

FAITH FOR ALL OF LIFE

Faith for All of Life
Sept/Oct 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.

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

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

Editorials

2 From the Founder
Slander

4 Special Editorial
Brothers Under the Skin
Martin G. Selbrede

Features

7 The First Promise Keeper
Christopher J. Ortiz

12 Partial Birth Abortion Ends Even as We Await Constitutional Restoration
Louis F. Sette

19 Answering Tough Questions About Christian Reconstruction
Martin G. Selbrede

Columns

11 The Biblical Duty of the Militia
1st Lt. Judd A. Wilson

27 The Importance of Friendships: Stonewall Jackson and John Blair Lyle
Richard G. Williams, Jr.

30 How Can a Christian Priest Be a Muslim?
Lee Duigon

Book Review

16 Review of *The Divided States of America*
Lee Duigon

Products

33 Catalog Insert

Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: susan@chalcedon.edu. The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©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; www.chalcedon.edu; Circulation: Rebecca Rouse.

Slander

(Reprinted from *The Institutes of Biblical Law*, Vol. 1 [Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1973], 594–598.)



Leviticus 19:16–17 is usually cited as that instance where *gossip* is condemned by the law, and is often read as a denunciation of gossip rather than court-related law. An examination of the text makes clear that, while gossip is condemned, the courtroom is in view:

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

The first part of verse 16 can be rendered, “Thou shalt not go about slandering . . .” The word is translated as *slander* in Jeremiah 6:28, 9:4, and in Ezekiel 22:9 marginal note. True witness must be given both in and out of court: the circulation of slander anywhere is prohibited. According to Ginsburg,

This dangerous habit, which has ruined the character and destroyed the life of many an innocent person (I Sam. xxii. 9; Ezek. xxii. 9, &c.), was denounced by the spiritual authorities in the time of Christ as the greatest sin. Three things they declare remove a man from this world, and deprive him of happiness in the world to come—idolatry, incest, and murder, but slander surpasses them all. It kills three persons with one act, the person who slanders, the person who is slandered, and the person who listens to the slander. Hence the ancient Chaldee Version of Jonathan translates this clause: “Thou shalt not follow the thrice accursed tongue, for it is more fatal than the double-edged devouring sword.”¹

Ben Sirach spoke strongly against slander, declaring,

Curse the whisperer and double-tongues: for such have destroyed many that were at peace. A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. A backbiting tongue hath cast out virtuous women, and deprived them of their labours. Whoso hearkeneth unto it shall never find rest, and never dwell quietly. The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death, the grave thereof were better than it. It burned with the flame thereof. Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, with thorns, and devour them as a leopard. Look that thou hedge thy possession about with thorn, and make a door and bar for thy mouth. Beware thou slide not by it, lest thou fall before him that lieth in wait (Ecclus. 28:13–16).

A folk proverb once popular with children has it that, while sticks and stones may break our bones, *words* can never hurt us. This is mere bravado: words do hurt us; it is only because we are so scarred by the malice of gossip that it provokes only a sad and wry humor.

But the law of God *never* sees gossip

as an *idle* matter: hence the concern of the law with all slander. Verse 16 states “neither shall thou stand against the blood of thy neighbour.” According to Micklem, this means “to seek to get him put to death (cf. Exod. 23:7).”² Ginsburg commented on the variety of implications of this statement:

This part of the verse is evidently designed to express another line of conduct whereby our neighbour’s life might be endangered. In the former clause, “the going about” with slanderous reports imperiled the life of the slandered person, here “the standing still” is prohibited when it involves fatal consequences. The administrators of the law during the second Temple translating this clause literally, *thou shalt not stand still by the blood, &c.*, drowning, attacked by robbers or wild beasts, &c., we are not to stand still by it whilst his blood is being shed, but are to render him assistance at the peril of our own life. Or if we know that a man has shed the blood of his fellow creature, we are not to stand silently by whilst the cause is before the tribunal. Hence the Chaldee Version of Jonathan renders it, “Thou shalt not keep silent the blood of thy neighbour when thou knowest the truth in judgment,” Others, however, take it to denote to come forward, and try to obtain a false sentence of blood against our neighbours, so that this phrase is similar in import to Exod. xxiii, 1, 7.³

All these meanings are certainly implied, but it is better to look at the simplest sense of the text. There is an obvious parallelism drawn between slandering someone and standing against his blood, i.e., seeking his death. Slander is a form of murder: it seeks to destroy the reputation and the integrity of a man

by insinuating falsehoods. The reason why the rabbis regarded it as worse than idolatry, incest, and murder was because its moral consequences are fully as deadly if not worse, and it is a crime easily committed and not too readily detected. Moreover, slander, because it passes from mouth to mouth quickly, involves far more people in a very short time than does idolatry, incest, or murder.

Gossip is thus forbidden by law; this is not merely moral advice; it is criminal law. Because the Puritans took Biblical law seriously, they did punish the gossip by court action. Slander and libel today are matters of civil suit, not normally of criminal action, and the result is the widespread liberty for malicious gossip. Irresponsibility has been given a privileged position.

In verse 17, the proper course of action is described. If a “brother” or “neighbour” is actually guilty of wrongdoing, we must go to him and seek to dissuade him from his evil course. Otherwise, we “suffer sin upon him,” or “so thou bear not sin on his account,” i.e., we become an accomplice to his evil by our silence. The “brother” here clearly has reference to a man of the covenant, not a reprobate who will not respond to godly counsel. We must speak to the brother; we may, depending on the situation, speak to the ungodly, but we are not required to do so. This meaning is clearly confirmed by the use of this law in Matthew 18:15–17.

Thus, the negative formulation of this law forbids slander: we must not bear false witness. The positive formulation, however, clearly requires more than true witness. Our witness must not only be true but requires more than true witness. Our witness must not only be true but responsible. By our speech, we must not only avoid slander but rebuke and discipline it, and, in a godly society,

bring it before the courts of church and state. The law positively requires us to promote, not an anarchistic freedom of speech which permits slander, but a responsible speech which works to preserve and further integrity, industry, and honesty. The commandment has reference to social order, not merely personal moral counsel, as Calvin read it.⁴ It is moral counsel, but it is first and last God’s law for His Kingdom which all must obey. Calvin took for granted the Christian law structure which Geneva had inherited from the centuries; his Puritan followers were wiser when they stressed the importance of that law.

If God’s absolute law is replaced with anarchistic freedom, then meaning is withdrawn from the world, and a responsible witness ceases, because there is no one to be responsible to, no God who can absolutely require man to be responsible to Himself and to His world of men. Colin Wilson has stated the implications of this anarchism: “I thought I had seen the final truth that *life does not lead to anything*; it is *an escape from something*, and the ‘something’ is a horror that lies on the other side of consciousness.”⁵

If life becomes “an escape from something,” then it is an escape from truth, because truth is related to reality, whereas a lie is related to fantasy. Reality is anathema to men interested in escape, and as a result the “necessary” lie is cultivated by such men, as Nietzsche evidenced in his own life and philosophy.

But freedom too is related to reality rather than to fantasy, and thus to seek escape from reality is also to escape from freedom. Thus, for the surrealists, living with the reality is a compromise. For them, liberty means denying “the world and man’s flesh and blood existence.”⁶ The surrealist prefers dreams to reality; he demands a totally man-made world;

such a dream cannot be realized in the real world. The totally man-made world is therefore sought in dreams. Surrealism believes “in the omnipotence of dreams” because this is the area of man’s supposed power.⁷ It prizes a dream world where “the heart reigns supreme.”⁸ This is comparable to mysticism, for, “to a mystic, absolute liberty goes hand in hand with the destruction of the contingent world.”⁹ There must therefore be a perpetual revolution against the real world in terms of the dream world. A surrealist statement declares that “Not only must the exploitation of man by man cease, but also that of man by the so-called ‘God,’ of absurd and provoking memory ... Man, with his arms and equipment, must join the army of Man.”¹⁰

Whenever man, institutions, and societies forsake God, they forsake reality. They cease to bear true and responsible witness and begin to live a lie because in the world of the lie, they can play god. The church which believes it can live in the world and neglect the problems of the world is living in a realm of dreams. By failing to relate the law-word of God to the whole world, they are living a lie, however formally correct their religion. They may boast of being “evangelical” or “orthodox,” but they are in reality irrelevant and are liars, because there is nothing irrelevant about God. Because God is the Lord and Creator of all things, there is a total relevance of all things to God and a total subordination of all things to the law-word of God. The church which fails to speak to the whole of life in terms of the total Word of God will soon be a savage liar with respect to any man who seeks to shake it out of its world of dreams. The truth is not in such a church or such men, and we cannot expect the truth from them.

Continued on page 6

Brothers Under the Skin

Martin G. Selbrede, Vice-President of Chalcedon



N*ew York Times*
columnist

Thomas L. Friedman, a three-time Pulitzer prize winner, recently editorialized about the

trend for Muslim combatants in the Middle East to wear ski masks, even in civil wars against one another.¹ The article descriptor summarizes Friedman's position: "[D]ark coverings that camouflage motives and allegiance have become the uniform of the day in the world of disorder." Apart from the intentional anonymity (by which the wearers shield themselves not only from "the gaze of their parents, friends, and neighbors" but from all eyewitnesses), Friedman sees additional implications in the practice.

Putting on a mask is also a way to gain power and enhance masculinity. People in black masks are always more frightening—not only physically, but because their sheer anonymity suggests that they answer to no one and no laws. In our society, it's usually only burglars, rapists or Ku Klux Klansmen who wear masks—either to terrorize others or make it easier to break the law. The mask literally says: "I don't play by the rules. Be afraid, be very afraid."

... Wars against masked men and gangs—whose true identities, agendas, rules and aspirations are never clear—will be the norm.

Friedman quotes Yaron Ezrahi to the effect that "Just as this new violence doesn't have a front, it doesn't have a face. It doesn't have boundaries." Friedman concludes his assessment in stark terms:

That is why these masks announce one more thing: These young men do not report to anyone above them. They have no ranks. No leader can ever be sure of their allegiance. Every masked man is a general.

Where does this mask principle, the principle of anonymity to conduct war, enter into Christian thinking? Answer: In the realm of the Internet, where self-appointed keepers of the flame cultivate a carefully maintained anonymity to attack other Christians. The parallels (and there are many) are truly mind-numbing: the men with ski masks and rifles in Gaza are brothers to the Christians who build and maintain website fronts to conduct illicit, disorderly warfare against other Christians. And the dynamics at work share nearly identical contours, except the Christians indulge in character assassination rather than literal assassination.

Let's pick this apart piece by piece: where has Chalcedon stood in regard to anonymity, and what are the Biblical ramifications of the practice?

To my knowledge, over the forty-two years of Chalcedon's existence, only two articles were published under pseudonyms. The first was in Chalcedon's ninth year, in the first *Journal of Christian Reconstruction*, when a geologist working toward his doctoral dissertation provided his name as an anagram of his actual name for his submitted article (which was, in fact, simply a reprint of an article previously published by the Institute for Creation Research).² The author didn't want to jeopardize his career, his years of laborious study, by an open association with creationists

until he had received his doctorate on the merits. R. J. Rushdoony evidently permitted the retention of the anagram, although the identity is now public knowledge. Significantly, the article attacked nobody. There's not an atom of character assassination in it.

The second and last time a pseudonym was used was a quarter century later, and the author's name was *clearly identified as a pseudonym* in the article, that there was no one actually named Alex Hammer (although his picture was published!). The author's article didn't attack anybody: in fact, it was one of the best articles in the issue in which it appeared, being very constructive and irenic. So, that is the extent of Chalcedon's obviously innocuous and exceedingly rare involvement with anonymity among its writers and scholars (averaging once every twenty-one years). Neither instance occurred on my watch as a Chalcedon board member, so my hands are doubly clean when I move on to the next issue.

The Theological Problem

The theological problem with creating anonymous websites that appear to act as meta-ministries sitting in judgment on other ministries arises out of a key passage in the Sermon on the Mount.

But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for

whatsoever is more than these cometh of evil. (Matt. 5:34–37)

What does this passage have to do with the issue before us? Let's unpack it a bit more carefully and tease out its implications.

The *reason* that people would swear after making an assertion is simple: to attach additional weight, credibility, emphasis, authority, and power to what they are saying. Their unadorned, naked word is seen as inadequate: it must be embellished to cut through to others so they are compelled to accept it. Such swearing is an attempt to annex divine force to human words, to appropriate His authority in the service of a human utterance. It is, pure and simple, a power play, with language itself on the chopping block.

This mindset gets airplay among young kids. We adults remember it from our own childhoods. If another child made a claim we rejected, he'd reinforce the credibility of his statement by some such puerile formula as "cross my heart and hope to die, stick a needle in my eye." These self-maledictory oaths are intended to throw additional force and power behind the original statement that was found difficult to believe.

Our Lord seeks to abridge two culturally damaging implications of all such swearing intended to reinforce a person's *yes* and *no* so they become a *super-yes* or a *super-no* imprinted with a divine imprimatur. First, Jesus intends that our *yes* actually *means* yes, and that our *no* actually *means* no. Our assertions should be without guile. Further, we need our *yes* to be expressed as a simple *yes*, without *any* attempts to slather on extra social or cultural force to our words by procedural means. A simple *yes* or *no*, with men and women acting on their own recognizance under Christ, is what the Lord orders. All attempts to accumulate for our communica-

tions and utterances added breadth and power and impact by procedural means—in short, to compound and amplify beyond our simple *yes* or *no*—is evil. It's that simple.

Why is it evil? It's evil because such illicit amplification of authority ultimately destroys all authority, because it continually ups the ante on what it takes to be believed in our culture. Just as we become desensitized to casualty statistics during a war when they become too high, we become numb to the impact of language when we bend it to serve human agendas. One key way we bend language is to seek out means to amplify our authority and gain illicit credibility for our statements and positions. *This* is what is condemned in the Sermon on the Mount: credibility inflation cheapens and debauches everyone's credibility. Note that the Bible does *not* support the idea that the end justifies the means: evil means makes the end evil, no matter how well-intentioned the end might be. This too is simple—for which reason these simple ethical guidelines are continually neglected, if not openly attacked, even by putative Christians.

The construction of a website intended to create the impression of having an independent, above-the-fray, objective oversight of other ministries, when in fact it cloaks the activity of other parties who seek to create the impression of outside endorsement of their positions, constitutes a violation of the Lord's command. I'm aware that we're speaking of Christians doing precisely these things. They hurt, and do not help, their cause (if legitimate) when they conduct themselves in this way. In fact, their cause loses legitimacy to the extent they indulge in such spurious conduct.

For what do we see in common with Thomas L. Friedman's indictment of the masked men of Gaza when it

comes to such websites? "Every masked man is a general." Accountable to no one, but making all accountable to him, sorting all ecclesiastical reality through the mask of that anonymous meta-ministry. Such Internet-based vehicles can be bent to become new ways of swearing by the Lord's footstool or temple or the hair of your own head. Anonymity creates the impression of multiple witnesses when in fact there may be only one, living multiple virtual lives on the Internet. If such a one were to truly let his *yes* be *yes* and his *no* be *no*, he'd have to come clean and drop his anonymity. Since this would reveal the deception of having amplified the effect of his words by speaking through multiple false personalities (such as those who blog to themselves to create the impression of web traffic on their sites), the likelihood is that fear of exposure will forestall such contrition.

Chalcedon desires such people to repent of their anonymity and restore discourse to its Biblically defined norms, but our expectation is that the darkness hates the light because light exposes the works of darkness. Anonymous website fabrication to multiply and amplify the authority of a lone partisan into the apparently weighty opinion of an objective group will persist, primarily because it is effective. Lots of unbiblical conduct, after all, is highly effective. Only a well-informed Christian will turn his back on such ministries. But since the average Christian can't refrain from shutting down the continuing evil of personal gossip, we're a long way off from turning off the spigot to such anonymous websites.

Let's make it simple. If a website that criticizes other Christians and/or their ministries is anonymous, it isn't acting as a Christian website. It is already in violation of the Sermon on the Mount (and I haven't even gotten to

such Scriptures as “lie not one to another” in this analysis). Anonymity means no accountability,³ except to itself. The spirit of such websites is manifest on their face. These sites present a false face. They create something akin to the “confusion of faces” lamented by Daniel in Daniel 9:7. Turn off their water until they reveal themselves in the blinding light of truth. If they won’t take off the ski mask, turn away from them and have nothing more to do with them. Such websites are really Ski Mask Ministries. Until they repent of their rebellion against Christ on this count, there’s no reason to sort through the merit (if any) of their arguments. They’ve already played fast and loose with language by illicit amplification of their impact.

They have sworn by the name of their various dot-com URLs that they’re reliable guides. The ditch they’ll guide you into can’t be but a few steps away. They’ve already deviated from the “highway of holiness” (Isa. 35:8). They obviously risk being exposed (and a few have already backpedaled when ensnared by the words of their own lips). But they destroy and debauch all Christian discourse when they conduct their affairs behind the ski mask of an anonymous website. Christ will not hold such people guiltless. There is no excuse for it. None. Such people have been clever as serpents, but not gentle as doves, for they’ve turned their back on Christ’s most potent ethical instruction concerning the matter. Pray they see the light and remove their ski masks.⁴

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke 12:3)

Such anonymous websites are part of Friedman’s “world of disorder.” Such a website reflects a work of darkness, no matter what the prose content is,

because it violates the Sermon on the Mount. It is an illicit amplification of authority by way of the ski mask. If the people behind such websites ever had a legitimate case to make, they’ve crippled it almost beyond repair with unrighteousness in contending for the truth. If that is indeed the case, it makes their conduct doubly grievous. They’d be better off if they had no legitimate case, rather than having had one, to throw it away like they have.

Stand strong against all such violations of the Sermon on the Mount. Learn to identify the modern forms of “swearing by the Temple,” of falsely enhancing the power of our words by departing from the simplicity of yes and no. Be wise to the tricks possible on the Internet, and recognize that Christians are not above indulging in them.

In understanding, be men. Reject the childishness of “cross my heart and hope to die,” no matter what modern form it takes in today’s ever-mutating blogosphere. ■

1. Thomas L. Friedman, “How do you fight a war where both sides wear masks?” appearing in the *Houston Chronicle* Wednesday, June 20, 2007, B9.

2. Gary North, ed., *The Journal of Christian Reconstruction*, Vol. 1, No. 1, Summer 1974 “Symposium on Creation,” 28.

3. Note that for me to be considered as a Chalcedon board member, it was necessary to establish that I was accountable to a local orthodox church, notwithstanding my long association with Chalcedon. As an elder in the Presbyterian Church in America, I was able to meet this requirement. But an anonymous entity is beyond Biblical sanction.

4. Of course, they may have something to hide, something sufficient to motivate continued anonymity under (in all likelihood) false pretenses. But this is precisely the point at issue. Jesus did everything in the open, *not in a corner*.

Rushdoony ... Slander cont. from page 3

When responsible witness ceases, then man has neither the ability to face reality nor the ability to be free. He becomes chained to the false witness of his own imagination. The ultimate end of all false witness is that it lives in a world of its own imagination. Living a lie, the unregenerate man ultimately has no world but his lie. This is true of all unregenerate men, as epistemological self-consciousness takes them to their logical conclusion. The Marxists are trapped in the dream world of their lie; they live in hell and call it the gate of paradise. The believers in democracy are also prisoners of their lie; they create deep and savage class and race hostilities by law and call it peace and equality.

The rabbis were right about false witness: it is death to the man who utters it and lives by it, death to the society which tolerates it, and it breathes out murder against its neighbor. To avoid false witness, a society must first of all avoid all false gods. False gods breed false men and a false witness. ■

1. C. D. Ginsburg, “Leviticus,” in Ellicott, I, 424.

2. N. Micklem, “Leviticus,” in *Interpreter’s Bible*, II, 96.

3. Ginsburg, 424.

4. Calvin, *Commentaries on the Four Last Books of Moses*, III, 183–185.

5. Colin Wilson, *Religion and the Rebel* (Boston: Houghton Mifflin, 1957), 16, cited in Herbert S. Gershman, *The Surrealist Revolution in France* (Ann Arbor: University of Michigan Press, 1970), 133.

6. Gershman, 12.

7. *Ibid.*, 35.

8. *Ibid.*, 46.

9. *Ibid.*, 132.

10. *Ibid.*, 109.

The First Promise Keeper

Christopher J. Ortiz

“Though they all fall away because of you, I will never fall away.” ~ Matt. 26:33 ESV



His heart was pounding as he pushed through the small sea of dull-colored cloaks. Though the night was unusually chilly, sweat dripped from under his dark curls as he looked for a secluded spot where he could still see his master. The temple guards yelled and shoved bystanders aside, making it more difficult to hear what the high priest was saying to Jesus.

Voices grew louder with the burgeoning crowd, and Peter became increasingly concerned that he might be identified as a “follower of Jesus.” For the last three and a half years Peter didn’t care if he was recognized. The burly disciple wanted the entire nation to know that his rabbi was Israel’s deliverer. Jesus was the miracle worker, and the Man who could move through angry mobs untouched had emboldened the already arrogant fisherman. The small, tight-knit band of disciples was unstoppable, and all fear quickly dissipated because their leader could walk on water, multiply bread, and confound both religious and Roman leaders.

Peter was not alone in his false sense of pride. The disciples regularly jockeyed for position with Jesus. James and John—the sons of Zebedee—requested that they flank Jesus on the left and right sides of His throne when He came into His glory (Mark 10:37). But nobody could challenge the “earthly” position retained by Peter. He was an adviser of sorts—at least he was in his own mind. He was quick with rebukes for

the Son of God, and Christ often answered these brash reproofs by humiliating Peter. Yet none of this squelched the embers that simmered in Peter’s breast, and at the moment of greatest threat to his sorrowful master, Peter made the ultimate commitment.

He Wants to Sift You Like Wheat

Like Job, Satan desired to prove the character of Peter (Luke 22:31). Jesus warned Peter of his impending trial and assured him that he would initially fail the test: “But I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers” (v. 32 ESV). This did not set well with the overconfident disciple. “Had Jesus forgotten how I dropped my fishing nets and followed Him without any knowledge of where I was going? Did I leave Him like some of the others when He preached about eating His flesh and drinking His blood? I’ve always been there in the most extreme moments. How can He say that my faith will fail?”

Peter retorted, “Though they all fall away because of you, I will never fall away” (Matt. 26:33 ESV). He had no idea how he was playing straight into the devil’s devices. He had forgotten the scriptural admonition of his youth that said, “His delight is not in the strength of the horse, nor his pleasure in the legs of a man” (Ps. 147:10 ESV). God did not trust in man’s fleshly ability. He rather “takes pleasure in those who fear him, in those who hope in his steadfast love” (v. 11). But Peter, filled with zeal and overly sure of his own commit-

ment, made a *promise* to Jesus that even if every other disciple would fall away, he would stand firm in the season of tribulation.

Fear of Man and the Denial of Christ

It was not at the tip of a Roman sword that Peter denied he even knew Jesus’ name. He was not standing before the high priest when he pretended to be a curious spectator prying into the early morning melee. Rather, it was at the crackle of a young woman’s accusation—“This man also was with him” (Luke 22:56 ESV); it was at the recognition by another that forced Peter to “curse and to swear, saying, I know not the man” (Matt. 26:74). His denunciation was so loud that Jesus turned and fixed his eyes upon Peter (Luke 22:61). The rooster crowed for the third time.

Peter’s denial of Christ is one of the few stories included in all four of the Gospels. Each instance features great detail, so much so that Peter must have had a hand in insuring that his greatest sin was recorded. There are apparently great lessons to be learned from his most embarrassing life moment.

Basic Theology

There is also great theology to be gleaned here. We can learn much about what God expects of man and how man is to view his relationship with his Creator. The Westminster Shorter Catechism asks of children, “What does the Bible primarily teach?” The abbreviated answer is, “The Bible primarily teaches what man must believe about God and what God requires of man.”¹

Basic theology must reshape our view of God. I say “reshape” because our sinful tendency is to place man in the center of the world and therefore shove God to the margins. We don’t realize the effect this has on our Christian outlook. God soon becomes a servant to us. Salvation becomes something God *owes* us (lest an *unjust* thing happen and we end up in hell!). Whatever we do for God, therefore, becomes a favor—it becomes something we can exalt in.

Basic theology should show us the painful but necessary truth about the nature of man. For too many Christians, their doctrine of man is that he is essentially good but only battles with an annoying handicap called “sin.” Man deserves to be redeemed because he has something God wants—God is desperately in need of man’s fellowship and has sent Christ in order to secure it.

Basic theology must also reveal what God expects of us. Contrary to the over-usage of such terms as “godly values” and “Biblical principles,” the Scriptures present us with commandments, statutes, precepts, and judgments. Values and principles are vague and flexible concepts that afford us great latitude in determining how we are to live. Modern man is in search of such spiritual principles. In the end, this reduces the Christian faith to a baptized version of Buddhism where believers care more about the keys and principles to a happy life than the laws that teach men to better glorify God. As Rushdoony notes: “The major concern of most church members is not the Lord’s battles, nor the urgency to make a stand against compromise, but, ‘How can I best enjoy life?’”²

The Theology of a Promise Keeper

As previously noted, Peter’s denial of Christ is given ample space in all four of the New Testament Gospels. Despite

the four perspectives on the audacity of the zealous Galilean, much of modern Christianity is positioned on the same weak footing that quickly gave way to Peter’s pride. In Peter’s theology, man was to make a commitment to God because man’s ethic was something he created. Man tells God what he will do for Him. Man doesn’t wait for God to tell him first.

Within the last seventeen years we’ve witnessed a Christian movement established squarely on the misguided theology of the unsaved Peter: a movement that sought to do God a service, but has left a theological residue that undermines Christian commitment. As in all theological deviations, the victim is always the law of God. The tendency of zealous men is to make “the commandment of God of none effect by [their] tradition” (Matt. 15:6), and the Promise Keepers men’s movement has created a new tradition established upon what men promise God.

In 1990, University of Colorado football coach Bill McCartney followed through on an “inspiration” he received to fill his home stadium with thousands of men gathered for encouragement, edification, and equipping. Promise Keepers developed quickly within a few short years, McCartney’s vision was fulfilled, and the movement went national.

Up until that time, a good many mainstream churches were involved in such Christian organizations as the Full Gospel Business Men’s Fellowship and the Fellowship of Christian Athletes. However, these were limited gatherings of business owners and teenage athletes—they were not able to address the “felt needs” of the millions of men that McCartney felt desperately needed ministry.

As is often stated, a great deal of contemporary Christianity is essentially a woman’s faith. Effeminate terms like

intimacy, relationship, encounter, and touch permeate most sermons while sanctuaries are decorated with flowers, pastel colors, and soft images of Biblical scenes. If men are addressed in a church service, it is often in rebuke for irregular attendance and undependable involvement. This leaves men silent and seething as their personal problems simmer just below the surface of crossed arms and scowling brows.

A New Environment for Men’s Ministry

McCartney’s men’s movement came at just the right time. The fall of the Soviet Union removed the specter of a foreign enemy. The self-indulgence of the 1980s gave way to disillusionment and an absence of personal direction. The advent of the Internet brought pornography on demand to men who would never darken the door of a seedy peep show, but were now drawn in by digital perversion and private sex. Compounding the male dilemma was the continued recession from the late ’80s along with increasing globalization and the offshore movement of jobs.

Men were ready for something different—something that would inspire them to find their place in a world that was pushing men aside. They found it in the massive gatherings of the Promise Keeper conferences. It was male bonding *par excellence*, and a new breed of Christian men resolved their social crisis by making an “uncompromising commitment to Christ.” It all seemed to make sense. God wanted something more out of men, and Promise Keepers provided them with a “rule book” to make it happen.

The name “Promise Keepers” is based upon the seven promises that make up the ethical beliefs of McCartney’s vision of a new man:

- A Promise Keeper is committed to

honoring Jesus Christ through worship, prayer and obedience to God's Word in the power of the Holy Spirit.

- A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help him keep his promises.
- A Promise Keeper is committed to practicing spiritual, moral, ethical and sexual purity.
- A Promise Keeper is committed to building strong marriages and families through love, protection and Biblical values.
- A Promise Keeper is committed to supporting the mission of his church by honoring and praying for his pastor and by actively giving his time and resources.
- A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of Biblical unity.
- A Promise Keeper is committed to influencing his world, being obedient to the Great Commandment (Mark 12:30–31) and the Great Commission (Matt. 28:19–20).³

The movement quickly developed into regional meetings that packed arenas and outdoor stadiums usually filled with professional or collegiate sports fans. Tens of thousands of men of all backgrounds and denominations gathered to hear messages, pray, and repent. Attendees usually left “fired up” to bring this male enthusiasm to their respective local churches. Men's groups grew exponentially.

There are obviously many scriptural exhortations contained in the Seven Promises of a Promise Keeper. However, the simple premise behind Promise Keepers is explicitly Arminian. Once again, man will contrive new and

innovative ways to “do God a service,” rather than simply live according to the commandments He has given us. Are seven promises somehow easier than ten commandments? Has God asked man to create various means and methods to glorify Him?

Adding insult to injury is the repeated slander of “legalism” that we theologians often hear because of our emphasis upon Biblical law. But groups like Promise Keepers demonstrate that they are more than legalists in their contrivance of new standards and priorities of Christian service—this is the definition of legalism. They are like the Apostle Peter in that they promise our Lord what they will do for Him. And, like Peter, pride goeth before their fall.

“Wild at Heart”

Promise Keepers has helped to spawn a plethora of men's-oriented ministers and programs. Within the last few years, books like John Eldredge's *Wild at Heart: Discovering the Secret of a Man's Soul* have encouraged men to “be men” by living from the alleged raw masculinity being suppressed within their inward parts. Eldredge's book is replete with references from the movies he's seen, the mountains he's climbed, the rivers he's fished, and the myriad of other macho adventures he's pursued. His thesis is that men are “wild at heart” and must therefore answer to the “call to the wild.”

This line of thinking has inspired new men's groups like GodMen whose tagline reads “When Faith Gets Dangerous.” Their website boasts of their GodMen events going beyond previous men's movements: “More powerful, raw, and real than any other men's event you know.”⁴ These closed-door conferences feature almost profane language as men drone on about addiction to pornography and other vices. The group's leader is a comedian, Brad Stine, and he regu-

larly pushes the envelope of decency in an effort to “be real” with men.

In addition to the group therapy over habitual sin, GodMen, like Eldredge, seek to “celebrate the masculine spirit.” This is a moving beyond the Promise Keeper emphasis of men's ministry to a Spartan-like glorification of masculinity. No doubt, testosterone-laden films like *Gladiator* and *300* play into this mentality. For modern men's movements, manhood means masculinity. This is a gross misdirection from the scriptural concept of being a man.

Manhood Means Responsibility

In R. J. Rushdoony's salient examination of Biblical psychology, *Revolt Against Maturity*, his thesis is one of the more profound I've ever read. In an effort to correct the Freudian and Darwinian underpinnings of contemporary psychology, Rushdoony radically repositions the starting point of psychology to squarely Biblical grounds:

Humanistic psychology looks backward to a primitive past to explain man, whereas Biblical psychology looks neither to the child nor a primitive past to explain man but to a mature creation, Adam, and to God's purpose in man's creation. If man in his origin is a product of a long evolutionary past, man is then best understood in terms of the animal, the savage, and the child. However, since man was in his origin a mature creation, his psychology is best understood in terms of that fact. Man's sins and shortcomings represent not a lingering primitivism or a reversion to childhood but rather a deliberate *revolt against maturity* and the requirements of maturity. By ascribing to man, as humanistic psychologies do, a basic substratum of primitivism and racial childishness, this revolt against maturity is given an ideological justification; the studied and maturely developed immaturity of man is encouraged and justified. If man is reminded rather that he was created in Adam into maturity

and responsibility and that his revolt is against maturity and responsibility, his self-justification is shattered . . . The fact of a *mature creation* is one of the basic and most important facts of a Biblical psychology. It is a fact of incalculable importance.⁵

Man was created fully mature and given a responsibility—a job, if you will. His work was intellectual (naming animals), emotional (dealing with his wife), physical (maintaining the garden), and spiritual (communing with God). These are all the present responsibilities delegated to modern men. Ironically, the men attending events like Promise Keepers and GodMen are failing in part due to their anti-intellectualism, misunderstanding of the position of women, laziness, and a false spirituality.

Rushdoony is correct. There are no answers for these men in Prozac or by searching out their childhood. Their problems are directly related to their rebellion against the mature position to which God has called them. Their pastors have failed them in reinforcing the false ideologies of modern men's movements, and the therapeutic approach of Promise Keepers and GodMen is only creating a greater separation between men and their responsibilities.

Do We Need Male Group Therapy?

"But, Chris, what about guys who are hooked on pornography? Don't we have to have a forum of some kind for men to talk these things out?" There are no forums mentioned in the Scriptures. There is only Biblical instruction. Young men are admonished to "flee . . . youthful lusts" (2 Tim. 2:22), and married men are commanded to "drink . . . from [their] own cistern" (Prov. 5:15–20). It's that simple.

"But, what if men are dealing with a sexual addiction from which they cannot break free?" Oh, but they can, if

they "consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. You have not yet resisted to bloodshed, striving against sin" (Heb. 12:3–4 NKJV). Most men—including myself—are ethically weak. We are capable of a great deal more, but we've become "wearied and faint in [our] minds" (KJV), and do not yet realize that we are capable of going to the level of bloodshed in our resistance to sin. We just don't want to.

Being a man means being responsible—and doing so without whining. If you can climb a mountain to prove your manhood, then you can love your wife as Christ loves the church. If not, then climbing a mountain is relatively easy. If living wildly masculine is how you determine your manhood, then you are grossly misguided and headed for greater failure. God does not want you living wild. He wants you to be silent (Prov. 10:19, 17:28), working with your hands (Eph. 4:28; 1 Thess. 4:11), and performing His commandments (1 John 5:3).

The Masculine Soul

A masculine soul is one that is content and impassioned with the responsibilities God has given him. Real men don't require profanity and a hunting license in order to feel more masculine. Real men understand they have a task to perform, and they do it with diligence and patience knowing that a reward awaits them.

Our Lord did not say, "If you love Me, keep your *promises*." Rather, He said, "[K]eep my commandments" (John 14:15). We do not demonstrate our love for God by contriving a list of what we deem important and then struggle to fulfill it. Genuine love for God recognizes that He has spoken infallibly in His Word and our only response should be a willing obedience.

The Apostle Peter learned this firsthand, and the story of his humiliating fall is recorded for all generations. Peter made a "promise" to our Lord that he would not deny Him. Before morning Peter would do so three times. This serves as a lesson to all future "promise keepers" that beginning with your own concept of what God expects of you will lead to embarrassing moments of denial.

Conclusion

Although I could not find the reference, I recall a story written in a previous issue of the *Chalcedon Report* by Brian Abshire in which he recounts a meeting with a friend who had recently returned from a Promise Keepers rally. With enthusiasm he told Brian that he needed to come and hear this new message for men. Brian simply retorted that he already experienced what Promise Keepers *promised* because he attended a Reformed church!

Some of the godliest men I know of proceed from the Reformed faith: Calvin, Knox, Hodge, Warfield, Dabney, Machen, Van Til, Rushdoony, et al.—they all exemplified an unequalled work ethic and sense of responsibility. No doubt these steely backbones are the direct result of an equally masculine version of the Christian faith. Not a faith that engages in chest thumping, but one that so exalts the Creator and His law-word that man is left with an immense awareness of his responsibility to the Creator. This is Biblical manhood.

The twelfth Psalm begins with "Help, LORD, for the godly man ceases! For the faithful disappear from among the sons of men" (Ps. 12:1 NKJV). If we continue to make man and his contrived morality our starting point, we shall soon see the faithful man disappear. He himself does not vanish—only his faithfulness. A man-based morality is quickly compromised when

Continued on page 15

The Biblical Duty of the Militia

1st Lt. Judd A. Wilson, USMC



When foreign nations attacked Israel in the Old Testament, the men of Israel had more to fight for than “my country.”

It is true, as many commentators have noted, that God’s enemies wanted to destroy Israel for the sake of destroying the Messiah’s ancestors. This surely motivated the Israelites. But in utter rebellion against God, Israel’s enemies set out to do more than that. They were going to enslave, murder, rape, and rob God’s people. Leviticus 26 and Deuteronomy 28, as well as the Biblical records of Israel’s sieges, wars, and exiles, make that clear. War meant that the lives and liberties of moms, dads, daughters, and sons in Israel were at stake.

Israel faced this crisis immediately upon leaving Egypt. Deuteronomy 25:17–19 says that the Amalekites “had no fear of God” as they “cut off all who were lagging behind” (NIV), which John Calvin and Matthew Henry tell us were the feeble and the infirm of the exodus procession. As the civil magistrate, Moses and the elders of the republic of Israel had the obligation to defend their people with the sword. Romans 13:3–4 tells us that this sword is borne by the civil government, which is God’s servant to commend those who do right and is “God’s servant, an agent of wrath to bring punishment on the wrongdoer” (NIV).

Faithful to do his duty, Exodus 17:9–10 and verse 13 tell us, “Moses said to Joshua, ‘Choose some of our men and go out to fight the Amalekites’ ... So Joshua fought the Amalekites as Moses had ordered ... So Joshua

overcame the Amalekite army with the sword” (NIV). The passage records how the Israelites prevailed whenever Moses held up his arms and that Aaron and Hur helped him do so until the battle was won. God used Moses to save His people.

But Providence also used an army to destroy the Amalekites that day. Without Joshua and his troops, the Israelites would have been slaughtered, plundered, and extinguished forever. So a question arises. Who were these heroes who rose up in defense of their kinsmen and nation? Who made up the companies and regiments of Joshua’s army? Who wielded the weapons of war against the enemies of God’s people? The answer is the militia. In the first chapter of the book of Numbers, God commands Moses to do the following:

Take a census of the whole Israelite community by their clans and families, listing every man by name, one by one. You and Aaron are to number by their divisions all the men in Israel twenty years old or more who are able to serve in the army. (Numbers 1:2–3 NIV)

In the first volume of his *Commentary on the Whole Bible*, Matthew Henry comments on these verses from Numbers, saying:

(1.) None were to be numbered but the males, and those only such as were fit for war. None under twenty years old; for, though some such might have bulk and strength enough for military service, yet, in compassion to their tender years, God would not have them put upon it to bear arms. (2.) Nor were any to be numbered who through age, or bodily infirmity, blindness, lameness, or chonical diseases, were unfit for

war. The church being militant, those only are reputed the true members of it that have enlisted themselves soldiers of Jesus Christ; for our life, our Christian life, is a warfare. (3.) The account was to be taken according to their families, that it might not only be known how many they were, and what were their names, but of what tribe and family, or clan, nay, of what particular house every person was; or, reckoning it the muster of an army, to what regiment every man belonged, that he might know his place himself and the government might know where to find him.

Noah Webster’s 1828 *American Dictionary of the English Language* describes this group of people. A militia is defined as:

The body of soldiers in a state enrolled for discipline, but not engaged in actual service except in emergencies; as distinguished from regular troops, whose sole occupation is war or military service. The militia of a country are the able bodied men organized into companies, regiments and brigades, with officers of all grades, and required by law to attend military exercises on certain days only, but at other times left to pursue their usual occupations.

Previously, I wrote about our duty as Reformed men to defend ourselves and our families when attacked. I also wrote of our need to obtain knowledge and training to enable us to fulfill this duty. This chapter of Numbers, and other passages in the Bible, reveal that our duty of self-defense extends beyond the family. It is through the organized militia that God delivers His people from their belligerent foes. We therefore ought to study not only the skills

Continued on page 15

Partial Birth Abortion Ends...

Even as We Await Constitutional Restoration

Louis F. Sette

Many were heartened by headlines this spring that announced the U.S. Supreme Court's ruling against the notoriously gruesome procedure known as partial birth abortion. The case was *Gonzales v. Carhart*,¹ decided April 18. The ruling effectively limited the scope of the so-called "right to choose" by eliminating this heinous method of killing children poised for birth.²

But a closer look at the decision clearly shows that a practical, functional disregard for the Constitution of the United States remains securely institutionalized in the court. This disregard exists even among those jurists whom many would applaud because they ruled against the partial birth procedure. Ironically, it was *this very disregard of the Constitution* that, in the first place, served as the means for the creation of federal abortion rights some thirty-four years ago and ultimately put the partial birth case on the Supreme Court's docket.

The decision also shows the justices' misplaced pride in their institution, which works to undermine the integrity of the court and subverts the Constitution. Supreme Court rulings, routinely made on the basis of prior decisions, which are given far greater weight by the justices than the Constitution itself, systematically bury the Constitution under shovel-loads of confusion. This surely convinces most Americans that they could never know the meaning of the constitutional document, which has been rendered obscure by the court's practice and must seem to most deeply

perplexing and mysterious.

This convincing dissuasion against inquiry into the constitutional text by everyday citizens is a tragedy. For this dissuasion is what permitted the right to choose to arise without the people having any ability to understand how it really happened, to see for themselves the outrageous legal deception, even while they could see its horrendous results. Americans do not know the Constitution, for they have been led to believe they are incapable of understanding it.

Americans can now do no more than stare blankly, like blind men, as the Constitution is dismembered, piecemeal, before their unseeing eyes. Yes, even so dismembered as to threaten the rights of Christ's church and pulpit to be free from government encroachment and censure. Indeed, this has already occurred but is generally unacknowledged.³

But before we follow all these threads, we must first look at the *Gonzales* case, the one at hand. Here is what happened.

As a result of the growing opposition to partial birth abortion, some thirty states banned the procedure. Nebraska was one of them, and its ban was challenged. In 2000, the Supreme Court ruled the Nebraska law unconstitutional.⁴ In response, Congress approved a bill to ban partial birth abortions countrywide, and President George W. Bush signed it. The law took effect November 5, 2003.

The new law was written to overcome the court's objections to the

Nebraska ban. Those objections had been as follows: the ban placed an "undue burden" on a woman's right to an abortion;⁵ it was not precise enough in setting forth the various types of partial birth abortion procedures that were prohibited;⁶ and it did not include an exception so that partial birth abortions would be permitted to protect the health of the mother.⁷

Of course, a legal challenge ensued. Four doctors convinced a federal trial court in Nebraska that the congressional ban was unconstitutional, just as the Nebraska ban had been found unconstitutional a few years earlier. Later, the U.S. Court of Appeals agreed. The ban then went to the Supreme Court for the make or break decision.

Reading the decision isn't easy. Near the outset, the court summarized the testimony that had been given in the trial court about how partial birth abortions are actually performed. The court quoted some of the testimony given by doctors and a nurse. The testimony was chilling, not only for what the so-called "procedures" actually involved, but also for the clinical coldness of the doctors' language. The descriptions below pertain to a baby partially removed from his mother, feet first.⁸

- Holding "the shoulders [of the child] with the fingers of the left hand, the surgeon takes a pair of blunt curved Metzenbaum scissors in the right hand. He carefully advances the tip, curved down, along the spine and under his middle finger until he feels it contact the base

of the skull under the tip of his middle finger. The surgeon then forces the scissors into the base of the skull ...” The surgeon then “introduces a suction catheter into this hole and evacuates the skull contents.”

- Sometimes the doctor will squeeze the skull after it has been pierced “so that enough brain tissue exudes to allow the head to pass through.”
- “[O]thers [among the doctors who testified] continue to pull the fetus out of the woman until it disarticulates at the neck, in effect decapitating it.”
- By another procedural variant, the doctor “crushes a fetus’ skull ... to ensure the fetus is dead before it is removed.”
- The nurse testified, without clinical circumspection, about a partial birth abortion she had witnessed. “[T]he baby’s little fingers were clapping and unclapping, and his little feet were kicking. Then the doctor stuck scissors in the back of his head, and the baby’s arms jerked out, like a startle, like a flinch ...” Then the doctor “sucked the baby’s brains out. Now the baby went completely limp.”

The case even horrified the dissenting justices, but not about what you might think. They were horrified that banning these procedures, ghastly as they might be, would threaten their brave, new view of women and family by limiting abortion rights even to this limited extent. Writing for the dissent, Justice Ginsburg⁹ made matters plain.¹⁰

- A woman must have “control over her own destiny.”
- Regarding women “as the center of home and family life, with attendant special responsibilities that precluded full and independent legal status” are opinions that “are

no longer consistent with our understanding of the family.”

- Women have the right “to participate equally in the economic and social life of the nation.”
- Women were not to be constrained by “ancient notions about women’s place in the family ... ideas that have long since been discredited.”¹¹

In the end, the court upheld the ban, but barely. The vote was 5 to 4. Three critical findings cleared the way. First, the court found the ban was clear enough for abortionists to know exactly what kinds of procedures were prohibited. Second, the court decided that the ban did not impose an undue burden on a woman’s right to an abortion. Third, the health exception, though limited to protecting the life of the mother, was sufficient. Joining Justice Kennedy, who wrote the majority opinion, were Justices Alito, Roberts, Thomas, and Scalia. Justices Ginsburg, Breyer, Souter, and Stevens made up the dissenting minority.

Which provisions of the Constitution did the majority and dissenting justices cite to support their conclusions? None. In some thirty-three pages of discussions and arguments, neither side recited a single, specific provision of the constitutional text as a basis for its ruling.

Considering this was a constitutional case, does it not seem strange that the Constitution was not cited even once? To most Americans, it must seem strange indeed, but not to judges and lawyers. You see, for the most part, the Constitution has been effectively subordinated to Supreme Court decisions. This is the result of that misguided, judicial pride, mentioned earlier, that the justices have generally held for their institution. Over time, they have elevated their institution above the Constitution it is supposed to serve.

The Constitution means, they believe, what they say it means. It’s their prior decisions, which jurists and lawyers call case precedents,¹² by which virtually all constitutional questions are decided. Case by case, the Constitution has been effectively supplanted. Of course, this is illegitimate. Nevertheless, using the constitutional text itself is now considered a quaint idea. Lawyers do not go into the Supreme Court expecting to win by citing the Constitution. They cite the court’s prior cases.

The sole time a specific constitutional provision was referenced in the case, it was not used as a basis for decision. Justice Scalia recognized that the ban might be unconstitutional under the commerce clause. “I also note that whether the Act constitutes a permissible exercise of Congress’ power under the Commerce Clause is not before the Court. The parties did not raise or brief that issue; it is outside the question presented; and the lower courts did not address it.”¹³

It is not surprising the commerce clause was so ignored. During President Franklin Roosevelt’s administration, the Supreme Court perverted the meaning of the clause to serve as a basis for centralizing New Deal legislation. In truth, this clause gives the federal government control only over cross-border trade among the states so that they do not impose tariffs on trade from one state to another as they once did. The perverse expansion of the clause pretends to permit the federal government to regulate the production and provision of all goods and services countrywide that even “affect” interstate commerce. Thus, Scalia wondered if the court would have agreed, if asked, that the clause could serve even as the basis for the federal government regulating abortions.¹⁴ But all nineteen lawyers in the case¹⁵ seem to have assumed it would, considering

how badly the meaning of the clause has been perverted.

What does all this mean in practice? Just this: Decisional precedents serve as a buffet of rulings that the justices can peruse, pick, and choose among to justify their conclusions. Here's the tally from the partial birth abortion decision. The majority cited thirty federal court cases it relied on, the minority nineteen. The justices even used a group of the same eight cases as support for their diametrically opposed positions.

How could a citizen determine which side was correct? He would have to study forty-one federal court decisions, reconcile all the differences that may be among them, then carefully trace the majority's and minority's respective arguments to be sure each properly applied the decisions on which they relied. Do you see the problem? By substituting a myriad of precedents for the constitutional document, the court has effectively stolen the Constitution from Americans and reserved it for themselves and lawyer elites. No wonder Americans do not bother to read the document for themselves.

Well, at least the partial birth abortion matter has been favorably settled, right? Unfortunately, the system of relying on case precedents means matters are never settled. All that's needed to change things is another mix of justices asserting another mix of precedents or finding new meaning in the old ones. If just one of the majority's justices in the *Gonzales* case leaves the court, the one who replaces him may have a different opinion about the topic. If a new challenge to the congressional ban against partial birth abortion were to be made, then the new mix of judges could use even the same basic precedents to overturn the *Gonzales* case. Or, more simply, a new Congress could repeal the ban. Either way, children would be killed

again in partial birth abortions.

Constitutionally speaking, what should be the situation regarding abortion law? There should be no pretense that a federal abortion right exists. The right is said to arise from a general right of privacy. The Supreme Court asserted this right of privacy in *Roe v. Wade*¹⁶ as a kind of summary of the Bill of Rights. However, the Bill of Rights simply prevents the federal government from encroaching on specific rights that the people *held at the time the Constitution was ratified*. The Bill is *protective, not creative, in nature*. Therefore, it could not and did not create any rights, let alone a novel right of privacy.

Nineteen years after *Roe*, the court ruled¹⁷ that abortion rights also rested on the "liberty" provision in the Fourteenth Amendment. But in the very case that made this claim, the court recognized that "a literal reading of the clause might suggest that it governs only the procedures by which a state may deprive persons of liberty."¹⁸ In other words, the amendment merely referenced court procedures for incarcerating people. Long ago the court saw the opportunity to read the liberty clause categorically in order to suit its purposes, to say it stands for an abstract group of rights "fundamental" to its notion of liberty. It was just a matter of the court stating, over time, what rights were in that group. In doing so, the court could reorder American society. Not surprisingly, it found abortion within the group of fundamental rights. Of course, this is just a transparent manipulation of the constitutional text.

So, if *Roe v. Wade* were overturned, as it should be, what would abortion rights look like in America? Abortion would not be outlawed. Instead, abortion laws would be left to the states. The laws among them would vary. The federal government would have no role

in the matter. Overall, the number of abortions would be reduced. This is the result the Constitution requires.¹⁹

What, then, is there to do? Work to restore the Constitution, daunting as that seems, by increasing constitutional understanding. Home- and Christian schools would be good places to start. Or, just read the surprisingly short document with fresh eyes, pushing out of your mind all you have been told about it. If the document were more widely understood and respected among the people, then citizens could at least intelligently complain to their elected officials when the officials or judges deviate from it. As things stand now, many cannot even recognize when public office holders go constitutionally astray.

Christians are especially well suited to this task. We are trained to study and obey the Bible, a written, authoritative, and controlling document. The parallel to the Constitution in the civil realm is obvious. Moreover, we are obliged to insist on constitutional faithfulness among office holders. The principle to be distilled from Romans 13 is respect for civil authority. By God's providence, we are not in the position of the early Christians in Rome. God has delivered His people, in this time and place, from the unfettered power of civil magistrates. He has put federal office holders under constitutional authority themselves. When we empower them, by our votes or passivity, to strike at the constitutional authority that should restrain them, we not only disregard God's gracious provision for us, we effectively make the federal office holders our agents for rebellion.

The Constitution is a gift, despite whatever imperfections one might find in it. God's people and His church would surely miss it if it should ever be lost. It would be too late to get to know it then. ■

Louis Sette is a retired lawyer and business man who lives in Forest, Va., with his wife and two sons who attend nearby Liberty University. He is a member of Grace Orthodox Presbyterian Church. He can be reached at lfsette@jetbroadband.com

1. *Gonzales v. Carhart*, 127 S. Ct. 1610. The official U.S. site was not yet available at the time of this writing.
2. The court said it did not have any statistics regarding the number of partial birth abortions performed annually. *Gonzales*, 1621.
3. Dare any pastor today, for fear of losing his church's tax-exempt status, preach that voting for a specific, named candidate would be incompatible with our Christian responsibilities? Also, take a look at all those paved, striped, and posted parking spots in the church lot reserved for the handicapped and the long ramp leading to the door as required by federal law. These requirements have nothing to do with building or fire safety. How many dollars did the government thereby divert from the uses the church otherwise would have made of them? Far worse may be coming.
4. The case was *Stenberg v. Carhart*, 530 U.S. 914, 120 S. Ct. 2597 (2000).
5. "Undue burden" is a subjective judgment.
6. When a statute is not precise enough in describing what acts it makes criminal, it is said to be "void for vagueness."
7. The health exception was limited to protecting the life of the mother. This was narrower than the health exception that the court had approved in a companion case to *Roe v. Wade*. At that time, the court defined health to include even psychological difficulties. This rendered the exception so expansive as to be virtually without limit.
8. *Gonzales*, 1621–1623.
9. This was none other than Ruth Bader Ginsburg, once a professor at Rutgers Law School from which this writer graduated while managing to avoid her classes.
10. *Gonzales*, 1641, 1649.
11. Justice Ginsburg reached back to an 1873 Illinois case to make sure she was understood about what those "ancient notions" included. The judge in that case, not antici-

pating political correctness, had written that "[M]an is, or should be, woman's protector and defender."

12. Case "precedents" are incompatible with constitutional decision making. The constitutional text must always be the basis for each decision. If it is not, then the "precedents" become the supreme law of the land.
13. *Gonzales*, 1640.
14. If the commerce clause issue had been briefed, would Scalia have ruled the ban unconstitutional because the clause did not support it? That would have given the opponents of the ban a fifth and controlling vote and allowed partial birth abortions to continue. Scalia may just have been showing that he was on the ball. In truth, the ban was unconstitutional considering it was premised on the commerce clause. The clause has nothing to do with abortion. Yet, the ban slid by.
15. The *Gonzales* case had been consolidated with *Gonzales v. Planned Parenthood Foundation of America, Inc.*, a case from California that raised the same issues. Other interested parties also attached themselves to the joined cases. This must have made a crowded courtroom on the day of oral arguments.
16. *Roe v. Wade*, 410 U.S. 113, 93 S. Ct. 705 (1973).
17. *Planned Parenthood v. Casey*, 505 U.S. 833, 112 S. Ct. 2791 (1992).
18. *Ibid.*, 846.
19. Some "pro-lifers" may not want to hear this. If the abortion issue were returned to the states, as it should, it could be fought out in them. Diffusion of government power helps, not hurts, the pro-life cause.

Ortiz ... Promise Keeper cont. from page 10

placed under threat; for why should I be faithful to what I created? I will simply lower, or redefine, my standards in order to accommodate my weaknesses.

We are in a time that is corporately similar to Peter's denial of Christ. While our Lord is being examined by unbelievers, statists, and apostate religions, His people are busied with new ways of doing Christianity—ways that deemphasize the law of God. Such a version of Christianity will easily fold under genuine tribulation. We are building upon the morass of sand when we should be building upon the solid rock of hearing His sayings and doing them (Matt. 7:24–27). There should be but one message preached: to the law and to the testimony (Isa. 8:20)! ■

1. Douglas Kelly and Philip Rollinson, *The Westminster Shorter Catechism in Modern English* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1986), 5.
2. Rousas John Rushdoony, *Chariots of Prophetic Fire: Studies in Elijah and Elisha* (Vallecito, CA: Ross House Books, 2003), 2.
3. See <http://www.promisekeepers.org/about/7promises>.
4. See <http://www.godmen.org/about.htm>.
5. Rousas John Rushdoony, *Revolt Against Maturity: A Biblical Psychology of Man* (Vallecito, CA: Ross House Books, 1987), 6f.

Wilson ... Militia cont. from page 11

needed to defend ourselves and our families, but the skills to enable us to defend our cities, states, or nations under the civil magistrate. I challenge Reformed men to consider how they may train and equip themselves, their families, and their neighbors to meet this Christian duty in their day. ■

Judd Wilson is an officer in the armed forces, a former newspaper supervisor, a husband, and a father of one.

The Divided States of America?

by **Richard Land** (Nashville, TN: Thomas Nelson, 2007)

Book review by Lee Duigon

[T]he plain fact is that the United States has only in recent years departed from its Christian foundations. —R. J. Rushdoony¹

When matters of public policy are debated, no religions should have a seat at the table. —Christopher Reeve²

But it is possible to affirm and practice belief in God while simultaneously practicing a rigorous separation of church and state.

—Richard Land (p. 63)



When a reasonably intelligent man, motivated by good intentions, indulges in muddled thinking and insincere rhetoric, the result is often a book like Dr. Land's.

President of the Southern Baptist Convention's Ethics and Religious Liberty Commission, educated at Princeton and Oxford, Dr. Land has some vague idea that "the God-and-country shouting match" between America's liberals and conservatives must stop. He does not make a strong case for why it ought to stop, and his prescription for stopping it is at best half-baked, at worst unintelligible.

Reading this book is like watching someone building a house that is obviously going to fall down before it's finished, but you can't decide what fault to tell him about first.

Dr. Land's house wobbles all over the place, probably because the nails he's using to hold it together are ideas that have no substance.

Why Stop the Shouting?

Land enjoys frequent opportunities to be a talking head on television and to write for publications like *Newsweek* and *The Washington Post*. For some Christians, that would be tantamount to a one-time-only engagement at the Roman Colosseum; but Land has

prospered as a token Christian, and we suspect he doesn't want to lose his place. He wants to stand up for Jesus, but he doesn't want to rock the boat.

"The problem with nasty shouting matches," he writes (p. 5), "is that eventually they get boring ... The most thoughtful inevitably turn down the volume simply by turning away." The noise obscures a more important problem, he says, which is to answer the question, "What's God got to do with America?" (p. 14).

"I am earnestly invested in proposing an appropriate and fruitful way of answering this question," says Land (p. 15), "because the future of our nation will be shaped by how each of us answers it." He doesn't want the shouting match to "take the place of the kind of moral and spiritual reformation we so desperately need" (p. 15).

Most serious Christian thinkers would agree that we need a reformation. But Land thinks we can have one only if the government adopts an impossible position of religious neutrality and "accommodates" any and all belief and non-belief that has detectable public support. The nail he uses to hold that together is "separation of church and state"—a tenet that appears nowhere in the Constitution or any other American founding document and describes something that exists nowhere in the real world.

Or, as expressed by Senator Joseph Lieberman in his introduction to the book, "[E]veryone, [Land] argues, has a responsibility to include people of all faiths—or no faith—in our national dialogue" (p. x).

What Does He Mean?

What does Dr. Land mean by "separation of church and state"?

First he chides liberals for thinking this separation doesn't apply to them, but rather gives them a license to dictate public policy. Then he chides conservatives for making patriotism a form of idolatry. Not original, but good points to make. But for every good point he makes, the reader must pick his way through clouds of verbal lint, like:

"While it is true that America was not founded as a Christian nation ..." (p. 32). Whoa! You can't just say a thing like that is "true" and expect it to pass unchallenged. But that's what Dr. Land does, never trying to prove his statement.

He offers a discourse on the need for "a balance between religious morality and public virtue ..." (p. 33). What in the world is he talking about? What kind of behavior would be religiously moral, but not publicly virtuous?

"What's God got to do with America? Well, not everything ... but far more than liberals may think, and a lot less than conservatives may assume"

(p. 15). Or, “[T]his doesn’t mean that God has everything to do with America” (p. 34). Anyone would think Dr. Land was trying to limit God’s authority.

“[I]f the public agrees,” then faith can be allowed to prevail in a discussion of public policy (p. 130): which is to say that for Land, “democracy” is always the trump card. It’s only wrong to exclude religion from the public forum, he argues throughout, because the great majority of Americans want religion to play a role in public policy. What he would say if the majority voted to outlaw Christianity, we can only imagine. (And what with various hate speech bills pending in Congress and some state legislatures these days, it’s not as hard to imagine as it used to be.)

“Now, on the other side of the coin, no one has a right to say, ‘We have to do this because the Bible says so’” (p. 174).

One often gets the impression that Dr. Land sometimes just doesn’t think about what he writes. His thought wanders, and it’s hard to make out what he means by “separation of church and state” or anything else. Sometimes it’s a “maximum plurality of religious expression in the public square” (p. 34)—something that sounds like it could easily turn into a shouting match. Or it’s an obligation on the state “to avoid violating the rights of others who are not believers by getting government on the side of religion at the expense of non-religion” (p. 43). Elsewhere, it’s a separation that’s needed to protect the church from the state (p. 118).

Land seems worried that if the government doesn’t bend over backward to accommodate unbelief, the alternative is the Spanish Inquisition. But he doesn’t want religion excluded from the public square. “The debate has turned nasty because a secularity minority . . . wants to expunge all evidence of religion from America’s public life,” he writes (p. 131).

What Dr. Land does not understand is that any pursuit of a chimerical religious neutrality will inevitably lead to the exclusion of the Christian religion. He can’t have his cake and eat it, too.

What Comes Out of the Melting Pot?

It would be uncharitable to liken this book to a mass of overcooked linguini and let it go at that. But what else are we to make of twaddle like the following?

“America is a melting pot of religions” (p. 232)—what does that mean? Where a “civil religion,” complete with *God Bless America* and watered-down interfaith services, is “merely society’s way of accommodating religion in general [*religion in general*? Is there any such thing?—LD] without favoring a particular faith over other faiths” (p. 233).

Logic, please! The only way that all belief systems can be “equal” is if they are all equally wrong. You can’t toss Christianity, Judaism, Islam, Hinduism, Buddhism, and atheism into a “melting pot” and expect to get anything but meaningless drivel. It’s like trying to color with all your crayons at once—it always turns out black.

In the public debate of various issues, Land says, Christians have to frame moral arguments *in non-Biblical terms* (p. 234), or else no one will listen to them.

Are we to pretend we get our moral standards from some other source? If our arguments don’t derive from God’s Word, what makes them any better than anybody else’s? But this is precisely why “conservatives” always lose debates on “social issues” like homosexual “marriage.” Pretending that religious issues are not religious issues always makes the devil laugh.

Then there’s Land’s “Modest

Proposal for Religious Accommodation in the Public Schools” (Appendix A). Schools, he says, should allow *diverse* religious expressions, as long as they are student-initiated and student-led. These should be based on the school district’s religious demographics.

“If the student body were 40 percent Catholic, 40 percent Protestant, 10 percent Jewish, and 10 percent other or no faith,” he writes (p. 246), “then opportunities would be allocated accordingly.” Would that mean that students would be exposed . . . to a fellow student invoking the blessings of the earth goddess *Gia* [*sic*]? Yes, if adherents of that particular ‘deity’ were present in the student body and wished to invoke. Would students possibly be exposed to a brief discourse on a fellow student’s disbelief in God . . .? Yes, if students of atheistic belief [*sic*] volunteered to be accommodated.” Presumably school authorities would be able to fit all this in among the transgender and sodomy workshops.

Of course Land’s scheme would fall victim to what R. J. Rushdoony calls “the supremacy of the lowest common denominator.” “It is capable of exact demonstration,” Rushdoony says, “that if every party in the State has the right of excluding from the public schools whatever he does not believe to be true, then he that believes must give way to him that believes absolutely nothing, no matter how small a minority the atheists or the agnostics may be.”³

Rushdoony is talking about exclusion. But the principle will hold for inclusion, too. We saw this as recently as the convocation held at Virginia Tech in the wake of mass murder perpetrated there on April 16. So “inclusive” as to rope in a Muslim imam, a rabbi, a Buddhist, and whatnot, there was no room left in the ceremony for the name of Jesus Christ. Surely more than 40 percent of the people in attendance were

at least professing Christians! Somehow “inclusion” always winds up excluding Jesus.

Calculated Ignorance

The worst thing about Dr. Land’s book is its insincerity. Land is so anxious to accommodate, in hopes that he in turn will be accommodated, that he plays fast and loose with facts.

His repeated assertions that America was not founded as a Christian nation, for instance, are simply not true.

“The American colonies were all Christian republics,” Rushdoony writes.⁴ “They wanted the freedom to be Christian republics according to their own Biblical beliefs. Every state, when the Constitution was adopted, was a Christian republic. Nine of the thirteen had one or more established churches. Christianity as a religion, rather than a particular church, was the established faith of the other states.”⁵

These are plain facts of history, but Land prefers to ignore them. If he went around saying things like this, he might lose his gig with *Newsweek*.

“What is Christian about a Constitution which never mentions Christianity?” Rushdoony asks.⁶ “The answer is everything. First, the laws reflect Christian moral law, and the checks and balances system reflects the Christian distrust of man as sinner. Second, the Constitution stayed out of the area of religion deliberately because it recognized that Christianity was already the established religion of every state.”

Dr. Land knows this: he just pretends otherwise, to be “accommodating.” But he lets his slip show, here and there. For instance, on page 76, he says that belief in God, the Biblical God, is the source of all America’s liberties and is “imprinted on our national genetic code via Judeo-Christian belief.”

Elsewhere, Land cites Gregory S. Paul as an authority on “The com-

plicity of large numbers of German church leaders and ordinary German church members in the horror of what transpired in Germany under National Socialism” (p. 145). This discussion is informed by an article by Gregory Paul,⁷ “The Great Scandal: Christianity’s Role in the Rise of the Nazis,” in an atheist publication, *Free Inquiry Magazine* (per Land’s footnote, p. 44).

Does Dr. Land not know that Mr. Paul is not a historian, not a social scientist, has no credentials in either field—but is merely an illustrator of dinosaur books, an atheist with an axe to grind against Christianity?

A real scholar of the Third Reich, Karla Poewe of the University of Calgary, in her book *New Religions and the Nazis*,⁸ refutes the canard that Christianity empowered the Nazis. But we don’t see Poewe’s book in Land’s bibliography. Biblically faithful Christians in Germany did everything they could, even suffered martyrdom, to oppose the Nazis. But blaming Nazism on Christianity has always been a sure way to curry favor with the secular Left.

No Compromise!

We agree, of course, with some of Dr. Land’s points. He understands that government can’t make people be good Christians and that any effort along those lines is apt to do more harm than good. In fact, he makes that point rather effectively.

But he projects his bent for “accommodation” onto those who simply don’t share it, and offers no means by which diametrically opposed worldviews might be brought into peaceful coexistence. Saying “Can’t we all just get along?” has never resolved anything.

He knows it’s not just an idle shouting match. He knows that what is at stake is “a titanic clash of worldviews” (p. 15).

Why should the secular Left, simply

to “accommodate” us Christians, yield up any of its dominance in the media, the schools and colleges, the courts, or anywhere else? Land must know they’re committed not to any form of accommodation, but to total hegemony: “Secular fundamentalists,” he writes, “don’t just want a secular state, they want a secular society” (p. 146).

Biblically faithful Christians do not hunger for aggrandizement in the things of this world. That puts us at a disadvantage in the political arena, contending with those for whom the acquisition of political power is the pearl of great price, worth all they might be asked to pay for it.

But we cannot, and we will not, compromise our faithfulness to God and His Word in any vain attempt to seek “accommodation” with those who reject God and rebel against His Word.

Not even for a guest column in *The Washington Post*. ■

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

1. Rushdoony, *The United States: A Christian Republic* (Vallecito, CA: Chalcedon Foundation, 2000), 1.

2. Quoted in Land’s book, 153.

3. Rushdoony, *The Messianic Character of American Education* (Vallecito, CA: Ross House Books, 1963; 1995 edition), 335.

4. Rushdoony, *The United States*, 2.

5. *Ibid.*, 3.

6. *Ibid.*, 5.

7. For more on Gregory Paul see <http://www.chalcedon.edu/articles/article.php?ArticleID=177>

8. Karla Poewe, *New Religions and the Nazis* (New York: Routledge, 2006). For a review of her book, see <http://www.chalcedon.edu/articles/article.php?ArticleID=254>

Answering Tough Questions About Christian Reconstruction

Martin G. Selbrede

Editor's Note: We often receive questions from our critics regarding what appear to be our controversial positions. Martin Selbrede, Chalcedon's Vice-President, is regularly called upon to answer our most astute inquirers. Recently, one such exchange was deemed worthy for publication, and it's featured in its entirety below.



1. There is much contention over the type of society that Reconstructionists are seeking to build. Given your position

within the Christian Reconstruction (CR) movement, perhaps you can give us a definitive statement of what that is. Let me ask it this way: if CRs do indeed get everything they want, if they could design the future to achieve their goals, how exactly do you see both how and what you would achieve?

At the apex of a culture's value system is that culture's god. Within humanistic societies, the state takes that fundamental role, agreeable to Hegel's assertion that the state is God walking on earth. The god of a society is the source of law for that society. All of society then is ordered around that god's prerogatives, and institutions shaped to facilitate and expedite the state's agenda. The modern scientific tilt given to this process, as is evidenced by a keen interest in social engineering in terms of the state's goals, invariably calls for expansion of state power. This result obtains because the abstract idea that "man needs to take control of man" cannot resist instantiation as "one man needs to take control over another man." Where statism thrives, the emphasis is on power. The state's inability to achieve its goals are blamed on inadequate power,

that sufficient state power and resources can secure desired goals. States tend to hold out the carrot of a utopian vision to justify amassing a bigger stick, and a people sufficiently conditioned to think in institutional categories will default to this situation and treat it as normative.

What Christian Reconstruction seeks to do is to unleash the people from the idea of the modern power state. This doesn't mean that we wish to unleash the people from the state itself: CR opposes anarchism and has repeatedly warned against the call to drop off the radar.

How do you go about unleashing people from the idea of the modern power state? You can't fight something with nothing: you need something bigger than the power state, something (or Someone) in terms of which all society would be ordered and regulated. You need a bigger idea than the power state: a lesser contender couldn't possibly prevail. Power states look invincible and monolithic. The ninety-eight-pound-weakling of modern evangelicalism is no match for the power state: it usually cowers under continued threats of losing tax exemptions for even dreaming of flexing muscles in regard to moral courage from the pulpit.

The God of modern evangelicals is squeezed into too small a box to represent any kind of competition to the idea of the modern power state. Secured inside such a box, the evangelicals' God

is no match for the power state: containment of that God keeps the power state front and center when people think of "power." Accordingly, when people think of "power" in our country, they think of Washington, D.C.

What kind of power could an absentee God inspire? No wonder Christians are the object of continuous political exploitation: they've mastered doormat theology. They've fallen for the siren song of politics, and thereby implicitly endorse the state's view that state power is the ultimate power in society. Let the manipulation of Christian voters begin. But their delusion begins far earlier in the thought sequence: they've unknowingly swapped gods. Evidence of this is the ease with which most Christians exercise their "faith" on Sunday morning, and live the rest of their lives as if God were the Great Cosmic Mute.

CR seeks to awaken men, women, and children of faith to a recovery of their high calling under the wings of an Almighty God whose very words are more rock-solid than the entire universe itself. There's been a lot of talk about "waking the sleeping giant of American Christianity," but it'll simply hit the snooze button again if it fails to recognize God as God, and God's Word as ultimate. Christians default to the humanist status quo because of deficient conceptions of God and His Word. God and His Word then are subordinated to the state.

A pathetic example of this is the Christian habit to tithe on one's net income after taxes: the state takes the firstfruits, while God stands second in line. Few Christians will tithe on their gross income, giving God the firstfruits (Prov. 3:9). Their pocketbook, and the state, too often comes first. Poverty would be eradicated if Christians obeyed the Bible's poor tithe (Deut. 14:28–29), but their failure to obey has necessitated the expansion of the state to meet this very real social need. In other words, Christian disobedience has fueled the growth of the power state at the expense of God's impact on the society. Christian lethargy and faithlessness under the cloak of "playing church" has sent the following clear message to our society: this God doesn't matter in the big scheme of things. He is, at best, a cosmic buddy, a PDA (Personal Deity Assistant).

Restore God as God in the thinking of Christians, however, and the idea of the power state, so active in the minds of men, will face its first real competition. God has not remained silent about His views of the power state, which seeks to displace and demote Him as the ultimate source of law in a society. When Christians imbibe the full weight and force of what the Bible, the Word of God, has to say, the entire dynamic that has led to decades of default to humanistic norms (statistical norms, not ethical norms, mind you) will be arrested. The mode is all-critical. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). Christians are not to wield carnal (worldly) weapons, but spiritual ones that will tear down mental strongholds erected against the knowledge of God (2 Cor. 10:4–5).

Whereas men routinely are able to render void the words of other men, God says something quite profound about His words: they will never return

to Him void (Isa. 55:11). It is His Word that is central, that alone can withstand the ravages of empires, kings, emperors, dictators, political concussions, and the raging of the nations (Ps. 2). Societies routinely build on the sand, and then fail to survive when the winds blow against them (Matt. 7:24–27). CR holds out the great promise of building a society on the rock, not the shifting sand of humanistic statism. But all such building must be on His terms, for He is clear that evil means render the ends evil. For God, the end never justifies the means: He is a God for whom procedural justice is nonnegotiable, which we will touch on under the second question posed.

Jesus says, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Jesus is alerting us to skewed priorities, to a wrong estimate of the relative authority of men versus the authority of God. "Cursed be the man that trusteth in man, and maketh flesh his arm," warns Jeremiah (Jer. 17:5). Humanism, which sees itself as ennobling and liberating, bristles at any demotion of man's authority and dignity as reflected here. That the God of the Bible indicts the power state as a false god is doubly vexing to resentful humanists: no one likes to have his god questioned, let alone toppled, especially if one has a stake in the power that particular god delivers to your plate. The two sides harbor opposed ideas of what is good and just, from which principles they indict each other.

Why are so many Christians culturally impotent, socially irrelevant, and in general lockstep with the humanistic power state? Puritan John Howe put it best: "An arm of flesh signifies a great deal, when the power of an almighty Spirit is reckoned as nothing."

An anemic view of the power

of God's Spirit invariably amplifies reliance on substitutes. This is the key, then: what happens when Christians break this cycle and cease reckoning the power of an almighty Spirit as nothing, but rather as something? The arm of flesh—the power state and the world of politics—no longer signifies a great deal. It is seen as subordinate, not determinative; as derivative, not normative. Isaiah points out that the nations are counted as the dust of the balance and less than nothing (Isa. 40:15). Civil government gains its rightful authority by God's ordination (Rom. 13:1–6), not humanistic bootstrapping, with specific things for which it is very accountable, and beyond which it shall not grasp nor usurp. Spheres of government that were cramped by statist bloat will be restored to their respective authorities under such an awakening, albeit very slowly. The institution of the family will become the dominant governmental sphere in such a culture.

I belabor this question of the mode of social change primarily due to the propensity of CR's opponents to cite, in a misleading way, any idiomatic expressions we may use that happen to incorporate martial language. Vigilantism and armed conflict with the state is not integral to the CR program, and in fact are inconsistent with it. Rather, the opposite is the case: CR specifically works for social change from within the structure of a culture. "Regeneration, not revolution" has been the CR watchword for decades.

When CR claims that Biblical law must be embraced and cannot be imposed on a culture, it acknowledges the need to internalize the law principle. When Psalm 94:20 warns that the wicked "frameth mischief by a law," it indicates that a dominant tool to suppress Biblical morality is the substantive law content enforced by the state. In a

culture subordinated to God, such encoded mischief will be reversed, making the crooked paths straight (Luke 3:5) to maximize liberty from the culture (starting with liberty from the usurpations of the power state). Christians will then resist co-opting state power and work toward decentralization.

This above discussion is not simply an extended preamble to my actual answer to your question, but rather provides the crucial context in which the answer must be embedded. For a consistent CR will definitely not insist on what he individually “wants” politically, let alone dare to “design the future.” A consistent CR will argue that these activities are endemic to the humanist agenda (given its proclivity to indulge its utopian visions), but should be anathema to the Christian. A Christian should be future-oriented, but this is not synonymous with seizing control of the future. This follows from my earlier statement that “the mode is all-critical ... Not by might, nor by power ...” Humanism seeks control of the future using modes neither allowed nor sanctioned by God. When Christians indulge in such humanistic tactics, they’re already on the wrong side of the fence.

By no means, however, does CR doubt that the future, as determined by God, will come to pass exactly as He intends. To the extent our understanding of His Word is accurate, the goal of history will match what CR teaches a godly society and Christianized world will look like. But CR would undermine its own position by adopting humanistic strategies, fighting in Saul’s armor, so to speak (1 Sam. 17:38–39). St. Paul argues that Christians are NOT to use carnal weapons (2 Cor. 10:3–4; Eph. 6:12–13), which are the only weapons and tactics available outside of Biblical faith. When men then attempt to determine the future, under the aegis of hu-

manism OR Christianity, they will learn that God is in the business of confounding every explicit and implicit attempt to dethrone Him. Christian Reconstruction consistently teaches that you can only achieve the future God intends by going about it God’s way. There are no shortcuts, and carnal weapons (among which we might add such well-intentioned but nonetheless misguided—because unbiblical—actions as economic boycotts) have no legitimate place in the hands of Christians.

God will shape the future by shaping the hearts of the people. Regeneration, not revolution. Spiritual weapons, not carnal weapons. Working within the system, like leaven working through the dough, until at last it is all leavened, recognizing that God, acting directly on human souls, enacts the most fundamental change to shape the future. What CR laments, and works to reverse, is that far too many Christians have been “sold a mess of pottage” and forsaken their birthright, have co-opted humanistic methods and goals and diluted Biblical Christianity with an admixture of humanistic elements. This mixture of iron and clay won’t hold together, for “[e]xcept the LORD build the house, they labour in vain that build it” (Ps. 127).

What the Bible teaches is that the law of God will one day become the law of all nations, and we still see “the isles waiting for his law” (Isa. 42). The greatest law is to love the Lord your God with all your heart, mind, strength, and spirit (Deut. 6:5). Such a love cannot be feigned: God directly inspires it by regeneration, enabling not only this love of God, but love of one’s neighbor as oneself (Matt. 22:39). The universal keeping of God’s law presupposes the universal extension of the gospel of Christ and the conversion of all peoples to faith in Him. This, too, is the context for the ultimate future toward which

CRs labor, recognizing that the goal is far off, and that we are, most likely, destined to be stepping-stones in that process. CR inculcates a willingness to be such a stepping-stone for an ultimate goal that may be generations away. The promise made to Abraham in Genesis 12:3 that through his seed all the families of the earth shall be blessed is the framework in which a reconstructed society is embedded. Such a society is God’s payoff on His own promise to take a lost world and to reshape it, in His hands alone, into a saved world where “all shall know me [the Lord], from the least to the greatest” (Heb. 8:11), where all nations, as nations, are the disciples of Christ (Matt. 28:18–20).

The other reason Christians would NOT be the ones achieving these goals is that they are expressly forbidden to boast to that effect, but to acknowledge God as the Giver of every good gift (James 1:17), as the Author of the world’s future, as the One to whom the promise is fulfilled that unto Him, “every knee should bow ... [and] every tongue should confess” (Phil. 2:9–11). CR assuredly does NOT hold that this is some compulsory, mandatory, involuntary submission imposed by force against unwilling subjects anxious to rebel against some imagined tyrannical God. Rather, this idea that St. Paul (Phil. 2:9–11) quotes from Isaiah 45:22–23 involves willing, voluntary, grateful acknowledgment of God’s sovereignty.

The society that CR works toward will only be fully realized when a Biblically constituted society becomes the object of conviction and earnest desire among the people. As things stand today, too many Christians are vested in a humanistic vision of their own future, and like the rich young man confronted by Christ regarding his covetousness, they too will turn away from the vision of a Biblical society, being filled with

sadness at its price (forsaking the shallow comforts that humanistic tactics bestow) being too high.

While it is commonplace to caricature Biblical law as a blueprint for theocratic tyranny in societies unsophisticated enough to adopt it, this caricature assumes (1) the God who wrote that law doesn't really exist, and even if He does, He'd have to be kidding, and (2) society should be indifferent to the question whether or not it is better off with God's blessings upon it, insofar as men under humanism are authors of their own blessings.

Of course, these are precisely the points in dispute, so the debate isn't advanced by mere restatement of its initial premises. Humanists might conclude that, practically, they hold the reins of power and will prevail, whereas Christians regard God as wholly determinative of the future. Because the seat of sovereignty is being contested between God and man, there remains now nothing but a test of strength. God, operating on the scale of centuries and millennia with impunity since He is "the high and lofty One that inhabiteth eternity" (Isa. 57:15), whose arm is not "waxed short" (Num. 11:23), cannot help but regard the nations as "the small dust of the balance" (Isa. 40:15) and "less than nothing" (v. 17). CR teaches that the certainty of the ultimate restructuring of all human societies along Biblical lines inexorably follows because of God's direct and continuous intervention in human history.

If there is no God, the humanists' perception that CR would reintroduce "the dead hand of the past" on a since-enlightened society might fly. The God of the Bible being real, however, means that society's self-imagined "enlightenment" is a delusion, and society's current intent to determine its future humanistically is futile. It is futile, not because

Christians will succeed in some imagined struggle for political power (which CR repudiates), but because the future God is shaping, with or without the approval of either Christians or humanists, is simply inexorable. Ancient Rome learned that ridding the empire of Christians didn't rid it of Christianity. Neither will culturally neutering Christians in today's world immunize a nation against the omnipotent acts of God. CR simply observes that this is an unwise fight to get into on the part of the nations who "imagine a vain thing" (Ps. 2).

2. Opponents of CR, including myself, believe that CR will lead to the imposition of Biblical law, including such laws as stoning homosexuals to death along with women who are not virgins on their wedding day, "witches," and so forth, as commanded in the Old Testament. Some CRs have said that this misses some theological distinctions between which types of laws from the Old Testament are to be enforced and which ones are not. Can you tell us, once and for all, what those theological distinctions are and, as specifically as you can, which parts of the OT law would be imposed in the society you envision?

I would correct the way you've expressed these thoughts. First, the term "imposition" is inconsistent with CR's position that Biblical law can only be embraced, never imposed (i.e., it is to be adopted voluntarily by a society as a matter of internal conviction of what constitutes right and wrong and what maximizes human liberty, rather than externally imposed like some kind of martial law to restrict liberty). Note that a society must agree on what constitutes liberty for such a Biblically constituted state to inspire genuine respect among the people who choose to live under it. If and when the mass of society wholeheartedly agrees with David in Psalm

119:45 that "I will walk at liberty: for I seek thy precepts," it would be unthinkable that its members would voluntarily elect to reduce their liberty by rejecting God's precepts. They would naturally embrace God's law, rejecting humanism's claim to being the author of true human liberty as a misguided siren song first sung by the serpent in Eden (Gen. 3:5).

Moreover, it is not CR that will lead to the embracing of Biblical law, but God's direct action on human hearts that will lead to it. At best, CR can lead the horse to water, but God must make the horse drink. Hebrews 8:10 quotes the New Covenant of Jeremiah 31:33, concerning the people, that God (not CR proponents) "will put [His] laws into their mind, and write them in their hearts." Humanism proposes to stop THIS process, and perhaps imagines that deriding CR might gain this goal, given humanism's systemic revulsion to the supernatural. Nonetheless, if God sticks His law into human minds, and writes it on human hearts (thereby obtaining spontaneous obedience), humanists, to quote Gamaliel, will find themselves fighting against God Himself. So, CR takes no credit for this apart from being His unworthy tools to reawaken Christians to the God "with whom [they] have to do" (Heb. 4:13).

The point you make about "theological distinctions" can be taken two ways: (1) perhaps not every law of the Old Testament is binding today, so the Biblical legislation must be filtered by some standard or canon, and (2) the question of jurisdiction and enforcement is on the table. We'll examine these in reverse order, first noting (again) that "impose" is a term explicitly rejected by Chalcedon: Biblical law cannot be imposed on a society, only embraced by it. (The failure of external imposition was immortalized by America's misguided dalliance with Prohibition.)

There are many laws in the Old Testament for which no civil penalty is given. Among these are the laws of tithing, or the keeping of the seventh-year land sabbaths. God reserved for Himself jurisdiction over, and enforcement of, these various laws. When Israel failed to tithe (particularly the tithe to the poor, which God regarded as “grinding the faces of the poor”), God chose when and where He would exact temporal judgment for such violations. He reserves to Himself the prerogative of imposing a wholly eternal penalty without a temporal (visible) component in the physical world. In the case of the land sabbaths, Israel violated them for 490 years, assuming God, who did nothing for half a millennium, wasn’t enforcing it. Wrong. The Babylonian captivity was expressly designed to return seventy fallow years to the farmlands of Israel, for God explained the exile to Jeremiah as being intended to insure that “the land [shall] enjoy her sabbaths” (Lev. 26:34). We can conclude that any law for which no civil penalty (no external penology) is written is a law that God reserves to Himself the right to enforce and/or punish infractions thereof.

In a society that embraces Biblical law, with a vastly reduced state, universal Christian education, vastly stronger family structures, a Biblical monetary and financial system, the poor cared for by tithe agencies, all embodied in a Christian libertarian commonwealth, we will see every jot and tittle of the law being applied. Society ultimately achieves the point for which Christians so unthinkingly pray, “Thy will be done on earth as it is in heaven.” Matthew 5:18 actually asserts that not one jot or one tittle shall pass away from the law of God until all of them are accomplished. This is a prophecy that the law of God, far from being perpetually violated, will one day be honored and kept by every

living human being.

As mentioned earlier, this presupposes the universal keeping of the Greatest Commandment (to love God)—genuinely, without dissimulation. “What happened to all the wicked people? Was there some kind of CR pogrom?” Of course not—they died naturally, tending to leave more offspring who became Christians than not. God, who controls the future, always keeps His hands on the reins of procreation. In Psalm 109:13, we read of the wicked, “Let his posterity be cut off; and in the generation following let their name be blotted out.” This parallels the thought of Psalm 37:10–11: “For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Wicked people age and die off naturally (as we commonly put it), but on average leave no abiding humanistic offspring in the earth, which is inherited by the meek, the redeemed of God who are continually being born, often to unbelieving parents (as Abraham was).

The slow growth of the church over the centuries is to continue until it can grow no longer. The importance of the laws of God finally being kept is that this is the precondition (in Matt. 5:18) for the heavens and earth to at last pass away. The verse has two conditionals: all (of the jots and tittles) being accomplished, and heaven and earth passing away. The latter awaits the former. Then, and only then, does the humanistic dream that the law of God will finally pass away from the universe be realized: on the last day of history, after the entire world has bowed the knee, voluntarily and in deepest reverent gratitude, to Christ. This, CR has compellingly argued on exegetical grounds, is what the Bible teaches.

The importance of observing “every jot and tittle” (which will come back to one of the fears implicit in your question) is that procedural justice, rules of evidence, and laws concerning the testimony of witnesses are a critical, non-optional part of the law. What humanists should (perhaps) rightly fear is Christians adopting a piecemeal approach to the law of God, observing snippets of Scripture here and there and piecing together a completely unbiblical garment by such selective distortion.

This can occur with ANY legal system, humanist or Biblical, where procedural justice (due process) is slighted or abandoned. We saw this recently with the Duke University lacrosse team fiasco: justice is miscarried when the due process called for is baldly neglected. Such neglect is never benign.

So too with Biblical law. The Biblical laws of evidence PROTECT people from illicit application of Biblical law, especially in the case of the various capital crimes in Scripture (for which some theologians, perhaps correctly, argue that capital punishment may be the maximum penalty rather than a mandated penalty, with the exception of murder). It takes two eyewitnesses to an actual ACT (not a propensity or predilection or orientation) to establish capital guilt.

It was this fact that saved the life of the woman taken in adultery that the Pharisees brought to Jesus (eighth chapter of John’s Gospel). Christ applied the clean hands doctrine, which required the eyewitnesses who were to cast the first stones to be free of any guilt in regard to the actual case under indictment. Since all the eyewitnesses had unclean hands (had helped set up the adulterous liaison), they were disqualified under Old Testament law from throwing the stones. The woman stood exonerated on procedural grounds, even though she

was caught in the act (which was never disputed). Unless humanistic criticism of CR addresses these important distinctions (which you do appear to be interested in exploring, which is commendable), it will fail to accurately depict the situation as it would stand under Old Testament law as applied to a culture.

God informs Samuel that “man looketh on the outward appearance, but the LORD looketh on the heart” (1 Sam. 16:7). This is a restriction that humanistic law is impatient with, for it routinely seeks to discern motive in criminology (a conceit compounded by the modern legal creation of so-called “hate crimes”). Humanism sees fit to punish a person for what he thinks, or what he is. Biblical law looks to the concrete act, observed by adequate, uncompromised eyewitnesses innocent of collusion. So serious is the matter of eyewitness testimony (embodied in the ninth commandment against bearing false witness against one’s neighbor, which is a commandment primarily dealing with court testimony) that dishonest witnesses will receive the penalty on themselves that their false testimony would have wrongly imposed on the defendant. (An example of this in the apocryphal book of Susannah is self-explanatory in this regard: Daniel impeached the two liars’ testimony, freed innocent Susannah from certain death, with the false witnesses then condemned.)

These procedural requirements, which are part and parcel of the substantive Old Testament law, have obvious application to some of the cases for which you express concern. Decade after decade, as a nation grows more Biblically consistent, and an ever-increasing percentage of its population regards the law of God as the proper standard for morality, it is likely the resulting social pressures (now so successfully applied via our current culture of political cor-

rectness) would gradually revert back in favor of Biblical moral expectations, causing most Biblically illicit conduct to seek more private venues (beyond the reach of eyewitnesses to the act) well before any such Biblical laws became transcribed into civil law. The idea of some kind of wholesale slaughter of, say, homosexuals, is a total fabrication resting on a fragmentary, piecemeal, unsystematized approach to Biblical law. Biblical law deals with concrete acts observed by qualified eyewitnesses. While humanism could, consistent with itself, write a law calling for someone to be executed for merely being homosexual, the Bible expressly forbids such a monstrous travesty.

Biblical law will never be introduced, even voluntarily, on such a scale unless it is fully understood and its ramifications plumbed as to all its jots and tittles. Anything less than the entire Biblical program, any attempt to simply impose it on an unwilling populace, will face the same fate as Prohibition did. Biblical law must be embraced, and by a large majority of the population, and this process will surely take decades, if not centuries, to complete. It’s driven on, not by the will or intentions of men, but by the Spirit of God. CR is not so much in the driver’s seat, as it is pointing out who actually sits in that seat. I’ll resist appealing to Plato’s cave, but the temptation to do so here is admittedly rather strong.

I think that great societal value inheres in the Biblical laws concerning restitution. Modern society has lost sight of the victim and the moral requirement of restitution. Restitution is fundamental to God’s plan for the world’s future (Christ remains in heaven “until the times of restitution of all things,” according to Acts 3:21). Prisons are unbiblical: they’d have no place in a society that has embraced Biblical law. Fractional reserve banking would disappear,

as would monetary inflation, which also shrinks the power state in the process. Who wouldn’t embrace the replacement of the IRS with a Biblical tax code? Only those who hail the power state as the new god who will remake mankind in its new image. CR sees that humanistic paradise as a crippling serfdom.

So, what parts of OT law are imposed on society in the CR vision? None of it is imposed, but ALL of it (outside of the Old Testament sacrificial system superseded by Christ’s sacrifice on the cross, or any laws specific to Israel’s archetypal status as a nation directly covenanted to God) is ultimately to be voluntarily embraced, both its procedural as well as its substantive content. This maximizes liberty in a society.

3. A more specific version of the last question: tell me what religious liberty would mean in a CR society. Would those of other religions, or no religion at all, get to advocate their ideas publicly? Or would they be punished, as happened in OT times, for worshipping false gods or for trying to get others to believe as they believe?

This is a very good question. Why, precisely, was declension from Yahweh treated so severely in ancient Israel? For the same reason that modern states tend to treat treason as a capital crime, routinely executing those convicted of being traitors. The nature of Israel (as a nation specifically and directly covenanted with God) put it in a peculiar relationship to Him, a relationship that accorded such apostasy the status of treason. That such individuals invited others to participate in their treason made their apostasy doubly and trebly invidious. God’s actual presence was in the middle of the camp (in the tabernacle) or the city (in the temple), and this made an enormous difference in how such actions were treated. There ARE

no casual relationships with a God who is a consuming fire (Heb. 12:29) AND love (1 John 4:16) and truth (John 14:6) incarnate—and especially not when He manifests His presence physically in the midst of the camp (Num. 12:5).

That unique situation, long ago terminated, will not be repeated, so the circumstance subsuming the classification of such religious apostasy and proselytization under the capital crime of treason no longer exists. As has been well said, the church would be decimating its mission field were it to apply that unique-to-ancient-Israel statute, but St. Paul countenances no such approach once Christ has appeared. The nations are to be made Christ's disciples (Matt. 28:19), and the pouring out of the Holy Spirit on all flesh (Acts 2:17) empowers this supernatural process.

Moreover, the Bible distinguishes between the ministry of mercy and grace (the church) and the ministry of justice (the state). The state wields the sword, but the church does not. In fact, Zechariah 6:12–13 is clear that the civil and religious realms are uniquely and solely united in Christ and in no one (and nothing) else. He is a priest on His throne, “and the counsel of peace shall be between them both” (Zech. 6:13) (between the office of king and office of priest—in other words, between the civil and religious offices). The two are fused only in Christ's person, but kept separate in all other instances.

The call for doctrinal purity, then, is applied to the domain of grace and mercy (the church) but not iterated for the state (which is constrained in its function). The church is to remain faithful to its Lord because it is specifically chartered to be “the pillar and ground of the truth” (1 Tim. 3:15). The strongest remedy the church can impose is excommunication, and that's the limit of its response to the activity

you describe. The sword is denied to the church, as it is to the family, while the state is barred from determining matters of doctrinal purity (which usurps the church's responsibility) and/or exacting punishment in this category. If the state elects to legislate in terms of Christianity and the Bible, CR holds that the blessings of Deuteronomy 28 will be ultimately bestowed upon it. If the state elects to enact and enforce legislation antithetical to the Word of God, then God reserves the right to exact His judgment on the state, and to do so directly. But the church was clearly informed by its Lord that those who live by the sword shall die by the sword. As Paul puts it, Christians are given “the ministry of reconciliation . . . that God was in Christ, reconciling the world unto himself” (2 Cor. 5:18–20).

St. Paul was comfortable speaking in public, exchanging ideas with both Jewish and Gentile religious advocates, even confronting a monument to an unknown God. Christians should follow his example and should not fret over the ultimate result of such showdowns with other religions. The entire point of the second chapter of Daniel is that God sends a stone, “cut out without hands” (Dan. 2:34), to the earth that crushes and then assimilates all other kingdoms into itself, thereby growing until it fills the entire earth.

As has been well said, the Word of God is the solvent of all institutions not based on itself. The gospel is adorned with the language of victory. It is sad that when CRs appeal to these passages, they are accused of smug triumphalism. We see no reason to characterize a confidence in the living God in such derogatory terms. If mainstream Christians have difficulties with CR, it is because CR, like Abraham, “staggered not at the promise of God” (Rom. 4:20). Jesus, looking out over the world, didn't advo-

cate extermination of the heathen masses but proclaimed that the fields were white unto harvest (John 4:35)—and sent laborers out with the good news. St. John, looking on the massed heathen darkness of Asia Minor toward the end of the first century A.D., doesn't counsel honing the swords to knock out nests of infidels, but, trusting in the promises of God, he assures us that “the darkness is passing away, and the true light is already shining” (1 John 2:8 NKJV).

This is important: the darkness passes away because the true light is shining (the Great Commission is being obeyed). The passing away of the darkness is a passive consequence of the preaching of the gospel. At no point does John advise Christians to drive back the darkness with swords soaked with the blood of infidels.

God's New Covenant, predicted in the Old Testament book of Jeremiah, is a “better covenant” based on “better promises” (Heb. 8). Among these differences is the fact that the Old Testament laws concerning treason were tied to God's tabernacled presence in the Ark of the Covenant in the midst of Israel. The laws are not applicable anymore. This is attested to in the Old Testament at Isaiah 65:2–6, among other places, where religious apostasy is declared to be punishable, not by the state, but by God Himself, who declares that He alone “will recompense, even recompense into their bosom,” echoing St. Paul's New Testament warning to “give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord” (Rom. 12:19). Accordingly, those who indulge in such activities in a society based on Biblical law have far less to fear from Christians or the civil government observing the jots and tittles of Biblical law than they do from God Himself.

St. Paul actually dealt with a situation exactly as you describe in your

question: open criticism of the faith with an eye toward proselytizing away from it. He compares such men to the priests of Pharaoh that Moses confronted: “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was” (2 Tim. 3:8–9). This man Paul, a scholar of Biblical law, had every opportunity to say that the civil government should execute such men for overthrowing the worship of the Lord God, but St. Paul recognizes that “the word of God is . . . sharper than ANY twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12, emphasis added). Paul is set for the defense of the gospel, knows that the sword to be wielded in this arena must come in the form of words from his mouth. As he puts it, “Knowing therefore the terror of the Lord, we persuade men” (2 Cor. 5:11).

Christians needn't despair of the potency of their message over against the arguments and competing claims of others. Religious liberty works in favor of Christianity (it can spread the gospel in peace), while religious persecution tends to cause it to spread even further and deeper. As Christian historian Augustus Neander put it, everything that's thrown in the church's path to impede it ultimately only furthers its growth.

In regard to religious liberty, it is significant that the founder of Chalcedon, Dr. R. J. Rushdoony, didn't hesitate to defend (in court where necessary) groups beyond the pale of orthodox Christianity (what most Christians would consider cults) from statist intrusion upon their religious distinctives. Most evangelical Christians

would have not lifted a finger to assist “the cults” from such state intervention, figuring they deserved to be harassed and persecuted. Christian Reconstruction sees issues with a keener, long-term eye focused on Biblical categories, not narrowly provincial thinking. Christian Reconstructionists were therefore in the forefront of defense of other faiths when they were having their religious liberty abridged by the United States government. Therefore, at a practical level, the charge that Christian Reconstruction works against religious liberty for faiths other than its own brand of orthodoxy is demonstrably, historically false.

Rushdoony's activities had an obvious limit (he would clearly not defend a religion that called for human sacrifice, since a weightier principle than religious liberty was then at stake). Nonetheless, you'd have a hard time finding another major religious figure as magnanimous in devoting effort in the courtroom to defending religious liberty (on his own dime, no less). Within the constraints just mentioned, Rushdoony understood that scripturally, unless all religions have liberty, none will ultimately have it. But the final moral framework determining the credibility of a putative religious practice (e.g., human sacrifice) had to subsist within the inherited framework adopted by the framers of the Constitution: what we now label, by way of gross dilution, the Judeo-Christian ethic. To provide religious liberty to a religion based on human sacrifice would be to deprive other citizens of their right to life.

As Rushdoony taught, all law is enacted morality: it specifies which actions are legitimate and which will be punished (i.e., laws discriminate between right and wrong). Ultimately, there must be a reference background providing a moral framework in which the world is conceptually organized and

ideas evaluated. The current background is a diluted Christian autopilot reference overlaid with a postmodern humanist blanket. It's far from ideal, but God (not Christians) will insure, on His timetable, the ultimate dominance of His Word over the word of humanistic man. “Every plant, which my heavenly Father hath not planted, shall be rooted up,” Jesus informs His disciples (Matt. 15:13).

God is the direct agent of any such “rooting up” or dispossession. As we learn in Hebrews 12:26–27, God (not Christian Reconstructionists) continuously shakes the heavens and the earth to remove “those things that are shaken . . . that those things which cannot be shaken may remain.”

Christians have no reason to interfere with God's sovereign disposition of this process, which He alone presides over and governs. Our task is to preach the gospel, and God will give the increase. CR is protective of religious liberty, surely at least as far as most humanists are willing to grant it. If anything, it is humanism that poses a threat to religious liberty, since there are explicit rumblings underfoot to punish churches for what is taught in the pulpit by revoking the “offending” churches' tax exemptions. Christian Reconstructionists find it difficult to take challenges concerning religious liberty seriously when significant proponents from the other side evidence outspoken hostility to Christians exercising their religious liberties. From all we can see, the shoe is on the other foot, and accusations that CR is a threat to religious liberty constitute a disinformation campaign that reeks of, at least among some humanists, gross hypocrisy. ■

Respectfully yours,
Martin G. Selbrede
Vice President, Chalcedon

The Importance of Friendships: Stonewall Jackson and John Blair Lyle

Richard G. Williams, Jr.

“He is your friend who pushes you nearer to God.”
— Abraham Kuyper



The year 2007 is an historic year here in Virginia. This year marks the 400th anniversary of the founding of Jamestown and the 200th birthday of the greatest Christian soldier ever produced in America: Robert E. Lee. This year also marks special anniversaries of a number of lesser-known Virginia events: the 140th anniversary of the construction of Lee Chapel on the campus of Washington and Lee University and the 140th anniversary of the founding of Sixth Mount Zion Baptist Church in Richmond. Sixth Mount Zion was founded by the famous slave preacher, John Jasper, and was, at one time, the largest African-American church in the postbellum South.

It is often in these lesser-known historical events where God does some of His greatest work. Such is the case with a little-known Presbyterian elder who was born in November of 1807. As with Lee, 2007 marks John Blair Lyle’s 200th birthday. While most readers know of Robert E. Lee, I doubt many have ever heard of Lyle. But had it not been for Blair’s path providentially crossing that of Thomas J. Jackson’s, it is doubtful whether Lee and Jackson would have ever formed their “model partnership” and if anyone would have ever heard of the man who was to become “Stonewall.”

John Blair Lyle¹ was a pillar of the



Stonewall Jackson in 1855

Lexington Presbyterian Church. Born into a family with a rich Christian heritage,² young John Lyle had been raised to love three things—the person of Jesus Christ, His church, and books. His pastor, William Spottswood White, noted that, “He was a great reader of books on practical divinity, and especially the word of God.”³ A bookseller by trade, the genial and hospitable bachelor was beloved by many in Lexington. Henry Boley, a man who would one day come to own Lyle’s bookstore, aptly described his predecessor: “He was a bachelor, a bookseller, a man of middle age, well connected, but with small fortune, who devoted nearly the whole of his leisure to the spiritual interests of his charge. He was constantly the friend of the afflicted, the restorer of the

wayward, the counselor of the doubting, a true shepherd of the sheep and his inward Christian life was elevated as his outward was active.”⁴

From the Virginia Military Institute and Washington College students to some of the most prominent leaders in Virginia, all gathered daily at Lyle’s bookstore on Main Street to seek spiritual advice and to discuss the weighty issues of theology, current events, and politics. A chance visit to Lyle’s bookstore would often find an illustrious group of men gathered around the counter. Dr. William S. White (Lyle’s and Jackson’s pastor), Daniel Harvey Hill (future Confederate general), Francis Smith (Virginia Military Institute superintendent), John T. L. Preston (prominent local attorney, founder of VMI, and confidant of Jackson’s), John Letcher (Virginia’s governor during the Civil War⁵), and Virginia’s first superintendent of public education, William H. Ruffner⁶—all visited Lyle’s bookstore often and all were influenced, to one degree or another, by the earnest and wise but affable Lyle.

This eclectic assembly of prominent and esteemed Virginia gentlemen became close friends that one observer recalled as a “lively, inquisitive . . . close-knit group that loved a lilting song, a witty conversation.”⁷ Francis Smith once noted that among these visitors to Lyle’s establishment there “always existed the most pleasant and friendly relations.” Another customer referred to

Lyle's bookstore as "a sort of clubhouse in which assembled frequently the professional men of the town, the professors and officers of the College and Institute, and every genteel young man in the community." As many of them met at Lyle's bookstore—"iron sharpening iron"—in rich, vigorous conversation and debate, it is apparent God was preparing them, both intellectually and spiritually, for what lay just ahead in the next decade. Little did these men know that death and the gathering political storm would soon separate them and end their earthly fellowship. Yet the collective influence this small but select group of Christian men had on the history of Virginia is staggering to consider.

John Lyle was that type of unique man that God raises up from time to time whose influence, though obscure and unsung, is profound and lingering. His influence on Thomas Jackson was such that Jackson's wife wrote: "The story of Major Jackson's life in Lexington would be lacking in one important link of the chain without the mention of his dear and honored Christian friend, Mr. John B. Lyle, to whom he was more indebted for spiritual profit than to any one else except his pastor."⁸

Lyle was not known for his business acumen. According to William Ruffner, his Uncle John was "too fond of society, too jovial, too philanthropic to care much for money, or to be an attentive business man. It made him happier to give than to make; and the size of his gifts was measured by his feelings, rather than by his ability."⁹ Lyle's nephew called his uncle's establishment an "automatic bookstore"—Lyle often left the store unlocked and unattended while he went about the community doing the Lord's work. He would simply leave a slate at the store "with a request lying on the counter to the effect that if anyone wanted anything in the store he

could take it, provided he would make the proper entry on the slate."

Lyle had a burning desire to see souls brought to Christ, and speaking to others about their spiritual needs came as natural to him as breathing. White saw Lyle's winsome ways used by God in amazing ways:

He was especially faithful and successful in finding cases of religious concern. No man was freer from "fashionable religious cant," or possessed less austerity. He could speak to any one on personal religion in a way so affable and gentle as to never give offense, and yet so pointed as to learn just what he wanted to know. I have reason to believe that he conversed and prayed with more young men when partially or deeply awakened than any man not in the ministry I ever knew, and with far more than many ministers did. Such cases he always reported to me, and many such he brought to my study. His habit was simply to bring them in and then retire, leaving me to discover their state of mind as best I could.¹⁰

Lyle's innate gift for influencing the young men of the area was legendary. His Christian witness caused many of them to consider the destiny of their eternal souls and to seek Christ. This influence upon the young men of Lexington directly benefited Dr. White's family:

"It was by him that I was first made acquainted with the case of General Jackson, and also that of two of my own sons. I have reason to regard him as, in a great degree, the spiritual father of these two sons, one of whom is now a preacher of the gospel and the other is in heaven."¹¹

Dr. White's multi-generational vision and the positive impact his family had for the cause of Christ is quite remarkable, as Robert Hunter noted in his history of the Lexington Presbyterian Church:

Dr. Henry M. White, youngest son of the Reverend William S. White, held a long and notable pastorate at Winchester. His son, in turn, Hugh W. White, graduated from Washington and Lee (1889) and Union Theological Seminary, and entered the China mission field in 1894. During his fourth decade of service in the 1920's, White feared that the Communist movement "if unchecked will undermine Christian civilization." By the end of the 1980's, it was Communism, not Christianity, that was beginning to crumble, due in no small measure to the spiritual labors of these dedicated missionaries to China.¹²

The influence and friendship of one man can have historic implications. As Dr. George Grant has written, "That is one of the great lessons of history. It is simply that in the providence of God, ordinary people are ultimately the ones who determine the outcome of human events."¹³

The secret of Lyle's success as a Christian, and the impact he had upon others, was his intimate relationship with Christ. "The true source of the divine life this good man led was his faith. His acceptance of every jot and tittle of the word of God, his reliance upon the scheme of salvation revealed in the gospel, were literally unqualified and unwavering. Neither the speculations of the fanciful nor the cavils of the skeptic weighed a feather with him. He habitually went from his closet to the prayer-meeting, the church, and even on visits to his friends."¹⁴

Thus it was easy for this man to win the confidence of the cautious Thomas J. Jackson when Jackson arrived at Lexington in mid-August, 1851. Lyle lived at his bookstore in a furnished room at the rear of the building. This arrangement saved Lyle the additional expense of maintaining a home; money that he gave to his church and to those in need.

The hotel where Jackson stayed in his early days at Lexington was across the street from Lyle's bookstore. Jackson's love of books drew him to Lyle, and Jackson "rarely passed a day without a visit to Mr. Lyle's sanctum."¹⁵ During these visits, the conversation often turned to religion and eternal truths. It did not take long for Jackson and Lyle to become devoted and intimate friends.

Lyle was instrumental in convincing Jackson of the power of prayer—a practice for which Jackson would become legendary. The two friends discussed the subject of prayer often, Lyle lending Jackson books on the subject. Maggie Preston once wrote that Lyle had,

"...put into Jackson's hands a little volume illustrative of the power of prayer ... It was the recorded experience of an humble English soldier, most of whose life had been passed in the army, and who, on retiring from service, devoted himself to the establishment of Sunday schools among the neglected purlieus [suburbs] of London, which in time grew up in Christian churches. This man's experience of the power of prayer was of the most remarkable character, very similar to that of Franke's, the originator of the famous Halle Orphan Schools. I allude to this book because of the peculiar manner in which it arrested Jackson's mind; for so frequently did he afterwards revert to it, that it was evident its influence was far-reaching and lasting. Thus the simple act of the devout elder may have had a traceable bearing upon the brilliant successes and achievements of the Christian hero!"¹⁶

These achievements included Jackson's gospel efforts on behalf of Lexington blacks, as well as his military feats. Jackson attributed his dramatic victories over astounding odds to the "divine blessings of God" in answer to prayer. Could it be that this joyful, obscure bibliophile living in the back room of a dusty bookstore, giving away much of his own substance was, at least in part,

responsible for Jackson's astounding battlefield successes? Could it be that this "little volume" was also one of the inspirations for Jackson's famous black Sunday school?

On November 2, 1856, Lyle suffered a stroke that paralyzed him on his left side. He was taken to the house of his close friend, J. T. L. Preston with whom he would live for the remaining two years of his life. The day after his stroke, Jackson wrote to a relative that he believed Lyle "would soon bid farewell to this world." Lyle improved somewhat over the following weeks, though he never regained his full health. This attack occurred during the time of the great revival of 1856. Given Lyle's reputation for prayer and concern over spiritual matters, it is not unlikely that he carried such a burden of prayer during this "season of revival" that the load was more than his body could endure. Lyle's condition began a second decline sometime in 1857, though Dr. White noted that, "his powers of speech were spared him until very near the end." Even in declining health, Lyle's mind and spirit remained strong. He retained the joy of his salvation and influenced others as White noted:

"His sick room was frequented by large numbers of warmly attached friends. His intercourse with such was characterized by what I must call a sanctified cheerfulness which made his room like a vestibule of heaven. Truly it was good to be there."¹⁷

Finally, on July 20, 1858, "a final stroke removed him to a better world." Major Preston was, at that time, acting superintendent of VMI and issued a special order praising Lyle's constant support of the institute. Though Lyle "died as he lived, the fearless, faithful servant of God," he also died a pauper. The sum total of his estate after all debts were paid was \$40.92.¹⁸ Lyle did

receive a decent burial, nonetheless. J. T. L. Preston donated space from his family plot in the Lexington Presbyterian Church cemetery¹⁹ and paid for his tombstone upon which is inscribed the following words: "He was the truest friend, the bravest man, and the best Christian ever known to him who erects this stone to his memory."²⁰

Henry Boley's description of Lyle is perhaps the best epitaph: "Under a warm appeal, he would plunge his hand into his pantaloons pocket, which was his money—drawer, and bring out a handful of silver change and drop it in the collection basket. He died about the time he reached the bottom of his pocket. But while his chief book account was that of profit and loss, his moral record was rich in words and deeds ... no better friend ever watched over the weak and erring. He was indifferent to money because of his greater regard for the salvation of men."²¹ Lyle's mortal remains sleep peacefully today, in a borrowed grave, next to his dear friend, J. T. L. Preston. Within a few steps also sleep many of those robust Christian gentlemen who frequented Lyle's "automatic bookstore" for fellowship, debate, and a "tilting song." Over Jackson's dust, his life-size statue keeps a close guard over those with whom he shared so many hours of camaraderie: Dr. William S. White, Governor Letcher, VMI Superintendent Francis Smith, and Lyle's nephew, William H. Ruffner, along with so many others whose names, though forgotten by history, are recorded in the Lamb's Book of Life. Jackson's silent watch-care is aided by the land he so loved; as he once wrote his wife: "Here the mountains keep watch and guard around the home and the tombs of those who were dearest to me on earth." Beneath the canopy of ancient oaks, in the centuries-old cemetery, these dead in

Continued on page 32

How Can a Christian Priest Be a Muslim?

Lee Duigon

Thou shalt have no other gods before me ... for I the LORD thy God am a jealous God. —Exodus 20:3, 5



You would think that when an ordained Christian minister or priest publicly professes belief in a non-Christian religion, and publicly practices it, some degree of church discipline would be in order. Depending on the circumstances, the addled cleric might be subject to a formal rebuke and an exhortation to repent, or defrocked, or even excommunicated.

You'd think such a case would be a gross embarrassment to any church, and a blow to its credibility, weakening its witness for Christ.

But if the church entity in question is the Episcopal Diocese of Olympia, Washington, you'd be wrong on all counts.

Rev. Dr. Ann Holmes Redding, now a congregant at St. Clement's Episcopal Church, Seattle, made national news recently by revealing that she also worships as a Muslim at Al-Islam Center, in the same city, and has been doing so for almost a year.

She's still a member in good standing at her church, still a priest ... and still, she says, a Muslim. No church discipline has been invoked.

How can this be?

The Redding Case

We requested interviews with both the current Episcopal Bishop of Olympia, Vincent Warner, and the newly-elected bishop who will take office this fall, Dr. Gregory Rickel; but neither granted an interview. Still, enough has been reported in *The Seattle Times*, *The*

Episcopal Voice, and elsewhere to allow us to discuss the case.

Rev. Redding told *The Episcopal Voice* (June 2007, "On being Christian and Muslim") that the Christian doctrine of Jesus Christ as the only begotten Son of God "is not literal," and likened the affirmations of the Christian creeds to "fraternity hazing—you have to say these words in order to be part of the club."

From 2001 until this spring, Redding held a position at St. Mark's Cathedral, Seattle, "in charge of programs to form and deepen people's faith."¹ In March of this year she lost that position—due to budgetary reasons, said the dean of the cathedral, having nothing to do with her profession of Islam, according to *The Seattle Times*.

Redding cites her "early exposure to interfaith relationships" (*Episcopal Voice*) as a factor in her decision to follow two religions simultaneously: baptized by an African Methodist Episcopal minister, Sunday school at an Episcopal church, Unitarian youth group, etc. She said she was introduced to Muslim prayer practice in 2006 and immediately "knew she had been wrestling with a call to Islam" (*Episcopal Voice*). "I was following Jesus and he led me into Islam," she said.

In the Footsteps of Jeroboam

Syncretism, defined by R. J. Rushdoony (citing the dictionary) as "egregious compromise in religion or philosophy," is the operative word here.² Redding's *Voice* interview is a muddle of feelings, confused thinking, and false theology. For instance, she finds irresist-

ible the Muslim practice of praying five times a day—as if there were anything keeping a Christian from praying five times daily or more.

As Rushdoony writes, syncretism "is destructive of the human mind, of rationality ... [One who has embraced syncretism] has lost the capacity for clear thinking."³ "If a man believes that orthodox Christianity can be reconciled and united, or live in peace with, modernism, humanism, Mohammedanism, or Buddhism, that man is a syncretist, not a Christian. A syncretist has always abandoned his original position, even though he refuses to acknowledge this fact."⁴

Syncretism has been around for a long time, and is always offensive to God. Almost 3,000 years ago, Jeroboam I, the first king of northern Israel, installed golden idols at Bethel and at Dan because, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel ..." (1 Kings 12:28). This fusion of Judaism and paganism, initiated by Jeroboam, "made Israel to sin" (1 Kings 15:34).

"Interfaith" is simply another name for syncretism: trying to combine all or several contradictory religions into "one path that leads to God."

In the context of a church that has embraced syncretism—or, as they would put it, committed itself to the interfaith movement—Redding's actions are not out of place.

The Episcopal Church in America has a strong interfaith commitment, to put it mildly. In fact, the church has openly promoted Islamic and Jewish

mysticism, Hindu dance, Buddhist prayers and chants, and the actual worship of pagan goddesses.⁵ Its biggest and most famous churches—the Cathedral of St. John the Divine in New York City and the National Cathedral in Washington, D.C., to name two—regularly host “interfaith events” featuring all of the above.

St. Clement’s in Seattle is no exception. As Redding told the *Voice*, “Interfaith work is not just sitting in a room with a group of people and acknowledging our similarities and differences. For me, interfaith work happens when I respect others and God enough to reexamine my own beliefs.” Well, she has certainly done that.

A Disregard for Law

Rushdoony writes, “[T]he First Commandment, by condemning any other god or source of power, is condemning syncretism ... Syncretism in every sphere emerges wherever there is a disregard for law.”⁶

The Episcopal Church in America is notorious for showing disrespect for God’s laws concerning sexual morality. The Diocese of Olympia is committed to the overthrow of Biblical prohibitions of homosexual activity. Its website (<http://pop.olympia.anglican.org/>) equates the practice of “blessing same-sex unions” with “social justice issues,” and features a “resolution” by the diocese chastising the worldwide Anglican Communion for not embracing homosexual “marriage.” Indeed, the Diocese of Olympia suggests that the Anglican Communion “apologize to those gay and lesbian Episcopalians and their supporters hurt by these decisions.”

The diocese’s website also displays a tolerance for goddess-worship. It does not display a love of God’s commandments. Where disrespect for God’s laws thrives, right doctrine cannot flourish.

Works of the Flesh

As in other “progressive” denominations where Buddhist prayers are chanted from the pulpit and sodomy is something to be “welcomed” and “affirmed” as a “gift of God,” an appearance of righteousness is preserved by works of the flesh, hence these churches’ emphasis on “social justice” and “ecology.”

The National Cathedral, for instance, held an “Interfaith Convocation on Hunger,” June 11, and has also hosted a “Consultation of Religious Leaders on Global Poverty” (“Participants will call for a recommitment to achieve the Millennium Development Goals as laid out by UN members in 2000”), interfaith concerts, conferences, and so on.⁷ St. John the Divine has hosted, as guest preachers, the Dalai Lama, atheist Carl Sagan, and global warming guru and politician Al Gore, all in aid of “forging a new liturgy of sacred ecology” and saving the planet, which “will not long continue to tolerate the abuse to which we have subjected it.”⁸

What Christian could possibly be against alleviating hunger and poverty, or stopping pollution?

But those who preach and practice a “social gospel” have a theologically false view of justification. “*The good* which is required of him by the Lord is something far more and different from the humanistic and humanitarian idea of the good,” Rushdoony writes. “God alone is good (Matt. 19:17); we manifest His goodness to the degree that we believe in the Lord and obey Him; our goodness is an aspect of His grace in us. Our justification as well as our righteousness is from the Lord.”⁹ And, “Biblical justification is by imputation. Although man is not righteous before God, God the Judge imputes the righteousness of Jesus Christ to the sinner and declares him justified.”¹⁰

Biblically, there is absolutely nothing

we can do to justify ourselves: it is done for us, by the sovereign grace of God. We are to do good works because our faith in God, and our love of God, moves us to do them.

For “progressives,” their good works become idols. Some progressives are aware of this temptation. Jim Wallis, founder of the arch-progressive group Sojourners, writes, “We were tempted to make an idol out of our simple lifestyle. Our identification with the poor threatened to become an idol ... And through it all, there was the danger of making idols of ourselves, of taking pride in our role as ‘radical Christians.’”¹¹

If we are justified by our good works, and our lofty good intentions, then it doesn’t much matter what we believe, does it? We can cherry-pick the Scriptures, turn the Bible’s teaching on personal morality upside down—and, yes, worship Allah at the mosque on Fridays and Jesus Christ on Sundays at our church.

It’s Only to Be Expected

Taken in context, Rev. Redding’s simultaneous embrace of Christianity and Islam is the kind of aberration that ought to be expected.

The Episcopal Church in America, Diocese of Olympia, has created the ideal conditions for such an aberration.

*Its “interfaith” bent is a form of syncretism that Redding has merely taken one step further than others. Is she more to blame than clerical colleagues who preach and practice goddess-worship, hold workshops on Sufi mysticism, and proclaim the equal worth of all the world’s religions? Redding fits right in.

*Episcopal lawlessness, particularly with respect to sexual morality, has robbed church leaders of any moral authority. How can a bishop who “blesses same-sex unions” tell any colleague or congregant what’s right or wrong? The scriptural boundaries have been shat-

tered, the scriptural road maps cast aside.

*As long as anyone in the church can appease his conscience by being against poverty, war, and racism, and as long as having the right stand on social justice is more important than right doctrine, there can no longer be even a concept of right doctrine.

No one in the Diocese of Olympia can correct Rev. Redding because no one in the diocese has the scriptural authority to correct her. If “gay marriage” is permitted, if the divinity of Christ and His exclusivity as Savior are denied, if the Bible is not recognized as God’s Word, on what grounds does an Episcopal bishop discipline an Episcopal priest for practicing a non-Christian religion? The bishops are already practicing a non-Christian religion themselves!

We ache for our Anglican brothers and sisters who have not followed their Episcopal leaders into apostasy, who remain faithful to God and His Word. The worldwide Anglican Communion has pleaded with the Episcopal Church in America to cease and desist. Many American congregations have seceded from the Episcopal Church and placed themselves under the jurisdiction of Biblically faithful bishops in Africa and South America.

The Episcopal leadership has as yet shown no inclination to repent. As long as they take no steps in that direction, they can expect more embarrassments of the kind provided by Rev. Redding. ■

1. Janet I. Tu, *The Seattle Times*, June 17, “I am both Muslim and Christian,” http://seattletimes.nwsource.com/html/localnews/2003751274_redding17m.html
2. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 599.
3. *Ibid.*, 600.
4. *Ibid.*, 599.
5. “ECUSA Flirting with Paganism?”

- <http://www.chalcedon.edu/articles/article.php?ArticleID=268>
6. Rushdoony, *Exodus* (Vallecito, CA: Ross House Books, 2004), 246.
7. <http://www.cathedral.org/exec/search/htsearch>
8. http://findarticles.com/p/articles/mi_m0GER/is_n91/ai_20115989/pg_1
9. Rushdoony, *Systematic Theology, Vol. I*, (Vallecito, CA: Ross House Books, 1994), 628.
10. *Ibid.*, 631.
11. Jim Wallis, *The Call to Conversion* (New York: HarperCollins, 2005 edition), 151.

Williams ... Stonewall cont. from page 29

Christ patiently await the resurrection. Their headstones, worn by the ravages of time, stand as silent sentinels to the truth that friendships, though temporal, have eternal consequences. ■

Richard G. Williams, Jr., is an award-winning Civil War author and a regular contributor to *The Washington Times* Civil War column. He is the descendant of three Confederate soldiers and a ninth generation grandson of the Reverend Roger Williams, the founder of the colony of Rhode Island and of the first Baptist church in America. His latest book, *Stonewall Jackson: The Black Man’s Friend* is currently being made into a documentary. Visit his website at www.SouthRiverBooks.com.

1. John Blair Lyle should not be confused with Lt. John Newton Lyle, of the 4th Virginia, CSA, who fought under Jackson’s command.
2. Lyle’s father was Captain William Lyle, a veteran of America’s War for Independence, trustee of Washington College, and elder in Timber Ridge (Presbyterian) Church. Lyle’s father also became one of the first High Sheriffs of Rockbridge County. The Lyles of Rockbridge County had emigrated from Ireland, and many of the clan became missionaries and pastors.
3. Rev. William S. White, D.D., *Rev. William S. White, D.D., And His Times—An Autobiography* (Richmond: Presbyterian Committee of Publication, 1891), 142.

4. Henry Boley, *Lexington in Old Virginia* (Lexington, VA: Liberty Hall Press, 1936), 96.
5. Letcher was, prior to Virginia’s vote for secession, a staunch Unionist, but Lincoln’s request for Virginia to supply troops “to subjugate the Southern States” was more than Virginia’s governor was willing to tolerate.
6. Ruffner was Lyle’s nephew. Ruffner is to be credited with starting the first black Presbyterian Sunday school in Lexington. From 1849–1851, he served as chaplain at the University of Virginia. Ruffner’s father, Dr. Henry Ruffner, was a Presbyterian clergyman and one time president of Washington College.
7. Roster Lyle, Jr., “John Blair of Lexington and His Automatic Bookstore” *Virginia Cavalcade*, Richmond, Autumn 1971, 23.
8. Mary Anna Jackson, *Life and Letters of Stonewall Jackson—By His Wife* (Harrisonburg, VA: Sprinkle Publications, 1892 reprint), 79.
9. Lyle, 20.
10. White, 140.
11. *Ibid.* Captain Hugh A. White, the fifth son of Dr. White, was a member of the “Liberty Hall Volunteers” and part of the immortal Stonewall Brigade. Before the war, he co-labored in Jackson’s Sunday school class. He was killed at Second Manassas and, according to Jackson, “fell, sword in hand, gallantly cheering on his men.”
12. Robert Hunter, *Lexington Presbyterian Church, 1789–1989* (Lexington, VA: Lexington Presbyterian Church, 1991), 133.
13. George Grant and Karen Grant, *Letters Home* (Nashville, TN: Cumberland House, 1997), 45.
14. White, 142.
15. Lyle, 23.
16. Elizabeth Preston Allan, *The Life and Letters of Margaret Junkin Preston* (Boston: Houghton Mifflin, 1903), 81.
17. White, 142.
18. Lyle, 27.
19. Today, this cemetery is known as the Stonewall Jackson Memorial Cemetery.
20. Lyle, 27.
21. Boley, 159.

Chalcedon Foundation Catalog Insert

Biblical Law

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

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

Hardback, 890 pages, indices, \$45.00

Volume II, Law and Society

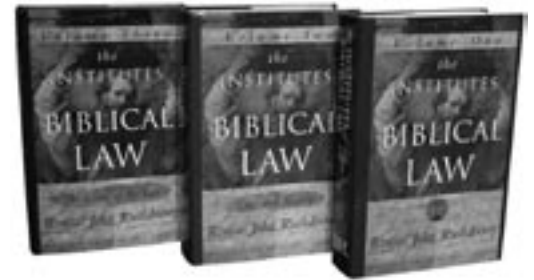
The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

Hardback, 752 pages, indices, \$35.00

Volume III, The Intent of the Law

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

Hardback, 252 pages, indices, \$25.00



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



Ten Commandments for Today (DVD)

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

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

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

2 DVDs, \$30.00



Law and Liberty

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

Paperback, 152 pages, \$5.00



In Your Justice

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

Booklet, 36 pages, \$2.00

The World Under God's Law

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

5 cassette tapes, RR418ST-5, \$15.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com

Education



The Philosophy of the Christian Curriculum

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

Paperback, 190 pages, index, \$16.00



The Harsh Truth about Public Schools

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

Paperback, 464 pages, \$22.00



Intellectual Schizophrenia

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

Paperback, 150 pages, index, \$17.00



The Messianic Character of American Education

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

Hardback, 410 pages, index, \$20.00



Mathematics: Is God Silent?

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

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



The Foundations of Christian Scholarship

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

Paperback, 355 pages, indices, \$24.00



The Victims of Dick and Jane

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

Paperback, 266 pages, index, \$22.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



Lessons Learned From Years of Homeschooling

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

Paperback, 107 pages, index, \$14.00

American History and the Constitution



This Independent Republic

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

Paperback, 163 pages, index, \$17.00



The Nature of the American System

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

Paperback, 180 pages, index, \$18.00



American History to 1865

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

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

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

Retreat From Liberty

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

3 cassette tapes, RR251ST-3, \$9.00



The Influence of Historic Christianity on Early America

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

Booklet, 88 pages, \$6.00



The Future of the Conservative Movement

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

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

Booklet, 67 pages, \$6.00

The United States: A Christian Republic

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

Pamphlet, 7 pages, \$1.00

Biblical Faith and American History

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

Pamphlet, 12 pages, \$1.00

World History



A Christian Survey of World History

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

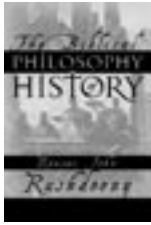
By R.J. Rushdoony. *From tape 3:* "Can you see why a knowledge of history is important—so that we can see the issues as our Lord presented them against the whole backboard of history and to see the battle as it is again lining up? Because again we have the tragic view of ancient Greece; again we have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

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

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

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

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



The Biblical Philosophy of History

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

Paperback, 138 pages, \$22.00



James I: The Fool as King

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

Hardback, 472 pages, \$20.00

Christian Reconstruction in England

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

5 cassette tapes, RR135ST-5, \$15.00

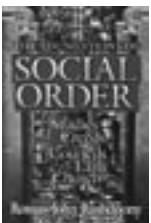
Church History



The "Atheism" of the Early Church

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

Paperback, 64 pages, \$12.00



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

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

Paperback, 197 pages, index, \$16.00

Philosophy



The Death of Meaning

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

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

Paperback, 180 pages, index, \$18.00



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

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

Paperback, 127 pages, indices, \$19.00



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

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

Paperback, 230 pages, indices, \$21.00



By What Standard?

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

Hardback, 212 pages, index, \$14.00



The One and the Many

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

Paperback, 375 pages, index, \$15.00



The Flight from Humanity

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

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

Paperback, 66 pages, \$5.00

Humanism, the Deadly Deception

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

3 cassette tapes, RR137ST-3, \$9.00

Epistemology: How Do We Know?

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

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

4 cassette tapes, RR101ST-4, \$12.00

A History of Modern Philosophy

A tape series by R.J. Rushdoony. Nine lessons trace modern thought. Hear a Christian critique of Descartes, Berkeley, Kant, Hegel, Marx, Sade, and Genet. Learn how modern philosophy has been used to deny a Christian world-view and propose a new order, a new morality, and a new man.

8 cassette tapes, RR261ST-8, \$21.00

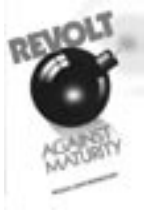
Psychology



Politics of Guilt and Pity

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

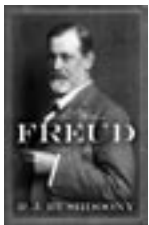
Hardback, 371 pages, index, \$20.00



Revolt Against Maturity

By R.J. Rushdoony. This is a study of the Biblical doctrine of psychology. The Biblical view sees psychology as a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion. Therefore, He cannot be understood from the Freudian standpoint of the child, nor the Darwinian standpoint of a long biological history. Man's history is a short one filled with responsibility to God. Man's psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

Hardback, 334 pages, index, \$18.00

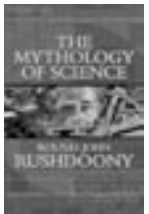


Freud

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

Paperback, 74 pages, \$13.00

Science



The Mythology of Science

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

Paperback, 134 pages, \$17.00



Alive: An Enquiry into the Origin and Meaning of Life

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

Paperback, 159 pages, \$14.00



Creation According to the Scriptures

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

Paperback, 159 pages, \$18.00

Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

Paperback, 192 pages, index, \$12.00



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

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

Paperback, 144 pages, indices, \$18.00

Christianity and Capitalism

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

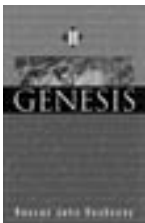
Pamphlet, 8 pages, \$1.00

A Christian View of Vocation: The Glory of the Mundane

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

Pamphlet, 12 pages, \$1.00

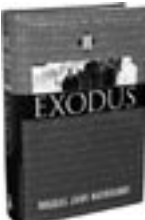
Biblical Studies



Genesis, Volume I of Commentaries on the Pentateuch

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

Hardback, 297 pages, indices, \$45.00



Exodus, Volume II of Commentaries on the Pentateuch

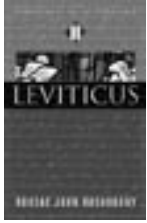
Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a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

Hardback, 554 pages, indices, \$45.00

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

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

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



Leviticus, Volume III of Commentaries on the Pentateuch

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

Hardback, 449 pages, indices, \$45.00

Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00
Save by getting the book and CD together for only \$76.00



Numbers, Volume IV of Commentaries on the Pentateuch

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

Hardback, index, 428 pages \$45.00

Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00
Save by getting the book and CD together for only \$76.00



Chariots of Prophetic Fire: Studies in Elijah and Elisha

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

Hardback, 163 pages, indices, \$30.00



The Gospel of John

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

Hardback, 320 pages, indices, \$26.00

Companion tape series to The Gospel of John

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

39 cassette tapes, RR197ST-39, \$108.00



Romans and Galatians

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

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

Hardback, 446 pages, indices, \$24.00

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

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

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



Hebrews, James and Jude

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

Hardback, 260 pages, \$30.00

Companion tape series to Hebrews, James and Jude

Hebrew and James - "The True Mediator"

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

26 cassette tapes, RR198ST-26, \$75.00

Jude - "Enemies in the Church"

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

2 cassette tapes, RR400ST-2, \$9.00

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

Exodus - "Unity of Law and Grace"

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

Leviticus - "The Law of Holiness and Grace"

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

Numbers - "Faith, Law and History"

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

Deuteronomy - "The Law and the Family"

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

The Sermon on the Mount

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

I Corinthians - "Godly Social Order"

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

II Corinthians - "Godly Social Order"

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

Galatians - "Living by Faith"

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

10 cassette tapes, RR415ST-10, \$30.00

I John

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

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

Exegetical Sermon Series by Rev. Mark R. Rushdoony

Galatians - "Heresy in Galatia"

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

Ephesians - "Partakers of God's Promise"

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

Colossians - "The Sufficiency of Christ"

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

I Timothy - "Right Doctrine and Practice"

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

II Timothy - "Faithfulness and Diligence"

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

Titus - "Speak with All Authority"

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

Philemon - "For My Son, Onesimus"

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

"Doers of the Word" - Sermons in James

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

Theology



Systematic Theology (in two volumes)

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

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

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

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

Creation and Providence

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

The Doctrine of the Covenant

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

The Doctrine of Sin

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

The Doctrine of Salvation

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

The Doctrine of the Church

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

The Theology of the Land

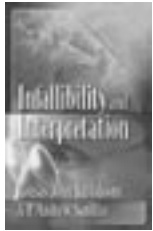
20 lessons. 10 cassette tapes, RR403ST-10, \$30.00

The Theology of Work

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

The Doctrine of Authority

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



Infallibility and Interpretation

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

Paperback, 100 pages, \$6.00



Predestination in Light of the Cross

By John B. King, Jr. This book is a thorough presentation of the Biblical doctrine of absolute predestination from both the dogmatic and systematic perspectives. The author defends predestination from the perspective of Martin Luther, showing he was as vigorously predestinarian as John Calvin. At the same time, the author provides a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

Paperback, 314 pages, \$24.00

The Lordship of Christ

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

Booklet, 29 pages, \$2.50



The Church Is Israel Now

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

Paperback, 74 pages, \$12.00



The Guise of Every Graceless Heart

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

Hardback, 120 pages, \$7.00



The Great Christian Revolution

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

Hardback, 327 pages, \$22.00

The Necessity for Systematic Theology

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

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



Keeping Our Sacred Trust

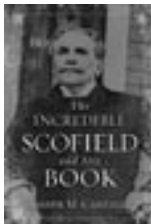
Edited by Andrew Sandlin. The Bible and the Christian Faith have been under attack in one way or another throughout much of the history of the church, but only in recent times have these attacks been perceived *within* the church as a healthy alternative to orthodoxy. This book is a trumpet blast heralding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

Paperback, 167 pages, \$19.00

Infallibility: An Inescapable Concept

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

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



The Incredible Scofield and His Book

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

Paperback, 394 pages, \$24.00

The Will of God or the Will of Man

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

Pamphlet, 5 pages, \$1.00

Taking Dominion



Christianity and the State

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

Hardback, 192 pages, indices, \$18.00



Tithing and Dominion

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

Hardback, 146 pages, index, \$12.00



Salvation and Godly Rule

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

Paperback, 661 pages, indices, \$35.00

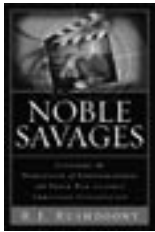
Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com



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 21st century church.

Booklet, 44 pages, \$8.00



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

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

Paperback, 161 pages, \$18.00

Toward a Christian Marriage

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

Hardback, 43 pages, \$8.00

The Theology of the State

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

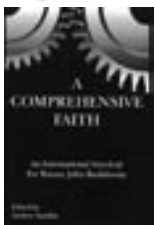
14 cassette tapes, RR405ST-14, \$42.00



Roots of Reconstruction

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

Hardback, 1124 pages, \$20.00



A Comprehensive Faith

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

Hardback, 244 pages, \$23.00



The Church as God's Army

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

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

Booklet, 83 pages, \$6.00

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

The Doctrine of the Family

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

5 cassette tapes, RR410ST-5, \$15.00

Christian Ethics

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

8 cassette tapes, RR132ST-8, \$24.00

The Total Crown Rights of Christ the King

6 lessons on victory and dominion.

3 cassette tapes, CN103ST-3, \$9.00

Tape series by Rev. Douglas F. Kelly

Reclaiming God's World

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

3 cassette tapes, DK106ST-3, \$9.00

Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

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

Paperback, 271 pages, \$19.00



Thine is the Kingdom: A Study of the Postmillennial Hope

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

Alexander.

Paperback, 260 pages, \$22.00



God's Plan for Victory

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

Booklet, 41 pages, \$6.00

Eschatology

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

16 cassette tapes, RR411ST-16, \$48.00

Biography



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

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

Paperback, 357 pages, \$24.00

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com

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



The Journal of Christian Reconstruction

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

constitutes a reference library of seminal issues of our day.

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

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

~~\$13.00~~ Now only \$6.50

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

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

Vol. 5, No. 1: Symposium on Politics

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

~~\$13.00~~ Now only \$6.50

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

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

~~\$13.00~~ Now only \$6.50

Vol. 7, No. 1: Symposium on Inflation

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

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

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

Vol. 10, No. 2: Symposium on Business

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vol. XV: Symposium on Eschatology

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

Vol. XVI: The 25th Anniversary Issue

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

New from Chalcedon! Rushdoony on Audio CDs!



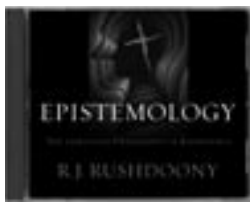
A History of Modern Philosophy

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

faithful Christian service.

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

\$64.00 (8 CDs)



Epistemology: The Christian Philosophy of Knowledge

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

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

\$80.00 (10 CDs)



Apologetics

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

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

- Apologetics I
- Apologetics II
- Apologetics III

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

The Crown Rights of Christ the King

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



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

\$48.00 (6 CDs)

The United States Constitution

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



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

\$32.00 (4 CDs)

Economics, Money & Hope

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



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

\$24.00 (3 CDs)

Save 15% on orders of \$50 or more • For Faster Service Order Online at www.ChalcedonStore.com