

# FAITH FOR ALL OF LIFE

*Faith for All of Life*  
Nov/Dec 2007

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

**Chalcedon Vice-President**  
Martin Selbrede

**Editor**  
Rev. Christopher J. Ortiz

**Managing Editor**  
Susan Burns

**Contributing Editors**  
Lee Duigon  
Kathy Leonard

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

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

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

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

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

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

## Editorials

- 2 From the President**  
*Preserving the Message of R. J. Rushdoony: The Most Important Work Chalcedon Can Do*

## Features

- 4 Rushdoony's Impact on Science**  
*Martin G. Selbrede*
- 9 Rushdoony's Impact on Christian Education**  
*Greg Uttinger*
- 15 Rushdoony's Influence on Pastors**  
*Jim West*

- 19 To a Thousand Generations: Rousas Rushdoony and the Study of History**  
*Roger Schultz*

- 24 Rushdoony's Impact on Eschatology**  
*Martin G. Selbrede*

## Columns

- 13 How Rushdoony's Views on Economics Could Change the World**  
*Ian Hodge*
- 30 The Biblical Trustee Family**  
*Andrea Schwartz*

## Products

- 33 Catalog Insert**

**Year-end Sale! 30% Off Everything  
Through January 11, 2008**

*Faith for All of Life*, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: [susan@chalcedon.edu](mailto:susan@chalcedon.edu). The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2007 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Chris Ortiz, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com); [www.chalcedon.edu](http://www.chalcedon.edu); Circulation: Rebecca Rouse.

# Preserving the Message of R. J. Rushdoony: The Most Important Work Chalcedon Can Do

Mark R. Rushdoony, President of Chalcedon



At the passing, in February 2001, of Chalcedon's founder and my father, R. J. Rushdoony, there was debate both within

and without the foundation about the course that it should follow.

Though many encouraged our continuing efforts, one or two voices suggested that we should fold altogether lest we be seen as making gain of my father's name. The latter comments, I believe, came from those who did not hold his name or his message in high regard in the first place. Others, more sincerely, suggested that Chalcedon had to have a new face and move into new areas of activity. "Grow or die" was their warning. I was never thrilled with applying a business model to a ministry, but their warnings were made with a foreboding of disaster unless we did something dramatic.

Perhaps Chalcedon has missed a few opportunities. If so, that remains my legacy. Another, more conservative, strategy emerged at Chalcedon after my father's death. It was effectively, though unintentionally, acknowledged earlier this year by Martin Selbrede's article in this venue titled "By Faith He Still Speaks."<sup>1</sup>

Selbrede, Chalcedon's vice president, identified the "big idea" of R. J. Rushdoony (the one that was all-encompassing and that pushed other ideas aside) as his consistent adherence to the assumption that man's purpose is to glorify God. Selbrede observed the

thrust of my father's message, one that made his voice stand out. "We do not glorify God," said Selbrede, "unless we're glorifying God self-consciously."

That is my father's *modus operandi* in a nutshell. My father pushed men to self-consciously pursue God's glory in every area of life and thought; he assumed faithfulness involved effort, not merely a state of mind or being.

More times than I care to estimate, people would ask my father a question about his hard-nosed stance on one issue or another. "Why do you believe ..." or "Why should Christians ..." they would start, always "Why?" My father would answer, "Because that is what God's Word says." What followed was often a disappointed look or a silence, as though they were hoping for a bit more. I remember once when he commented on the horror with which his observation in *The Institutes of Biblical Law I* that homosexuality was a moral abomination before God deserving of a death sentence was received. His critics always referred to this as what "Rushdoony advocates" or what "Rushdoony believes." His comment was, "I was writing about what the Bible said. What did they expect me to write?"

*Biblical Law I* is my father's best-known work, and theonomy (meaning simply, "God's law as taking precedence over man's") is a major part of his legacy. That legacy is his largely because of the antinomianism (meaning "against God's law" or against the idea that it is morally binding) of the twentieth-century church into which he reintroduced such

a "radical" concept as God's law.

Theonomy, however, was not the "big idea" of my father but only a necessary means of pursuing it. Man cannot glorify God while violating His law. The church to which he wrote was (and largely still is) giving lip service to glorifying God while violating God's laws and teaching men to do so (Matt. 5:19). R. J. Rushdoony overturned some antinomian tables in the house of the Lord. He is still reviled for doing so, mostly by those now guarding those tables from his theonomic heirs.

My father's big idea and Chalcedon's core message is more fundamental than Biblical law, however. The reason Biblical law is controversial is that it has met with hostility within the church that professes to glorify God while neglecting obedience to His law. Though he was often accused (by those who apparently neglected the introduction to *Biblical Law I*) of depreciating justification by grace, what R. J. Rushdoony depreciated was pietism as a substitute for obedience.

"God's Word says" was, for him, a secure position against those who reasoned that God's grace must be juxtaposed to His justice and thus defended antinomianism as a higher way. Biblical law was, he clearly delineated, the Christian's blueprint to sanctification, not just justification, which is an act of God's grace and entirely His doing. Biblical law as man's instructions for his sanctification (growth or maturity in grace) was necessary, else the Christian would be seeking that

sanctification through lawlessness or rebellion.

Those in the church who repudiate R. J. Rushdoony find it easy to point to his teaching on Biblical law as the issue that offends them because they would agree, at least conceptually, with the need to glorify God. Those who study R. J. Rushdoony from outside the church tend to see him with a little more clarity. More often than not secularists see, in the modern church, a hodgepodge of ideas and movements. In my father they see a scope, a broad application of the faith that others profess. Thus they sometimes mistake this scope, and his rigorous consistency, as the orchestration of the Religious Right (which because of its potential impact on politics and society concerns them as theology does not).

Not all have missed the thrust of my father's work. Michael J. McVicar is a secular Ph.D. candidate at Ohio State University working on a dissertation on my father's contribution to religious and political thought in America.<sup>2</sup> In a recent secular magazine, *The Public Eye*, he wrote an article in which he identifies what he sees as my father's core ideas:

As a theologian Rushdoony saw human beings as primarily religious creatures bound to God, not as rational autonomous thinkers ... Rushdoony's primary innovation was his single-minded effort to popularize a pre-Enlightenment, medieval view of a God-centered world. By de-emphasizing humanity's ability to reason independently of God, Rushdoony attacked the assumptions most of us uncritically accept.<sup>3</sup>

Because man is created in the image of God, he is, unlike the animals, a moral being. Because of his sin, however, man needs restoration, or salvation. A God-centered world necessitates the grace of God to sinful man so that he might become centered once again in

God. Biblical law was not the means of salvation or grace but the path of those who, by God's grace, were re-centered in Him.

The presuppositional approach of Cornelius Van Til represents the intellectual assumption that man is dependent on God for all thought. It is a God-centered view of how sinful man can know anything. Again, "what God's Word says" becomes the starting point. Rebellious man is irrational in that he rebels against the God of truth, like a smart-aleck child arguing with an old sage. Again, McVicar sees the heart of Rushdoony's approach to epistemology (the study of knowledge): "In Rushdoony's thought, knowledge becomes a matter of disputed sovereignty."<sup>4</sup> Man's thought is, whether for good or evil, necessarily a moral and religious exercise. It either represents his intellectual rebellion and self-will or it represents his self-conscious submission to the God of truth.

Far more could be said about the core ideas of R. J. Rushdoony and how he developed them. Chalcedon's fundamental responsibility is to preserve the broad implications of the centrality of God and the lordship of His Christ that my father emphasized. Our message is an all-encompassing one because the claims of our God are total. It is this belief in the prerogatives of a sovereign God and man's incumbent duty to obey Him that leads to a more comprehensive view of the Christian's responsibility as well as the assumption by our critics that it is a conspiratorial political agenda.

Many groups try to initiate reforms in one area of thought or life. This is a legitimate goal, but not for Chalcedon. To focus on a specific area could easily cause us to lose the breadth of our message. Even education (for we are an educational organization), a very broad

field and a specific aspect of the Great Commission, is not toward an academic end, but is intended to lead to a theology of action ("[t]eaching them to observe all things," Matt. 28:20).

R. J. Rushdoony was a scholar, a philosopher, and a theologian, but he preferred to refer to himself as a minister of Jesus Christ. His purpose was to persuade Christians that our cultural crisis was a scaled-up manifestation of the sin that plagues every man's heart and that the alternative to sin is faithful obedience. His theology was not an academic pursuit, but a means of drawing men to a self-conscious commitment to serving God. He spoke of the need to rethink and remake ("reconstruct") all our lives and institutions in terms of this self-conscious goal. He wanted to inspire Christians to strive for expertise in their respective areas of work and creativity, and this is the message Chalcedon has provided since 1965, and it will, by the grace of God, be its message for years to come. ■

1. Martin G. Selbrede, "By Faith He Still Speaks" *Faith for All of Life*, January/February 2007, pp.16ff.

2. McVicar also wrote an article in this publication, "Rushdoony Among Academics: The Secular Relevance of the Thought of R. J. Rushdoony," May/June 2007.

3. Michael J. McVicar, "The Libertarian Theocrats" *The Public Eye*, Fall 2007, Vol. 22, No. 3. [www.publiceye.org/magazine/v22n3/libertarian.html](http://www.publiceye.org/magazine/v22n3/libertarian.html).

4. Ibid.

# Rushdoony's Impact on Science

Martin G. Selbrede



Dr. R. J. Rushdoony and the Chalcedon Foundation he launched in 1965 have continued to exert an influence on mathematicians and scientists. The first major creationist work, *The Genesis Flood* by Whitcomb and Morris, had been turned down by mainstream Christian publishers, but Rushdoony successfully lobbied to have Presbyterian and Reformed publish this pioneering volume (despite the fact the two authors were neither Presbyterian nor Reformed!). Rushdoony focused primarily on the philosophy of science, the intellectual underpinnings upon which the various modern thought edifices have been erected under the aegis of rationalistic humanism.

## The Mythology of Science

Mark Rushdoony was motivated to write an explanatory new foreword when the time came to reprint Dr. Rushdoony's 1967 volume *The Mythology of Science*, in large part because most people equate the latest research with scientific relevance. Because science gives us a word of flux, relevance in science is keyed to the date of publication of one's sources or research. For example, the most common criticism raised against creationists is that their source citations are perennially *out of date*. Science continues to move the goalposts, so even if creationists cited up-to-the-minute current research in their favor, that research will quickly drift *out of date* because creationism's critics assume that scientific progress always favors the evolutionary paradigm. (The immedi-

ate response to new data favorable to creationism is necessarily a bit different: "Those results are very new and uncorroborated, and we need time to evaluate them to discern what they really mean ... no need to rush to a nonmaterialistic conclusion.")

Evolutionists are allowed to stand on the shoulders of giants and cite earlier research, but if creationists do so, the giants are shot out from under them as representing *out of date* sources. Creationists could be excused for thinking the system might be rigged, except it's not: the system is merely consistent with its own true commitments, which may well differ from its publicly stated commitments.

Mark Rushdoony was shrewd to point out that *The Mythology of Science* contains three critical reviews of books *that were already dated at the time Dr. Rushdoony wrote the reviews* (the books were published between 1958 and 1960). Why did Dr. Rushdoony review dated material? Because that material tells a never-ending story about *how* science is conducted and reveals the unchanging philosophical commitments that fuel this modern Goliath's hurling of scorn at competing worldviews. At the heart of the issue is what Dr. Rushdoony called the mythology of science, whereby science deliberately pits itself against history:

On the surface, a *myth* is the illusion of an age or a culture whereby life and its origins are interpreted. As such, the myth has an axiomatic truth to the age and is its criterion for judging and assessing reality ... A myth is the attempt of a culture to overcome history, to

negate the forces and ravages of time, and to make the universe amenable to man. The myth reveals a hatred of history. History shows movement in terms of forces beyond man and in judgment over man; history rides heavily over man ... and clearly reveals man as the actor, not the playwright and director. And this man hates ... [and] resents. The purpose man then sets for himself in his myths is *to end history*, to make man the absolute governor by decreeing an end to the movement that is history.<sup>1</sup>

In other words, science is the savior that will deliver man from history. It's not without reason that Rushdoony cites the 1961 book by Lundberg entitled *Can Science Save Us?*<sup>2</sup> For science to save, it must control. And as Rushdoony has insightfully pointed out, therein lies the very real danger of modern scientism.

## Science, Magic, Control, and the Bible

Science, as Dr. Rushdoony has analyzed its historic sweep, was initially tied to magic and remained so until Christianity was able to separate the two. But modern science has reattached itself to magic and the goals of magic, as Rushdoony explains it:

The purpose of magic is the total control of man over man, nature, and the supernatural. Whatever the form magic takes, this is its goal. The relationship of magic is therefore basically to science rather than to Biblical religion. Under the influence of Christianity, science escaped the constraints of magic ... The purposes of modern science are increasingly those of magic, the exercise of total control. The essential goal of modern science is knowledge in order



to have *prediction, planning, and control*. Thus magic has again triumphed, and modern science is popular precisely because man today, wedded again to the world of myth, demands magic to overcome history.<sup>3</sup>

It's not surprising that Dr. Rushdoony was able to quote the Chancellor of UCLA as favorably citing "the death of Calvinism"<sup>4</sup> as an important prerequisite in extending the claims of scientific control. Calvinism (the real deal and not a caricature of same) confronts and challenges the pull toward magic that science is otherwise unable to resist. Rushdoony then strongly indicts scientists for abandoning objectivity.<sup>5</sup> As he points out,

Scientific objectivity and impartiality? On the contrary, this is a passionate dedication by the new magicians to the myths of their own making ... This then is the new mythology of man, the mythology of science. It expresses the basic presuppositions of the humanism of the day, so that its absurdities, contradictions, and pretensions have the ring of infallible truth rather than irrational myth.<sup>6</sup>

Because science co-opts the modern *Zeitgeist*, the humanistic spirit of the age, it is (with some irony) uncritically accepted *in the name of critical thinking*. The concomitant penchant for total control makes sense from the modern scientific point of view:

[E]very experiment, to be valid, requires total control of all factors. Hence, the scientific society must be fully totalitarian, otherwise it will not work, nor will it be scientific.<sup>7</sup>

Rushdoony indicts science as attempting to make all things "subject to the law of controlled causation," which he asserts is a law that is basic to science because "science is not so much the *understanding* of things as the *controlling* of things."<sup>8</sup> Once this distinction is

grasped, the hidden baggage behind scientism becomes much easier to discern.

Rushdoony therefore sums up the nature of the modern myth in disturbing terms: "No more deadly mythology has ever plagued mankind than the mythology of science." Why? Because as Rushdoony states, it is the Bible's teaching that with *God* all things are possible and that He can do all things:

But according to the mythology of science, *science* can and will do all things. Not only are all things possible with science, but they are also planned for delivery. Sickness, disease, and death shall be abolished. Poverty, crime, and war shall be eliminated. Not only man, but also his world and weather shall be controlled. Life will be created, new organs, arms, and legs grown. The universe will be explored and populated, and, when the sun dies, a new sun shall be created and set in the heavens by our new gods, the scientists ... This new revolution ... ensures the collapse of all property and all law as it teaches men to despise the riches of the present for the promises of the future.<sup>9</sup> (Emphasis added)

It wasn't always so. The interface between science and Puritanism (or Puritan-Calvinism) was explored in several articles published in Chalcedon's *Journal of Christian Reconstruction* that corroborated and extended much of Rushdoony's views on the science-magic connection and how Calvinism had once successfully severed that ugly bond.<sup>10</sup> Rushdoony's call for a return to those world-changing Calvinistic roots as the only way to redeem science from its errant path is more relevant now than when he first issued these warnings forty years ago.

### **The Secular Road to "Truth" Always Leads to Statism**

Rushdoony notes that after the French Revolution, "unbelief and positivism were increasingly vocal. Julian Jaynes tells us how vocal and blatant the

new mood was":

This secularism of science ... became rough and earnest in 1842 in Germany in a famous manifesto by four brilliant young physiologists. They signed it like priests, in their own blood ... (and) angrily resolved that no forces other than common physicochemical ones would be considered in their scientific activity. This was the most coherent and shrill statement of scientific materialism up to that time. And enormously influential.<sup>11</sup>

As Rushdoony summarizes the situation in light of these developments, "devotion shifted, insofar as many people were concerned, from the church to the state."<sup>12</sup> Scientists thus became self-appointed prophets to lead the people into their new future. He quotes Rebecca West's report "on the feelings of a scientist who believed that scientists alone should control atomic energy." When one of his hearers asked what guarantee there was that scientists would not use such a control for evil,

[h]e, the least arrogant of men, replied by a simple claim that he and all his kind were born without sin. "How can you suppose that any scientist would do such a thing?" he asked, his spectacles shining with anger. "Science is reason. Why should people who live by reason suddenly become its enemy?" ... [S]cientists cannot be wrong and cannot do harm, because they are scientists, and science is right.<sup>13</sup>

Rushdoony correctly concludes that "because the modern state sees itself as Reason incarnate, it shares in this self-righteousness." He notes that distortion of the record of scientific progress has prevailed, for factors readily apparent to those willing to pull back the curtain:

Educators tend to exalt other educators, and professors of the sciences tend to equate scientific knowledge and greatness with the university and its sciences. Our history and science textbooks are

radically erroneous in their emphasis because of this prejudice, and the major part of the history of the sciences is thus unknown. With few exceptions, the great advances in the sciences have come in association with industry ... To exalt academic science is to miss the point entirely and means in essence to reject science for talk about science ...

We must remember that modern man falsely regards science rather than Scripture as the primary source of truth ... [W]e are told that, because the sciences are concerned with the physical world, they are concerned with reality, it being implied that Christianity is not concerned with reality but with vague spiritual assumptions.<sup>14</sup>

Rushdoony cites Van Til in regard to this illicit sharp separation between science and religion: "Even the mere assumption that anything can intelligently be asserted about the phenomenal world by itself presupposes its independence of God, and as such is in effect a denial of Him."<sup>15</sup> Rushdoony further expands on the analysis Van Til had conducted concerning the nature of all non-Biblical thought (writing in the Van Til Festschrift *Jerusalem and Athens*<sup>16</sup>). As Rushdoony observes,

For Van Til ultimacy belongs, not to the created order, but to God, to the ontological trinity. Van Til, in commenting on modern dialecticism, observes, "All non-biblical thought is dialectical. Dialectical thought expresses itself in the form of a religious dualism" ... When men depart from the eternal one and many, they drift into dialectical thought.<sup>17</sup>

As Rushdoony shows, the only way out of the mire of dialectical thought and dualism is to reconstruct the sciences upon Biblical presuppositions. This alone delivers the sciences out of the hand of dialecticism and dualism. He appropriately quotes Van Til's 1939 analysis in regard to the matter of inter-

pretation of factuality (one's "philosophy of fact"):

Thus the first step that the current scientific method is asking you to take is to assume that the facts that you meet are brute, that is, uninterpreted facts. *I say you are asked to assume the existence of brute facts.* If you did not assume this you could not be neutral with respect to various interpretations given of the facts. *If God exists there are no brute facts;* if God exists our study of facts must be the effort to know them as God wants them to be known by us. We must then seek to think God's thoughts after him. To assume that there are brute facts is therefore to assume that God does not exist.<sup>18</sup>

Science, like every other aspect of man's existence, gains illicit ground by claiming a mythical neutrality to which it has no legitimate right. The myth of neutrality, one of Rushdoony's central indictments of modern thought, permeates scientism more so than virtually any other human enterprise. Science ejects God from His creation as a precondition for explaining it, and then labels the resulting explanations as being neutral rather than being explicitly anti-God.

Like Van Til, Rushdoony indicts the scientific method as an alleged pathway to truth:

The scientific method is never carefully defined, but, like the term science, is somehow equated with *truth* ... whatever truth there is, if it can be known, it will be discovered and known through the scientific method. The Moslems say, There is one God, and Mohammed is his prophet. The scientists are no less dogmatic: there may or may not be truth, but if there is, science is its prophet, the only means to its discovery ... The scientific method, as it now exists, is in reality a religious principle which holds that truth can emerge from any area, provided it is not from the sovereign and triune God and His

infallible word. The scientific method of our time masks another religion, humanism.<sup>19</sup>

Rushdoony's unmasking of scientism, of scientific materialism, is not welcomed by those with a stake in the status quo, who have a lust for credibility and who wish to be friends of the world. Far too many churchmen would be unhappy to see their humanism exposed for what it is.

## Neutrality and Scientific Thinking

The modern educational ideal of the student's mind as a blank tablet (*tabula rasa*) to be molded by educators extends to the sciences as well. As Rushdoony writes, the ideal of the mind as a clean tablet ...

has provided the ideal for *scientific thinking*. The true scientist ostensibly wipes his mind free of all preconceptions and approaches his subject with a clean-tablet mind, ready to see and interpret the facts in and of themselves. This scientific attitude is one of the great myths of modern times. That the scientist actually approaches his subject with a variety of axioms of thought and pre-theoretical and religious presuppositions, Herman Dooyeweerd and Cornelius Van Til have amply shown. His clean-tablet mind is actually free only of the attitudes the Enlightenment rebelled against, preconceptions being identified with Calvinism and Scholasticism. *Instrumentalism* is another expression of the same basic concept and assumes that it alone possesses the ability to attain true knowledge because it alone is ostensibly free of preconceived ideas in approaching factuality. This is again a mythical faith, and an impossibility. The instrumentalist also is guilty of extensive and basically religious presuppositions which provide the unconscious axioms of all his thinking.<sup>20</sup>

In the first third of the twentieth century, official acknowledgement of

the metaphysical component of modern science was more readily admitted, as testified by the publication of *The Metaphysical Foundations of Modern Science* by Cornell University's E. A. Burtt, in a volume that spoke of a revolution in "world-view" as early as 1924.<sup>21</sup> But denial of metaphysical roots has prevailed since then, and modern scientists prefer to keep hiding their hidden baggage, annoyed that scholars like Rushdoony keep pulling the covers back to reveal what they're hiding in the way of pre-contemplative commitments.

In this regard, Nobel laureate Richard Feynman continued to find himself between a philosophical rock and a hard place, as his book *The Character of Physical Law* points out. As James Gleick explains in the book's foreword, that particular volume of published lectures represents

Feynman turning philosopher, in other words—for these are matters ordinarily belonging to philosophy. Yet Feynman had always scorned philosophers. They "are always on the outside making stupid remarks," he once said ... Feynman wrestles with these issues throughout this volume, interspersing his philosophical discourse with digs at philosophers ... Still, *The Character of Physical Law* is Feynman acknowledging that pragmatic science alone is not enough. "It is a problem," he remarked at one point, "whether or not to worry about philosophies behind ideas."<sup>22</sup>

Feynman can't have his cake and eat it, either in regard to his love/hate affair with philosophy, or with the unanswered questions plaguing (and still plaguing) science. He finally ends up idolizing *doubt* as the highest of values, primarily to insure that *authority* (against which science has perpetually warred) should never be permitted a place at the scientific table.<sup>23</sup> Uncertainty in scientific pronouncements is not a bug: it's a feature! Feynman became

in effect the self-appointed Prophet of Doubt, promoting a blatant dialectical approach to certainty and knowledge (the very place where both Rushdoony and Van Til predicted science would invariably end up).

Some have regarded Rushdoony's description of modern scientists (namely, as constituting a new priesthood) as being an exaggerated, over-the-top characterization. They might be surprised to learn that Supreme Court Justice Felix Frankfurter made the same point in *Wieman v. Updegraff* when he stated, "To regard teachers—in our entire educational system, from the primary grades to the university—as the priests of our democracy is ... not to indulge in hyperbole."<sup>24</sup> This admission is surprising given that in 1915 the American Association of University Professors (AAUP) guidelines expressed confidence that "the university was to be a refuge from *all* tyrannies over men's minds—those of the state, university trustees and administrators, and public opinion" and implied "a student's right to be free from the *coercive* shaping of his or her mind."<sup>25</sup>

The AAUP guidelines labeled as "proprietary" those institutions (e.g., religious ones) designed to propagate specific doctrines and insisted that while such institutions were constitutionally free "to impose their particular orthodoxies, ... they were morally obligated to adhere to what one today would call 'truth in advertising.'"<sup>26</sup> Despite scientists being a new priesthood per Frankfurter, the orthodoxy they now champion is somehow exempt from being deemed "proprietary," and this new priesthood is, remarkably, under no moral obligation in regard to truth in advertising at all! The coercive shaping of students' minds can proceed without obstruction or any moral obligation regarding truth in advertising. In the

words of the 1915 AAUP guidelines, they're free to "sail under false colors"<sup>27</sup> all they wish. Why should a coercive system scruple otherwise?

In other words, a system that is obviously *not* neutral is given free rein to pretend it is neutral. Once this status of unearned and illicit neutrality is granted, any objection to the system will appear to be biased and prejudiced, since neutrality *has simply been conferred* on the status quo. Few are those willing to buck the social, educational, and professional pressures that can be imposed on any who point out that Christianity and the Bible *are simply being defined as irrelevant by raw humanistic fiat, in the name of a neutral science that is anything but*. Rushdoony is one of the most courageous of critics in this regard, and those scientists who have followed his lead, who have abandoned the false towers of Babel offered up by modern science, will ultimately be the more fruitful for it.

## Rushdoony's Impact

*Science as pretext* is rampant on the world scene, primarily because (as Rushdoony foresaw) *science will always become politicized*. Because science sees itself as Reason, any coercion in the name of science would by humanistic definition be reasonable, and any opposition to that coercion would be unreasonable. Morality then is reordered around the principle of science/reason as delivered to us by what Supreme Court Justice Frankfurter termed today's educational and scholarly priesthood. The global warming controversy is more visible than most scientific issues because, as the tip of the iceberg, it sticks up out of the water.<sup>28</sup> The vast bulk of actions taken in the name of the mythology of science are hidden under the surface. Rushdoony, particularly in *The Mythology of Science*, has shown how large the whole iceberg truly is.

Rushdoony has blown the whistle



on the propensity of science to claim truth as its sole domain, and to deny truth to any other realm of human life and thought (religion in particular). Because humanism is at heart a religious faith, and because it denies the truth of Scripture, it must create a surrogate truth (an idol) and bid all to bow down to that. This is what happens in public schools when the children of Christians are indoctrinated in the principles and worldview of scientism.

The Christian opposition to evolution is already too narrow because the problem is much larger than the evolution issue. Science contends that it is truth. Christ says of the Father, “[T]hy word is truth” (John 17:17). Men cannot serve two gods, and dialectical mixtures end up degrading the relevance of the Bible. As quoted earlier from Rushdoony’s *The Philosophy of the Christian Curriculum*, “[B]ecause the sciences are concerned with the physical world, they are concerned with reality, it being implied that Christianity is not concerned with reality but with vague spiritual assumptions.” Science subordinates everything under itself—not a surprising result for an enterprise that assumes the nonexistence of God in its treatment of facts, for it then teaches a subsequent vacancy at the apex of authority that it believes itself (and only itself) competent to fill.

Rushdoony’s promotion of creationism is well-known to our readership. He put his money where his mouth was and published books by other authors that were (and remain to this day) important studies in their fields, perhaps none being so important in regard to science as the volume entitled *Alive: An Enquiry into The Origin and Meaning of Life* by Dr. Magnus Verbrugge,<sup>29</sup> which deserves far greater circulation than it has received to date.

Ending on a more provocative note,

Rushdoony’s Biblical writings on mensuration (the process of measurement) are considered by some Christians in the sciences to have powerful application to both relativity theory and quantum theory. In short, if diverse (varying) weights and measures are an abomination to God, and men are thus commanded not even to own anything that enables such fluctuating mensuration, such laws must reflect God’s own character.

Additionally, the fact that the Bible expressly teaches cosmic personal determinism is undisputed by any orthodox Christian. These two respective points are in at least *prima facie* collision with the premises of relativity theory and mainstream quantum mechanics. However, there *are* scientists willing to plumb these implications to their bottom, dissidents more interested in the truth than in indulging a misplaced lust for credibility (the prevailing, enfeebling bane of Christendom). If, by the end of the twenty-first century, these two dominant approaches to physics are eventually overturned in favor of a reconstruction of classical physics,<sup>30</sup> such a result may be a long-term legacy of the direct impact Rushdoony’s thinking will have had on the hard sciences.

The crucial seeds have already been planted. Are you willing to help see that they’re being adequately watered? ■

1. R. J. Rushdoony, *The Mythology of Science* (Vallecito, CA: Ross House Books, [1995, 1967] 2001), 5.
2. *Ibid.*, 26 n. 5.
3. *Ibid.*, 6.
4. *Ibid.*, 9. Franklin Murphy was the Chancellor quoted in a Los Angeles newspaper in 1966; see n. 4.
5. *Ibid.*, 11. Rushdoony quotes *Science Digest*, Vol. 58, No. 4, October 1955, to the effect that “Lingering hopes that Venus might support life received a blow.” Says Rushdoony, “Now this is curious language for supposedly objective science. Suppos-

edly ‘science’ and scientists are interested in the results, not in proving a hope, in getting at the truth of something, not in making a case. The pleasure should have been in getting some kind of knowledge about Venus. But the knowledge was a ‘blow’ to ‘lingering hopes!’”

6. *Ibid.*, 11–12.

7. *Ibid.*, 29, citing as proof Mischa Titiev’s 1959 book *Introduction to Cultural Anthropology*. See n. 13.

8. *Ibid.*, 30.

9. *Ibid.*, 123–124. Elsewhere, Rushdoony quotes Barbara Wootton, Professor of Social Studies at the University of London, to the effect that “[t]he risk of criminality will be enhanced, too, if the present association between moral teaching and the Christian religion be perpetuated” (35 n. 27). Wootton sees this connection between Christian faith and morality as “one of the most vulnerable features of contemporary society.” Scientists do teach the severing of Christianity from all cultural and moral relevance and cite this as a scientific necessity.

10. Charles Dykes, “Medieval Speculation, Puritanism, and Modern Science,” *The Journal of Christian Reconstruction* 6:1, Summer 1979, Gary North, ed., 27–45; E. L. Hebden Taylor, “The Role of Puritan-Calvinism in the Rise of Modern Science,” *The Journal of Christian Reconstruction* 6:1, Summer 1979, 46–86; and Richard Douglas Green, “Science and the Future: Covenantal or Apostate?” *The Journal of Christian Reconstruction* 9:1-2 (1982–1983, Douglas Kelly, ed.), 346–393.

11. Rushdoony, *Sovereignty* (Vallecito, CA: Chalcedon/Ross House Books, 2007), 396 and n. 2.

12. *Ibid.*

13. Rushdoony, *Sovereignty*, 438 and n. 6.

14. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, [1985] 1981), 64. Rushdoony deals with the matter of science in four consecutive chapters, 63–79.

15. Rushdoony, *The Philosophy of the Christian Curriculum*, 64–65.

16. E. R. Geehan, ed., *Jerusalem and Athens:*

*Continued on page 18*



# Rushdoony's Impact on Christian Education

Greg Uttinger



When we think of Dr. Rushdoony's impact on Christian education, we might think first of his courtroom testimony on behalf of

Christian schools and homeschools. According to Mark Rushdoony, his father's role as an expert witness began "early in the Carter administration and trailed off early in the Reagan years."<sup>1</sup>

The issues, initially, were strictly educational: licensure, accreditation, and state control. Later, Dr. Rushdoony took the stand on issues of religious freedom, such as the right of street preaching. "His last participation was a deposition taken in, I believe, a Texas case that he gave at the Sacramento Airport Hotel in 1999 or 2000."<sup>2</sup> For now the rest of the details remain locked away in journals and files, good material for a future biographer.

"Incidentally," Mark continues, "[my father] was allowed as an 'expert' witness in education cases because he had a master's in education and had (at that time) written two books on education, *Intellectual Schizophrenia* and *The Messianic Character of American Education*."<sup>3</sup> Our concern will be with those books and with one that came later, *The Philosophy of the Christian Curriculum* (1981).

## Intellectual Schizophrenia

*Intellectual Schizophrenia* was Rushdoony's first book on education. It was subtitled *Culture, Crisis and Education*. Rushdoony describes its goal as "the understanding of the schools and their basic philosophy as cultural

manifestations."<sup>4</sup> Rushdoony's critiques of statist education are aimed at philosophy, not method or product. There are no statistics and few anecdotes. There are some brief but important excursions into theology, including a discussion of the heart of man and the nature of wisdom in the Book of Proverbs.

The last chapter of the book is entitled "The End of an Age," another mark of Rushdoony's cultural orientation in this book. Rushdoony points out that the death of one age is necessarily the birth of another and that the opportunities such a transformation entails are enormous. He writes, "The end of an age is always a time of turmoil, war, economic catastrophe, cynicism, lawlessness, and distress. But it is also an era of heightened challenge and creativity, and of intense vitality. And because of the intensification of issues, and their world-wide scope, never has an era faced a more demanding and exciting crisis."<sup>5</sup> Rushdoony saw the coming age as one of incredible opportunity for Christian education.

## The Messianic Character of American Education

Rushdoony's most thorough critique of statist education appeared in his *The Messianic Character of American Education*. Here he delves into the basic assumptions, or presuppositions, of the leading humanist educators from Horace Mann through John Dewey. He devotes a chapter to each educator and lets them speak for themselves. We see their presuppositions in no uncertain terms, presuppositions born in the Enlightenment.

The Enlightenment had its roots in Renaissance humanism and in classical Greek and Roman philosophy. Enlightenment humanists shared with their earlier counterparts a religious belief in autonomous reason; that is, they believed that reason was man's final authority, a god to replace God, a power to reshape the world. The Enlightenment modeled itself after Newtonian mathematics and fancied itself "scientific." Everything else was superstition and tradition. The Enlightenment wanted to wipe away the past and begin afresh.

Enlightenment humanism, following John Locke, reckoned the human mind a blank tablet, wholly passive in the educational process—innocent, until violated by a corrupting environment. Since man was passive in his education, any flaw in his character must be the fault of his educators (his parents, in the first place), either in method or in the information communicated. But given money and time enough, methods could be improved and misinformation corrected. A rigorous, rational approach to education, funded and enforced by the state, was thus the obvious solution to man's flawed character and to all of society's ills.

And so the men of the Enlightenment, willfully misunderstanding the nature of man's problem, just as willfully set up a new savior in terms of their premises. The sovereign state would so condition its citizens through education and external order that folly and ignorance, war and poverty, would simply vanish away. Statist education would save us all—whether we liked it or not. Such would be our predestined

utopia, the “Brave New World of the Enlightenment.”<sup>6</sup>

American progressive educators were the heirs of this mindset, and American educators have become increasingly statist in their orientation and goals. “Statist education increasingly assumes that (1) the child is the child of the state or the property of the state, which can therefore interfere extensively with parental authority. (2) The state ‘priesthood’ of educators is best able to rear the child and prepare him for life, viewed as statist life. (3) Statist education is alone ‘objective’ and hence true, the state having the impartiality and transcendence of a god. Statist education is thus entrance into the true catholicity of the civil religion of the modern state. It is the religious ideal of the French Revolution realized.”<sup>7</sup>

But as the French Revolution has shown us, Enlightenment thought was and is inherently self-destructive. There is a logical inconsistency in conditioning (forcing) men to be free. Who will do the conditioning, and by what right? What will be their motives and goals? By what standard will they educate and condition the rest of us? In fact, “Who will condition the Conditioners?” becomes a question worth asking.<sup>8</sup>

### No Neutral Ground

In contrast to a sovereign state, the Christian faith confesses a sovereign God. In contrast to a passive, innocent human nature, Christianity declares the radical wickedness of the human heart. These are two radically different theologies and worldviews, and each carries with it world-changing implications.

No man is objective in his outlook. “There is no neutral ground in God’s universe. Every theory, every policy, every transaction within human society springs either from a heart committed to the Creator God or from one in rebellion against Him. Science, art, and

industry either serve God or war against Him. The antithesis between light and darkness is complete: the natural man is at war with God on every front.”<sup>9</sup> That war reaches to man’s basic assumptions about life and reality. “Man’s entire outlook is colored and determined by the fact that he is either a covenant-keeper or a covenant-breaker with God.”<sup>10</sup> We walk in light, or we walk in darkness. As the song says, “You’ve gotta serve somebody.” But not everyone understands that.

### Epistemological ... What?

In his discussion of Christian education, Rushdoony makes free use of the words *epistemological self-consciousness*. The words describe that state in which a man fully realizes his own presuppositions and where they must inevitably lead. It is a state relatively few attain. Most men are content with a dozen conflicting philosophies spinning around inside their heads. Even those who take thinking very seriously may find themselves caught in a sort of intellectual schizophrenia.

The secular educator, for example, believes in an impersonal universe born of time and chance, yet he tries to act as if his studies have some sort of objective meaning and value. But the Christian educator who baptizes a secular curriculum with a few Bible verses or devotional thoughts is likewise schizophrenic. He has not taken the claims of Christ seriously. He is not epistemologically self-aware. Similarly, the Bible teacher who adopts a moralistic approach to the sacred text will find that he is at odds with himself. His thinking will be torn between a semi-Pelagian reliance on human goodness and an evangelical reliance on the grace of God in Christ.<sup>11</sup> Being of two minds where the gospel is concerned, he lacks epistemological self-consciousness. There is no unity in his understanding or in his ministry.

But the Christian faith upholds the unity of truth. God created all things, and all things cohere in Him. The ontological Trinity is thus the source of all truth and meaning. “For us all facts are concrete and personal facts created by God; they have the meaning God gave them.”<sup>12</sup> Whether we consider Columbus or winemaking or linear equations, we must begin with the triune God to make any sense out of the facts at hand. When we approach any subject, we must listen to what God says about it, either concretely or in principle, if we are to make any godly progress in our teaching and learning.

### By What Standard?

Christian education, then, comes into its own only when we, as teachers and students, submit ourselves wholeheartedly to the Word of God. “Biblical integration” is not enough. We must take Scripture as our foundation, our starting point: we must *presuppose* the truth of God’s Word at every point and in every discipline. We must admit no neutral ground. This means that we must build both on the broad doctrines of Scripture and upon the specifics of the text. We must, for example, confess God’s sovereignty and providence; we must also confess a six-day creation, a universal Flood, and 480 years from the Exodus to the Temple. We must speak of justice and compassion; but we must also insist that debasing currency is theft (Isa. 1:22) and that killing a baby in the womb is murder (Exod. 21:22–25). In other words, we must embrace all of God’s Word as *law*.

### Law and Liberty

For Rushdoony, law is basic to education. He writes: “Christian education must assert at all times the absolute law of God. For autonomous critical thought, the only absolute law is man’s freedom from God. For the Christian,

every sphere of life, the family, church, state, economics, agriculture, science, mathematics, and all things else are under God's absolute laws as manifested in their sphere. Christian education is a study of God's grace, of God's realms of law."<sup>13</sup>

God's law marks out His Kingdom, the realm of His grace. To walk in God's law is liberty. To flout His law is to despise His grace and reject His blessing. Only as we bring every thought captive to the Word of God, only when we receive God's Word as law, can we properly understand God's world or exercise dominion over it. And yet that is precisely our calling: "We are called in Christ to be a royal and priestly people (Rev. 1:6). This means exercising dominion in every area of life and thought under God. As prophets in Christ, we declare the meaning of God's word for all of life. As priests, we bring all things to the Lord and dedicate them to the service of His Kingdom. As kings, we exercise authority and dominion in every sphere of thought and activity in the name of Christ our King."<sup>14</sup> This means that "the purpose of education is not academic: it is religious and practical. Man's purpose is to build the Kingdom of God. This was Adam's calling, the creation mandate, the call to man to know, subdue, and use the earth under God."<sup>15</sup> Man's call is to liberty in Christ in service toward God. We are not our own, and therein lies our true freedom and the goal of Christian education. We teach and learn for the glory of God. Christian educators are disciplining and equipping their students for God's service.

## Christian Discipline

Education should not center on the child or the parents or the needs of society. The child belongs to God, not to the parents, and certainly not

to the state. But God has commanded parents, particularly fathers, to nurture and admonish their children in terms of God's revealed Word (Eph. 6:4). This is nurture and admonition that should know no boundaries of subject, time, or occasion. We should never have to shift mental gears or adopt a special holy demeanor to talk about God's Word or to relate it to what we're doing. God says that parents are to speak of His commandments to their children when they sit in their houses, when they walk by the way, when they lie down, and when they rise up (Deut. 6:7).

But God requires more than mere instruction: He requires discipline. "The word *discipline* is close to the word *disciple*. It means to make a disciple of someone, to drill and educate them, and to bring them into effective obedience to someone or something."<sup>16</sup> The word *teach* in the Great Commission literally means "make disciples of." The margin of the Authorized Version renders "Teach all nations" as "make disciples, or, Christians of all nations." Before Christians were called Christians, they were called *disciples* (Acts 11:26).

"Christian discipline is a necessary part of sanctification. Basic to it is regeneration. It is the regenerate man who is best disciplined because he has the foundation, a new nature, which is in full harmony with the discipline required of him. The more he grows in terms of that discipline, the more useful he becomes to his Lord."<sup>17</sup> We must be careful lest Christian education take on Messianic pretensions. Godly discipline is rooted in a godly heart, and that is the work of the Holy Spirit through the gospel. The life of godly discipline is the life of faith. But admonition, chastisement, structure, example, love and kindness, the sharing of food, work, and worship, all work together to effect useful discipline in a child's life.

## The Philosophy of the Christian Curriculum

We come now to Rushdoony's last book on education, *The Philosophy of the Christian Curriculum*. As the title suggests, Rushdoony is still more interested in philosophy than specifics, though he does make some important observations and suggestions about methods and content. Here are a few:

### Bible

The Bible, of course, should inform all of our studies. But it will not do to pick it up as we go along. Nor may we read it as a mere curriculum manual or encyclopedia of general knowledge. "[T]he Bible should be read and studied as the word of the living God, an infallible and inerrant word, because no other word is possible from the sovereign and omniscient God. It is this book that governs Christian education and the Christian School. The teacher must grow in terms of that book in order to teach it properly. If our understanding of the Bible does not grow continually, we are not competent to teach the Bible. Only those who feel its power and excitement can communicate it, and only those who know the God of Scripture can teach the truth about it."<sup>18</sup>

### Law

Rushdoony, of course, insists that the study of law is a necessity. "We live in a world governed by law, and yet our modern curriculum still reflects the Greek curriculum's disinterest in law. The Roman approach treated law as a product of the state, and the highest law was the health or welfare of the people. True law was thus relative to man, pragmatic, and hence subordinate to the state. Thus any reference to law, and obedience to law was a branch of political studies, of civics or of government, because the state was above the law ...



But, for the Christian, law is not under the state or a product of the state but an expression of God's holiness and order. The state is subordinate to law and the meaning of law must be central. And a man is not truly educated in our modern world if he is ignorant of the nature and meaning of law."<sup>19</sup> Rushdoony's own *The Institutes of Biblical Law* would be an excellent place to start learning.

## History

Today, social science has largely replaced history in the curriculum. But history and social science rest on different presuppositions and have very different goals. History is the story of creation, sin, and redemption. It is God's story and reflects His glory. Social science is the scientific study of society, of corporate man, without reference to God. Its purpose is control and re-creation. The dedicated social scientist wants "to pull [society] to bits and put something else in its place."<sup>20</sup>

In the Christian curriculum history replaces social science, and the Bible is our basic textbook for studying history. The Bible gives us the true meaning, purpose, and direction of history—and a chronology as well, something the pagan world generally ignored.

## Science

Rushdoony's three chapters on science are largely a critique of secular philosophy as it hides behind the facade called "modern science." Positively, he suggests that we need a better understanding of how the natural sciences are related, historically and practically, and he points out their importance in man's task of dominion.

## Ecology

It may seem odd that Rushdoony would include ecology in the Christian curriculum. We usually associate ecology with left-wing extremists. But man does

exist in covenantal relationship with the earth that God has given him. Man is a steward of creation: he is to guard and improve it, but only in terms of God's law. "Man cannot usurp the role of God in his relationship to the world, but neither can he treat himself as a creature of his environment, since he is created in God's image."<sup>21</sup> Christian man needs a better understanding of his relationship in Christ to the world around him, his obligations toward it, and his authority over it.

## Other Resources

Actually, Rushdoony's most important contributions to the construction of a Christian curriculum are not in his books on education, but in his books on theology, philosophy, and history. I speak from experience. For more than twenty-five years I have used his *Foundations of Social Order* as the text for my systematics class—and with great success. *The One and the Many* and *This Independent Republic* have provided both content and recurring themes for my history and literature classes. *The Institutes of Biblical Law* has filled in many of my lectures in ethics and government. Even his shorter works regularly make significant contributions: my critique of Freud in *World History* comes largely from his monograph.

## Relevance

One of Rushdoony's continuing themes in his discussion of curriculum is practicality or relevance. While the Christian faith provides a unity and stability to the curriculum, we must not abstract ourselves from historical change and development. "The sound curriculum will be the relevant curriculum, and relevancy requires two factors, a world of absolutes, and a world of change. It is not enough to hold to God's absolutes: they must be continually and freshly related to the changing times."<sup>22</sup> At times, "Why do I need to learn this?" may

actually be a very good question.

When I was in school, I wrote with a fountain pen and used interpolation to get data from logarithm tables. My students do neither. They use word processors and calculators. My students are learning how to maintain websites and stream video, but mostly on their own. We simply make use of their services. Technologies change, so do the demands of the market place.

But as Rushdoony reminds us: "Rel-evancy is more than subjects: it is also a faith which makes connections, establishes relationships, and grows by its ability to bring things into meaningful and useful relationships. This involves the personal element." Love and understanding are basic to making education useful and relevant to all concerned.

## Conclusion

I was educated in a school heavily influenced by Dr. Rushdoony. He spoke at my high school graduation as a favor to my headmaster. Today I teach at another school heavily influenced by Dr. Rushdoony. We've just begun an online program featuring my systematics class. My textbook is still *Foundations of Social Order*. Time will tell what sort of an impact we will have. Meanwhile, Rushdoony's legacy continues and grows on many other fronts and among many who don't even know his name. Only God knows the full extent of his legacy.

## Postscript

A few days ago I looked up and saw my goddaughter Talitha sitting in my class. As a junior high student she can take Latin I, something I'd forgotten. I felt old for a moment. You see, she's third generation. Her father was one of my best students.

Dr. Rushdoony's influence is already evident in this young woman's life and thinking. So, what will the fourth

*Continued on page 32*

# How Rushdoony's Views on Economics Could Change the World

Ian Hodge



"We depersonalize the world; we find it easier to treat people impersonally. We speak of 'labor' problems and 'management' problems,

when we should be talking about people created in God's image. To do so, i.e., to see them as people, gives a religious dimension to the situation, not a scientific one. It requires us to view economics from a Biblical perspective, and to see all of life as God requires us to see it. We have devalued life and people, and we need again to see all things in terms of the Lord and His law-word."

("Our Business World," *Journal of Christian Reconstruction, Symposium on Christianity and Business*, Vol. 10, No.2, 67.)

What kind of economic world would the Bible create? This is the question that comes to mind when you read the writings of R. J. Rushdoony. It is evident that his call back to the whole Bible would have a major impact on the economy and business. But what kind of impact?

Consider Rush's view on money and inflation, expressed in his book, *Larceny in the Heart*. This really does get to the heart of the matter: man's attitude to money.

Outside of Christ we are governed by larceny, argues Rushdoony, not Biblical ethics. Now *larceny* is a word that has dropped out of the popular vocabulary, but essentially means "the unlawful taking and carrying away of personal property with the intent to deprive the

rightful owner of it permanently." In Rushdoony's view, the unlawfulness of it is not in terms of man's law, which actually encourages larceny, but in terms of God's law, which prohibits it.

You might think that is not a description that fits you personally. But Rushdoony's context for this comment is money, and money involves the questions of inflation and debt. Now nothing describes our modern Western economies better than the word *debt*, and we cannot understand the high levels of debt until we appreciate how debt is the major vehicle of monetary expansion, inflation.

Inflation, however, is a means whereby wealth is taken from one group of people and given to another. The victims of inflation do not have a choice in the matter. They lose the value of their money as it is transferred, in the inflationary process, to others. Rushdoony is right. This is larceny.

Consider buying a house today on a twenty-five-year mortgage. If the house is worth \$150,000, you'll end up paying at least double that amount by the time interest is added in. Now it's time to sell the house, and what price will you ask? You'll ask enough money to cover the original purchase price plus the interest. In other words, you now hope house prices increase so you don't lose. But house prices are driven up more by monetary inflation (i.e., expansion of credit) than they are by a lot of other factors in many instances.

It is easy to become complacent on this issue. It is easy not to care how the

next buyer gets the money to buy our house. If he has to take a longer and bigger mortgage, so be it. That's his problem.

Yet it is also our problem. For we have created for ourselves a personal interest in credit expansion so we do not lose money on our house purchase. And this, says Rushdoony, is to have a personal and financial interest in the continuation of inflation.

If you understand this point, you understand just how radical is the economic thought of R. J. Rushdoony in his call back to the Bible.

What would the economic world look like if Rushdoony had his way and we all lived by the law of God? Consider just two key aspects of the Old Testament, the Sabbath principle and Leviticus 19:13b, "The wages of him who is hired shall not remain with you all night until morning" (NKJV).

Think about the practical implications of that verse. Every day business owners would be required to pay their employees. In contrast, the current system allows employers to accumulate wages owed to workers, and the accrual could continue a week, two weeks, or even a month.

But is this verse limited to direct employees? Should not the principle apply also to all those whose goods and services we use?

Now we've touched another raw nerve in the business world, accounts payable. How many business owners make use of their suppliers' money by paying in forty-five, sixty, ninety, or

even 120 days? Only when the threat of collection becomes real do the owners pay.

But in the modern world, it is almost a virtue to extend accounts payable as long as possible, meanwhile insisting that accounts receivables are paid on time. Is this a case of double standards? I think so.

But here we see that debt is a way of life. It is so “normal” for us to live like this, that we read the Bible, and especially the Old Testament, as some archaic relic that could not possibly have been intended for the modern world. In fact, it is easy to see that the modern world as we know it would not exist if people in the past *did* live by the Bible.

So we pay our bills when it suits us, and not when we are morally obliged to do so. By getting employees to defer collecting their wages for a few days, business owners get to use that money for other purposes. And then we wonder why so many employees get hurt financially when their employer ends in bankruptcy.

Finally, consider the Sabbath laws. Among many Christians the principle of the Sabbath day is upheld. But I am not so interested here in the Sabbath day as I am in the Sabbath *year*. It is taught in Leviticus 25:1–7.

In this passage, the instruction for the Sabbath year is *rest*. The land was to be rested one year out of every seven, with the promise by God that productivity in the six years would carry the Israelites during the seventh year. It would also need to carry them longer, since year eight would begin another round of crop planting that would not harvest until later that year or even the following year.

The Sabbath year concept, however, is expanded in Deuteronomy 15:1–18 with the concept of *release*. These two ideas, *rest* and *release*, paint the picture

of how God intended the Sabbath year: a year of *rest* for the land and its workers, and a year of *release* from debt.

Notice, however, that the passage in Deuteronomy is not an instruction to borrowers to get out of debt at the end of six years. It is an instruction to *lenders* that they must release all debt obligations to them in that year. And, further, they should not even harden their heart against lending just because the year of release was getting close.

Interestingly, the concept of the sabbatical year still has its remnants in the universities of the world, where professors get their sabbatical year. In the case of my professorial friends in Australia, this is still on full pay!

But it is easy to see how the Sabbath concept, if applied in the wider community, would change the culture in dramatic ways. For example, think how the year of release would affect every lending institution if this principle was applied today. Imagine what it would do to house prices, to business expansion, and a host of other activities we have today that are *not* governed by this concept.

Our difficulty is that to imagine it is to realize that the introduction of Biblical law to the economy will affect every person. House prices, for example, would be expected to decline. So too, many other prices. And hardly anyone is psychologically prepared to take price drops. We have been told that price increases indicate a growing economy, whereas the opposite is true. Falling prices is what is needed.

We might even imagine the extension of the Sabbath year to the Jubilee principle (Lev. 25:9–24). It was not possible to disinherit the family from land. It thus put a brake on economic activity. Contemporary culture knows of no such device for slowing down the economy and protecting families from

perpetual economic loss.

The Jubilee year naturally created another “problem” that does not sit well with modern man. The Jubilee year followed a Sabbath year, and was another Sabbath year. Two in a row. Now the problem of production is seen starkly. There must be enough production to carry over for two consecutive years, plus the next year to begin planting and harvesting again. A two-year “sabbatical” every fifty years. Unheard of in our lifetime.

Rushdoony’s vision of a Bible-based economy is thus a long way from fruition. Initiation of such a vision must come from church leaders and Christians who have the vision to make changes in their own lives. The apparent difficulty of instituting these laws is often the excuse for not implementing them at all. The problem apparently is not with us, but with God for making impossible laws.

But there is an easy place to start. There is one other aspect of the Bible that Rushdoony encourages that would be a step in the right direction. It is *tithing*. This would be a first and somewhat easy step to take to begin living by God’s Word.

Tithing has more than one aspect, as Rushdoony argues in his book, *Tithing and Dominion*, co-authored with E. A. Powell. Among other things, the tithe was used to celebrate God’s goodness to us, as well as be a blessing to others in need. (See Deut. 14:22–29.)

Herein lies an important key. Tithing symbolizes our obligation to God with our finances. Giving to God the first portion of our income indicates our commitment to His Word and already begins the process of change in our lives.

Clearly, one person cannot change the world. But we are called primarily to change our own lives and govern

*Continued on page 32*



# Rushdoony's Influence on Pastors

Jim West



There is an exchange of dialogue from G. K. Chesterton's Father Brown detective series that highlights the Rushdoony ap-

proach to faith and life. A doctor says to Father Brown, "I'm a practical man and I don't bother much about religion and philosophy." To which Father Brown immediately responds, "You'll never be a practical man till you do."

Rushdoony would amen Father Brown's repartee! So it is a mistake to think of Rushdoony as an ivory-castle theologian, sequestered from the world and entrenched in a kind of monastic seclusion. On the contrary, and despite the scholarliness of his writings, Rushdoony sought to be practical (he would say *relevant*) at all times.

The Rushdoony approach, then, was to write books and articles that enshrined relevancy over obtuseness. But to do this he sometimes tackled difficult philosophical enigmas and tried to translate them into understandable English. For example, his book on *The One and the Many* is an attempt to apply the sometimes erudite apologetics of Dr. Cornelius Van Til to all of life. Rushdoony reduced the age-old One-and-the-Many-problem to one feature—what is *ultimate*, the one or the many?

Rushdoony made application to two areas. First, he applied the One and the Many to *authority*. In a body politic, who is ultimate and supreme—the one (the state) or the many (the people)? The answer isn't an Almighty State that Hegel claimed is "God walking on the

earth." Nor is it the people in the sense that individuals are a law unto themselves in a purely libertarian sense where every man does what is right in his own eyes. The answer is found in the Trinity where God is the ultimate One and the ultimate Many since God is One in Three and Three in One. The only way civil government can be preserved from the tyranny of the one (e.g., Hitler) or the tyranny of the many (e.g., the rabble of the French Revolution) is by implementing the *derivative* authority of the triune God, who is both One and Many.

Second, Rushdoony also applied the One-and-the-Many template to the search for *meaning*. Again: Is ultimate meaning to be discovered in the one (e.g., a husband's pouring out his soul so that he virtually worships his own wife) or in the many (e.g., a man who plays the field or indulges himself in polygamy). The meaning of life (and marriage) is found in fellowshiping with the Trinitarian God who is One God in Three Persons.

What the above means is that the pastor can intelligently address the most scholarly issues of our day in his public ministry. He is able to do this because the Christian faith, being a total religion, gives him a grid by which he can examine all the facts of the universe. In short, the pastor has a worldview that is both clear and comprehensive. Abraham Kuyper's famous statement, "There is not one inch on this terra firma, where Christ does not say, 'It is mine,'" is reflected in all of Rushdoony's work. He would agree with the adage: "Every bush is a burning bush."

Rushdoony's worldview is reflected not only in the gargantuan size of his library, which covers all subjects, but in his more mundane interests, too. He wrote reams of Position Papers and shared his many insights about modern society in little tidbits in the *Chalcedon Report* where he would make comments about clocks, sports, food, etc. His favorite baseball team in his early years was the Detroit Tigers and a favorite artist was Mary Cassatt. For entertainment his interests seemed omnivorous, but perhaps with a preference for the American Western. I once mentioned Betty Boop, and he chimed in immediately with his own opinion about this voluptuous cartoon character! How many people have mentioned books that they may have thought they alone were privy to, only to discover that Rush had read that volume long before. It was John Calvin who said that "none will ever be a good minister of the Word of God unless he is first of all a scholar." That legacy was passed to Rushdoony, and Rushdoony passed it to others. Calvin's dictum that everything in life must be seen through "the eyeglasses of Scripture" we see realized in Rushdoony's voluminous writings, lectures, and sermons.

## Rushdoony and Preaching

It may be thought that Rushdoony said nary a word about the work of the pastor and his preaching. Again, this is not an accurate assessment. In his *Systematic Theology* (Vol. 2), he even lampoons the seminary that compartmentalizes practical theology and systematic theology. Although perhaps not giving

full credit to that fact that practical theology is merely the communication of theology, he points to a problem that does or has existed in many theological institutions.

For example, when I attended Westminster Theological in Philadelphia in the late 1960s, there was student upheaval to make all the courses more practical. This upheaval resulted in a petition sent to the faculty. It seemed to some that the lion's share of the professor's work was spent not for the thoughtful believer, but for scholars. Rushdoony comments on seminaries: "Almost all evangelical and Reformed scholarly works are written with a non-existent modernist audience in mind; most are thus pathetic in their futility. They seek to 'prove' not to declare."<sup>1</sup>

Rushdoony's burden for preaching may be best illustrated by one of his lesser known articles, written in *The Journal of Christian Reconstruction* many years ago.<sup>2</sup> The short article is a classic; not a word is wasted as he speaks with lapidary succinctness. Using as his fictitious text the words "Man, your house is on fire," he charts out several ways that such a text would be preached in today's theological climate.

The first approach would be the traditional, orthodox approach. The preacher is serious about the text, but it's the seriousness of the classroom, not the world and life. The preacher carries his study into the pulpit; he explores the etymology of the words *house*, *fire*, and *man*. The auditor is educated, but not inspired to action. He is not told to do anything.

The second preacher is the modern evangelical. Scholarship is anathema to him. His concern is personal experience. He is a "skyscraper preacher" interested in stories and anecdotes. It is "me-centered" preaching. Experience is King of kings and Lord of lords.

Then there is the neo-orthodox, modernist preacher. He approaches the text with certain false premises. The "fire" is treated seriously, but not literally. He argues that this is "holy history, but not real history." Fire is good; fire often cleanses. But fear of "fire" is barbarous and superstitious. For us, fire can even be a symbol of hope. "Burn, baby, burn!" Torch the old order and bring on the new. There is hope in destruction. "Man, your house is on fire" is a recipe for worldwide peace.

Then there is the new reformation preacher. He condemns all other preachers. He says that the statement "Man, your house is on fire" is not propositional truth. What we should be concerned about is God's mighty acts in history, the history of redemption. We must not interpret "Man, your house is on fire" moralistically. This is merely God's way of telling us to decapitalize ourselves and to help the poor. The call is for social action.

To these approaches Rushdoony argues that the words "Man, your house is on fire" is God's call for preachers to quench the hellish fire by applicatory preaching. Tell God's people to put the fire out!

With regard to his own teaching and preaching, his messages were succinct and precise. He never went on too long. He preached with reverent seriousness and gravity, yet without leaving himself open to the same charge that Calvin's classmates tagged him—"the accusative case." I like to say that no man pronounced the word evil with more gravity than Rushdoony!

It is also beneficial to mention three other practical achievements of Rushdoony. The first is his concern for the pastoral oversight of God's people. This is highlighted in one of his recently published books titled *The Cure of Souls*. It is a book about the spiritual midwifery

of the pastor. The book is truly amazing to the person who thinks that Rushdoony's concerns are limited to ivory-castle questions and answers. When I first saw the book, I even asked myself, "Did Rushdoony really write this?"

The second contribution pertains to Rushdoony's gift of hospitality. No one enjoyed Christian "nightclubbing" around a hearty meal more than Rushdoony! Hospitality was something he preached and lived.

To these, perhaps a third contribution should be added: I refer to his accessibility to people. It seemed that whenever anyone called Chalcedon, Rushdoony was often the one who picked up the receiver. There was complete and easy accessibility, even when he was in the midst of writing a book.

## A Sweeping Kingdom-Ministry

While we can sing the praises of Rushdoony's worldview, we must also understand that the engine running his worldview is the doctrine of the Kingdom of God (which expression he always capitalized). Although Rushdoony wrote and preached about the church, he rarely if ever capitalized the word *church*, especially in his later writings. His motive seems three-fold: First, the Kingdom of God is broader than the church. The Kingdom means that Christ's scepter rules over everything under the sun, including church, family, civil government, education, etc. Second, he is against any apotheosis of the church, which raises the church to the level of deity or infallibility (such as the "infallible" teaching magisterium of the Roman Catholic Church or a pastor acting like a Protestant pope). Also, his writings and lectures particularly accentuate the family as a major player in God's Kingdom.

Consequently, his teachings on the church sometimes seem abbreviated. In his systematic treatment of the church

contained in his systematic theology book, he even admits as much (although not without much explanation), when he writes, “It should be apparent by now that our concern is less with the church as an institution and more with the church as the witness to and the evidence of the life and work of the triune God. The church must also be an institution, but when it is merely an institution, or even primarily an institution, it ceases to be the body of Christ.”<sup>3</sup>

His ecclesiology has remained a mystery to some while others have seen it as dangerous to the health of the organized church. What we must always bear in mind is that Rushdoony was not against the church as the body of Christ, or even in its various forms of organization; his focus was the Kingdom of God and the comprehensive application of the Christian faith to every sphere. The fault he found with the church was always related to how men have compromised it.

## More on the Church

Rushdoony’s doctrine of the Kingdom of God not only provides pastors with a comprehensive worldview, but saves them from a serious Kingdom-bifurcation, that is, that the church is the Kingdom of God with everything exterior being the kingdom of man.

Historically, this bifurcation has fostered two disastrous consequences: first, that the church (according to the view that it *alone* is the Kingdom of God) rules all (including the state). Second, that the sole interest of the Christian is the church, in effect abandoning the state and everything else to the devil. The Biblical view is that Christ’s Kingdom includes both church and state (and all other institutions). Not only God’s people (the church) but also all the kings and judges of the earth are subjects within God’s Kingdom (Ps. 2:10–12).

Many years ago I asked Rushdoony to speak before the Lex Rex Society in San Jose. I assigned him the topic “Life in a Theocracy.” It turned out that my thinking was much too eschatological. I thought that a fair question was: “When the fullness of God’s (postmillennial) Kingdom arrives, what would it look like?” When he presented his lecture, he argued that we are already in a theocracy, that the theocracy is already present. The only issue is, What is our relationship to the King of the theocracy? Are we willing subjects or rebels? Are we God’s in-laws or His outlaws?

As we have noted, Rushdoony’s doctrine of the church was primarily concerned with the organic character of the church. He once said that while the three marks of the church are a good and necessary beginning, there are really four marks. According to him, that fourth mark is “the fruits of the Spirit.”

His reasoning for this addition lies in the character of regeneration.<sup>4</sup> He writes: “The miracle of the resurrection means the miracle of our regeneration.” This means that a regenerated church is necessarily a lively church. Concerning the traditional marks of the church (the faithful preaching of the Word of God, the proper administration of the sacraments, and church discipline), he says that, although necessary, “a correct church is not necessarily a living church.”<sup>5</sup> He illustrated this with an allusion to the orthodox inhabitants of a cemetery! Perhaps this is what he meant with his oft-repeated pejorative term *churchmen*, which he reserved exclusively for ecclesiocrats.

I may have told him about my experience on a golf course with three Southern Baptist ministers, who asked: “What is the difference between a large church and a small church?” The minister then answered his own question: “In a large church the rats are bigger.” An

ecclesiorat, then, is a churchman whose passion is for what Rushdoony called “box theology.” Imagine a matchbox inside a huge rotunda. The rotunda represents God’s kingly universe, but the box symbolizes the church. The churchman’s interest and passion is only for what goes on inside the small box. Everything outside the matchbox is considered irrelevant. This is Churchianity instead of Christianity.

## On Preaching God’s Law

I have always believed that Rushdoony’s most insightful statement was his explanation of the law of God. Yet (and this may surprise the reader) it was not his teaching about God’s law with regard to society (e.g., how to apply the Mosaic judicials, etc.) but his linking God’s law to Christ’s atonement. He once said in an interview for the *Fire on the Mountain* newsletter: “The meaning of the cross was that the law of God was violated by man. Man could not make restitution for what he did. Therefore Jesus Christ, very God of very God and very man of very man, had to make atonement. Only so could the law of God be satisfied. This meant that God’s law was very important.”

Adding to the above statement about God’s law, he declared: “Take away the atonement and its centrality and you take away the law of God and you take away the purpose of the law in society. You take away the backbone of society and you have a jellyfish culture. Which is what we have today.” This insight, I believe, without revisiting the whole theonomy controversy, has meant more to my preaching than anything. The cross of Christ becomes quite unintelligible apart from connecting it to God’s law. The atonement becomes quite irrelevant to society, too. What Rushdoony sought to do was to restore the meaning of Christ’s death (Gal. 3:10ff). He even writes: “We have to



restore the meaning of the atonement to restore the meaning of law in our society so that we can save our culture from becoming a jellyfish culture in which there are no standards, no backbones, and everything goes.”<sup>6</sup>

Knowing the meaning of Christ’s death helps the pastor to preach the cross effectively. To repeat Rushdoony’s own words: “The meaning of the cross is the violation of God’s law. This meant that God’s law was very important.” So the minister not only preaches the forgiveness of sin through Christ’s one sacrifice, but also applies the cross to all of society. A truly Christian worldview is quite impossible apart from appreciating the relationship between the atonement and the Ten Commandments.

## A Kingdom Conclusion

I conclude by reemphasizing Rushdoony’s love of knowledge and enjoyment of life. As a disciple of the late Cornelius Van Til, his apologetics were presuppositional, comprehensive, and practical. It is accurate to affirm that Rushdoony applied the broad apologetical brushstrokes of Dr. Van Til to all of life. In my book, he was the first Van Tilian to do this comprehensively. This means that because no fact is outside the sphere of Christ’s sovereign lordship, the Christian pastor is animated to pursue a ministry that is well-rounded and comprehensive. He not only puts fires out, but he fires up God’s people to evangelize and to implement the cultural mandate to the glory of God. ■

Jim West has pastored Covenant Reformed Church in Sacramento for the last 18 years. He is currently Associate Professor of Pastoral and Systematic Theology at City Seminary in Sacramento. He has authored *The Missing Clincher Argument in the Tongues Debate*, *The Art of Choosing Your Love*, *The Covenant Baptism of Infants*, and *Christian Courtship Versus Dating*. His latest book is *Drinking with Calvin and Luther!*

1. R. J. Rushdoony, *Systematic Theology*, Vol. 2 (Vallecito, CA: Ross House Books), 100.
2. Rushdoony, *The Journal of Christian Reconstruction*, Vol. 2, Winter 1975–1976.
3. Rushdoony, *Systematic Theology*, 777.
4. *Ibid.*, 774.
5. *Ibid.*, 669.
6. *Ibid.*

## Selbrede ... Science cont. from page 8

*Critical Discussions on the Philosophy and Apologetics of Cornelius Van Til* (Phillipsburg, NJ: Presbyterian and Reformed Company, 1971), Chapter XVIII, Rushdoony, “The One and Many Problem—the Contribution of Van Til,” 339–348.

17. *Ibid.*, 342.
18. Rushdoony, *The Mythology of Science*, 114 n. 7.
19. Rushdoony, *The Philosophy of the Christian Curriculum*, 75, 77.
20. Rushdoony, *Intellectual Schizophrenia* (Vallecito, CA: Ross House Books, [1961] 2002), 3–4.
21. Edwin Arthur Burtt, *The Metaphysical Foundations of Modern Science* (Garden City, NY: Doubleday Anchor Books, [1932; 1924] 1954), 15, 24–25.
22. Richard Feynman, *The Character of Physical Law* (New York: The Modern Library, [1965] 1994), viii–ix.
23. *Ibid.*, x.
24. Alan Charles Kors and Harvey A. Silverglate, *The Shadow University: The Betrayal of Liberty on America’s Campuses* (New York: The Free Press, 1998), 55. Footnote 16 further identifies the case as *Wieman v. Updegraff*, 344 U.S. 183 (1952).
25. *Ibid.*, 51.
26. *Ibid.*
27. *Ibid.*
28. The author assumes that icebergs will still exist by the time you receive and read this copy of *Faith for All of Life*, notwithstanding today’s alarmist fears concerning their supposed demise. For readers interested in seeing a qualified scientist grapple with the alarmists while painstakingly staking his case on the actual data, the somewhat tech-

nical website [www.climateaudit.org](http://www.climateaudit.org) is highly recommended. If you dig back far enough, you’ll find items of particular interest regarding sweetheart deals and academic sanctions contemplated against the conduct of certain “party line” researchers, foibles sufficient to quickly demolish the notion that scientific objectivity reigns supreme among those supporting the majority position.

29. Magnus Verbrugge, *Alive: An Enquiry into The Origin and Meaning of Life* (Vallecito, CA: Ross House Books, 1984). I was personally involved in the preparation of the manuscript for publication and regard this book as one of the most important that Rushdoony had ever taken under his wing.

30. It’s not generally known that compelling alternate interpretations of famous experiments that allegedly support relativity and quantum mechanics exist. Regarding relativity, it is true that muons decay more slowly when accelerated to great velocities. Relativity interprets this as time dilation—that time literally slows down for the muons as they move faster. But the same effect would arise due to increased stability against decay arising from the muon’s self-interaction with its own fields: a nonrelativistic interpretation. Diffraction of electrons through a double-slit has long been treated as absolute proof positive in favor of quantum mechanics, until scientists illustrated how the effect could easily arise on deterministic and/or classical grounds. Commitment to relativity and quantum theory is so universal, however, that consensus scientists treated the classical explanations as interesting curiosities and nothing more because these explanations conflict with reigning paradigms and intellectual commitments. It’s not without reason that Rushdoony devoted the eleventh chapter in *The Mythology of Science* to “Paradigms and Facts,” with considerable attention paid to Thomas Kuhn’s *The Nature of Scientific Revolution* and that scholar’s embarrassing concessions concerning the inevitable circularity plaguing all scientific reasoning and discourse.

# To a Thousand Generations: Rousas Rushdoony and the Study of History

Roger Schultz



In November 1969, distinguished Harvard professor George Williams wrote to his old friend Rousas Rushdoony. Though politically and socially liberal, Williams was pro-life and was working on a major historical piece on abortion.<sup>1</sup> Noting that he had read Rushdoony's *The Myth of Over-Population*, Williams asked for information about Christians before the nineteenth century who had spoken out about abortion. Rushdoony responded with a list of primary sources, which was particularly strong in patristic literature.

Williams and Rushdoony had a long history. They had known each other at Berkeley, while Rushdoony was a student and Williams a professor at a neighboring Unitarian seminary, and Rushdoony considered him an intellectual mentor. Williams went on to spend a half century at Harvard Divinity School, where he taught, served as dean, and was the Hollis Professor of Divinity. It is remarkable that a liberal Harvard professor would seek Rushdoony's input on his scholarly work.

At the same time, neo-evangelical historians were bitterly hostile to Rushdoony. In the early 1980s while in seminary, I made a passing reference to Rushdoony's *The Foundations of Social Order* in a church history paper. The professor erupted with nasty comments: "What does he know about this, anyway?" and "Would you trust a man like that?" Why does one man generate such diverse responses?

## Biblical Philosophy of History

Rushdoony's approach to theology and history was distinctively Christian and unapologetically Biblical and Reformed. His greatest contribution to historiography was in articulating a coherent, positive, and vigorously orthodox Biblical philosophy of history. He applied to historical studies Biblical truths about the sovereignty of God, the essentially religious nature of man, and the divinely ordained structure of the created order.

Rushdoony approached history with certain givens. His approach was theistic, starting with the Creator who made heaven and earth. He emphasized God's sovereignty, arguing that God ruled all things by His almighty decrees and providence. He emphasized Scripture, confident that God spoke infallibly through His Word. Rushdoony's approach was ultimately teleological, viewing God as guiding history toward its appointed ends.<sup>2</sup>

Rushdoony's unique contribution was to take categories of Christian thought, show how they were unavoidable, and establish them as tools of historical analysis. He always sought to understand the ultimate religious foundation of a cultural system. Infallibility was an inescapable concept, for instance, Rushdoony argued, and every culture held some word as absolute—be it the inerrant Word of God or some fallible word of man. Every society had an absolute standard of law and justice rooted in religious convictions—either derived from Scripture or from some humanistic

standard. Predestination was another inescapable concept. Either man would believe in the decrees of God, or would accept the predestining power of natural forces or of the totalitarian state, as man played god over creation.<sup>3</sup>

Rushdoony's robust emphasis on predestination did not resonate well with the theologically effete. Some conservative evangelicals, who otherwise agreed with him, were spooked by his view of divine sovereignty. But Rushdoony properly insisted that there could be no area of the universe outside of God's control.

## Christian Paradigm for History

Rushdoony also stressed the significance of Christian theology—particularly Chalcedonian Christology—in understanding culture, governmental structures, and historical development. This was a consistent emphasis, seen in works like *The One and the Many*, *By What Standard?* and *The Foundations of Social Order*.

The doctrine of the Trinity had an incalculable impact on Western society. It resolved the old problem of the one and the many—of unity and diversity. Apart from a Trinitarian understanding, cultures would either move toward monolithic unity and totalitarianism or toward fragmentation and chaos. Only in a Christian society with Trinitarian foundations, Rushdoony argued, could one find a balance between these forces. "Sphere sovereignty," furthermore, a specifically Christian notion of a sovereignly transcendent God establishing

separate spheres of social authority, laid a foundation for proper social order.

The doctrine of Christ as the God-man was especially important for understanding culture. The Council of Chalcedon (A.D. 451) affirmed that Christ was fully God and fully man, possessing two natures without confusion or separation. World systems that lacked a Chalcedonian formulation would inevitably divinize the state or some exalted ruler. Only in creedal Christian societies, which understood Christ as the only mediator between God and man, could limited, Biblical governments flourish.

Jesus Christ was the central point of history. For Rushdoony, this was not an abstract item of theological speculation. His family had ancient Christian roots in Armenia, and his grandfather had been martyred by the Turks. Rushdoony's parents came to America as refugees, and his father was pastor of Armenian Martyrs Presbyterian Church.<sup>4</sup> The importance of Jesus Christ, and the potential cost of serving Him, was obvious in the Rushdoony family.

Rushdoony's emphasis on Christ in history flows directly from Scripture. Psalm 2 says that rulers and peoples conspired against the Lord and His Anointed, determining to break their bonds. To these antinomian rebels, God declares that His Son has been enthroned, and He calls on man to submit. (Acts 4:26–28 says that this happened at Calvary.)

In Acts 17, Paul addresses the philosophers and rulers of Athens. He declares that God is sovereign, controlling the destinies of nations and individuals. God now calls sinful and idolatrous people to repent, Paul proclaims, reminding them that history will be concluded at the Judgment Seat of Jesus Christ. While it was not a conventional view of history for the Greeks, Paul faithfully

gave a Christ-centered framework for history.

## Presuppositional History

Rushdoony was committed to the system of Biblical and presuppositional apologetics advanced by Cornelius Van Til, and he extended Van Til's analysis into the sphere of history. He does this thoroughly in *By What Standard?* as well as in subsequent works. (Rushdoony was a friend of Van Til, and the two corresponded for years.)<sup>5</sup>

*The Nature of the American System* opens with an explanation of a presuppositional methodology for history. "Behind the writing of history is a philosophy of history, and behind that philosophy of history are certain pre-theoretical and essentially religious presuppositions. There is no such thing as brute factuality, but rather only interpreted factuality. The historian's report is always the report of a perspective, a context, a framework." Since the Incarnation is the central point of history, the Christian historian will not accept the pagan exaltation and "divinization of the church, state, school, or any other institution." Rushdoony adds that Christian historiography and Christian revisionism are, for the Christian, "moral imperatives."<sup>6</sup>

For Rushdoony, historical meaning and purpose had to come from outside of history. Teleology was and must always be meta-historical. Following Van Til, he argues that "meaning always escapes man when he seeks it in the realm of creation rather than God. Because all things are made by God, nothing is understandable in terms of itself but only in terms of God the Creator."<sup>7</sup>

Historians are increasingly interested in this presuppositional approach, even if they don't understand it. It is a way of linking Rushdoony, Schaeffer, and Van Til, and offering an explanation for the intellectual roots of the Christian

Right.<sup>8</sup> Unlike other historians, Rushdoony is absolutely forthright about his methodology and philosophical commitments.

## Critique of Humanism

Rushdoony was at his best explaining the rise and influence of humanism. Man is an essentially religious creature, he explains: "[T]he alpha and omega of man's being is his creation in the image of God and his inescapably religious nature." Because of his religious character, man must worship, and "he will either worship God or he will make himself a god."<sup>9</sup> Elsewhere Rushdoony argues that "the faith of the modern age is *humanism*, a religious belief in the sufficiency of man as his own lord, his own source of law, his own savior."<sup>10</sup> The religion of humanism, furthermore, has become the *de facto* established religion in American schools and legal courts.<sup>11</sup>

Humanism will naturally and inevitably develop into statism. As Rushdoony explains it, "Man needs a source of certainty and an agency of control: if he denies this function to God, he will ascribe it to man and to a man-made order." The growing emphasis on the United Nations reflects the culmination of humanism: "[W]here there is no theology of God, there will be a theology of the state, or a world super-state."<sup>12</sup>

Rushdoony's critique of humanism arises from Romans 1. There, Paul argues that sinful and rebellious man exchanged the knowledge of God for various forms of idolatry. In his folly, autonomous man declared himself wise. God responded by giving men over to sins and degrading passions until they "burned out." Every culture that does not truly acknowledge God, Rushdoony argues, will inevitably establish a humanistic system, which will proclaim human autonomy, but which will end in degradation and either anarchy or statism.



Years ago, Christ College produced some Rushdoony-inspired promotional T-shirts. The shirts had a picture of the Ten Commandments and the cross of Christ. I liked the inscription beneath the picture. It read: “God’s law or Chaos.”

## Conservative History

*This Independent Republic*, a study of American themes of freedom, is an excellent example of Rushdoony’s conservative approach to history. The book arose from messages he delivered at a 1962 summer conference of the Intercollegiate Society of Individualists; it was there that Gary North became a Rushdoony convert.<sup>13</sup>

Rushdoony’s thesis is clear: the United States had Christian, Augustinian, feudal, and Protestant roots. The American Revolution was conservative in nature, “to preserve American liberties from the usurpation and invasion of Parliament.”<sup>14</sup> The revival of American government, Rushdoony believed, would depend upon “the Christian renewal of the citizenry,” the revitalization of “local units of government,” and the strengthening of Christian schools. *The Nature of the American System* was a complementary work, calling attention to the neglected themes of America’s Christian past—in opposition to “present Gnostic and messianic movements.”<sup>15</sup>

Rushdoony identified himself as a conservative and was interested in conservative political causes of the 1960s. He enthusiastically supported Barry Goldwater. He was a tireless critic of communism and the United Nations. A Californian, Rushdoony observed firsthand the cultural and moral declension associated with the modernism of the sixties.

Yet Rushdoony was different from other conservative activists. He insisted that true conservatism was Christian.

Rushdoony consistently looked beyond symptomatic problems to underlying issues, and the ultimate problem was man’s rebellion against God and His law.

## Real History

Rushdoony also wanted his works to be practical and useful. He aimed at laymen, not the ivory tower. Professional academics usually write for one another and treat “popular” work with scorn. A scholar once commended Rushdoony for his *Institutes of Biblical Law*, but said “it was a sad and tragic work because it was aimed at laymen and should have been written to scholars to set up a dialogue.” Rushdoony’s response: “There was no sense of the real world. Scholarly interchange is the goal of scholarship. But that is barren and impotent.” Rushdoony clearly wanted his work to be accessible and useful.

*The Institutes of Biblical Law* is an excellent example of Rushdoony’s methodology and practical approach. *Institutes* is a mix of Biblical exegesis, theological reflection, historical illustrations, and cultural commentary. The work explains the Ten Commandments and is an invaluable source for pastors doing Bible studies on the practical implications of the law of God.

*The Messianic Character of American Education* was a highly influential treatment of American Education. Mrs. Rushdoony wondered why he dedicated so much time to the study—since public education seemed so firmly entrenched. Rushdoony eventually traveled across the country, speaking before advocacy groups, at hearings and in trials, defending the right of Christian education. This real-world contribution of Chalcedon to Christian freedom reflects Rushdoony’s fundamental commitments.<sup>16</sup>

Rushdoony was particularly pleased with *The Myth of Over-Population*. It

was well received in the *Wall Street Journal*, and it was instrumental in the conversion of Otto Scott. Rushdoony covers history, economics, theology, and the efforts at population control. Released at the same time as Paul Ehrlich’s sensational and apocalyptic *The Population Bomb*, the two works are an amazing study of contrasts.

## Rushdoony and the Historians

The corpus of Rushdoony’s work is eclectic, touching on history, philosophy, psychology, education, law, government, theology, and the Bible. His historical works cover centuries, involving world history, church history, European and American history. Most historians prefer smaller, more easily defined topics and feel uncomfortable with this range and breadth.<sup>17</sup> Rushdoony’s work is theoretical, interpretive, and theologically driven. His self-consciously Christian and presuppositional approach to history has an apologetic purpose—to defend the Christian faith. Most historians would be unable to understand the contours of Rushdoony’s philosophy—even if they agreed with his purpose.

Historians give little attention to Rushdoony because he was not a conventional or professional historian. They emphasize archival work and primary sources, whereas Rushdoony typically relied upon secondary sources. They are also clannish and view outsiders with suspicion.<sup>18</sup>

I like to think of Rushdoony as a kaleidoscopic historical writer. Those who fiddled with kaleidoscopes as kids will remember the fascination of turning the cylinder and seeing objects and forms tumble into different arrangements and configurations. Rushdoony makes people think outside the box. More appropriately, he forces people to look at the humanistic and statist box from the outside. While not strictly an

historian, he offers a coherent Biblical paradigm from which to evaluate history.

Rushdoony has admirers among historians. I was at an academic conference at the University of Virginia in February 2007. One of the discussion topics dealt with the Puritans. “You know,” one professor told me afterward, “the points they made were *exactly* what Rushdoony argued in *The Flight from Humanity*.” Rushdoony, he implied, was about thirty years ahead of the profession.<sup>19</sup>

In *The Theme Is Freedom*, an excellent work by M. Stanton Evans, there are frequent echoes of Rushdoony themes. Evans notes his dependence on Rushdoony, “who has written an entire library of books about the biblical basis of our freedom” and is in the great Reformed tradition of Cornelius Van Til.

Most recent historical analysis of Rushdoony focuses on his influence on the Christian Right. These authors are not so interested in *what* Rushdoony taught—as *how* he influenced evangelical activists. They see four areas of Rushdoony’s influence: his advocacy for Biblical creationism; his influence on American Christian education; his defining and promotion of “theonomy”;<sup>20</sup> and his influence on Christian political activism. Rushdoony’s greatest influence was on Francis Schaeffer, the leading apologist of conservative American evangelicalism. Gary North and David Chilton have shown that Schaeffer’s historical and cultural analysis was drawn directly from Rushdoony.<sup>21</sup>

## Rushdoony and Neo-Evangelicalism

Rushdoony once estimated that “nine-tenths of the hostility to me has come from the church.” Believing that conflict over the gospel was unavoidable, he explained: “Whenever you have had a clear-cut statement of the Reformed faith, you have had hostility.

When it has been clearly and sharply presented, the faith has always engendered hostilities. When so much of the church is made up of compromisers, who try to keep a foot in both camps, then anyone who unequivocally presents the faith is going to be hated.”<sup>22</sup>

As early as 1965, Rushdoony warned about the trajectory of *Christianity Today* and the “new evangelicalism.” As he told Christian historian C. Gregg Singer, *Christianity Today* “plays down the antithesis, holds that doctrines which divide ‘Christians,’ such as infallibility, the atonement, etc., should not be sharply stated but only generally so, and that ‘love’ must be emphasized ad nauseam. But most of all, there is a determined hostility to Calvinistic thinking, because it represents an uncompromising stand on the Biblical faith.”<sup>23</sup> Singer concurred, adding that “[i]t is a peculiar situation to be in—to see people who once felt that you were liberal because you did not hold to dispensationalism drift right by you into the arms of socialism and political radicalism.”<sup>24</sup>

Even the *Westminster Theological Journal* showed signs of “humanistic socialism.”<sup>25</sup> The treatment of Singer’s *A Theological Interpretation of American History* illustrated the seminary’s move toward political and theological liberalism. Writing to Westminster professor Edward Young, Rushdoony argued that for Singer’s work “to be turned over carelessly to a bumptious young student who resents its political conservatism and wields a leftist political axe on the book is hardly fair treatment to a tried and true champion of our cause.”<sup>26</sup> The Orthodox Presbyterian Church and Westminster, Rushdoony warned, were becoming “vehicles of the social gospel.” They were leaving the legacy of Van Til and replacing it with rationalism and the autonomy and sovereignty of man. This was a critical moment, Rushdoony

continued: “Either the autonomy of man is permitted in our thinking, or it is denied in every realm thereof. Can the church (or seminary) long exist which tolerates liberalism in any form?”<sup>27</sup>

## Rushdoony and the Future

In the summer of 1852, James Henley Thornwell toured Ivy League colleges. A leading Presbyterian theologian, Thornwell was also president of South Carolina College (now the University of South Carolina), and he wanted to observe the condition of education in the North. He was impressed with the welcome he received at Harvard and was particularly intrigued by a faculty dinner. “They concluded the dinner by singing the seventy-eighth Psalm. This has been an old custom, handed down from the Puritan fathers. It was really an imposing ceremony; and I should have enjoyed it very much, if I had not remembered that they were all Unitarians, witnessing in this service, to their own condemnation.” As he explains to his wife, there was only one drawback to what he had seen at Harvard, “and that is the religion. It makes me sad to see such men, so accomplished, so elegant, at once such finished, gentle men and such admirable scholars, sunk into such a vile faith.”<sup>28</sup>

Psalm 78 provides insight and direction for the historian. The psalmist declares that God has established a law and a testimony. The Word of God and the history of His mighty deeds were to be declared to the children and to the generations to come. God did not want Israel to forget Him—and to become faithless and rebellious like previous generations.

As an historian, Rushdoony was true to the calling of Psalm 78. He argued for and employed a specifically Biblical and Christ-centered paradigm of historical analysis. Like Thornwell, he cared little about impressing liberals,

humanists, statistes, or Unitarians. Most historians, unfortunately, even Christian ones, have followed the path of Harvard, exalting human reason, celebrating their own progressiveness, and seeking the world's acclaim. Professing themselves wise, they have become fools.

Rushdoony's consistent goal was to exalt Christ the King, to show the hand of God in history, and to teach coming generations the truths of Scripture.

The last time I saw Rushdoony, was for a Sunday dinner at my house. Other families were invited, and a number of children were present. Offering a blessing for the meal, Rushdoony also prayed for the little ones: "May these children, and their children's children, be Christians to the end of time." The prayer sums up his thinking—and the core of his burden for history—that the Word and testimony of God would faithfully endure for a thousand generations. ■

Dr. Roger Schultz is Dean of the College of Arts and Sciences at Liberty University and is the homeschooling father of nine children.

1. George Williams, "Religious and Pre-suppositions in the American Debate on Abortion" *Theological Studies* 31:1 (1970), 10–75. Williams cites Rushdoony's work. Rushdoony tells Williams about his forthcoming study of Biblical law—and hints at his main thesis, that "modern Protestantism, both evangelical and liberal, has become radically antinomian."
2. Rushdoony, *By What Standard?* 97.
3. Rushdoony, *The Biblical Philosophy of History*, 6, 45ff.
4. Mark Rushdoony, "The Vision of R. J. Rushdoony" October 17, 2005, <http://www.chalcedon.edu/articles/article.php?ArticleID=185>. For biographical data, see my "Interview with R. J. Rushdoony" *Contra Mundum*, 13, Fall 1994, 33–38, <http://www.contra-mundum.org/cm/cm13.pdf>.
5. I particularly like Van Til's letter to Rush-

doony (May 7, 1962) right after Van Til stumbled into the neo-orthodox theologian Karl Barth at Princeton. "[Barth] became quite excited and repeated the question, Are you Van Til, three times. Then he added that I had said terrible things about him, namely, that he was the greatest heretic of all time, but Barth also added, 'I forgive you, I forgive you.' Just before leaving the meeting 'Bill Jones,' an old friend of mine from Princeton days, told me that he had picked up Karl Barth on a street of Princeton and gave him a ride in his car. After Mr. Jones told Barth that he knew me well Barth got excited and said something to this effect. Do you know Van Til? He is a bad man. He called me the greatest heretic of all ages. You tell him that he is a bad boy and won't go to heaven. I am quoting this from memory, but I am sure that several of the phrases are accurate. I expect to go back again Friday night. That will be the night for discussion. I do not think the 'bad boy' is going to ask any questions but it ought to be interesting to see how the discussion is carried on and what Barth will say." (They say that Karl Barth was a universalist, but that cannot be true. Barth apparently believed that "bad boy" Van Til was not going to heaven, even if everybody else was!)

6. R. J. Rushdoony, *The Nature of the American System*, v–vii.
7. Rushdoony, *The Biblical Philosophy of History*, 126f.
8. Fritz Detwiler, *Standing on the Premises of God: The Christian Right's Fight to Redefine America's Public Schools* (New York University Press, 1998). Detwiler keeps saying that Rushdoony studied under Van Til at Westminster (15, 111, 131, 239, 242). Also see "Through a Glass, Darkly: How the Christian Right Is Reimagining U.S. History" *Harper's Magazine*, <http://www.harpers.org/ThroughAGlassDarkly-12838838.html>.
9. Rushdoony, *The Politics of Guilt and Pity*, 198f.
10. Rushdoony, *The One and the Many*, 372.
11. Rushdoony, *The Nature of the American System*, 112.
12. Rushdoony, *The Politics of Guilt and Pity*, 185–188.

13. Gary North, *Baptized Patriarchalism*, 23. Schaeffer was also heavily influenced by the book.

14. Rushdoony, *This Independent Republic*, viii.

15. Rushdoony, *The Nature of the American System*, vii.

16. "Interview with R. J. Rushdoony" *Contra Mundum* 13, Fall 1994, 33–38, <http://www.contra-mundum.org/cm/cm13.pdf>.

17. There is an old joke about Ph.D.'s: "They study more and more about less and less until, finally, they know everything about nothing at all."

18. This would not surprise or concern Rushdoony. Universities and mainline academics have a monopoly on what Rushdoony called "pseudo-knowledge." They guard a liberal orthodoxy and are not interested in alternative viewpoints.

19. Rushdoony, *The Flight from Humanity: A Study of the Effect of Neoplatonism on Christianity*.

20. For a theological history of "theonomy," see Marc Clauson, *A History of the Idea of God's Law (Theonomy): Its Origins, Development and Place in Political and Legal Thought* (Edwin Mellen Press, 2006).

21. Gary North and David Chilton, "Apologetics and Strategy" *Christianity and Civilization: The Tactics of Christian Resistance* (1983), 100–140.

22. "Interview with R. J. Rushdoony," *Contra Mundum* 13, Fall 1994, 33–38, <http://www.contra-mundum.org/cm/cm13.pdf>.

23. Rushdoony to Singer (September 28, 1965).

24. Singer to Rushdoony (October 5, 1965).

25. Rushdoony to Singer (September 28, 1965).

26. Rushdoony to Young (May 7, 1965).

27. Rushdoony to Young (June 2, 1965).

28. Quoted in B. B. Palmer, *The Life and Letters of James Henley Thornwell* (Banner of Truth Trust, 1974 [1875]), 361.



# Rushdoony's Impact on Eschatology

Martin G. Selbrede



**P**ostmillennialism. The eschatology that taught that the entire world would be converted to Christ prior to His return in glory and the ushering in of eternity. The view that treated the Great Commission as being *greater than the span of man's enfeebled imagination*. The idea that Jesus Christ would one day *literally* be the Savior of the World (John 4:42) by having drawn all men unto Himself (John 12:32).

Postmillennialism. In the early 1970s, it was the Rodney Dangerfield of eschatologies: it didn't get any respect. It was the eschatology that nobody took seriously. Postmillennialists were seen as the flat-earthers of the world of eschatology. They were dismissed as unbiblical on the authority of scholars of the other camps who labeled postmillennialists as seriously out of step with both Scripture and with the world we live in. The theory was unrealistic, discredited, groundless, and deprived the church of the blessed hope (as the opposing scholars defined it).<sup>1</sup>

Postmillennialism was declared to be dead, with no living voice raised in its defense. If seminary students encountered vestiges of it in the works of the Puritans or scholars like Hodge and Warfield, they were advised to overlook this weakness in the otherwise impeccable Biblical scholarship of those men. "We know better now." As Hal Lindsey said of the Reformers, they were all in darkness when it came to prophecy and its interpretation.

Things deteriorated to the point that postmillennialism was effectively handed its hat, as evidenced by the title of the book *Premillennialism or Amillennialism?*<sup>2</sup> a title that implicitly denies that postmillennialism was a legitimate option worthy of consideration. Not only was postmillennialism not a player, it wasn't even on the bench. Oswald T. Allis elected to keep his postmillennialism to himself, preferring the more respectable label of "anti-chiliasm" (anti-premillennial) at least up until the time Roderick Campbell's *Israel and the New Covenant* first appeared in print. Postmillennialist Benjamin Breckinridge Warfield, a highly respected theologian at Princeton Theological Seminary, died in 1921. Dr. Loraine Boettner didn't enter Princeton until eight years later—Warfield and Boettner never met. But Boettner went on to become the lone postmillennialist with sufficient spiritual testosterone to write a mid-twentieth-century book that actually defended the postmillennial position. Was he a lone voice crying in the wilderness,<sup>3</sup> or just an irrelevant fossil? In terms of influence at the time, this aged Christian gentleman, steeped in the values of an earlier generation, was conveniently pigeonholed as a quaint throwback to a less-informed era. Judgment: fossil.

But then someone new appeared at the theological party. A short dark stranger stood silhouetted in the doorway. The music stopped, and the bouncers looked confused. One of the most accomplished Christian scholars of the late twentieth century had

weighed in on the matter of eschatology. Dr. R. J. Rushdoony, who had read Warfield voraciously in his youth, who had personally known Boettner, not only was a postmillennialist, he started actively promoting the position.

In 1970, his commentaries on Daniel and Revelation (*Thy Kingdom Come*) were published. In 1971, his foreword appeared at the head of a J. Marcellus Kik anthology entitled *An Eschatology of Victory. The Journal of Christian Reconstruction*, which Chalcedon published, issued a Symposium on the Millennium in 1976, while 1978 saw the publication of a short but powerful booklet, *God's Plan for Victory: The Meaning of Postmillennialism*.

Because postmillennialists leverage long-term thinking, Rushdoony wasn't bothered by the absence of instantaneous results, but patiently labored to build foundations that would stand the test of time. The slow rebirth of postmillennialism mirrored the trickle-to-stream-to-river miracle recorded in Ezekiel 47:1–6: we've moved from virtually no postmillennialists to being ankle-deep in them, to being knee-deep in them, and soon will be waist-deep in them and more. "Son of man, do you see this?" (v. 6, NIV). Other notable scholars were swept up in the train, writing, teaching, publishing, persuading, being either directly or indirectly influenced by Rushdoony's (and Chalcedon's) lead. It may have been true in the 1960s, as Hal Lindsey asserts in his best-selling *The Late Great Planet Earth*, that no self-respecting scholar looking at world conditions would call himself a postmillennial-

ist. It took someone more concerned with the Scripture than his self-respect, more concerned with God's law-word than with world conditions, to alter the direction of eschatological discourse. Rushdoony changed the face of the millennial debate in the final third of the twentieth century, well before it was respectable to be a postmillennialist. In the process, he didn't just make postmillennialism respectable. He made it formidable.

### **This Isn't Your Father's Postmillennialism. Or Is It?**

Now that postmillennialism is back on the theological scene, its critics have discovered they have an unwelcome third-party candidate on their hands. Weren't two world wars sufficient to kill this unrealistic, overoptimistic theory? Apparently not.

Nineteenth-century postmillennialists had to learn some lessons from history they could have more easily learned from Scripture concerning the course of worldly empire as postmillennialism conceives it. They thought God was just about finished shaking the heavens and the earth (Heb. 12:26–27), that the Stone cut without human hands was done crushing the nations and consuming them, that uninterrupted straight-line progress was assured. They tended to read Scripture in terms of the times (a phenomenon still rampant today among other eschatologies).

Today's postmillennialists have been weaned from this tendency to walk by sight, to organize the scriptural data to comport with the existential moment in lieu of indicting the existential moment in terms of the prophetic Word of God. It took two world wars to purge out this leaven, to raise up postmillennialism solely on the authority of the Word and reject the temptation to build eschatologies out of the shifting sand of world events.

Even its critics agree that modern postmillennialism reposes its entire confidence in its understanding of the Word and not in man's doings on the earth. The in-your-face comment of Greg Bahnsen, quoting Romans 3:4, tended to mark postmillennial faith in God's promises: "Let God be true, but every man a liar."

In the face of a reinvigorated postmillennialism, critics have approached the theory from some new angles, looking for a convenient chink in the armor. In the case of Rushdoony, it was impossible to saddle his postmillennialism with the social gospel millennialism of Rauschenbach or the Unitarians (postmillennialism built not on the Word but on humanistic confidence in a fundamentally statist gospel). But Rushdoony's involvement inspired a new label, a new pigeonhole.

Suddenly, Rushdoony's postmillennialism was labeled *theonomic postmillennialism* to distinguish it from the "kinder, gentler, milder" postmillennialism of the past, affectionately labeled *evangelical postmillennialism*.<sup>4</sup> Polemicists for amillennialism and premillennialism really had no affection for the earlier form of postmillennialism, of course, but by nostalgically referring to it as "milder," they served notice that Rushdoony's postmillennialism was implicitly harsh: a new animal entirely. The polemicists drove an argumentative wedge between theonomic postmillennialism and evangelical postmillennialism. They were effectively saying, "If you must be a postmillennialist, be an old school postmil like easy-going Boettner or Hodge or Warfield,<sup>5</sup> the nice guys on the block who didn't make waves." Since theonomists are nasty and divisive, theonomic postmillennialism is just more of the same. In fact, it's probably worse: it teaches the triumph of theonomy. What further

need have we of witnesses?

The implication is raised that since the earlier form is "evangelical," the modern form is not evangelical. The choice of terms was not accidental, but designed to cast today's postmillennialists in a negative light, by innuendo if not explicitly.

It cannot be denied that Rushdoony provided a backbone for modern postmillennialism. Was this truly innovative? Hardly. Most Puritans were postmillennial, and most were far closer to Rushdoony's ethical teachings than to the law theories propounded by modern evangelicals (e.g., Dr. Norman Geisler, etc.). Apart from its loyal-opposition antinomian contingent, the majority of the Puritans represented a remarkably strong incipient theonomic movement.

Many key postmillennial passages have obvious theonomic content. The New Covenant not only involves every one, from the least to the greatest, knowing the Lord, but also entails God writing His law into their hearts and minds (Jer. 31:33; Heb. 8:10, 10:16). The prophecy in Isaiah 42:1–4 concludes by affirming that the isles shall wait for God's law, while Isaiah 2:3 speaks of the law radiating into all the world. Dozens of such passages exist, and their significance was surely not lost upon the Puritans.

The "theonomic postmillennial" package isn't new, and Rushdoony didn't invent it. He merely helped put postmillennialism back on its proper feet after advocates for the milder evangelical form of the theory saw their views appropriately crippled by the bloodiest century in recorded human history. Postmillennialism had evolved away from the theonomic component at the heart of the Puritan hope. Rushdoony merely reassembled what previous post-Puritan theologians had

allowed to drift apart. In the language of Isaiah 58:12, Rushdoony became the *repairer of the breach*.

## Rushdoony and the Hermeneutic Isms

Rushdoony had his preferences in dealing with the book of Revelation. He adopted the idealist approach. Idealism treats the majority of the book as dealing with the entire period of time between Christ's advents, not necessarily in chronological order, with some passages dealing with heavenly things rather than earthly things. In other words, idealism is a Big Picture approach: Revelation spans many centuries of time.

Historicism agrees with idealism that Revelation describes the inter-advent period, but unlike idealism it sees a clear chronological succession in John's narrative. Dr. Francis Nigel Lee's commentary on Revelation is a strong example of a postmillennial work written from the historicist perspective. Dr. Rushdoony and Dr. Lee were on the best possible terms, and Rushdoony was respectful and supportive of Dr. Lee's historicism despite his own continued preference for idealism.

Partial preterism treats Revelation predominantly as a description of God's divorce from, and dispossession of, Israel. The book is understood to have been written before the fall of Jerusalem based on some admittedly strong internal evidence. In that light, most of Revelation would be considered fulfilled in the first century A.D. Rushdoony was not only respectful of partial preterism, he supported the publication of commentaries promoting this approach to Revelation. He did so while ultimately disagreeing with these volumes, which indicates what importance he attached to extending Biblical scholarship in all plausible areas relevant to the postmillennial

question.

The reader should note that none of these three approaches to interpreting Revelation are intrinsically post-millennial. For example, among the amillennialists one can find idealists (e.g., William Hendricksen) and partial preterists (e.g., Jay Adams). Futurism (associated primarily with premillennial scholarship) can also cross theological borders.

Therefore, any given hermeneutic approach to Revelation can take one of several millennial forks further down the road. Rushdoony's theological tent is bigger than most of his disciples would be willing to entertain. A significant fraction of them have co-opted partial preterism as the last word on prophetic interpretation, a view that Rushdoony would have recoiled at. He tended to agree with my assessment that under friendly cross-examination, partial preterism must often be moved off the Pedestal of Certainty onto the more modest Dais of Plausibility, i.e., that it was premature to treat partial preterism as if it were canonical.

But Rushdoony earnestly desired for that spirit of internal cross-examination to continue and to be pursued in the best spirit of conservative Christian scholarship. His *big tent approach* could only strengthen postmillennialism, as he saw the matter. Today's entrenched camps don't adopt Rushdoony's inclusive approach. Rushdoony's heirs have inherited his postmillennial perspective but have otherwise placed their hermeneutic eggs exclusively in one basket. The big miracle is that there are even enough postmillennialists around to disagree over the matter. We'll be in good shape if more postmillennial scholars adopt Dr. Kenneth Gentry's stance that he is a postmillennialist first, a partial preterist second. Where wise priorities

prevail, continued progress will follow.

## What about Replacement Theology?

Many Christians are sensitive to Israel's place in the scheme of the future, particularly in regard to the promises of old that God had solemnly made. Many (but not all) dispensationalists are disposed to criticize any perceived usurpation or encroachment upon promises made to Israel, promises they assert the church has no right to. It is held that by confusing the church and Israel, theology becomes dangerously distorted. If promises perceived to have been made to Israel are applied to the church, these scholars reason, then what we have here is an illicit substitution or replacement of Israel by the church. The criticized position has received many labels: *replacement theology*, *substitution theology*, *supercessionism* or *supersessionism* (the church supercedes Israel), etc., but the core idea being criticized is the same: such a position robs Israel.

At first glance, a parking lot doesn't look like a very good seminary, but R. J. Rushdoony briefly turned a Los Angeles parking lot into a seminary for my benefit in 1981, explaining the significance of Isaiah 19:18–25 to me as the traffic roared past us. The final three verses run thus:

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be



**Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.**

Why isn't Israel first? Why is Israel listed as "the third" (v. 24)? Because Isaiah's prophecy teaches that Egypt and Assyria shall faithfully serve God prior to Israel doing so. In fact, Egypt shall build an altar that God will honor (v. 19) and swear by Jehovah's name and perform oaths and offer gifts to Him (v. 21). The enemies of Israel enter His Kingdom first. Paul's discussion in Romans 11 is an extended commentary on this passage of Isaiah 19. All the Gentiles shall come in (represented by Egypt and Assyria), and then Israel shall be saved (becomes the third part, sequentially).

For postmillennialism agrees with Paul that many branches have been broken off due to unbelief (Rom. 11:20), but God is able to graft them back in. If God grafts Israel back in, then how is it that Israel loses any of its promises? Rushdoony, by supporting the Puritan approach to Romans 11:25–26,<sup>6</sup> has turned the flank of his critics. If there's any replacement going on, it's sanctioned by the great Old Testament prophet Isaiah, and is clearly temporary. God is able to graft back in the natural branches, just as He grafted in the wild branches (Gentiles). That He will do this in the full *literal* sense of the words appearing in Romans 11:25–26 is what the purest forms of postmillennialism unfailingly teach.

Postmillennialism, as we receive it from Rushdoony's latest writings on the topic, doesn't so much give us a *replacement theology* as a *regrafting theology*. This return of Puritan thinking into postmillennialism is perhaps another reason that Rushdoony's version was labeled *theonomic postmillennialism* to distinguish it from *evangelical theology*, which was closer to an optimistic

amillennialism in tone, and in regard to the issue of supersessionism as well. By clearing the brush off the trail forged by the Puritans, postmillennialism became more immune to the charge, which could be seen to be, at the very least, seriously misplaced. This is especially true in regard to Rushdoony's exposition of Galatians 4:22–31.<sup>7</sup> It is *because* the physical Jerusalem corresponded to the bondswoman Hagar (v. 25) and thus must be cast out and not become an heir with the son of the freewoman (v. 30), that the promise to genetic Israel cannot be realized apart from the regrafting of the natural branches spoken of by Paul in Romans 11.

In short: Rushdoony didn't promote a *replacement theology* so much as he did a *regrafting theology*. Between these two is all the difference in the world.

### **Rushdoony the Innovator: Taking the Red Pill**

In the movie *The Matrix*, people enslaved to the system were given an opportunity. A red pill and a blue pill were presented to them. Take the blue pill, and you wake up believing what you want to believe, with the status quo preserved. Take the red pill, and you see how far down the rabbit hole goes, and your life changes radically as a consequence of the concomitant awakening.

Rushdoony's forty-one-page monograph, *God's Plan for Victory: The Meaning of Postmillennialism*, is such a red pill. It is short and unassuming. It's actually a pretty poor exposition of postmillennialism, particularly from an exegetical standpoint. That's not this short book's purpose: that task is left to other volumes and other scholars. *This* book has set itself an absolutely unique and remarkable task, and hits the mark in a revolutionary way. In

this volume, Rushdoony sets forth the real-life *meaning* of an eschatology, its effect on the Christian walk and the world at large. A shallow read might lead the uninitiated to think of it as a theological puff piece. A careful read reveals that Rushdoony has brewed some cultural dynamite in highly compacted form. It comes close to being a book "for those who have ears to hear." Those wedded to eschatologies first and Biblical ethics second will dismiss it. Those who realize God judges us by our deeds and not our theological orientations continue to find food for thought here, be they amillennial, dispensational,<sup>8</sup> or unaligned. Men who govern their lives, not by what they feel Scripture predicts, but by what they know the Scripture commands, have Rushdoony on their side. It is fitting that his criticisms were necessarily directed at the middle of the bell curve, but didn't extend to those faithful to His Word.

Consider these important insights Rushdoony shares in *God's Plan for Victory* (emphasis added):

If in terms of Matthew 6:33 we believe that the Kingdom of God and his righteousness or justice must have priority in our lives, *then we will not have a self-centered view of salvation ...*

All too often men retain aspects of this original sin in insisting that their salvation is the center of God's plan. God seeks His own glory and purpose; *our place in His plan is not at the center ...*

It is arrogant for man, in plain divergence from God's words, to see himself as more important in God's plan than God Himself! Such a view *is an echo of man's original sin.* (p. 3)

[An antinomian] attitude guarantees impotence and defeat to all churches who hold it. *They may prosper as convents or retreats from the world, but*

never as a conquering army for God.

[Consequently], the role of the church ... is to be not only a soul-saving agency but also a convent, a retreat from the horrible world around us ... Protestantism has turned the whole church into a retreat from the world minus only sacerdotal celibacy. *Men are summoned to withdraw from the world into the church.* (p. 11)

A secular scholar, George Shepperson, commented, "Premillennialism always means a *deep distrust of the orthodox forces of reform open to a society.*" This is a point of very great importance ... millenarian groups *are hostile to reform and reconstruction* ... In my own experience within a major American church, I saw premillennialists deliberately, and by avowed statement to me, come late to key meetings where their vote could have led to the recapture of a synod because they refused to be involved in trying to "reform" the church; it was to them "unspiritual" activity, and they felt assured that apostasy was ordained of God as a prelude to the "rapture." (pp. 20–21)

Pietism saw life in essentially emotional and personal terms ... the goal of man was seen as an eternal vacation with the Lord. Pietism produced a *shallow life, intellectually and vocationally.* (p. 27)

A central fallacy of premillennial and amillennial views is the common assumption that the Fall somehow frustrated God's original purpose as set forth in Eden. But God is never frustrated, nor can He be. To believe this is to be a humanist, and humanism, wherever it is, must be strangled, *because it assumes that man's way can prevail over God's way.* (p. 28)

Retirement is a modern principle, the secular counterpart of the idea of a rapture ... The rapture and retirement are falsely premised and mean

a surrender; *they treat a retreat from dominion as a privilege rather than a tragedy or grief.* (p. 29)

The rapture generation is the useless generation. (p. 38)<sup>9</sup>

For exegetical support for postmillennialism, there are a multitude of excellent resources: the historic ones from great Biblical scholars of the past centuries and an increasing number of ever-improving modern books and lectures. But to *understand* the meaning of this approach to Scripture means grasping the implications of *this* trailblazing monograph by Rushdoony.

## The End Point

In the second volume of Rushdoony's *Systematic Theology*,<sup>10</sup> he probes the meaning of the term *eschatology* (and is even more diligent in this regard during the taped lecture on which the written text is based). On pages 785–786 he observes that the term can relate to, not just the end-times for the world, but to an *end point*. As he says, "the end-point can come with the death of a man, or the judgment of a family, an institution, or a people. In this sense, history is continuously witnessing to end-points or *eschatons*" (p. 785).

Why is this distinction so crucial? Is this not a diversion or distraction from so-called cosmic eschatology, the end of the world, etc.? Is this end-point stuff all that important?

Absolutely. Modern man uses many different models to describe, for example, the destiny of a nation or a culture. The *ballistic model* was popular in earlier days, in which we encounter the language of trajectories to describe cultures, as in *The Rise and Fall of the Roman Empire*. The *organic model* comparing cultures and societies to a living thing was also popular, which alludes to the birth, infancy, childhood,

adolescence, maturity, senescence, and death of a nation or culture. You will notice that *all* such models *omit God and His providential government over the world*. The destiny of human societies is not couched in terms of their covenantal faithfulness or lack of it, but rests on the assumption of God's nonexistence or (what amounts to the same thing) His irrelevance.

This is where Rushdoony's approach to eschatology breaks critical new ground, for it sees the hand of the Lord God *in continual action*, thereby reflecting His faithfulness to His own Word. Too many Christians today are gazing into the future awaiting a supposed end-times scenario to play out, but are blinded to the cultural, ecclesiastical, and personal end points unfolding from His throne room before their very eyes, end points that affect them directly.

Postmillennialism is often criticized for making eschatology irrelevant and distant, as if all it offers is a long undifferentiated haul to some far-off goal. One would wish this caricature were true. The reality is, Rushdoony has taken eschatology into the opposite direction entirely. Eschatology no longer means discerning God's choreography at world's end. Eschatology means God bringing an end to *your* culture, *your* church, and *you yourself* at such time as He appoints according to His covenant. Rushdoony has dragged the eschatology of Psalm 37 out of that presumably safe Psalter and unleashed its raw power in the middle of our comfortable living rooms, church sanctuaries, school rooms, and halls of government.

How, then, shall we sum up Rushdoony's landmark influence on eschatology, his impact on the study of eschatons and end points?

*A good start.* ■

1. It didn't take long after World War I for the published attacks on postmillennialism to appear. *Postmillennialism and the Higher Critics* by Andrew Johnson and L. L. Pickett was a scathing 445-page attack on postmillennialists published in 1923 by Glad Tidings Publishing Company of Chicago. The writers exclusively targeted scholars with liberal leanings, thereby associating postmillennialism with men who play fast and loose with Scripture, in contrast to whom the premillennialists appear as champions of fidelity to Scripture.

2. Charles Lee Feinberg, *Premillennialism or Amillennialism?* has seen printings by various publishers beginning in 1936 (Zondervan), then 1954 (Van Kampen Press), and finally 1961 (the American Board of Missions to the Jews).

3. It would be appropriate to acknowledge that J. Marcellus Kik and a few other scholars also produced postmillennial works during this same period, albeit of even less influence than Boettner's contributions notwithstanding their merit.

4. It must be pointed out that Rushdoony and other "theonomic postmillennialists" have found some of the rhetoric of the "milder" postmillennialists from the earlier generations to be stylistically embarrassing. Repeated appeal to the "sweet" influence of the gospel in the writings of Jonathan Edwards caused them to marvel that people didn't go into diabetic seizures or insulin shock reading such excessively saccharine writing. This fact has been appealed to as evidence of the divide between theonomic postmillennialism and so-called evangelical postmillennialism, but it could hardly be denied that Edwards would have written very differently had he lived in the late twentieth century.

5. Warfield, it must be noted, was at least as theonomic as Rushdoony or Bahnsen. See his exposition of Matthew 5:17–20 in *Biblical Doctrines* (Grand Rapids, MI: Baker Books, 2003; 1932), 293–299. The idea that the theonomists' approach to Matthew 5:17–20 is a recent innovation of Rushdoony's or Bahnsen's is demonstrably false. Warfield's view was based on the exegetical analysis of noted Greek exegete H. A. W.

Meyer published before the American Civil War began. Warfield's article first appeared in 1915, about the time chlorine gas was being deployed in World War I.

6. Rushdoony had been on something of a postmillennial odyssey throughout his life. He started at Warfield's position as a young student, but was pushed off of its purity by pressure exerted by amillennial scholars (because Warfield argued scripturally against a final apostasy at the end of history). Since other postmillennialists adopted the final apostasy concept, Rushdoony was influenced to move in that direction. By the mid-1990s, he reconsidered the matter (as Boettner had in the 1980s) and saw Warfield's case to be strong enough to overcome what Rushdoony called "this amillennial hangover," that hangover being the final apostasy doctrine. Rushdoony had come back to his theological roots (namely, Warfield, who had built on H. A. W. Meyer's exposition of Romans 11:25–26; see Warfield, *op. cit.*, 623–624). Given *this* starting point, postmillennialism could now take *far more Scripture literally* than any other eschatological model. The appeal of dispensationalism (that it read the Bible literally whereas alternate theologies did not) was set on its head once the *total victory* of the gospel was grasped as the teaching of Scripture. Only then could verses like "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4), "[o]f the increase of his government and peace there shall be no end" (Isa. 9:7), that peace will endure until the moon be no more (Ps. 72:7), and all (not some) of the families of the earth shall be blessed (Gen. 12:3) find literal fulfillment. There are hundreds of such passages that amillennialists, premillennialists, and even a good portion of postmillennialists are obligated to dance around and qualify. But in his last decade of service for His Lord, Rushdoony had embraced the promises as they stood written. "Let God be true and every man—even earlier Rushdoony—a liar." Rushdoony never lost his ability to be teachable because he was not a master of the Word, but was mastered by the Word.

7. R. J. Rushdoony, *Romans and Galatians*

(Vallecito, CA: Ross House Books, 1997), 375–384.

8. It is noteworthy that there are dispensationalists who support Chalcedon, and it is without question that the Kingdom of God was always meant to cut across the lines drawn by theological distinctions. Where men place priority on His work, they can labor together notwithstanding eschatological differences. Rushdoony's criticisms target those who use eschatology as a pretext for Christian inaction. Dispensationalists and amillennialists who lean forward in the saddle for the Kingdom know not to take offense at critiques aimed at the statistical means of their respective camps. Rushdoony's advocacy favoring premillennialists John C. Whitcomb and Henry M. Morris proved pivotal in their creationist book, *The Genesis Flood*, being published. Rushdoony knew how to work shoulder to shoulder with others (Zeph. 3:9) and distinguished between men of character and men of sloth, regardless of eschatological persuasion.

9. Page numbers are from the reprint (Vallecito, CA: Chalcedon Foundation, 1997), not the 1977 original tract.

10. Rushdoony, *Systematic Theology* in 2 volumes (Vallecito, CA: Ross House Books, 1994), 785–898.



# The Biblical Trustee Family

Andrea Schwartz



**R**. J. Rushdoony's central impact on the Biblical family involved his unabashed declaration that as God's basic institution, the *Biblical* family is the primary force in the fulfillment of the dominion mandate and the Great Commission. While placing him in the bull's-eye of those who disagreed with him, his thesis never nullified the God-given purpose of the church or the state, but rather placed the family as the institution that makes godly ecclesiastical and civil life possible.

But to modern man, the family is merely a convention, a convenience of growing up whereby people associate (are fed, clothed, and sheltered) by people not of their own choosing. The biological bonds are considered less and less vital as members of the family grow, eager to gain their independence from those they depended on as youth but no longer need. The current landscape (with rampant divorce, living arrangements that never involve marriage, and same-sex unions) has so diluted and polluted the definition of *family* that it is increasingly difficult to "come to terms" with what the Scripture means when giving commands and directives to the family.

## Three Views

Rushdoony classifies the family in three ways. He describes what most of us are familiar with today as the *atomistic family*. He states:

In the atomistic family, the individual seeks freedom from the family bonds. Father, mother, and children see the

family as restraints; the basic unit for them is not the family but the individual ... Neither the parents nor the children like the idea of sacrificing for the welfare and independence of the family; it is their purely individual welfare and independence which concerns them ... The atomistic family sees ... the rise of the Leviathan state, of statist power and totalitarianism. There is an essential relationship between family structure and cultural and political conditions.<sup>1</sup>

Modern culture places high importance on self-esteem and personal accomplishment, as though individual achievements occur independently from family assistance. Moreover, it is considered a "rite of passage" for children to grow up and "leave" their homes to become independent adults. With such a migration away from strong family life occurring on a regular basis, is it any wonder why it is hard for most Christians (let alone non-Christians) to view the family as an institution that can truly stand side-by-side in importance with the church and the state? If the family is merely the temporary provider of food, clothing, and shelter, with health, education, and welfare being taken care of outside the family, then it is hardly on a par with the other institutions, let alone primary before them.

Since many of those reading this are products of the early to mid-twentieth century, there may be some recollections of the extended family, or what Rushdoony calls the *domestic family*.

The domestic family ... stands between the trustee family and the atomistic family. The domestic family tries to get the best of both worlds—freedom for the individual and stability for the

family. The family loyalties are still maintained, but the state has become the major institution in society, and men depend more on the state than the family.<sup>2</sup>

This usurpation leaves the domestic family mostly concerned with baby and wedding showers, family reunions, graduations, and holidays. The biggest issues revolve around at whose house Christmas dinner will be served and celebrating birthdays and anniversaries.

Rushdoony presents a superior perspective and orientation to family life as ordained by God. He calls this the *Biblical trustee family*:

The trustee family has the most power and scope. It is called the trustee family because its living members see themselves as trustees of the family blood, rights, property, name, and position for their lifetime. They have an inheritance from the past to be preserved and developed for the future. The trustee family is the basic social power ... The head of the family is not the head in any personal sense but as *family* head and as a trustee of powers.<sup>3</sup>

Examples are many in Scripture that illustrate the importance God places on the family. First and foremost are the family lineages that are enumerated over and over, demonstrating that God works primarily through families rather than ecclesiastical or civil jurisdictions. Accordingly, His promises to Abraham are familial in nature:

**And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all**

the *families* of the earth be blessed. (Gen. 28:14, emphasis added)

Men like Jacob, Naboth, and Cornelius are all examples of individuals who had greater concern for their trustee families than their own self-interests and individual rights.

Rushdoony wasn't satisfied to view the family in its modern depiction and practice. He expounded upon the Biblical pattern of the trustee family. For it is only the trustee family that can hold its own against an overarching church or state.

He powerfully states:

In Scripture, the family is man's basic church, state, school, society, welfare agency, and social power. Control of the children and their education rests with the family, but strictly in terms of God's law. Inheritance is a family power, in terms of faith. Welfare is a family duty, not only with respect to non-related widows, orphans, and strangers (Deut. 14:28–29), but also and especially with all relatives, for “if any provide not for his own, and specially for those of his own house [or, kindred], he hath denied the faith, and is worse than an infidel” (1 Tim. 5:8). The authority of the husband, and of the wife, is not personal but theological and is a trusteeship for God, first of all, and then the family.<sup>4</sup>

Rushdoony makes two astute observations that are mere footnotes:

When conservative Christians think of the godly family, they tend to think of the domestic rather than the trustee family; as a result, the individual man is exalted as head of the household rather than placed strictly in a trusteeship, in a position of custodial powers.<sup>5</sup>

He also notes that the headship of the husband is not understandable if viewed from a modern perspective. He held that the current view was more worthy of reproach because it is more properly described as male chauvinism

rather than an embracing of the idea of trusteeship.<sup>6</sup> Thus, rather than a *my house my rules* mentality, the head of the trustee family looks to lead by means of service, education, and discernment, with an eye toward future generations and their life of service and obedience to the Living God.

## Enemies of the Family

How can anyone ever understand the concept of the family of God if the earlier concept of the trustee family is overlooked and ignored?

Is it any wonder that the modern church wants little to do with Biblical law and its establishment of the trustee family? Strong families would imply and necessitate the restructuring of church programs onto Biblical grounds concentrating on equipping the saints in and through families. Programs designed for children, women, singles, men, married couples, senior citizens, recovering addicts, etc., would be replaced with efforts to build and recognize strong Biblical trustee families. Then, rather than calling for *strong family values*, there would be concerted efforts to reinforce godliness by affirming the structure, function, and life of trustee family life.

Likewise, the modern state has little use for powerful trustee families—those that take care of and provide for their own. How would it be possible to grow the state if the functions it has usurped were taken back and carried out by trustee families according to God's prescribed order? Earlier and earlier compulsory school attendance laws are the most recent salvos launched against families, working to disengage children from their parents' control and responsibility during their most formative years. Combine this with the move to socialized medicine, preserving social security, offering student loans, and more, and you see a very active and deliberate effort to grab and maintain power. For the

trustee family to live as it should, there would of necessity be a very limited civil state (one that does not dangle carrots to transfer allegiance), because, as Rushdoony states, “[E]ssential government would be in its own hands.”<sup>7</sup>

Throughout his writing, preaching, and lectures, Rushdoony continued to point to the need for the restoration of the Biblical trustee family. His prophetic voice launched a return to Biblical priorities:

Our present cultural crisis is a family crisis, i.e., it is rooted in the decline of the biblical trustee family and the rise of the humanistic, atomistic family. Since 1950, however, in the United States there has been a dramatic but unheralded revival of the biblical pattern. Concern about education and the rise of the Christian school [and home-school] movement[s] ha[s] been basic to this return to family life.<sup>8</sup>

Curiously enough, Rushdoony found younger people receptive and desirous for a trustee family and culture, enthusiastically devouring his *Institutes of Biblical Law* with its strong emphasis on the Biblical family. This was in stark contrast to older readers, who had a “strong distaste” to the “patriarchal” idea. He considered it a positive sign that a new generation was eager for a Biblical mandate and strong theological roots. He concludes:

The atomistic family has no future. The godly family commands the future. The future family is under God, the trustee of children, property, inheritance, welfare, and education. It governs the basic areas of social power in terms of God's law and grace.<sup>9</sup>

## What Lies Ahead

The acceptance of the idea that there is an urgent need for the reinstatement of the trustee family is only the beginning. Rethinking *all* areas of life and thought from this perspective is

the necessary consequence. That is why Chalcedon continues to uphold Christian education (whether in a day school or homeschool setting) as a fundamental prerequisite for a future where God's Word is presupposed and all disciplines and professions are ordered and judged based on the commandments of God.

Future treatments of this very broad subject will examine the various aspects of modern life that need to be reviewed with the corrected vision of a return to a full-orbed commitment to doing things God's way. ■

Andrea Schwartz is co-director of Friends of Chalcedon. She has been homeschooling her own children since 1983 and has had a number of articles on homeschooling published in various magazines. She is the author of *Lessons Learned from Years of Homeschooling*.

1. "The Trustee Family" *Journal of Christian Reconstruction: Symposium on the Family*, Vol. IV, No. 2, Winter 1977-78, 12.
2. Ibid., 11.
3. Ibid.
4. Ibid., 12.
5. Ibid.
6. Ibid., 11.
7. Ibid., 12.
8. Ibid., 13.
9. Ibid.

---

#### Uttinger ... Education cont. from page 12

generation look like? And the fifth? And the hundredth? And where will we be? Talitha would like to pilot the first starship; her father is working on the physics. I think Dr. Rushdoony would approve: optimism and dominion to the glory of God. Such is the fruit of godly education. ■

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

1. Email from Mark Rushdoony, 9/17/07. In a private interview (1997) with Wendy Farschman, Rushdoony said that his court appearances took place "in the late seventies and continued into the eighties for a few years." Several Internet sources have the dates a decade too early.
2. Ibid.
3. Ibid.
4. Rushdoony, *Intellectual Schizophrenia* (Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1961), xi.
5. Ibid., 114.
6. See Louis I. Bredvold, *The Brave New World of the Enlightenment* (Ann Arbor, MI: University of Michigan Press, 1961).
7. R. J. Rushdoony, *The Messianic Character of American Education* (Nutley, NJ: The Craig Press, 1976), 323.
8. C. S. Lewis, *The Abolition of Man* (New York: The Macmillan Company, 1947), 72-80.
9. Greg Uttinger, *Dominion: A Biblical Primer* (2006).
10. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, 1981), 32.
11. Rushdoony's critique of the modern Sunday school should be understood in terms of this conflict. Too often, Sunday school instruction aims at inculcating goodness, rather than declaring grace. See *Intellectual Schizophrenia*, Appendix 2.
12. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books), 46.
13. Ibid., 24.
14. Ibid., 152.
15. Ibid., 25.
16. Ibid., 121.
17. Ibid., 122.
18. Ibid., 47.
19. Ibid., 10.
20. C. S. Lewis, *That Hideous Strength* (New York: Macmillan Publishing Company, 1945), 71. Lewis' protagonist in this novel is a sociologist, howbeit a naive one.
21. Rushdoony, *The Philosophy of the Christian Curriculum*, 10.
22. Ibid., 14.

---

#### Hodge ... Economics cont. from page 14

ourselves according to His Word. And if we could just get enough people making this initial commitment and change, then some of the other more difficult issues would begin to fall into place. ■

Ian Hodge, AMusA, PhD, is a writer, business consultant and piano teacher. He is currently living in the USA and has recently authored *Ian Hodge's Read, Write and Play Music*, a program that teaches music theory and composition to young students. See [www.readwriteplay.com](http://www.readwriteplay.com). He has written four books, and hundreds of essays on applied Christianity, many of them for Chalcedon. As a business consultant, he specializes in working with Christian family owned businesses, developing management systems that improve profitability. He has also worked with church boards and elders on church governance issues and leadership training.



# 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 ~~\$31.50~~**

### Volume II, Law and Society

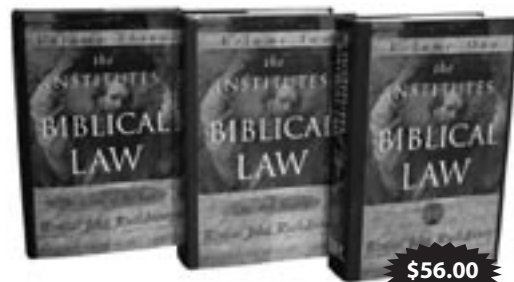
The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

**Hardback, 752 pages, indices, \$35.00 ~~\$24.50~~**

### 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 ~~\$17.50~~**



**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 ~~\$21.00~~**



### 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 ~~\$3.50~~**



### 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 ~~\$1.40~~**

### 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 ~~\$10.50~~**

**Year-end Sale! 30% off Everything Through January 11, 2008 • Faster Service [www.ChalcedonStore.com](http://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 ~~\$11.20~~**



## **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 ~~\$15.40~~**



## **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 ~~\$11.90~~**



## **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 ~~\$14.00~~**



## **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 ~~\$15.40~~**



## **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 ~~\$16.80~~**



## **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 ~~\$15.40~~**

**Year-end Sale! 30% off Everything Through January 11, 2008 • Faster Service [www.ChalcedonStore.com](http://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

**\$9.80**

## 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

**\$11.90**



### 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

**\$12.60**



### American History to 1865 - NOW ON CLEARANCE... 50% OFF!

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

- Tape 1 1. Motives of Discovery & Exploration I
- 2. Motives of Discovery & Exploration II
- Tape 2 3. Mercantilism
- 4. Feudalism, Monarchy & Colonies/The Fairfax Resolves 1-8
- Tape 3 5. The Fairfax Resolves 9-24
- 6. The Declaration of Independence & Articles of Confederation
- Tape 4 7. George Washington: A Biographical Sketch
- 8. The U. S. Constitution, I
- Tape 5 9. The U. S. Constitution, II
- 10. De Toqueville on Inheritance & Society
- Tape 6 11. Voluntary Associations & the Tithe
- 12. Eschatology & History
- Tape 7 13. Postmillennialism & the War of Independence
- 14. The Tyranny of the Majority
- Tape 8 15. De Toqueville on Race Relations in America
- 16. The Federalist Administrations
- Tape 9 17. The Voluntary Church, I
- 18. The Voluntary Church, II

- Tape 10 19. The Jefferson Administration, the Tripolitan War & the War of 1812
- 20. Religious Voluntarism on the Frontier, I
- Tape 11 21. Religious Voluntarism on the Frontier, II
- 22. The Monroe & Polk Doctrines
- Tape 12 23. Voluntarism & Social Reform
- 24. Voluntarism & Politics
- Tape 13 25. Chief Justice John Marshall: Problems of Political Voluntarism
- 26. Andrew Jackson: His Monetary Policy
- Tape 14 27. The Mexican War of 1846 / Calhoun's Disquisition
- 28. De Toqueville on Democratic Culture
- Tape 15 29. De Toqueville on Equality & Individualism
- 30. Manifest Destiny
- Tape 16 31. The Coming of the Civil War
- 32. De Toqueville on the Family
- Tape 17 33. De Toqueville on Democracy
- 34. The Interpretation of History, I
- Tape 18 35. The Interpretation of History, II

**Clearance Sale**  
on "American History  
to 1865" cassettes  
**Only \$45.00**  
(50% off)

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



## Retreat From Liberty

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

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

**\$6.30**



### 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**

**\$4.20**



### 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**

**\$4.20**

## The United States: A Christian Republic

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

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

**.70¢**

## Biblical Faith and American History

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

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

**.70¢**

## World History



### A Christian Survey of World History

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

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

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

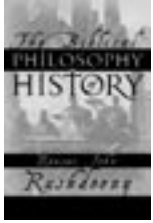
Text includes fifteen chapters of class notes covering ancient history through the Reformation. Text also includes review questions covering the tapes and questions for thought and discussion. Album includes 12 tapes, notes, and answer key.

- Tape 1 1. Time and History: Why History is Important
- Tape 2 2. Israel, Egypt, and the Ancient Near East
- Tape 3 3. Assyria, Babylon, Persia, Greece and Jesus Christ
- Tape 4 4. The Roman Republic and Empire
- Tape 5 5. The Early Church
- 6. Byzantium
- Tape 6 7. Islam
- 8. The Frontier Age

- Tape 7 9. New Humanism or Medieval Period
- Tape 8 10. The Reformation
- Tape 9 11. Wars of Religion – So Called
- 12. The Thirty Years War
- Tape 10 13. France: Louis XIV through Napoleon
- Tape 11 14. England: The Puritans through Queen Victoria
- Tape 12 15. 20<sup>th</sup> Century: The Intellectual – Scientific Elite

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

**Clearance Sale**  
**on "World History" cassettes**  
**Only \$37.50**  
**(50% off)**



### **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~~ **\$15.40****



### **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~~ **\$14.00****

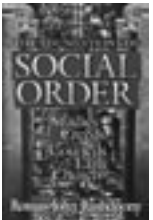
## Church History



### **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~~ **\$8.40****



### **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~~ **\$11.20****

## 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~~ **\$12.60****



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

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

**Paperback, 127 pages, indices, ~~\$19.00~~ **\$13.30****



### **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~~ **\$14.70****



### **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~~ **\$9.80****



### **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~~ **\$18.20****



### **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~~ **\$3.50****

### **Humanism, the Deadly Deception**

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

**3 cassette tapes, RR137ST-3, ~~\$9.00~~ **\$6.30****



## Psychology

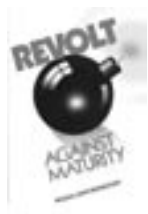


### Politics of Guilt and Pity

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 ~~\$14.00~~**

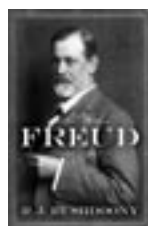


### Revolt Against Maturity

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 ~~\$12.60~~**



### 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 ~~\$9.10~~**



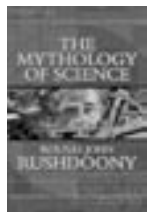
### The Cure of Souls:

### 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 ~~\$18.20~~**

## 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 ~~\$11.90~~**



### 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 ~~\$9.80~~**



### 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 ~~\$12.60~~**

## 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~~ **\$8.40**



### **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~~ **\$12.60**

### **Christianity and Capitalism**

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

Pamphlet, 8 pages, ~~\$1.00~~ **.70¢**

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

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

Pamphlet, 12 pages, ~~\$1.00~~ **.70¢**

## Biblical Studies



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

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

Hardback, 297 pages, indices, ~~\$45.00~~ **\$31.50**



### **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~~ **\$31.50**

Sermons on Exodus - 128 lectures by R.J. Rushdoony on mp3 (2 CDs), ~~\$60.00~~ **\$42.00**

Save by getting the book and 2 CDs together for only ~~\$95.00~~ **\$66.50**



### **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 ~~\$31.50~~**

**Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00 ~~\$28.00~~**

**Save by getting the book and CD together for only \$76.00 ~~\$53.20~~**



### **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 ~~\$31.50~~**

**Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00 ~~\$28.00~~**

**Save by getting the book and CD together for only \$76.00 ~~\$53.20~~**



### **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 ~~\$21.00~~**



### **The Gospel of John**

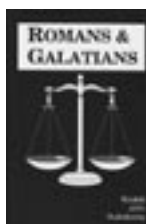
By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning 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 ~~\$18.20~~**

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

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

**39 cassette tapes, RR197ST-39, \$108.00 ~~\$75.60~~**



### **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 ~~\$16.80~~**



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

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

**32 cassette tapes, RR414 ST-32, \$96.00 ~~\$67.20~~**



### 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 ~~\$21.00~~**

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

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

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

**26 cassette tapes, RR198ST-26, \$75.00 ~~\$52.50~~**

#### Jude - "Enemies in the Church"

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

**2 cassette tapes, RR400ST-2, \$9.00 ~~\$6.30~~**

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

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

**110 lessons. 63 cassette tapes, RR187ST-63, \$168.00 ~~\$117.60~~**

#### The Sermon on the Mount

**25 lessons. 13 cassette tapes, RR412ST-13, \$39.00 ~~\$27.30~~**

#### I Corinthians - "Godly Social Order"

**47 lessons. 25 cassette tapes, RR417ST-25, \$75.00 ~~\$52.50~~**

#### II Corinthians - "Godly Social Order"

**25 lessons. 13 cassette tapes, RR416ST-13, \$39.00 ~~\$27.30~~**

#### I John

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

**16 lessons. 8 cassette tapes, RR419ST-8, \$24.00 ~~\$16.80~~**

### Galatians - "Living by Faith"

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

**10 cassette tapes, RR415ST-10, \$30.00 ~~\$21.00~~**

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

#### Galatians - "Heresy in Galatia"

**10 lessons. 5 cassette tapes, MR100ST-5, \$15.00 ~~\$10.50~~**

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

**24 lessons. 12 cassette tapes, MR108ST-12, \$36.00 ~~\$25.20~~**

#### Colossians - "The Sufficiency of Christ"

**10 lessons. 5 cassette tapes, MR101ST-5, \$15.00 ~~\$10.50~~**

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

**27 lessons. 14 cassette tapes, MR102ST-14, \$42.00 ~~\$29.40~~**

#### II Timothy - "Faithfulness and Diligence"

**14 lessons. 7 cassette tapes, MR106ST-7, \$21.00 ~~\$14.70~~**

#### Titus - "Speak with All Authority"

**11 lessons. 6 cassette tapes, MR105ST-6, \$18.00 ~~\$12.60~~**

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

**4 lessons. 2 cassette tapes, MR107ST-2, \$6.00 ~~\$4.20~~**

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

**7 lessons. 4 cassette tapes, MR104ST-4, \$12.00 ~~\$8.40~~**

## 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 ~~\$49.00~~**

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

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

#### Creation and Providence

17 lessons. 9 cassette tapes, RR407ST-9, ~~\$27.00~~ **\$18.90**

#### The Doctrine of the Covenant

22 lessons. 11 cassette tapes, RR406ST-11, ~~\$33.00~~ **\$23.10**

#### The Doctrine of Sin

22 lessons. 11 cassette tapes, RR409ST-11, ~~\$33.00~~ **\$23.10**



#### 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~~ **\$4.20**

#### The Lordship of Christ

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

Booklet, 29 pages, ~~\$2.50~~ **\$1.75**



#### 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~~ **\$8.40**



#### 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~~ **\$4.90**



#### 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~~ **\$15.40**

#### The Doctrine of Salvation

20 lessons. 10 cassette tapes, RR408ST-10, ~~\$30.00~~ **\$21.00**

#### The Doctrine of the Church

30 lessons. 17 cassette tapes, RR401ST-17, ~~\$45.00~~ **\$31.50**

#### The Theology of the Land

20 lessons. 10 cassette tapes, RR403ST-10, ~~\$30.00~~ **\$21.00**

#### The Theology of Work

19 lessons. 10 cassette tapes, RR404ST-10, ~~\$30.00~~ **\$21.00**

#### The Doctrine of Authority

19 lessons. 10 cassette tapes, RR402ST-10, ~~\$30.00~~ **\$21.00**



#### 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~~ **\$16.80**



#### 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~~ **\$28.00**

### The Necessity for Systematic Theology

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

**Booklet (now part of the author's *Systematic Theology*), 74 pages, \$2.00 ~~\$1.40~~**



#### Keeping Our Sacred Trust

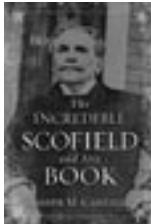
Edited by Andrew Sandlin. The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. This book is a trumpet blast heralding 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 ~~\$13.30~~**

### Infallibility: An Inescapable Concept

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

**Booklet (now part of the author's *Systematic Theology*), 69 pages, \$2.00 ~~\$1.40~~**



#### 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 ~~\$16.80~~**

### The Will of God or the Will of Man

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

**Pamphlet, 5 pages, \$1.00 ~~.70¢~~**

## Taking Dominion



#### Christianity and the State

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

**Hardback, 192 pages, indices, \$18.00 ~~\$12.60~~**



#### 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 ~~\$8.40~~**



#### 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 ~~\$24.50~~**



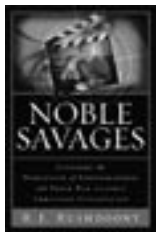


### **A Conquering Faith**

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

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

**\$5.60**



### **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**

**\$12.60**

### **Toward a Christian Marriage**

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

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

**\$5.60**

### **The Theology of the State**

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

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

**\$29.40**



### **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**

**\$14.00**



### **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**

**\$16.10**



### **The Church as God's Armory**

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

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

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

**\$4.20**

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

#### The Doctrine of the Family

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

**5 cassette tapes, RR410ST-5, \$15.00 ~~\$10.50~~**

#### Christian Ethics

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

**8 cassette tapes, RR132ST-8, \$24.00 ~~\$16.80~~**

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

#### Reclaiming God's World

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

**3 cassette tapes, DK106ST-3, \$9.00 ~~\$6.30~~**

## Eschatology



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

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

**Paperback, 271 pages, \$19.00 ~~\$13.30~~**



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

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

Alexander.

**Paperback, 260 pages, \$22.00 ~~\$15.40~~**



#### 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 ~~\$4.20~~**

#### Eschatology

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

**16 cassette tapes, RR411ST-16, \$48.00 ~~\$33.60~~**

## Biography



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

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

**Paperback, 357 pages, \$24.00 ~~\$16.80~~**

# Year-End JCR Clearance Sale! 80% off the cover price on all *Journals of Christian Reconstruction* while supplies last.



## **The Journal of Christian Reconstruction**

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

constitutes a reference library of seminal issues of our day.

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

Medieval, Reformation, and contemporary developments, the causes of inflation, Marxism, law and economics, and much more.

~~\$13.00~~ **\$2.60**

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

What Scripture tells us about law, the coming crisis in criminal investigation, pornography, community, the function of law, and much more.

~~\$13.00~~ **\$2.60**

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

Modern politics is highly religious, but its religion is humanism. This journal examines the Christian alternative.

~~\$13.00~~ **\$2.60**

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

The Puritans believed in law and the grace of law. They were not antinomians. Both Continental and American Puritanism are studied.

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

Christian reconstruction cannot be accomplished without expanding the Christian presence and influence in all branches of the media and the arts.

~~\$13.00~~ **\$2.60**

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

This issue deals with the relationship of the Christian Faith to the world of business.

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

To understand the intent and meaning of the Constitution it is necessary to recognize its presuppositions.

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

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

~~\$13.00~~ **\$2.60**

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

Eschatology is not just about the future, but about God's working in history. Its relevance is inescapable.

~~\$19.00~~ **\$3.80**

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

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

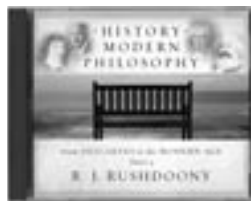
~~\$19.00~~ **\$3.80**

# 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

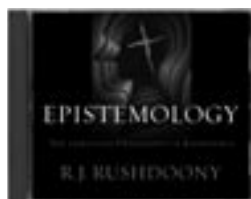
(8 CDs) ~~\$64.00~~ **\$44.80**



## 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~~ **\$56.00**



## Apologetics

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

(3 CDs) ~~\$24.00~~ **\$16.80**



## 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~~ **\$33.60**



## 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

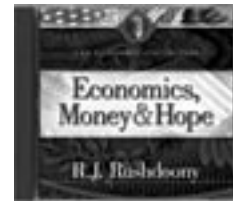
(4 CDs) ~~\$32.00~~ **\$22.40**



## 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~~ **\$16.80**



## 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~~ **\$14.00**



## 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~~ **\$22.40**



## 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~~ **\$28.00**

