

Faith for All of Life
May/June 2012

FAITH FOR ALL OF LIFE

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

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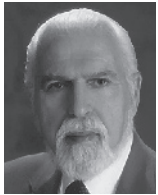
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July 31, 2012

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The State as the Source of Grace

By R. J. Rushdoony

(Reprinted from *Sovereignty* [Vallecito, CA: Ross House Books, 2008], 383-387.)



The Bible compares the coming of Christ, God incarnate, to the sun, declaring Him to be, in Malachi 4:2, “the Sun of righteousness (or, justice) ... with healing in his wings.” This analogy appears in varying forms, as in Luke 1:78 and Revelation 2:28. Because the sun is the source of life in the physical universe, God is compared to the sun in that all life, physical and spiritual, is derived from Him and is His fiat creation.

This analogy was an obvious one. In the realm of man and society, those who governed, kings and emperors in particular, those whose powers over men included the power to kill and the power to prosper, were compared to the sun. In the ancient Near East, the kingdom “mirrored the rule of the sun in the heavens,” and the king was called “The Axis and Pole of the World,” “The Sun of Babylon,” “The King of the Universe,” “The King of the four Quadrants of the World.”¹ This analogy was not restricted to the Near East but existed worldwide. Thus, in Peru, the Inca was the Child of the Sun.²

This analogy had a thoroughly religious meaning. Even as man’s life in the natural sphere depends on the beneficent aspects of the sun, so in his societal life man was seen as dependent on the beneficence, *the grace*, of the ruler. Hence it was possible to speak of such rulers as a “divine saviour-king.”³ Because the king or emperor was also the

supreme judge of the land, his role as judge made him a living fate.⁴ A canopy over his throne depicted the astral bodies to indicate that he ruled like the sun in the heavens.⁵ Christians viewed the pagan sun-kings as new Lucifers.⁶

In time, however, ostensibly Christian rulers adopted the pagan symbols and theology. The Byzantine emperors had thrones which made their power one with nature, with an artificial tree before the throne filled with singing mechanical birds.⁷ Louis XIV was known as *The Sun King*, the title Nancy Mitford gave to her biography of him (1966).

The trappings of the sun-king concept have disappeared, but the substance and meaning remain. The Renaissance, the Enlightenment and its enlightened despots, and the whole world of political thought since Rousseau reveal to us the fact that ancient paganism has undergone a dramatic revival and has, with the benefits of science, been carried to an unprecedented power. Humanistic statism is the reigning religion of the modern age, and its meaning has been well summarized by the sociologist Robert Nisbet:

Rousseau transferred, as it were, grace from the body of the church to the body of the state, the state based upon the social contract and the general will.⁸

For Woodrow Wilson, the state became for him man’s true church, the state as Wilson conceived it. This thesis he set forth in his book, *The State*.⁹ Law,

state law, was now to be the instrument of change and social salvation.¹⁰ The result has been the totalitarian or the absolute state, which Walter Lipmann in 1929, in *A Preface to Morals*, described thus:

A state is absolute in the sense which I have in mind when it claims the right to a monopoly of all the forces within the community, to make war, to make peace, to conscript life, to tax, to establish and disestablish property, to define crime, to punish disobedience, to control education, to supervise the family, to regulate personal habits, and to censor opinions.

The modern state claims all of these powers, and in the matter of theory, there is no real difference in the size of the claim between communists, fascists, and democrats.¹¹

Tung Chi-Ping wrote of his experience as a university student in Red China. The students were required to attend political lectures and to do manual labor of various kinds. Priority had to be given to Party demands. Serious students who tried to do academic work in the face of these things were “apt to be branded as not ‘red’ enough. Some students used such ruses as covering a textbook with the dust jacket of the book, *The Selected Works of Mao-Tse-tung*. If caught, they were punished.”¹²

These students were seeking to gain knowledge apart from the state’s controls; the learning they sought was not in contradiction to communist Party premises. Their premises were regarded

as dangerous because they represented an independent motivation. Like the sun, the Party and its state must alone give life.

Behind the rise of the sovereign state as the source of grace and life, is the decline of the church into a pietism which abandoned the world to the state. At the same time, Cartesian man has progressively abandoned reality. Descartes's starting point was, "*Cogito, ergo sum*," "I think, therefore I am." The reality of the world and of God found their "demonstrations" by means of the autonomous consciousness and mind of man. In time, with Kant and Kierkegaard, and then Jean-Paul Sartre, the mind replaced the objective world to become its own reality, and its only reality. Men cut loose their ties to God, and also their ties to other men, except in one area. In pleasures, other people were usually needed. Modern-day Cartesian and Kierkegaardian little gods need also an audience to perform before, very much like Castiglione, the Renaissance courtier.

Richard Collier, in *The Rainbow People* (1984), describes the lives of those who can live this existential life. Without an audience, they find life difficult. Their parties extend into the morning hours. If alone in the middle of the night, they feel impelled to telephone others, because to be alone means to not exist. Anxiety, alienation, and a metaphysical sense of aloneness haunt such people.

Cartesian man's universe is his own mental construct. One practical result, a product of modern philosophy and science, has been "the adoration of the artificial." (The artificial, after all, has the "virtue" of being man-made, not God-made.) Oscar Wilde's dictum was, "The first duty in life is to be as artificial as possible."¹³ (This "artificiality" has extended to the world of sexuality, and

a desire for the abnormal.) When Oscar Wilde left Oxford for London in 1878, he told David Hunter Blain,

God knows, I won't be a dried-up Oxford don, anyhow. I'll be a poet, a writer, a dramatist. Somehow or other I'll be famous, and if not famous, I'll be notorious.¹⁴

Cartesian man lives with a will to fiction and a readiness to believe that, with a capture of the state apparatus by his kind of radical, liberal, or conservative, grace will flow into every area of life, and heaven on earth will be realized. This was the dream of the Enlightenment men of "Reason," of the fathers of the revolution-religion, and of most modern men in all ranks and areas.

But grace does not flow from the state, only controls and demands for taxes. Each election, however, represents for many an opportunity to capture the source of grace and to unleash its saving beneficence upon society.

In *The Laws*, Plato set forth his idea of the "cosmic" city-state, a faith which many since have shared.¹⁵ Plato saw it as obvious that "the lawgiver of this place... will never set down laws with a view to anything but the greatest virtue." His lawgivers, given his state, came from Zeus.¹⁶

The medieval respect for Plato and Aristotle reintroduced into Christendom concepts which, with difficulty, were in process of being suppressed. Joseph R. Strayer stated the case most tellingly:

There had long been (in France) a cult devoted to the king—the only European monarch who could claim that he was anointed with oil brought directly from Heaven, heir of Charlemagne, healer of the sick. By 1300 there was a cult of the kingdom of France. France was a holy land, where piety, justice, and scholarship flourished. Like the Israelites of old the French were a chosen people, deserving and enjoying divine

favor. To protect France was to serve God. As these ideas spread—and soon after 1400 they were known by a peasant girl living on the extreme eastern frontier of the kingdom—loyalty to the state became more than a necessity or a convenience; it was now a virtue.¹⁷

Very true! When a peasant girl, Joan of Arc, saw salvation in terms of a free France, i.e., free of the English, rather than in terms of Christ and His atonement, obviously a major change had occurred. Again, Strayer's summation of what had occurred by 1700 is very telling: "the state had become a necessity of life."¹⁸ Or, as Nisbet stated it, the state had become the means of grace.

We live now in the approaching collapse of that dream.

1. H. P. L'Orange, *Studies on the Iconography of Cosmic Kingship in the Ancient World* (New Rochelle, NY: Caratzas Brothers, [1953] 1982), 13.
2. Louis Baudin, *A Socialist Empire: The Incas of Peru* (Princeton, NJ: D. Van Nostrand, 1961), 42.
3. L'Orange, *Studies*, 18.
4. *Ibid.*, 35.
5. *Ibid.*, 181ff.; 134ff.; 114ff.
6. *Ibid.*, 114ff., 120.
7. "Antapodosis," in *The Works of Liudprand of Cremona* (London, England: George Routledge and Sons, 1930), bk. 6, ch. 5, 207–8.
8. Robert Nisbet, *The Present Age: Progress and Anarchy in Modern America* (New York, NY: Harper & Row, 1988), 55.
9. *Ibid.*, 30–31.
10. *Ibid.*, 66–67.
11. *Ibid.*, 41.
12. Tung Chi-Ping and Humphrey Evans, *The Thought Revolution* (London, England: Leslie Frewin, 1967), 77.
13. Wolf von Eckhardt, Sander L. Gilman, and J. Edward Chamberlin, *Oscar Wilde's London: A Scrapbook of Vices and Virtues, 1800–1900* (Garden City, NJ: Anchor Press, Doubleday, 1987), 93–94.

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The Pornographic Worldview of Modern Man

Mark R. Rushdoony



Pornography is more than images on paper or film. Prior to the development of photography, some literature was intended

by its creators to challenge Christian ethics and thus rightly be regarded by society as obscene. If we are to understand the issue of pornography we need to remember why this was the case, and we need to go a little further than the baser urges it stimulates in its consumer. After all, both men and women are fully capable of indulging in lust without any photographic aids. If we want to understand the nature of pornography, we have to go beyond its obvious effects on individuals, and see it as a sin against God. To do this, we need to see it as an aspect of man's attempt to "be as gods" (Gen. 3:5). Pornography is not just excused in our culture, it is defended as both natural and good.¹

The Pornographic Worldview

Pornography is a necessary consequence of a specific worldview, a view of man and his relationship to the world, a perspective that guides and shapes his perceptions of his origin and place in the world. Those who peddle pornography for gain may defend their right to do so and perhaps protest that their product is harmless and/or victimless. However, those who believe in the pornographic worldview go much further than its mere defense—they justify it as essential to true freedom and consequently vilify Christian ethics as

the actual true evil. The pornographic worldview is central to modern thought, and its philosophy extends beyond the confines of print or film.

Before the Babylonian Captivity, Isaiah invoked God's coming judgment on Judah and Jerusalem for their attempt to invert all moral order: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). This is the moral revolution sought by man seeking to make good on Satan's phony promise. In his quest to play god, he redefines all reality. Evil is defined by man as the new good, darkness as the new light, and bitter as the new sweet. In doing so, they must also redefine the old goodness as the new evil, the old darkness as the new enlightenment, and the old bitterness of evil as the sweetness of new freedom. This is the pornographic philosophy of man, the world and life view that declares the coarse and vulgar to be good and even hailed as a "higher" way.

Pornography is more than images or words: it propagates a specific view of man, morality, and life. It is not, at root, about titillation, though that is obviously how its peddlers often market it to consumers. To approach pornography merely as the impropriety of certain pictures or descriptions is to miss completely the very real ideology behind it, which is no less than a philosophy of perversion, a worldview of man freed from God and His law, where evil is

remade by man into good and Christianity's good, along with its God, is made the new evil. The real horror of pornography is this positive declaration of a new moral ethic. The modern pornographers claim the moral high ground and point an accusing finger at Christian ethics. In this, they are the heirs of the eighteenth century Enlightenment, a conscious revival of the man-centered (humanistic) thought of the ancient world as a rejection of the God-centered (theistic) thought of Christendom. In their particular industry, they follow the thinking of the Marquis de Sade (1740–1814).

Naturalism's Forerunner: the Marquis de Sade

When we think of the Marquis de Sade, we too quickly dismiss him as a sexual deviant, one whose name is forever linked to "sadism," deriving pleasure or sexual gratification from the infliction of pain on or the debasement of others. He was, certainly, a sadist, but why? He was not insane or mentally infirm. De Sade was a logical Enlightenment thinker who took his humanistic rejection of God to its logical conclusion. De Sade was a thoroughly reprobate man, who refused to consider his perverse ideas and actions as in any way inferior. Rather, he defended them, characterizing them as moral, and he redefined both God and Christian morality to be truly evil. It is necessary to understand de Sade's thinking in order to understand the primary emphasis of modern thought since the Enlightenment.

De Sade rejected God completely, but in doing so refused to consider himself the offender. Rather, he railed against the Christian religion and its morality and relished his self-appointed role as God's accuser. He rejected even the Enlightenment's neutered co-opting of Christianity's God (to provide a "first cause") as both unwelcome and unnecessary. De Sade's thinking was dismissive of any god as a limiting factor on man, thus freeing himself from all moral constraints. Having summarily dismissed God, de Sade could deny the Fall and deny sin. He saw the world in a more consistently man-centered perspective than others of his time and lived his life accordingly. He denied any need for limitations on man and therefore condemned any as illegitimate. He repudiated the idea of crime, regarding it as an illegitimate imposition on man's freedom. The "criminal" was, to de Sade, the truly free man.

In a purely naturalistic world, de Sade saw everything natural as normative. He was rigorous in calling evil good and good evil. What Christianity termed fallen and depraved, he proclaimed ideal. De Sade eliminated God and thus made man supreme, so man's every imagination or desire was natural and hence permissible. The exception, of course, was Christianity, which he felt should be outlawed. In this, also, de Sade was a forerunner of all those who seek total freedom for everything except Christianity, a policy now well-entrenched in government schools, courts, legislatures, city halls, and statehouses alike.

De Sade was not the source of modern thought: he was its forerunner. He spent much of his time in prison and did not directly influence many of his generation. His lasting impact stems from the clarity of his expression and his consistency. De Sade understood the

implications of humanistic thought and dared to go beyond merely developing its implications theoretically: he acted upon them. Modern humanists are just now arriving at the more consistent worldview of de Sade and proactively imprinting it upon our culture. Increasingly, this is not an activity limited to brothels, sleazy magazines, "adult" websites, and movies. It is now even a part of our educational system, our laws, our courts, and the arts.²

Naturalism after de Sade

Pornography cannot be dealt with in isolation from its concomitant worldview, one that seeks not simply to excuse rebellion from God, but to defend it as true freedom. To reject theistic thought is to reject theistic ethics. The Enlightenment thinkers emphasized the supremacy of human reason and saw nature as the source of law, thus allowing themselves the luxury of subjectively picking and choosing what elements of the Christian tradition were reasonable and reflective of the laws of nature. They took the centuries of civilization created by Christianity and glibly assumed its capital could be transferred to the account of the Enlightenment's rationalism.

Charles Darwin, however, destroyed the possibility of nature as a source of law. The Enlightenment had allowed the idea of God as a necessary first cause. Darwin rejected the need for God as the source for time and matter (to which modern evolutionary thought has effectively transferred the attribute of "eternal"). He revived the ancient pagan idea of chaos as regenerative. In seeking a naturalistic mechanism for biological evolution, Darwin enthroned randomness as the operational basis of nature. A nature ruled by chance could not be a source of law.

As evolutionary thought soon found it necessary to stretch Darwin's thousands of years into millions, modern

thought lost faith in reason. The new working assumption of evolutionary anthropology was that reason came as a latecomer on the human scene. Darwinism had cast down the two pillars with which modern man had sought to legitimize his humanism. Both reason and natural law were increasingly regarded as artificial constructs borrowed from theistic thought. Others waited until after Charles Darwin to expel God from His universe, but de Sade had anticipated the drift of Western thought two generations previously. By the latter half of the nineteenth century, Western thought had boomeranged back to de Sade's presuppositions: man comes from chaos and so chaos is legitimate; all is permissible except Christianity. By the end of the twentieth century, such thinking became endemic, extending well beyond intellectual circles.

The theory of biological evolution was a necessary development of humanistic thought. This is why Darwin's *The Origin of Species* was an immediate success and why the theory remains entrenched, despite the amusing history of its best "proofs" being discredited. The "facts" were again and again proved wrong, but new ones were put in their place with little discussion of the theory's credibility. The theory remained and shall remain because men in rebellion against God, who claim a strictly naturalistic basis for reality, need Darwin's pseudo-scientific rationale for the elimination of God, even as a first cause. Naturalism is their new religion, and what is based on that religious premise is sacrosanct, including pornography and all sexual perversion as "natural." The word itself is used as a justification like the believer might use the word "Godly." Hugh Hefner's "Playboy Philosophy" of the 1960s was essentially a sanitized version of a philosophy that owed its modern revival to de Sade.

Naturalism as “Integration into the Void”

Contrary to its own view that man and culture move forward and upward, evolutionary thought drags man down in its continual attempt to view him and his society in terms of the primitive, even animalistic, urges of its mythological early man. Evolutionary thought, which controls most areas of human action, pulls man downward, or, as Cornelius Van Til described it, toward “integration into the void.” Simply put, when men believe they are animals, their ethics and behavior will reflect that religious faith.

The backward and downward look of evolutionary thought has been apparent in various areas since the Enlightenment and Darwin. The myth of the “noble savage” continues to control anthropology. The Romantic Movement idealized the rebel as the true progressive. The ancient pagan idea of chaos as regenerative gave rise to a Western faith in the cathartic nature of revolutions. In our day, environmentalism sees untouched nature as inviolable, often to the point of pantheism. Additionally, modern art sees the chaotic as meaningful and the primitive as pure. Psychoanalysis looks to man’s assumed primeval past for its framework. Darwin’s purely naturalistic world was ruled by chaos; the natural law and reason of the Enlightenment gave way to the primitivism that evolutionary thought prescribed.

In the naturalistic worldview, man’s exercise of freedom justifies the depersonalization and abuse of others. The compulsory disintegration of man’s dignity as a creature of God is itself a form of hostility. This degradation of man and society is a road to barbarism, and many films portray such a future for the world. We cannot arrest this trend without acknowledging its root cause in

both the Enlightenment view of man and Darwin’s subsequent abuse of science as a means of promoting a philosophy of rigorous naturalism.

The pornographic worldview of de Sade justified man’s total “freedom of expression.” God was denied as the source of order. In the naturalistic worldview, in fact, the supernatural God of Scripture was an illegitimate imposition on man’s “natural” freedom. Thus, de Sade took pleasure in corrupting the good, the godly, and the innocent. He reveled in evil precisely because Christianity called it evil.

Welcome to Our World

Pornography is a symptom, a particular manifestation of the humanistic, evolutionary worldview. It is one aspect of a worldview that sees power as coming from below. The pornographic worldview sees the vital aspect of sex as its self-serving exploitation to the point of violence. Violence is closely associated with sex in the modern mind because evolution’s primitivism carries with it a sympathetic rationale for all man’s baser urges. The joke of the caveman clubbing a woman on the head and pulling her back to the cave carries with it a very real perspective of evolution, that man gets his way because of his strength. Modern man’s basic urges are sexual, and even this is justified with a presumed evolutionary “fact,” his biological need to perpetuate the species. Sex ostensibly puts the experience of primal power within man’s reach. While the Enlightenment criticized Christianity as the opiate of the masses, we’re far more justified today in regarding sex as the opiate of modern man. Increasingly taxed and regulated, modern man sees sexual license as his essential freedom.

Based as it is on the naturalistic view of man, the worldview of de Sade and his followers goes beyond “consenting adults.” People are used as objects, but

exploitation and manipulation prove insufficiently satisfying. If primal urges are normal, then violence is justifiable. Violence is a purer exercise of raw power. Hence, pornography in the twentieth century degenerated from smiling pinups to images of the violent and the vulgar. Sadism itself is more than a sexual urge; it is a fulfillment of humanistic man’s spiritual quest to “be as gods” (Gen. 3:5) over others. Even the arrogant justification of these urges is a means of feeling superior to others. Without God, there can be no crime and the pornographer laughs at the suggestion. As he sees it, the truly free man will not only commit crimes, he will defend them as true morality and destroy all order and law that seeks to preclude them. This, of course, includes Christianity.

The modern justification of pornography follows de Sade in its consistent humanism. Once God is denied, His law and ethic must also be denied. De Sade self-consciously knew what he believed and why he believed it. He was neither sick nor insane; he was evil. He saw nature not as a realm of law and reason, but of violence and the rule of raw power. Seeing nature in this way made him reject the supernaturalism of Christianity and its God as “unnatural” impositions. Thus, morality and law were rejected. De Sade’s pornographic mind was less about lust than it was about living out his world and life view. The post-Christian West has, with great rapidity, been catching up with de Sade.

Western culture since the Enlightenment has been recreating itself with each generation’s image of man. As that humanistic image is clarified, man becomes less and less the caretaker of culture and more its destroyer. Man’s image of himself has created a desire for pleasure and gratification. Pornography is one expression of man’s desire to live

in terms of his every urge. De Sade was a forerunner of such thinking, but not its direct source.

Opposing the Pornographic Worldview

The modern mind resists all attempts to control evil, particularly evils that it piously characterizes as “self-expression.” It is ready to oppose all “censorship” as a matter of principle and defend such opposition to standards as a moral stand in itself. This, however, was exactly the position of the Marquis de Sade, who believed that freedom must be total and that whatever the mind of man conceived was good. Pornography today is likewise defended as an exploration of the human consciousness, one which, we must remember, is supposedly rooted in a pre-human mind and experience. Any naturalistic argument against perversity (“It is unnatural”) will self-implode, for what is unnatural in a supernatural, Christian, theistic worldview may well be entirely normative in the naturalistic evolutionary worldview of modern humanism. If it is not, the strictures of society can be blamed, and the prodding of our modern arts and entertainment industry, with the help of some liberal judges, may soon make it normal. Once something exists, naturalistic reasoning can defend it. The Christian worldview is based on a *supernatural* perspective and cannot be defended by *naturalistic* argument. Truth and ethics must be grounded on God’s revealed Word, not on man’s perception of what is normative.

Neither can we oppose evil by tradition or community standards, which are no better than what the Apostle Paul called “the commandments and doctrines of men” (Col. 2:22). The Victorian era could not stem the tide of immorality by erecting standards of behavior. It failed to rein in the emerging secular worldview by the subjective,

personalized moral code of Pietism. The Victorian faith was not in *God* but in *goodness*. It did not seek to submit to the Word of God, but to “be good like Jesus.”

We stop immorality not by manners or conventions but by godly morality, which must begin with the regenerate heart of a new creature in Christ. To be moral, man requires the grace of God, by means of which he learns to abandon progressively his sinful tendencies and live more and more unto righteousness. The humanistic worldview, when stripped of its borrowings from Christian ethics, leads downward “into the void” of the pornographic worldview. The former is the progenitor of the latter and can never be successfully used to oppose it. The only alternative is the Biblical worldview.

In contrast to de Sade and modern man’s view of power from below, Biblical faith sees power and order from above and looks to God’s grace for a part therein. The failure of the churches to present a Biblical morality ultimately allowed the humanistic worldview to thoroughly control social debate. The humanistic worldview of de Sade and Darwin cannot be challenged by a church that denies that Biblical law is the objective and authoritative Word of God, a church that enthrones man’s subjective feelings and glibly labels the results as the leading of God’s Spirit. The primary leading of God’s Spirit is always in greater faithfulness to His revealed Word.

We cannot stop the pornographic worldview merely by opposing it. Neither can we stop pornography by removing it from the internet, newsstands, cable, or satellite networks. The worldview that justifies evil and demands the right to debase and pollute must be opposed by its sole antithesis, the Biblical worldview. The

modern faith in man and the ultimacy of his urges must be countered with the claims of God as the Sovereign dispenser of law and grace. Man must approach God in faith and respond to Him in faithful obedience. The theistic worldview created Western civilization. The naturalistic worldview is consistently suicidal and pulls down men and women, marriages, social institutions, and, ultimately, the culture itself. The gospel of Jesus Christ opens up a supernatural worldview that offers meaning, hope, and purpose.³ The choice for both man and his culture is life or death, the Kingdom of God and His Christ or the kingdom of man. 🏰

1. This article was adapted by the author from his 2005 foreword to R. J. Rushdoony’s *Nobel Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization* (Vallecito, CA: Ross House Books) to which the reader is directed for a fuller treatment of the subject.

2. For more on the relevance of de Sade to modern thought, see R. J. Rushdoony’s *To Be As God: A Study of Modern Thought Since the Marquis de Sade* (Vallecito, CA: Ross House Books, 2003).

3. An interesting development in the fight against pornography is the Pink Cross Foundation (pinkcross.org) which is a ministry to help women out of sex trades. Not too surprisingly, those who feel trapped in a life of sin are sometimes open to the liberating grace of God.

Faithful in Little Things?

Martin G. Selbrede & Dr. Archie Jones



A 562-page hardcover book showed up at my door bearing the formidable title, *Bible Law vs. The United States Constitution: The Christian Perspective*. Written by Rev. Ted R. Weiland, it represents Dr. Gary North's anti-Constitution thesis *in extremis* (i.e., on steroids). I count 592 footnotes, among which a significant sampling of works by R. J. Rushdoony can be found.

I am unable to recommend this book, despite the many isolated instances in which Weiland does happen to hit the correct nail on the head (prison systems, minimum age of military service, importance of Biblical law, etc.). Weiland is reaching out to "pronomians" (those favorably disposed to the Law of God) and leveraging their delight in His commandments to support a thesis that his methodology doesn't properly undergird. Asserting that your thesis is *The Christian Perspective* is a bold step which could be justified *if* your methodology and research support your thesis without being tendentious or guilty of special pleading or mishandling of evidence.

As a proponent of R. J. Rushdoony's work, I found the form that Weiland's citations of Rushdoony took to be troubling at times: a positive citation, with Weiland expressing regret that Rushdoony wasn't consistent in applying that "correct" Biblical view just enunciated to the Constitution, the Founders, etc. What was missed entirely by Weiland was the *key point* made repeatedly by

Rushdoony: that the U. S. Constitution provides us with a procedural morality, *not a substantive morality*. Therefore, it is no surprise that Weiland doesn't find a substantive morality in the Constitution, which was designed for aggregating thirteen Christian states under a covenantal (federal) bond for common defense and several other heavily delimited purposes.

Despite Weiland having listened to Rushdoony's lectures on the U. S. Constitution and citing *The Nature of the American System*, no acknowledgment of this critical point (which shapes the entire discussion) is found in this book. I can only conclude that it was omitted because the point conflicts with Weiland's thesis. Quotes that appear favorable to Weiland's thesis are put into service even if those authors sharply disagree with Weiland's perspective. Though I'm generally pleased when writers quote Rushdoony favorably, doing so without a sound methodology amounts to the mere riding of coat-tails. Perhaps Dr. North himself will distance himself from Weiland's extension of North's thesis concerning what happened in Philadelphia, given some of the baggage weighing down this volume.

If one were to float an agenda such as Weiland advocates, one needs to deal with opposing evidence and do so fairly. Yet the omissions in the book are many (no mention of M.E. Bradford, Marshall Foster, Verna Hall, etc.). But Weiland did take time to present to his readers a few paragraphs of Archie

Jones's work, deeming the quoted arguments as acts of desperation unworthy of the reader's consideration. So, this circumstance presents a fair test for a polemical work: if Weiland is found faithful in small things, then perhaps he could be trusted with bigger issues. If he is misrepresenting the situation, then to that degree his thesis and its credibility justifiably suffer.

I assert this despite the cover letter Rev. Weiland sent with the book which includes an earnest appeal not to judge the book by one or two issues with which one might disagree. My critique here is not with a single issue: it is with the methodology. If the methodology is unsound in a key place, that leaven will leaven the whole lump. I believe that to be the case with this volume. We will apply Christ's principle that the measure you use will be the standard that you yourself will be measured with. The microscope Weiland uses on the Constitution will be used in turn on Weiland's handiwork to see what we can glean.

Historical and theological inquiry must always proceed on a sound methodology, without which the results will be suspect or misleading. It's not possible to do an in-depth review of this work (which is replete with idiosyncrasies even fans of Weiland's general thesis would object to). But it is possible to take a biopsy sample, run it through the pathology lab, and discern if the tissue is healthy or not.

Accordingly, a few years ago I had commended to Rev. Weiland the book review that Archie Jones wrote for the

Journal of Christian Reconstruction that critically addressed the thesis of Gary North's *Political Polytheism*. Throughout that published review, Jones drew attention to deficiencies in Dr. North's historical methodology. This was a friendly "war of the Titans" between two Christian men who hold earned doctorates. While Dr. North's Ph.D. is in history, Archie's dissertation (University of Dallas, 1991) was entitled *Christianity in the Constitution: The intended meaning of the religion clauses of the First Amendment*. Weiland quotes from Archie's book review, but commits many of Dr. North's methodological errors all over again. It's hard to know if Weiland is even aware that Jones was awarded a doctorate defending a position that Weiland insists is utterly without foundation (Weiland never quotes Jones in regard to the First Amendment).

How do I know that Weiland's methodology was deficient and didn't do justice to Archie Jones's thesis? I got it from the horse's mouth: I contacted Archie and asked him to examine Weiland's handling of his arguments. I believe our readership will benefit from the following insights provided by Dr. Archie Jones (who, for the record, does *not* and never did regard the Constitution as perfect). Taken in conjunction with Rushdoony's statement concerning procedural versus substantive morality and its implications, the following discussion goes to the heart of the difficulties that mar this large volume.

From the pen of Dr. Archie Jones:



Mr. Weiland has grossly misrepresented my argument for the Christianity of our Constitution (as our Constitution was originally intended) —not only by attempting to evade the plain implications of the key words of Article VII, but also

by taking but *one* of my arguments and making it seem as if it were my *only* argument for the Christianity of our Constitution.

He does quote my brief exposition of the implications of "the year of our Lord ..." But he tries to pass these off as insignificant, supposedly because it is merely "a means of dating." Yet it is the *Christian* means of dating. The notorious and abominable Ninth Circuit Court in San Francisco, the most "liberal," most-overturned federal court, would certainly not let such a "religious" and markedly Christian phrase pass its secularist, First Amendment-distorting muster. Mohammedans date history differently. So do people of other religions. So did the French revolutionary rationalists. Mr. Weiland's flippancy may enable him to fool ignorant or thoughtless readers. It does not, however, enable him to evade the manifest—and manifestly Christian—implications of the Christian method of dating which I sketched in the material he quoted.

Those implications remain valid implications from this Christian method of dating. Mr. Weiland is stuck with them.

Crossing the Bible Bridge

Those implications are hardly "straws" to be grasping at. They are solid, sturdy planks, firmly fastened to the bridge of the Bible, well able to help us cross the river of misinformation and misinterpretation which separates so many from a knowledge of the truth about the Christian foundation of these United States and our Constitution. These planks are but parts of a much larger structure of evidence—which, of course, Mr. Weiland chose to ignore and to hide from his readers. That evidence includes not only the evidence I cited in my review of Dr. Gary North's *Political Polytheism* but also other pertinent bodies of evidence about the relation-

ship of Christianity to our Constitution, including the following:

- (1) The predominant religion of early America before, during, and after the framing and ratification of our Constitution
- (2) Early American education before, during, and after the framing and ratification of our Constitution (including, of course, the education of the Framers and Ratifiers)
- (3) Law, legal thought, and legal education in America before, during, and after the framing and ratification of our Constitution
- (4) Our early states' constitutions, declarations of rights and bills of rights
- (5) The relationships between "church and state" before and after the framing and ratification of the Constitution and the Bill of Rights (especially the First Amendment)
- (6) The logic of the debates on the First Amendment
- (7) The debates on the "religion clauses" of the First Amendment
- (8) The record of the relationship between "religion" and civil government at the national government level before and after the framing and ratification of the First Amendment
- (9) The Framers' and Ratifiers' concept of the nature of man and their design of our system of civil government to deal with this
- (10) The powers delegated to the central government, forbidden to the same, forbidden to the state governments, and reserved to the state governments under the Constitution.

All of this evidence is directly pertinent to the issue of whether—or *to what degree*—the Constitution is Christian or Biblical. Mr. Weiland (from what I have seen) appears to gloss over or dismiss all

this evidence.

Mr. Weiland tries to evade the burden of the plain implications of “in the year of our Lord” by asking if I would accept these implications as a statement of qualifications of members of the church I attend. Everyone may be thankful that I am not in a position to do so, but I will say this: Apart from a personal testimony of faith in Christ evidenced by a person’s faith and life, the basic implications of Article VII’s “year of our Lord” provide a pretty good theological foundation—and a far better foundation for social ethics, civil government, and law than the vast majority of churches apparently possess. They can even be seen to point to Mr. Weiland’s own position that we must obey God’s law.

By the way, this statement about “the year of our Lord” was added by the secretary of the Constitutional Convention, a Christian man. After the addition, all the members of the Constitutional Convention had an opportunity to review the document and to criticize all or *any part of it*. No one—*NO ONE*—said anything against this provision, and there were certainly critics of the Constitution among the Framers.

Now, the fact that at least ninety percent and probably more than ninety-five percent of the Framers were Christians—a fact which Mr. Weiland conveniently obscures or denies on the basis that they did not establish something like a seventeenth century New England Congregationalist political order—just might have had something to do with this! Mr. Weiland has not done the biographical research which would be necessary to determine (as much as one can determine from the surviving records of men’s lives) whether the Framers—or Ratifiers—were Christians. The late M.E. Bradford did the research and discovered, to his surprise, that the

great majority of them were Christians. If Mr. Weiland had done such biographical research, then he would have had some basis for knowing whether or not they obeyed God’s laws in their personal lives. But he has found it easier to shun such study and condemn them on the basis of the fact that they did not do exactly what he would have had them do in their political roles as architects of our Constitution.

The Myth of Pluralism

In the conclusion of my review of Dr. North’s *Political Polytheism* I summarized the arguments against the myth of religious and political pluralism by listing the following bodies of evidence—all of which are relevant to Mr. Weiland’s thesis:

- (a) The overwhelmingly Christian composition of the Constitutional Convention and the states’ ratification conventions
- (b) The debates on the prohibition of a religious test for national office
- (c) The debates concerning what became the First Amendment to the Constitution
- (d) Many actions of various United States Congresses
- (e) A multitude of Presidential addresses, proclamations and papers
- (f) Federal Court and United States Supreme Court decisions
- (g) The constitutional commentaries of great legal scholars and pre-1940 law books
- (h) The actions of such allegedly secularist or “pluralist” Presidents as Jefferson and Madison when they were in public office.

Mr. Weiland mentions *none* of the evidence I provided, making it seem as if I was basing my argument solely on Article VII of the Constitution.

In my review I also discussed point (b), the debates on the prohibition of a

religious test for national office (Article VI). I noted that:

The ban was proposed by Charles Pinckney III, an Episcopalian from South Carolina. It was seconded by Gouverneur Morris, an Episcopalian from Pennsylvania who deeply believed in the depravity of man and saw Christianity as the basis of good morals and good morals as the only possible support of political liberty. It was also seconded by Pinckney’s cousin, General Charles Cotesworth Pinckney, a devout South Carolina Episcopalian who for more than fifteen years before his death was unanimously elected president of the Charleston Bible Society by Christians of every denomination.

I further noted that:

The motion was passed unanimously by the Framers, virtually all of whom were Christians ... Clearly, the motivation behind the prohibition of a religious test for national office can hardly be said to have been un-Christian, much less anti-Christian.

Such facts have an obvious bearing on the intentions behind Article VII of the Constitution and on the Christianity of the Constitution—but Mr. Weiland mentions *none of my material on these points* despite citing the review in which it appeared.

I further discussed Article VI, which, I repeat, is directly pertinent to Article VII and the issue of the Christianity of the Constitution:

The issue of the prohibition of a religious test for federal office was not discussed in all of the states. But where it was debated, the discussions were not conducted as disputes between Christians and non-Christians, much less between Christians and anti-Christian secularists. This hardly indicates a secularist or pluralistically “neutral” approach to either religion or the prohibition of a religious test.

In the few state conventions in which it was debated, the prohibition's defenders articulated some strong arguments ...:

First, the nation's defense against evil men, and against men of alien religions being elected to office in the absence of a religious test (oath), must rest on the vigilance and virtue of the predominantly Christian people of the nation. It is highly unlikely that the Christian people of America would elect non-Christians to office.

Second, the limited, expressed powers nature of the Constitution would prevent any future Congress or Senate, by way of law or treaty, from changing the fundamental religion of the people of the nation, or from passing laws persecuting Christians.

Third, Christ never wished for the support of Christianity by worldly power.

Fourth, Christianity flourished when left to the excellence of its own doctrines; it has made much greater progress when it has not been supported by the power of the state.

Fifth, religious tests must be banned to avoid a union of civil and ecclesiastical power which, history shows, leads to an intolerant, dictatorial spirit on the part of those in power, to religious persecutions, cruelties, and bloody, implacable religious wars; the rights of conscience (with those of life, person, property and liberty) must be protected against these things.

One may judge the arguments for the prohibition of a religious test for federal office to be weaker than the arguments for the inclusion of such a test. But that does not mean that either the arguments or the motivations of those who sought to prohibit a religious test for federal office were anti-Christian or secularist. Certainly, Dr. North could and should have been more charitable in his evaluation of this key constitutional provision.

None of this is mentioned in Mr. Weiland's critique of my remarks about

Article VII. *All* of it is pertinent to the discussion of Article VII and of the issue of the Christianity of, and/or Christian intentions behind the Constitution.

Mr. Weiland has done worse than present me as a straw man (through omission of the full range of my extended argument). He has not sought to deal fairly and honestly with my argument (as I did with Dr. North's in the review from which Mr. Weiland quoted). He has stolen from me through his procrustean distortion of my argument, bearing false witness against me as a result. He has also stolen from his readers by hiding most of my arguments from their view. Where, I wonder, is "Obey God's laws!" in this?

Who Is a Christian?

There is an obvious issue in Mr. Weiland's book: *What is the Biblical standard for determining if someone is a Christian?* Mr. Weiland's answer seems to be: A Christian is one who says that we must obey God's laws and who, in fact, obeys God's laws revealed in the Bible. This standard would fit a Jew who denies that Christ is the Savior and Lord; it would also fit the life of a Gentile or non-Christian who, though he does not have the law of God revealed in Scripture, nevertheless obeys God's law because God has written the work of His law on the man's heart. (Of course, the man who loudly and repeatedly proclaims that we must obey God's laws revealed in Scripture would also describe a Pharisee and a hypocrite.)

The Bible, in the Book of John (3:36), states a simpler criterion: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Mr. Weiland's standard, if it includes faith in Christ (believing on the Son) as a premise, is a higher Biblical standard, for Christ re-

peatedly said, "If you love me, keep my commandments." And I, dim-lighted I, endorse that standard (I agree with Mr. Weiland, to a point!) as a higher Biblical standard. The trouble with Mr. Weiland's standard is that it leaves no room for the lesser Biblical standard presented in the Book of John. For Mr. Weiland there is apparently no quibbling: Say that you must obey the law of God and obey the law of God—or else you're not a Christian! His definition leaves no room for differences of interpretation about social ethics or law among Christians, or for the continual struggle against the sin that so easily besets us, or for growth in grace and knowledge.

And by clear, forcefully and repeatedly stated implication, he raises a second issue: By what standard does the Bible say that we should determine whether or not something—a constitution, for instance—is Christian? I may agree in the abstract with Mr. Weiland that civil government should enforce God's laws revealed in Scripture, and (if he is saying what he seems to be saying) that civil government should enforce both tables of God's law. Yet, while I may agree that this should be done, I recognize that other Christians (who, from all that I can tell, intend to glorify God and so to obey God's laws) believe that only the Second Table of God's law should be enforced by civil government. They can point to Romans 13:1–10 which (it seems clear to me) points us to God's law revealed in Scripture as the highest standard of law and the law standard which civil government is required to obey, and they duly note that Romans 13:1–10 reiterates only the commandments of the Second Table in defining the ethical duties of citizens and civil governments. That seems to require something less than Mr. Weiland seems to want civil government to do. Although I may

differ with these Christians on this subject (not being as righteous as Mr. Weiland), I will only say that they are, at most, in error on this point—not that they aren't Christians.

There is a related point about the ethical standard by which we tell whether something like our Constitution is Christian. I agree with Mr. Weiland that God's law revealed in the Bible should be *our* ethical standard and our ethical standard for our civil governments including the central/national government under the Constitution. The Bible certainly points to itself as the highest standard of law. (Blackstone's *Commentaries*, the textbook on law for the Framers and Ratifiers and early Americans, similarly pointed to God's law revealed in Scripture as the highest standard of law.) Analysis of other would-be standards of law also leads to the conclusion that they—to one degree or another—are defective and are therefore inferior to the Bible as a standard of law.

The Bible is certainly the best and highest standard of law, and it is the standard by which Christians should evaluate law. Yet the Bible also recognizes other standards of law: "nature" and "conscience" (although something could be said of "experience" based on a Biblical view of the world and life as a standard of civil government, ethics, and law). Both of these standards, "nature" and "conscience," are, *within limits*, valid standards, says the Bible. For the Gentiles who have not God's law revealed in Scripture nevertheless do the things of the law of God because God has written the work of His law on their hearts, and a mature conscience is a good ethical guide.

But both of these are also inferior to the Bible as ethical standards because they have inherent defects. "Nature" is fallen; man's nature is certainly fallen; man naturally wants to suppress the

truth in unrighteousness (and there are other problems associated with "nature" and "natural law" which could be mentioned). "Conscience" may have various defects which manifestly render it a flawed ethical standard; it may not be mature; it may be seared. So a Christian may legitimately appeal to "nature" or "natural law," and/or to "conscience" as an ethical standard. In doing so he appeals to an ethical standard that is of some value but which is also only of limited value and is not as good a standard as the only infallible ethical standard, God's law revealed in Scripture.

Where I differ with Mr. Weiland on this point is this: he brands any Christian who appeals to "nature"/"natural law" or "conscience"—anything but Bible law—as *non-Christian*. I believe that such a person is a Christian who is using an ethical standard of limited value, a standard of some value but manifestly not so good a standard as Biblical law.

God and Government

The issue of whether God's Word and law require civil government to enforce both tables of the law, or only the Second Table, raises other issues. First, if civil government must enforce both tables of God's law, does it then follow that we must have a national established church? Mr. Weiland's intolerance for anything other than his own view seems to cry out for one. A national established church would seem to be necessary in order to make sure that everyone is getting taught the right things about God. Yet history—God's providential outworking of events to achieve His holy purposes—certainly indicates that the Christians who argued for the Constitution's (Article VI's) prohibition of a religious test for federal office on the basis of the Christian ethical provisions were right. We should

not have a national established church (this is all that the real intentions behind the "Establishment Clause" of the First Amendment—contrary to Mr. Weiland's argument—sought) because such an institution has always (or at least very frequently) led to such ungodly consequences.

Second, a crucial issue is the *federalism of our Constitution*. Mr. Weiland's misinterpretation of the Constitution stems in large part from his failure to factor *federalism* into his interpretive equation: a colossal error. He operates too much from a post-War of 1812, New England manufacturers' (and Northern ones') myth of the Constitution as a compact based on the people of the United States as a whole—and a supposedly mystical, sacred whole at that—a basically majority-rule, national majority, centralized system of civil government. He cites Lincoln's Gettysburg Address as authority for "We the People of the United States ..." meaning the people as a whole! Lincoln, of course, in the Gettysburg Address, was pointing people back to the Declaration of Independence ("Fourscore and seven years ago our forefathers brought forth on this continent a new nation ...)—not to the Constitution; he was, in effect, trying to replace the Constitution with a stilted reading of the Declaration as the fundamental law of these United States. That, of course was a lie by "Honest Abe" (and not his only one!). The Declaration—as can be easily seen by its last paragraph—brought forth *thirteen free and independent states*, thirteen free and independent new nations: not one new nation. To make a longer story short (and, sadly, to omit more evidence that could be brought to bear against Mr. Weiland's argument), *our Constitution was framed by the representatives of those states, then ratified by other representatives of those states*.

Our Constitution was a compact among the people of those thirteen states: that is what “We the People of the United States ...” meant. It did not mean the people of the United States as a whole. We know this because in the states’ ratification conventions, Anti-federalists like Patrick Henry charged that this famous language opening the Preamble meant that the Constitution had created a national majority-rule system of civil government, and that therefore the states were doomed to be oppressed by the national majority—and the Federalist advocates of ratification of the Constitution denied that this was the case or the intention.

Three of those states—New York, Rhode Island, and Virginia—explicitly stated in their ratification documents that they could take back the powers which they had delegated to the new central or national government which they had established by the Constitution. That doesn’t exactly fit with the New England and Northern mythology of the mystical Union, does it? Neither does it fit with Mr. Weiland’s ignorant, distorted version of the Constitution as forming a consolidated national entity based on the will of the national majority of “the People.”

Federalism was absolutely fundamental to the Constitution. The Constitution was a delegated powers document: the central government got what powers it had from the states—as delegated powers, powers that could be taken back if the entity delegating them determined to do so—not from “the People” as a national majority. The Constitution was an expressed powers document: the central government had, and was intended to have, only those powers expressly written into the document: no more, no less. The Constitution was also a reserved powers document: the states retained—reserved to themselves,

to their own governments—every power of a state’s or nation’s civil government which they had neither delegated to the national/central government in the Constitution nor denied to themselves in the Constitution. That meant that each state reserved to itself the authority over virtually everything within its own borders.

Federalism—the Constitution’s system of separation of powers and checks and balances between the new national/central government and the states’ governments—was absolutely fundamental to the Constitution: we would not have had a Constitution without it. Federalism reserved to the states authority over their own internal affairs. If Mr. Weiland had read *The Federalist* he would know this. If he has written a book on the Constitution—especially on *Bible Law vs. the United States Constitution*—he should know this. He doesn’t.

The Context of the Constitution

Here is what is especially pertinent to Mr. Weiland’s argument. Each of these states framed and had its own constitution, declaration of rights, and/or bill of rights (a couple used their colonial charters as constitutions). These were the background and framework of the Constitution. Representatives from these states framed the Constitution. Other groups of representatives of these states ratified the Constitution. A Constitution which was religiously, ethically and politically opposed to the constitutions, declarations of rights and bills of rights of the states would never have been ratified. *These state constitutions, declarations of rights, and bills of rights were Christian documents, Christian fundamental laws of their respective states; many of them were beautifully Christian. The states’ laws were Christian too—based on and embodying Christian ethical principles, God’s laws.* Many of them

prohibited and punished blasphemy. (Much more could be said on this!)

Federalism made these states’ constitutions, declarations of rights, bills of rights, and laws absolutely fundamental to, and inseparable from, the system of civil government and law established by our Constitution. You cannot understand our Constitution without understanding this.

Moreover, as the Constitution makes evident, *the Tenth Amendment to the Constitution*—added at the insistence of the people of the several states to protect the powers of their state governments against usurpation by the central government, and the rights of the people of those states against destruction by a tyrannical central government—makes it inescapably obvious, and *The Federalist* states and explains explicitly and repeatedly, that *our Constitution left by far the greater number and scope of governmental authority and powers in the hands of the state governments—not the central government—so the life of the individual was intended to be affected far more by the state governments (to the still limited extent that it was meant to be affected by any civil government) than by the central government. The life of the individual person under our constitutional system was intended by the framers and ratifiers of our U. S. Constitution to be far more affected by these Christian state governments than by the central/national government.*

Since Mr. Weiland’s analysis minimizes any consideration of these factors, his analysis of our Constitution (or our constitutional system) fails to properly consider the state governments and misrepresents the full scope of civil government under our Constitution’s system of civil government and law. That is quite an accomplishment! It means that he has presented his readers with an immensely distorted

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How to Stop TSA Abuse: A Biblical Look at Fourth Amendment Liberties

By Wesley Strackbein



The Transportation Security Administration (TSA) institutionalized the shaming of America's citizenry in late 2010 when it implemented new invasive screening policies at commercial airports across the U. S. The new procedures involve the use of full-body scanners that capture near-nude images of air travelers, which are viewed by TSA officers behind closed doors, and the use of aggressive, full-body pat-downs that entail TSA agents touching the private parts of innocent citizens. Both procedures are now routinely performed on air travelers, despite the fact that the persons screened have demonstrated no probable cause of wrongdoing.

This frontal assault on human dignity has prompted widespread outrage, as stories have emerged of little children being inappropriately touched¹ and 85-year-old grandmothers being strip-searched and humiliated.² Such cases are hardly isolated, as the ACLU received 900 complaints of TSA abuse in a single month.³

The TSA's screening policies are in clear contempt of America's Bill of Rights, as the Fourth Amendment to the U. S. Constitution prohibits federal agents from such tyrannical invasions of privacy: "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated ..."

The Biblical Foundations of the Fourth Amendment

The liberties embodied in the Fourth Amendment are not mere human conventions, but flow from God's law order as revealed in His written Word. Two Biblical principles undergird its protections.

A Man's Home Is His Castle

First, *a man's home is his castle, the sanctity of which should not be intruded upon without lawful warrant.* We find this principle outlined in Deuteronomy 24:10–11 which prohibits a lender from entering a man's home without his permission to secure the payment of a debt:

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.⁴

Of this legal restriction, R. J. Rushdoony has observed:

This law sets down a premise which has had a major impact on Christendom. When, in colonial America, Judge James Otis decreed that "a man's home is his castle," he had reference to this law. Intrusion into a man's house is a violation of his freedom. God's law protects a man from the malice and interference of powerful men. To protect men's houses and properties is to uphold God's order, because God has established the legitimate boundaries of the family's jurisdiction and freedom.⁵

This said, under Mosaic law, the

home and family government could not shield a man if there was due cause to convict him of a capital crime. For example: While a man could lawfully flee to the city of refuge if he killed someone by accident (Num. 35:11), if he committed premeditated murder, he was required to come out from his home, face prosecution, and receive the death penalty (Ex. 21:12–13; Lev. 17:4), if convicted by the mouth of two or more witnesses (Num. 35:30). While the legal barriers which must be met to enter a man's home are very high under God's law, they are not absolute, as the Fourth Amendment recognizes.

A Man's Body Is to Be Clothed, Not Shamefully Uncovered

The second Biblical principle which undergirds the Fourth Amendment is that *a man's body is his to appropriately clothe, and his private parts should not be intruded upon, shamefully uncovered, or unlawfully viewed* (Gen. 9:22; Hab. 2:15; Mic. 2:8–10).

This principle finds its origin in the Garden of Eden. After Adam and Eve sinned by eating of the forbidden fruit, they were ashamed of their nakedness and made fig leaves to cover their private parts. God Himself then intervened. After confronting Adam and Eve for their sin and shame, amidst a curse and promise of redemption, He formally established and defined a rule of moral decency by giving them clothes to wear (Gen. 3:21).

Apart from intimacy between hus-

band and wife⁶ and care of infants and the infirm, God requires that humans are to be clothed in the presence of others—including family members. To look upon or uncover the nakedness of another, or to forcibly disrobe the innocent, are serious offenses, and those who commit such acts are flatly condemned (Gen. 9:22; Lev. 18:6–7, 11–18; Hab. 2:15; Mic. 2:8–10).

Satan: The Chief Exploiter of Nakedness

Subverters of God's law order have spurned this mandate for millennia, and Satan is the chief usurper who delights in unlawful human nakedness. This is evidenced by the demon-possessed man whom Jesus rescued during His earthly ministry. Luke's gospel gives this account:

And when [Jesus] went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes ... Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind ...⁷

In discussing the significance of this episode, Jeff Pollard observes the following concerning the Devil's desire to advance and exploit wrongful human nakedness:

When driven by the devils, the demoniac was naked; when in his right mind by the power and grace of Jesus Christ, he was covered ... God covered man in the Garden; it appears that Satan and the devils have been trying to strip him ever since.⁸

Forced Nakedness: A Tool of Tyrants Who Claim Total Sovereignty

Yet Satan is hardly the only rebel power who has sought to disrobe others

and thereby bring shame upon a people. Tyrannical regimes throughout history have used this tactic to humiliate, demoralize, and subjugate those they rule. In so doing, such despotic states have sought to establish themselves as the total sovereign over the human body in defiance of God who alone claims sovereignty over all His creation (Ps. 24:1). Lael Weinberger writes: "The power to command nakedness is a symbolic power, representing the complete command over the individual."⁹

In wielding such power, the state presupposes ownership of the individual, a point noted by sociologist Herbert Spencer:

The conquered man, prostrate before his conqueror, and becoming himself a possession, simultaneously loses possession of whatever things he has about him; and therefore, surrendering his weapons, he also yields up, if the victor demands it, whatever part of his dress is worth taking. Hence the nakedness, partial or complete, of the captive, becomes additional evidence of his subjugation.¹⁰

No state has the authority to claim such sovereign ownership over another man, and those who do so are usurpers of God's moral order.

The Assyrian Empire is perhaps the most noteworthy world power in ancient times to assume such a posture and to strip their captives naked as a show of subjugation. Multiple reliefs that are extant from the period depict these atrocities. Isaiah writes of their well-known and much-feared practice in his prophecy concerning Egypt:

[T]he king of Assyria [shall] lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. (Isa. 20:4)

Fourth Amendment Assaults: Judgment from Without and Within

Such invasions of human dignity are clearly described by the prophets as a judgment of God.¹¹ Of the destruction of Jerusalem, the Prophet Ezekiel states:

And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. (Eze. 16:39)

It is notable that forced nakedness and sexual exploitation by oppressors is listed alongside violations of the sanctity of the home in several judgments pronounced by the prophets. Zechariah lists them in tandem, writing: "the houses [shall be] rifled, and the women ravished" (Zec. 14:2).

The Prophet Micah lists both in succession as well (Mic. 2:8–9), but what is significant about his prophecy is that he is not describing tyranny by a foreign invader, but oppression from within Judah and Israel itself. "Even of late," Micah writes, women were being "cast out from their pleasant houses" (v. 9), and innocent travelers were being violated as if they were enemies of the state: "But you rise against my people as an enemy; you strip the robe from the peaceful, from those who pass by trustingly with no thought of war" (v. 8).¹²

Bruce Waltke notes the irony of this abuse internal to the Jewish states in his commentary on Micah; "Israel's leaders might just as well have been the Assyrians or the later Babylonians in spoiling Israel."¹³

Matthew Henry makes a similar point: "Those who formerly rose up against the enemies of the nation ... now of late rose up *as enemies of the nation*, and, instead of defending it,

destroyed it, and did it more mischief (as usually such vipers in the bowels of a state do) than a foreign enemy could do. They made a prey of men, women, and children.”¹⁴

While there is no “weapons check” delineated in Micah’s prophecy, as the stripping described here was done chiefly to plunder, his point speaks directly to the intrusions of the TSA: they are accosting innocent travelers, who have no intent to do harm, as one would a sworn enemy.

Robert Jackson: Nuremburg and the Nazi Legacy of Oppression

One man who decried such abuses was Robert Jackson, Associate Justice of the U. S. Supreme Court from 1941–1954. From 1945–46, Jackson took a leave of absence from his post on America’s high court to serve as Chief U. S. Prosecutor of Nazi war criminals at the Nuremburg Trials.

The Nazis were notorious for using forced nakedness and needless searches as an intimidation tactic,¹⁵ and Jackson was exposed to a mountain of evidence of Nazi oppression committed not only against various ethnic groups that Hitler loathed, but against the German people as well. In Jackson’s opening address at Nuremburg, he declared: “They took from the German people all those dignities and freedoms that we hold natural and inalienable rights in every human being.”¹⁶

After returning to the Supreme Court, Jackson had little patience for encroachments on the Fourth Amendment, and in 1949 he wrote a dissenting opinion in *Brinegar v. United States* when the majority ruled to weaken the Constitutional standard to allow U. S. officers more free rein in searching individuals. Jackson protested:

These rights, I protest, are not mere second-class rights but belong in the

catalog of indispensable [*sic*] freedoms. Among deprivations of rights, none is so effective in cowing a population, crushing the spirit of the individual and putting terror in every heart. Uncontrolled search and seizure is one of the first and most effective weapons in the arsenal of every arbitrary government.¹⁷

James Otis: Defender against Unlawful Searches

Such capricious abuses were precisely what American colonists experienced at the hands of the British in the late 1700s, and Boston patriot James Otis rose to defend the colonists’ rights against this tyranny. When Parliament issued the Writs of Assistance in 1760, establishing general warrants which authorized customs officials to search for smuggled material within any American colonists’ premises—whether or not there was probable cause for wrongdoing—Otis objected, describing England’s policy as an “[instrument] of slavery on the one hand and villainy on the other.”

While Otis acknowledged in a five-hour speech that special search warrants were at times necessary to fight crime, he staunchly opposed general warrants that allowed for officers to search homes indiscriminately, stating: “the writ ... being general, is illegal. It is a power that places the liberty of every man in the hands of every petty officer.”

Otis’s point was clear: You can’t molest law-abiding colonists without just cause under the guise of apprehending traitors to the English Crown. If there’s a legitimate reason to believe a crime has been committed, a search can be sanctioned. Otherwise, it’s hands off.¹⁸

The indiscriminate harassment of private citizens by the British eventually led to the Fourth Amendment’s adoption as part of the Bill of Rights, which guarantees: “The right of the people to be secure in their persons, houses,

papers, and effects, against unreasonable searches and seizures, shall not be violated ...”

“Necessity Trumps Liberty”: An Age-Old Ploy

The excuse given by the TSA for handling Americans’ private parts and trampling on travelers’ personal dignity at U. S. airports is that “necessity requires it.” If we want to avoid another 9/11, we must forego some of our cherished constitutional liberties. Mo McGowan, Former Director of TSA Security Operations, put it bluntly: “Nobody likes to have their Fourth Amendment [rights] violated going through a security line, but the truth of the matter is, we’re going to have to do it.”¹⁹

Our government’s tactic to pound “the sinister drumbeat of fear”²⁰ to excuse violating our loved ones—“if we don’t touch your private parts, we’re all doomed!”—is an age-old ploy used by tyrannical regimes throughout history.²¹

William Pitt denounced this “necessity trumps liberty” rationale in a 1783 speech before the British House of Commons: “Was it not necessity which had always been the plea of every evil exertion of power, or excessive oppression? Was not necessity the pretense of every usurpation? Necessity is the plea for every infringement of human freedom. It is the argument of tyrants. It is the creed of slaves.”²²

Numerous Founding Fathers of America likewise acknowledged the proclivity of governments to abridge the rights of citizens in response to outside threats, be they real or perceived.²³ James Madison declared: “The fetters imposed on liberty at home have ever been forged out of the weapons provided against real, pretended, or imaginary danger from abroad.”²⁴ In 1798, Madison related the very same sentiment in a letter to Thomas Jefferson.²⁵

Interposition: A Biblical Response to Statist Tyranny

That very year, Madison and Jefferson gave a critical template of how states and local governments should respond when outside threats are used as the pretext by the federal government to curtail the liberty of law-abiding citizens. Both men took up their pens to oppose the Alien and Sedition Acts which violated the First Amendment's right to free speech and the Fifth Amendment's due process clause. In response to these unconstitutional edicts, Jefferson and Madison separately drafted resolutions for the individual states to take up in their legislatures to oppose the abusive acts. Jefferson's work became the Kentucky Resolutions of 1798, and Madison's the Virginia Resolutions of 1798.²⁶

In the Kentucky Resolutions, Jefferson stated "that whensoever the general government assumes undelegated powers, its acts are unauthoritative, void, and of no force."

Madison was equally direct. In the Virginia Resolutions, he declared that "the powers of the federal government" are "limited by the plain sense and intention" of the Constitution "and that in case of a deliberate, palpable, and dangerous exercise of other powers, not granted by the said compact, the states who are parties thereto, have the right, and are in duty bound, to interpose for arresting the progress of the evil, and for maintaining within their respective limits, the authorities, rights and liberties appertaining to them."

In maintaining that the states were "duty bound, to interpose," Madison was standing on a long legal tradition dating back to the Magna Charta when England's nobles demanded that King John honor the rights of Englishmen or be deposed.

Reformation leaders such as John Knox traced the doctrine of interposi-

tion to a time far earlier than the events at Runnymede in 1215 to the period of Israel's kings as recorded in the Old Testament.²⁷ Examining the Scriptures, Knox observed that when higher civil magistrates break covenant with God or the people, they can be legitimately challenged by lower magistrates and even deposed, if necessary, as occurred when Maachah, mother of Asa, was dethroned as Queen of Judah,²⁸ and when Jehoiada took steps to depose Queen Athaliah and appoint Joash in her stead.²⁹

With these and other Biblical texts as a backdrop, Knox urged the nobles in Scotland to interpose on key occasions against the unlawful edicts of Scotland's queen, Mary Guise, and later against the civil covenant-breaking of her daughter, Mary, Queen of Scots. An excerpt from this 1558 letter from Knox to Scotland's nobles is illustrative of his outlook concerning the Biblical duty of lower magistrates to interpose in response to tyranny:

Now if your king is a ... persecutor of Christ's members: shall you be excused, if with silence you pass over his iniquity? Be not deceived, my lords. You are placed in authority for another purpose than to flatter your king in his folly and blind rage ... by your gravity, counsel, and admonition, you are bound to correct and repress whatsoever you know him to attempt expressly repugning to God's word, honour, glory, or what you shall espy him to do ... against his subjects great or small.³⁰

French Huguenots who lived contemporary with Knox embraced the Biblical doctrine of interposition as well,³¹ and seven years after the Scottish reformer's death, a Huguenot leader writing under the pseudonym "Brutus" penned *Vindiciae, Contra Tyrannos*³² which became a classic treatment on interposition later read by numerous leading patriots in America, including

Thomas Jefferson.³³

The doctrine of interposition came to the fore during America's feud with Britain, and *Black's Law Dictionary* gives this helpful definition of it, framed within the context of the U. S. constitutional system:

The doctrine that a state, in the exercise of its sovereignty, may reject a mandate of the federal government deemed to be unconstitutional or to exceed the powers delegated to the federal government. The concept is based on the 10th Amendment of the Constitution of the United States reserving to the states powers not delegated to the United States. Implementation of the doctrine may be peaceable, as by resolution, remonstrance or legislation, or may proceed ultimately to nullification with forcible resistance.³⁴

Thus, Jefferson and Madison weren't firing half-cocked when they took on the Alien and Sedition Acts in 1798. The two were hardly rogue constitutional theorists, being among the primary architects of America's documents of freedom—the Declaration of Independence and U.S. Constitution.³⁵ And when they called for individual states to reject unconstitutional usurpations of liberty by the federal government and interpose in defense of their citizens, they affirmed the Biblical doctrine of interposition which foundation had been laid thousands of years before.

No Rest against Tyranny: Time to Contend for God's Law

Thankfully, the conflict over the Alien and Sedition Acts ended when Jefferson was elected President in 1800, and these unconstitutional laws expired.


The fight against TSA abuse may not be won so quickly. It has been a year and a half since the TSA began their frontal assault on the personal dignity of Americans, and thus far, efforts to stop their invasive screenings have fallen short.

The most notable attempt of interposition took place in 2011 when State Rep. David Simpson (R-Longview) introduced a bill in the Texas legislature that would have prohibited TSA agents from touching the private parts of travelers without probable cause, affirming the Fourth Amendment's guarantee against unreasonable searches.

The bill passed the Texas house by a unanimous vote of 137-0, and was set to pass overwhelmingly in the State Senate until an attorney with the U. S. Department of Justice threatened to shut down all air traffic to and from Texas airports, if the bill went into effect—one of the most outrageous pronouncements of tyranny in America to be made in modern times. Regrettably, the Texas State Senators were spooked by Washington's bully tactics, and the bill died on the last day of the regular session.³⁶

When Gov. Rick Perry later called for a follow-up special session, he delayed in green-lighting the anti-groping bill,³⁷ and when it was finally reintroduced, the Lieutenant Governor and Speaker of the House sought to gut the bill of its teeth and employed stall tactics to ensure that time ran out before it could be called for a final vote.³⁸

Such a hard defeat should not prompt lovers of liberty to disengage and give way to statist invasions of personal privacy. Quitting this battle is not an option, else God's law will be spurned and our loved ones shamed. Tyranny does not rest, and neither should Christians, until TSA abuse is checked at the Constitution's gate.

Love for God's law and our family's wellbeing should compel us to take action—to follow the charge of this wise proverb: "They that forsake the law praise the wicked: but such as keep the law contend with them" (Proverbs 28:4). 

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of Vision Forum Ministries and the Co-Founder of *TsaTyranny.com*, an effort designed to expose the TSA's invasive screening policies as unconstitutional violations of the Fourth Amendment; to educate Americans about these abuses through relevant news articles, original commentary, videos, and key fact sheets; and to mobilize liberty-loving families to defend their right to be secure in their persons against unlawful searches by the TSA.

1. Ben Mutzabaugh, "TSA Under Fire for Enhanced Patdown of 6-year-old Girl," *USA Today*, April 13, 2011.
2. "85-Year-Old Grandmother to Sue TSA after Strip Search at JFK Airport," Fox News article, Dec. 3, 2011.
3. See November 24, 2010 press release on ACLU.org: "ACLU Reports More than 900 Complaints This Month Over 'Enhanced' TSA Security Measures."
4. All quotes from the Bible used in this article are from the Authorized Version, unless otherwise noted.
5. R. J. Rushdoony, *Deuteronomy* (Vallecito, CA: Ross House Books, 2008), 389–390.
6. Prov. 5:19; Song of Solomon, Heb. 13:4.
7. The full account can be found in Luke 8:26–35.
8. Jeff Pollard, *Christian Modesty and the Public Undressing of America* (Pensacola, FL: Chapel Library, 2000), 11.
9. Lael and Sarah Weinberger, "Airport Security, Nakedness, and Authority, Part 2," published on *TsaTyranny.com*. Lael and Sarah are to be thanked for their research which contributed several helpful quotes for this article.
10. Herbert Spencer, *The Principles of Sociology, Vol. II* (New York: D. Appleton and Co., 1883), 128–129.
11. See Eze. 16:39; Eze. 23:9–10, 29; Isa. 47:3; Nah. 3:5.
12. Verse 8 taken from the Revised Standard Version.
13. Bruce K. Waltke, "Commentary on Micah," *The Minor Prophets: An Exegetical Commentary*, ed. by Thomas Edward McComiskey (Grand Rapids, MI: Baker

Academic, 2009), 646.

14. Emphasis added. Excerpted from *Matthew Henry's Commentary on the Whole Bible*.

15. Corrie Ten Boom describes the weekly "medical inspection" she and other prisoners were forced to endure under Nazi control: "The hospital corridor in which we waited was unheated, and a fall chill had settled into the walls. Still we were forbidden even to wrap ourselves in our own arms, but had to maintain our erect, hands-at-sides position as we filed slowly past a phalanx of grinning guards. How there could have been any pleasure in the sight of these stick-thin legs and hunger-bloated stomachs I could not imagine ... Nor could I see the necessity for the complete undressing: when we finally reached the examining room a doctor looked down each throat, another—a dentist presumably—at our teeth, a third in between each finger. And that was all. We trooped again down the long, cold corridor and picked up our X-marked dresses at the door." Cited in Corrie ten Boom, *The Hiding Place* (Carmel, NY: Guideposts, 1971), 178.

16. Robert H. Jackson, "Opening Address at the Nuremburg Trials," Nuremburg, Germany, November 21, 1945.

17. *Brinegar v. United States*, 338 U.S. 160, 180 [1949].

18. Britain's violations against the personal privacy rights of American colonists only grew more severe after Otis's speech, leading to a formal break with England in 1776. One of the key abuses raised against King George III in the Declaration of Independence is telling: "He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people ..."

19. Mo McGowan in November 2010 Fox News interview.

20. A great turn of phrase used by *New York Times* columnist Roger Cohen in his November 25, 2010 article critiquing the TSA, "The Real Threat to America." Cohen also remarked, "When a government has a right to invade the bodies of its citizens, security has trumped freedom."

21. In commenting on the tyranny perpetrated by Peter I and Catherine I of Russia, French observer Le Marquis de Custine

remarked, "Despotism is never a greater menace than when it claims to do good ... it excuses its most revolting acts by its intentions; and evil posing as a remedy has no limits." Le Marquis de Custine, *La Russie en 1839*, IV, 436–437.

22. William Pitt, Speech in the House of Commons, November 18, 1783.

23. Benjamin Franklin wrote the following in a November 11, 1755 letter to Pennsylvania Governor Robert Morris: "Those who would give up essential Liberty to purchase a little temporary Safety, deserve neither Liberty nor Safety." *The Papers of Benjamin Franklin*, ed. Leonard W. Labaree, Vol. 6 (1963), 242.

24. Papers of James Madison 17:242.

25. In a May 3, 1798 letter, James Madison stated this to Thomas Jefferson: "Perhaps it is a universal truth that the loss of liberty at home is to be charged to provisions against danger, real or pretended from abroad." *Papers of James Madison* 17:130.

26. One of the most helpful recent works which puts Jefferson and Madison's 1798 resolutions into context is: Thomas E. Woods, Jr., *Nullification: How to Resist Federal Tyranny in the 21st Century* (Washington, D.C.: Regnery Publishing, 2010).

27. Richard Greaves provides an in-depth discussion of John Knox's Biblical perspective on interposition and lawful resistance in his book, *Theology & Revolution in the Scottish Reformation: Studies in the Thought of John Knox* (Washington, D.C.: Christian College Consortium, 1980). See pp. 126–156 in particular.

28. 2 Chronicles 15:1–19.

29. 2 Kings 11:1–21.

30. Excerpted from "The Appellation from the Sentence Pronounced by the Bishops and Clergy: Addressed to the Nobility and Estates of Scotland" (1558). See *Select Writings of John Knox: Public Epistles, Treaties, and Expositions to the Year 1559* (Dallas, TX: Presbyterian Heritage Publications, 1995), 471–532.

31. Leading French nobles such as the Prince de Conde and Admiral Gaspard de Coligny rose up to defend the Protestants in France after the 1562 Massacre at Vassy in which more than 60 Huguenots were bru-

tally murdered by the Duke of Guise and his soldiers at a private church gathering. This marked the beginning of the French Wars of Religion. Frenchman John Calvin, though more restrained than Knox, nonetheless affirmed the doctrine of interposition. See Greaves, pp. 129–132, for more on Calvin's outlook. French noble Theodore Beza, Calvin's successor in Geneva, wrote extensively on the doctrine of interposition. For a helpful discussion on Beza's views on the subject, see David W. Hall, *The Geneva Reformation and the Founding of America* (Lanham, MD: Lexington Books, 2003), 167–181.

32. *Vindiciae, Contra Tyrannos* was first published in 1579. For an excellent English translation which includes extensive background and explanatory notes, see *Vindiciae, Contra Tyrannos*, edited and translated by George Garnett (Cambridge: Cambridge University Press, 1994).

33. In his *Defence of the Constitutions of Government of the United States of America Vol. III*, John Adams refers to *Vindiciae, Contra Tyrannos* as one of those "valuable productions" that was "frequently read" in America, and that "our present liberties have been established" on its principles.

34. *Black's Law Dictionary, Fourth Edition*.

35. Jefferson was the primary drafter of the Declaration of Independence, and Madison is widely heralded as the "Father of the Constitution," playing a pivotal role in both the U. S. Constitution's drafting and passage by the states.

36. WorldNetDaily.com, May 25, 2011, Bob Unruh, "Feds to Texas: We'll Make You a 'No-Fly' Zone."

37. On June 8, 2011, in answering a question in a telephone town hall, Gov. Perry stated that the TSA anti-groping bill was in his "policy shop" and that he was committed to adding the bill to the call of the special session of the 82nd Legislature, if it could be shown that there were enough votes in both houses to pass the measure. Yet even after Sen. Dan Patrick delivered a letter to Gov. Perry's office on June 15 assuring the governor that he had a majority of the votes to pass the bill in the Senate, and the governor's Legislative Director Ken Armbrister was assured by Rep. Simpson during

the week of June 12 that he had the votes in the House, the governor took no immediate action. This prompted me to confront Gov. Perry in person at a Saturday, June 18, book-signing in New Orleans, Louisiana, and the video from our interchange was posted on YouTube. I was contacted for more than twenty interviews as a result, including three television opportunities. By the end of business day the following Monday, June 20, Gov. Perry acquiesced and green-lighted the bill. See *Houston Chronicle*, June 20, 2011, Joe Holley, "At Least He Got a Perry Autograph."

38. Lt. Gov. David Dewhurst, who was responsible for stalling the Senate vote on the anti-groping bill at the end of the regular session until the DOJ distributed their threat letter (thus facilitating the death of the bill), sought to neuter the bill introduced during the special session through language he had the Texas Attorney General's office draft. On June 24, House Speaker Joe Straus abruptly adjourned proceedings for the day in his chamber with the anti-groping bill still unheard, telling the media that the measure was "nothing more than an ill-advised publicity stunt." This delay of a day effectively killed the bill, as time ran out for it to come to a final vote. See, Becca Aaronson, "Straus Calls TSA Bill 'Publicity Stunt,'" *The Texas Tribune*, June 24, 2011.

Three Felonies a Day: How the Feds Target the Innocent by Harvey A. Silvergate

(New York: Encounter Books, 2011) Reviewed by Jerri Lynn Ward, J. D.

“When I use a word,” Humpty Dumpty said in a rather scornful tone,
“it means just what I choose it to mean—neither more nor less.”

“The question is,” said Alice, “whether you **can** make words mean so many different things.”

“The question is,” said Humpty Dumpty, “which is to be master—that’s all.”¹



In February 2002, federal agents, helmeted, shielded, and wearing bullet-proof vests, burst into a work place and put a gun to the head of an employee, demanding that he “get off the phone! Now!” Did this happen at a meth lab or opium den? No, it happened in the offices of a medical doctor specializing in pain management, in full view of his patients. After being handcuffed and shackled with leg irons, the doctor was presented with a 313-count indictment. Many of the charges were dropped over time. At trial, the jury acquitted him of 30 of the remaining 69 charges and hung (due to one juror) on the other charge. Despite the acquittal, the government refiled the charges and the doctor plea-bargained to voluntarily surrender his license to practice medicine. He was sentenced to five years of probation.

In 1993, two businessmen were indicted for shipping technology to India without a license, although a reasonable reading of the governing regulations indicated that no license was needed. The jury convicted the businessmen and they retained a new defense team prior to sentencing. The new team, which included the author of *Three Felonies*, discovered that the Commerce Department had presented educational training

seminars to industry personnel in which the Commerce Department taught the same position on the regulations that the defense had argued for at trial. The U. S. Delegation to an international organization had taken the same position as the Commerce Department. These positions were the direct opposite of the argument presented by the prosecution at trial. Upon discovery of these facts, the federal trial Judge vacated the convictions and acquitted the men and made a point of writing into his opinion the quote from *Through the Looking Glass* that begins this review.

Harvey Silvergate is a criminal defense and civil liberties lawyer who has been in practice since 1967. He is well known for his work on behalf of FIRE, the Foundation for Individual Rights in Education, which has defended many conservative university students and professors from unjust actions taken by university professors and administrators in the name of political correctness. In his book, *Three Felonies a Day: How the Feds Target the Innocent*, Silvergate argues that federal law has become so massive, pervasive, and vague, that professionals and businessmen unknowingly commit at least three felonies a day, all of which can be detected by a prosecutor who picks a target and then marshals a case.

Everyone’s Guilty

Silvergate notes that things began to change significantly around the 1980s as prosecutors began to use law and regulations like Silly Putty to criminalize normal business conduct. He says the federal judiciary ceased to be an effective check on prosecutorial abuse because federal judges are more often plucked from the ranks of the prosecution and are not only buying “into the amorphous definitions of federal crimes favored by prosecutors, but ...” are knowingly enabling questionable tactics.² The result is that innocent people are being caught up in federal prosecutions and having their lives ruined, families destroyed, and wealth dissipated—although they have broken no law and harmed no one. Even if they are ultimately acquitted, the damage to their lives, reputations, and finances remains. The government offers no restitution to those they have falsely accused. The targets of this abuse are doctors, lawyers, businessmen, politicians, journalists and, in one case, an artist.

Silvergate says the problem goes back to the 1950s when prosecutors attempted to undermine the traditional Common Law requirement of criminal intent. This means that “scienter” or guilty knowledge (or *mens rea*—“guilty mind”) was a necessary element to prove a crime. In other words, the person had

to know that what he was doing was illegal to be criminally punished. Given the massive number of vaguely written criminal statutes, it is virtually impossible for anyone to avoid committing a technical violation of the law. Thus, with enough investigation and creativity, an ambitious prosecutor can gather enough “evidence” to indict almost anyone. Supreme Court Justice and U. S. Attorney Robert H. Jackson, who also served as U. S. Attorney General, warned about this very possibility as far back as 1952, foreseeing that prosecutors would be tempted to target individuals utilizing the “great assortment of crimes” that Justice Jackson noted had been passed by Congress even at that time.

Jackson’s fears have materialized, as evidenced by the cases described in *Three Felonies*. Silverglate describes the targeting of politicians and business men by ambitious prosecutors. Rather than seeing evidence of criminal activity and acting upon it, federal prosecutors pick targets and build a case—not upon the complaint of a victim—but through “laddering.” They indict lower-level employees or officials and, through threats and intimidation, attempt to build a body of testimony by the indicted that will result in an indictment of the actual target. Prosecutors intimidate the indicted into plea bargains in return for favorable testimony against the target—that testimony being obtained through coercion. As Alan Dershowitz, who wrote the foreword to *Three Felonies*, says, such witnesses, faced with massive counts in indictments, ruinous legal fees, and confiscation of assets through asset forfeiture laws prior to trial, are taught not only to “sing” but to “compose.”³

In some of the cases chronicled, plea bargains are coerced by threats to family members, as was the case with Michael

Milken. Federal agents visited Milken’s 92-year-old grandfather in a not-so-subtle attempt to imply that other family members were at risk of indictment. That, coupled with an indictment against his brother, resulted in Milken taking a plea to protect his family. After the conviction, noted legal scholars who analyzed the case concluded that the conduct for which Milken was indicted was not criminal.

According to Silverglate, prosecutors exert their power in order to impose their own ethics and standards on society and also to fulfill personal ambition. Their tools are vague laws originally passed to combat organized crime; and newer federal laws which are poorly crafted and vague; as well as the massive body of federal civil regulations which prosecutors bootstrap into federal crimes. As a result, federal drug agents have supplanted the medical profession’s standards of care with their own, companies’ normal business practices are spun as crimes, and innocent people are crushed.

Can We Fix It?

Silverglate includes a “call to action,” outlining what he believes must happen to change the situation. He rejects the possibility of internal reform of the Department of Justice (DOJ) because it is entrenched in a culture of “win at all costs” prosecutions regardless of which political party is in power. Moreover, he sees no effective check on the DOJ by the judicial branch because nine times out of ten the “Judges are former DOJ honchos.” He believes that a solution is only possible powered by coalitions of groups who put aside political differences and cooperate by filing friend-of-the-court briefs, lobby for legislative or regulatory change, and engage in other kinds of advocacy. In other words, *salvation by politics* while ignoring the flawed presuppositions of

the flawed system which has supplanted Biblically-inspired Common Law. Silverglate’s proposal ignores the root cause of the failure of the justice system: the loss of faith in the triune God. As Rushdoony wrote, “Law perishes when the faith which undergirds the law dies.”⁴ Silverglate, instead, throws the problem back into the lap of the humanist establishment that caused it.

As a result of our loss of faith, we have abandoned Biblical law as it was expressed in Common Law. We have supplanted Common Law with prescriptive law in the form of statutes and regulations. In doing so, we have shifted ultimate authority from God to man. Thus, any attempts to solve the problems laid out in *Three Felonies* by a political solution are futile. The fruits of humanist, prescriptive (statutory) law are apparent.

In *Law and Liberty*, Rushdoony wrote that Common Law was Biblically based, with justice being the primary goal. It was administered by juries of one’s peers rather than by a specialized, elite class (judges, lawyers, bureaucrats) because Common Law was easily understood and known. Moreover, it was personal because its main function was restitution to the injured party by penalizing the guilty.⁵ Rushdoony said this about Common Law: “In short, the law operated for the welfare of the citizen rather than for the impersonal state and its concept of society.”⁶

The shift from Biblical/Common Law has been accompanied by a move away from justice to an emphasis on statist power over men. Rushdoony took note of the “constant reference” to “compelling state interest” in the pages of modern case law.⁷ Whereas, he wrote, the “most compelling state interest should be *freedom with justice*,” it has now deteriorated into control by the state.⁸

Humpty Dumpty Justice

Compelling state interest as control of men manifests itself in many of the cases discussed in *Three Felonies*. One case in particular examines not only the raw grasp for power by the DOJ, but the complicity of the federal judiciary in undermining justice. Bradford C. Councilman was vice-president of Interloc, Inc., which provided online listing services for rare and out-of-print books and acted as an Internet service provider (ISP) for its customers. To protect customers' emails from being lost during a system failure, Interloc made copies of the emails before forwarding them to the intended recipient.

Councilman was indicted under federal wire-tapping laws passed in the era before the Internet. The compelling issue before the court was whether or not copying of those messages was a violation of federal wiretapping statutes in light of the fact the messages were not in transit in a "wire" when "intercepted" (copied). Instead they were stored on the server prior to being directed to the recipient. The defense argued that because the messages were not in transit, but residing on a server to which they were purposely directed before being copied, the conduct was not a violation of the Wiretap Act. The DOJ argued a broad application of the law, thereby criminalizing the conduct.

Prior to the trial, the federal judge hearing the Councilman case, Judge Michael Posner, discovered that the Ninth Circuit (this case resided in the First Circuit) had already decided a case involving the interpretation of the same Act, *Konop v. Hawaiian Airlines*.⁹ The Ninth Circuit interpreted the Act to mean the same thing that Councilman was arguing before Judge Posner, that it is not wiretapping under the Act to access online communications when they were no longer in transit and were

stored on a server. Furthermore, the attorneys for Councilman discovered that the DOJ had argued, in the *Konop* case, that it was NOT wiretapping to access email when they were not in transit, but instead stored on a server, the opposite tack it took in its prosecution of Councilman. Silverglate noted, "There was some speculation, particularly among privacy advocates and civil libertarians that in *Konop* the government may have narrowly read the statute in order to protect government agents from being sued for post-9/11 intrusions into stored messages, while on the East Coast it was trying to convict a private citizen under a broad reading."¹⁰

As a result, Judge Posner dismissed the indictment against Councilman and the DOJ appealed. From there, the story gets much worse in terms of judicial tyranny and activism. In true pharisaical form, the First Circuit reinstated the indictment though the court acknowledged that it was not clear that the plain text of the Wiretap Act covered Councilman's actions. The Court claimed to resolve "this continuing ambiguity" by looking at the legislative history and deciding that Congress had intended to give "broad" protection to electronic communications, and that Councilman was put on sufficient notice that he was committing a crime by accessing the stored emails. The dissenting justice wrote a scathing opinion asserting the rule of lenity (a rule requiring that ambiguities in the law be resolved in favor of the defendant) and wrote: "Councilman is being held to a level of knowledge which would not be expected of any of the judges who have to deal with this problem."¹¹ Fortunately, the jury acquitted Mr. Councilman at trial.

The Councilman case is a cogent example of justice trumped by state power. It exemplifies Humpty Dumpty's assertion that definitions are whatever

the master wants at the time. The jury saved justice in the end, but the continual erosion of the lawful authority of juries continues and will not always be an effective shield if we continue down this path.

The Councilman case is also illustrative of the extent to which Western law (based in Biblically-inspired Common Law) has been subverted into Soviet-style administrative law where there is no higher appeal than to the bureaucracy which purports to have authority over the issue at hand. The First Circuit certainly bowed to the "authority" of the DOJ, despite its conflicting positions. But, as *Three Felonies* discusses, the bureaucratic, administrative state contributes by prosecuting ordinary business conduct through the massive Code of Federal Regulations, which presumes control over almost every sphere of life and work and is a formidable tool in the hands of ambitious prosecutors.

Harold J. Berman, in his awesome work, *Law and Revolution: The Formation of the Western Legal Tradition*, notes this about the unfortunate transformation of Western law: "[W]hat was previously conceived to be private law has also been transformed in the twentieth century by the radical centralization and bureaucratization of economic life..."¹² He laments that this has turned law into collectivism with an "emphasis" on "state and social property, regulation of contractual freedom in the interest of society..." as opposed to "individualism of the traditional law" with its emphasis on private property, freedom of contract and "other basic postulates."¹³

Law without God

The mess chronicled in *Three Felonies* is far more than the work of individual clueless legislators or crooked prosecutors and judges. It is the logical result of man's denial of the sovereignty of God and His law over all of His cre-


ation, and man's wish to be as God and to rule over himself and his fellow man. Though we owe Silverglate gratitude for his illumination of the problems, he falls into the fiction that man alone can reform the federal judicial system and restore justice through politics. Rushdoony says about such beliefs, "Cartesian man lives with a will to fiction and a readiness to believe that, with a capture of the state apparatus by his kind of radical, liberal, or conservative, grace will flow into every area of life, and heaven on earth will be realized."¹⁴

Such thoughts put into action are what have brought about hell on earth. King David preferred to fall into the hands of the Living God than into the hands of men. That is because man has exhibited the desire to institute a "totalitarian set of laws to control everything,"¹⁵ whereas God's law has limits, "gives plain commandments" which our "humanistic inferences" cannot supplement (unlike statutes and regulations manipulated like Silly Putty by bureaucracies and federal judges) and are few in number.¹⁶ Moreover, God reserves punishment for many violations of His law to Himself, unlike humanist law.¹⁷

The lesson to be gleaned from Silverglate's book is that we must reject a humanistic law structure and go back to Biblical law as the foundation of our justice system. When you realize that you commit three felonies a day, as defined by humanist law, you live under continual fear of arrest. Our laws create the illusion of rule-by-law, but this masks the reality of rule-by-arbitrary-will-of-man. It functions like the most dictatorial tyranny under the pretence of a just society. All citizens are taught to despise lawbreakers, but this is the hidden engine behind the system as the law veers off all ties to a Biblical law system. The pretense of justice survives even in its absence due to unearned, unjustified

respect for the institution. The very political system which created the problem cannot solve it. Only a restoration of faith in the atoning power of God and His law can.

*The atonement, however much despised and rejected of men together with the Atoner, is the only force in all of history that can truly redirect history morally.*¹⁸

We must reject humanistic political solutions and look to God and His law to restore justice. He is the source of all knowledge and justice and it is only through Him that we will have victory: "He who disciplines the nations, does he not rebuke? He who teaches man knowledge, shall not he know?"¹⁹ Without His law-word we foster a dead system: "To the teaching and to the testimony! If they will not speak according to this word, it is because they have no light in them."²⁰ 

Co-founder of Garlo Ward, P.C., Jerri Lynn Ward provides legal representation in the areas of business and commercial litigation, including complex healthcare and regulatory litigation, and health facility operational matters. Her background and prior experience also includes litigation work in the areas of insurance defense, employment, toxic tort, products liability, medical malpractice, business and commercial, as well as criminal matters.

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16. Ibid., 452–453.

17. Ibid., 452.

18. R. J. Rushdoony, "The Centrality of the Atonement." *Faith for All of Life*, Mar/Apr. 2012, 3. Taken from Rushdoony's commentary on First and Second Corinthians to be published by Chalcedon in the near future.

19. Psalms 94:10. We see the opposite of this vision of victory in the 20th verse of this same Psalm, which sounds God's condemnation of humanistic law in no uncertain terms.

20. Isaiah 8:20.

Rushdoony ... State as Grace cont. from page 3

14. Ibid., 1.


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Jones ... Little Things cont. from page 13

interpretation of our Constitution, the relationship of Christianity to our Constitution and laws, and the Christian heritage of the people of these United States. — Archie Jones, Ph.D. 

IndoctriNation Marches On: Colin Gunn Takes His Show on the Road

By Lee Duigon



We are assured that God chooses “the weak things of the world to confound the things which are mighty” (1 Cor. 1:27).

It would be hard to think of anything much “mightier” than America’s public school establishment, with its fabulously wealthy and politically potent teachers’ unions, its unconditional support from all the media, and, above all, the unquestioning belief of many millions of Americans that public education is the only game in town.

Standing squarely in front of this colossus is independent film-maker Colin Gunn and his 2011 documentary, *IndoctriNation*. This little film was runner up for Best Picture at this year’s San Antonio Independent Christian Film Festival (*Courageous* took the \$101,000 first prize). But *IndoctriNation* did win the prize for Best Documentary¹, and Gunn is touring with it.

“We need to be aggressive and bold,” Gunn told Chalcedon, as he was preparing to board a plane for Texas, “like abortion protesters. But we have tried to be winsome, and not insult people.”

Planting Seeds in the Legislature

Gunn was just coming off a day-long visit to the California State House, where he gave copies of his film to legislators and screened it for Assembly members and their staffers.

“We gave copies of the film to all the Republican legislators,” he said. “After all, 40 percent of the state budget is spent

on public education.” Why didn’t he give copies to Democrats, too? “We realized that was not going to be fruitful.” He was too tactful to mention the rigid political alliance between the Democrat Party and the teachers’ unions.

Chalcedon’s Andrea Schwartz arranged the West Coast portion of *IndoctriNation*’s tour. “We were very encouraged by the response we met with in Washington state,” she said. “I think it exceeded Colin’s expectations.”

The main thing, she said, was to put DVDs of the film into people’s hands. “Having a tool like this DVD is like you’ve been fighting the enemy and somebody brings you ammunition. Homeschoolers who see this film have the sense that, ‘Finally, somebody gets it! Now they’ll understand what we’ve been doing.’”

Opening Eyes—and Minds

Making *IndoctriNation*, said Gunn, was an eye-opening experience.

“Although I understood the issue,” he said, “but once we started making the film, it all became applicable and meaningful—and so real, when you actually go and interview people. Then you see the real impact of public schools—in a negative way—on people’s lives.

“When we hear the personal stories of real people, you realize that the public education system is anti-Christian. You see the devastating impact on people’s lives of a godless education system.”

He was thinking particularly, he said, of his interview with the father of a boy who was murdered in the Colum-

bine, CO, high school massacre. This interview is presented in the film, and the father’s pain is only too real to the viewer.

“We were careful not to insult people who are still sending their children to the public schools,” Gunn said. “But among them, the most common reaction to the film seems to be, ‘Well, what do we do now? What is the alternative?’

“But film is a very limiting medium. We started out with a concept of ‘What is public education, and what are the alternatives?’ But we had to abandon the idea of showing people—in this one film—how to go from public school to homeschooling. And that’s what a lot of people want to know.”

“Sometimes people get angry when they see this film,” Andrea Schwartz said. “They want to know, ‘What else can we be doing?’

“You see, *IndoctriNation* is a very persuasive movie. Colin states his argument as if he were presenting a case in a courtroom. The resistance to public education got a terrific boost from this.

“But it’s not enough just to tell somebody, ‘Public schools are bad.’ Ultimately we need to change the practice of Christianity in America by building up the family. And we can best do that through homeschooling.”

It’s Not a Parody

“The Christian community will disappoint us frequently,” Gunn said. “It’s amazing, how much they will put up with. They’ve gotten into the habit of thinking like statisticians. In the meantime, public education is only getting worse,

and will continue to get worse. In terms of exposure to wickedness, the schools are the worst! There's no protection in them for all those small children."

One scene from *IndoctriNation* that sticks in this reviewer's memory is footage of a classroom full of very young children, kindergarten or first grade, and a blackboard covered with terms like "gay" and "lesbian." Here the "teacher" promotes the glories of sin; and we hear the children, who are still too young to think clearly, parrot back a lot of propaganda about "marriage equality" and "transgenderism." The scene is both sickening and wrath-provoking.

"I know some of this material seems like a parody or an exaggeration," Gunn said. "But public school teachers come up to me all the time and say, 'It's worse in our school!'"

"Yes, some people see this and respond with denial and incredulity. We've seen a little bit of that," Mrs. Schwartz said. "And some people are afraid. Watching them at the screening, you could tell we ruined their day."

IndoctriNation also features interviews with public school teachers, students, and a principal, who are Christians, who are acutely aware that they are working in an anti-Christian environment, and who don't know what to do. Those who thoughtlessly assert that Christians ought to remain in the public schools to serve as "salt and light" would do well to listen to these interviews and see what happens to the "salt and light." It might make them wiser.

A Fight for Liberty

"Colin still has hours' worth of footage that he didn't use," Mrs. Schwartz said. "Maybe Chalcedon can find a way to help him use it: I'll have to research that. But he did say, in *IndoctriNation*, what Christians ought to do. Get your children out of public school and start homeschooling."

"Maybe we can shoot a sequel," Gunn said. "But even if we don't, we really can see some change coming into people's lives when they realize they don't have to use the public schools. If we do make a sequel, it will have to be about how to make the transition from public school to homeschooling."

IndoctriNation's subtitle is, "Public Schools and the Decline of Christianity in America." It may be easy—at least for some—to see how the Christian culture in America has been eroded, in our time. When our popularly elected president gives the keynote speech at a celebration—yes, a celebration—of the anniversary of *Roe v. Wade*, the Supreme Court ruling that made abortion "legal" without benefit of any legislation; when celebrities and politicians march proudly at the head of "gay pride" parades; when ordinary people have 40 percent of their babies out of wedlock (including an out-of-wedlock birth rate of more than 70 percent for African-Americans)—it's hard to see all this and not agree that there has been a decline of Christianity in America. And, as clearly shown in *IndoctriNation*, public education has played a key role in that decline.

But have you noticed that, as Christianity has declined in America, so has our national prosperity? And the coherence of our families? And our liberty?

Andrea Schwartz has.

"Christians have to be awakened to the fact," she said, "that if the fight is to the death, liberty is worth fighting for."

And we remember that God loves to use the weak to overthrow the strong. 🦋

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. See Chalcedon's review, <http://chalcedon.edu/research/articles/indoctri-nation-public-schools-and-the-decline-of-christianity-in-america/>

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Biblical Law

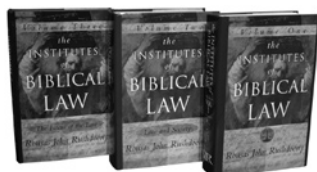
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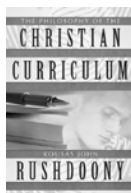
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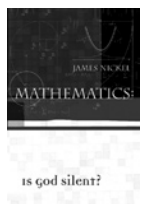
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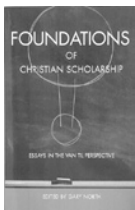
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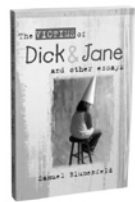
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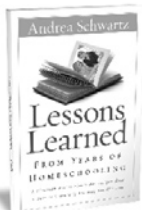
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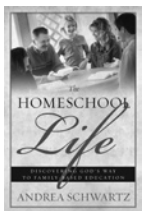
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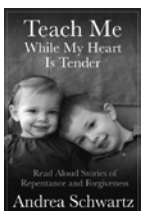


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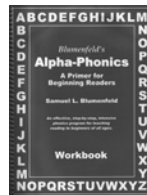
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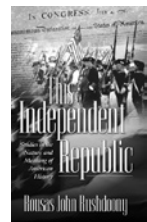


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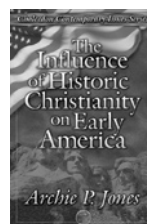
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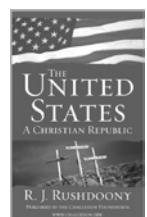
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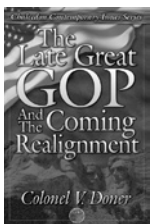
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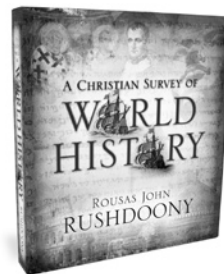
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World History



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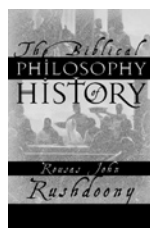
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The Biblical Philosophy of History

By R. J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless

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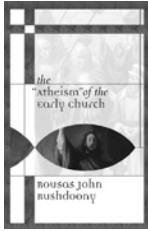


James I: The Fool as King

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

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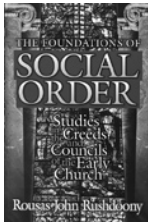
Church History



The "Atheism" of the Early Church

By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded.

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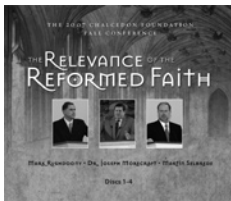


The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

By R. J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. 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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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

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

By R. J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times 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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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

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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."

Hardback, 371 pages, index, \$20.00

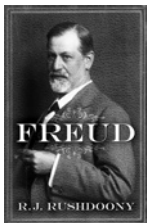


Revolt Against Maturity

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

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

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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

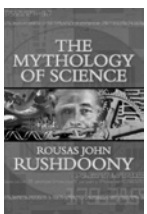
By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

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.

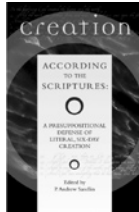
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Alive: An Enquiry into the Origin and Meaning of Life

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.

Paperback, 159 pages, \$18.00

Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

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

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

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

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A Christian View of Vocation: The Glory of the Mundane

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

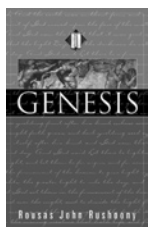
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Christianity and Capitalism

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

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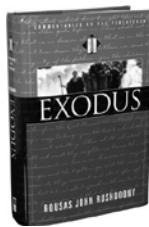


Genesis, Volume I of Commentaries on the Pentateuch

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

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

Hardback, 297 pages, indices, \$45.00



Exodus, Volume II of Commentaries on the Pentateuch

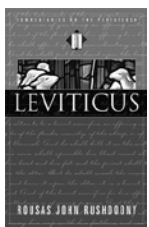
By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ,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

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

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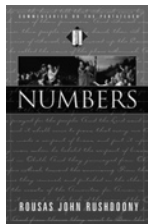
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop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

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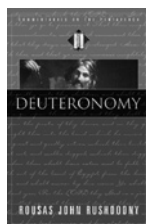
By R. J. Rushdoony. The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny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

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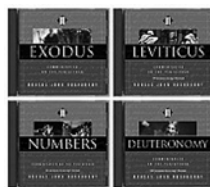
to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and one that is assured to shape the future.

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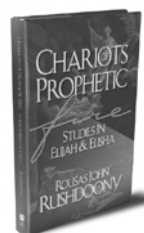
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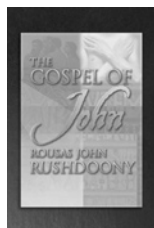
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The Gospel of John

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

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

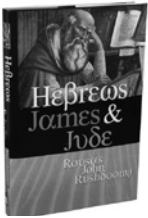
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Romans and Galatians

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

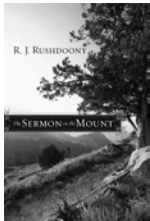
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Hebrews, James and Jude

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

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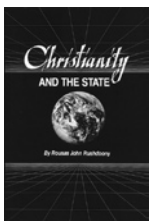
Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

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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.

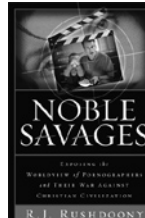
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Salvation and Godly Rule

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

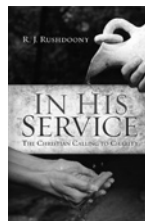
Paperback, 661 pages, indices, \$35.00



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.

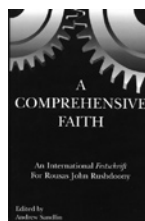
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Roots of Reconstruction

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

Hardback, 1124 pages, \$20.00



A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas 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.

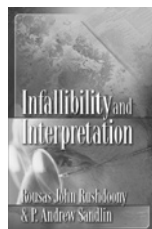
Hardback, 244 pages, \$23.00



A Conquering Faith: Doctrinal Foundations for Christian Reformation

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

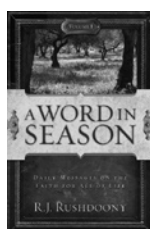
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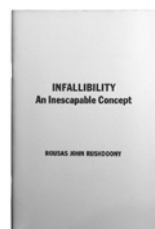
introspective musings of a Christian pietist; what you'll discover are the hard-hitting convictions of a man whose sole commitment was faithfulness to God's law-word and representing that binding Word to his readers.

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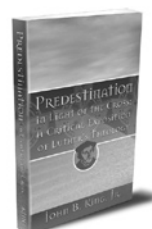
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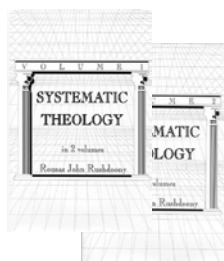


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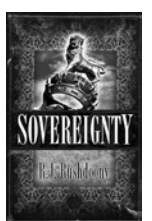
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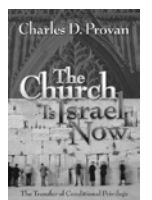
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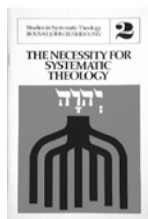
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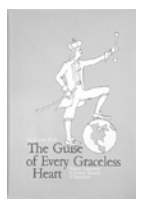
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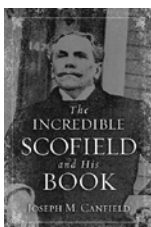
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Keeping Our Sacred Trust

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

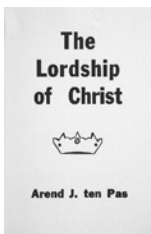
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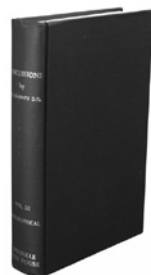


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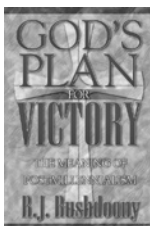


Thine is the Kingdom: A Study of the Postmillennial Hope

Edited by Kenneth L. Gentry, Jr. False eschatological speculation is destroying the church today, by leading her to neglect her Christian calling. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis of key Scripture passages, theological reflection on important doctrinal issues, and practical application for faithful Christian living. *Thine is the Kingdom* lays the scriptural foundation for a Biblically-

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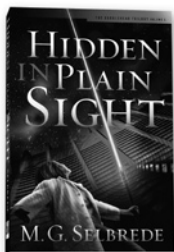
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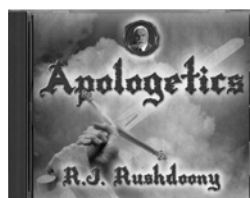
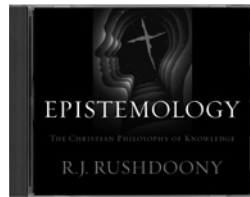
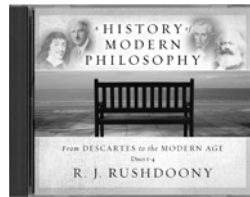
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