

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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Editorials

2 From the President

My Father's Books

18 From the Founder

Living Letters

Features

5 The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down

Martin G. Selbrede

9 The Missionary and the Sieve of Time

Bojidar Marinov

12 Scholarship and the Theological Library

Rev. Dr. Paul Michael Raymond

15 The Kingdom-Driven Library

Andrea Schwartz

Columns

21 Resources Worth a Second Look

Martin G. Selbrede

24 Fired Christian Teacher Seeks U.S. Supreme Court Hearing

Lee Duigon

27 Product Catalog (Summer Sale... 15% Off & Free Shipping!)

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My Father's Books

By Mark R. Rushdoony



My father, Rousas John Rushdoony (1916–2001), was not one to boast of the naughty things he had done as a youth, but he

would recount the challenge his parents had in getting him to stop reading and go to bed. He admitted his deception: he would turn out the light and leave the door open a crack, just enough to let in a sliver of light by which he could read. I have a list he compiled at a very young age of the books he had read.

Reading became a permanent part of his routine. The depth and maturity of thought was apparent early. At age nine he left the family farm for six years while his father ministered at a Detroit church. He missed the farm, so once when a teacher asked him what he wanted to be when he grew up, he replied, “A farmer.” “No, Rousas,” replied the teacher very firmly, “you are going to be a writer.”

While a student at the University of California Berkeley, my father routinely used his lunch money to buy used books, then commonly available for five or ten cents. Stewart Potter, an intern who worked with my father for two summers (1948–1949) on the Duck Valley Reservation in Nevada (his first pastorate), recalled his love of books over fifty years later:

As most people know, he had a great love for books. I will assure you it was not a love that came late. He had a library on the second floor of the house that was mind-boggling for me at the time. Folks on the reservation who saw

“People have often asked me if it is true he read a book a day. At times, he probably did, but, from the numbers I have cited, it was not a typical pace. He could have done so if he had not had so many other responsibilities. His journals reveal that he also, for instance, answered upwards of 1,000 pieces of correspondence each year, and spoke scores of times a year, often flying cross-country, speaking or testifying at a hearing, then boarding a plane to return the same day. Many times he was home only for hours, long enough for Mother to wash and iron his clothes and feed him before he left again.”

it wondered how the second floor held up, including me.

The mail was delivered by stage from Elko five days a week. I don't remember what day, but at approximately 11:00 A.M., Rush would be looking down the road for the dust the stage was kicking up. That meant his new book was almost here. After he received it from the driver, he would return to the house by crossing the road then across the footbridge and then into the yard without looking up. This weekly event took on a life of its own as several folks wouldn't miss it if their lives depended on it.¹

The library continued to grow after the family moved to Santa Cruz, Cali-

fornia, where I was born. As the youngest and therefore last to enter school, I remember distinctly the times I shared alone with my father. Books were often a part of those memories. Several times I accompanied him to the Stanford University Library while he was researching obscure materials for *The Messianic Character of American Education*. Wherever he went, he took with him a book, a six-inch plastic ruler, and a mechanical pencil. If he had to stand in line at the Post Office or wait for an oil change, he read. He could start and stop a book repeatedly without losing its train of thought. When he travelled or went to church or a Bible study he carried a large, lawyer-style briefcase, into which a seemingly infinite number of books could fit. I learned to recognize the church service was over when my father reached down to retrieve this briefcase. Once my father reached for the briefcase mid-sermon to retrieve a book which he intended to quote. Thinking this was my cue that church was over, I immediately got off my front-row chair, walked up to him, and said, “How soon can we go home?”

The briefcase often returned home filled with more books than it had when it left, and the library grew steadily. In our Santa Cruz home, the den was filled and the dining room partially so. When we moved to Palo Alto for two years, the books began to spread throughout the house and the garage was filled with boxes of books as well. When we moved to Woodland Hills in the Los Angeles area in 1965, no larger older houses presented themselves, so a group of volun-

teers enclosed a large roofed patio area for the bulk of the books. Still, the garage was also full. Early on, he took the whole family to what he considered a Southern California treasure—a sprawling book store in Santa Ana called Acre of Books. They had a good day whenever my father visited. He then bought a house in nearby Canoga Park for four years, but had to add a large room onto an already bigger house and, again, the garage was full. I never saw one of my father's cars in a garage. When my father found a permanent home in Calaveras County in 1975, construction was once again necessary, this time a detached 1,500-square-foot library building. Thus, considerable capital went into not just the purchase, but the housing and moving of what was, not a hobby, but a ministry necessity.

The library continued to grow. Trips were often followed by the delivery of boxes of books. Always on a budget, my father carefully examined discount book catalogs and selections on clearance at bookstores. Soon the library was full and the house began to fill up. Any other flat surface became a storage area. By his easy chair a stack of reading was piled high, each at various stages of completion. (He liked to read in multiple books at a time.) My father “relaxed” in the evening by watching sit-coms, mostly silly ones, or he would watch Mother's favorite, murder mysteries. All the while, he read, underlined, and made index notes, yet knew full well all that was going on. In fact, from 1965–1971, the beginnings of Chalcedon and a period of tremendous productivity by my father, the TV was in the same room as my father's writing desk.

My father's literary output was remarkable. This was largely due to *first*, his reading. I picked the four years I was in high school as an arbitrary sampling. In his work journal, he reported reading

879 books in the years 1969–1972, noting that these were those he had read “carefully and fully,” i.e., not those he had skimmed or read in part.

A book was often skimmed quickly to evaluate its value. If he deemed it worthwhile, he read it more carefully, underlined it, and often made index notations with page references inside the back cover. At random, I pulled a book off a shelf in his library. It is *American Education: The Colonial Experience 1607–1783* by Lawrence A. Cremin. Inside the back cover are sixteen index notes, including:

- 24 Utopia & America
- 75 Osborne's Pragmatism
- 145f. ignorance of clergy
- 161 should baptism emancipate slaves?
- 161 John Eliot re. blacks 195

He then dated the book as to when and where he had read it, in this case: “May 8, 9, 1981 Los Angeles-Columbus, Ohio-Los Angeles.”

This indexing method complemented a *second* cause of my father's productivity, his phenomenal memory. My grandfather probably had a photographic memory; he had memorized the Bible. My sister Rebecca used to open the Bible and test him. My father did not have that kind of a memory, but his was certainly remarkable. He could remember a reference in a book he had read decades earlier. Not long before his death he was referring to a book he had read in high school. He had trouble recalling the author. After a pause, he said, “You'll have to excuse me, my mind is slipping.”

Moreover, he never had a catalog of his books or their organization. They tended to be shelved wherever and however he could make room for them. After his passing, I had to move the books from his house into his library, necessitating a fair amount of reshelving.

I made several dump runs of orange crates, planks and jerry-rigged shelving and replaced them with 22 seven-foot bookshelves to house them more efficiently. Books were essential to my father, but bookshelves were a luxury that was often improvised. Despite their hodge-podge arrangement, my father could usually find a book he needed. When he could not, he would offer us an incentive of ten cents to find a book he would describe in detail. Unfortunately for us, his wage never caught up with inflation on the increased difficulty of finding a lone book in his growing library.

In addition to his reading and memory, a *third* factor, his work ethic, pushed his productivity. He wrote because he felt it was his calling. He wrote manuscripts for which there was little prospect of publication. He wrote chapters for books and placed them in a file folder on the shelf. Many manuscripts I never knew existed until after his death.

On December 8, 1961, he traveled to a remote corner of Calaveras County, only about twenty-five miles from where he would eventually settle fourteen years later. This visit, one of many throughout the West, produced nothing. His hope was that, lacking major funding, he would find a church “capable of giving me a sufficient margin of support in time to make possible the development in the area of an institute and college.”

His journal entry that day ended, “Disappointed. Lord God, what would you have me do?” Five days later, he noted:

Discouraged. Decided against making another trip tomorrow. God has blessed me in my person, delivering me time and time again, but He is not blessing me in terms of my work. I have believed my calling, my writing and my ministry, to be of inestimable importance for this generation, but I am apparently guilty of self-deception,

because here God has closed the doors steadily, I must now painfully find my place in terms of His calling rather than my hopes and imagination.

The idea of a college or seminary never materialized, which was probably for the best. For all his gifts, my father was not an administrator. He was, as his grammar teacher had observed long before, destined to be a writer. Moreover, he was wrong in assuming his influence was to be on the generation alive in 1961. His purpose was to write and produce a core of teaching that would be instrumental in a much greater work, one that is still largely future as I write. A few years later, he began writing on Christian Reconstruction, tying together the dominion mandate, the sovereignty of God, theonomy, the Kingdom of God, and postmillennialism into a potent message. That message is still one the church must address if it is to rise above the dismal effects of dispensationalism, antinomian pietism, and retreatism.

My father had reason to be discouraged. It would be too painful to repeat some of the vicious things that were said of him to derail his work, but he continued to work and produce at a remarkable pace.

All was facilitated by his reading. More than a few times a young upstart would ridicule his Christianity in terms of some popular philosophy only to find my father knew it better than he. This was because my father did not just read good books; he also read bad books, by some very despicable men. He could speak of the Marquis de Sade not merely as a figure of depravity, but as a thinker and tie his thinking to those deemed far more respectable. He knew Marx, Nietzsche, Hitler, Keynes, and even Hugh Hefner through their own words, not those of others. He used his phenomenal memory to compose entire chapters in his head, so he would often,

at one sitting, write three or four chapters from memory without a crossed-out word. Once my mother told him he should not be out watering plants and doing chores because his time was far too valuable. His response was that it was not wasted time, that it was his time to think, and that he was composing his talks or chapters as he did chores. Often I would hear him mumble a few words. When I was younger it bothered me that he “talked to himself.” I learned that he was deep in thought and was probably formulating one of his profound statements that he couldn’t quite keep inside.

People have often asked me if it is true he read a book a day. At times, he probably did, but, from the numbers I have cited, it was not a typical pace. He could have done so if he had not had so many other responsibilities. His journals reveal that he also, for instance, answered upwards of 1,000 pieces of correspondence each year, and spoke scores of times a year, often flying cross-country, speaking or testifying at a hearing, then boarding a plane to return the same day. Many times he was home only for hours, long enough for Mother to wash and iron his clothes and feed him before he left again.

You would think such hectic travel would be enough of an exertion, but travel days often appear in his journal as days he finished two, three, or four books. Again, always present was a ruler and the pencil. On Monday, July 16, 1979, he arrived home from Los Angeles at 8:30 P.M. Tuesday morning he flew to Omaha and testified and still read three books. The next day he flew home, reading another two. On Monday, September 3 of that year, he worked in the garden for seven hours, then wrote an article and read three books. On March 5, 1980, he testified in a Providence, Rhode Island, hearing

for nearly four hours, and then flew home, arriving after midnight having read three books. On May 18, 1981, he was up at 3:15 A.M. to fly to Washington where he attended the dinner meeting of the first Council for National Policy with Howard Phillips, yet managed to read three books. He maintained this pace for years. Frequently, he notes that he “rested” on Sunday, then lists the three, four, or even five books he finished.

Just before my father turned eighty he had a bad case of shingles. He never fully reclaimed his vigor after that. Low blood pressure caused him to be faint in his last years, which made his writing, which had so long depended on his memory, to be much more difficult. Cataract surgery helped restore his eyesight, though adult-onset diabetes caused his eyes to cloud again. As his primary caretaker, I observed that he was reading less, but I was hardly prepared for the shock I felt sitting behind him at the eye doctor when he was unable to read the large “E” at the top of the eye chart.

When Ussher’s *The Annals of the World* was republished by Master Books in 2003, the editors noted that 15 percent of the footnote sources Ussher used were now rare. Still, we have Ussher’s finished work as a lasting legacy of his scholarship. The knowledge my father found in his reading is scattered in thousands of original sources, but his synthesis remains and provides a remarkable look into the minds and research of all those on whose shoulders he stood. Now, because of his scholarship and writings, we can stand on his. When I became president of Chalcedon in 1998, my primary goal was to keep my father’s literary legacy alive and perpetuate it for a generation who would regard it as “of inestimable importance.”

1. Stewart Potter, *Chalcedon Report*, 2001.

The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down

by Martin G. Selbrede

Part 3 in a series about medical path-breaker Dr. Punyamurtula Kishore



In the previous two articles in this series, we contrasted the revolutionary achievements of Dr. Punyamurtula Kishore in the field of addiction treatment with the treatment given him in return by the state of Massachusetts. While conventional medicine achieves 2% to 5% sobriety after a year of treating addicts, Dr. Kishore's Massachusetts Model for Sobriety Maintenance was achieving a staggering 37% sobriety rate (as confirmed by actual hard testing). His approach was non-narcotic, treating the *whole* person with a life-integrated approach that distinguished between the various complex phases the addict goes through upon beginning detox. His 52 offices were closed in the fall of 2011 as the state cobbled together its specious case against him, which the state has yet to bring to trial.

The common refrain of the prosecution (a term that shouldn't be limited to the office of the Attorney General, but includes key players in the media) is that Dr. Kishore is a fraud. He is a fraud in every respect that someone can be a fraud. The two earlier articles established the absence of evidence for these claims, but there is much more that needs to be said.

The wolves circling Dr. Kishore rely on the "fraud" moniker to hem him in on all sides. Ironically, nobody has accused his 37% success rate as being fraudulent (apparently because they

either don't know about this fact, or don't care if it's true or not). Trial-by-media requires a broad brush dipped in vitriol. Before we resume digging into the explosive *legal* aspects of the case in subsequent articles, we first need to examine one of the more extraordinary ways in which the judgment of "fraud" has been painted onto Dr. Kishore.

The National Library of Addictions

The National Library of Addiction was the brainchild of Dr. Kishore, its founder. Its existence has become a point of controversy. More accurately, its alleged *non-existence* is the point of controversy. As the media critics have mockingly pointed out, they've been unable to find any such library as the National Library of Addictions (hereafter the NLA). Therefore, it doesn't exist. The NLA is nothing more than a front to hide even more fraudulent activity by Dr. Kishore. That fraudulent activity is unspecified but nonetheless regarded as real, on the grounds that the library itself is unreal. The NLA is nothing more than a fabrication from the mind of Dr. Kishore.

Let's unpack this argument.

This attack starts with a definition: a library is a brick-and-mortar building that houses printed books. This is what the NLA is supposed to be, if it is a real library. But the NLA is reportedly *not* a physical library. In that case, we'd have to reply that the NLA is much better than a physical library, and does far more than a physical library ever could do.

By the critics' antiquarian definition, we'd have to also conclude that Wikipedia isn't a true encyclopedia. Wikipedia too is a fraud. Nowhere is its data printed and bound into books. But in the twenty-first century, we recognize Wikipedia as being an encyclopedia on steroids: it is dynamically changing in size, extension, depth, and (regrettably) ideological filtering. Technology has transformed the concept of the encyclopedia.

Technology has also transformed the concept of the library. The NLA takes advantage of the Internet to fulfill one of the major functions of a library: making important information accessible to those searching for it. In this respect, the NLA bears a functional similarity to Wikipedia. If this were all the NLA did, it would still satisfy any *modern* definition of a library so far as how it is housed and how its content is distributed.

However, the NLA does something that neither physical libraries nor virtual libraries do. In the case of a physical library or virtual library, the person acquiring the information needs to proactively visit the library (either by driving to a physical library, or surfing the Web to get to the library's content). The library in this situation is a *passive* entity: it is merely a repository of knowledge and wisdom. But to access it, *you* need to be active. You need to seek its contents, read them, discern what is useful, and apply it. But traditional libraries do not have an active outreach.

Enter Dr. Kishore, who blazed a new path in what a library should do.

The National Library of Addictions (as noted in the first article of this series) hires recovering addicts within his treatment centers to become NLA ambassadors. The ambassadors embody outreach in several different ways: they participate in key intervention processes as a living resource, and they provide important data to doctors-in-training who are trying to wrap their minds around the complexities of addiction medicine.

The concept of a human being as a living book within a virtual library, a book that is mobile, pro-active, and radiating useful life-changing information to those in need, isn't new. St. Paul makes this same claim for human beings being living epistles "not written with ink" that are of greater impact than conventional writings (2 Cor. 3:3). Such men and women are "known and read of all men" (2 Cor. 3:2). As living stones comprise the true temple of God, living epistles comprise the true library of God.

Let's assume Dr. Kishore did in fact build a brick-and-mortar library and filled it with books. Who would visit it? Doctors? Addicts? Will addicts swarm to this place and check out books? Will doctors do the same? Is this the right model for the Internet age? Or are the critics spouting nonsense here?

The earlier articles in this series emphasized that Dr. Kishore's approach is revolutionary: nobody was approaching addiction medicine like he was (although he stands within a long tradition of addiction treatment through promotion of sobriety). The NLA wasn't about to stock its shelves, virtual or otherwise, with content geared to modern status quo approaches to addiction treatment (what the critics are demanding). Dr. Kishore was reconstructing this entire

field of medicine from the ground up.

And so Dr. Kishore created that trailblazing content, month-by-month, by writing articles for the *Journal of the National Library of Addictions (JONLA)*. This library was intellectually bootstrapped by the efforts of a single man, and soon other doctors were contributing articles until the last *JONLA* appeared in October 2011 (Volume 8, Issue 10). These *JONLA* articles trace the complex byways of addiction and its treatment, articulating the birth and evolution of the Massachusetts Model, its background, and its extensibility. *JONLA* was a major achievement despite its modest origins because it provided the factual backbone supporting that 37% success rate (a statistic that Dr. Kishore was working to improve upon prior to the Attorney General's take-down). There were bigger journals, more prestigious journals, but nobody had a more important journal on this topic than Dr. Kishore. This library had gold on its virtual shelves.

This library also had gold in respect to its ambassadors, the "human epistles" that, unlike books on shelves, go to where they're needed to spread the truth. Each of the dozens of ambassadors has his own story to tell. Representative in this respect is Ms. Ulich (NLA ambassador between 2000 and 2008). Ulich had a list of criminal convictions sixteen pages long when she first met Dr. Kishore. She was on the run from the law. She's now gainfully employed and paying her taxes.

Ambassadors open up a new channel by which the success of the Massachusetts Model becomes self-reinforcing at the personal level. If you have a 37% success rate, you actually have such human resources available to you to build positive-feedback loops. The orthodox treatment alternatives (methadone and Suboxone®) built around narcotics

really don't provide any human epistles worth reading (unless you're interviewing the leaders of Big Pharma). Sobriety makes for a much better *living book* than replacement therapies do, books that tell a better story, with a better ending, and doing so with integrity and credibility.

This is why we don't find a Methadone Library of Addictions, with ambassadors promoting the state bus passes that fund their rides to the methadone clinics. The orthodox treatments are promoted at the federal level, their advocacies trickling down to the states, which in turn adopt federally-created advertising slogans to push their comparatively ineffective solutions to the state's addiction crises.

The NLA: Much More Than a Traditional Library

The National Library of Addictions had to create content (written content in *JONLA*, human content in its living ambassadors) from scratch, because the Massachusetts Model was brand new. Nobody had done anything like this before. But there's even more to the NLA story.

Dr. Kishore's approach to sobriety maintenance raised the question, Who shall pay for social medicine? In answer to this challenge, he founded the NLA as a platform for moms and dads to form groups. This was just one of several ways, says Dr. Kishore, in which he "turned mothers into a fighting force." The NLA served an important function by being a *neutral place* in respect to the extension of treatment. This non-profit library was founded in 1993, becoming a trustee of good-faith contributions that it promptly spun back into improving treatment for addiction. The entire enterprise was designed to keep the collective responsibility of society out of the hands of the insurance companies, thereby reducing the drain on them

which addiction incurs.

The NLA ran on a budget of \$86,000 per year, the vast majority of which was donated to it personally by Dr. Kishore himself every year for eighteen years. He was still building up the NLA, the *JONLA*, and its ambassadorship program, at the time the state destroyed his practices, so the NLA was not yet paying its own way. What does this tell you about Dr. Kishore's motives in keeping the National Library of Addictions operational?

Imagine how different the world would be if more libraries had such life-changing, proactive outreaches as the National Library of Addictions had. Dr. Kishore's labors in operating this library were *over and above* all the massive work he put into his main addiction practice. (He had, in fact, visited *nearly all 351 towns* in Massachusetts.) The Library represented a huge sacrifice of both his time *and* his money. Just as he had reconstructed the foundations of addiction medicine, he also reconstructed the concept of a medical library, blazing new paths where no modern doctors had gone before.

The NLA is the only library in the world whose most important content is based on the most successful addiction therapy program ever developed. It is the only library in which living epistles spread its most precious content back into treatment programs (to help other addicts) and into the halls of medicine (to train doctors in the dynamics of addiction treatment).

But the media has already ruled that this library doesn't exist: the NLA is merely a vacuous delusion supported by cheaply printed business cards. That is how far journalists will do their research: just enough to be able to add the NLA to the list of frauds that Dr. Kishore should be condemned for propagating.

As noted in the first article of this

series, the fourth week of treatment marks the phase when the addict is lonely, having been excommunicated from his social network. The easiest response to addicts' growing awareness of their grim prospects is suicide. They need a new identity. Like a newborn baby, they need that new identity to avoid recidivism. Just as physical factors (they can still detect the smell of drugs in their own hair and in their clothes) require physical steps to eradicate them, interpersonal factors require addressing that more complex dimension of the person as well.

Being an ambassador isn't easy. Addicts are introverted and shy. Public speaking is hard for them. They need to see value in their new family so that they will protect it with the same zeal they protected their first illicit group or enterprise. An ambassador must see the transcending value in what they are representing to be sufficiently motivated to overcome shyness. It is fitting, then, that NLA ambassadors are stipendiaries who are paid an honorarium for their work on behalf of the library.

Such approaches to these risky phases of the addict's progress are tantamount to providing a "group transplant" into an edifying scenario (where the addict is edified and in turn is an agent of edification). The orthodox treatment systems the state supports do not work to transplant addicts: the state merely abandons the addicts to the maze. If this proves unworkable, the state locks up the addict so they don't face any challenges. This is much easier than Dr. Kishore's approach of being a firefighter who stands with the addict as they work through challenges. The state, however, cannot be bothered to get its fingernails dirty.

Imagine what would be going through the mind of an NLA ambassador, a person who had been faithfully

working with other addicts and had interfaced with physicians at major medical schools, upon encountering the story the media now tells. "There is no National Library of Addictions. It was a fraud concocted by that thief, Dr. Kishore." Not only is the Library discredited with such libelous statements (whether overt or insinuated), the ambassador is also discredited. His or her achievement is asserted to be a delusion, and their NLA position was a meaningless token job at best, a noxious fraud at worst. What dangerous repercussions for these former addicts could emanate from this toxic atmosphere arising from media complicity with statist thuggery?

We must conclude that in Massachusetts it has become increasingly more difficult to legitimately use the words "responsible" and "journalism" in the same paragraph, let alone in the same sentence. That's not only due to the factors above (bad as they are), but to the fact that the National Library of Addictions actually IS a physical library housing 10,000 books in three locations, locations that have been posted on the web for years.

The Physical Library That Supposedly Doesn't Exist

Founded in 1857, the Washingtonian Hospital (aka the Washingtonian Center for Addictions) ran continuously until 1980, when Dr. Kishore inherited a portion of its library, to which he has since added countless books in many disciplines. The growing collection came to occupy an entire floor of his Brighton practice by 1996, where the library became a venue for hosting various educational groups (e.g., attorney Jonathan Delman's *Addiction Law Forums*). That same year the library began to hold conferences (Addiction Medicine 21st Century at Springfield in 1996, Advances in Addiction Medicine at Harvard University in 2000, etc.).

In 1999 the library moved to Dr. Kishore's Brookline facility, where it hosted even more innovative programs (the Addiction Law Center with Attorney Heather DeVincent-Cook), and a collaboration with the Harvard English Department to start a Philosophical Recovery Group and a Literature Therapy Group, etc. The NLA transplanted the Women for Recovery meetings and curriculum from Pennsylvania to Massachusetts, spawning an Artists in Recovery group as well as cooking and knitting classes for traumatized young women. This list doesn't even begin to exhaust all the programs conducted by the library.

Alan Balsom, Director of Health and Human Services for Brookline, recognized the value of the library and offered to house it and its many programs. The library was accordingly relocated to the Public Health Building at 11 Pierce Street from December 2002 to 2005 December, where it initiated a Smart Recovery group as well as an AA group. The NLA provided a rigorous *Core Curriculum in Addiction Medicine* to physicians (a six-to-twelve month effort to present the data distilled from the books on its shelves) and instituted a monthly Continuing Medical Education program.

The library moved to its permanent home in December 2006 in Springfield. Books and administrative offices occupied the first floor, classrooms on the second floor, two apartments for visiting scholars on the third floor, along with a full basement for experimental work (not to mention a barn that the NLA undertook to convert into a church). The library began to acquire collections at this time. The acquisition of books from Dr. David Lewis, Dr. Hugh Fulmer, and Dr. William McAuliffe necessitated expansion of the NLA to include a second site in Fitchburg. The

library's growth finally required expansion into a third building on Beacon Street in Brookline.

The Brookline branch of the National Library of Addictions also served as the administrative site for the nascent American College of Addiction Medicine, the Neuroscience Center, and the American College of Correctional Medicine. The NLA partnered with the Massachusetts College of Pharmacy to offer a one-year residency program in Clinical Pharmacology, and allied with the American Board of Addiction Medicine to offer a one-year formal training program (both goals of which were realized, producing trainees coming out of the pipeline).

The Library allied with Harvard Divinity School to educate pastoral trainees concerning addiction guidance for their congregants. Bishop Hogan was just about to bring these students into this NLA program when the state's actions closed both the clinics and the library.

The National Library of Addictions actually occupied three brick-and-mortar buildings in three cities. But if you get your news from the media and Internet blogs, you would only know one thing: this library never existed. It was a delusional fraud cooked up by Dr. Kishore.

So who, really, is trafficking in delusional frauds? Is it Dr. Kishore, or those crafting media stories and blog posts about him? 🍷

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TO CHARITY

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The Missionary and the Sieve of Time

Bojidar Marinov

“People look at all the trashy books, movies, and music of today and compare them to books from the past and bemoan the fact that the standards for the arts have collapsed in recent decades. The truth of the matter, however, is that the past has plenty of trash in its own right. The trash of the past simply did not survive to the present. The ‘historical classics’ of today were not well known in their time, but their worth carried them down through the years to our own time. Because we’re inundated with today’s popular trash, we cannot yet see the best of today’s authors and filmmakers and musicians. In ten or fifteen years history will weed out what’s useless, permitting the cultural gems from our current decade to be clearly seen.”



My eighteen-year-old daughter made this statement a few days ago. A very astute observation, it highlights two important facts of life and of mankind’s psychology.

First, men are so eager to idolize the past that they unthinkingly accept the absurd proposition that our own modern time is unique in its concentration of depravity, mediocrity, and base passions. Yes, that’s correct: it is not the lack of knowledge about the past that makes them believe such absurdities concerning the present. It is the self-conscious idolatry of the past that motivates their view.

Fallen man lives in the past, denies the present, and is afraid of change and of the future. It is quite ironic that both the Renaissance and the Enlightenment (touted by our modern pagans as “progressive” social forces) were actually considered by philosophers of the time as a *return* to the glories of the old classical world. These were the “conservative” movements of their times, with Christianity being criticized as the agent of social change which brought the evils of modern civilization upon mankind. The “noble savage” was the ideal of the *philosophes*, and against this yardstick civilized man, motivated by Christian moral convictions, was the embodiment of evil.

But such idolatry of the past is not limited to the non-Christian crowd. Dispensationalism, with its newspaper exegesis and obsession with the growth of contemporary evils, is just a form of such idolatry of the past and denial of the present. Even among non-dispensationalist Christian commentators, the obsession with recording modern evils to the exclusion of the victories of the Kingdom of Christ in our midst continues to prevail. The rise in sodomite political activism is advertised as a sign of the demise of the West, while few are willing to listen to the lessons of history. History teaches us that throughout its history, Christendom has seen a similar rise in sodomite activism, and each time the sodomites were unable to perpetuate their activism for more than one generation. Our present time is simply not unique in terms of this specific sin and perversion.

In general, political conservatives in the U.S. and Europe are also pessimistic about the future, leading them to ever-increasing political compromises with their opponents.

Fallen men, as well as redeemed men who lack a Biblical worldview, always find their Golden Age in the past, and always tend to view their present as the ultimate level of degradation in history.

History as a Filter for Cultural Trash

Second, time acts as a sort of sieve for the collective cultural memory of

mankind, preventing the cultural “trash” of one generation from seeping into future generations.

Among my collection of old books there is a textbook on commercial geography for the state schools in Britain from 1905. The cover and the title page are ornamented with a sizable swastika which, at the time, was a very popular symbol in Britain. And yet, there’s hardly anyone in Britain today who would believe the swastika to have ever been a once-popular symbol in their own native land.

This sieve of time is so effective that one generation may end up having completely twisted ideas about the generations of their parents and grandparents. In fact, even their parents and grandparents only retain memories of past events that the cultural sieve of time permits them to retain. After forty-five years of Communist indoctrination, many elderly people in Bulgaria liked to tell me how Bulgaria was “economically destitute” before 1944, whereas the objective economic data show that the country produced a large surplus of food products and exported foods even in the worst economic times facing Europe, 1942–1944. (And yet, after forty-five years of Communism, the most common sight on the streets of Bulgaria was lines of people waiting to buy food.)

My daughter’s observation needs to be modified in one thing only: the

sieve of time indeed sifts out the cultural trash of the generations, but that trash is not defined by some objective qualities of the cultural product. Culture is religion externalized; therefore, a culture will tend to evaluate everything through the lens of its religious beliefs. Cultural transfer from one generation to another, therefore, will depend entirely on the *religious* legacy of one generation that's passed to the other. A book will be declared worthy to be remembered based on the religious convictions of the new generation, as conditioned and trained by the previous generation.

Modern atheist scholars and historians love to point to the fact that many works of the classical pagan philosophy (mainly Plato and Aristotle) had been lost in Christendom and only recovered later, from Muslim or Jewish sources, being translated to Latin from Arabic. This fact is used to make the case that Christian Europe was somehow an intellectual backwater that cared nil for the preservation of intellectual knowledge.

From the perspective of logic, such a conclusion puts the cart before the horse. The obvious challenge to refute it is *who says Plato and Aristotle are the standard for intellectual knowledge and cultural advance?* A simple overview of the intellectual life of Christian Europe between A.D. 500 and A.D. 1200 will show that a staggering amount of books were preserved, far above what the Muslim world can brag with. St. Augustine's *The City of God* and Isidore's *Etymologies* were still selling well enough to warrant several printed editions in the sixteenth-century only, a good nine to ten centuries after their authors had died. Even works by Christian authors who lived in the Muslim parts of the Middle East—John of Damascus, for example—were preserved in the West, not in the East where they lived.

Obviously, the non-preservation of

Plato and Aristotle was not motivated by some imagined lack of interest in, or hostility toward, intellectual knowledge. They didn't make the cut because, from the perspective of a developing Christian civilization, they were *trash*. Muslim and Jewish scholars preserved them because, while Islam and modern Judaism claim to be monotheistic religions, they are so only superficially. Being anti-Trinitarian, they are deeply humanistic and therefore essentially pagan and polytheistic. They share many more presuppositions and philosophical ideas with classical paganism than with Christianity. Plato and Aristotle presented a worldview that Muslims and Jews could identify with. Even today, Muslim scholars consider Aristotle's most distinguished pupil, Alexander of Macedon, to have been a devout Muslim, and the "Two-Horned One" in the Quran is believed to be Alexander himself. (Whatever happened to Alexander's claims to be a son of Zeus himself, a polytheistic notion supposedly contrary to Islam?)

The Religious Engine That Drives the Sieve

The sieve of time, therefore, is *religiously motivated*, whether such motivation is self-conscious and intended or is the product of unintentional selection and imputation of "worth" by those who invest the effort in reading and educating themselves. In some cases, the sieve of time has been the result of an explicit governmental policy, as in the reign of Manasseh (2 Kings 21). We today find it baffling that the Temple could still function without the book of the law, and that the priests couldn't even recognize the value of that book when they saw it (2 Kings 22). These facts bear testimony to the power of the sieve of time in the cultural life of a nation.

In other cases, the sieve was a command by God to individuals to remove the temptation to return to a past of

idolatry and superstition (Exod. 34:13; Acts 19:19). Most of the time, though, the sieve of time has been the product of the gradual selection of the "right" books *by those who invest their time in reading*. This adds one more factor to our statement above: the sieve of time is religiously motivated, *but only by the religion of those who read for understanding and then apply what they read*. R.J. Rushdoony's statement that "[h]istory has been dominated . . . by the committed few who stand unconditionally on their faith" has direct application to what books will be considered "trash" and destined to be forgotten, and what books will stand the test of time.

Once a book is sifted out of history, then, it loses its ability to build culture. Thus, the religion that captures the minds of the active readers in one generation will have the privilege to control the book market of the next generation, and will take hold of the culture of future generations.

Many missionaries in the early centuries of Christianity knew this truth and built libraries, sifting out the trash and leaving only what was valuable. Isidore of Seville continued the work of his older brother, Leander, in building a library in Spain to preserve the valuable knowledge of the classical world. The Frisian murderers of St. Boniface found nothing but books in the big trunk that he carried with him on his missionary trips. Obviously, his example of having books and reading them was meant to create a thirst for reading and knowledge in his listeners and converts that he would satisfy by offering them healthy Christian literature. Cyril and Methodius, before they started their first mission trip, not only created an alphabet fit for the Slavic language but also spent twenty years translating all the Christian literature available at the time into that writing system, *essentially creating an en-*

ture literary tradition from scratch. For the next ten centuries, all literature in the Slavic languages was exclusively Christian. Monasteries and churches in the early years of Christianity acted as local libraries, preserving manuscripts and training the future authors of Christian literature.

Cultural Tools of the Missionary

All these factors are relevant to the work of the missionary. A modern missionary who doesn't work hard to turn his converts into active readers, who in turn sift out cultural trash, is not really doing anything of historical significance. American missionaries today are a bit too focused on organizing regular "services" on Sunday morning for converts who lack the discipline to be active, voracious readers. In the final account, such converts will be culturally powerless to challenge the prevailing religion of their societies.

History marches forward, and this march is primarily manifested in the two religious groups—covenant-keepers and covenant-breakers—becoming each more epistemologically consistent with their faith. In the parable of the wheat and tares in Matthew 13, the growth of the wheat and the tares gradually made it obvious that the same field contained two different species of crop. In the same way, as history progresses, it will be increasingly impossible to speak of one culture within the same society. Every society will contain two cultures in itself, and these two cultures will militate against one other. Which culture will prevail depends on which culture is more willing to assert its religious standards for what constitutes cultural trash and therefore deserves to be forgotten and thrown out. At the same time, God imposes His own providential sieve upon all things: "every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

The cultural battle, thus, can be said to boil down to one question: who will create the greater number of active readers among his followers, the missionary or his opponents? The missionary must guide his readers to select books with discernment, so that they are equipped to judiciously separate the wheat from the chaff and consign the latter to cultural oblivion. In so doing, the missionary and his followers will be accused of "narrow-mindedness" and "anti-intellectualism." After all, aren't Plato and Aristotle the culturally-accepted standard for intellectual excellence?

But the truth that the missionary must always keep in mind is that it was vitally necessary for Christian Europe to set aside the stagnant worldviews of Plato and Aristotle in order to develop the dynamic, future-oriented, optimistic, practical worldview which created Christendom. If that trash hadn't been sifted out for a time, history would have stagnated, and the Gospel of Jesus Christ would then see no progress.

The same holds true today. Unless the trash of paganism old and new gets sifted out of the books purporting to shape future generations of readers, history will continue to remain stagnant. This is why the job of the missionary is to make sure the sieve of time works toward the goal of reordering cultural values in terms of what God has planted on earth for His Kingdom's sake. 🙏

A Reformed missionary to his native Bulgaria for over 10 years, Bojidar preaches and teaches the doctrines of the Reformation and a comprehensive Biblical worldview. He and his team have translated over 30,000 pages of Christian literature about the application of the Law of God in every area of man's life and society, and published those translations online for free. He currently lives in Houston with his wife Maggie and his three children.

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Scholarship and the Theological Library

by Rev. Dr. Paul Michael Raymond



It seems as if the priests of humanism's academia have finally claimed victory over what passes for scholarship today. They have successfully filled both public and university libraries with so much junk it is almost impossible to tell one lie from another. Among too many modern Christians the topic of scholarship, serious research, and the importance of books is one of the furthest things from their minds. Scholarship seems to be a thing of the past. Even books themselves have lost their allure, being replaced by superficial Internet surfing, iPhones, iPods, video games, and anything that can easily distract modern man from serious reading and study.

Instead of serious reading and research material, our modern age has filled American libraries with more computer terminals, audio books, and videos than with actual books. Libraries are becoming a thing of the past as a result of scholarship becoming a thing of the past. Even most church libraries (if they even have one) are seldom used, if they are ever used at all.

There seems to be a direct correlation between a nation's reading level/scholarship capabilities and its national prosperity and ethical integrity. Before the collapse of the Roman Empire, reading was at an all-time low. Scholarship was replaced with 365 days each year of *bread and circuses* at the Coliseum. When the Visigoths finally sacked Rome in A.D. 410, the citizens didn't care

because they were drunk on entertainment. It wasn't until the smoke cleared that the people realized what had happened: they had been destroyed. Yet that destruction didn't suddenly come upon them in A.D. 410. It was a slow death, destroying them intellectually for years until the culmination of their academic and moral sloth finally took its toll.

The Library at Alexandria

The Royal Library of Alexandria, Egypt, was one of the largest and most significant libraries of the ancient world. It was founded by Ptolemy I Soter¹ and functioned as a major center of scholarship from its construction in the third century B.C. until the Roman conquest of Egypt in 30 B.C. when the Romans set fire to it, almost completely destroying it. The library housed a collection of thousands, if not millions, of works, and had an array of lecture halls, meeting rooms, and gardens as part of its construct. This was to create an atmosphere of relaxation so as to encourage reading and study.

Here at Alexandria, many of the most famous and influential thinkers of the ancient world studied. The library was a symbol of wealth and power and was a cultural center for the ancient world. This tells us something about how the ancients viewed wealth. Wealth was contained in knowledge. It was contained in their books. The destruction of the Alexandrian library was, and probably always will be, a symbol of the destruction of cultural knowledge.

Historically, libraries always went hand-in-hand with serious scholarship

and cultural advancement. After the destruction of the Alexandrian library, the scholars of the day, mindful of the cultural need for a standing resource of scholarly books and scrolls, built a smaller version called the "daughter library." It was housed in the Serapeum Temple but that, too, was destroyed in A.D. 391 by Pope Theophilus.

The problem with the library at Alexandria and its successor is that it was primarily filled with pagan works. It was not a theological center of truth, and it certainly did not have as its ultimate goal the reconstruction of the culture God-ward. For this reason, the destruction of Alexandria's great storehouse of knowledge may have really been a blessing.

Monasteries and the Modern University Model

During the Medieval age, books were very expensive and sought after by scholars like never before. In them would be found all the treasures of wisdom. Monks would painstakingly copy out manuscripts and build extensive research libraries to satisfy their passion for knowledge and truth. Scholarship was honorable and something to be desired by all who understood its importance.

During the twelfth and thirteenth centuries, European academies and universities were established at an ever-increasing rate. These too, like Alexandria, were centers of cultural and academic knowledge. Out of these schools would emerge the leaders of the next generation. For example, the University of

Salamanca, Spain, with its impressive library, was founded to be the “General School of the Kingdom.” While the idea was commendable, and its affiliation greatly desired, Salamanca (as with other universities of that era) was steeped in scholasticism (in which rationalistic philosophy often argued against Biblical truth).

The Academy at Geneva

It was not until the dawn of the European Reformation that academies, along with their libraries, were founded with an explicit focus upon the doctrines of Scripture and the application of Biblical theology to every area of life.

In 1537, the Lausanne Academy was formed within the city of Bern, Switzerland, under the oversight of Pierre Viret. It would become the hub of Reformation scholarship for the express purpose of training ministers in the doctrines of the Reformation and applied theology. Viret’s academy later relocated to Geneva and, with the help of John Calvin and Theodore Beza, became the most influential university of the European world under its new name, The Genevan Academy. Its academic reputation was so great that, according to one researcher, Thomas Jefferson even considered bringing Calvin’s Academy to Virginia despite his open hostility to Calvinism.²

It is interesting to note that the proposal to transplant the Academy to the United States failed to carry in the Virginia legislature, but Jefferson’s 1795 letter on the subject shows the tantalizing prospect (for those of us who live in this commonwealth) of what might have been. Jefferson wrote the following to Francois D’Ivernois Monticello, on Virginia, Feb. 6, 1795:

Your several favors on the affairs of Geneva found me here, in the month of December last ... Your proposition, however, for transplanting the college

of Geneva to my own country, was too analogous to all my attachments to science, & freedom, the first-born daughter of science, not to excite a lively interest in my mind, and the essays which were necessary to try its practicability. This depended altogether on the opinions & dispositions of our State legislature, which was then in session. I immediately communicated your papers to a member of the legislature, whose abilities & zeal pointed him out as proper for it, urging him to sound as many of the leading members of the legislature as he could, & if he found their opinions favorable, to bring forward the proposition; but if he should find it desperate, not to hazard it...

While Jefferson (a secular libertarian) hated Calvin, Calvin’s theology, and the tenets of the Reformation, he nevertheless saw the glory in Geneva’s model and eventually established the University of Virginia with Geneva in mind.

Humanism’s Encyclopedia

In an effort to disseminate knowledge, encourage scholarship, and propagate a broad understanding of the world, books of knowledge later called *encyclopedias* were written. Various types of these books were published since early antiquity, beginning with the collected works of Aristotle and Pliny the Elder. During the Middle Ages, encyclopedias were published both in Europe and in China. Depending upon the world-and-life-view of those that compiled the works, they would either be God-glorifying or pagan in their origin, purpose, and conclusion. These encyclopedias were a strategic attempt, either consciously or subconsciously, to impose a certain worldview upon their readership. For the most part such encyclopedia publications were humanistic at best, and blatantly anti-Christian at worst.

According to Herman Kogan, the *Encyclopedia Britannica* was the idea of

Colin MacFarquhar and Andrew Bell of Edinburgh in the mid-eighteenth century. It was a conservative reaction to Denis Diderot’s encyclopedia, which propagated the anti-Christian sentiments of the French Enlightenment. Diderot’s work was not at all Christian since it deliberately based its presuppositions upon the humanism of the day and not upon Scripture. It is clear that his intention was to establish a humanistic form of dominion philosophy by virtue of an elaborate and comprehensive encyclopedia.

If Diderot could camouflage the humanistic epistemology he embedded in his encyclopedia, then everyone would consider it to be a reliable source of truth. Martin Selbrede rightly observes, “Diderot’s intention was to establish humanistic dominion with an encyclopedia: when the only codification of human knowledge is humanistic, then that’s the lens everybody will use to look through. The concept of the library as a tool of dominion is one used heavily by our opposition but neglected by us. When you look something up, you get the humanistic perspective on it, because it’s the only one available. This is due entirely to Christian dereliction.” Selbrede’s insight is eye-opening. What the Christian community needs is an encyclopedia source-book which is faithful to Scripture and one which can be used both as a defense against Diderot’s version *and* as a tool for the advancement of Christ’s Kingdom.

William Smellie’s version was also a manifesto of humanism. He was commissioned to produce the work, even writing most of the first edition by emphasizing the ideas and worldviews of Voltaire, Benjamin Franklin, Alexander Pope, and Samuel Johnson: all Enlightenment-influenced humanistic thinkers exhibiting only a faint echo of Christian ideas and tradition.

Scholarship in the Truth

Modern Christianity doesn't just lack sound theological libraries structured expressly for scholarly research for the defense and application of Biblical truths and strategies, *it lacks any passion for scholarship*. The admonition by the apostle Paul to "study" is taken far too lightly, if not ignored entirely. The "common pew-sitter" expects the pastor or the theological professor to study, but they do not think it necessary for them to study anything for themselves.

When is the last time a cry was lifted up for a thoroughly Reformed, Biblically sound library to be erected in a local community? I deliberately use the term "local community" so that anyone can delve into the knowledge of God's Truth.

The New Geneva Initiative

I have always loved books. I saw a wisdom in them that was beyond my intellect and a purpose that far exceeded my wildest imagination. Perhaps it was my father's love of books that influenced me. He cherished them more than any other possession. Whatever the case, God had instilled in me a love and passion for books.

When God first called me in 1985 to learn more of His will and His theology, I began buying books: good, solid Christ-centered books along with some books that were useless. I read everything I could get my hands on. Along with the reading and studying Scripture, I was reading other books incessantly. In the first year of my introduction to Biblical Christianity I read almost one book a week. I began selling many of my personal belongings in order to buy even more books. Without consciously knowing it, I was building a personal library that would impact many generations and that would ultimately launch the Theological Library at The New Geneva Christian Leadership Academy.

"Modern Christianity doesn't just lack sound theological libraries structured expressly for scholarly research for the defense and application of Biblical truths and strategies, it lacks any passion for scholarship."

At the time I was called to the pulpit in 1992, I had more books than my home could accommodate. Remembering the work of the great Reformers and the importance of scholarship and study, I decided to merge all my personal books with the books that our Theological Institute had already purchased in order to recreate The Genevan Academy library that Calvin, Viret, and Beza must have had at their disposal. It was time to make all those books available to anyone with a passion for truth and Biblical learning. It is *this* new collection that now comprises the library being used at our Leadership College and Seminary.

The Strategy

I believe every city, county, town, and/or village should have a Biblically sound theological library available for its citizens, for those with a thirst for truth. This is the first step in Christian education and Christian Reconstruction. Without the knowledge of God's Word and the *practical application* thereof, cultural revitalization God-ward is impossible.

This type of library can be set up by anyone within or without the church, but it must *first* be established in the homes of every family. The love of great Christ-centered books should be inculcated in every home and within the heart of every child. A passion for scholarship must be impressed upon each family if Christendom is to take its

place of honor in the world. With his dry wit, Selbrede admonishes all of us in the battle for the Kingdom, "With teeny libraries comes 90-lb.-weaking faith that deserves to have sand kicked in its face. A book will be important to you if you expend resources to purchase it, and especially if you esteem books at their true value. And expositions of God's law are worth more than much fine gold."

As a college, New Geneva is mandated to house a wide range of study and research material, but *you* do not have to start a college to build a family or a local theological library. All you need is passion and a will to see it through.

What New Geneva has established in a very small community is an extensive Biblical library which includes not only theological works, but also works of history, philosophy, economics, counseling, education, art, music, science, leadership, and business. With more than 100,000 books and documents (including periodicals, PDF files, and thousands of micro-prints from America's founding) Geneva is a well stocked resource. As the saying goes, "You can't beat something with nothing." A library is a good place to begin to regain Christian scholarship and formulate a plan for Christian Reconstruction.

The Tactics for Local Promotion

To further promote Geneva's library, we advertise that it is also an "Academic Café." We host special speakers and conferences, offer library memberships, and have installed a modest coffee shop with snacks and free WiFi for its members (hence the name).

We invite members of the town and county government to hold some of their meetings in our conference rooms, which are stocked wall to wall

Continued on page 26

The Kingdom-Driven Library

by Andrea Schwartz



Among the fondest memories of my childhood were our Saturday morning trips to the public library. I loved being around all those books stacked on beautiful shelves nested in mahogany-paneled walls. So it was not really surprising that, early on in my homeschooling career, we made frequent trips to the library and I would allow the children to pick out books on subjects that interested them. However, the more I became a student of R. J. Rushdoony, the more I realized that the public library was by no means a “neutral” place. In fact, I discovered that it was a repository of humanistic views diametrically opposed to a true Christian world and life view, cloaked in an illusion of “neutrality.”

One of the key myths of humanism is the idea of neutrality. It is held that the mind of man can be neutral with regard to facts and ideas, and that the scientific method is the way of neutrality. Man can, we are told, calmly and objectively approach and analyze facts and arrive at the truth.

Such a view presupposes neutrality *in the knower and the known*. With respect to the knower, man, it assumes that man is not a fallen creature, at war with his Maker. Rather, man is held to be a being capable of approaching factuality objectively and impartially, so that the basic judgments about the nature of things depend upon the mind of man.¹

Upon closer examination, I realized that I needed to peruse a book in its en-

tirety before I would allow my children to exercise their lending privileges. I would need to ascertain if the material was worth reading at all, and, additionally, would it serve my overall purpose in homeschooling—furthering the Kingdom of God? This didn’t mean I would automatically disqualify any non-Christian books from being borrowed. However, the value of a particular book (fiction or non-fiction) would be based on whether it would be useful for discussion and instruction.

For example, the library is full of books about nature: rock formations, marine animals, natural wonders, the insect world, and the multitudinous number of plants on our planet. While it is true these books often include beautiful photos, in almost all cases, without fail, each book contains bald-faced lies. Any book that does not credit the Creator of the universe for His handiwork, let alone attributes it to random chaotic processes, is the conveyor of an enormous deception, regardless of how well it is put together. In some cases, I would use these books to teach my children the fallacies of evolution and *Mother Nature*, instructing them about presuppositional thinking as I did.

Again Rushdoony was helpful in my coming to terms with this:

Man ... is fallen in all his being; he is totally at war with God. Fallen man may manifest no hostility to God, but his indifference is equally an act of war, because he has ruled out God from all consideration in all things. He has in effect declared that God is dead for him, and therefore need not even be

considered or thought about. (If my children act as though I do not exist, nor am to be thought about, spoken about or referred to, then they, without a word said, are manifesting hatred of me, and are warring against me.) Man is never neutral with respect to God, nor to anything that is of God. There is no neutrality in man.²

Never Say Never

The need to build up our family library became obvious to me during one of our visits to the local library. We had been listening to a series of lectures on American history and the speaker referenced Blackstone’s *Commentaries* (actually *Commentaries on the Laws of England* by Sir William Blackstone) as often quoted by those in early America. I thought it would be a great exercise for my son to see what was contained in them.

When we could not find the entry in the catalogue of books in a neighborhood library, I suggested my son ask the librarian if these books might be in the reference section—able to be read but not borrowed. She agreed to look. She came back after about twenty minutes apologizing that it had taken her so long. She put a book on the table and explained the delay was due to the fact that the book was in the children’s section. We were presented with a small paperback book entitled *Blackstone’s Magic Tricks for Children!* It would have been funny if it were not so tragic. She truly had no idea what we were asking for.

The last thing I ever imagined myself doing when I was in school was

to become a librarian. My reasoning was due to the fact that I had a stereotypical idea of a quiet person sitting behind a desk admonishing noisy folks to “shhh,” only to be trapped into running errands for patrons to locate a book that they could not find. Little did I know that a librarian’s role includes choosing which books should be in the library, having a very powerful position indeed. Despite my faulty predictions for my future, I became a librarian for my family and for our ministry.

Extending Our Reach

Over my twenty-eight years of active homeschooling, as I bought materials for my family, I realized that I was building a library that could have greater usefulness than just for us. It seemed wasteful not to share my collection after one of my children had used the material and it would be years before the next one needed it. It seemed wasteful to have it just sitting on the shelf. So I made a point of lending out certain curriculum materials to other homeschooling families who couldn’t afford their own. This arrangement allowed them to use the materials for the entire school year, or, alternately, as a way to peruse a book or curriculum to see if it was something they wanted to purchase and, if so, they could use my copy until theirs arrived. I also began a collection of historical novels that were a huge hit with my children. Since reading was something that they loved, it became my mission to supply their appetites. Anytime I’d hear of someone “stalled” with their children in their homeschooling pursuits, I could highly recommend some of the fiction we had as a way to revitalize their interest.

To build this library, I spent a considerable amount of money at conferences at the book table. I would often go to such places with book-buying as my major interest. Additionally, if I saw

something advertised in a magazine or catalog that looked interesting, I would immediately order it, not being certain it ever would be advertised again. While a portion of my selections would include primary source materials, I kept an eye out for subjects that interested me in fulfilling my role as wife, mother, and home educator. After all, can anyone have too much knowledge?

Your Library Says a Lot about You

When I visit people, I often peruse the books they have on their shelves. It tells you a lot about their world and life view. I imagine I get the same treatment when others visit me. Although I’ve passed along many of the homeschooling materials I used when actively teaching, I still have quite an assortment of books on a variety of subjects: health, history, theology, music, art, biographies, novels, survival guides, VHS lectures, DVDs, most versions of the Bible, sports, exercise, anatomy, languages, catechisms, how to books, counseling, physics, architecture, marriage, the Constitution, Christian Reconstruction, philosophy, economics, the Federal Reserve, and more.³

Have I read all the books that fit on my many bookshelves? No. Have I looked through and read parts of most? Yes. Do I have favorites that I read over and over? Most certainly. And I am most delighted when during a conversation, a topic arises and I can recommend a book from my library.

I have a propensity for buying good material in all forms: hardbacks, paperbacks, Kindle books, etc. But I must admit that, while the digital format is convenient on so many levels,⁴ I like the feel of a book and the sense of accomplishment when I finish the last page and place it back on the shelf. One can easily share a book with another, something that is impractical when it is housed on your personal device.

Building a Lending Library

Over the years I have used a wide variety of curricula and audio/video resources to help me in the home education of my children. Some of these were used by all three children; others were acquired to suit the particular needs of one’s individual learning style. In the process, I was building quite a good library and a body of knowledge of the various publishers. Then, I began to purchase resources (both new and used) that I felt would be helpful to me to further educate myself to be the best teacher possible for my kids. In time, I needed more and more bookcases to house what would become useful tools for my own children, those I tutored or taught, and eventually to become part of my homeschool lending library. This has been a great outreach for my family as we’re always lending out materials for review or a year’s worth of use to new homeschoolers and veterans alike.

I suggest that homeschool co-ops and churches make a concerted effort to grow similar libraries in their own cities and communities. With the increasing number of families making the choice to provide a distinctively Christian education to their children, being ready to help is a very pro-active endeavor. By way of example here are some general guidelines included in our library agreement:

- There is no fee to borrow materials. However, library materials undergo normal wear and tear, so we encourage donations to help us replace worn-out materials and to expand the library.
- Lending period is for two weeks (unless special arrangements are made).
- Books and other materials are to be returned in the condition they are received.
- In the event library materials are

not returned in useable condition, we require that the borrower pay replacement costs in addition to a service fee of \$10.

- Any problem with library materials should be brought to our attention immediately.
- Materials are lent to you and your family and should not be lent to other individuals or families. If other families wish to borrow materials, they need to fill out an agreement in order to borrow directly from us.
- It is the responsibility of the borrower to return library materials as agreed and not the responsibility of the library to call and pick them up. However, convenient arrangements can be made for pickup and delivery.
- Lending privileges may be revoked at the discretion of the library staff.
- Since we are now expanding the lending privileges, other conditions may be added to this agreement as experience dictates. In that case, you will be notified in writing of such changes, if and when they occur.⁵

Preparing for the Future

Young people need to build a library of books that they will continue to refer to and have on hand as they mature and begin their own families. Books that have meant a lot to them but belong to their parents' library should be noted and acquired, either through purchase or entered on a "wish list" for family and friends for birthdays, etc. As C. S. Lewis noted, "No book is really worth reading at the age of ten which is not equally—and often far more—worth reading at the age of fifty and beyond."⁶

I make a point of giving books as presents to graduates. My top choice is R. J. Rushdoony's *Institutes of Biblical Law*. I've often commented that if for some reason I was told we were going to a deserted island and I could only take

"Having a useful library gives us the tools to act in obedience to the Great Commission. But it must be self-consciously built to provide its users with the tools necessary for dominion. It must be founded in the truth of God's Word."

three books with me, *Institutes*, along with a Bible and a survival guide would make the cut. I usually let the gift recipient know why I've selected this volume. While I have given books as presents over the years, I prefer to lend books. That way, I can find out if the person actually reads it. Give a book as a gift, and it seems pushy to keep inquiring if it has been read. But, lend one out, and your inquiries and reminders are built-in ways of seeing if the book is available for the next person. I have found that the time limit on borrowing helps get the material read!

Chalcedon's Digital Library

R. J. Rushdoony left a legacy of books, essays, journal articles, and lectures. Chalcedon sells many of them and has as one of its primary missions keeping his materials in print. Thus, there is little excuse for people not to have a good collection for their libraries. However, a number of years ago Chalcedon went one step further. By offering the entire Rushdoony collection accessible online at no charge, we made it possible for his profound insights to be shared with anyone with computer access. There are even some individuals who have categorized and organized the collection, making retrieval easy.⁷ Thus, there is no excuse for willing students of God's Word not to make use of this resource.

Truth as embodied in the Lord Jesus Christ is what the focus of education should be all about. A library functions as a preserver of that truth by being a repository of information and learning that is deemed of value to us in our calling to serve God's Kingdom. Sometimes the information is of the "how to" variety. At other times, materials contained in a library might fall into the "learn what *not* to do" category, demonstrating the deleterious effects of doing so. Without a reliable and available library of information, we are at the deficit of only operating on those thoughts and ideas that are easily accessible and retrievable in our minds. Having a useful library gives us the tools to act in obedience to the Great Commission. But it must be self-consciously built to provide its users with the tools necessary for dominion. It must be founded in the truth of God's Word.

Truth is never abstract, nor is it some vague idea floating in the heavens. Truth is always relative to whatever is ultimate in our faith. If matter is ultimate for us, then truth is relative to matter, if mind, to mind. If man is ultimate, then truth is contingent and relative to man. For us however, all things having been created by the sovereign and triune God, are relative to Him and to His word. Because the Lord is the ultimate and sovereign Creator, He is therefore the truth in all its fullness, and all else is true in terms of its relation to Him. The more we understand the relation of the physical world in relation to God and His order and purpose in creation, the more we know the truth about creation ...

Humanistic philosophies of education, and the state schools, are expressions of a religious faith, faith in man ... Ours is another faith, and we must stand in terms of it, consistently and faithfully.⁸

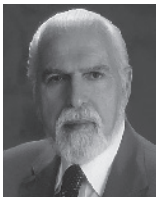
Continued on page 26

Living Letters

by R. J. Rushdoony

(From the upcoming commentary on Corinthian ~ 2 Corinthians 3:1–18)

- 1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?
- 2 Ye are our epistle written in our hearts, known and read of all men:
- 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
- 4 And such trust have we through Christ to God-ward:
- 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
- 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
- 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
- 8 How shall not the ministration of the spirit be rather glorious?
- 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
- 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
- 11 For if that which is done away was glorious, much more that which remaineth is glorious.
- 12 Seeing then that we have such hope, we use great plainness of speech:
- 13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
- 15 But even unto this day, when Moses is read, the vail is upon their heart.
- 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.
- 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.



Paul in this chapter has one concern. He has been having problems with the Corinthian church. He is going to visit them again, and he knows that they are already raising objections. The last time he was there, he called attention to many sins in the members, and demanded that they deal with the sins, and that the congregation repent. As a result, there were a number in the church who were very unhappy about Paul returning.

It was the custom in the early

church to send letters to churches about a visiting teacher. Churches thus separated by great distances were made aware of the visitor's standing in the church. There were many persons with heretical ideas trying to pass themselves off as leaders in the faith. But Paul was too well known to require any such letters. However, as v. 1 makes clear, there were some who demanded such letters of commendation. This was clearly insulting. *First*, Paul was an apostle widely known in the churches. He needed no introduction. The Council of Chalcedon (A.D. 451) required such letters,

but not of the great men of the church, only of relatively unknown teachers and leaders. *Second*, this demand by some of the Corinthians was clearly insulting and intended to put Paul on the defensive. Jesus Christ had called Paul to be an apostle. Were these critical Corinthians a higher authority?

The Corinthians said in their letter to Paul that he had originally come to them and was returning without letters of recommendation. Even in New Testament times there were a great many false apostles and false teachers who were going here and there trying to

exploit the churches. So very early in the church's history, the decision was made that if you went to a strange city or church, even if you are just planning on joining a church, or going as a teacher, you would take a letter of recommendation; then the church would know you are recommended by another church of Christ.

These letters were required of people who were not well known. They would not normally be required of an apostle, and certainly not required of someone who was not only an apostle, but one of the greatest teachers in the early church, Saint Paul. In v. 1, Paul says, "You asked for letters of commendation and I did not bring any." Why should Paul have to bring them? Very few people were better known in the early church than Paul. Much of the New Testament is written by him. In all of the Bible, he is one of the major figures and writers. In asking for a letter of commendation, the Corinthians were being insulting. That was the only purpose in so doing.

It is, as I have already pointed out, very important to bear in mind that this was a good custom. It was simply being misused in being required of Paul. We still have letters of transfer from one church to another, not always necessarily used, but commonly used across the church. But letters can mislead, especially in our time. There are too many churchmen and too many sessions or boards that don't like to say anything negative about anyone. So if someone transfers to another church in another city, they won't say, "This man has been a member of our church, but he has also been a troublemaker. He has this fault and that, which you had better bear in mind." They don't say this.

We had a supporter visit us who had been driven almost to bankruptcy because he had hired as the treasurer in his little corporation a prominent church

member. And he was robbed of virtually all his capital. Had not he had a father who could bail him out to a degree, so that he was able to survive, he never would have made it.

He subsequently found out that this man had robbed a number of people in that church, and in a church in another city where he had previously been. He tracked it down to three or four cities where the man had pulled this same scam, and gotten away with it because churchmen said, "Well, he is a brother in the Lord, you can't take him to court for that." In fact, this young man found himself in trouble with the church, because he wanted to take this man to court.

Fraudulent leaders were not uncommon in the church because success attracts pretenders, and the church was a rapidly growing power. An example of a fraudulent leader was Peregrinus, a cynic philosopher from the time of the Antonines. A very compelling and forceful figure, he immediately became very prominent in church circles. He had no lack of letters of commendation when he went from city to city. He gained a strong following for a time among some churchmen. But he was a scoundrel. He was finally imprisoned for some of his doings by the Romans, the ungodly Romans. In time, his radical antinomianism revealed his unbelief and the church condemned him. But he continued to have some followers. This kind of thing has taken place over the centuries.

In addition to requiring Paul to bring letters of commendation with him, the Corinthians were offering to write letters of commendation for Paul to take with him. This is a way of saying, "We are putting you under our authority." So, Paul says: "We have our sufficiency of God, and it is God who will commend us, and God who has commended us to those who are of the faith. He has made me and my associ-

ates able ministers of the New Testament" (see vv. 5–6).

Paul, in v. 2, says that he does have letters of commendation, human letters, the Corinthians themselves. What they have learned in the faith because of Paul has permanently changed them. Their lives can be read by all men. Paul says, in effect, "I am a letter writer. You are my letter, written in our hearts, known and read of all men." The Corinthians' character has been reshaped by Paul in many cases, so that they are Paul's letter of commendation. Paul says, "If you are truly converted, you are a letter of Christ, ministered by us, not written with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart, i.e., your lives." They are now letters of Christ, written—not with ink—"but with the Spirit of the living God" in the tables of their hearts (v. 3). This, however, is not Paul's doing, but the Lord's, for "our sufficiency is of God" (v. 5), and it is God who will commend Paul, and God who has commended Paul to those who are of the faith. Paul's confidence is that God has worked in their hearts to some degree, and he gives God the glory (v. 4).

Paul, having dealt with the matter of letters of credentials, concentrates on the glory of the law. He is not an antinomian. God has given Paul the calling and the power to be an able minister of the new testament, "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (v. 6). This much misunderstood sentence is used by antinomians to repudiate the *letter* of the law, i.e., its literal meaning, in favor of a "spiritual" one. This is plainly false. Antinomians say this means that the law is not any good, it is the Holy Spirit that is important. Paul is referring in the letter to the law, and the spirit to the Holy Spirit in Christ. But what Paul is saying is this: the law finds us in our sin and

condemns us, which is good. Then the Spirit gives life. Both are the working of the Lord. In fact, Paul goes on to say that the ministration of death, that is, the law, written and graven in stones, was glorious. He is definitely saying that the law is of God, and it was glorious. Moses, because he was the giver of the law, was so full of the Spirit that he had to wear a veil over his face, because the Israelites could not look at him. As sinners, they felt in his countenance the glory of the Lord, and were fearful and afraid. Because their minds were blinded, they did not see that the glory of the law was the glory of God and the glory of the Spirit. Sadly, Paul says, “They are blinded to this day. They do not see the glory of the Lord in the law.” The implication being, if they truly have the Spirit, they will know the glory of God both in the law and the Spirit. But the veil is on the hearts of Israel to this day. But when Israel turns to the Lord, the veil shall be taken away (vv. 13–16).

So there was a great glory in the law, and it is still there. But now it is surpassed and superseded by the fullness of glory in the Holy Spirit. Paul is not separating law and Spirit, he is binding them together. As Philip Hughes observed, “There is no question of a new law or no law. Neither God changes, nor His law. The Holy Spirit gave the law, and He in no way invalidates it.”¹ The error or sin is in separating the word from the Spirit who gave it, as though law is on a lower plane than the Spirit. This is a very serious error. The law is *covenantal law* given by the Spirit to lead us into covenant faithfulness. If we read the law as no different than the Code of Hammurabi, we shall see it as a promise of death unto sin. If we read it as the Spirit gave it, it is a *covenant law*, of a covenant of life under God. It is thus the way of life, rather than that of death.

How much the law, the supposed

ministration of death, was the ministration of the Spirit appeared in the glory which shone in and through Moses. To keep the law “is the way of life and of love.”² Clearly, there is a glory in the ministry of condemnation; therefore, how much more is the glory of the ministry of righteousness, of keeping the law in the Spirit?

Paul in v. 9 speaks of the law as providing both a ministry of *condemnation* and a ministry of *righteousness* because it provides both the laws of judgment and the laws of atonement. Both are parts of one and the same law. “Condemnation is the consequence of breaking the law; righteousness is precisely the keeping of the law.”³ Christ keeps the law for us, and in Christ we become lawkeepers. Both aspects of the law are glorious (v. 11). Because of our magnificent hope, Paul speaks plainly and forthrightly (v. 12).

In this respect, Paul, unlike Moses, speaks plainly. Moses used a veil because the people could not look plainly at the end of the law (v. 13). The end or conclusion of the law was the atonement; this Israel could not see because of its sin. They wanted a purely legal system, not a religious conclusion by atonement. This blindness remains to this day, Paul adds, although the veil was done away in Christ (vv. 13–14). The veil is still on their hearts when they hear Moses read (v. 15). When they turn to Christ, the veil will be taken away (v. 16).

Paul then identifies the Holy Spirit, the lawgiver, with Jesus Christ, “and where the Spirit of the Lord is, there is liberty” (v. 17). Paul identifies God, Christ, and the Holy Ghost as equally God. He is Trinitarian faithfully and fully. Moreover, “where the Spirit of the Lord is, there is liberty.” Paul here speaks of God the Father, God the Son, and God the Holy Ghost as one being. Then he goes on to say that there is

freedom in that one being, in the law and in the Spirit. “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (v. 18). So that, if we go from the glory of the law to the glory of the Spirit, we are continually changed by the Holy Spirit into greater and greater conformity to the law, which is the expression of God’s being and nature. We in Christ are changed constantly by the Lord into that image required of us as members of the new humanity in Christ, the last Adam.

We have thus a strong statement of the unity of the faith, of the Old and New Testaments, of the Trinity, of God’s purpose in creation, and more. “Clearly Moses is the ‘type’ or ‘model’ of Paul’s role.”⁴ Attempts to divide wrongly the Bible are false. Because Paul is so totally the follower of Jesus Christ, he is also the great follower of Moses. The one requires the other. This the Sermon on the Mount makes clear.

Paul’s enemies have always tried to separate him from Moses and Jesus, a dishonest effort. Paul is totally their follower in the most faithful sense. The Bible is the best document of *commendation* for Paul. 🏴☠️

1. Philip Edgecombe Hughes, *Paul’s Second Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans, [1962] 1980).

2. *Ibid.*, 102.

3. *Ibid.*, 104.

4. Frances Young and David F. Ford, *Meaning and Truth in 2 Corinthians* (Grand Rapids, MI: William B. Eerdmans, 1987), 82.

Resources Worth a Second Look

By Martin G. Selbrede



If you've got a fairly sizable library of Chalcedon material at your home, you may want to consider looking at other volumes

that, in their own way, will further equip and edify you and your family. The following books represent an interesting cross-section of sanctified Christian thought that would add value to any library. While not intended as substitutes for the unique offerings of Chalcedon, they all represent aspects of the faith for all of life that should garner respect among all thinking Christians.

Dr. Morecraft's Magnum Opus

In his massive five-volume work, *Authentic Christianity: An Exposition of the Theology and Ethics of the Westminster Larger Catechism*, Dr. Joseph C. Morecraft III brings his considerable Biblical acumen to bear on a mammoth suite of topics. The expositions are judicious and comprehensive. Had Dr. Rushdoony been alive when these volumes appeared in 2009, he would surely have graced them with a foreword steeped in gratitude for the faithfulness to Christ and His cause marking its several thousand pages. This is a work that sinks deep foundations so as to better build a mighty edifice of truth.

If your children work through these volumes with diligence, alongside the works of other critical thinkers of our era, they will be building on rock indeed. There's no shifting sand here: only bedrock.

These volumes are of high value,

"The following books represent an interesting cross-section of sanctified Christian thought that would add value to any library. While not intended as substitutes for the unique offerings of Chalcedon, they all represent aspects of the faith for all of life that should garner respect among all thinking Christians."

and serious Christians will resort to them repeatedly to avail themselves of the clear scriptural waters pouring from its fount. For those who don't suffer from Picard's Syndrome (a preference for physical books in hand), the entire work is also delivered in searchable PDF form, making it doubly useful for study (the latter copyrighted 2010 by American Vision, Inc.).

Thy Will Be Done

One of the weaknesses of Christian Reconstruction is a failure to bring its strengths into other arenas and to develop the implications of faith for all of life in its more practical/personal aspects. This is most notable in regard to "relational Christianity." This is a term regarded with suspicion by many serious Christians. Why? Because it has been exploited by pietists to crowd out

all consideration of our calling under Christ to apply His Word to every aspect of our lives. In reality, however, the idea of "relational Christianity" is one that needs to be taken captive to the obedience of Christ. Perhaps then it wouldn't be pitted against a broad application of the faith, but rather show us how to cast an even wider net in our application of the Word of God. We might even find a blessing in so doing.

Ron W. Kirk's book, *Thy Will Be Done: When All Nations Call God Blessed*, was published in 2013 by Nordskog Publishing. Ron is the former Education Editor of *Faith for All of Life* and represents a confluence of several distinct "theological rivers" that emerged when the Volker Fund was disbanded in the 1960s. The two most significant Volker alumni were R. J. Rushdoony and Verna Hall. As Miss Hall would later quip, Dr. Rushdoony embodied Puritan interests while she and Rosalie Slater embodied Pilgrim interests. These fellow warriors remained cordial cobelligerents throughout their lives and always exhibited mutual respect for the other's work.

In this volume, we see the power in synthesizing the best of each thinker's approach to reality. In just over 200 pages, this *tour de force* manages to set forth one of the most innovative, insightful, and far-reaching applications of the Christian faith that I have had the pleasure to encounter. The author brings forth treasures old and new on every page, steeped in the experience garnered after decades of diligent application.

If it is true, as Otto Scott pointed

out, that character determines destiny, then the shaping of character within the framework of the whole counsel of God must be the missing piece in contemporary Christianity. The inculcation of character should work hand in hand with an uncompromising theology, for a weakness in the former will publicly discredit the latter. Those who love the law of God and delight in it should, by rights, be men and women and children who others would wish to emulate—rather than to avoid like the plague. If we've worn out our welcome, it's not because we've applied the Word too consistently, but not consistently enough.

Ron Kirk gives us a glimpse of what families, churches, and our society would look like when God is given His due in all things, including our relations with others. As you read this work, which is irenic in tone yet startling in its moral clarity, you realize that *you* could be bringing Christ's kingship to bear in this world *right now* in ways that are letter simple. This book lifts the veil that too often covers the eyes of those prone to see theology in abstraction rather than in human terms.

The winnowing fan *is* in the Messiah's hands, and He will thoroughly purge His threshing floor. Sanctification of cultures *and individuals* involves the driving away of chaff. How this can be achieved across multiple elements of our complex social world, embracing laws, schools, vocation, social needs, economics, education, and more, is explained in clear, ingratiating terms.

The part your own heart must play in the transformation of this world as "the darkness passes away" (I John 2:8) is no less a part of His work with the fan. He won't drive chaff out of our culture without first driving it out of our own hearts. This book, then, restores a balance that ought never to have been

lost to us. Light versus heat, or personal versus cultural: these are false dichotomies. Ron Kirk's book argues for light *and* heat, personal *and* cultural . . . and provides the roadmap into the future that will expand how broadly you will apply your faith.

Of the Making of Manifestos

The march of time emblazoned on the cover of *Rebuilding Civilization on the Bible*, by Dr. James Grimstead and Dr. Eugene Calvin Clingman, makes clear that we stand upon a centuries-long heritage of the faithful who drove stakes into the ground to mark out territory for Christ. Extending from the writing of the New Testament up through the Counsel of Chalcedon of A.D. 451 and leaping to Luther's 95 Theses of 1517, then the Chicago Statement on Biblical Inerrancy of 1978, the dates end at a key event in the year 2017. This is the projected year for the International Church Council, five hundred years after the posting of Luther's 95 Theses.

In this new book (published in 2014 by Nordskog Publishing), the two authors set about to codify the theological/cultural content that should govern and shape the work of this projected council. Building a consensus on the application of Scripture to our world is no small task. What should appear in such a manifesto? What heresies should we repudiate? What parts of past councils should we incorporate?

Yes, this undertaking *should* intimidate the authors. But the need to *start* the process weighs on them more heavily than other considerations—as it should. The scope of this book is suggested in the subtitle: *Proclaiming the Truth on 24 Controversial Issues*. Like most church councils of the past, this one will need to find its voice in response to movements in the church at large that permit harmful ideas to shape

its future. Perhaps some years after this Council takes place, someone will write an appendix to Dr. Rushdoony's *Foundations of Social Order* that will put this planned work in perspective.

We pray that whatever might be written of it will speak well of the architects of this convocation. The unwavering commitment to Scripture evidenced by the authors who assembled this material is as solid as can be hoped. As a blueprint for a successful Council, the authors have surely not fallen short, and as 2017 approaches, more iron will sharpen iron in refining things further. This glimpse into the hothouse of theological controversy lets us know what we are now facing, in our own time, in respect to compromise versus faithfulness.

Those who will participate in this Council should be prepared for difficulty, for many are the corrosive forces that have sought to water down the faith for all of life. We may find reason in 2017 to think back on Warfield's century-old rejoinder to someone who stopped him as he was advancing up the steps to a contentious general assembly meeting. The woman begged him, "Please, Dr. Warfield, let us pray for peace." He answered curtly, "I am praying that if they do not do what is right, that there may be a mighty battle."

Family Devotions Without Compromise

I was sent Volume 1 of the newly published devotional essays by Klaas Schilder (1890–1952) that go under the title *Gold, Frankincense, and Myrrh*, published in 2013 by Inheritance Publications. I was so impressed with this material that I purchased two four-volume sets (a full year of daily devotions), one for myself and one for a dear friend looking for good materials for his family to read together.

High regard for these remarkable smaller volumes prompted me to ac-

quire Schilder's masterpiece, his 1,500-page, three-volume set on the suffering, trial, and crucifixion of Christ. This massive work received high praise from R. J. Rushdoony:

Dr. Schilder was one of the great theologians in the Netherlands Church, a professor and a pastor, a very powerful speaker because of the content of his preaching. His three volumes on the passion of Christ, still in print in this country, are landmark works. The only thing wrong with reading them is that when you finish reading them, you know you will never read anything like them again.

These devotionals had only been available in the Dutch language up until the time Roelof A. Janssen translated them into English. The same tremendous depth of insight that marked Schilder's trilogy is just as clearly evident in these short, two-page devotional essays. Yes, the theology is bite-sized in length, but not in depth, and Janssen has done the English-speaking world a great service in giving us this remarkable gift.

Buy this because you love your family and want to open up the Scriptures to them daily, deepening their appreciation for God's mighty works among men. The church at large will be strengthened when more books like this find their way onto the shelves of all faithful families, to be read in conjunction with other gems (like Rushdoony's various *A Word in Season* volumes).

If this first printing proves successful, these books would warrant some minor cosmetic changes (some editing to smooth out the English translation and punctuation in a few places would be beneficial, and the margins on the pages should be widened). But Schilder's gripping way with words pulls you so quickly into the narrative that these quibbles quickly lose meaning. I wept while reading many of these essays. I

would still be thanking God for them even if these soul-stirring essays had been written in crayon on cardboard.

Get the four paperback devotionals for your family. Consider getting the 1,500-page trilogy for yourself.

The Myth of the Stranger

Dr. C. van der Waal (1919–1980) didn't live to finish the work that he began when he penned *The World Our Home*, published in 2013 by Inheritance Publications. But there can be no doubt that he has done us an inestimable service in showing how emasculating—and ultimately unbiblical—the idea of the Christian as a “stranger and alien,” with no meaningful stake in the current world, really is. If we're just passing through, with our citizenship elsewhere, what should we care about this “vale of tears”? So we're told that it's not our problem: we don't belong here. And it is *this* deadly mindset that van der Waal dismantles.

To set the “cultural mandate” on a firm foundation is an important task for the serious theologian. To do this in a readable format means that the ideas will seep even deeper into the conscience of those who encounter this important writer.

It was not at first obvious to me where the author planned to take me as I began my journey with this short (150-page) book. He was under obligation to not only present a positive exposition of our obligations and responsibilities as redeemed men, but also to show why many texts, used to minimize such responsibilities, were being grossly misunderstood. The force of Scriptures antagonistic to the idea of cultural influence by Christians had to be confronted, and I was concerned to see how well Dr. van der Waal would meet this exegetical challenge. Such texts about Christians being merely strangers and pilgrims on earth, interested only in

heavenly cities, had given neo-Platonic thinking a very useful hammer to wield against Christians trying to engage their culture.

Suffice it to say that not only does the author take away that hammer, providing a compelling explanation for the texts that only *seemed* to support pietistic abandonment of God's world, he turns it into a hammer for cultural engagement. This is no mean feat when many Christians have insisted upon *perpetual suffering* as the sole calling for all Christians to the end of time. To push back against this theology, the author had to dissect the texts used to support it. This enterprise looked to be insurmountable at first, given the apparent consensus of a significant set of New Testament verses. It would take a tremendous amount of spot-on exposition of those texts to turn the flank of the defeatists.

This work provides that Biblical foundation, working through the translation issues and contexts verse by verse until the entire fabric of anemic theologies calling for cultural capitulation and retreat into the ghetto is left without Biblical support.

You will want copies to give to friends who've bought into the many conviction-sapping myths that continue to derail God's Kingdom by neutering the resolve of His people. 📖

Fired Christian Teacher Seeks U.S. Supreme Court Hearing

By Lee Duigon



Seven years after he was fired from his job, middle school science teacher John Freshwater hopes the United State Supreme

Court will hear his case.

Maybe you can remember the lurid stories in the national news media about the crazed “Christian” chasing his students to brand crosses on them. Those were quickly shown to be untrue, as you’ll see from the report published by Chalcedon at the time.¹

Freshwater, in 2007, the same year he was fired, had been honored as the Mount Vernon, Ohio, school district’s Teacher of the Year. He was popular with the students and well-respected in the community. If the “branding” story wasn’t true, then why was he fired?

Late last year the Ohio Supreme Court ruled, 4–3, that Freshwater’s dismissal was justified because he was insubordinate to school officials.

But was he actually fired for standing firm for his Christian faith and refusing to back down? Why, after twenty-one successful years as a teacher, did the Mount Vernon school board decide to fire him?

The Price He’s Paid

John Freshwater currently teaches science at a Christian school. He lost more than his public school teaching job, fighting this case. To pay some \$250,000 in legal fees, he told Chalcedon, he had to sell his house and farm. In the intervening seven years, his three

“The Ohio Supreme Court ruled against me by only one vote,” he said, “and the dissenting opinion was just unbelievable. It was phenomenal, what those three judges wrote. They called the majority decision cowardly and arrogant.”

children grew up. His son is serving in the Army Reserve, after a tour of duty in Afghanistan; his elder daughter has just been graduated from the U.S. Naval Academy as a flight officer; and his younger daughter is in college. He lives in a house for which he is the caretaker. His wife lives with her ailing parents, for whom she is a caregiver, and the two of them spend their weekends together.

“I did my diligence. I was obedient to God, and I’m content,” he said. “I don’t see a whole lot that I’d do differently. I believe I’m doing what God put me on the earth to do.”

Why would he expect the U.S. Supreme Court to hear his case?

“The Ohio Supreme Court ruled against me by only one vote,” he said, “and the dissenting opinion was just unbelievable. It was phenomenal, what those three judges wrote. They called the majority decision cowardly and arrogant.”

“There were serious First Amendment issues in my case that the majority

just avoided. Okay, the Supreme Court hearing is a long shot—but the Court may want to deal with those issues.”

“The Power of Hysteria”

“We need not reach the constitutional issue of whether Freshwater impermissibly imposed his religious beliefs in his classroom,” was the majority opinion of the Ohio court. But we couldn’t help turning to the dissent—and to the especially vigorous dissent by Justice Paul E. Pfeifer.²

Justice Pfeifer called it “a case bounding with arrogance and cowardice,” referring to the school board’s expressed desire to avoid further lawsuits, and asked, “Should Freshwater be fired for indicating his resistance to a policy that the court has declared illegal?” That referred to the school’s demand that the teacher not keep a Bible on his desk. “This case illustrates the importance of leadership and the power of hysteria,” he wrote. “This case should be a cautionary tale for other school boards, a case study of what not to do.”

He finished with this: “Thus concludes the sorry saga of John Freshwater, excellent junior-high science teacher, terminated as a result of an extreme overreaction of the parents of a decent student, followed by even less informed and measured responses by Mount Vernon school administrators and the school board. The Mount Vernon school board and school administrators are the nominal winners of this case, but they have managed to divide a really nice community and cost the school

board and/or its insurance providers well over a million dollars to free itself of a very good teacher. And the people they did it for left town.”

The Tesla Coil Incident

This last comment refers to the family whose son was supposedly burned severely—branded on the forearm with a cross, was the allegation—in a routine classroom experiment with a Tesla coil: an experiment which Freshwater had performed many times before with no ill effects.

The majority on the Ohio court agreed with a referee’s finding that the Tesla coil incident—which was at the heart of the national news media reports—was greatly overblown: “speculation and imagination had pushed reality aside.”

Justice Pfeifer wrote, “That Tesla coil mark on poor Zach’s arm—the one Freshwater claimed was an X and they [the parents] claimed was a cross—started looking an awful lot like a dollar sign.” He characterized the parents as “hypervigilant.”

So the “branding” incident was dismissed; and the Ohio court agreed, 6–1, that Freshwater had a right to keep a Bible on his desk and that school officials were wrong in demanding he remove it. Where, then, was the insubordination? (Don’t blame me for asking: that’s what Justice Pfeifer was trying, unsuccessfully, to figure out.)

The Big Battalions

John Freshwater is a creationist, and he taught his middle-school students to question the theory of evolution and to think about it critically. As Chalcedon reported seven years ago, Mount Vernon’s high school science teachers resented that.

“Friend of the court” briefs were filed with the Ohio Supreme Court by several national organizations asking

The National Center for Science Education said Freshwater should never even have mentioned creationism or the theory of intelligent design.

“The Theory of Evolution is universally accepted by scientists and Freshwater’s ‘alternatives’ to Evolution are religious beliefs, not science.”

If an idea is “universally accepted,” does that mean it must be true?

the court to uphold Freshwater’s termination.

Citizens United, perhaps uninformed about the referee’s ruling, excoriated Freshwater “for intentionally burning his students’ extremities.” (Note the use of the plural!) Citizens United believed he burned crosses into students’ flesh: “the selection of a cross was of a piece with Freshwater’s other conduct advancing and endorsing religion in class.” The ignorance and bigotry of that comment speak for themselves.

The American Humanist Association, in calling for Freshwater’s ouster, said they were “protecting the value of religious neutrality.”

The National Center for Science Education said Freshwater should never even have mentioned creationism or the theory of intelligent design. “The Theory of Evolution is universally accepted by scientists and Freshwater’s ‘alternatives’ to Evolution are religious beliefs, not science.” If an idea is “universally accepted,” does that mean it must be true?

But John Freshwater was not daunted by the big battalions arrayed against him. “It’s amazing what one person who

stands up can do,” he said.

Then, of course, there were also the reports by various news media depicting him as a sadistic maniac who branded his students—while, as Geraldo Rivera reported, “brandishing” his Bible. Although those reports were all found to be untrue, not a single reporter who relayed them to the nation ever called him to apologize, Freshwater said; nor is he aware of any retractions or corrections.

“Do you think they would ever apologize for that?” he said. “It took two years for the court-appointed referee to determine that those stories weren’t true. But I’ve never heard from anyone who reported them as true.”

As we discovered when Chalcedon reported on the case seven years ago, investigators—and the local newspaper—found very early on that the infamous “Tesla coil incident” was greatly exaggerated. But that didn’t stop the national media from jumping on it.

Will the U.S. Supreme Court hear the case? Will it decide to reverse the Ohio court’s ruling?

“Who knows?” John Freshwater said. “I hope to win, but if I don’t, I don’t. I’m working, I have a roof over my head, my wife and I are taking care of our family, and I’ve been obedient.

“I don’t see how I could have avoided this, but I don’t think about that. I’m content.” 🍷

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 is the author of the *Bell Mountain* series of novels.

1. <http://chalcedon.edu/research/articles/did-christian-teacher-brand-his-students/>
2. All quotes from the Ohio Supreme Court case are from a link to the ruling provided by The Columbus Dispatch, <http://www.dispatch.com/content/stories/local/2013/11/19/1119-freshwater-firing-upheld.html>.

Raymond ... Scholarship cont. from page 14

with books. Part of our promotion is offering free coffee to the local Sheriff, his deputies, EMTs, and firemen, just to get them introduced to our project. Local Christian schools are invited to tour our facility, which we converted from a broken-down tractor repair shop by making incremental improvements over the span of fourteen years. Geneva's Café foyer hosts a bookstore with some of the best Reformed and Puritan books dealing with every topic imaginable (while focusing predominantly on Theonomy and Christian Reconstruction).

Libraries like Geneva's can undermine and eventually replace the local public library. It is one of the tactical tools for Christian dominion and cultural reconstruction. This should be a fundamental cog in the area of educational resources so that the only knowledge that men can access is the knowledge of the truth, used in its fullest cultural application, for then they will see God and glorify His name. 🇺🇸

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Rev. Paul Michael Raymond is the pastor of the Reformed Bible Church in Appomattox, VA, and founder of the Institute for Theonomic Reformation (www.hisglory.us).

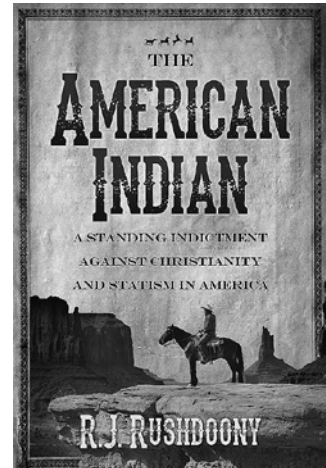
1. Ptolemy I was referred to as Soter (lit. Savior) as a result of his military victories and his aid to allied kingdoms.
2. <http://www.puritanboard.com/f18/jefferson-geneva-academy-12865/>

Schwartz ... Library cont. from page 17

Substitute the word "library" for "state schools" and Rushdoony is making the case for a Kingdom-driven library! 🇺🇸

Andrea Schwartz is the Chalcedon Foundation's active proponent of Christian education and matters relating to the family. She's the author of five books dealing with homeschooling and the family. Her latest book is *Woman of the House*. She oversees the Chalcedon Teacher Training Institute (www.ctti.org) and continues to mentor, lecture, and teach. Visit her website www.WordsFromAndrea.com. She lives in San Jose with her husband of 39 years. She can be reached by email at WordsFromAndrea@gmail.com.

1. R. J. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, [1981] 2001), 165.
2. Ibid.
3. I once tried to computerize my library attempting to make a record of all my books. I planned to place them on the shelves according to subject matter. But after a major earthquake my husband insisted that paperbacks get placed on top shelves while bigger books remain on the lower ones. Such ended my ambitious project. I keep track of books "on the shelves" when I go looking for a book I want to reference. It does take time, but the process reminds me of what my library contains.
4. There's nothing quite like being able to carry an entire library on one device. For long plane flights, waiting at an appointment, or jury duty with long down times, I find I have a variety of reading options so rewarding, it almost feels like I'm cheating!
5. This section is taken from an essay that appeared in my second book, *The Homeschool Life* (Vallecito, CA: Chalcedon/Ross House Books, 2008), 113–114.
6. <http://www.cslewisquotes.webs.com/>
7. <http://www.pocketcollege.com/index.htm>
8. Rushdoony, *The Philosophy of the Christian Curriculum*, 168.



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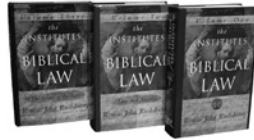
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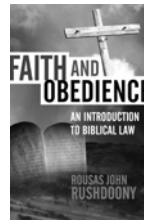
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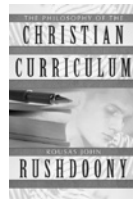
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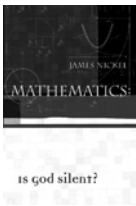


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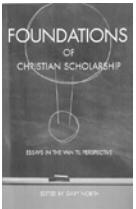
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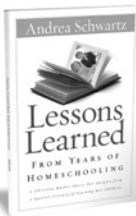
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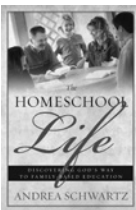
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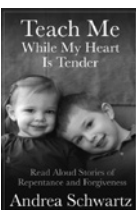
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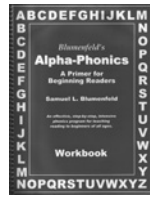
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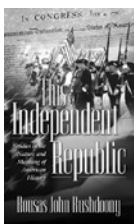
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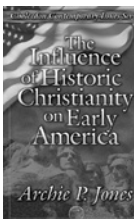
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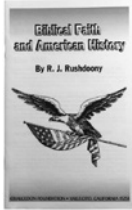


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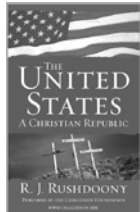
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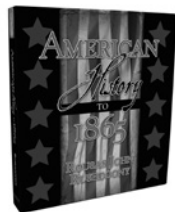
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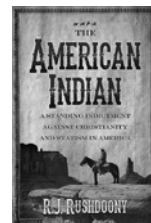


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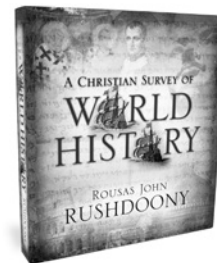
The American Indian:

A Standing Indictment of Christianity & Statism in America

By R. J. Rushdoony. America's first experiment with socialism practically destroyed the American Indian. In 1944 young R. J. Rushdoony arrived at the Duck Valley Indian Reservation in Nevada as a missionary to the Shoshone and the Paiute Indians. For eight years he lived with them, worked with them, ministered to them and listened to their stories. He came to know them intimately, both as individuals and as a people. This is his story, and theirs.

Paperback, 139 pages, \$18.00

World History



A Christian Survey of World History

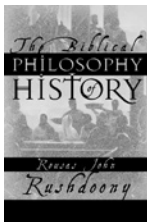
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By R. J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have 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.

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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.

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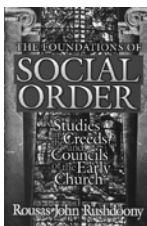


Church History

The "Atheism" of the Early Church

By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, and the divinity of the emperor. 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.

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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. 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,

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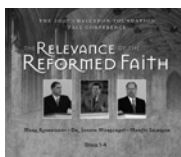
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By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to abandon meaning *itself*; for they possess neither the tools nor the place to

anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprovved. 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.

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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. 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

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By R. J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times such as Marquis De Sade, Shelley, Byron, Marx, Whitman, and Nietzsche. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

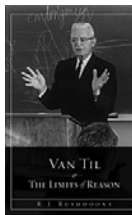
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By What Standard?

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.

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Van Til & The Limits of Reason

By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, but we must not make more of it than it is. The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr. Cornelius Van Til, titled Van Til. The last four essays were written some time later and are published here for the first time.

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The One and the Many:

Studies in the Philosophy of Order and Ultimacy

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

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.

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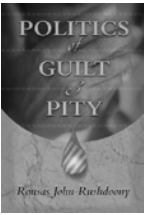
**The Flight from Humanity:
A Study of the Effect of Neoplatonism on Christianity**

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

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.

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Psychology



Politics of Guilt and Pity

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

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

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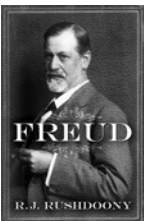


Revolt Against Maturity

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

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

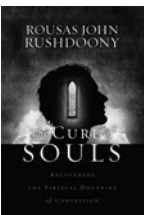
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Freud

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

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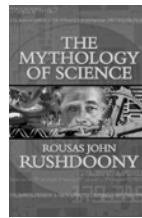


**The Cure of Souls:
Recovering the Biblical Doctrine of Confession**

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic. Without a true restoration of Biblical confession, the

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

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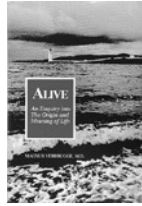


Science

The Mythology of Science

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

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Alive: An Enquiry into the Origin and Meaning of Life

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

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Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation.

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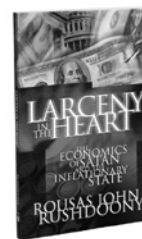


Economics

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.

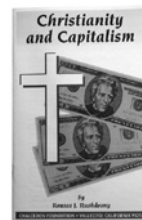
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Larceny in the Heart: The Economics of Satan and the Inflationary State

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

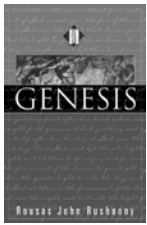
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Christianity and Capitalism

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

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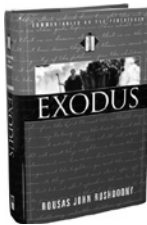


Genesis, Volume I of Commentaries on the Pentateuch

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

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

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Exodus, Volume II of Commentaries on the Pentateuch

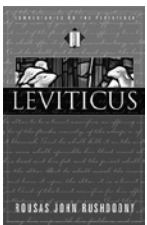
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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

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Leviticus, Volume III of Commentaries on the Pentateuch

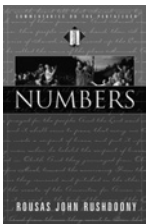
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop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

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

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

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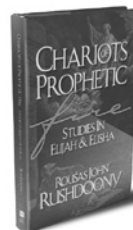
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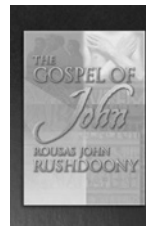
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The Gospel of John

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

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

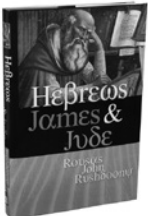
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Romans and Galatians

By R. J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion.... The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought.... This is the purpose of my brief comments on Romans."

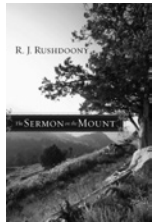
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Hebrews, James and Jude

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

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Sermon on the Mount

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

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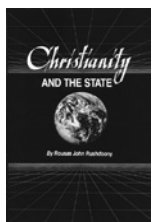


Sermons in Obadiah & Jonah

By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when we second-guess God, complain about the work He gives us, or are peevish when outcomes are not to our liking.

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Taking Dominion



Christianity and the State

By R. J. Rushdoony. This book develops the Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life. It reads like a collection of essays on the Christian view of the state and the return of true Christian government.

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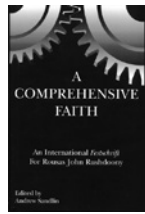


Tithing and Dominion

By Edward A. Powell and R. J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing

aspect of God's law-word and cannot be neglected.

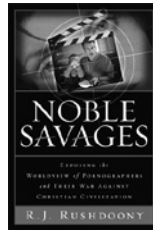
Hardback, 146 pages, index, \$12.00



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

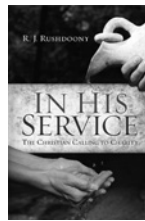
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Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

Paperback, 161 pages, \$18.00



In His Service: The Christian Calling to Charity

By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a pietism that relinquishes charitable responsibility to the state. The end result has been the empowering of a humanistic world order. In this book, Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion.

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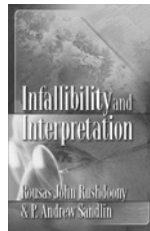
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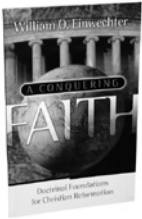
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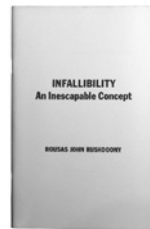
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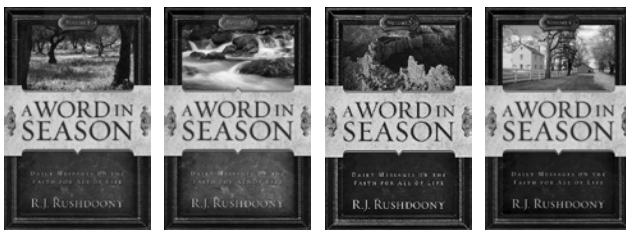
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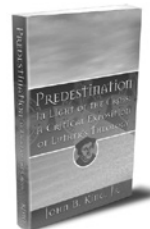
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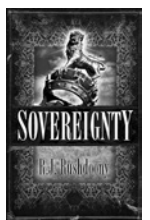
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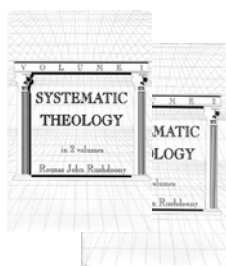
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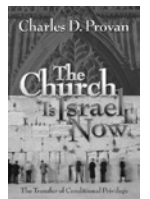
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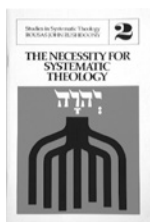
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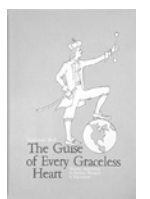
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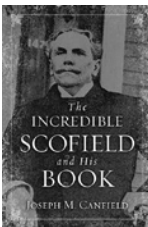
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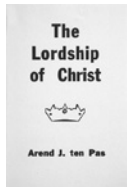
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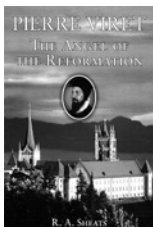
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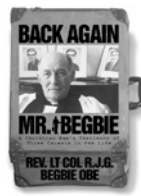
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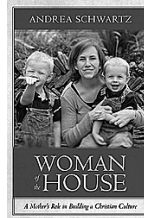


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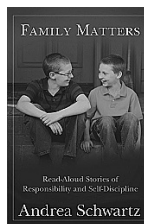
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