

Faith for All of Life
May/June 2009

Publisher & Chalcedon President
Rev. Mark R. Rushdoony

Chalcedon Vice-President
Martin Selbrede

Editor
Rev. Christopher J. Ortiz

Managing Editor
Susan Burns

Contributing Editors
Lee Duigon
Kathy Leonard

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

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

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

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

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

FAITH FOR ALL OF LIFE

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

Editorials

2 From the Founder

Tithing and the Kingdom

4 From the President

Messianic Economics: Man's Dream of Turning Stones to Bread

Features

6 The Mountains of Prey

Martin G. Selbrede

14 Once Upon a Time: Challenging the Status Quo

Andrea Schwartz

18 Rich Toward God: Kingdom-Centered Living in a Collapsing World

Christopher J. Ortiz

Columns

12 Exodus "Report Card" Jabs Big Ministries

Lee Duigon

23 God Arising!

Mike O'Donovan

Products

25 Catalog Insert

**FREE
SHIPPING!**
On all orders thru
August 24, 2009

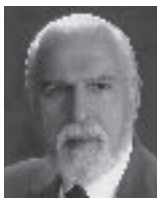
Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. 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. ©2009 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Chris Ortiz, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: chaloffi@goldrush.com; www.chalcedon.edu; Circulation: Rebecca Rouse.

Tithing and the Kingdom

(Reprinted from *Leviticus* [Vallecito, CA: Ross House Books, 2005], 73-76)

R. J. Rushdoony

28. And the LORD spake unto Moses, saying,
29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.
30. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.
31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
32. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.
33. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.
34. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.
35. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;
36. Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.
37. This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;
38. Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai. (Lev. 7:28–38)



With these verses, we come to the end of the laws concerning sacrifices and begin a shorter section on the priesthood. We have here references to the wave offering (v. 30f., cf. 34) and to the heave offering (v. 32f., cf. 34). S. C. Gayford best describes their meaning:

The waving was a forward and return motion representing the offering of the breast to God and His handing it back to the priest for his portion. The symbolism is clear from Nu. 8:10–22. The Levites were offered by the congregation as a wave offering to the Lord who gave them back to Aaron (v. 19) to as-

sist him in his ministrations. There was a difference between the wave breast and the heave thigh: the breast was given to God who handed it back to His priest; the thigh was given directly to the priest. So the priest was the guest of God in the former case and the guest of the sacrificer in the latter, and thus became the mediator between God and man in the common meal.¹

The Hebrew text makes it clear that the breast is a *dedication* (v. 30), and the leg is a *contribution* (v. 34).²

To understand the meaning of the heave offering, the leg or thigh, the contribution to the priests, we must examine Numbers 18:25–28:

25. And the LORD spake unto Moses, saying,

26. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.

27. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.

28. Thus ye also shall offer an

heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

The rest of the tithe, nine-tenths of it, went to the Levites (Num. 18:29–32). The Levites were the instructors of Israel (Deut. 33:10), and they bore the ark of the covenant (Deut. 10:8, 31:9). They assisted in the administration of civil government (1 Chron. 23:28); they were choristers, musicians, guardians, and gatekeepers of the sanctuary (1 Chron. 9:14–33), and overseers (1 Chron. 23:4). Their role in music is cited in Psalm 42:1, 44:1, etc., and 2 Chronicles 20:19. They were connected with the temple treasury and with the royal administration (1 Chron. 9:22, 26f.; 23:4, 28, etc.). They also served as judges (2 Chron. 19:8, 11) and assisted the priests (1 Chron. 6:31ff., 23:27–32, etc.). At the same time, the priests also had duties as officers of health and sanitation (Leviticus, chapters 11–14).

The primary role of the priests, however, pertained to the sanctuary and sacrifices. The Levites had a broader role, one which can be described as educational, legal, and cultural.

With the New Testament, the sacrificial work ended, and the work of the ministry became Levitical. Even our English word *priest* has no relation to the Old Testament word, and *priest* is a contraction of *presbyter*. The instructional and cultural function is thus Levitical and the essence of the Christian ministry. This duty of instructional and cultural authority and leadership was basic to the medieval and early Reformation eras. Christianity could dominate society for two very practical reasons. *First*, it was seen as the duty of the Christian community and its leadership to exercise dominion over society in the name of Jesus Christ. *Second*, God's

tax, the tithe, plus gifts and offerings over the tithe, were the financial mainstay of this dominion mandate.

In the medieval era, a steady rebellion by princes and peoples developed against the tithe, and the church resorted to all kinds of disgraceful devices to raise money. The same happened to the Reformation churches, and again there were resorts to painfully bad practices in fund-raising.

The medieval church had built schools, universities, hospitals, cathedrals, charitable organizations, and more, and financed music and the arts. With time, this waned and became something barely maintained rather than a force commanding society. Among the churches of the Reformation, by the time of Johann Sebastian Bach, the same cultural force was declining. It lingered longer in America, where most universities had a Christian beginning, but here, too, it diminished in time.

Today, while a revival is under way, only a small minority tithe, and many tithers see the tithe as restricted to the church as a worshipping institution. This is hardly the nature of the tithe in Scripture, since nine-tenths of the tithe went to the Levites. When tithing once again finances such things as Christian scholarship, music, law, and the like, we shall see dramatic changes.

Note that the heave offering had to be given *personally* to the priest, even if through a Levite. Christ's work is done by *persons*; Christian institutions are groups of persons in Christ's service.

We should note further that, if a people tithed faithfully, and also gave gifts over their tithe, the priests and Levites would be prosperous and effective in their ministry. The economic status of those in Christ's service is God's barometer of the faith of a people. Poor faith means poor Levites, a quest

by people for personal advantage rather than God's dominion.

An evil inheritance from Neoplatonism is the equation of spirituality with poverty and a contempt for material things. Such an equation begins with a false view of spirituality which is divorced from Scripture and the Holy Ghost. It then sees poverty as a kind of virtue. There is no evidence that either poverty or wealth makes people spiritual and godly, nor is there any evidence that material wealth makes people unspiritual and ungodly. The sin common to all the sons of Adam makes us ungodly, and wealth or poverty have little to do with it. Only the sovereign grace of God can make us a new creation, not wealth or poverty.

Our Lord makes it clear that "the labourer is worthy of his hire" (Luke 10:7). Those who labor worthily in Christ's calling deserve "double honour" (1 Tim. 5:17), i.e., double pay. To His disciples, our Lord says, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31). He did not mean thereby that they would always have their necessary provisions. Rather, He had in mind the law whereby, as Paul summarizes it, God's servants are "partakers with the altar":

13. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?

14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1 Cor. 9:13–14)

The health of a society in God's sight is revealed by its support of the work of Christian evangelism and dominion, by the preaching of the Word,

Continued on page 17

Messianic Economics: Man's Dream of Turning Stones to Bread

Mark R. Rushdoony

“When economics becomes a branch of politics, it ceases to be economics and becomes messianic. It becomes an instrument of power whereby men play god and plan to use human beings as their raw material.”¹

~ R. J. Rushdoony



Much attention has been focused on the messianic nature of the images and promotion of Barack Obama. The criticism of political

leaders is often party-selective; such imagery has been part of modern politics for many years, most obviously in the rhetoric of political nominating conventions. It behooves us to see as equally offensive the tendency of all statists to project themselves as noble paragons of truth and justice.

In 1982 my father published *Roots of Inflation*, which included an essay describing what he referred to as the “economics of Satan,” as displayed in the first temptation of Christ in the wilderness. It was such an important point, we used it as part of the subtitle when we retitled the book’s re-release in 2002 as *Larceny in the Heart: The Economics of Satan and the Inflationary State*.

The first temptation dealt with an economic need, food (immediately Christ’s but also for those Christ came to save). Satan suggested Christ turn stones into bread, to obviate the need for work and responsibility and provide prosperity by supplying food, man’s fundamental economic need. This was the “economics of Satan”—an economic salvation, solving man’s problems by creating an artificial, work-free prosper-

ity. Later, when Jesus did miraculously feed those who came to hear Him teach, they wanted to force Him to be their king, a political leader who would usher in prosperity by miracles. Such men looked to Jesus as their savior from want, not from sin. Imagine what went through their minds as they envisioned a miracle-working king!

The response of Jesus to Satan’s economic stimulus plan was to quote Moses (Deut. 8:3): “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4). As God incarnate, this was Jesus’ message for man, that He was responsible to the every last word of God. Satan’s plan was for Jesus to solve man’s economic need and prove Himself to be the Son of God. Satan’s definition of a valid messianic ministry was not atonement and reconciliation to God and His every word through repentance and faith, but in meeting sinners “where they are” and filling their material need. For Satan, Jesus should be a service provider giving man back an artificial Eden of economic security.

Work is a prerequisite to food and all other forms of wealth. Work was prescribed for Adam in Eden before the fall. The curse for Adam was not work itself, but thorns and thistles, a creation no longer fully responsive to his labors. Work would, after the fall, no

longer be fully productive. One of the repeated themes of Scripture is that man is responsible to provide for his own by work without the theft of the labor or capital of others. Moreover, his accumulation of wealth through honest labor was then to be his personal resource for works of charity.

The modern state now sees its role to be that commissioned by Satan but refused by Jesus, to turn stones to bread, to create prosperity out of thin air. In pursuing this goal, it follows the economic theories of John Maynard Keynes, the grand architect of our current fiscal house of cards. Keynes tried to free the state from economic limitations by promoting its growth by means of fiat money and legal tender laws. Fiat means it is only money because the state says it is, and *legal tender* means that you are required by law to accept it in trade—look at the notice on the front of every U.S. Federal Reserve Note.

Fiat money never stops at substituting paper for gold or silver coin. It always involves the creation of money, because the state thereby gains power by spending money it created by fiat and requiring its citizens to accept the money for real goods and services.

Fiat money is counterfeiting as a monopoly of the state. Other counterfeiters are imprisoned for exchanging their worthless notes for something of

value, which is rightly regarded as theft. The modern state, however, allows itself this prerogative of theft. The result of these government-created notes is rising prices. As the new fiat money moves through the market, the money supply is “watered down”; the monetary unit is devalued, and goods and services require more of the increasingly worthless currency in trade.

Keynes’ method was for the state to increase its power by fiat money but to slow the devaluation of the currency by careful manipulation. Too sudden an inflation of the money supply leads to rapid price inflation; constricting the money supply slows this but can result in recession or depression. This results in an entirely artificial economy controlled not by the marketplace but by the state. The state’s currency is a drug given to revive the economy. If the economy overreacts to this stimulus, the monetary drug is withheld, but as with the drug addict, this can send the patient into withdrawal.

The artificial economy of Keynesianism means that the flow of money must keep moving through the marketplace. Consumer spending is encouraged, as witness the 2008 stimulus checks to individuals. Governments that function on fiat money take financial responsibility very lightly because their debt is payable in paper. Government by debt then leads to a citizenry in debt. An economy supposedly based on accumulated capital (savings) is then shifted to an economy based on debt.

Maintaining a balancing act between the two extremes of runaway inflation and depression is, ultimately, a losing game, because each cycle of inflation takes the currency and economy further away from any measure of soundness. When Keynes was asked about the long-term impact of his ideas, he famously remarked that in the long

run we are all dead anyway. Individuals also saw the problems in this balancing act. If they did nothing, their wealth would decline because it is all measured in terms of the increasingly worthless currency. To prevent this, they “got with” the game.

Individuals then joined in the balancing act, trying to stay ahead of the decline in the currency. In an inflationary economy, one must become a speculator, not a saver. Saving fiat currency is investing in something that declines in value. Imagine, for instance, if your grandparents had left you \$10,000 in cash forty years ago. Not invested in any way, it would have declined precipitously in purchasing power. Invested in the right booms, it could have kept pace with the decline of the dollar or better. The only way to prevent loss due to the declining value of fiat money is to speculate on what will rise in price during the inflationary bubbles faster than the currency declines in value. Additionally, fiat money encourages debt as itself a means of beating inflation. Consumers contract debt hoping to repay it with less valuable dollars years down the road. For most of the last century, real estate values outpaced the decline of the dollar. That speculative bubble burst in 2006.

The state prospers by fiat money, but its citizens lose. The harm to an economy from fiat money is not a process that can be easily undone; to do so would necessitate decreasing the power of the state. Inflation is a one-way street. The state can only do more of the same—inflate for yet another inflationary bubble hoping that Keynes’ day of eventual death falls in someone else’s administration. In desperation they follow the economics of Satan—they try to produce miraculous wealth, bread from stones. They ignore the necessity of work, thrift, and character in the creation of wealth, and stick to the

same script and create more fiat money. They want prosperity, not by producing wealth, but by theft—the creation of fiat money.

On the road to destroying their currency, the state also destroys a people’s concept of wealth as coming by means of work and thrift. Saving fiat currency is pointless; as inflation becomes obvious, men speculate with increasing abandon—hence accelerating the boom-bust cycle. Most individuals will eventually lose the game.

The statisticians who profit from all this still talk about freedom, and they want us to believe we are still free. But freedom once referred to the right for individuals to be self-governing, and this was in the context of a Christian moral ethic. The new freedom is moral license.

In their new freedom as moral license, men need some sense of comfort. Material prosperity has always given a false sense of security to men, so elections increasingly turn on what Bill Clinton’s people already saw in 1992: “It’s the economy, stupid!” By this they did not mean sound, moral economics and honest money, but the artificial prosperity of inflation that borrows from the future.

Keynesian economics is not just ineffective economic theory; it is immoral economics because it is based on theft with the state as the syndicate that runs the counterfeiting ring. Our wealth is measured in terms of an increasingly worthless commodity—the state’s currency.

Our modern governments have no options but to play out their hand. They are responding to their failed system with the “need” of a messianic leader and more state intervention to solve the problem of their own creation.

The root problem is not economic: it is moral, and it is religious. Man’s main

Continued on page 22

The Mountains of Prey

Martin G. Selbrede

Thou art more glorious and excellent than the mountains of prey. (Ps. 76:4)



There are actually three things that are certain in this world: death, taxes, and cover stories in the pre-Easter and pre-Christmas issues of *Newsweek* and/or *TIME* that slam orthodox conservative Christianity. Despite the controversial cover text (“The Decline and Fall of Christian America”), the April 13, 2009, issue of *Newsweek* is actually worth a second look, primarily because writer Jon Meacham was able to catch Dr. R. Albert Mohler, Jr., wringing his hands in lamentation over the latest religious demographics. In Meacham’s words, Dr. Mohler saw the latest statistics as evidence that “the historic foundation of America’s religious culture was cracking.”¹

Dr. Mohler is bemoaning a “culture-shift” taking place around us, “lamenting the decline—and, by implication, the imminent fall—of an America shaped and suffused by Christianity.”² Mohler’s gloom over the increasing number of “religiously unidentified” people in the Northeast United States is nearly oppressive in tone: “Clearly, there is a new narrative, a post-Christian narrative, that is animating large portions of this society.”

The final paragraph of Meacham’s article is touched with melancholy sadness when it reports that “Back in Louisville, preparing for Easter, Al Mohler keeps vigil over the culture.” Mohler does a little cheerleading for the new packaging and marketing he thinks will pep up the home team, asserting that a “new generation of young pastors

intends to push back against hell in bold and visionary ministry. Expect to see the sparks fly.” The comment amounts to whistling in the dark against the bulk of the article’s pessimism. But Mohler’s ultimate inability to diagnose either the source or solution of the problem is revealed in his final aside: “What we are seeing now is the evidence of a pattern that began a very long time ago of intellectual and cultural and political changes in thought and mind. The conditions have changed. Hard to pinpoint where, but whatever came after the Enlightenment was going to be very different than what came before.”

Hard to pinpoint? Meacham pinpoints the problem all too clearly, but most of *Newsweek’s* readers have missed it. He quotes Mohler to the effect that “the post-Christian narrative is radically different; it offers spirituality, however defined, without binding authority . . . It is based on an understanding of history that presumes a less tolerant past and a more tolerant future, with the present as an important transitional step.” Note that term *binding authority*—Mohler presumes to be the defender of it as he makes these indictments. But then note Meacham’s following words:

Roughly put, the Christian narrative is the story of humankind as chronicled in the Hebrew Bible and the New Testament—the drama of creation, fall and redemption. The orthodox tend to try to live their lives in accordance with the general behavioral principles of the Bible (or at least the principles they find there of which they approve) and anticipate the ultimate judgment of God . . .³

There we have it: *general behavioral principles* of the Bible . . . or at least the *principles they find there of which they approve*. Meacham sees the selective obedience driving the Christian narrative being defended today; he smells the radical disconnect between the concept of *binding authority* and *principles we approve of* and is quick to point out the consequences of such a disconnect, no more sharply than when he observes that “the terrible economic times have not led to an increase in church attendance” (see “Economics, Justice, and Modern Preaching” from the November/December 2008 *Faith for All of Life* to understand why there’s nothing taught in modern churches to justify any such increase in attendance). Meacham, who cites Roger Williams approvingly, believes this underlying disconnect to be a healthy thing: so long as people think themselves rightly in charge of approving or disapproving Biblical commandments, let’s use some pluralistic common sense! Small wonder he thinks Dr. Mohler is making a mountain out of a molehill.

Meacham Plays His Hole Card

Meacham cites another older book favorably, whose authors also approve of Roger Williams and the call for pluralism:

A quarter century ago, three scholars who are also evangelical Christians—Mark A. Noll, Nathan O. Hatch and George M. Marsden—published an important but too-little-known book, *The Search for Christian America*. In it they argued that Christianity’s claims

transcend any political order. Christians, they wrote, “should not have illusions about the nature of human governments. Ultimately they belong to what Augustine calls ‘the city of the world,’ in which self-interest rules ... all governments can be brutal killers.”⁴

Such humanistic attacks have been addressed long ago by previous Christian Reconstructionists, yet we’re finding ourselves re-defending already-conquered ground and re-refuting already-defeated arguments. This is true of this citation by Meacham, for last year I drew attention to a refutation of Noll, Hatch, and Marsden written shortly after their book appeared:

Mark A. Noll, Nathan O. Hatch, and George M. Marsden published a book in 1983 entitled *The Search for Christian America*. As reviewer Dr. W. David Gamble explains, these three authors believe that the United States of America is not, was not, and never will be a Christian nation. They hold that the very notion of a Christian society is erroneous and an impossibility, and this idea usually has harmful effects upon the individuals who entertain such notions. The authors thus state their intention to debunk the mythological idea of a Christian origin of the United States and to declare that there will never be a Christian culture ...

As Gamble reveals, the three authors “acknowledge that their conclusions concerning the non-Christian nature of early America are conditioned by their theological understanding of the impossibility of a truly Christian culture (pp. 28, 43ff). Thus, the authors give us an interesting insight into their task as historians: they already believe, even before examining the historical record, that there is no possibility that early America, or any other culture in the world, could be accurately described as Christian. Therefore, as they begin their historical research, their conclusion is already established, and facts are made to conform to their views concerning

the impossibility of Christian culture.

“It is the authors’ understanding of the nature of the Gospel which radically influences their historiography ... They tell us that the Gospel cannot change the foundational principles of culture, but they give us no exegetical reason for this impotence of the Gospel.”⁵

Dr. Gamble sees this last statement as seriously defective: “This is a serious oversight on the part of the authors. If we are expected to accept their understanding of the relative impotence of the Gospel, they should at least give us an outline of how they arrived at this conclusion. They are to be commended, however, in that they acknowledge that their views of the limitations of the transforming power of the Gospel have influenced their historical research.”⁶ Noll, Hatch, and Marsden aren’t consistent either, as Gamble notes: “On page 150 they state that it is true that early America ‘was generally Christian in the structure of its law, its institutions, and its *culture*,’ but, since this contradicts the thrust of the entire book, I assume this is an editorial mistake” (emphasis added).

Yet, this poorly researched volume by Noll, Hatch, and Marsden is being held up as authoritative gospel truth twenty-five years later in *Newsweek*. This long-disabled rusted hammer is being used anew as a fresh sledgehammer to bust up any attempts to anchor our thinking to the Bible.

Forgetfulness of past victories makes it unclear to many today that much allegedly disputed territory has long since been taken captive to the obedience of Christ. To lose sight of God’s claims on that territory is to return five talents to the Lord after having received ten talents from His hand.

That is surely a fearful thing to offer back to Him after He entrusted us with the results of hard-won, precious victo-

ries. It won’t do to argue with Him that “less is more.” Our Lord wants *all*.

Line upon Line, Precept upon Precept

Writing in March 2001, I commented on the necessity Otto Scott felt June 1993 in reprinting an essay of his that had first appeared eleven years earlier in March 1982. The critical lesson of that essay (concerning the impact of Theodor Adorno’s work on fascism) had apparently gone unnoticed, calling for reiteration. As Scott put it, Adorno’s work “was largely unknown to Christians when it appeared, remained unknown ten years ago when I mentioned it here, and is still largely unknown. It is more than time that these threats to the faith be recognized and their authors named and read. Perhaps [my earlier essay’s] relevance will be more easily recognized, this time around.”⁷ There is no evidence that Scott’s warnings have sunk any deeper into our collective Christian psyche, and we are the worse off for it. There is a disconnect, but it exists on the *inside* of the church.

With this kind of regressive thinking, we logically end up with Dr. Mohler’s position that the cause of current demographic changes are “hard to pinpoint.” Self-inflicted blindness is the most difficult to cure because its self-diagnosis is fatally flawed: it sees the error elsewhere than in itself. Modern Christianity either believes the core problem radiates solely from the external culture, or it utterly misdiagnoses its own complicity in that culture’s deterioration.

The most frequent comment elicited by Dr. R. J. Rushdoony’s writings from decades ago is that they sound like they were written yesterday, so relevant do they appear. This is itself a symptom of the same problem: we weren’t paying sufficient attention at the time he wrote those books and essays. The problems

he pinpointed back then only waxed worse. This is where we end up when we indulge a suicidal contempt for history.

Contempt for History Is “Natural”

As Otto Scott puts it, modern man’s contempt for history is rooted in his attitude about reality. Scott’s description of the 1917 Soviet Revolution is spot on for us today:

[The Communist Party] then abolished the study of history and of law ... Their Party would enact new laws. The past was dead; a new world with new people had arrived: *present-oriented people* with no past, and a future that would be constructed in the present, as time passed. This was not a new concept; in fact it is one of the oldest concepts of all societies. One might call it the average man’s concept, for that is how the average man actually thinks. He despises the past, because he regards it as dead and therefore useless. He also despises the future because it has not yet arrived, and is literally useless. All that is real is in the present, is all around us, and is all that we can seize and use at this moment. Now. Today. At once.⁸

Modern evangelical Christianity has drunk deeply from the well of the Now, the Relevant, the Existential Moment. It has sold its birthright for a mess of existential pottage. As Otto Scott points out, with the depreciation of history, God’s law is also made of none effect, being incompatible with existential pretensions. The church has by and large become salt that has lost its savor.

This is the primary root cause of the woes that Dr. Mohler tabulates. We’re losing the culture not because we’ve not marketed things in a sufficiently contemporary way, but because we’ve not even remotely taught and observed the whole counsel of God.

The statistics that Mohler finds so gloomy reflect, in key respects, the trampling underfoot of savorless salt—savorless salt that the church was hell-bent on

becoming while it maintained “spiritual pretensions of a higher way.”⁹

The contempt for history and for God’s law reflects the church’s inability to recognize true salt; it knows only the false salt it has manufactured on the fly. This bias against history has been exposed in these pages before¹⁰ when we examined the ideas promoted by Jeff Sharlet¹¹ and Richard A. Shweder,¹² among others. Those earlier essays in *Faith for All of Life* underscore the comment made by Herbert Schlossberg that “the past is made to fight the battles of the people who are using it.”¹³ Schlossberg was doubtless referring to such arguments as are raised anew by Meacham.

According to anti-Reconstructionist journalist Frederick Clarkson, in a lecture at a New York secularist seminar in October 2005, it seems as if only Christian Reconstructionists “know where they stand in history” and the role they’ll be playing in it. He contrasted this with the rest of society, which “is pretty much disconnected from” history. Clarkson could with justice have added, “and the rest of the church is pretty much disconnected from history too.”

Intellectual Termites

In 1990 Otto Scott warned that “we have intellectual termites in our universities, and a governing class that seems indifferent to results and attentive only to elections, appointments—and the media ... while our elected leaders continue to talk about freedoms that no longer exist.”¹⁴ “American realities,” he says, “are light-years away from American rhetoric.”¹⁵ Today’s Christian realities are also light-years away from Christian rhetoric. Why?

The reason primarily lies in this, that intellectual termites have also been busily chewing through the beams and timbers that form the foundation of Biblical Christianity. This saps the strength of the structure and its ability

to form a credible bulwark against outright attack. Cosmetics then dominate over structural integrity—which is the story of the modern church reduced to a single mournful sentence.

But there are further parallels. Otto Scott quotes Vladimir Bukovsky’s assessment of Soviet bureaucracy:

“Unlike an autocracy,” he said, “where the ruling elite tainted by the regime’s crimes is tiny, a totalitarian regime creates a whole class of rulers, 18 million of them in the Soviet Union, who are incapable of any other social function. They are a state within a state, an occupying army that cannot be finished off by a coup and cannot be forced to withdraw as they have no place to withdraw to.”¹⁶

Scott is describing a political stranglehold, but we find ourselves in a *spiritual stranglehold* choking American Christendom, and for remarkably parallel reasons: our Christian leadership, by maintaining faulty theological commitments, have no place to withdraw to and have insured they are incapable of any other social function than being blind guides leading our nation into the pit. We’ve made blind guides a protected class with its own system of seminaries to perpetuate it. The seminaries disagree among themselves over details, but are agreed in the general direction of the ditch they’re leading their followers toward. They have become a state within a state, inflicting spiritual rigor mortis on the nation from within.

It is as true for them (as things now stand) as it was for Bukovsky’s Soviet bureaucracy: they cannot be forced to withdraw as they have no place to withdraw to. *First*, they’ve staked their theological fortunes on having a corner on the truth, which serves to line their pockets. *Second*, how much farther can you withdraw when you’ve made perpetual withdrawal the calling card of

orthodoxy? How much more can you retreat when retreatism is the core of your theology? How much less-engaged can you be in a culture that you've officially abandoned to the devil? One must wonder if Satan is compelled to think, "With enemies like modern Christians, who needs friends?"

Which brings us, at last, to the crucial lessons of Psalm 76 and the implications it has for all we have just recounted here.

Psalm 76—How Things Work When God's People Are Faithful

Psalm 76 is a great victory psalm assuring God's people of the omnipotent power of their Lord. It will provide the key point of contrast in this essay, for the simple reason that the promises and assertions of this inspired psalm make clear precisely where Dr. Mohler must place the finger of blame for the statistics he laments so ruefully. We shall find that the descriptions the psalm reserves for the ungodly, for the stouthearted oppressors of God's covenant-keeping people, ironically now fit the modern church.

This is particularly clear in respect to the fifth verse, which informs us that the men of might will not find their hands. To be unable to find one's hands is an emblem of powerlessness, of being incapacitated. It stands as a symbol for total defeat. God delivers such oppressors of righteousness into the hands of His people. They become thoroughly declawed and no longer pose a threat to anyone.

But rereading Dr. Mohler's lamentations in *Newsweek*, there can be no doubt *which* men, precisely, truly can't find their hands. Modern evangelical Christianity has found itself in the position of Psalm 76:5—for it has deliberately placed itself into that position when it saw fit to offer baptized humanism in lieu of the faith once delivered to the saints. As R. J. Rushdoony puts it,

The world seeks to interpose the Kingdom of Man between man and God's Kingdom. It alters God's law, or sets it aside, and it offers a substitute kingdom and law.¹⁷

But what has the vast bulk of evangelical Christendom done? It too has interposed the Kingdom of Man between man and God's Kingdom. It has also altered God's law or casually set it aside. It offers a substitute kingdom and law. And it doesn't scruple to label its handiwork as pleasing to God, as if co-opting humanism would ever please Him.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. (Isa. 66:3)

This theological halfway house is a house that the Lord is assuredly *not* building, and Dr. Mohler is perceptive enough to recognize this. But we look in vain (so far as the article extends) for a Biblical alternative other than more business as usual, except perhaps ratcheted up a notch.

In short, we are seeing a "hair of the dog" solution to the problem. Just as problems created by statism can't be solved with more statism, problems caused by a distorted theology cannot be solved by pushing that distorted theology to the breaking point. You can only reap what you sow. You can never get pure water out of a corrupt stream.

The Mountains of Prey

We must bear in mind the significance of this peculiar phrase in Psalm 76:4, "the mountains of prey." We are told there that God is more glorious, more illustrious and excellent, than the mountains of prey.

What we are dealing with, when it comes to modern humanist states, armed to the teeth and reeking of totalitarian pretenses, are precisely that: mountains of prey. Our own nation, the United States, boasts of its status as such a mountain. Consider the term as described by some of the better expositors.

The "mountains of prey" ... is an emblematical appellation for the haughty possessors of power who also plunder every one that comes near them, or the proud and despoiling worldly powers. Far aloft beyond these towers the glory of God. God ... is light-encircled, fortified in light, in the sense of Dan. ii.22, 1 Tim. Vi.16 ... This field of corpses is the effect of the omnipotent energy of the word of the God of Jacob; cf. Isa. xvii.13. Before His threatening both war-chariot and horse are sunk into motionlessness and unconsciousness—an allusion to Ex. ch. xv., as in Isa. xliii.17: who bringeth out chariot and horse, army and heroes—together they faint away, they shall never rise; they have flickered out, like a wick they are extinguished.¹⁸

"*Thou art illustrious, more glorious than the plunder mountains.*" The *plunder mountains* of verse 4 is a figurative expression for powerful plundering nations, conquering kingdoms.¹⁹

Patrick Fairbairn devotes one of the appendices to his *Interpretation of Prophecy* to the question of mountains as symbolic designations for kingdoms. After marshalling a list of examples, he concludes his discussion with Psalm 76:

In Ps. lxxvi., the greater heathen kingdoms are denoted, not only mountains, but "prey-mountains," as being apparently raised to the gigantic height they attained for the purpose only of laying waste and destroying others. Babylon, in particular, is called by Jeremiah, chap. li.25, "a destroying mountain, that destroyed all the earth ..."²⁰

The psalmist thus brings before us a

terrible image of humanistic might and totalitarian power—and just as swiftly crushes these intimidating representations with the promise that God in His providence easily renders them powerless and anemic. The tenth verse, “the wrath of man shall praise thee: the remainder of wrath shalt thou restrain,” is quoted more than a dozen times by Dr. Rushdoony to establish God’s overruling providence against even the most rebellious, violent actions of man.

But what do we hear today with all the hand-wringing over these new demographic figures that *Newsweek* dwells upon? Just this: that the mountains of prey, the plunder-mountains, have the upper hand—and that Christians, rather than considering what they did to eviscerate the Word of God of its transforming power, have only consolidated their theological positions the more rigidly. They are determined to stay the course, but have missed the boat.

Consequently, we have no basis for commanding any obstructing mountains to be leveled to a plain, as Zerubabel was able to do (Zech. 4:1–10). Our position with the mountains of prey then becomes reversed, and we fall under their weight. We then compromise by co-opting statism. This process is not new, as Rushdoony makes clear by quoting William Barlow (died 1613) thus: “But RELIGION turned into STATISME, will soon prove ATHEISME.”²¹ And without the law of God, we have neither a transcendent standard to counter the gravitational tug toward statism, nor a solid basis for liberty.

What Is the World Actually Waiting For?

The shifting demographics make clear that the church is *not* offering what the world is waiting for. What the world is waiting for, according to the infallible Word of God, will doubtless surprise many modern Christians:

He [the Messiah] shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. (Isa. 42:4)

This, in a nutshell, is the missing piece of the puzzle. The church, by neglecting the law of God, goes empty-handed to the nations with a tattered, incomplete message. The gospel proclamation is abridged and incompletely taught, and the far-off lands (the isles) are left to keep waiting, ever waiting, for His law—despite Paul’s clear statement that Christians are the ones chosen by God to “establish the law” (Rom. 3:31).

If the church were to faithfully proclaim God’s law (and not go to battle lopsided with only the gospel but without “every word that proceeds from the mouth of God”), the isles would receive instruction, and the demographics would be significantly different. But the church is too intent on trying to be successful to waste time on obedience. Being disobedient, it won’t be successful either.

Moreover, Psalm 76 has a bearing on why the Messiah shall not fail nor be discouraged in setting up justice in the earth, with the isles (distant lands) waiting for His law. The psalmist there explains how God handles His opponents to insure no failure or discouragement plague the Messianic enterprise:

He can stop their fury when he pleaseth. “Surely,” saith the Psalmist, “the wrath of man shall praise thee: the remainder of wrath shalt thou restrain,” Ps. lxxvi.10. When so much of their wrath is let out as shall exalt his praise, he can, when he pleaseth, set up a power greater than the combined strength of all sinning creatures, and restrain the remainder of the wrath that they had conceived. “He shall cut off the spirit of princes: he is terrible to the kings of the earth,” verse 12. Some he will cut off and destroy, some he will terrify and affright, and prevent the rage of all. He

can knock them on the head, or break out their teeth, or chain up their wrath; and who can oppose him?²²

See also John Owen’s sermon on Psalm 76:5, “Human Power De-feated.”²³ Owen there actually ties in the covenant law of Deuteronomy 28 with the judgments being pronounced and executed in this psalm.²⁴ That key insight is one we turn to last.

The Incomplete God We Preach

The so-called *lordship controversy* of recent decades focused on the (false) claims of those who held that they had accepted Christ as Savior, but not (yet) as Lord. Those who have led the battle against this diminution of Christ’s claims have rightly seen the blasphemy inherent in demoting Christ from offices that are legitimately His by divine right.

But modern Christianity’s disdain for God’s law is a replay of the lordship controversy all over again. Isaiah 33:22 states, “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.” We have four offices for God proclaimed here: judge, lawgiver, king, and savior. Yet few Christians since the Puritans have done any justice at all to God as their lawgiver. We go into battle, not with a two-edged sword, but with a limp toothpick, when we fail to proclaim God as He proclaims Himself to us. To pick and choose which of the four offices we’re comfortable with is to build ourselves an idol.

To a large extent, God as lawgiver is an alien concept and His law (revealed in Exodus through Deuteronomy) an alien concept to most modern Christians. This weakness in our collective Christian faith gives rise to the pathological demographics Dr. Mohler bemoans.

If anything, the decline of modern pietistic Christianity that appears to be reported in *Newsweek* is evidence that God is not mocked. “To the law and to

the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20). Christians who have preached lawless darkness for too long have found their harvests to be ravaged by drought. They may have exorcised a particular humanistic demon here or there, but without the law of God, seven worse demons can occupy the seat of Christian discourse and make a mere pretense of orthodoxy.²⁵

Will God bless such slothful stewardship with fruitfulness? Or will He continue to insure that such weak-minded Christian outreach be unable to find its hands (an outcome that doubtless would please Jon Meacham)? As Rushdoony so uncompromisingly puts it in his exposition of 2 Chronicles 36, “In God’s sight, weakness and cowardice are *evil*.”²⁶ When Christians recover the courage to preach the whole counsel of God, including the law, we shall, in His mercy, again find our hands.

For we very much will need our hands in the days to come.

Where are *your* hands? ■

1. Jon Meacham, “The End of Christian America,” *Newsweek*, April 13, 2009, 34.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. Martin Selbrede, “The World in God’s Fist: The Meaning of History,” *Faith for All of Life*, July/August 2008.
6. W. David Gamble, “In Search of Christian Historians,” originally published in *On Teaching* and reprinted with his permission in *Dominion Network*, Vol. 1, Jan./Feb. 1985, 5–8.
7. Martin Selbrede, “The Day the Music Died,” *Faith for All of Life*, March 2001.
8. Otto Scott, “The Present Oriented,” *Otto Scott’s Compass*, July 1, 1999, Vol. 9, Issue 107.
9. R. J. Rushdoony, *Salvation and Godly Rule* (Vallecito, CA: Ross House Books, 1983), 13.

10. Martin Selbrede, “The Emperor’s Continued Nudity: Jeff Sharlet’s Critique of Christian Historiography Examined,” *Faith for All of Life*, March/April 2007, and Selbrede, “The World in God’s Fist.”
11. Jeff Sharlet, “Through a glass, darkly: How the Christian right is reimagining U.S. history,” *Harper’s Magazine*, December 2006, 33–43.
12. Richard A. Shweder, “Guess who’s unwelcome at dinner? Nonbeliever elites may as well get comfortable with God in conversation.” Shweder, a Guggenheim Fellow and winner of the AAAS Socio-Psychological Prize, was president of the Society for Psychological Anthropology. Shweder’s piece first appeared in the *New York Times* on November 27, 2006, under the title “Atheists Agonistes.”
13. Herbert Schlossberg, *Idols for Destruction* (Wheaton, IL: Crossway Publishers, 1990), 19–20.
14. Otto Scott, “Entering the Tunnel,” speech delivered to the Eighteenth Annual Conference of the Committee for Monetary Research and Education, Arden House, Harriman, NY, 9–11 March 1990.
15. *Ibid.*
16. *Ibid.*, quoting from the *Wall Street Journal*, 27 November 1989.
17. Rushdoony, *Salvation and Godly Rule*, 454.
18. Franz Delitzsch, *Commentary on the Old Testament in Ten Volumes* by C. F. Keil and F. Delitzsch (Grand Rapids, MI: Eerdmans, 1982 reprint), Vol. 5, 345–346.
19. Ernst Wilhelm Hengstenberg, *The Works of Hengstenberg Vol. 6: The Psalms* (Cherry Hill, NJ: Mack Publishing Company, n.d.), 438.
20. Patrick Fairbairn, *The Interpretation of Prophecy* (London: The Banner of Truth Trust, 1964, 1856), 504–505.
21. Rushdoony, *Salvation and Godly Rule*, 456, quoting William M. Lamont, *Godly Rule: Politics and Religion, 1603–1660* (London: Macmillan, 1969), 113ff.
22. John Owen, *The Works of John Owen*, ed. William H. Goold (Carlisle, PA: The Banner of Truth Trust), Vol. 6, 269.
23. Owen, *The Works of John Owen*, Vol. 9, 197–217.

24. *Ibid.*, 213.

25. Some recent open exchanges between some better-informed Christian leaders, including Bruce N. Shortt, author of *The Harsh Truth About Public Schools* (an important volume published by Chalcedon), has shed partial light on this general problem. Shortt, examining the recent missives by columnists Kathleen Parker, David Brooks, and others, sees something here very much akin to Meacham’s gambit: attempts “to demoralize Christian conservatives as a means to encourage them to withdraw from involvement in politics.” Shortt sees the Religious Right’s foundational problem as being a radically incomplete agenda, and warns that the answer cannot possibly lead in the direction of replicating this error by setting forth yet another incomplete agenda, let alone buying into the false choice offered by the compromising pundits. He counsels rejection of the “culture vs. politics” dichotomy and calls for engagement on all fronts: culture and politics.

Among others responding to Shortt’s call for comment and discussion was one leader who said the absence of “expositional, applicatory, organic” teaching of God’s law is responsible for the “prevailing void” now driving the church’s confusion and impotence. Ironically, he could even point to other analyses offered in this circle of thinkers that tended to prove his point: the law of God was shorted in most of the analyses being offered for consideration. Since the late 1980s he has warned that the Religious Right’s omission of God’s law would be self-destructive. He concluded that so long as the law of God remains dislodged from its rightful place, the exodus from the public schools will itself be neutered. Until this fatal hole is properly filled, talks for “balance” in setting Christian agendas will be fruitless. Talk about “the church’s desertion in a time of war” (the title of the essay that triggered these exchanges) can’t resolve a problem that originated with the church’s prior desertion of God’s law. This specific breach needs to be repaired (Isa. 58:12) ... otherwise, there will be no remedy (2 Chron. 36:16).

26. Rushdoony, *Salvation and Godly Rule*, 138.

Exodus “Report Card” Jabs Big Ministries

Lee Duigon



How well are the nation’s biggest ministries and pro-family organizations doing at encouraging Christian parents to get their children a Christian education?

According to the Exodus Mandate, not very well at all.

Exodus Mandate recently went to the National Religious Broadcasters convention to make a public release of its “Report Card,” grading nine national ministries on their commitment to Christian schooling.

The organizations graded were Focus on the Family, the Family Research Council, Concerned Women for America, the American Family Association, WallBuilders, FamilyLife, Josh McDowell Ministries, Vision America, and Coral Ridge Ministries.

Coral Ridge earned the highest overall grade, a B, and none of the other eight scored better than C+. No one received an A. The Report Card can be seen on the Exodus Mandate’s website, www.exodusmandate.org.

Failing Tactics, Failing Grades

Exodus Mandate “studied programs, publications and web pages of the ministries and organizations rated.” The persons who conducted the review are listed, with their credentials, on the Exodus website.

The groups were graded on nine individual “rating criteria.” Some of these criteria brought in poor marks for all concerned. For example, “Does not advocate lobbying, voting, or legislation as the primary means to effect cultural renewal” resulted in a C- for

Coral Ridge and D or D- for all the others. The organizations and ministries did even worse when it came to “Does not support the delusion that ‘public school reform’ will resolve our spiritual and cultural crisis.” There, Coral Ridge eked out a C while the Family Research Council and WallBuilders each received an F for failure. The others didn’t do much better.

Exodus Mandate Director E. Ray Moore said the Report Card project might have generated some hard feelings, but was necessary.

“These are the ministries and organizations that say they’re going to change society and affect the course of the country—and they’re failing,” Moore said. “Many of these people do see politics, legislation, and lobbying as the primary means of cultural change. They may say they don’t, but that’s how they behave. They buy into a corrupt system that they went into politics to defeat.”

Exodus Mandate says education is, and always has been, the primary means of changing the culture. Certainly the Irreligious Left, which has for so long controlled public schooling in America, has successfully brought about much of the cultural change it wanted—even while America was electing “conservatives” to the presidency and Congress.

“If you want to change the culture,” Moore said, “you have to start where God starts, with the family and church. That means a Christian education for the children, as mandated by Scripture. But I’m afraid most evangelicals apparently do not have a Biblical theology for education.”

Getting the Message

With tens of millions of Christian children receiving a daily dose of secular, anti-Christian education in the public schools, the national ministries’ devotion to politics and lobbying is a prescription for losing the culture war, argues the Exodus Mandate.

“We’re asking these leaders to take a sabbatical from politics and join us,” Moore said. “It’s better to drain the swamp than to try to kill all the mosquitoes. Unless Christian children get a Christian education, we can’t even maintain our culture—much less take it back.”

The Christian Right, he said, went into politics while the Secular Left “went after our culture and our institutions. Anyone can see the result.

“We have appealed to many of these leaders for years. I’ve personally handed books and literature and tapes to some of the leaders of these groups at conferences, seminars, etc. I don’t know if they’ve all gotten the message, but I know some of them have. We are going to hold them accountable.”

As well as the national ministries and organizations, Moore said, many of America’s churches “have been AWOL in the most important battle of our time.”

As a result, he said, aggressive secularism has not only dominated American culture, but has now obtained political dominance, too.

“The next couple of years will be the moment of maximum danger for the church and the nation,” Moore said, “but also the moment of maximum opportunity. The church has always operated best under pressure. The early church grew up in an anti-Christian culture.”

Ministries Respond

The ministries and organizations graded in the Report Card have not responded publicly. When we asked Focus on the Family to respond, a terse email answered, “[W]e are not commenting on the Exodus Mandate Report Card and will be unable to accommodate your request.” Others simply didn’t return our phone calls.

However, we did get responses from Josh McDowell, Coral Ridge Ministries, and WallBuilders.

Ward Coleman, speaking for Josh McDowell Ministries, said he didn’t think the Report Card was accurate.

“I think they just looked at websites, etc., which don’t show everything,” Coleman said. “Whenever Josh speaks, he really promotes Christian schools and homeschooling. He’s got two daughters in Christian schools. At least hear the speaker in an appropriate setting before you grade the ministry.”

Nevertheless, Coleman said he agreed that the ministries should do more to get Christian children into Christian education—“but don’t alienate the public,” he added.

“On the whole,” he said, “our churches have been too accommodating with the culture. We let an anti-Christian culture take over what was a Christian culture in America. Over the years, our churches have not been truly committed to preserving a Christian way of life.”

John Aman of Coral Ridge Ministries reminded us that the ministry’s founder, D. James Kennedy, actively supported Christian schooling and campaigned to have Christian children taken out of anti-Christian schools.¹

“Sending our kids to the public schools,” Aman said, “is a bit like when the Turks used to capture Christian children and raise them to be Muslim janissaries.

“What Exodus Mandate has brought to light really is a very significant point. If we don’t educate our children, the battles on Capitol Hill are just last-ditch efforts to keep the Huns from the gates. It’s a very difficult issue for churches and ministries to address, but necessary if we want to stop the secularization of our children. I’m glad they brought this issue to light.”

Dr. Kennedy died in 2007. His place as host of The Coral Ridge Hour on television has been taken by Jerry Newcombe, who also commented favorably on the Exodus Mandate’s mission.

“What scares me most,” Newcombe said, “is the younger evangelicals who don’t seem to care about abortion, who’ve bought into certain aspects of the homosexual agenda. And where do the young evangelicals get those secular ideas? In public schools!

“We’re in trouble, educationally and culturally. Homeschools and Christian schools are the shining light. Can you imagine how badly off we’d be without them?”

Even so, Newcombe did not seem to like the tone of the Exodus Mandate Report Card.

“At Coral Ridge, we support all those ministries,” he said. “Each works in its own area and makes valuable resources available to all of us.”

David Barton, head of WallBuilders was not at all pleased with the Report Card. WallBuilders was given an overall grade of C-, with an F for “Does not support the delusion that ‘public school reform’ will resolve our spiritual and cultural crisis.”

“They never even talked to us,” Barton said. “We totally agree with them, that Christian children ought to be in Christian education—so why are they going after me? Of course we support Christian schooling. I founded a Christian school!

“But there are millions of Christian kids in the public schools today, and how do you get them out? I agree that those kids need to leave the public schools, but I’m not going to sit back and throw bombs without proposing an alternative.”

If the Foundations Be Destroyed ...

Taken together, the nine national ministries and pro-family organizations are supported by millions of Americans, to the tune of tens of millions of dollars in contributions and dues. And yet the secularization and deterioration of American culture continues as if none of these groups even existed.

America is under judgment for disobedience to God. Rev. Joseph Morecraft, III, pastor of the Chalcedon Presbyterian Church in Atlanta, Georgia, comments:

“When politicians turn from God as the source of salvation, life and sovereignty, and legislate, adjudicate and execute their laws and policies, they will always: (1) call evil good and good evil; (2) encourage evil and lawlessness in society; (3) bring down the judgment of God on their nation, which will dry up prosperity, blessing, health and security.”²

Throughout the Bible, God commands His people to be responsible for the education of their children and see to it that the children grow up with a knowledge of God’s Word and in loving faithfulness to Him. There is certainly no Biblical warrant whatsoever for turning children over to strangers five days a week for thirteen years, to be taught that Christianity is bad, abortion and sodomy are good, and government and Darwin have all the answers.

But this is exactly what we have done for better than one hundred years. The result is a culture in which one in three babies is born out of wedlock, if not aborted; government and corporate funds are used to promote and celebrate

Continued on page 22

Once Upon a Time: Challenging the Status Quo

Andrea Schwartz



Once upon a time, there were children who were eager to learn to read. They wanted as much help as possible to be able to read wonderful books like the Bible. This was not surprising because these children watched and listened as their parents and older brothers and sisters looked at pages with small, black symbols on them and learned important ideas such as our duty to love and obey God and how Jesus Christ died on the cross to make atonement for His people. In fact, in many households, the reward for learning how to decipher this code was a Bible of one's own. These children did not work for test scores or scholarships. They just wanted to learn.

They read about faraway people and places and learned from other people's experiences. They had the chance to work with their parents and learn a trade. They were encouraged to learn God's Word and pray that God would show them the calling He intended for them. Their families would help them find opportunities to apprentice under others who shared the same calling God had placed on their lives. It was a system that worked for centuries.

Time passed and "experts" came along who informed parents that they were no longer capable of teaching their children. Sadly, many parents believed these "experts," and they began to get their little boys and girls up early in the morning, five days a week, to travel to a place where there were other boys and

girls their own ages. The needs of the individual child did not matter; each had to do what all the other children did. It was difficult at first for them to give their children over to other people for six hours a day, but the mothers eventually got used to it and sought for meaningful things to do with their spare time. Some went back to school or got a job to feel useful and important.

As children progressed through the different grades, they lost much of their enthusiasm for learning. Instead of being excited about learning new things, they merely finished their homework. They liked Saturdays and Sundays best because they did not have to go to school. They also liked the summer months because school was not in session. Some completely forgot that there was a time in their lives when learning was fun and they could not wait to learn new things. It was a good thing TV and video games were invented because kids needed to do things that did not have to do with learning.

As the experts continued their experiment, they decided that to be truly educated, children had to be in school for twelve years. (And if children went to preschool or kindergarten, both highly recommended, more than twelve years could be spent in getting an "education.")

One would think that after all this time, students, now young adults, would be ready to do something productive. However, the experts thought otherwise. They thought four to six

more years of even "higher education" were needed. So they convinced parents and young adults to work hard so they could get into good colleges. Students worked to get good grades and scores on standardized tests. Parents spent lots of time and money sending their children to special classes to help them pass tests. They paid people to help them write essays and fill out applications to get into the best schools.

The journey did not necessarily end after these years of undergraduate education. The experts kept moving the finish line. Before long, there were two or three more years added to the journey. By the time many young adults finished the course, they were exhausted and most often had a lot of debt because it is costly to be a perpetual student. Some were so glad to be finished that they hardly ever picked up a book again.

According to the projections of the experts, all of this schooling should have produced smarter people, people who were loyal to their family and country, and productive members of the work force, living responsibly within their means and eager to become mothers and fathers themselves.

But that is not what happened. Instead, they abandoned much of what their fathers and mothers had taught them about loving Jesus Christ and keeping His commandments. They decided that institutions like marriage were old-fashioned and out-of-date. They lived as though they were entitled to the luxuries of life without having

to work for them. They learned new ways to make phony promises to each other and swindle each other financially. Moreover, when they finally finished all their schooling, it was not always easy to get a job. After having been students for so long, they did not know how to discipline themselves to get up on time and report to a job. They began to like the political leaders who promised them something for nothing.

I wish I could say there was a successful conclusion for these people. But because so many of the graduates of these schools ended up nothing more than fools, they, their families, their communities, and their nations ended up selfish, burdened by debt, and enslaved.

Fortunately, when the experts began pontificating, a good number of people asked, “What does the Bible say about sending children to government schools?” Because God mandates that His little children have a Christian education, these parents understood that they were commanded by God to oversee the education of their children. They determined to teach their children from God’s Word, instructing them that every area of faith and life was subject to the law-word of God.

Children given godly instruction grew up well and managed to attain a good report almost everywhere they went. Unfortunately, their parents ran out of vision. Although they could see that their children learned more and applied their learning much better than their public-schooled counterparts, they decided to follow the path laid out by those experts for higher education. Many sent their children off to colleges that systematically worked to dislodge professing Christians from their faith in Christ.

How will it end for these people?

Vocation vs. Ambition

Too many Christian parents, who have begun a good work in their children, nullify much of their effort when they blindly assume that the only next step available is to send their children off to college. Most colleges embrace the very philosophies of education that homeschooling parents have shielded their children from in their early education. Many parents assume that having a degree from a college or university will insure that the child can get a good job and have a good life. This becomes the ambition for the parent and for the child. But God has a higher goal for His children, as Rushdoony points out:

Vocation allies itself with the Lord and places itself under the every word of God (Matt. 4:4). A vocation is the result of regeneration and faithful obedience. It sees freedom as obedience to the Lord. Ambition is marked by a lust for power and preeminence. The ambitious man seeks to use God and man to gain his own ends.

The ambitious man assents to the great temptation and says, “I shall be my own god, determining or establishing for myself, in terms of my will, what constitutes good and evil” (Gen. 3:5). The man with a calling says with our Lord, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4).

The ambitious man, because power is his god, will slaughter kulaks, persecute Jews, capitalists, whites, blacks, or workers, exploit all men, treat youth as fodder, and generally dedicate himself to what, in terms of God’s law-word, is sin and only sin, however noble a cause he may ascribe to his actions. (Most sins come labeled with a noble rationale; sinning is usually called liberation; and murders in the cause of sin are usually called victories over the enemies of the people, the state, or the Great Cause.)¹

Parents should instill in their chil-

dren early on that God has a distinct call on their lives and that education must be pursued to develop that calling or vocation. The pursuit of calling, or vocation, provides the goal for education. The student prepares for his place in the Kingdom of God, doing the work that God has called him to do. All work becomes a sacred duty, offered to God in loving pursuit of the growth of His holy Kingdom. That is what makes the homeschool such a fertile ground for growing responsible, competent individuals. For it is only through a truly Biblical education that one can learn to seek first the Kingdom of God. At what point is it proper to place children in environments that do not seek this holy goal?

The Lure of Credentials

Too often, professing Christians are more impressed with “credentials” from secular, God-hating “prestigious” schools than they are the production of godly character. Do graduates from secular or compromised colleges and universities graduate with wisdom? How can it truly be called “higher learning” if the course of study does not include the teaching of God’s law? Without the fear of God, it is unbiblical to call it education. Yet many fall into the idolatrous trap of seeking the world’s credentials to validate their worth. Many Christian parents surrender to the “necessity” of a secular college degree because those who hold those degrees are more marketable than those who do not.

Another excuse for sending Christian children to college is the need for young people to have “the college experience,” which often includes moving away from home and family. This is not the model for building a Biblical trustee family.² It is foolish to have these young adults abandon their familial responsibilities at a time when they are ready to be productive assets to their families. In

the case of large families, it is squandering resources to send your most highly trained members away. Moreover, the “college experience” is much more about drinking binges, sexual promiscuity, Marxist political and social theory, environmentalism, and the deification of other ideologies. These are the kinds of “experiences” the Christian should want no part of. The Scripture teaches:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6:14–18)

One would think that twelve years of schooling under the supervision of highly trained, credentialed teachers would be enough to prepare most to become useful, productive individuals, since the majority are not heading toward careers in rocket science or brain surgery. But the modern educational system states that twelve years is not enough and needs to be enriched by four years of college, two years more for a master’s program and then on to a Ph.D. The harsh truth is that with the philosophy and practice of humanistic education, graduates of twelve years of

schooling are not prepared to do very much.

This is a dramatically different situation from colonial and early America where young men thirteen and fourteen years of age were attending colleges. By lengthening the duration of schooling, we have not produced more mature graduates. We have only prolonged the contrived and fabricated stage of human development called adolescence. Rushdoony is correct when he asserts,

Some Christian parents have bought into the modern perspective that sees adolescence and its storm and stress, its rebelliousness and spirit of independence, as biologically determined and natural to man. In fact, however, adolescence is a cultural product, a hallmark of a decadent culture, and almost unknown in the history of civilization outside the modern era. In most cultures, what we call adolescence is rather a time of the most careful and attentive imitation of adults and of the older generation. Youth, on the verge of mature life and work, is then most concerned about being closer to the adult world and accepted by it. Instead of rebelling against it, youth seeks admission and initiation into the world of adults. Only because existentialism places a premium on isolation and radical independence do youth associate the dawn of physical maturity with a declaration of war and independence. They are simply enacting thereby the necessary religious “confirmation” rite of the modern world. The Christian child is confirmed in the faith of his fathers as he approaches maturity; the confirmation rite of the humanist child is adolescence and its rebelliousness or existentialism.³

No Ready Market

One would think that knowing that a young person had been educated to live, think, and act as a Christian would make him more marketable in Christian circles. Sadly, this is not always the case. Many Christians are in the position

of hiring employees. Why don’t these Christians give preference to other Christians? Paul the Apostle instructs the church:

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. (Gal. 6:10 NKJV)

How is it doing good to Christian young people to make it a requirement that secularists credential them? Most professing Christians fail to see this as a betrayal of Paul’s words. Jesus made it clear that the world would be given witness to those who were His disciples.

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another. (John 13:34–35 NKJV)

The modern version of loving one another involves sentimental feelings rather than a deliberate application of God’s law to the practical situations of life. Of what value is a Christian education if by the time it is complete, there isn’t a ready market to receive and benefit from these graduates? Could it be that the denigration of God’s law within the church has led to the reality that no difference exists between dealing with Christians and pagans? Other ethnic and religious groups give more heed to the spirit of Paul’s words within their own cultures than does the Body of Christ.

Godly Alternatives

There *are* Christian colleges and universities, but many have been co-opted and teach the standard fare of their secular counterparts. Those that are faithful to the orthodox faith are often a considerable distance from home and involve uprooting the student from his family and familiar surroundings, not to mention often going into debt to

do so. Choices closer to home include a college or university that is secular in nature, where integrity, godliness, and Biblical law are mocked and ridiculed. What are families to do? Just skip college altogether?

If you do not send your child to college, are you abandoning higher education? Of course not. Rather, faithful, close-to-home alternatives to the demonic environment of most college campuses need to be developed. If a particular calling truly dictates venturing into such places, parents need to be equipped to mentor their children through the process of selecting classes, teachers, majors, etc. They need to educate their children with information and tactics in dealing with those who seek to alienate them from Jesus Christ and His law-word.

Summer worldview conferences are helpful (<http://wclc.ws>),⁴ but much more is needed. Every Christian student needs to have a support network that includes faithful believers who not only pray for and with them, but also are willing to engage in extensive conversations about the presuppositions of the coursework that is being studied, and highlighting where the material deviates from a Biblical perspective. Failing this, we are sending our children into situations with a big dartboard painted on their face—greatly impaired to defend themselves against the fiery darts that are aimed at them.⁵

Another very positive model to be utilized is the apprenticeship model. There are apprenticeship programs available for a wide variety of vocations. How marvelous it would be for a Christian child to be able to pursue such programs under the oversight of talented Christian teachers. This may not be possible in all instances, but it is a worthy goal nonetheless. Sure, coursework might be needed in order to get the “union card” credential for a particular field, but those

whom the apprentices learn under can serve as mentors and master teachers, guiding the students as to how best to avoid the pitfalls. This would include apprenticing under physicians, teachers, lawyers, nurses, pastors, engineers, plumbers, and electricians.⁶

Some argue that after years in the homeschool setting, it is important and desirable for these students to get a dose of the “real world.” However, as Scripture so clearly defines it, the real world is the world where Jesus Christ is King of kings and Lord of lords. Anything else is a counterfeit. Thus, to accept the status quo of needing to get a degree from a secular college or university as the mark of being educated and marketable for one’s vocation is really taking a huge step backward for these students. Those who are called into professions that need this “credential” should make ample preparation in the subject areas to be studied, to be sure that they can successfully stand against the wiles of the devils in such places.

Although the Christian education movement has made great strides in the primary and secondary grades, the prospects for higher education are considerably less preferable than the environments from which homeschoolers emerge. God knows we can and must do better. ■

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

1. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 159–160.

2. Andrea Schwartz, “The Biblical Trustee Family,” *Faith for All of Life* (Nov./Dec. 2007), 30.

3. R. J. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, 2001), 163–164.

4. The mission of the West-Coast Christian Worldview Conference is “that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love” (Eph. 4:14–16).

5. Students face a persistent dilemma when they attend a humanistic, God-mocking educational institution. They can stand for their faith and risk failing a course, or they can remain silent and go through the necessary steps to obtain a passing grade. With the first option, they risk wasting both their time and money for a very dubious outcome. With the second option, they risk falling into syncretistic and lukewarm Christianity.

6. Individual families could work out informal summer internships that would acquaint a prospective student with the realities of a particular career, helping him or her to discover whether this field is truly something to pursue.

Rushdoony ... Tithing cont. from page 3

by education, scholarship, music, publications, and more. If we limit our view of what constitutes Christ’s work, we limit His Kingdom, and our blessings. ■

1. S. C. Gayford, “Leviticus,” in Charles Gore, Henry Leighton Goudge, and Alfred Guillaume, eds., *A New Commentary on Holy Scripture* (New York: Macmillan, 1929), 107.

2. Gordon J. Wenham, *The Book of Leviticus* (Grand Rapids, MI: William B. Eerdmans, 1985), 126.

Rich Toward God: Kingdom-Centered Living in a Collapsing World

Christopher J. Ortiz

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. (Matt. 6:19–21)



The world is undergoing a “black coffee routine,” because black coffee is what you give to someone who needs to sober up. Cup after cup is supposed to clear the mind and offset the effect of a bloodstream soaked with alcohol. It may be an old wives’ tale, but both Christian and non-Christian are being forced via financial loss to examine the very foundations of their lifestyle. And bad news of economic contraction, mass unemployment, and uncertainty about the future is doled out to them daily like an incessant stream of unsweetened caffeine.

On the positive side, an increased awareness of basic economics is spreading throughout the American populace. More and more people are trying to understand inflation, the origins of the banking crisis, and the policies of the Federal Reserve. All well and good, but what they’re not recognizing is the fact that their treasures are established on earth. And for God, it’s not so much the fact that there are treasures, but that these treasures own our hearts. Our Lord was quite clear that we cannot serve both:

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

Ye cannot serve God and mammon. (Luke 16:13)

Seeking First the Kingdom of Man and His Unrighteousness

Is God’s Word concerned with sound money by itself? *Ethics without an end in mind is not Biblical religion.* There is no point in discussing debt avoidance, sound money, and other “Biblical” economic principles if adhering to those principles leads to something greater than the mammon they represent. If not, then sound mammon is still serving the god of mammon because its goal is not service to Christ. *Sound money without service to Christ is still satanic.*

The basic problem is that whether we have fiat currencies, or a gold-backed monetary base, we cannot permit a secularized economic outlook to dominate. We are at war with the god of mammon, and if we isolate the concept of value to sound money, we can end up unwittingly at war with God. Rushdoony, although a professing Christian libertarian and free market advocate, puts forward this basic critique of “gold-backed” secularism:

Money thus is very important, and necessary. But to make it the source of all value is a serious error and an evil. It leads in some, such as the libertarians, to absolutizing the marketplace, to making the free market and a monetary price the criterion of value per se. But money establishes economic value only.¹

Without a Biblical emphasis upon the use of mammon to advance the reign of God, money itself becomes wealth. This has long been the universal problem in the West. As Rushdoony notes, men work for money, and therefore work loses its theocentric meaning and dominionist orientation. Men now work to establish “the kingdom of man and his unrighteousness.”

[M]oney has become for them more than a yardstick or even a storehouse of value: it has become value itself. The result is a radical social disorientation. Men work, not to produce, nor to gain properties, lands, and other assets, but for money. Money then becomes a god; it becomes “the mammon of unrighteousness” (Luke 16:9), the god of injustice, and the logical goal of unbelief (Luke 16:7–8, 11, 13).²

As I wrote previously, the issue before us as Christians is the *restoration of spiritual capital*: faith, character, and the fear of God. With all the discussions regarding money, assets, and the state of the economy, humanistic man is demonstrating that his treasure is upon earth because thieves are stealing it and the inflationary “moths” are corrupting it. Yet through all of the booms and busts, the value of God’s law-word remains, and His practical provision is contingent upon our treasuring that which proceeds from His mouth:

Life is more than economics, and much more than money. Our Lord is clear on this point: “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4).³

Leveraging for Eternity

To lay up treasure upon earth is to lay up treasure for oneself, and to lay up treasure for oneself is to be impoverished in relation to God and His true riches. This is not wise investing. The time to come, as the Bible says, is eternal, and enriching that portfolio should define the meaning and intent of our good works on this side of glorification. It is God’s pleasure to enrich us in this life, but the purpose is so that we might enrich others by being His hand extended to them. If we are faithful in this assignment, we are leveraging ourselves for eternity:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation *against* the time to come, that they may lay hold on eternal life. (1 Tim. 6:17–19; emphasis added)

This theme is so pervasive in both the Epistles and the Gospels that it is no surprise that the social gospel writers, and the contemporary Christian progressives, seize upon such texts to substantiate wealth redistribution and economic envy. The Scriptures are clear in their consistent admonishment to the rich, but the text is also clear that the financially rich must be “willing to communicate.” There can be no coercion other than the Scriptures that are useful for a proper training in righteousness

(2 Tim. 3:16). *Benevolence is the act of a willing soul that sees his personal enrichment as a gift of God enabling him to advance His Kingdom by underwriting its necessities.* The question is one of “outlook,” as our Lord teaches in the parable of the rich man:

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:16–21)

It is no sin to possess productive land, but it is sin to lay in store merely for your own pleasure with no regard for the well-being of others, or the needs of the gospel. The rich man in this parable saw no other use for his abundance other than a very comfortable retirement. He exploited no one in gaining his wealth, and it doesn’t appear he was using it to undermine another. He simply saw the good life as defined by material comfort—the very idea our Lord was challenging:

And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth. (Luke 12:15)

The man should have had more

regard for his soul in eternity than in taking ease by eating, drinking, and merriment. The man could not take his wealth with him, and he could not control its distribution after his death. Why then should it have ever been the focus of his life? He should have regarded the Kingdom of much greater value. This would have made him “rich toward God.”

What the Nations Seek After

This parable soon became a part of the Sermon on the Mount with His admonishment to “Take no thought for your life” (Luke 12:22–30). However, these instructions spoke more of the concerns of a poor man than that of the rich:

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. (Luke 12:29–30)

This is what the rich and poor share in common when their lives are not Kingdom-centered. In both cases, they seek for their material well-being, and in both cases this is sheer covetousness. It is also unbelief—“neither be ye of doubtful mind”—and that doubt has a great deal to do with our unanswered prayers and the realization of our fears of impoverishment:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. (James 1:6–8)

In Luke 12, verse 30, our Lord says, “For all these things do the nations of the world seek after.” We should contemplate the full meaning of this passage, because it reveals in plain speech

the radical nature of the Kingdom-driven life: *do not seek what the nations of the world are seeking after*. This should have profound meaning for us, since we live in a time in which we can actually observe—through media—what the nations of the world are seeking after. The conclusion: *whatever you see the nations seeking after, seek the opposite*.

The world is engulfed in anxiety, so you must demonstrate faith. The world is hoarding, so you must give. The world is seeking economic salvation by the state, so you must establish the rule of God and labor for an international return to God's law.

The Kingdom as the Will of God

But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (Luke 12:31–32)

This is a great encouragement: *it is our Father's good pleasure to give us the Kingdom, and it should be our good pleasure to receive it*. Yet, most schools of eschatology refuse to accept it. They either put it off to a physical return of Christ, or they make it so abstract that it results in an endorsement of Satan's ownership of history. This has had detrimental results for world Christianity because the people of God are not prepared to rule. It's the theology of men like Ridderbos that leaves the Kingdom of God ill-defined:

The kingdom of God is not a state or condition, not a society created and promoted by men (the doctrine of the "social gospel"). It will not come through an immanent earthly evolution, nor through human moral action; it is not men who prepare it for God.⁴

The perplexing aspect of this is the definition of the Kingdom of God, and therefore what it means to seek it. Since

Luke's version of this sermon features much regarding treasures in heaven, it is rightly assumed that the Kingdom of God, and His righteousness (Matt. 6:33), is the heavenly one—i.e., there is no real earthly kingdom to be pursued. This represents a significant limitation to the text, in my mind.

I've already noted that the New Testament speaks much about laying in store for eternal life. At first appearance, this may seem contrary to the Reconstructionist thesis that the Kingdom of God is to be established in history. In actuality, there is no conflict. For every generation, there is to be the awareness that we will pass from this earthly life without having seen the full manifestation of Christ's reign in a fulfilled Kingdom. However, the good works that one does—the good works that represent treasures in heaven—represent more than eternal rewards; they provide the needed finance and manpower that establishes the rule of Christ in history. The Scriptures describe it this way:

Not every one ... shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21, emphasis added)

Those who enter the Kingdom of heaven are those who do the will of the one and only God who abides in heaven. And what exactly is God's will?

Thy kingdom come, Thy will be done in earth, as it is in heaven. (Matt. 6:10; emphasis added)

Those who will enter the Kingdom of heaven and enjoy eternal life are those who are doing God's will in earth as it is in heaven. In other words, *laying up treasure in heaven is for those who labor to establish His reign in history*. To do the will of the Father in heaven equates to "Thy will be done, on earth as it is in heaven." Faith is the foundation to this.

The Root of All Evil

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. (Luke 12:33–34)

If you take the historical-grammatical approach to interpreting this text, you can isolate its meaning to the disciples remaining free of the encumbrances of personal property in order to maximize the effects of their mission. The soon-coming destruction of Jerusalem in A.D. 70 necessitated they abide with as little material attachments as possible. This is all true, but the intrinsic meaning of our Lord should not be entrapped within that delimited exegesis.

It is true that the political climate of the first century, and the sense of imminence, was to define the practical expression of the disciples' ministry, but these passages are to define ours as well:

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. (Luke 12:42–44)

We are not to sell all our possessions, but we are to use these more extreme examples as a barometer for our own heart and life adjustment. Our objective is to be rich toward God, and that means Kingdom-centered living even though the world seems to be collapsing around us. It was that way for the first-century church also. They were persecuted by a religious establishment and lived under the taxing tyranny of

a beast system. They forcefully crushed these imposing enemies by being faithful stewards of their Kingdom calling.

Their true riches could not be stolen or corrupted. If they would have turned toward a concern for money, they would have strayed from the faith and experienced the same sorrow as the nonbelievers. They freed themselves from a love of money and prepared themselves for the great war of the Kingdom knowing that they were eternally secure:

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (1 Tim. 6:10–12)

The root of “all evil” is the love of money, and this more than anything defines our world order as predominantly evil. The people of God must combat this by being rich toward God, but this does not mean a forsaking of money—it means making the unrighteous mammon our servant.

The Righteous Use of Unrighteous Mammon

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? (Luke 16:10–11)

True riches are obviously not found in the accumulation of money. If anything, the stewardship of “unrighteous

mammon” is merely a test as to our desire to manage true riches. The key words used by Luke are *faithful* and *unjust*. The former connotes the idea of *trusted* and *reliable*, while the latter is defined as *unrighteous* or *treacherous*. It is a compounded evil to be an unrighteous steward of *unrighteous* mammon.

This shows us that even though the *love* of money is the root of all evil, money itself is still unrighteous. *Therefore, the determining factor in economics is whether or not the possessor of the money is faithful.* Our primary responsibility is to steward unrighteous mammon for righteous use.

The unjust steward mentioned in Luke 16:1–8 was considered wise because he “[made] friends of the mammon of unrighteousness” (v. 9); and as he *unjustly* secured his livelihood after his dismissal, so we must prepare our “everlasting habitations” (v. 9) by being “faithful in the unrighteous mammon” (v. 11). In other words, the unjust steward was wise enough to be concerned about his vocational “afterlife” so that it affected his immediate actions. Go thou and do likewise.

Our Lord goes on in verse 12, “And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” The unjust steward was not faithful, so he could neither keep his position, nor ever receive greater authority from his master. This was a lesson to the Pharisees “who were covetous” (v. 14) and did not recognize that since the coming of John of Baptist “the kingdom of God is preached” (v. 16). Not only did they not follow the other seekers that were pressing into the Kingdom, they labored to restrict men from doing so:

But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in your-

selves, neither suffer ye them that are entering to go in. (Matt. 23:13)

The Pharisees would not be entrusted with true riches because they failed in their stewardship. They did not seek first the Kingdom of God and His righteousness. They coveted power, money, and a religious monopoly. They were not rich toward God, for the Kingdom was not the defining center of their living. When their world would soon collapse, they would collapse with it.

Solomon’s Desire for Spiritual Capital

Before his fall, Solomon, the son of David, was an example of Kingdom-centered living. When he departed from God’s ways, his kingdom collapsed, but prior to that apostasy, he demonstrated his coveting of spiritual capital:

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour,

such as none of the kings have had that have been before thee, neither shall there any after thee have the like. (2 Chron. 1:7–12)

Solomon sought wisdom first. He did not ask for riches, wealth, honor, or the lives of his enemies, and because of this, God blessed him richly.

Solomon could represent the church in the sense that since David, like Christ, received a kingdom, Solomon must “reign in his stead” (v. 8). This can be likened to what Christ says to His disciples in Luke 19:12–13 in which the nobleman goes into a far country to receive a kingdom and tells his ten servants, “Occupy till I come.” The servants were to “reign in his stead.”

In this regard, like Solomon, our primary pursuit must be wisdom, because “the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold” (Prov. 3:14). Solomon himself did not ask for long life, but with the pursuit of wisdom came the assurance, “[l]ength of days is in her right hand” (v. 16). And lastly, we are promised that our enemy shall be crushed under our feet (Rom. 16:20), but all of these great promises are contingent upon our pursuit of wisdom, i.e., spiritual capital. In short, the only way to defeat those who are rich in this world is to be rich toward God.

We Must Offer the Alternative Society

The American system is rapidly becoming more socialistic, but it is by force and coercion. The statist are using fear of an economic apocalypse to secure congressional approval of so-called “bailouts” in order to instill draconian regulation of financial and industrial institutions. There is a great transition transpiring in the social order, but the end result will not be a Christian one. Why? Because Christians are not prepared to offer an alternative, and they

cannot do so until we create Kingdom-centered Christians free from the love of money and committed to the social financing of the City of God. There is no other way out. We are awaiting a generation who will embrace their dominion calling, and until that time, we must be faithful as stewards over God’s message. ■

1. R. J. Rushdoony, *Larceny in the Heart: The Economics of Satan and the Inflationary State* (Vallecito, CA: Ross House Books, 2002), 73.
2. *Ibid.*, 72.
3. *Ibid.*, 74.
4. Herman Ridderbos, *The Coming of the Kingdom* (Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1962), 24.

Duigon ... “Report Card” cont. from page 13

perversions; and prosperity seems to be drying up alarmingly fast.

How different would this picture be if tens of millions of Christian children did not receive a secular, Christ-denying education, but a Christian one instead?

We already know that education really works. The confused shambles of our national life today is eloquent testimony to the power of a secular education.

The only way to undo it is by Christian education. “If the foundations be destroyed, what can the righteous do?” asks the eleventh Psalm (v. 3).

Build New Foundations!

This, put so simply, is the message of the Exodus Mandate. But building new foundations is not what the big ministries and pro-family organizations have been doing. They’ve been trying to build on the old foundations, long since made rotten by humanism. The results of this misdirected effort speak for themselves.

We do not condemn these ministries; but we do ask them to show courage. The American people do not want to be

told that they have been doing wrong by sending their children to the public schools, and the ministries seem reluctant to tell them so. Are they afraid the funding will dry up if they deliver a message that the people don’t want to hear?

We also urge them to put their sweat and their money—a lot more of it than they do now—where it has a chance of actually achieving something in the long term. We urge them to do more for Christian education—much more.

Education has worked for the ungodly. With God’s blessing, it will accomplish even more for Christians. ■

Lee Duigon is a Christian free-lance writer and contributing editor for the Chalcedon Report. He has been a newspaper editor and reporter and a published novelist.

1. Lee Duigon, “PCA Rejects Proposal to Pull Kids from Public Schools,” The Chalcedon Foundation, June 30, 2005, <http://www.chalcedon.edu/articles/article.php?ArticleID=95>.
2. Dr. Joe Morecraft, III, “Election Day Sermon 2008, The Future of Politicians Who Give Bad Advice,” Chalcedon Presbyterian Church, October 31, 2008, <http://www.chalcedon.org/articles?id=18>.

M. Rushdoony ... Messianic cont. from page 5

problem is not hunger, it is himself, and his sin. Hunger is indeed real, but man is more than an economic animal; he is a religious creature.²

Our modern economy is in crisis because it is based on Satan’s model. Following his advice, however, has never led to prosperity of any kind, but only to judgment. This seems to be the stop our train now approaches. ■

1. R. J. Rushdoony, *Larceny in the Heart: The Economics of Satan and the Inflationary State* (Vallecito, CA: Ross House Books, 1982), 40. Originally published (1982) as *Roots of Inflation*.
2. *Ibid.*, 39.

God Arising!

Mike O'Donovan



Those who yearn for our Sovereign God to be glorified in the nations have long prayed for a change of order—a change from a smothering brand of humanistic statism as was adopted by Israel when she petulantly demanded a king (1 Sam. 8:5–7). That demand amounted to nothing less than a rejection of God's order of limited representative civil government in favor of a centralized state that would usurp Israel's true King and be as god to the people. The people abdicated their responsibilities as freemen and looked to Saul as a messianic and providential figure in place of the living God. The Lord warned them of the consequences of their idolatrous turning from Him and handed them over to their determined foolishness. Once again Israel was to reap a bitter harvest.

Mercy Obtained

God would later have mercy on Israel and replace Saul with David, the man after God's own heart. Israel, weary of Saul's tyranny, was granted a changing of the guard. The benevolent reign of Christ once again had free reign in the nation. When restoring the Ark of the Covenant to Jerusalem (2 Sam. 6:12–23), David proved the representative nature of his kingly authority by refusing to dance before the Lord's presence in kingly attire. Rather, he worshipped in a priestly ephod and thus underlined his subordination as a ruler to the King of Glory. Saul's daughter Michal, David's wife, displayed her contempt for her husband in his pointed honor of the true King of Israel. She was

accustomed to her father's self-exaltation and demanded that her husband glorify himself before the people, rather than humble himself in the lowly ministry of priesthood unto the Lord. Her contempt was costly; she was barren for the rest of her days.

Our Hope

Can we look to God for the merciful turning of the tide in our time as it was in David's day? Dare we hope for such amazing mercy? Could it be that our God is arising to scatter His enemies? "Let God arise, let his enemies be scattered," proclaimed David the warrior in Psalm 68:1. Can those who faithfully steward the victory of Christ carry the good report of Joshua and Caleb in the face of the giants of our generation? Can we see our God towering over a defiant Goliath who is pathetically unaware of his puny, uncircumcised stature? Can we agree with the psalmist who, in penning the second Psalm, so powerfully declared the words of Holy Majesty, "Yet have I set my king upon my holy hill of Zion," and "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"?

Understanding the Times

First Chronicles 12:32 characterizes the sons of Issachar as those who had understanding of the times and knew what Israel ought to do. Those who find themselves in this category today need to see the great opportunity that has presented itself in the current international economic crisis. The shaking that God has initiated cries out for intervention and deliverance. Predictably

the state is intervening and promising deliverance.

We need to see current events from the perspective of the one who sits upon the throne. The Lord's covenant informs us that God cannot be mocked. America is reaping the harvest that it has sown for many a year. God's law is not coercive in its commanding power. It sets the boundaries for the realm of righteousness and holiness where men are to find true liberty. It also sets the penalties for the contempt of those boundaries. Christ, the rightful King of the whole earth, has inherited the nations. He rules them by His covenantal sanctions: blessings for faithfulness to His crown rights and penalties for the contempt of His law-word. These sanctions are inescapable. The only stopping place God has provided for the curse is the Cross of Christ. Only grace can heal a nation.

America's Need

America needs the intervention of the Great Physician, Jesus Christ. While many look to the messianic state for salvation from our current troubles, the sons of Issachar know better. They know the answer to national woe is the Great Physician. They know America needs a proper diagnosis of her condition as well as the proper remedy for recovery.

This is no time for marginalized Christians to sit on the sidelines waiting to be given permission to enter the field of play. God has arisen in a visitation that is shaking formerly unshakable confidence. The humanist junta has donned an unmoved front and claims yet to have the answers. However, behind the front is great uncertainty and perplexity. Many have built their house on the sand

and find they are not impervious to the shaking. The sons of Issachar, however, have built their lives on the Rock (Matt. 7:24–27) and realize that they are part of a Kingdom that cannot be shaken (Heb. 12:27–28).

Our Opportunity

Opportunity must be seen for what it is; otherwise it will be wasted and will pass us by to the detriment of many. Darkness must be met by light; corruption must be met by salt; and the Kingdom of God must leaven all things. The contrast between Rock and sand must stand out in sharp relief. God has not put us here to blend in, but to stand out and give example of the security of His grace and His ways.

The gospel has economic implications that cannot be downplayed. We are to disciple the nations and move them from sand to Rock. We have in many respects fallen short in our mandate. The effects of a subjective pietism, the sentimental practice of the faith, a high-handed antinomianism, and an eschatology of defeat has left the nations on the sand, selling them fire insurance, rather than leading them to the high ground of the mountain of the Lord. God has not given us this crisis to have us stand back in dismay or to believe that we have on our hands an inevitable and irremediable disaster. Contrary to dispensational dogma, we are not facing apocalyptic times but rather times of an apostasy that destroys society. We must see our opportunity, drive our stake in the ground, and agree with the Living God who has clearly pronounced, “That’s enough!” to a corrupt generation.

Pulpits Aflame

The French philosopher Alexis de Tocqueville, in his assessment of America, attributed the greatness of America to the pulpits of the land. He

noted that the pulpits were “afame with righteousness.” Just consider the impact of that simple observation!

This is what we must see today. Preachers aflame with the holy and righteous love of God. Preachers who know that righteousness exalts a nation (Prov. 14:34). Preachers unafraid to proclaim the gospel of sovereign grace. Preachers unafraid to declare the governing authority of God’s royal laws of love and liberty. Preachers who do not shrink back from proclaiming the whole counsel of God. Preachers who would not dream of presenting any less than the total claims of Christ to their hearers. Preachers who know that Christ is indisputably the sovereign owner and supreme ruler of the nations. Faithful men of God who consider it unthinkable to reduce or trivialize the lordship of Christ. Men who preach the comprehensive dominion of their Lord and call men unwaveringly to serve and establish that dominion. Men who agree with the Dutch preacher and statesman Abraham Kuyper, who declared unflinchingly that there was not one square inch in the entire domain of human existence over which Christ as Sovereign over all did not cry, “Mine.”

Total Claim

God’s people must repent of presenting a reduced and thus idolatrous version of Jesus Christ and His Kingdom to the nations. The total claim of God’s Kingdom has to be pressed. Failure to do so creates a vacuum that is filled by the state.

This is our problem today. We see the state expanding into all realms of life and asserting its own claim of sovereignty and ownership, viewing the populace as subjects rather than citizens. This will continue and increase until the state sees its claim as total. Consequently it will view King Jesus as a rival to be vanquished. This is what consti-

tutes totalitarianism. This is where we are heading in the West if we miss the opportunity presented in this shaking. For then it shall be that men ambitious for power and domination will seize the opportunity. But the opportunity is not theirs, it is ours, created by God for the blessing of the nations if we have the love, the vision, the nerve, the bravery, and the faith to take it. We carry good news. He came to set the captives free!

Answer to Prayer

The great international crisis is the answer to prayer we’ve been long awaiting. The status quo has been upended. The door of opportunity is open. Will we take it or will we let it go by default to the power brokers of our age?

The rulers of this present darkness (Eph. 6:12) are determined to talk us out of the opportunity. They want to see us leave it on the table for them to maximize to their advantage. The great reformer John Knox saw an open door of opportunity in his day and prayed importunately, “Give me Scotland or I die!” Scotland was delivered from great corruption. The door was not wasted. God was glorified. Scotland was exalted in righteousness.

Arise O Lord! Grant a new awakening in America. Grant us great repentance. Heal our land and secure the future for generations to come. Together we can push back the gates of hell, beloved saints of God. There are many righteous servants of Christ in this land. Carpe diem! God save America! ■

Mike O’Donovan is a South African Irishman on pastoral assignment in Fort Worth, Texas. He is a father of five and is delightfully married to Nicki, a woman of honor indeed! He oversees Team GlobalConnect, a ministry team with members in various nations across the world. He can be reached at revmike@teamgc.org.

Chalcedon Foundation Catalog Insert

Biblical Law

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

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

Hardback, 890 pages, indices, \$45.00

Volume II, Law and Society

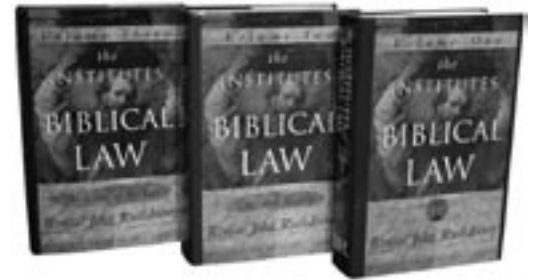
The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

Hardback, 752 pages, indices, \$35.00

Volume III, The Intent of the Law

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

Hardback, 252 pages, indices, \$25.00



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



Ten Commandments for Today (DVD)

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

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

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

2 DVDs, \$30.00



Law and Liberty

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

Paperback, 152 pages, \$5.00



In Your Justice

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

Booklet, 36 pages, \$2.00

The World Under God's Law

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

5 cassette tapes, RR418ST-5, \$15.00

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com

Education



The Philosophy of the Christian Curriculum

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

Paperback, 190 pages, index, \$16.00



The Harsh Truth about Public Schools

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

Paperback, 464 pages, \$22.00



Intellectual Schizophrenia

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

Paperback, 150 pages, index, \$17.00



The Messianic Character of American Education

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

Hardback, 410 pages, index, \$20.00



Mathematics: Is God Silent?

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

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



The Foundations of Christian Scholarship

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

Paperback, 355 pages, indices, \$24.00



The Victims of Dick and Jane

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

Paperback, 266 pages, index, \$22.00

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com



Lessons Learned From Years of Homeschooling

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

Paperback, 107 pages, index, \$14.00

American History and the Constitution



This Independent Republic

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

Paperback, 163 pages, index, \$17.00



The Nature of the American System

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

Paperback, 180 pages, index, \$18.00



American History to 1865 - NOW ON CD!

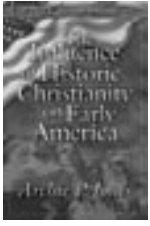
By R.J. Rushdoony. These lectures are the most theologically complete assessment of early American history available, yet retain a clarity and vividness of expression that make them ideal for students. Rev. Rushdoony reveals a foundation of American History of philosophical and theological substance. He describes not just the facts of history, but the leading motives and movements in terms of the thinking of the day. Though this series does not extend beyond 1865, that year marked the beginning of the secular attempts to rewrite history. There can be no understanding of American History without an understanding of the ideas which undergirded its founding and growth. Set includes 37 CDs, teacher's guide, student's guide, plus a bonus CD featuring PDF copies

of each guide for further use.

- Disc 1 Motives of Discovery & Exploration I
- Disc 2 Motives of Discovery & Exploration II
- Disc 3 Mercantilism
- Disc 4 Feudalism, Monarchy & Colonies/
The Fairfax Resolves 1-8
- Disc 5 The Fairfax Resolves 9-24
- Disc 6 The Declaration of Independence &
Articles of Confederation
- Disc 7 George Washington: A Biographical Sketch
- Disc 8 The U. S. Constitution, I
- Disc 9 The U. S. Constitution, II
- Disc 10 De Toqueville on Inheritance & Society
- Disc 11 Voluntary Associations & the Tithe
- Disc 12 Eschatology & History
- Disc 13 Postmillennialism & the War of Independence
- Disc 14 The Tyranny of the Majority
- Disc 15 De Toqueville on Race Relations in America
- Disc 16 The Federalist Administrations
- Disc 17 The Voluntary Church, I
- Disc 18 The Voluntary Church, II
- Disc 19 The Jefferson Administration,
the Tripolitan War & the War of 1812
- Disc 20 The Voluntary Church on the Frontier, I
- Disc 21 Religious Voluntarism and the Voluntary Church on the Frontier, II
- Disc 22 The Monroe & Polk Doctrines
- Disc 23 Voluntarism & Social Reform
- Disc 24 Voluntarism & Politics
- Disc 25 Chief Justice John Marshall: Problems of Political Voluntarism
- Disc 26 Andrew Jackson: His Monetary Policy
- Disc 27 The Mexican War of 1846 / Calhoun's Disquisition
- Disc 28 De Toqueville on Democratic Culture
- Disc 29 De Toqueville on Individualism
- Disc 30 Manifest Destiny
- Disc 31 The Coming of the Civil War
- Disc 32 De Toqueville on the Family/ Aristocratic vs. Individualistic Cultures
- Disc 33 De Toqueville on Democracy & Power
- Disc 34 The Interpretation of History, I
- Disc 35 The Interpretation of History, II
- Disc 36 The American Indian (Bonus Disc)
- Disc 37 Documents: Teacher/Student Guides, Transcripts

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

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com



The Influence of Historic Christianity on Early America

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

Booklet, 88 pages, \$6.00



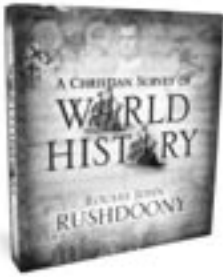
The Future of the Conservative Movement

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

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

Booklet, 67 pages, \$6.00

World History



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

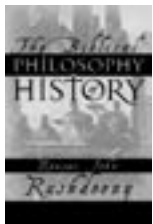
Includes 12 audio CDs, full text supporting the lectures, review questions, discussion questions, and an answer key.

The purpose of a study of history is to shape the future. Too much of history teaching centers upon events, persons, or ideas as facts but does not recognize God's providential hand in judging humanistic man in order to build His Kingdom. History is God-ordained and presents the great battle between the Kingdom of God and the Kingdom of Man. History is full of purpose—each Kingdom has its own goal for the end of history, and those goals are in constant conflict. Nothing about history is meaningless—history is always faith and philosophy in action. Not many history courses can equip Christians for faith and action, but this course has served that capacity for over four decades. A Christian Survey of World History can be used as a stand-alone curriculum, or as a supplement to a study of world history.

- Disc 1 Time and History: Why History is Important
- Disc 2 Israel, Egypt, and the Ancient Near East
- Disc 3 Assyria, Babylon, Persia, Greece and Jesus Christ
- Disc 4 The Roman Republic
- Disc 5 The Early Church & Byzantium
- Disc 6 Islam & The Frontier Age

- Disc 7 New Humanism or Medieval Period
- Disc 8 The Reformation
- Disc 9 Wars of Religion – So Called & The Thirty Years War
- Disc 10 France: Louis XIV through Napoleon
- Disc 11 England: The Puritans through Queen Victoria
- Disc 12 20th Century: The Intellectual – Scientific Elite

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



The Biblical Philosophy of History

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

Paperback, 138 pages, \$22.00



James I: The Fool as King

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

Hardback, 472 pages, \$20.00

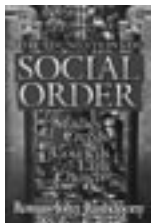
Church History



The "Atheism" of the Early Church

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

Paperback, 64 pages, \$12.00



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

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

Paperback, 197 pages, index, \$16.00

Philosophy



The Death of Meaning

By Rousas John Rushdoony. For centuries on end, humanistic philosophers have produced endless books and treatises which attempt to explain reality without God or the mediatory work of His Son, Jesus Christ. Modern philosophy has sought to explain man and his thought process without acknowledging God, His Revelation, or man's sin. God holds all such efforts in derision and subjects their authors and adherents to futility. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprov'd. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality are anchored to shifting sand, and a counsel of despair prevails. This penetrating yet brief volume provides clear guidance, even for laymen unfamiliar with philosophy.

Paperback, 180 pages, index, \$18.00



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

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

Paperback, 127 pages, indices, \$19.00



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

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

Paperback, 230 pages, indices, \$21.00



By What Standard?

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

Hardback, 212 pages, index, \$14.00



The One and the Many

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

Paperback, 375 pages, index, \$26.00



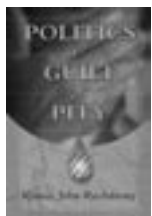
The Flight from Humanity

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

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

Paperback, 66 pages, \$5.00

Psychology

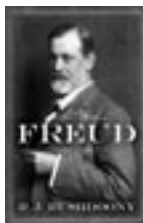


Politics of Guilt and Pity

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

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

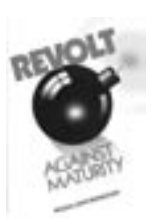
Hardback, 371 pages, index, \$20.00



Freud

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

Paperback, 74 pages, \$13.00



Revolt Against Maturity

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

filled with responsibility to God. Man's psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

Hardback, 334 pages, index, \$18.00



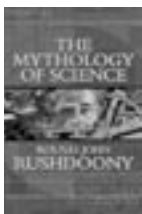
The Cure of Souls:

Recovering the Biblical Doctrine of Confession

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic. Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

Hardback, 320 pages with index, \$26.00

Science



The Mythology of Science

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

Paperback, 134 pages, \$17.00

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com



Alive: An Enquiry into the Origin and Meaning of Life

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

Paperback, 159 pages, \$14.00



Creation According to the Scriptures

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

Paperback, 159 pages, \$18.00

Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

Paperback, 192 pages, index, \$12.00

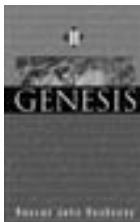


Larceny in the Heart: The Economics of Satan and the Inflationary State

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

Paperback, 144 pages, indices, \$18.00

Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

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

Hardback, 297 pages, indices, \$45.00

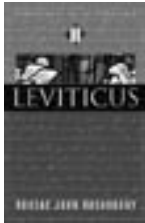


Exodus, Volume II of Commentaries on the Pentateuch

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

Hardback, 554 pages, indices, \$45.00

Sermons on Exodus - 128 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00
Save by getting the book and 2 CDs together for only \$95.00



Leviticus, Volume III of Commentaries on the Pentateuch

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

Hardback, 449 pages, indices, \$45.00

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

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



Numbers, Volume IV of Commentaries on the Pentateuch

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

Hardback, index, 428 pages \$45.00

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

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



Deuteronomy, Volume V of Commentaries on the Pentateuch

If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and one that is assured to shape the future.

Hardback, index, 512 pages \$45.00

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

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

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



Chariots of Prophetic Fire: Studies in Elijah and Elisha

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

Hardback, 163 pages, indices, \$30.00



The Gospel of John

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

Hardback, 320 pages, indices, \$26.00

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com



Romans and Galatians

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

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

Hardback, 446 pages, indices, \$24.00



Hebrews, James and Jude

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

Hardback, 260 pages, \$30.00



The Church Is Israel Now

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

Paperback, 74 pages, \$12.00



The Guise of Every Graceless Heart

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

Hardback, 120 pages, \$7.00



The Great Christian Revolution

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

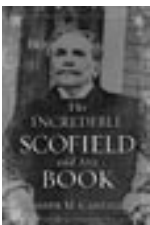
Hardback, 327 pages, \$22.00



Keeping Our Sacred Trust

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

Paperback, 167 pages, \$19.00



The Incredible Scofield and His Book

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

Paperback, 394 pages, \$24.00

Taking Dominion



Christianity and the State

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

Hardback, 192 pages, indices, \$18.00



Tithing and Dominion

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

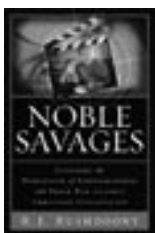
Hardback, 146 pages, index, \$12.00



Salvation and Godly Rule

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

Paperback, 661 pages, indices, \$35.00



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

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

Paperback, 161 pages, \$18.00



Roots of Reconstruction

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

Hardback, 1124 pages, \$20.00



A Comprehensive Faith

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

Hardback, 244 pages, \$23.00

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com

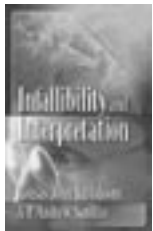
Theology



Systematic Theology (in two volumes)

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

Hardback, 1301 pages, indices, \$70.00



Infallibility and Interpretation

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

of God. They believe man is a creature of faith, not, following the Enlightenment's humanism, of reason. They affirm Biblical infallibility because the God Whom the Bible reveals could speak in no other way than infallibly, and because the Bible in which God is revealed asserts that God alone speaks infallibly. Men deny infallibility to God not for intellectual reasons, but for ethical reasons—they are sinners in rebellion against God and His authority in favor of their own. The authors wrote convinced that only by a recovery of faith in an infallible Bible and obedience to its every command can Christians hope to turn back evil both in today's church and culture.

Paperback, 100 pages, \$6.00



Predestination in Light of the Cross

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

Paperback, 314 pages, \$24.00



Sovereignty

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

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

Hardback, 519 pages, \$40.00

Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

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

Paperback, 271 pages, \$19.00



Thine is the Kingdom: A Study of the Postmillennial Hope

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

Paperback, 260 pages, \$22.00



God's Plan for Victory

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

Booklet, 41 pages, \$6.00

FREE Shipping on all orders thru August 24, 2009 • For Faster Service www.ChalcedonStore.com

Special Message Series by Rushdoony on Audio CDs!

A History of Modern Philosophy

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

(8 CDs) \$64.00



Epistemology: The Christian Philosophy of Knowledge

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

(10 CDs) \$80.00



Apologetics

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

(3 CDs) \$24.00



The Crown Rights of Christ the King

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

(6 CDs) \$48.00



The United States Constitution

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

(4 CDs) \$32.00



Economics, Money & Hope

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

(3 CDs) \$24.00



Postmillennialism in America

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

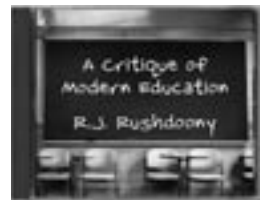
(2 CDs - 2 lectures on each disc) \$20.00



A Critique of Modern Education

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

(4 CDs) \$32.00



English History

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

(5 CDs) \$40.00

