with government education. The few who might do so have been Biblically trained by Rushdoony and others to see that civil government has no legitimate role in training up covenant children in the first place. It is time to confront the rotting corpse of this failed Prussian/Unitarian experiment in Christ-hating social engineering—the government schools.

The year before all this happened, a vice president of a major Twin Cities municipal bond dealer made a presen-

tation at the March 2006 meeting of the Minnesota Association of School Administrators titled, “Public Finance Elections and the Paul Dorr Factor: Get Ready or Get Defeated.” As God would have it, this very same gentleman, who has also written a book on how to pass voter-approved bonds and levies for government bodies, was the financial advisor on the quarter-billion-dollar Robbinsdale proposal that we defeated in 2007.

Just six weeks after the Robbinsdale defeat, the government education bureaucrats scrambled their meeting, which the reporter called me about in December of 2007. During this time the Minnesota DFL caucus staff did a research paper on me and were circulating it across the state. Truth was rarely found in the paper. The reporter then told me the Robbinsdale matter had the bureaucrats alarmed!

Up Against A Cornfield in No-Wheres-Ville, Iowa

“Me? They’re afraid of me?” I again asked the reporter. “Now wait, let’s put this in perspective,” I challenged her. “The public schools of the Twin Cities are a multi-billion dollar, 125-year-old enterprise. The large majority of the city’s adults are loyal graduates of their schools. They have access to the largest portion of the local and state tax revenues of any government agency in the state. The major public employee union, contractors, bond dealers, and vendors galore all feed at their trough and are intensely loyal to their system. The legislature is owned by them and the Minnesota judiciary grants them whatever expansion of power and authority they ask for. You in the media operate as the house organ for government schools!”

“Now consider me,” I continued. “Here I sit in a remodeled garage for an office up against a cornfield in No-Wheres-Ville, Iowa, and you’re telling me

that I’m their primary fear. Come on!”

“When you put it that way [pause] well, then what is it?” she asked. I replied, “It’s the people. They’re ticked off with the government schools. More and more are saying that they’ve had it. They are starting with funding proposals, but I see it growing in other areas, too.” Naturally, none of these comments of mine ever made it on her TV report that evening.

For more and more Christians, the rotting corpse of government education is increasingly hitting the tipping point of “what share have we in...” this school system. If we Christians can lead the children out and lawfully de-fund the schools, their day of demise could come sooner than we may believe.

It is Christ!

In May 2011, I was invited to a victory party after clients of mine defeated a proposed \$42 million budget levy override in their community. This was the first time in the 65-plus campaigns I’ve assisted where they decided to hold such a celebration. They were a reasonable driving distance from my home so I could attend. (Clients can often be 500 to 1,000 miles away.) They wanted to do this because the school proponents and local media had demonized their committee and me, their consultant, during the campaign. At one point a local paper ran a story with a quote of mine they found on the internet—“It is time for Christian families to remove their children from Pharaoh’s schools!” Though disturbing to my clients, they stayed the course, as I had warned them in advance what would come and encouraged them to stick to the campaign strategy I laid out. The voters responded to the equity of our message and delivered the school district a 66% “No” vote with a 57% voter turnout.

It was time to celebrate! When the committee officers introduced me, the at-

tendees stood up and applauded. I could see sheer adulation on many of their faces. The local government school, in most communities and cities in America, is the idol/god. It is not to be challenged, questioned or denied! I helped this committee not only to challenge the school, but to draw their oppressive leadership out for the community to behold in its full waste and deception. And the electorate certainly denied them!

I thanked the men of the local ballot committee who with me had weathered the blistering attacks, and then I presented to them the One who receives the real glory. “I stand before you with the courage I have, the skills I brought to your fight, and the wisdom and passion I have, solely by the grace of our Lord Jesus Christ. It is for His glory that I fight! And I worked to serve your cause in the way that glorifies Him.” A quiet calm descended over the room. I later decided that at the next such victory party, I will have a case of books from Chalcedon laid out on a book table and will use the opportunity to introduce the audience to the work of Rushdoony and others.

I am privileged to see the power of God continuing to send hundreds and thousands to flight in battle after battle on a scale exceeding all the hopes I had at the outset.

You Meant Evil Against Me, But God Meant It For Good

As Christ is our victorious Lord and King, He was also our suffering servant, such that His people are fully restored unto our Father by His blood. There is victory in suffering for Christ. I have been vilified routinely for Christ’s sake in these contests.

In my opponents’ eyes, one of my greatest sins is my unashamed conviction that the institution of government education has no Biblical warrant for its existence, and the sooner we bring about

its demise and replace it with parent-directed Christian education, the sooner darkness and slavery will be lifted from America. If you “Google” my name you will see how I’m hated, even though I strive to treat the other side’s leaders with respect.

Government school proponents accuse me of propagating all kinds of lies; proponent blogs have accused me of being a pedophile; the media accuse me of “dividing up their community,” etc. I’ve taken steps to rebut any false allegations, turning the other cheek in many cases, and have found the wicked to be merciless even when one, for example, makes a simple, honest mathematical mistake. But as Joseph told his brothers, “You meant evil against me; but God meant it for good” (Gen. 50:20).

I advise my clients in advance as to what is coming in the campaign, before they agree to employ me. We don’t campaign against the government school charter per se as I am not being hired by the client committee to do that. I research and craft the message around the government school’s gross financial excesses, exaggerated forecasts, vague plans, lack of transparency, excessive athletic spending priorities, and miserable academic results. The public often responds with—“Finally we see in print and hear on the radio the truth about the school district—the truth which they would never tell us! You were so aggressive, yet gracious in your communications.” That is the tone and temperament I strive to deliver on behalf of my clients. I want the majority of voters to come away passionately indignant with the program of deception the government schools have used against the public for decades.

The deceitful extremes which our opponents can’t resist employing are truly used of God for good! Not only do they overlay their hand causing the voters to reject their proposal, but I see Christian

people who formerly supported the local government schools indignantly turn their backs on them once the campaign opens their eyes. As one Nebraska grandmother told me the day before an election, “Win or lose, my husband and I are going to do everything in our power to insure our grandchildren will never set foot in there again. We will fund their homeschooling or Christian education, whatever it takes! And whatever our daughter and her husband are willing to do.”

The wicked actually amplify my personal message of getting Christian children out of the government schools because the community is paying far more attention to school issues during the campaign than they would otherwise, including my “nutty” idea. Again, this is *not* my client’s message during the campaign, but the wicked make it a key part of their counterattack. Yet the community generally ignores their vitriol and we *still* defeat their proposals 82% of the time (so far). But in the post-election decompression a lot more parents start to think seriously about their children truly being in “Pharaoh’s schools.” In His eternal sovereignty, I see God using such adversarial public contests with the local government school on a regular basis “for good” when the idol worshippers mean it for evil.

I’d like to see some of the national ministries who are promoting Christian exodus from government education follow up behind such local ballot campaigns with a low-cost internet banner ad campaign in any community where a public finance campaign for a government school was recently held. The ads could ask, “Time to seek a better education for your children or grandchildren? Click here!” The ad would lead back to their website, offering a variety of regional resources to assist Christian families to exit the government school. Names of

supportive churches could be provided to prospective homeschool families. All we need to do is work the margins. God will bring down the strongholds in His good time.

To that end, one of my favorite ministries laboring in this field is Exodus Mandate (Chaplain E. Ray Moore, Executive Director). He can be reached at www.ExodusMandate.org and deserves our support!

Eliabs Abound In the Modern Church

Indignant with the blasphemies spewing forth from Goliath (1 Samuel 17), David asked, “For who is this uncircumcised Philistine, that he should defy the armies of the living God?” Today, unbaptized blasphemers daily defy our living God in the government schools of America and millions who profess Christ still let their children “sit in the seat of the scornful” (Psalm 1:1) only to see, later, the majority of their children graduate and come to believe that faith in the triune God of the Bible is for the simple and foolish, thus becoming fools themselves.

When Christians begin to stand up against their local school district as not worthy of one dime of their money, plan on members of your family, your church, and Christian friends at work emulating David’s brother Eliab—so as to mask their fear and compromise. In 1 Samuel 17:28 Eliab challenged David’s indignation toward Goliath’s mockery of the living God saying, “...with whom have you left those few sheep in the wilderness? I know your pride and insolence of your heart...”

For those wanting to resist institutional blasphemy in their community, please know that those in the church who’ve compromised with this educational system, or who are buried in debt, or whose children are in such schools,

or for who-knows-what-other-reasons, will often characterize your motives as irresponsible and prideful, much as Eliab did David's motives.

Certainly, we need to check our motives so that pride is not in the fight. But *irresponsible*? That becomes so subjective that most people look to their material possessions, convince themselves that a narrow understanding of 1 Timothy 5:8 ("not providing for their own") commands them not to risk anything material to oppose the local blasphemers, and as a result they remain silent! We need to become a little less consumed with protecting our material possessions and lot more concerned about "seeking first the Kingdom of God and His righteousness." Incalculable harm has been done to the Christian faith in America in significant part by these statist religious institutions. It is time to risk something material for the souls of future generations and to begin the rebuilding. After all, the elders whom the early church respected the most were the "...men who have risked their lives for the name of our Lord Jesus Christ" (Acts 15:26). Some have and do risk their material wealth, and God has blessed them for it. But many more need to consider doing so.

The Next Smokescreen: "Do it for the Kids!"

Common to nearly every expansion of local government beyond its Biblical or Constitutional authority is the "Do It for the Kids" smokescreen. As Professor Stephen Baskerville has pointed out in his important book, *Taken into Custody*,

It costs nothing to proclaim one's concern for children of course; many people today derive substantial income through the industries ostensibly devoted to children. Yet we should be wary of the claims of those who profess to be moved by pity for other people's children. Using children to tug on our

heartstrings is not only a weakness of the sentimental; it may be a ploy by those cynical and unscrupulous enough to exploit children for their own agenda. Children are now a major source of political leverage ... for a host of government officials, journalists, and academics.²

Before, during, or after a campaign battle I will often recommend to my client committee members these thoughts of Baskerville's, and even more importantly, Rushdoony's book, *The Politics of Guilt and Pity*. I train the members in brief outlines how false guilt manipulation has no power over redeemed Christian men in the fight.

A homeschool father of nine children and businessman from Illinois, a man who led the school tax opposition fight in his own county, pointed out precisely where God's people first used "the kids" as an excuse to remain in their sin and slavery. After previous complaints to justify their remaining in slavery were invalidated by God's mighty deliverance, the people of Israel finally pull the "trump card" on Moses: "Why is it you have brought us up out of Egypt, to kill ... our children ...?" (Exodus 17:3). Many evangelicals would rather kill the souls of their children for eternity in the unbiblical public school than face public charges that they don't care for "the kids"! Often some of our most strident opponents *are evangelicals*.

Tactically, we will communicate to the voters (especially the growing base of older voters) the serious problem we have with young people getting buried in debt today. We remind them that by the time most kids get out of college they are buried in student loans, auto loans, credit card debt, and soon thereafter new home debts, setting many of them up for marital problems and influencing them to have few children. Sic. Read *grandchildren*, Grandpa and Grandma!

We lay the blame at the feet of many parents and, even more so, the government school itself, which so readily illustrates to children excessive wasteful spending habits which, again, helps set these children up for future financial hardships. We advise voters that one of the best things we can do for these children is to teach them how to be better stewards of their limited money and the assets they already have—and that starts right here in school!

"We don't need to borrow and spend just because some banker or bond dealer will loan us the money" is part of our campaign message. We then often summarize the point with a large headline, "*Do What's Best for the Kids, Join Us and Vote No!*"

When this concept of *truly* fighting for the kids' financial future is grasped by many voters, it sets free their guilt-ridden consciences, and releases an entirely new energy to oppose the tyrants in the community. Oh, does the government-class squeal! But the more they squeal, the more the voters think about the issue and realize the ugly truth behind their squealing.

So How Is This All Funded?

I help my local committee clients approach some in the community who will be paying the most under the upcoming new ballot proposal. Certain business classes are especially vulnerable to property tax increases, are insulated from the government school's intimidations, and yet often have a difficult time passing the tax increase costs on to their customers. If this type of businessman is facing a \$5,000 a year property tax increase for the next seven or ten, twenty, or even thirty years should the proposal pass, he is often willing to throw in \$1,000 or \$2,000 in an organized professional effort to block it. Once he's "in" he can then call on his peers and tell them what's up.

In one case, a brother in Christ who has read Christian Reconstruction writers for years was elected county treasurer of his county (with a population near 300,000). He asked me to help design a campaign opposing a local proposal to ask for \$600 million in sales taxes and the legal authority to raise an additional \$600 million in property taxes over thirty years—\$1,200,000,000 in all for local government schools. I drafted the fundraising letter for the committee and they mailed it out to a group of local businesses I had targeted.

In the late afternoons, evenings, and on several Saturdays, this county official made follow-up phone calls to the letter's recipients from his home. Several were stunned that they were receiving a phone call from the county treasurer (on his own time and dime) soliciting funds for a campaign committee being organized to kill a \$1-billion-plus tax increase for their local schools. They couldn't get their checkbooks out fast enough. The proposal was defeated with an 80% NO vote.

I am also testing some very low-cost ways to "broadcast" outreach to targeted groups for the smaller donations. When people write out a check of any amount to fund a campaign against their government school, not only do they buy in to the campaign, but they find that their action starts to liberate them too.

Overcoming Fear and Voter Apathy

Defeatism and escapism, born from pietism and miserable eschatology emanating from the pulpits of America, so often permeates the entire community. "You can't defeat them" is the common refrain. Over the last several years, thirty-nine different individuals or committees have contacted me about opposing a local wasteful spending initiative needing voter approval. A few wanted to fight, but couldn't raise local opposition inter-

est. Most decided not to fight after sizing up their governmental opponent, acting upon their human fear, and justifying their subsequent inaction by reasoning that so outrageous a ballot measure didn't need to be actively opposed since it would never pass anyway—contrary to my warnings of how the school funding advocates operate. Thirty-two of those thirty-nine ballot proposals did pass on their election day, adding \$910 million of new taxes to the rolls. I tracked the voter turnout for the thirty-two measures that passed and discovered that, on average, if 6.4% of registered voters who stayed home on election day had turned out and voted NO, *all* of these proposals would have failed. Just 6.4%!

At times I get to remind potential clients the words of David to Goliath just before he reached into his bag for one of his five smooth stones, and before he ran toward Goliath to engage the fight (which all "knew" would end in David's bloody demise): "For the battle is the Lord's and He will give you into our hands" (1 Sam. 17:47). Our power to defeat humanist, statist proposals to expand their destruction over Christendom in our home communities is not of our own flesh or strength. The battle is the Lord's!

My clients who decided to join the battle have defeated fifty-five out of sixty-seven such proposals I've assisted in—saving nearly \$3 billion in property taxes alone. In all areas of community life, Americans need Christian men with the hope, the victory, and the conquest provided by the love of God and His law-word burning deep in their hearts and minds to lead them! I get to meet such men, community by community, on the campaign trail. To encourage them when the occasion arises I will give them a copy of Rev. Dr. Paul M. Raymond's lecture *The Anatomy of Fear*.³ Raymond pastors the Reformed Bible Church, Appomattox, VA.

Growth of This Movement

My efforts are expanding beyond government school funding proposals. I am now helping mobilize voters against sales tax proposals, massive courthouse additions, and rural zoning ordinances.

After enjoying ballot-issue victories, more of my clients are starting to form non-profit corporations to educate and mobilize voters in their communities. I'm assisting them to set up broadcast-email accounts into their local government jurisdictions, purchase email lists, start video-recording local governing bodies, build Facebook pages, producing political "hit" videos exposing local corruption, etc. (Our seventeen-year-old home-schooled son was hired by a local client to video-record the interviewing and hiring of a school superintendent. His client was sure the "fix was in" and he wanted it captured on film. He stood his ground against the district. See the rest of his story elsewhere in this issue of *Faith For All of Life*.)

I am now also helping with candidate campaigns to start replacing the locally elected tyrants and to expose public employee unions.

The massive growth of unbiblical government has not been restricted to the federal government. Much of the growth and "street-side" delivery of government tyranny is provided at the local level. It is my hope to equip Christians, in a Christ-like manner, to resist or push government back into its Biblical and Constitutional parameters.

Such an agenda, not unlike much of Dr. Ron Paul's message, frightens many Christians. It assumes the church is mature enough to get itself out of debt-slavery and to begin meeting the needs of the genuinely poor, the widows and orphans. It assumes parents can direct the education of their children and it assumes the church can rebuke and call to repentance local officers of the courts and state leg-

islanders for the wicked family court laws, and on and on. Only a repentant body of Christ can take back such duties.

But an increasing number who are prepared to assume these responsibilities still struggle to rise up because the unjust tax and inflation system constrains them. My work helps beat that system back and often liberates these men to start acting on their convictions.

How Did I Start Doing This?

God equipped me for my calling, as He assures us he will for all in the body of Christ (Eph. 4:11). I started my post-college days as a community banker. I was good at it ... real good at it, such that some of the larger bank holding companies in the upper Midwest were actively trying to hire me after I divested my half-ownership investment in a community bank. I worked for a few years as a bank acquisition consultant during the troubled 1980s. The utter ineptitude of the regulatory system drove me to publish a forecast in a Minneapolis banking magazine in 1989 as to what banking would look like if we didn't conform it to God's law and market discipline. My warning was ignored and my forecast has come true. Gary North and R. J. Rushdoony later opened my eyes to the entire fiat money system and this brought Biblical conviction to my past experiences.

I left banking, dissolved my consulting company, and within a week found myself in the Fulton County prison farm, Atlanta, GA, for joining with Randall Terry of Operation Rescue and peaceably blocking access to an Atlanta area abortion clinic. After this, my wife and I were never the same. I started an Operation Rescue organization in Sioux Falls, SD, where I began taking our children to rallies, prayer vigils, city-wide leaflet drops, rescuing babies about to die, prosecuting federal officials in the court of public opinion for unjustly prosecuting a local Christian

sheriff who behind the scenes was lawfully assisting us rescue babies, etc.

As time went on our children grew up street-side, contending for Christ and His law, with many building their own theological, historical, political, and economic libraries as they matured. We not only confronted the known humanists, but we also confronted Christian colleges submerged in modernism, pro-life rallies, and even picketed Crisis Pregnancy Centers (who by policy operate their centers in violation of the Fifth Commandment by refusing to alert parents and pastors even when they have direct knowledge that a girl is about to murder her baby without lifting a finger to help stop it). In adulthood, many of our children are now actively contending for the crown rights of Christ Jesus in their callings, starting to train their children likewise.

I soon began to see that the pro-life movement itself was a deceitful mask for the lack of covenantal faithfulness in the pulpits and homes of Christian families across America. Even the so-called "abstinence education" movement has proven to be a hoax, purporting to teach children of marital union apart from Christ, apart from His Word, apart from their parents, and apart from their God-fearing pastor. Their trick is to assuage evangelical parents' consciences so as to give them license to keep their children in the government schools and "away from" that horrible Planned Parenthood sex ed—as if their son or daughter can possibly escape the consequences of an entirely sexualized school building, courtesy of the government school. The establishment pro-life movement stands in defense of government schools. I'm well past ascribing their intentions to merely being misguided.

Advancing Christ's Kingdom!

Money, debt, marital union, family life, abortion: it all came to point for

me—the right Christian training-up of the next generation (apart from illegitimate civil oversight) is critical to a societal-wide reformation. Covenant Christian families and churches must take the lead or we perish. It is my vision that central to such leadership is getting our children out of government schools—and then we turn around and go after those schools! De-fund them, prosecute them in the court of public opinion, and challenge them wherever we can, for the advancement of Christ's kingdom and for the souls of the little ones!

And when the battle belongs to the Lord—as I have experienced and hope many others of you have or will experience too—a hundred will send ten thousand to flight and God will add His increase!

For more details on building such a movement in your community see my website www.RollBackLocalGov.com or contact me at Copperhead@windstream.net 

Paul R. Dorr is a Christian, married to Debra for 36 years, father of their eleven children. Debra and he have B.S. degrees from Iowa State University. Paul has served as an elder in his church, is a former bank owner and former bank acquisition consultant, past director of an Operation Rescue pro-life group, has held babies born due to Rescue interventions, and has spent time in multiple different jails in Iowa, Nebraska, Missouri and Georgia serving Christ. Dorr won a major Iowa homeschool court case, and as owner of Copperhead Consulting Services has worked in nearly 70 political campaigns ranging from \$3 million rural school buildings to a \$1.2 billion school funding proposal, and has worked in three states for a Republican U.S. Presidential candidate.

1. Comment on Deuteronomy 32:30, R. C. Sproul, ed., *New Geneva Study Bible* (Nashville, TN: Thomas Nelson Publishers, 1995).

Continued on page 18

Homeschooled Teen Takes on Board of Education—and Wins

By Lee Duigon



Local newspaper reporters have seen this political ritual a thousand times.

A paid position opens up in the municipal government—director of the sewerage authority, chief of public works, whatever. It's a good job with a good salary. The local powers-that-be very much want to give it to a political crony, some elected official's personal friend or family member, or someone who has earned a reward. But the rules say that they have to advertise the opening, appoint a search committee, and interview qualified candidates, with the whole decision-making process public and transparent.

And in the end, the crony gets the job.

But in this one case, thanks to a homeschooled teen with a video camera, what usually happens ... didn't happen.

Where Are the Reporters?

Last spring the Sibley-Ocheyedan school district in Sibley, Iowa, needed a new superintendent. The board of education formed a search committee, scheduled public interviews, etc. But there was a rumor afoot that the chairman of the board had already decided to hire the middle school principal, and that the formal selection process was to be only a charade.

Paul R. Dorr, who is a consultant to citizens' groups seeking to defeat school budgets (see related story), received a phone call which he passed on to his son, Matthew, then seventeen.

"Here I am, just a teenager, and these public officials are all upset because I want to tape their meeting. And they're telling me I can't, when they know the law says I can."

"Someone wanted to hire me to bring my video camera to the school and record the meeting," Matthew said. "I didn't know who it was; to this day I don't know who it was. But this person offered to pay me \$30 to tape the meeting, so I went."

Matthew had never been inside the school before. At 7 p.m. he showed up with his camera.

"There were already some interviews going on in the meeting room," he said, "but there were only two or three members of the public there, and no newspaper reporters." He does not know why there were no reporters present; but the selection of a new school superintendent is normally a major local news event, and the absence of reporters is highly unusual, if not inexplicable.

A Private Public Meeting?

"As soon as I came in," Matthew said, "this lady hops out and says, 'Young man, what are you doing here? This is a private meeting! You can't be here!'"

But Paul Dorr has taught his children to know the law, and Matthew knew the meeting could not legally be closed to the public.

"I kept saying, 'Ma'am, the law says this meeting must be open to the public,' and she kept saying it was private," he said. "She looked at my camera bag and said, 'You could have a bomb in your bag!' It was only my camera and my tripod, so I opened the bag and showed her. She tried to take my camera, but I wouldn't let her handle it."

The "lady" turned out to be the school board secretary, who should have known the meeting had to be open to the public. She insisted that Matthew leave, because, she said, the public school building was "private property"! Before long, her raised voice in the hallway attracted some attention from the meeting room.

"So her boss comes walking out of the room," Matthew said. "He was the board's consultant. He said, 'You can't be here.' But I had brought with me a copy of the state attorney general's opinion on the right of citizens to record public meetings.

"They still wouldn't let me in, so I called my father and told him, 'They're not allowing me to come into the meeting room.' So my father called the boss on his cell phone."

The secretary, meanwhile, tried another tack.

"She told me, 'You need to wait in a containment area,'" Matthew said.

“So she kind of pushed me into another room.” Technically speaking, the secretary had no right to put her hands on Matthew. “But after a few minutes of talking with my father on the phone, her boss stormed in and said, ‘He can record the meeting!’ He wasn’t happy about it.”

Candidate Up ... Candidate Down

Matthew got his camera going in time to catch the interview with the middle school principal, the school board chairman’s preferred candidate for superintendent.

“He had a letter of recommendation from the chairman, who endorsed this guy before he looked at any of the other candidates,” Matthew said. “I got the principal on tape admitting he didn’t know how to manage a budget. The school district’s budget is running away, and he said, ‘I can’t balance my own checkbook.’”

After the letter of endorsement was read to the meeting, Matthew had some questions for the chairman.

“He got so mad at me, his hands shook, and he dropped the letter,” Matthew said. “He yelled, ‘I’m not going to tell you! Get out!’”

But the upshot of all this drama was a change of course: the board hired someone else.

“The meeting went on till 1 a.m.,” Matthew said, “but I left around 8:30. I’m glad they didn’t hire the guy they wanted. It would’ve been more of our taxpayers’ dollars wasted.”

He added, “If I hadn’t showed up with my camera, I’m sure they would’ve hired the guy the chairman wanted. I can’t be sure why they changed their minds, but there is one thing I’m sure of. They hate to be on camera.”

A Learning Experience

This wasn’t the first time Matthew had videotaped a public meeting; but

it was, he said, the first time he’d been inside a public school.

“I don’t do it for the glory,” he said. “I have to admit, the meeting at the school was fun. Here I am, just a teenager, and these public officials are all upset because I want to tape their meeting. And they’re telling me I can’t, when they know the law says I can. I’ve videotaped meetings before, but this was the first time anything like that happened.”

We asked Matthew what he learned from his experience, and at first he seemed inclined to take a dim view of it.

“I learned nobody really follows the law—man’s law or God’s law,” he said. “They’re corrupt, they don’t care.”

But in this case, we reminded him, they did care: maybe not about the law, but surely about what people would think of them. Certainly they didn’t want to be videotaped hiring a school superintendent who admitted he couldn’t balance his own checkbook. What would the board have done, had Matthew not shown up with his camera? Our own experience as a local news reporter strongly suggests they would have hired the under-qualified candidate.

So, yes—the teen with the camera made a difference.

Now eighteen, Matthew this year will continue his education at Pastor Paul Michael Raymond’s New Geneva Christian Leadership Academy at Appomattox, VA. He’ll be going there to learn; but with his own and his father’s experiences behind him—and his camera in his bag—he may get a chance to do some teaching, too. 📹

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and a published novelist.

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God's Rx for Turning America "Rightside Up"

By Buddy Hanson (Part 3 of 3)



We began this series with the question: "Why don't we trust in God enough to conform our lifestyle to His perfect counsel?"

At first glance, this may sound like a harsh and impertinent question, but as we've discussed, sooner or later our behaviors will "out" our true beliefs. The simple reason for this is that we all live according to the ethics that we trust in the most. As a glass-half-full person, I would prefer to believe that the reason the vast majority of our brothers and sisters in Christ are *professing* to believe in God and His revealed Word, but are *living* according to their own wisdom is not because they don't truly believe, but because we, as Bible teachers, have not done a thorough job of instructing them in how to do it. Two critical components in being more effective instructors are:

- Demonstrating how to conform our Little Picture of Life to God's Big Picture.
- Changing the paradigm of how we view the church and our role in it from "Library Science" to "Life Science."

We conclude this series with the third critical component, which is to *re-suppose* what we *pre-suppose* by interpreting the Bible in terms of our *present days*, instead of according to the *last days*. As mentioned in Part Two, each of us is a Bible teacher on some level, whether we are teaching ourselves, our family, leading a small group, or teaching a congregation. In either case,

it would be most helpful in developing our lesson plan if we incorporated the following three concepts.

LEARNERS FIRST—Teach the whole counsel of God on a topic by presenting at least two word pictures of how each of the truths in the lesson can be included in the learners' lifestyle.

CULTURAL ENGAGEMENT—Point out how the learners can and should engage their culture with Biblical ethics.

CAUSE-AND-EFFECT UNIVERSE—Emphasize that since the culture belongs exclusively to Christ, and therefore to us as His "heirs and joint-heirs," the important thing is not how *non-Christians* are living, but how we are living. The Old Testament and the chronicles of history reveal how God raises up non-Christians to positions of cultural influence to awaken us to repentance, and then He either brings them down once we repent, or brings our culture down if we continue to live by our rules instead of by His rules.

Instructional Points of Emphasis

- Write out the objectives for each class. What do you want to happen? What should your students learn about? What should everyone experience? What are the key takeaways that lead to life change?¹ Instead of listing rules of a particular behavior, paint a vivid mental picture of how to do it.
- Mention how what you are discuss-

ing relates to a particular part of the church's Mission Statement, and how non-Christians will do everything they can to prevent us from carrying out our mission.

- Ask your learners to ask themselves: "Am I getting what I want in life, because I have specific goals, or am I getting fuzzy results because I have fuzzy goals?" In this regard, assist your learners to see what they can be rather than what they are.
- Caution that in setting goals, "Good is the enemy of great," so set goals that are challenging, but not completely out of reach.
- Build confidence in your learners by making certain that they understand how to incorporate the Biblical ethics from previous lessons (and have been provided opportunities to practice them) before introducing them to additional ones.

As Christians we say that we trust in and rely upon God's promises. But most of our non-Christian neighbors don't get to hear our words. They only get to see our lifestyle. And since Jesus tells us that it is "from the heart" that our behaviors emerge, if our lifestyle doesn't match up to what we profess to believe, we've got a problem.

Regardless of how imposing our situations and circumstances may appear, we must remember two critically important facts: (1) We don't know God's eternally perfect timetable for using our obedience to complete His victory over Satan. (2) We do know that while "the highest heavens belong to the LORD, but the earth He has given to man."² Indeed, Jehovah promises

that if we ask Him, He will “give us the nations for our inheritance, and the ends of the earth are for our possession.”³ In addition, Paul assures us that we are “ambassadors for Christ”⁴ and that we are “more than conquerors”⁵ and “ministers of the new covenant”⁶ to carry out the Great Commission.⁷ What more could we possibly want in order to present a daily lifestyle that is humble, yet positive and confident!

We need to Re-suppose what we Pre-suppose by interpreting the Bible in terms of our Present Days, instead of according to the Last Days.

Even though many Christians apparently don’t believe it, Satan knows that Jesus defeated him in the wilderness.⁸ He also knows that he must “flee whenever we resist him.”⁹ Lastly, Satan knows that sooner or later the collective obedience of Christians throughout the world will complete Christ’s victory over him.¹⁰ Satan well remembers the advice of the Pharisee Gamaliel to the Council at Jerusalem regarding the apostles’ preaching: “If it be of God, you cannot destroy it, lest you be found even fighters against God.”¹¹ This leaves him with only one effective weapon to use against us, *deception*. Satan imagines that if he can get us to spend our time and resources by living according to false presuppositions about Scripture, he can delay his inevitable defeat. But the truth is that he can’t impose his will on our triune God’s eternally perfect plan for His creation. We can rest assured that our Creator’s plan is now, has always been, will always be perfectly on schedule.

We also have the Old Testament and the chronicles of history to prove that civilizations who live according to God’s will experience “good times,” while civilizations which live according to man’s will experience “bad times,”

Finding the Winning Attitude

Satan’s in Control ... There’s <i>Nothing</i> We Can Do.	Christ is in Control ... There’s <i>Everything</i> We Can Do!
We will never win the culture!	God promises that His church will become the most influential institution in the world (Isa. 2:2–3), and “the nations will be our inheritance, the ends of the earth our possession” (Ps. 2:8). Why do you believe that “our labor will be in vain in the Lord” (1 Cor. 15:58)?
Why try to improve culture, aren’t we living in the “last days”?	Jesus said, “No one knows the day or hour” (Matt. 24:36). Are you basing your faith on God’s <i>revelation</i> or man’s <i>speculation</i> ?
We don’t have the expertise!	The Holy Spirit has given us a new spiritual heart, complete with God’s law written on it (Jer. 31:33; Heb. 8:9–10). This means we are the only people on earth who know <i>who</i> we are, <i>what</i> we’re supposed to do, and <i>how</i> to do it!
We don’t control any of the influential cultural institutions!	We have allowed non-Christians to take control because we have disobeyed God’s commands. Once we obey Him, we will take back control (1 John 4:4). “Is anything too difficult for the LORD?” (Gen. 18:14)
What difference would it make to conform our civil laws to God’s laws?	You believe that God’s Word is true (Ps. 119:160; John 17:17), so why do you want civil laws based on man’s lies?
The church shouldn’t get involved in politics.	Do you <i>really</i> want to disobey Commandments 5–10? Do you <i>really</i> want to say that societies can only be changed by outward revolution, instead of inward regeneration (1 John 3:3; Col. 1:13)? Do you <i>really</i> want to say that Jesus is culturally irrelevant (Matt. 16:3)?
Doesn’t the Bible teach that Jesus’ Kingdom is “not of this world”?	Satan rules only over those who refuse to repent. The earth belongs to Jesus, and He has given it to us to make “the kingdoms of this world, the kingdoms of our Lord” (Ps. 24:1; Rev. 11:15).

and in some cases destruction. Arguably one of Satan's most effective tactics is to distract us from the distinction that differentiates Christianity from all other religions, which is *objective* truths, instead of *subjective* feelings. For example, by tempting us to obsess over when Jesus is going to return, which is something that Jesus admits that even He does not know (!),¹² Satan successfully takes our concentration off the *objective* ethics we are commanded to obey.¹³ We can protect ourselves from Satan's planting of false presuppositions in us by periodically asking ourselves, "Am I living according to God's inerrant and objective black (and red) words on the pages of my Bible, or am I living according to my *subjective imaginings* (the white spaces between the lines) of those words?" As long as we can answer, "*objective truths*," our lives will be based upon God's Word, but if our answer is "*subjective imaginings*," our lives will be based upon man's word.

How to Make the Best Use of Your Time in God's Cause-and-Effect Creation

If a non-Christian were to ask, "Who are you?" meaning what makes you and your lifestyle different from me and my lifestyle, what would you say? Since he knows that you believe in a creator God and in heaven and hell, and that you attend church regularly, he is probably looking for an answer that doesn't include those facts. Since the lifestyles of many Christians in twenty-first-century America are practically indistinguishable from those of our non-Christian neighbors, this is very probably a sincere question. Indeed, it may be a nice way of saying, "Why do you worship a God who is culturally irrelevant?" After all, who could blame a non-Christian for being puzzled at our desire to attend weekly worship services, small group studies, and take the time

to carefully teach our children about a God whose importance apparently only applies to the time after we leave this earth?

Could we blame them for thinking, "If your God is powerful enough to 'save' you, why isn't He powerful enough to positively affect our culture?"

Hopefully, your answer would point out that a Christian life should be distinctively different from a non-Christian life since God's revealed Word provides specific ethics by which we are to live, work, raise our children, worship God, and self-govern ourselves. In addition, I would hope that your answer would include that while it is logical for non-Christians to live according to their self-centered agenda, and seek to bring honor to themselves, so it is logical for Christians to live an others-centered agenda by seeking to bring honor to God in all we do.¹⁴

"How do you know how to live an 'others-centered life'?" could well be the next question you are asked. Your answer to this could center on the Be-attitudes in Jesus' Sermon on the Mount,¹⁵ or Paul's counsel on which behaviors to "put on," and which to "put off."¹⁶ In all, your answer could emphasize that since God's Word is true and man's word is false, the only way to achieve results that are successful is to make certain that we conform our lives to Biblical ethics. In this way, the non-Christian could understand that professing to be a Christian means much more than attending church and being involved in various church projects. Being a Christian means more than adding a few "good behaviors" to one's lifestyle and deleting a few "bad behaviors." Instead of attempting to live with one foot in Christ's Kingdom and one foot in man's,

a Christian lifestyle should reflect that a person loves and serves his Lord, Savior and King, Jesus Christ, with his "whole heart, soul and mind."¹⁷

Either we spend our time on earth being slaves to God, or slaves to Satan.¹⁸ As Christians, we have a common denominator of believing that God's Word is true and contains no contradictions.¹⁹ Therefore, we agree that our lives should conform to God's others-centered agenda, and not our self-centered agenda.²⁰ We also agree that we should "put off" the behaviors of our previous non-Christian life, and "put on" the behaviors described throughout Scripture.²¹ One only has to observe the lifestyles of Christians and non-Christians to conclude that our professed beliefs are desperately out of sync with our behaviors. Instead of obeying God by presenting holy lifestyles that are distinctively different from the unholy lifestyles of non-Christians, it is practically impossible to tell the difference between us and them.

- We send our children to be indoctrinated to the religious views of the God-hating public schools. Yet we profess to believe in the first commandment that we should have no other gods before Him (Ex. 20:3).
- We run our businesses just like non-Christians. Yet we profess that God's Word is "sufficient" for all phases of our life (2 Cor. 3:5).
- We neglect to carefully instruct each other in how to discern between a Christian legislative candidate and a candidate who is merely moralistic, because we imagine that the church has no business in politics. Yet we profess to believe that civil rulers are (should be!) "God's ministers to us for good" (Rom. 13:4).
- We apparently are unconcerned that our civil laws are more and more

based upon man's wisdom than God's wisdom. Yet we profess that it is "In God We Trust" (Prov. 30:5).

From these examples it is obvious that the teaching techniques of the typical American church are in desperate need of repair. The uncomfortable truth is that other than the civil government, no organization has a longer record of consistent failure and mediocrity than American churches and their members. Shamefully, far too many pastors, with their weekly presentations of a man-honoring, seeker-friendly, watered-down, and cheapened gospel have led the transformation of American culture from greatness to mediocrity. This is not to say there aren't conscientious Bible-believing churches that do their best to teach specific doctrines. They are serious about:

- When and how to baptize.
- When and how to observe the Lord's Supper.
- How Jesus will return.
- Whether to worship God according to His instructions, not according to their imaginations of how He prefers to be worshipped.

Each of these items is significant and is very important for us to form our attitude toward them according to Scripture, but notice that none of the items focus on how to live out one's faith. As James cautions, we must "be doers of the word, and not hearers only, deceiving ourselves."²²

God's Word is a completely sufficient guide, indeed a perfect guide, for our daily walk. A friend of mine likes to say "A faith that doesn't change your life doesn't save your soul." His point is that when we repent and ask Jesus to come into our heart, we should not think that all the Christian life requires is to replace a few immoral behaviors with a few moral ones. Even though a person

may not think that living according to his (man's) wisdom is keeping a foot in Satan's kingdom, that nevertheless is exactly what he is doing.

Isn't This the Way We're Supposed to be Living?

When you compare your lifestyle to that of your non-Christian neighbors, how different is it? If you were discussing a particular issue in your community, would someone say, "I knew Buddy would present an alternative solution, because he is a Christian, and he is always attempting to connect Biblical ethics to his everyday decisions," or would no one know that you are a Christian because your daily life so closely resembles that of the non-Christians who are taking part in the discussion?

This presents a huge problem for our culture. Since we are not living according to God's rules, we are not receiving His blessings. Yet few, if any, pastors are instructing us in how to live out our faith. As a consequence, many of those sitting next to us in the pews have no motivation to change, because they haven't been taught that they need to, and consequently they don't see a need to!

We can't live by man's rules and expect to receive God's results.

The most urgent need for pastors, as well as for Bible teachers at all levels, is to *create dissatisfaction* in the current way that most of us are living. No Christian is living in an ungodly manner on purpose. Therefore, it is of the highest importance that when we are explaining one of God's revealed ethics, we must point out which of the Ten Commands relates to it and why we are bringing dishonor to God by not conforming our behavior and daily decisions to it. In addition, we must *contrast* God's *reaction* to disobedient behavior with His reaction to obedient behavior. Make it

clear to your learners that whenever we are disobedient, God:

- Doesn't hear our prayers (Prov. 28:9).
- Doesn't honor our worship (Matt. 15:9).
- Doesn't bless our behavior (Deut. 28:15–68).
- Is not pleased that we are disrespecting Him (Rom. 1:28).

After all, He:

- Mercifully rescued us from the sinful condition in which we entered the world (1 Cor. 6:11).
- Sent the Holy Spirit into our heart to write God's law onto it (Ezek. 36:26).
- Motivates us to conform our behavior to Biblical ethics (Phil. 2:12–16).

Too Many of Us Are Living as Though We Have a Low View of God's Word

We began this series by stating that the world is clearly upside down, as non-Christians are *living like Christians* by attempting to improve our culture with their various ideas, and Christians are living like non-Christians, by hoping some sudden random act from Jesus will solve our problems. Hopefully by now we've built the case that God's prescription for turning America, or any country, right-side up does not revolve around what someone else does, but upon the collective obedience of Christians. It is a bottom-up prescription that includes you and me, not a top-down prescription that depends upon this or that political organization. May each of us welcome God's Word, "Not as the word of men, but as it is in truth, the word of God, which also effectively works in us who believe."²³ And may we also remember that "our gospel did not come to us in word only, but also

in power, and in the Holy Spirit and in much assurance.”²⁴

Life’s “Playbook” contains several other essential elements, and perhaps these three primary fundamentals of how we can improve our lifestyle will lead to discussions about which additional elements we need to include in our daily testimony in order to take ground for Christ’s Kingdom.

We are the straw that God uses to stir His pre-ordained drink for the earth. The plans and ungodly tactics of non-Christians serve merely as troublesome ice cubes that temporarily clog the glass, but as we obey God’s will, He will melt them so that we receive His divinely perfect taste. Non-Christians cannot affect history; God raises them up to awaken us to repent and return to living according to what we profess to believe (e.g., to live *like Christians*, not *non-Christians*). History shows that when we repent the non-Christians are brought down,²⁵ and when they refuse to repent He removes His light and allows them to be “trampled under foot by men.”²⁶ Only as we use God’s Word as our guide to living will we be able to correct our current predicament of “always learning and never able to come to the knowledge of the truth.”²⁷ 🏠

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1. Glenn Brooke, www.teachtochangelives.com
2. Psalm 115:16.
3. Psalm 2:8.

4. 2 Corinthians 5:20
5. Romans 8:37.
6. 2 Corinthians 3:6.
7. Matthew 28:18–20.
8. Matthew 4:1–11.
9. James 4:7.
10. Genesis 3:15; Romans 16:20; Deuteronomy 28:13; Psalm 22:27–28; 72: 8, 11; Revelation 11:15.
11. Acts 5:39.
12. Matthew 24:36.
13. Galatians 5; Matthew 5–7, etc.
14. 1 Corinthians 10:31; Colossians 3:17.
15. Matthew 5.
16. Ephesians 4; Colossians 3.
17. Matthew 22:37.
18. Romans 6:1–7; 16–22.
19. Psalm 119:160; John 17:17.
20. Romans 12:1–2.
21. Ephesians 4; Colossians 3.
22. James 1:22.
23. 1 Thessalonians 2:13.
24. 1 Thessalonians 1:5.
25. Psalm 2.
26. Matthew 5:13.
27. 2 Timothy 3:7.

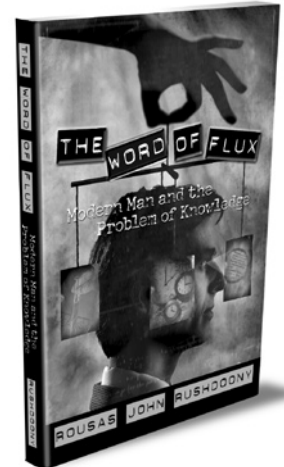
Rushdoony ... Atonement cont. from page 3
power is unleashed in history because “the weakness of God is stronger than men.” The atonement frees men from the burden of sin and death and guilt to make them *more than conquerors* in Christ (Rom. 8:37).

Without the centrality of the atonement, Christianity always recedes into impotence. Only God’s way leads to victory. 🏠

Dorr ... Demolition cont. from page 11

2. Stephen Baskerville, *Taken Into Custody* (Nashville, TN: Cumberland House, 2007), 285.
3. You can find it here: <http://www.hisglory.com/Paul/articles/AnatomyOfFear.PDF>

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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Eternity in Their Hearts

By Andrea Schwartz



One of the many evil byproducts of the Prussian system of education that has been embraced by our public schools is a system of grades.¹ This artificial designation takes children from the family, groups all children of a certain age into one class and teaches them from a stagnant curriculum, designed by experts for that age group, not taking into consideration the personal development or skills of the individual child.²

Because this system has been a part of America's educational system for so long, parents often ignore their own observations and gut instincts regarding their child and accept all sorts of diagnoses presented by the public school experts who say the child is a slow learner, has ADD or ADHD, or is dyslexic, and so on. The diagnosing of these children is based on a godless system of psychology that sees the child not as an image-bearer of God but as an animal that can be trained and manipulated. This philosophy retards the child from developing into all that he can be under godly nurture. Many children have suffered much harm as a result of being so labeled by public school authorities.

In accepting these labels, parents defer to the realm of psychology in place of Biblical Christianity, because a Biblical psychology is not taught in public schools or from our pulpits.

Rushdoony notes,

Humanistic psychology gives us a doctrine of man radically at odds with Scripture. It has become routine

for clergymen to look to humanistic psychologies for guidance in pastoral counseling, and books applying such psychologies to pastoral problems have a ready market and widespread influence. The result has been the steady infiltration of humanism into Christian circles and the steady erosion of the Biblical doctrines of man and salvation.³

Psychology is properly categorized as a branch of theology. It concerns itself with man's nature and inner life, the realm of the soul or the mind.⁴ The doctrine of man as laid out in Scripture begins and ends with man as a creature. Sin is what polluted God's creation and only God's remedy (salvation through Jesus Christ) repairs the breach. To leave children in the hands of humanistic psychology and its practitioners in public schools and elsewhere results in a warped view of children and numerous ungodly ways to relate to them.

Rushdoony makes it clear,

Man was created a mature being, not a child. This is a fact of central importance. We cannot make child psychology basic to an understanding of man ...

If man in his origin is a product of a long evolutionary past, man is then best understood in terms of the animal, the savage, and the child. However, since man was in his origin a mature creation, his psychology is best understood in terms of that fact. Man's sins and shortcomings represent not a lingering primitivism or a reversion to childhood, but rather a deliberate revolt against maturity and the requirements of maturity. By ascribing to man, as humanistic

psychologies do, a basic substratum of primitivism and racial childishness, this *revolt against maturity* is given an ideological justification; the studied and maturely developed immaturity of man is encouraged and justified.⁵

Biblical nurturing is based on the development of the child, recognizing what he is capable of at each stage of development, and customizing training based on the individual. This nurturing must be grounded in the reality that,

The child is not only a person but a concept; in that each culture has its own particular idea and expectation of a child ... The child is born into a culture and is loved and honored as it meets the expectations of that culture.⁶

Christians need to adopt expectations for their children based on Scriptural principles. What follows is intended to encourage parents to think outside the pagan, psychological and educational box.

Stages of Childhood

Newborns

The Biblical view of children is that they are a blessing from the Lord (Psalm 127). That doesn't mean they are sinless. A proper understanding of the Fall and the need for atonement must be among the first lessons parents impart to their infant children. How parents deal with a newborn should reflect that however innocent the child may appear, sin is part of the equation. Everything the parent (or caregivers, be they grandparents or siblings) does for the child must be in this context. Does that mean a crying baby is manifesting deliberate wicked-

ness? Certainly not. But the child is demonstrating a self-centeredness that includes the attitude, “I don’t like what is going on and I want what I want when I want it!”

Rushdoony notes that since man was created in the image of God, man must live by revelation. He states, “Every fiber of his being must respond to God’s law for its health.”⁷ Thus, from the outset, a mother must instill in her child the reality of God’s law-word, purposefully framing all her interactions with her infant accordingly. Feedings, diaper changes, and naptimes should be opportunities to speak to her baby the truths of Scripture, knowing that although the child may not comprehend all the words, he will respond to the emotional context in which they are spoken. What a blessing to be able to say there was never a time in his life where the Word of God was absent!

Babies

There is a point when a child goes from being a “new” baby to just being a baby. It is at this stage where there is some recognition by the child that there are boundaries. It’s easy to tell when this occurs because there is a more urgent necessity to communicate the concept of *No!* in order to keep the child safe. However, the use of the word *No* should always have included with it an explanation. The parental retort, “Because I told you so” is not Biblical. If the parent’s authority doesn’t come from God, the parent does not have legitimate authority.⁸ If interactions with the child are grounded in Scripture, then there will be no need for this refrain, because the child will be aware that the parents’ requirements are in terms of God’s Word.

For example: “Stop crying,” is better expressed, “Crying will not bring your food any sooner. You must learn to be patient. The Bible states ...” If the mother is faithful to teach this during

the many opportunities to deal with a sobbing baby, the child will learn that he does not set the agenda for the household. Care should be taken to treat tantrums and outbursts as futile efforts on the part of the child to gain control. Again, although the child may not understand the full meaning of the words spoken, communicated properly the intent will be understood.

Young Children

When children leave the baby stage they become aware of their new abilities, and thus test boundaries. Mobility and language propel the child into entirely new arenas of life. It is at this point that the mother’s work escalates and she earns her stripes. Catechism memorization (teaching the doctrines of the faith) is a fundamental step in stewarding a child’s life. Parents need to establish the foundation upon which their household runs (Josh. 24:15), and regularly evaluate their family policies and practices to ensure that they haven’t strayed off the “straight and narrow path.” By establishing the foundation for obedience, transgressions can be dealt with in terms of repentance and forgiveness.

Older Children

Responsibility is the key ingredient in determining when your children fit into the category of “older children.” Rather than rely on the artificial method of *grades* or even age, the criteria should include how well your son or daughter responds to instruction and family guidelines within the context of God’s law-word. This may be different with every child in the family. If the earlier paths have been properly travelled, the family gains a tremendous asset as these members move beyond being total dependents to active participants in the life of the family.⁹

Motivation

In each of these stages of growth, motivation plays an essential part. Tied

into the concept of motivation is that of incentivizing behavior. Just as most adults don’t pursue certain activities without a reason or compensation (*most wouldn’t show up for a job if a paycheck was not part of the deal*), children need to be dealt with in terms of payment or reward. I am not talking about bribery. I’m referring to the intrinsic need to be working toward a goal with purpose. By failing to establish this, children can easily become bored, time wasters, or mischievous. Even Jesus promised rewards in heaven (Matt. 6:20) as an incentive for faithfulness.

Some children seemingly start off in life with a strong desire to please and this makes it much easier to spend time with them. However, if pleasing others becomes paramount rather than obedience to God’s Word, then it is likely that the child will learn how to adapt to anyone in authority and become pragmatic in his actions and decisions. Instilling in children a desire to “fear God and keep His commandments” will also unearth those particular gifts and abilities that God has placed in each individual child. When these surface, proper incentive and motivation become much easier to practice.

That said, not all children approach life this way and parents must continue to inculcate in their more *difficult* children a sense of duty and responsibility that trumps their particular desires or whims. The message is the same, regardless of the temperament of the child, but requires a bit more consistency with those who seem to fight at every turn.

It might be helpful at this point to illustrate the concept of providing an incentive or motivation in some of the more mundane aspects of family life.

Shoe-Tying

Each of my children struggled with this maneuver. By knowing them as individuals, I was able to appeal to “what

made them tick” in order to help them succeed. With my son, who refused to take responsibility for a task he was quite capable of completing, it took an ultimatum on a Friday afternoon. I informed him that he was going to miss participating in the Saturday soccer game if he was unable to tie his own cleats. Rather than fight with him, I told him that we would find other things to do with our Saturday morning—maybe even sleep in. Now, he needed my help, and rather than being resistive, he was motivated to receive instruction. I didn’t make a threat; I promised him a consequence. In this way I was treating him as God treats His children: blessings for obedience and penalties for disobedience.

In my youngest daughter’s case, her inability to perform this task had more to do with her tendency to act as though she understood the instructions of her father, when she really was quite lost. Because her dad didn’t understand this character flaw in his daughter, he would become frustrated and assume she was being deliberately disobedient. He would get angry and she would cry. It was a vicious circle. I was able to mediate the situation finally and promising her that by that day’s end, she *would* know how to tie her shoes. She remembers the episode vividly: I broke the process down into simple steps, encouraging her as she repeated each one over and over. By the time we were nearing the end, she’d say, “I can do it all now.” I would tell her not to jump ahead and keep doing the earlier steps. By the time her dad came home, she met him at the door with a big smile and said, “Watch this!” I was just imitating our God who teaches us line upon line, precept upon precept.

A Sick Child

Parents often dread the scenario of dealing with a sick child. Pushing

liquids gets to be a chore and a source of confrontation at a time when neither mom nor child needs a fight. Instead of fighting and threatening punishment, I endeavored to get my children to enjoy the process. So, depending on the child, I would take a ball point pen and draw a bunny or a cat or a puppy on their tummies. I would tell them that the bunny was thirsty and it was time to give it a drink. If they hesitated, I would make a whimpering sound and let them know that he was crying. They would take a sip from the straw and sometimes I would catch them taking an extra sip *just to be nice!*

I would do the same thing with the wearing of seatbelts in the car. Rather than make it a police action, we would have seatbelt races. Each child wanted to be declared the winner, and I would often “lose.” The result was that I was able to get cooperation rather than a fight by orchestrating what would bring about the result I wanted.

Finding One’s Calling

I used to tell my children that they didn’t have to search too hard for what God was calling them to do. As young ones in a family, they arrived with the duty to be a son or a daughter, a sister or a brother. As they matured, the role of student was added to the “job description.” As they learned and experienced many facets of growth (academics, music, arts, athletics, and service) certain assessments were made by them of things they enjoyed and wanted to pursue. From a parental viewpoint, I found it important to show them *how* to hear God’s specific call, rather than rely on me to announce it. I used to say, “God won’t leave a message for you on my answering machine.”

It is here when the paradigm of grade levels and judgments based on age can be detrimental. If we approach all four-year-olds the same way, determin-

ing that the most significant criteria for success and advancement are in terms of fine and gross motor skills, how well they draw or use scissors, we are missing the most important part of receiving the Kingdom as a child (Mark 10:13–16). Jesus was referring to the tender hearts of children who have no difficulty understanding their dependence and need for parental care and instruction.¹⁰

Children should be taught from an early age that part of maturing into adulthood is to discover those unique gifts that God *has* placed within them and that concomitant with these gifts come duties and responsibilities.

Recognizing them as Individuals

My son, from the time he was little, demonstrated entrepreneurial tendencies. When we would have discussions about him making this bed, he informed me that he was going to invent a machine that would handle this chore he disliked so much. When we discussed the practicality of such a device, he then told me that if he couldn’t make one, he would have to make sufficient money to pay people to do this for him. By listening to him and relating to him as someone who was entitled to his likes and dislikes, throughout his growing-up years, I was able to understand how he was oriented and could always incentivize his behavior by a system of rewards that fit his personality. His competitive spirit could always be counted on to play a prominent role in any endeavor he undertook. So, when I wanted him to memorize Scripture or the Westminster Shorter Catechism, I arranged for a meaningful prize to accompany the accomplishment.

My youngest child, fourteen years her brother’s junior, entered our family well into our homeschooling journey. The tendency for me was to assume she’d react and relate to incentives as had her older brother and sister. She was

not entrepreneurial as her brother, nor as strong-willed as her sister. She did manifest some obvious musical gifts and an empathetic spirit very early on. The mistake I made at the outset was to assume I could deal with her just as I had done with the other two. By eventually viewing her as the individual she is, with definite strengths and weakness, I was better able to provide the guidance that my job as her mother required. Neither her age nor her size was any reason to try to bulldoze her into adhering to false standards of accomplishment. Patience and God's road map (His unchanging law applied to parenting) helped me prioritize what things I should emphasize regularly and what I could make of secondary emphasis. I stopped majoring in the minors and placed her relationship to God as a top priority.

Rushdoony states,

[O]ur lives and our schooling cannot be for our pleasure or profit, but for the glory of God ...

[T]he focus of education is not on the child, nor on the parents, nor on society. It is on God. Education is thus primarily theological, God-centered, not vocation-centered nor knowledge-centered. Because of the Biblical doctrine of calling or vocation, the Christian School will strive to excel all others in preparing its pupils, but the focus will be on our necessary service to God. Because God's revelations give knowledge, and because knowledge is an aspect of God's image in us, we will seek to surpass all other schools in this respect also. Our focus, however, will be on the competent and faithful service of God.¹¹

Eternity in the Hearts

Ecclesiastes 3:11 says, "He has made everything beautiful in its time. Also, He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end."

Instilling in children a desire to "fear God and keep His commandments" will also unearth those particular gifts and abilities that God has placed in each individual child. When these surface, proper incentive and motivation become much easier to practice.

It is precisely by recognizing that children are eternal beings and that they have no less a standing in God's eyes just because of their size or age, that we can guide them into paths of righteousness. Thus a mother's privileged role is to steward the life of her child, acknowledging from the outset of their relationship that her child is made in God's image and that His creative efforts will manifest and are to be developed.

When adults speak to children, it should be with these realities in mind. The personhood of all children (from the moment of conception onward) is such an important doctrine for our day. Devaluing the life of the child in the womb has served to devalue children in general, often classifying them as burdens or trophies or slaves of a tyrannical state, but certainly not as the eternal beings they are. If we wish to reverse this revolt against maturity, here is a place to begin. 🙌

Andrea Schwartz has been an active proponent of Christian education for over 28 years. She successfully homeschooled her three children through high school. Andrea lives in San Jose, CA, with her husband of 35 years and continues to lecture, teach, mentor, and serve as a volunteer doula. Visit her website www.WordsFromAndrea.com.

1. The Prussian system of education was a godless system that trained children to become beneficial servants of the state instead of nurturing their God-given talents for His service.

2. Homeschooling has debunked this contrivance inasmuch as it allows a child to learn at his own pace and consults understanding as a prerequisite to "moving on" with his studies, rather than cheapen learning with the concept of merely "passing."

3. R. J. Rushdoony, *Revolt Against Maturity* (Vallecito, CA: Ross House Books, 1987), 5.

4. *Ibid.*, 1.

5. *Ibid.*, 6.

6. R. J. Rushdoony, *Intellectual Schizophrenia* (Vallecito, CA: Ross House Books, [1961] 2002), 73.

7. R. J. Rushdoony, *Revolt Against Maturity* (Vallecito, CA: Ross House Books, 1987), 9.

8. See my article in the Nov/Dec 2011 issue of *Faith for All of Life*.

9. Some decry the practice of older brothers and sisters taking on significant responsibilities with their younger siblings in the areas of care and schooling. This is a direct result of failing to view the family as God's primary institution. What is so sad when it comes to Christian families making use of public schools to educate their children is that children become conditioned to believe that school teachers and classmates/peers are their best allies and where their responsibilities lie.

10. I've seen more than a few homeschooling moms torture themselves because they use these artificial standards to assess themselves as teachers and their children as students. When they buy into the idea that success for their children are in the categories of *what they can do* rather than *who they are* there is often undue heartache and distress.

11. R. J. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, [1981] 2001), 142.

The Book That Made Your World **by Vishal Mangalwadi**

(Thomas Nelson, TN: 2011) Reviewed by Lee Duigon



Vishal Mangalwadi has written a great book—a book that not only should be read, but also kept and studied. It will be a challenge, here,

to do it justice.

Thankfully, the book's subtitle says what needs to be said: *How the Bible Created the Soul of Western Civilization*.

This may at first strike some as a dubious achievement. Western civilization? “Gay pride” parades, rap music, reality TV, welfare recipients rioting in the major cities? But Dr. Mangalwadi is acutely aware of what Western civilization has become in recent years. His concern is how the Bible made the West, once upon a time, the greatest civilization that the world has ever seen: and maybe by returning to the Bible, he suggests, it can be great again.

A Unique Perspective

What makes this book unique is Mangalwadi's personal background and perspective. Born and raised in India, he studied in Hindu ashrams and became familiar also with India's other major religions, Buddhism and Islam—these were part of his cultural environment—before going on to study at several modern, secular universities. After his personal conversion, Mangalwadi was able to compare Christianity point by point with Indian religions and their worldviews. For a Christian reader who has lived in a superficially Christian culture all his life, these comparisons can be startling; but also illuminating.

Buddhism, for instance, teaches that “the self is an illusion” (p. 6). Hindu scriptures are not available in the Hindi language, making much of their teaching inaccessible to ordinary Hindus. Mangalwadi knew, and tried in vain to help, a Hindu family who let their baby daughter starve to death “because they saw her as a liability” (pp. 58–60).

But in the Hindu-Buddhist worldview, “life is empty” (p. 67) and there is no point in trying to help anyone, or even to help oneself, because it is that person's “karma” to suffer. If his allotted suffering is abated in this life, then it will only be continued when he is reincarnated (p. 308). Thanks to such an outlook on life, Mangalwadi writes, “Our history was frozen ... Moribund cultures are fertile fields for fearful, fatalistic worldviews” (p. 28).

The secular worldview he encountered in the university was no better. His professors denied that truth could be known, or even exist: “... not a single professor believed that reason could lead human beings to truth” (pp. 39–40), giving way to “the profound intellectual despair of the postmodern intellectuals” (p. 40).

As an embodiment of postmodern despair, Mangalwadi discusses the life, work, and suicide of “musician” Kurt Cobain, contrasting him with Johann Sebastian Bach and bringing in J. R. R. Tolkien for seasoning. Mangalwadi always seems to find the most vivid and telling real-life examples to illustrate his line of thought—an artistry which

makes his book not only edifying, but also fascinating.

A Long Way from Buddha

This is an extremely meaty book, and it will not be practical to try to summarize it in great detail. Instead, let's see what were the aspects of Western civilization which made it so much more successful than the others; and how, according to Vishal Mangalwadi, those positive attributes arose from the teachings of the Bible—and, indeed, can be traced to no other source.

The West believed that a rational order underlay the natural world; and that man, as a rational being, could discover the laws of nature and then act on nature, effectively and rationally.

Created in the image of God, man is not only rational but also truth-seeking, capable not only of action, but in possession of a divine mandate to take action and exercise dominion over the natural world. There is thus a *separation* between man and the rest of Creation. We are not simply part of nature, not mere biological entities, but uniquely different from all other living things. And even more importantly, because man is made by God in God's image, every human life has intrinsic value and significance.

We have already come a long way from the teachings of the Buddha.

To drive home the point that different cultures really do believe in, teach, and practice sharply different principles, Mangalwadi takes readers along on his “personal pilgrimage” from Hinduism to Christianity.

"I first discovered the Bible as a student in India," he recalls (p. 23). "It transformed me as an individual and I soon learned that, contrary to what my university thought, the Bible was the force that had created modern India." By "modern India" he means the modern Hindi language itself, schools and colleges, business, modern agricultural techniques, a free press, an independent judiciary, and so on. Indeed, "I was astonished to discover that the Bible was the source of practically everything good in my hometown, even the secular university that undermined the Bible" (p. 190).

Mangalwadi describes the "culture shock" he experienced (p. 27) when he and his wife left the city—"modern India"—to be volunteer relief workers in rural India. That part of India was not so modern. Bandit gangs on motorcycles terrorized the peasants and went unmolested by police (p. 27), political corruption was rampant (p. 31), and the local police chief even threatened to murder Mangalwadi if he didn't call off a scheduled prayer meeting (p. 34). A furor created in the local newspapers saved Mangalwadi's life and got him out of jail (p. 35).

"My spiritual pilgrimage began in a moral struggle," he writes. "At a young age I had started stealing and lying ... What bothered me was my manifest lack of will power to control my words and actions ... Why then did I do what I knew was wrong? ... I did need someone to save me, so I asked Jesus to become my Savior. He changed me. I was then able to go to the shops from where I had stolen, offer restitution, and ask for forgiveness" (pp. 38–39).

But this kind of change had not come to the Indian countryside. The author's wife tried to hard to save the baby girl who was being starved by her parents. "Our neighbors did not

understand her compassionate impulse because three thousand years of Hinduism, twenty-six hundred years of Buddhism, a thousand years of Islam, and a century of secularism had collectively failed to give them a convincing reason for recognizing and affirming the unique value of a human being" (p. 70). It can hardly be said more clearly than that! The teaching that there is such a value comes from the Bible, and from nowhere else.

Again and again Mangalwadi contrasts the Bible's teachings with those of Oriental religions and secular humanism. The contrasts could hardly be more stark. We think again of the contrast between Bach and Kurt Cobain.

As he came to know the Bible, Mangalwadi says, "The implication was obvious: The Bible was claiming that I should read it because it was written to bless my nation and me. The revelation that God wanted to bless my nation of India amazed me. I realized it was a prediction I could test ... If the Bible is God's word, then had he kept this word? Had he blessed 'all the nations of the earth?'" (p. 54)

The answer, as the author discovered it to be in his pilgrimage through his own country, so vastly different from ours, was "Yes."

The Way We Were

We have, as it were, been flying over the wide landscape of Dr. Mangalwadi's book and taking snapshots, in hope of taking enough of them to give a reliable impression of the whole. His first task is to introduce the blighted condition of "the soul of the West" today, as embodied by the sad, wasted life of Kurt Cobain and the Western intelligentsia's wholesale rejection of God and of even the possibility of objective truth.

From there on, he marshals his facts into a logical array of chapters dealing with all those aspects of Western civiliza-

tion that made it so successful—and so very different from the others. We might argue that "Humanity" or "Rationality," for instance, were not the exclusive property of the West. But we would lose that argument. Mangalwadi offers many examples of Indian, Arab, and Chinese *individuals* who achieved great things in science, mathematics, medicine, and many other fields; but nothing came of it. The achievements of those individuals withered on the vine for lack of cultural nourishment. Mangalwadi knows this because he comes from a non-Western culture. We can glimpse in the rural areas what India would be like without newspapers, schools, modern agriculture, laws and law courts, a common language, and all the other assets brought in—some of them forcibly—by the British. It is not a pretty picture.

As Christians we understand that man is born into a state of sin: so there is a limit to what we can expect of him. Thanks to the common grace of God the Father, life in the heathen regions of the world is livable. But without Christ the Son, it never gets much better than that. "If the Son therefore shall make you free," Jesus said, "ye shall be free indeed" (John 8:36).

To Mangalwadi it was no accident that the West forged so far ahead of the rest of the world. It didn't happen in ancient times, when Greece and Rome were on a par with India and China, or in the medieval period, when Western Europe lagged behind the world of Islam.

It did not happen until the Bible was translated into living European languages, and masses of people could read it—and be transformed by it. It was the Bible, says Mangalwadi, and nothing else, that set free the genius of the West.

Can We Find Our Way Back?

The Bible was the "*single most important force in the emergence of Western*

civilization,” writes J. Stanley Mattson in the Foreword (p. 5). To support this claim with a legion of facts is the mission of the book. From the Bible, Mangalwadi says, Westerners learned “that human beings were creative creatures”—because they are made in the image of the Creator God—“and therefore could change ‘reality’ for the better” (p. 47).

“The Bible generates hope for all people,” he writes (p. 366); and yet the West nowadays has turned away from it. Today in the West there is a “loss of a sense of truth and goodness” (p. 368). Worse, “Secular universities have blocked the West from the truth” (p. 370).

“Does all of this matter?” Mangalwadi asks. “Yes, it is a matter of life and death. Jesus and Paul were highly respected public servants. Yet even their lives were not safe in a culture that had lost the very notion of truth ...

“What happens to a culture that is clueless about what is true, good, and just? ... When we believe truth is unknowable, we rob it of any authority. What is left is brute power wielding arbitrary force ... Any nation that refuses to live under truth condemns itself to live under sinful man” (p. 390).

Bullseye! Without the Bible, the West’s hard-won freedom has degenerated into a “freedom” to fornicate while paying confiscatory taxes to the state; its science, once based on the observation of nature, becomes “Science” based on man’s manipulation of computer models which he creates himself; and the modern nation-state, once a barricade to would-be rulers of the world, becomes their choice instrument of tyranny.

Mangalwadi asks, “Must the sun set on the West?” (p. 368) Will its people sink into “secular fatalism?” (p. 371)

His answer is inspired by people he has known who have revealed in themselves the image of Christ. “How are

we to understand a biological organism who forgives and blesses those who ridicule, mock, strip, insult, and beat him? How can he love those who spit on him, put a crown of thorns on his head, and then murder him by nailing him to a wooden cross?” (p. 375)

Quite simply, the materialist, reductionist paradigm of the postmodern West cannot explain Christ or Christian love. Why not? Because the paradigm is not true! It cannot account for what we can see is true. To believe in that paradigm, we must stop seeing. Professing ourselves to be wise, we must become fools.

But Christ is true, Mangalwadi argues: and it is on this truth that he bases his hope of revival in the West. After all, it has happened before—in the eighteenth century, in England and America. England in 1738 “had collapsed ‘to a degree that was never before known in any Christian country’” (p. 255). Its cultural deterioration, vividly described with facts and figures (pp. 256–259), was fully as degenerate as our own: the postmodern era does not exceed the “Gin Age” (p. 257) in wickedness. And across the Atlantic, American culture was almost as corrupt.

But thanks to Christian preachers like John Wesley, Jonathan Edwards, and George Whitfield—and to the God who blessed their heroic efforts and made them fruitful—there was a “Great Awakening” in both England and her American colonies: setting the stage, indeed, for the abolition of slavery in England and the creation of the United States in America.

What God has done once, He can surely do again.

The difference between the Bible and the messages of secularism, paganism, Islam, etc., is that the Bible is the true revelation of the true God. How can it fail? We are sinners, and we can

fail. To the extent that we are faithful to God and allow ourselves to be guided by the Truth, we prosper. To the extent that we exalt ourselves and turn our backs on God, we lose contact with the Truth, and we fail.

This is why the West is in eclipse today. But the Word of God has not lost its power to transform both individuals and nations, Mangalwadi says (pp. 384–385). “The Bible’s amazing story of Israel’s total destruction due to sin and rebirth through repentance and faith breathed hope into cultures that believed the Word of God. It moved them to build uniquely just and righteous nations. In America, the Bible’s story produced the power for peasants to overcome the world’s superpower” (p. 387).

Conclusion

Our flight is over and it’s time to land. We hope we have shown you enough of Dr. Mangalwadi’s landscape to inspire you to visit it yourself, spend time there, and come to know it better.

Mangalwadi’s Indian perspective on the West makes his book one of a kind. Through his eyes—and he is a very good reporter—we can see ourselves more clearly. We also learn to see more clearly how religious beliefs shape their believers’ whole way of life, leading to enormous differences from one culture to another. We need this insight to counter the humanist claptrap that all religions teach the same thing and all cultures are “equal.” Let some of those who say such things live in rural India for a while, as peasants.

This is a book we strongly recommend. Add it to your personal library. Better yet, add it to your thinking. 📖

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and a published novelist.

Biblical Law

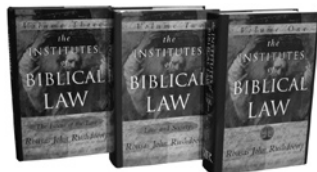
The Institute of Biblical Law (In three volumes, by R. J. Rushdoony) Volume I

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

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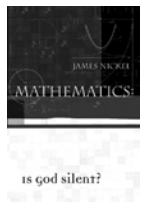


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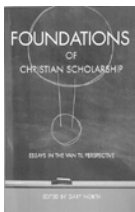


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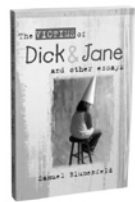
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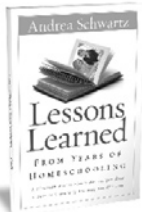
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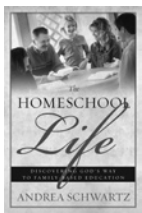
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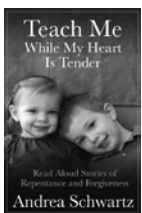


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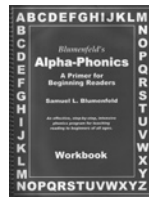
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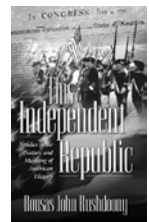


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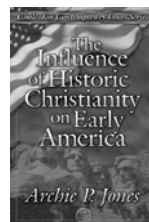
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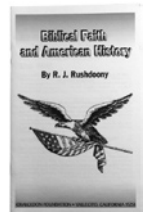
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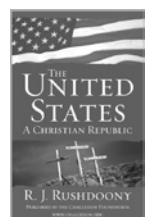
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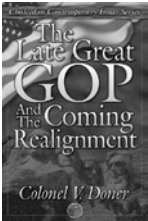
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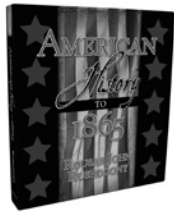
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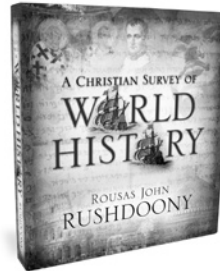
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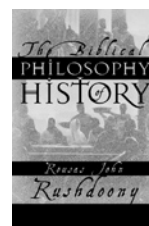
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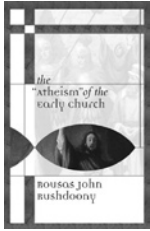


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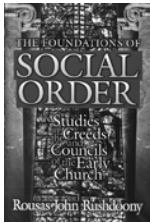
Church History



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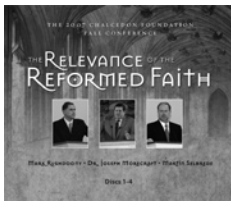


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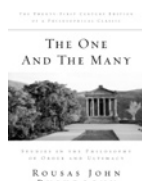
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By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on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

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

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

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Psychology



Politics of Guilt and Pity

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

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

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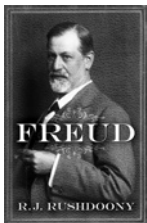


Revolt Against Maturity

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

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

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Freud

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

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The Cure of Souls:

Recovering the Biblical Doctrine of Confession

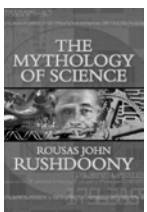
By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

Without a true restoration of Biblical confession, the

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

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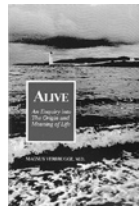
Science



The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution.

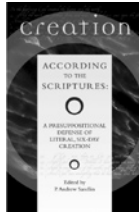
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Alive: An Enquiry into the Origin and Meaning of Life

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

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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.

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Making Sense of Your Dollars: A Biblical Approach to Wealth

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

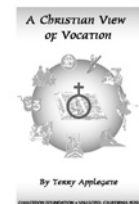
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Larceny in the Heart: The Economics of Satan and the Inflationary State

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

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A Christian View of Vocation: The Glory of the Mundane

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

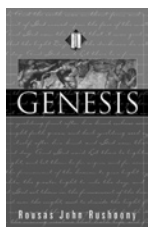
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Christianity and Capitalism

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

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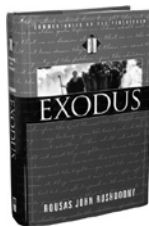


Genesis, Volume I of Commentaries on the Pentateuch

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

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

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Exodus, Volume II of Commentaries on the Pentateuch

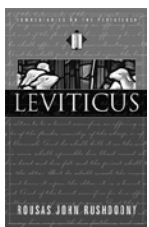
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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

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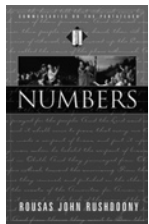
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop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

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

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

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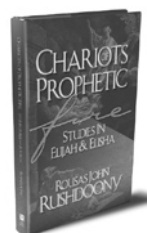
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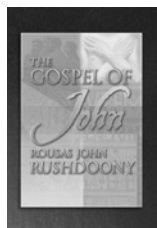
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The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died,

and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light.

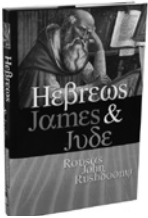
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Romans and Galatians

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.... This is the purpose of my brief comments on Romans."

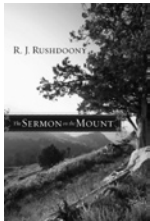
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Hebrews, James and Jude

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

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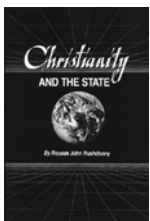
Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

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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.

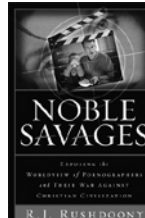
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Salvation and Godly Rule

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.

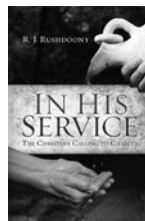
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Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

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. 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.

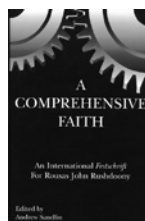
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Roots of Reconstruction

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, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

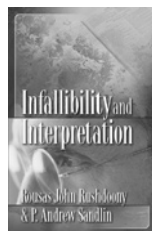
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A Conquering Faith: Doctrinal Foundations for Christian Reformation

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

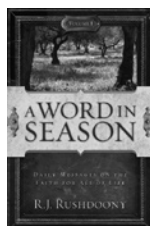
Paperback, 44 pages, \$8.00



Infallibility and Interpretation

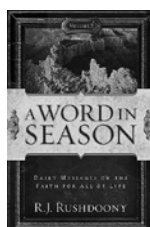
By R. J. Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility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

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

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



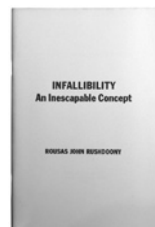
introspective musings of a Christian pietist; what you'll discover are the hard-hitting convictions of a man whose sole commitment was faithfulness to God's law-word and representing that binding Word to his readers.

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

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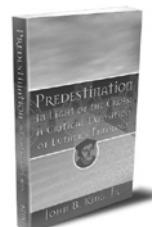
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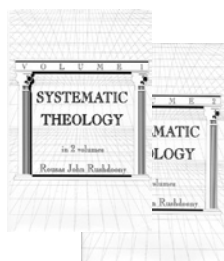


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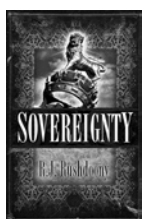
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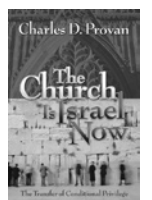
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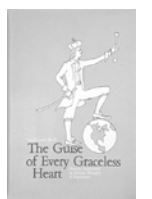
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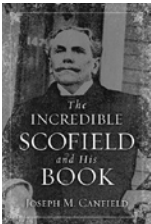
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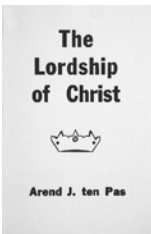
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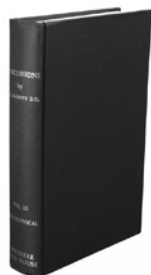


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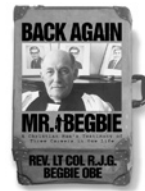
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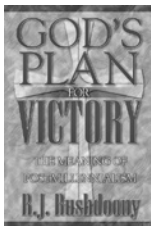


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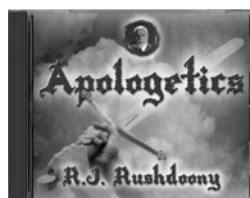
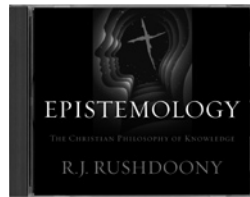
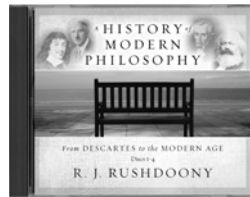
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