

Faith for All of Life
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FAITH FOR ALL OF LIFE

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

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(1916-2001)

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Rousas John Rushdoony: A Brief History, Part VI

“The Lord Will Perfect That Which Concerneth Me”

By Mark R. Rushdoony



As both postmillennial and a Christian Reconstructionist, my father had no lack of big ideas and hopes. It is safe to say he saw his ministry in the context of an expansive Kingdom of God that would give significance to his work beyond his own field of view. His hopes never trumped his theological perspective, however, so he never fell into the trap of trying to force big things by a big spending program.

Several times he was close to big money. First with the Volker Fund and then with its transformation into the Center for American Studies (the Center), he was close to a vast sum of money. Later, on more than one occasion, a wealthy individual promised to endow Chalcedon only to die unexpectedly intestate. My father would later recount those instances with a wry smile; his only indignation was in recounting the shiftless heirs these individuals had intended to disinherit.

My father's desire was to write and teach. As early as his years on the Duck Valley Indian Reservation he had entertained the idea of a study center. This idea varied between a library and study center to a college or seminary or a combination, but the place and funding never materialized. It was likely a blessing because, for all his very real abilities, my father was not an administrator, and such duties would have been a distraction from his primary talent and contribution, his writings.



The Grant Years

My father's distinctly Christian perspective was ruled too divisive for the Center for American Studies, which terminated him in September of 1963. The next day he applied to the Center for a grant and it was immediately approved for two years at the same salary.

I think my father was perfectly happy with the freedom the grant gave him. While at the Volker Fund, he wrote papers as assigned, often for internal use. The grant enabled him to devote his time to reading and writing, as well as the freedom to travel and speak. That Christmas, my father was in a particularly celebratory mood; Christmas day saw three new Huffy bicycles parked by the tree, one for Sharon, Martha, and

me. Within days we were in Southern California and Disneyland, then at the Rose Parade in Pasadena. That 1964 New Year's Day Dad began his work journal, as he frequently did, with a Bible verse. That year he chose Psalm 118:24: "This is the day which the Lord hath made; we will rejoice and be glad in it." He was not one to look back in frustration at what might have been.

A week later he visited the Center offices in Burlingame with Mother. It was just four months after his termination and he noted the end of what had seemed, just months before, an unparalleled opportunity:

Mr. Luhnow's illness: a stroke, now followed by fears and religious searching. Funds of Center tied up, not readily available, and activities curtailed.¹

Each year on the last day in December my father would write a summary of his work output for the year. His 1964 summary noted the completion of *The Nature of American System* and *Freud*, and he began recording his in-progress writings by chapters. My father was an essayist, and all of the chapters of his books represent independent essays. Even his most systematic book, the 1973 *Institutes of Biblical Law I*, was written as a series of sermons on the topic. Now that he was spending more time at his desk, he began to record the number of chapters he had written. Some of his books were written over a period of several years. As he completed a chapter he put it into a file folder

which represented a book in progress. In 1964 he had two such folders. By the end of 1965 that number had grown to nine. It was only after his passing in 2001 that I uncovered the full extent of these folders, enough to fill several shelves.²

The Beginnings of Chalcedon

Dad had been looking for a site for a library and learning center for some years. He even contemplated something at Owyhee. One of his tasks at the Center was the accumulation of its library, a job he probably thoroughly enjoyed.³ It seemed that the Center might be the means by which the study center would materialize. His journal had for years occasionally noted conversations he had with others about the need for such a study center as well as possible donations of land or buildings. After the demise of the Center, he returned to the idea. It had a name, Chalcedon, well before it was formally organized after our move to Los Angeles in 1965. I turned eleven that year and can remember finding various places in an old atlas of the United States because there was a possibility we might move there if a permanent home for Chalcedon could be found. Dad and Mother looked all over California and considered prospective sites in Nevada and Arizona. A donation of land near Lake Havasu on the Colorado River was at one time a promising prospect. For many years, opportunity and funding never seemed to meet.

He began his journal for 1965 with Psalm 147:4 and added a prayer.

"He shall choose our inheritance for us," Psalm 147:4.

Make this, Lord, a year of great inheritance.⁴

By mid-1965 my father's two-year grant was nearing its end. With the Center now defunct, there was no chance of any long-term funding such

as the old Volker Fund had provided for Friedrich Hayek, Ludwig von Mises, or Murray Rothbard. In June he received a call from Virginia Stevenson regarding the possibility of support in Southern California. Later that month he flew to Los Angeles where he spoke and met with Mrs. Stevenson, Evelyn Harris (owner of the conservative Betsy Ross Book Shop), George Brauer, and Grayce Flanagan. An informal group asked my father to move to Los Angeles and hold regular classes in exchange for which they promised monthly support.⁵

It was a vague offer, but two businessmen, Phil Virtue and Walter Knott (founder of the Knott's Berry Farm amusement park), absorbed the cost of the move, which due to my father's library represented 35,000 pounds in two Lyons moving vans. My father drove our 1956 Chevy wagon and Gary North came from Los Angeles to drive Mother's 1950 Plymouth. On August 27 the vans were unloaded at our rented house in Woodland Hills and on Sunday afternoon, September 5, Dad held his first class at the Westwood office of Phil Virtue, just blocks away from the University of California Los Angeles, with thirty-six people present. The next Sunday he began officiating at services at the Orthodox Anglican Church of the Holy Spirit in Santa Ana and added a third evening meeting the following week at a home in San Marino. The Santa Ana and San Marino meetings were replaced, at times, by meetings in Pasadena, Placerita, or elsewhere. He also held weekday classes at times and later a Friday evening class 135 miles to the north in Santa Maria. The Westwood class was the longest-running one and he continued to hold classes there (spelled at times by Gary North, Greg Bahnsen, David Chilton, and Marshall Foster) for years after his move to Vallejo in 1975.⁶ Several of his books were

presented as lessons one chapter at a time at the Westwood meetings, including *The Institutes of Biblical Law, Vol. I*. After the sudden death of Phil Virtue in 1967, the Westwood meetings were held in the chapel of the Pierce Brothers Mortuary, where visitors always remembered being shown the crypt of Marilyn Monroe, with fresh red roses provided even then by Joe DiMaggio.

The "Report"

In October of 1965 my father began writing a newsletter, to those supporting him. The original intent was to provide a means of regularly reporting a summary of his activities, such as his travels, speaking engagements, articles and chapters written. For instance, the January, 1966, newsletter ended with:

During December, I spoke 31 times, having meetings in Sunnyvale, Anderson, and Redding as well as locally. I wrote another chapter for *The Religion of Revolution*, of which the first chapter has been published in a pamphlet, and I delivered it as a talk at the wonderful Christmas dinner party on December 19 at the Eric Pridonoff home. At that dinner a tape recorder was given to me as a gift. I am thankful to all of you for it. Several short pieces were also written during December, plus a chapter for another book.

During 1965, I spoke 212 times. Two books were published, *Freud* and *The Nature of the American System*; two pamphlets, *The Religion of Revolution* and *The United Nations, A Religious Dream*. Several articles were written, and a number of chapters for several books in progress. My travels to speak took me to Texas, Michigan, Illinois, Louisiana, Tennessee, Virginia, and Washington, D.C. and up and down the state of California repeatedly. Many of my listeners were neither Christian nor conservative.⁷

These were at first only titled *Newsletter* followed by a number, though we

always referred to it as “the report.” For some years they were mimeographed and stapled. As his speaking increased and more people signed up to receive a copy of the *Newsletter*, they became longer and featured an essay and the report on activities was dropped. In 1968 the title *Chalcedon Report* was added, and in 1973 it was being typeset by a print shop on an 11” x 17” sheet folded to an 8 ½” x 11” size. Gary North and then Greg Bahnsen began writing regular columns that year. For over twenty years it was labeled and stamped by a group of volunteers. By the mid-1980s this was a process that spanned a week each month. In 1987 the *Chalcedon Report* became a magazine. In 2005, four years after my father’s passing, having long-since ceased to be a report on activity, its name was changed to *Faith for All of Life* and the name *Chalcedon Report* was retained by our bi-monthly newsletter.

In *Newsletter 1*, dated October 1, 1965, my father began, “In this first *Newsletter*, instead of a report on activity, I want to discuss the significance of what you, my supporters, are doing.” He then described the patronage system of the Renaissance, stating “...it was the heavy, steady, and long promotion of these things by subsidy that was responsible for the rapid spread and victory of these forces.” He then concluded:

What you are doing, in your support of me, is to sponsor a countermeasure to the prevailing trend, to promote by your support, interest, and study, a Christian Renaissance, to declare by these measures your belief that the answer to humanism and its statism is Christian faith and liberty. Our choice today is between two claimants to the throne of godhood and universal government: the *state*, which claims to be our shepherd, keeper, and savior, and the Holy Trinity, our only God and Savior. You have made your choice by both faith and action.⁸

Thus, the first *Newsletter* described a Christian resistance to humanism not merely as opposition but as a positive work, a “Christian Renaissance,” financed by tithes and offerings.

In order to understand the shift my father was trying to initiate in people’s thought, it is necessary to understand the context of 1965. Just months earlier “Mr. Conservative,” Barry Goldwater, had lost the 1964 presidential campaign by a landslide. A year before Kennedy could not get his agenda through Congress; his presidency seemed a failure and his re-election prospects looked dim. His death in November of 1963 reversed everything. Johnson invoked the name of the fallen Kennedy and his “Great Society” by government program sailed through Congress. Conservatives were shell-shocked and discouraged after the November presidential election. Many of my father’s early supporters came from disheartened political conservatives as is evident from the questions and answers after his lectures. Moreover, this was the era of the space race and the cult of science; man, it was still believed, could solve all his problems.

As opposed to this sense of total defeat and disillusionment, my father proposed a postmillennial hope in the victory of Christ’s Kingdom. In *Newsletter 2* he adopted another analogy: One of his persistent themes was that, as opposed to many conservatives and conspiracists, he did not believe “educating people with the facts” would produce change. Thus he wrote:

The various phases of this vast attempt to turn the world from God’s creation to the scientific planners’ re-creation can be documented in detail. It has been done by the volume. The answer, however, is not in the facts and knowledge but in a restoration of Christian faith.

Because God is God, and because He

will not allow Himself to be dethroned, the scientific planners are doomed. This judgment is a certainty because God cannot allow sin to go unpunished. All sin is either atoned for, or punished. The question is whether we will be among those judged, or among those, the saved remnant, who shall undertake even now *the task of reconstruction*.⁹

Thus, the term Christian Reconstruction was born. It was more than a slogan; it was a faith in the advance of the Kingdom of God. The faith in the Great Society has long since disappeared, and science is today seen as a villain as often as a savior. There is a pervasive cynicism today that was not present in 1965. My father often said that we were at the end of the era of statism and that cynicism and disillusionment were the precursors to change.

The influence of the *Chalcedon Report* was always more than its modest circulation numbers would indicate. In 1965, the idea of a religious worldview organization was unheard of. The great ideological battle was typically seen in political and economic terms, as opposition to communism abroad and creeping socialism at home. My father was told that a worldview organization based on his religious perspective would not work; he was advised that there was, on the other hand, money to be had in being anti-communist. He was often told he was too old (at 49) to undertake a task as monumental as the reconstruction of all of life and thought.

Other Forums

In 1966 Dad began a regular column in what might seem an unexpected venue. The *California Farmer*, which at the time had a very large circulation, asked him to write a column which was called “Pastor’s Pulpit.” He would continue to write a total of 438 articles for this publication over the next twenty-five years. The earliest of those

articles were published as *Bread Upon the Waters* but a reprint always took a backseat to new books. Over the course of two moves, he had lost many of the originals. Near death, one of his specific instructions to me was to collect those articles because he felt it was some of his best writing. Those essays are now contained in the seven volumes of *A Word in Season*.¹⁰

A radio program was begun in late 1966 that extended into the next year. This was a pre-recorded series that was aired in several states. These broadcasts contained some of his most powerful material, which I have often described as a series of thesis statements, but the show was not a commercial success; he was advised that religious programming required constant heavy-handed appeals for money, but he refused to, as he saw it, “beg” for money. The essays, however, which were always intended for publication, became the text of *Law and Liberty* (1984).

Seminars

In 1972 my father began the first of several Christian school seminars. Christian education as a necessary alternative to government education had been the topic of much of his earliest writing and speaking in the 1950s, and his *Intellectual Schizophrenia* (1961) and *Messianic Character of American Education* (1963) had spurred the creation of many Christian schools. Various aspects of Christian education were covered at these seminars, but my father’s unique contribution was the reason for Christian education beyond the pragmatic need for quality. My father’s approach was always theological. At the time, Christian education imitated the model of the day school.

In the 1970s the homeschool phenomenon began to expand rapidly. Later, when the right to homeschool was challenged by bureaucracy and state

attorneys, my father would emerge as a frequent expert witness in their defense. He has been called by some “the Father of the Homeschool Movement.” His writing was more directly influential in the Christian day school revival of the 1960s, though the homeschool movement adopted the same educational philosophy with a more workable economic model a few years later.

A Home for Chalcedon

In 1966 my father’s long search for a permanent home for a Chalcedon educational center seemed to have borne fruit. He found Las Tablas Creek Ranch, a 960-acre property near Paso Robles, California, about halfway between San Francisco and Los Angeles. The owner agreed to finance a short-term loan. In May Dad made a deposit. A board of trustees was formed with my father and two other men. Memberships that represented home-site parcels were sold with the understanding that Chalcedon would be given about a third of the property for its use. My father became the principal promoter of the project over the next several years.

By 1970 the inherent flaws of such a plan became obvious as there was a division amongst the board members as to the disposition of the funds. Soon the two other trustees were making unilateral decisions and spending large amounts of money on irrigation and cattle operations that did not provide significant returns. They also tried to pressure my father into agreeing to long-term debt. Before long, my father was precluded from seeing the books.¹¹

My father had been the primary face of the “ranch group” and was very distressed at the impasse. He began his work journal in 1971 with Psalm 138:8, a verse which would become his recurring annual theme over the ensuing years: “The Lord will perfect that which concerneth me.”¹²

On January 31, 1971, he found out the treasurer had not made the payment due to the owner. The “ranch group” of members took sides; a settlement was attempted but the matter ended up in court in 1972. The judge ordered a division of the assets after the property’s sale. The property finally sold in 1977 and, though the price was a good one for the investors, it was an embarrassing episode for him because he had been the driving force behind the project.¹³ Over a dozen years later, in 1994, in the midst of rearranging his library, he made the following note in his journal:

Library work. Threw away Las Tablas Ranch records, a grim memory. I had been in search of a rural location for Chalcedon where costs would be low, and P.H. and R.L. saw it as useable for a survival location. They took over with large promises of much funding, but as they had the papers drawn up, Chalcedon could not receive more than 30 acres, which meant legally as little as one acre or less. They wasted the funds and then called it quits.¹⁴

Vallecito

Undaunted, my father began looking once again for either land or a facility for Chalcedon. Closed public schools, hospitals, and defunct colleges were visited but either the price was wrong or the facilities too dilapidated. Meanwhile, in 1971 after six years of leaking roofs and numerous references by our landlords that they intended to sell the Woodland Hills rental, my parents bought a house in neighboring Canoga Park.

Still, their search for a home for Chalcedon continued, with occasional daytrips to look at properties. Meanwhile, property taxes began a steady climb and my father could foresee being forced out of Los Angeles. Again, he looked for a rural property, which he found in Vallecito in Calaveras County,

California. It was an old 100-acre mining property in the heart of the Mother Lode, the area of the California Gold Rush following the discovery of gold in 1848. The property had a ten-year-old home on it. A few weeks after deciding it was unaffordable the realtor called to say it was available at a reduced price. With a four-way lot split between Chalcedon, my parents, my sister Martha and her husband, and a Chalcedon supporter, the deal was made. By late September the move from Los Angeles to Vallecito had begun. The Canoga Park house sold for a good price to a member of the Los Angeles Lakers, and two years later California's Proposition 13 greatly limited property tax increases on the newly acquired property.

Productivity

Chalcedon afforded my father the opportunity to write, travel, and speak full-time. In the ten years after the establishment of Chalcedon, my father published thirteen books and many more were in the works, piling up in those file folders in his library. His writings were always his primary concern. He was never too interested in his audio recordings because virtually all of that material ended up in his published work. He was a reader, and considered his writing to be his work.

This burst of activity after 1965 was made possible by Chalcedon and those who enabled it by their gifts. This was the patronage of a new renaissance he mentioned in his first Newsletter. Those writings are still serving the Kingdom of God and I believe that their primary impact on the church is yet in the future. 🏰

1. R. J. Rushdoony work journal, entry of Thursday, January 9, 1964.
2. A few of these manuscripts are still in the process of being published as staff and funds permit, including one begun in 1964. Dad

himself often prioritized newer manuscripts for publication.

3. This library is to be distinguished from his own personal one. I am unaware of the fate of the collection he began for the Center.
4. RJR work journal, entry of January 1, 1965.
5. RJR work journal, entries of June 10 and 22, 1965.
6. RJR work journal, entries of September 5, 12, and 19, 1965 and September 6, 1981. David Chilton's speaking was primarily at the Placerita meeting.
7. Newsletter 4, (later known as the *Chalcedon Report*) January 1, 1966.
8. Newsletter 1, October 1, 1965.
9. Newsletter 2, October 31, 1965. Emphasis is in original. My father did not reject the idea of conspiracies as invalid, but grew increasingly impatient with conspiracy talk because he found it paralyzed those who studied it. They believed that by exposing the facts, people would rush to the truth. My father thought this ignored the moral tendency to cover the truth with lies, and was a faith in education. Moreover, he saw many who were so consumed with the power of conspiracies they had a stronger belief in the power of evil than in God. This angered him into his strongest denunciations of such thought as practical Satanism.
10. Microfiche records of missing *California Farmer* articles were found in the library of California Polytechnic State University, in San Luis Obispo, California.
11. RJR work journal, entries of July 7, September 9 and 19, 1970.
12. RJR work journal, entry of January 7, 1971
13. RJR work journal, entries of January 31, December 7, 1971, June 16, 27, October 10, 22, 1972
14. RJR work journal, entry of September 10, 1994.



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Introduction to *Christianity and the State*

by Jean-Marc Berthoud¹



It is a great honor for me to write, at Felipe Sabino's invitation, a brief text to introduce the Portuguese translation of this very remark-

able and timely book by Rousas John Rushdoony, *Christianity and the State*, first published in 1986, some thirty years ago.

This modest volume (some 200 pages), together with Rushdoony's *The Foundations of Social Order* (1968), has exercised a considerable influence on my thinking, especially in strengthening the Biblical and theological underpinnings of my own historical and political reflections.

My hope and prayer is that it will do as much for many of the readers of the Portuguese version.

The book is composed of forty brief chapters and an epilogue. It could just as well have figured as a supplementary section to Rushdoony's groundbreaking *Systematic Theology*.

Christianity and the State is a book of great importance, in particular for its delving into the historical roots of many facets of the relationship between church and state, between Christianity and the state. More importantly, Rushdoony broadens the scope of his study to examine the inescapable (though many would ignore it) confrontation between an ungodly human commonwealth and the social, cultural, and political implications of the Christian faith.

The book is written from the perspective of the author's American experience of that Biblical conflict between

Rushdoony broadens the scope of his study to examine the inescapable (though many would ignore it) confrontation between an ungodly human commonwealth and the social, cultural, and political implications of the Christian faith.

the two paths, the narrow and the wide; between that of the faithful church of Jesus Christ and that of a world given over, to a greater or lesser degree, to the evil one. The basic theme of this book is the constant warfare between these two orders, that of Cain and of Abel, that of Saul and of David, that of Herod and of Jesus Christ. The battle rages constantly through the ages of human history, pitting, on the one hand, a faithful church and a just magisterial power, fighting with the weapons of the Spirit, those defined by God's law-word against, on the other hand, the carnal powers of darkness—the first political beast acting in conjunction with the second ideological-religious beast—both today so active in our fallen world.

God's faithful church is thus placed, by its Lord, in the field of constant battle against the world's spiritual and cultural powers. These manifest themselves visibly in two evil social realities, which the Bible calls the political beast, aided by an indispensable ally, a second cultural beast (also called the

false prophet and the prostitute). These symbolic political animals are clearly depicted in various parts of the Book of Revelation. It is the historical, philosophical, and theological significance of this inescapable conflict that Rushdoony so ably examines in this book.

The reader will here find a number of brief, precise studies of the many great debates on these issues viewed through the lens of the covenantal history of God's church in the world. Let us here mention a few. From the divine pretensions of the Roman Empire we pass to the victory of the church over emperor worship (that acme of political idolatry), to Constantine the Great, the first Christian emperor, author (with Licinius) of the famous edict of Milan in March 313. This edict granted freedom of worship to the persecuted church of Jesus Christ.

The implications of the Donatist schism in North Africa during the fourth and fifth centuries are then examined, but also the confrontational conflict for political supremacy over medieval Europe between the ambitions of the Holy Roman Empire—that of the imperious German Hohenstaufens—and those equally imperious ambitions of the papacy. It is through such ambitious papal designs that the anti-Christian spirit of ancient imperial Rome was, in the High Middle Ages, resurrected to its ancient political glory, power, and cultural dominance.

This revival in the West, through the machinations of the Roman See, of the power of the ancient beasts culminated in the labors of a mighty pope, Gregory VII (pope, 1073–1085), who,

at the end of the eleventh century, in the course of the Investiture Contest with the German emperors, conquered the triple papal crown—that of absolute papal rule over (1) the universal church, (2) the papal territories in Italy, and (3) every kind of secular power. This political victory gave to the papacy, for more than three centuries, a fully effective spiritual and political dominion over the whole of Western Europe.

The breadth of Rushdoony's perspective is vast. He considers the political thought of Aristotle and of Plato, but also the corporate character of medieval society; Marsilius of Padua, father of the Social Contract, but also the Conciliar Movement as well as the rise of the Inquisition; the political implications of the thinking of Vatican I and II as well as those of Fascism, Nazism, and Communism.

The themes thus treated are as varied as those periods of history our author examines. Here are some of the topics through which Rushdoony studies the various relations between Christianity and the state: sin, justice and the Incarnation; morality and the law; religious liberty, immanence and absolute power. Three important chapters deal with that essential theme, "Statism as a Religious Fact." The book starts off by exploring "The Need for a Theology of the State" and closes with a vision of hope, "Towards the Rebirth of Government." Let us listen to some of his closing observations:

The churches represent the great area of freedom from statist controls in many countries. This is a condition which the modern state finds intolerable and is determined to alter ... In spite of this and other problems, a major change is under way. Laymen are active in the faith; the Christian family is coming into its own; "minority" groups and various races are rapidly taking leadership within the church and extending

As we bring the facts of human history under the light of the true covenantal framework of the Bible, and in this way develop Christian historical thought, we are enabled to discern that the spirit of the Antichrist does not always stay put in the same historical location.

the scope of the Kingdom. The battle is real, but the promises of victory are very great. The kingdom of this world shall indeed become the Kingdom of our Lord, and of his Christ, for this is the victory which alone shall overcome the world, even our faith (Revelation 11:15; I John 5:4).

As the Reformers of the sixteenth and seventeenth centuries unanimously taught, the papal church was, for the time which was hers, the very Antichrist, that sixth head of the Beast in Revelation 13 and especially 17, destroyed at first (here we perceive the end of the Roman Empire vanquished by the cross of Christ) and then come to life again through the arrogance and pride of the papacy, sorely tempted by final apostasy. She came to imitate the political and religious principles of imperial Rome and worked towards their institutional restoration within the Roman Church. However, it would not be wise to argue, as did many in the older Reformed tradition, that the Roman Church held some kind of monopoly over all anti-Christian power in history. The Antichrist, as is all too well known, often changes his historical location, the better thus to deceive!

The Power of a Covenantal Framework

As we bring the facts of human history under the light of the true covenantal framework of the Bible, and in this way develop Christian historical thought, we are enabled to discern that the spirit of the Antichrist does not always stay put in the same historical location. In one era, it raises its head as the Papal Imperium, rival of the Hohenstaufen in the High Middle Ages, both of which aimed at the exercise of total power. At other times (I'm thinking here of the early modern era), the spirit of Antichrist inspires the absolutist ambitions of the monarchies to rule with total sway (i.e., "the divine right of kings") over much of Western Europe.

The spirit of Antichrist then once more disappears from view, only to reappear with multiplied strength in the totalitarian revolutionary movements of our past centuries. In our own day, it seems to have found its home in the democratic (*vox populi, vox dei*) and imperialistic ambitions (pursued politically and financially) of that "exceptional" American nation, now become the hub of the empire of the world. This is indeed a far cry from the character of the original American republic that recognized the danger of such ambitions and thus attempted to keep them within the bounds of an expressly limited, moral, and federal form of government.

This totalitarian anti-Christian power is always the fruit of apostasy: apostasy of both the church and the state. The church falls into apostasy when she denies and refuses Jesus Christ's dominion as divine Savior and Lord. The state falls into its own kind of apostasy when it makes itself its own idolatrous end. This is still today the case with the Pope of Rome persisting in his permanently usurped role of Vicar of Jesus Christ.

Things are little different with that quasi-divine posture taken up by our Protestant Biblical critics who, in the vanity of their clerical tyranny, usurp the authority of the Holy Spirit by their destruction of the integrity and divine authority of the Scriptures. The state, for its part, denies its own authority by refusing to stand under the divine and creational law of God, becoming a law unto itself. We can indeed perceive such self-divinization of man in every aspect of our Western modern humanism, a religion in which man does not hesitate—at the renewed instigation of the ancient serpent—to seize the place of God.¹

This, in particular, is the strange character of our present hedonist, utilitarian, science-worshipping, and technocratic civilization. Having utterly deformed the Creator's first principles, modern man has once again taken of that poisoned fruit of the tree of the knowledge of good and evil and excluded both from his thinking and his doing (corresponding respectively to the mark of the Beast on his forehead and on his hand) all true knowledge, that of both the one true God, Father, Son and Holy Spirit and of His works of creation, redemption, and providence. God is thus banished from the technocratic cosmos which autonomous scientific man thus arbitrarily constructs. In our present view of the universe, God the Creator and Redeemer has been utterly rejected. God has in this way disappeared from the very perception of our apostate civilization.²

The Engine of Statist Overreach

We see the state thus rejecting its own proper function as magistrate, called to exercise an authority delegated to him by his divine Suzerain, being thus both under the law of God and fully accountable to the divine Law-giver for the exercise of his vocation. This is everywhere the case with our

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modern antinomian state, wherever it has transformed itself into the pseudo-divine provider of truth and of universal welfare for those placed under its power.

The fusion of the temporal and the spiritual is to be found in every manifestation of the Beast-Antichrist. This is clearly to be seen in the way our modern social democratic nations function. Wherever our apostate cultures (truly humanistic cults!) have replaced their former religious beliefs (true or false) with the *ersatz* of a religion considered only as a social cement, the consequence of such an artificial consolidation of the authority of the state leads of necessity to the emergence of totalitarian power structures. Here the central point is that idols—such as humanism—are in themselves nothing, and that political action replaces the void produced by its utter vacuity. A typical example of such meaningless agitation is found in the extreme forms atheism takes in the countries of northern Europe where, with their total socialism, political ac-

tion fills the religious void left by the destruction of every kind of individual and personal identity and responsibility, obligating all to conform completely to the social model.³

With this anti-Chalcedonian confusion of the spiritual with the temporal—in imitation of the monistic theocratic empires of Islam, of the papacy of the High Middle Ages and of monarchic absolutism—modern man now reaps the fruits of revolution: Nazism, Fascism, and Bolshevism (the now universally accepted social democratic version of a now apparently defunct Communism). We can see, cresting on the present horizon of history, the Great Babylon of the Apocalypse.⁴

When the church falls into apostasy and the state becomes antinomian (*anomos*), the nations of the world become nothings, and are not, in any way, capable of resisting the seductive power of the Dragon and of his Beasts. The first beast is the symbolic representation of totalitarian military/police power; the second beast is the symbolic representation of a totalitarian religious and cultural ideology, the realm of propaganda and of utter falsehood poisoning every field of thought, of action, and of life. The name “False Prophet” is but a synonym for the “Prostitute,” the Dragon's whore, the second beast. The Babylon of Revelation 13 to 18 becomes a reality when this prostitute (the second cultural and religious propaganda beast) takes her seat riding the first beast (Rev. 17:3–6).

The cruel power of a sword without justice is then united to a totally arbitrary media-frenzied discourse, mendacious and demonic. Its passion is then given free rein to destroy the church and the people of God physically, intellectually, spiritually, and theologically. Apart from the unexpected eruption of divine grace, the coming out from heaven of

Biblical revival and reform (such as that experienced in the Reformation of the sixteenth century), little can prevent such a universal disaster. But we in faith and in great hope hold to the immutable promises of the Covenant: curses for those who persevere in their impiety, and blessings for those who strive to remain faithful to God and to His Word.

The Sure Hope

Here indeed is our hope. If the church of God—its local congregations in particular—turn to God, to faith in the gospel and to obedience to the commandments of the law of the Almighty, then the irresistible grace of the Covenant of God with His people will become manifest. This is the sure and infallible teaching of the Scriptures.

According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him. (Isa. 59:18–19)

And then shall that Wicked be revealed [the Antichrist, the two Beasts under the rule of the Dragon], whom the Lord shall consume with the spirit of his mouth [the preaching of the Word, the witness to Jesus Christ which is the spirit of Prophecy (Revelation 19:10)], and shall destroy with the brightness of his coming [His second coming in glory]. (2 Thess. 2:8)

And they [the apostate nations of the whole world, under Gog and Magog] went up on the breadth of the earth, and compassed the camp of the saints about, and the

beloved city [the faithful congregations of the Church of Jesus Christ throughout the earth]; and fire came down from God out of heaven, and devoured them. (Rev. 20:9)

Mapping the Path to Today's Disaster

Let us recapitulate some of what we have said before concluding.

When the prostitute (the second lying beast, that evil counterfeit of the Bride of Christ, the faithful church) rides the first beast (the murderous monster receiving its power from the Dragon) we have Babylon the Great. In Western Europe we are not far removed from such a condition. Babylon is thus the fusion of the two powers, the religious and the political, both church and state, the first and the second Beast conjoined into a society, a culture, and an imperial state totally cemented and bound together by their utter and willful rejection of God and of His law.

This satanically inspired union was observed in the High Middle Ages when, with the rise of the Roman papal church and its total domination of the Europe of this era, both politically and spiritually, Rome *redivivus* had, for a time, utterly defeated the imperial ambitions of its rival, the Hohenstaufen Empire. But, by the beginning of the sixteenth century, both empire and papacy had seen their aspirations to universal domination broken. The ambitions of the two beasts for total dominion against God (the spirit of the Antichrist) were, as we have seen, then transferred to the new absolute nation-states, first France and England, then Spain and to the apostate culture of the Renaissance (a humanist return to the errors of pagan antiquity).

The baton of this relay—as in a race whose prize was nothing less than total

and absolute power—was taken up by the modern revolutionary spirit. This spirit was, to some tentative degree, already present in the utopian aspects of those partially premonitory revolutions, both English and American.⁵ As from 1789, with a tremendously increased momentum, the French Revolution—fruit of the monistic pantheism of the Enlightenment and of the bureaucratic centralized statism of the decadent late French monarchy—manifested the breaking loose of the Napoleonic spirit of the Antichrist, erupting forth from France to infect all of Europe and, in time, the entire world with its universal pestilence.

This movement toward absolute universal political power was then taken up by Britain's ambition to take hold of the Dragon's imperial scepter over the world. But such a world empire on which the sun never set—as was the case some two centuries earlier with imperial Spain—as from Waterloo fell into the net of that dominating financial, and thus political, power, the money interests.⁶

Thus, the Rothschilds, the Barings, the Sassoons and other financial sharks issuing forth from many London banking establishments, came to be the Empire's rulers of last resort, dominating thus the politics of Great Britain and holding the universal realm of Queen Victoria in subjection as the hostage of the money interests. Theirs were the two opium wars waged by Britain on the Chinese Empire on their behalf. Theirs also were the Irish and Indian famines, cruel signs of the power of their utilitarian lack of any kind of true charitable sentiment.⁷

It is here that we place the origins of our privately owned central imperial banks, all in due course standing under the shadow of that almighty bank of banks, the *Bank of International*

Settlements in Basel, safely encrusted in the calm and security of neutral Switzerland.

In the course of the twentieth century, within the framework of the imperial finance of our central banks—as further steps in the building up of a total one world empire—came two World Wars and in their wake Bolshevism and Nazism and, today, that very strange latter-day anti-Christian entity called the European Union.

The totalitarian movement of the two beasts (Revelation 13, 17, and 18)—to which belong the devil's tares of that essential parable in Matthew 13—has now seemingly come to its point of culmination with what one can call “an Absolute One-World Economism”: financial economics married to politics and freed from every kind of moral restraint or accountability to divine law. These uncontrollable powers are, of course, in no way accountable to the peoples and nations of the world. Many have once again gradually come (after the long period of their liberation by the cross of Christ) to be held under the yoke of the Dragon's irresistible seductions.

This unipolar one-world system is at present largely dominated by that unilateral Yankee-Jacobin imperialism which has today totally usurped the governing power of the formerly proud and independent American republic. This usurpation by an establishment constituted of elements largely foreign to the spirit of the true American heritage has stifled the expression of the soul of that nation by a cultural and media-driven censorship today challenged (perhaps only temporarily?) by the Trump phenomenon.

It is this silenced majority of the nation that expressed itself so vigorously in the hundreds of thousands (sic!) of approving letters received by Aleksandr

Perhaps the next phase in the growth of the spirit of the Antichrist in the world will be a multilateral, multipolar financial and economic soft totalitarianism under the aegis of the United Nations

Solzhenitsyn after delivering the inaugural speech to Harvard University on June 8, 1978. His lucid and restrained analysis of the woes of the American nation—and of the West as a whole—was caustically rejected by the Anglo-Saxon cultural and political establishment. For a lucid and moderate analysis and critique of the Yankee-Jacobin anti-American imperial democratic tradition which, at the present time, so utterly dominates American internal and foreign politics, this for the bane of the nations of the earth, we can recommend a number of very enlightening studies by Claes Ryn.⁸

Perhaps the next phase in the growth of the spirit of the Antichrist in the world will be a multilateral, multipolar financial and economic soft totalitarianism under the aegis of the United Nations and of which the BRICS might well have been the model.

Of course, the godly magistrates of Romans 13 are not the enemy of the church. When faithful to their God-given mandate, both church and state (and every kind of divinely instituted authority) are the divinely appointed legal, judicial, and institutional buttresses to protect society. They are to protect society from any overstepping of the divinely established bounds by either the temporal (state) or the spiritual (ideological and cultural) powers.

Babylon's Grim Destiny

What we have before us, at least in the West today, is what Sheldon Wolin so aptly calls *Democracy Incorporated*.⁹ This is Big Business and Big Finance fornicating with the Big State, united together in the bed of utter monopolistic corruption (financial bribery). This implies an entirely irresponsible, corrupt, and unaccountable monistic totalitarian political, financial, economic, and religious (cultural) anti-Christian power.

This is the system of the Great Babylon as described by Revelation 13, 17, and 18 as well as elsewhere in the Bible. This is the Providential State come into its own (and with a vengeance). This is the fruition of the total confusion of the temporal with the spiritual, of finance and politics, resulting in an ideologically apostate culture that is totally irresistible for those who have received from the powers that be the marks of the beast on their forehead (the mind) and on their right hand (action). It is the utterly utilitarian and hedonist ideology of the cult of absolute power.

But those who love Jesus Christ and have His name written on their foreheads and who obey His commandments know that the Lord of lords and the King of kings speaks otherwise:

John to the seven churches which are in Asia [indeed, to the churches of all time and in every part of the earth]: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father;

to him be glory and dominion for ever and ever. Amen. (Rev. 1:4–6)

How delighted I am, then, that Rousas John Rushdoony's ever-timely book, *Christianity and the State*, is shortly to come out in Brazilian-Portuguese. Its important message is of great pertinence to the challenges we face today. May our good and faithful God abundantly bless the translation of this volume, the remarkable labor of a humble, faithful, and zealous servant of the majesty of the living God. 🙌

Jean-Marc Berthoud
Lausanne

22-28 September 2016¹⁰

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1. See Justin Popvitch: "Reflections on the infallibility of European man," in *Orthodox Faith and Life in Christ* (Belmont: Institute for Byzantine and Modern Greek Studies, 1997), pp. 97–116 and *L'homme et le Dieu-homme* (Lausanne: L'Âge d'Homme, 1989).
2. Here the writings of Augusto del Noce are of vital importance. See Augusto del Noce, *The Crisis of Modernity* (Montreal: McGill-Queens University Press, 2014); *L'époque de la sécularisation* (Paris: Éditions des Syrtes, 2001); *L'irreligion occidentale* (Paris: Fac-éditions, 1995).
3. Here we find societies tending to conformity with the model described by Aldous Huxley in *Brave New World*. See also Roland Huntford, *The New Totalitarians* (New York, NY: Stein and Day, 1972).
4. Here mention must be made of the danger represented by Islam and the religious ideology of its false prophet, radicalized today by its Wahhabist branch while being

manipulated by the United States and by the millenarian Zionism of the state of Israel (the radicalization of Islam being intimately related to its manipulation).

Under the pretense of the defense of humanitarian aims and public morality, entire nations are destabilized by very sophisticated propaganda methods and then conquered by financial, economic, and (if necessary) military means to further the transnational interests of an international clique having the impudence to call itself the "New World Order." It is thus that international corporations become the new instruments of international anti-Christian and anti-national revolution. This goes under the name of "Color Revolutions." See here the very able writings of our modern Carl von Clausewitz, Gene Sharp, particularly his three volume masterpiece, *The Politics of Nonviolent Action*, Volume I. *Power and Struggle*; Volume II. *The Methods of Nonviolent Action*; Volume III. *The Dynamics of Nonviolent Action* (Boston, MA: Porter Sargent, [1973] 1998).

5. See Jean-Marc Berthoud, "La Révolution française et les révolutions," in *Révolution et Christianisme. Une appréciation chrétienne de la Révolution française* (Lausanne: L'Âge d'Homme, 1992), pp. 114–163. Both of these Revolutions contained—among many healthy elements—a number of utopian aspects. These positive elements included, in particular, the defense of inherited traditional rights, strongly attacked on both sides of the Atlantic by tyrannical tendencies present both within the British monarchy and later in Parliament. The utopian tendencies encouraged the vision, held by a number of English Puritans, of the bringing of the Kingdom of God into our world principally through the force of political action. As for New England, many cultivated the equally utopian notion of the American colonies as constituting a divinely established "exceptional model" for the reform of an utterly corrupted world, that of a "City built on the Hill," direct promontory on our earth of the fully achieved Heavenly Kingdom. This was also to be established, to a large degree, by political and even military means. This religious idealism rapidly became secularized and was transformed into a kind of Yankee

Jacobinism, as witnessed by the theory of universal progress. See Robert Nisbet, *History of the Idea of Progress* (London: Heinemann, 1980), James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith* (New York: Basic Books, 1983); Arthur R. Thompson, *To the Victor Go the Myths & Monuments: The History of the First 100 Years of the War Against God and the Constitution, 1776-1876, and Its Modern Impact* (Appleton, WI: American Opinion Foundation Publishing, 2016).

6. The modern origins of this financial domination of politics by financial power can be seen in the foundation of the Bank of England at the close of the seventeenth century.

7. For a very perspicacious analysis of Victorian utilitarianism see the two spectacular satirical novels by Charles Dickens, *Hard Times* (1854) and *Little Dorrit* (1855-1857). For a brilliant study of the roots and nature of Benthamite Utilitarianism, see the doctoral thesis of a very able Egyptian scholar Mohamed El Shakankiri, *La philosophie juridique de Jeremy Bentham* (Paris: L.G.D.J., R. Pichon et R. Durand-Auzias, 1970).

8. Claes G. Ryn, *The New Jacobinism: America as Revolutionary State* (Bowie, MD: National Humanities Institute, 2011) and *America the Virtuous: The Crisis of Democracy and the Quest for Empire* (New Brunswick, NJ: Transaction Publishers, 2003). Jean-Marc Berthoud, "A Christian Critique of American Foreign Policy," *Chronicles*, June 1, 2000. For the full text see, Jean-Marc Berthoud, "Une critique chrétienne de la Politique étrangère américaine," *Le règne terrestre de Dieu. Du gouvernement de Notre Seigneur Jésus-Christ: Politique, Nations, Histoire et Foi chrétienne* (Lausanne: L'Âge d'Homme, 2011), pp. 318–349.

9. Sheldon S. Wolin, *Democracy Incorporated: Managed Democracy and the Specter of Inverted Totalitarianism* (Princeton, NJ: Princeton University Press, 2010).

10. My thanks go to those who have read this text and made many useful suggestions for its improvement.

A New Version of Making America Great (Again)

by Bill Potter



In November of 2015, a National Park policeman approached the tour group I was leading on the grassy knoll of Bunker Hill in Boston.

He demanded I stop teaching about the battle that had been fought there in 1775, and drew his ticket book (not his revolver) and threatened to write me up for “illegal guiding,” a crime unknown in statutory law and a term new to Landmark Events, our history tour company.

We had been there a number of times in previous years and until now had always received a warm welcome and at least indifference over my lecturing about the battle on the grounds around the monument. I lecture using a headset transmitter while our guests have unobtrusive receivers and ear buds so we don’t disturb non-group members who may also be visiting the site. Unlike our groups, most people just visit the history center, climb the steps of the massive obelisk that commemorates the battle, and then move on. The National Park Service (NPS) personnel help people inside the monument and museum and run the gift store.

The president of our company, Kevin Turley, gently informed the irate guard that the NPS police and interpreters, indeed, work for us, the American people. In response, the guard threatened to ticket Kevin and all our guests. In the end, the park rangers could neither provide a guide for us nor allow us to continue.

Tip of a Growing Iceberg

If this were a one-off incident, we could just chalk it up to a bored and over-zealous security guard. Alas, it is another conflict in a growing list of examples of the National Park Service (an arm of the Department of the Interior) attempting to prohibit teaching that they do not control, and which, perhaps, does not fit the new narrative of American history that they desire to convey.

Most history tour businesses depend on the NPS to tell them everything and provide the guides and instructors on battlefields, in homes and museums, and other historic sites. We too, in fact, sometimes lean on their expertise, especially inside museums. But we are careful to instruct all our families how to evaluate what they see at historic sites: from a Biblical presuppositional worldview, advising them not to absorb uncritically what they see and hear.

A couple years ago we led a tour to Charleston, South Carolina. The NPS interpreter told us that they would separate all the children from the families once we arrived at Fort Sumter. When Mr. Turley remonstrated that we do not separate our families and that we have our own historians, she wagged her finger in his face and said “we know what your children need to know.” The implication, of course, was that only the instructors anointed by the federal government possessed the expertise to properly instruct the children about the whys and wherefores of the Civil War, and the sooner we understood that, the better. Could it be that the central gov-

ernment, in all its humanistic egalitarianism, has developed another revision of American history?¹ Such revisionism did not happen overnight.

Surveying the history of American public education and the ways that the past has been recruited to support the current political agendas is fodder for another article. Faith shapes the interpretation of the real world, including all the sites that have been set aside to remember the past. When you enter the Smithsonian Museum of Natural History, you are greeted by cute little Iggy the Iguana who will lead you “through the evolution trail” in the museum. You will meet your one-celled protozoan ancestor and see how he evolved through natural selection all the way till you were born. Not all museums are that in your face about the evolutionary presuppositions of the historians who tell the story. Be assured, however, that the vast majority of historians believe that man is a product of chance/evolution, and without a soul, without hope, and without meaning. This, they say, is simple fact derived from the truth of natural selection.

The War of the Worldviews

All education is inherently religious. The conviction that facts are neutral and that they are merely reported by objective historians flies in the face of reality. As Dr. Rushdoony stated in *The Biblical Philosophy of History*: “To avoid myth, a historian must disavow the cult of ‘objective, impartial scholarship’ ... The historian’s report represents a perspective on history, and it is a limited perspective of necessity.”² A historian’s message is derived from his beliefs concerning

God, creation, man, sin, redemption, revelation, accountability, epistemology, culture, and other central convictions.

Every June, we lead a tour to New Orleans over the annual D-Day commemoration. Besides visiting the World War II Museum, we take the opportunity to study another great battle of American history at the Chalmette Plantation just outside the city. It was there that General Andrew Jackson defended the Queen City from the attacks by General Pakenham and the veteran army of Great Britain, fresh from the defeat of Napoleon.

The results could not have been more spectacular nor more important in the course of United States history. I lead the group over the battlefield explaining the context, the main actors, the weapons, the strategies, the tactics, and the providential implications for American history. We often hold our own little reenactment with the children, flags flying, in a corner of the field, using wooden guns.

In June of 2016 we arrived for our annual tour as usual. The preserved battlefield is quite large, with few visitors present. In the midst of our regular tour across the battlefield, a NPS ranger approached our group, listening for a few moments before Kevin Turley asked him if we could be of service. The ranger said there was some question as to whether we had a right to teach there and inquired if we were a commercial company or a non-profit. After replying that we were a non-profit, the ranger said he would check to see if we were allowed to be there and left with our contact information. We ended the tour a few minutes later and moved on to our next destination.

Two months later we received a packet in the mail from the Department of the Interior with a large red WARNING angled across the envelope. They

Moral relativism has long been a central tenet of the “court historians,” and with the widespread acceptance of homosexuality and the agenda that has permeated everything from the armed forces to the public school classroom, we should not be surprised that the new historical sites will reflect those values.

ordered us to pay a fine for illegal guiding at Chalmette Battlefield. Further, they prohibited me from guiding any more history tours on National Park Service property.

They had apparently visited our website where our Christian philosophy of history is on bold display, as are pictures of teaching and guiding without their authorization. We have refused to pay the fine and will meet them in federal district court in New Orleans on December 6, 2016. In preparation for the trial, we have discovered a number of interesting facts of relevance to readers of *Faith for All of Life*.

Imposing a Worldview Using State Force

The National Park Service celebrated their one hundredth anniversary in 2016. The NPS is led by a director who exercises *full authority over the operations and interpretations of American history*. He oversees more than 21,000 employees at more than four hundred sites, fifty-nine of them national parks, and manages an annual budget of three billion dollars.

On June 24, 2016, President Obama recognized the Stonewall Na-

tional Monument as the country's first monument to honor the LGBTQ “community” in America. It commemorates the “uprising” in Greenwich Village in 1969 by homosexuals that is typically considered the most important event in the history of “gay liberation” in America. In October of 2016, Jonathan Jarvis, the director of the NPS appointed by President Obama in 2009, in a conference call with Secretary of the Interior, Sally Jewel, discussed the release of *LG-BTQ America: A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History*. Jarvis mentioned that they have identified 1,300 potential LGBTQ sites to consider for historic designation. “For far too long the struggles and contributions of the LGBTQ community have been ignored in the traditional narratives of our nation's history,” said Director Jarvis.

Tim Gill of the Gill Foundation (which financially supported the *LG-BTQ America* study) happily stated that “equality has now become the way the federal government does business. It's that commitment that led the National Park Service to produce this landmark study. It's not enough to change laws and policies. We have to change hearts and minds.”

Moral relativism has long been a central tenet of the “court historians,” and with the widespread acceptance of homosexuality and the agenda that has permeated everything from the armed forces to the public school classroom, we should not be surprised that the new historical sites will reflect those values. Dr. Rushdoony characterized such interpretative frameworks as seeking liberation, specifically,

... the liberation from history, Christianity, civilization and law. A radical moral relativism goes hand in hand with every form of statism and is its instrument and concomitant. This libera-

tion is called a battle for liberty, but this new definition of “liberty” is not liberty under law, but liberty from law, and it is *anti-law*. Every instance in history of the rise of statism has gone hand in hand with the rise of pornography. The two are closely related. To encourage the one is to further the other.

In its simpler form, this faith is expressed as “the will of the people.” Democracy is *vox populi, vox dei*. There is no standard other than the will of the people, which can include all things.³

We do not have to accept the new history or the elites who articulate it in popular culture, including those imposing it at the historical sites where God in His great providence brought about events that have moved His agenda forward (and His is the *only* agenda that will move forward). From a Constitutional viewpoint, we still possess freedom of speech and assembly, though those precious freedoms are also being redefined and eroded.

Our stand against the National Park Service is a small engagement in a much larger historical and cultural war. We don’t know if it will be easily resolved. What we do know is this: if we don’t fight the small encroachments on our liberty under law, we may soon find ourselves liberated from the truths of the past and our right to teach them. 🇺🇸

[Editor’s note: Readers interested in supporting Landmark Events in its court battle with the National Park Service can send donations online at <http://www.landmarkevents.org/products/support> or by mail to Landmark Events, P.O. Box 1762, Columbia, TN 38402.]

Mr. Potter is an independent scholar and historian who teaches, writes, and lectures from a Biblical/Providential perspective. He is a popular conference and university speaker and the leading historian for Landmark Events, a company specializing in teaching on the ground where great history-

changing events occurred. Landmark emphasizes teaching the new generations to recognize the hand of God in our nation’s past and in all of history and to interpret it based on the truths of God’s Word.

Bill has been married to his wife Leslie for 40 years during which time they have home-educated their eight children.

1. See the following four articles for important insights into how we arrived at the current situation:

Dr. Roger Schultz, “Historical Revisionism: Why All The Fuss?” *Faith for All of Life*, Mar-Apr 2007, pp. 7–11. Also available online at <http://chalcedon.edu/faith-for-all-of-life/historical-revisionism-why-all-the-fuss/historical-revisionism-why-all-the-fuss-2/>

Mark R. Rushdoony, “Historical Perspective,” *Faith for All of Life*, May-June 2015, pp. 2–3. Also available online at <http://chalcedon.edu/faith-for-all-of-life/a-review-of-the-first-academic-book-on-rushdoony/historical-perspective/>

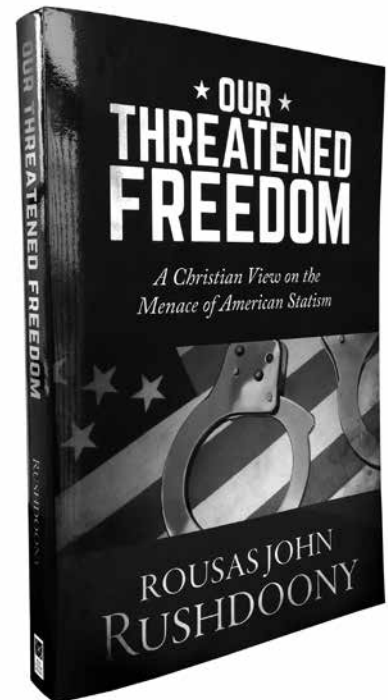
Martin G. Selbrede, “The World in God’s Fist: The Meaning of History,” *Faith for All of Life*, Jul-Aug 2008, pp. 23–27. Also online at <http://chalcedon.edu/faith-for-all-of-life/the-biblical-philosophy-of-history/the-world-in-gods-fist-the-meaning-of-history/>

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Is the “Land of the Free” Becoming the Home of the Enslaved?



R. J. Rushdoony reports on a mind-boggling collection of absurdities by our legislators, bureaucrats, and judges—from making it against the law for a company to go out of business, to assigning five full-time undercover agents to bust a little boy who was selling fishing worms without a license. Written some thirty years ago as radio commentaries, Rushdoony’s essays seem even more timely today as we are witnessing a staggering display of state intrusion into every area of life.

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The Subversive Sounds of Silence

by Andrea Schwartz



In discussions about sexual abuse, incest, and rape, there is a tendency to assume that those offering preventative solutions are blaming the victim for what happened rather than placing the responsibility on the offender. This can be hurtful to individuals who continue to experience the trauma and betrayal of the original incident. Too often, uninformed, although sometimes well meaning, people state or imply that, “They should just get over it.” Why can’t they? Because the missing component is justice. While it is true that we cannot change the past, as a culture, we can reestablish the Biblical means by which such situations are resolved, and Biblical sanctions are applied.

The sequence of events outlined in Genesis that led to man’s separation from God have personal as well as societal implications and ramifications. Not only do we experience the consequences of our own sin, we are also recipients of the fallout from the sins of others. However, God did not leave us without remedy: Jesus Christ and His atoning sacrifice repaired our breach with God. This is the beginning of our life in Christ. But what about the interactions that make up the rest of our lives? The law-word of God is the means by which we establish His Kingdom here on earth as it is in heaven in the midst of a sinful and perverse generation (Phil. 2:15). This remedy involves reinstating the protections of the family and sanctions for violations and assaults against it.

One of the Bible verses most quoted by R. J. Rushdoony is Proverbs 8:36:

But he that sinneth against me wrongeth his own soul: all they that hate me love death. Each step taken away from God and down the path of humanism results eventually in death. Making use of the God-ordained provisions, sanctions, and remedies is the only way to resolve the devastating effects of sin—from the personal to the societal.

The Family—A God-ordained Protection

From the outset of human history, the institution of the family has been the primary area of dominion and calling, as well as protection and covering. It is in this setting that the foundations of a society are either built or destroyed. Men like Marx and Engels correctly identified the Biblical family as an obstacle to their utopian vision. They and their proponents knew, however, that a direct assault would not be as effective as a systematic chipping away would be.

The family has been under relentless attack for decades as humanists have tried to right wrongs they have attributed to the Biblical family. By failing to identify the wrongs as sin, many blame the Biblical family for a host of injustices in society and want to replace God’s definition of family with a new modern concoction. This will result in the death of the Biblical family and an unhealthy society. This attack is fervent because as R. J. Rushdoony notes,

In the Bible, the family is the most public of all institutions, and adultery, treason against the family, is punishable by death, whereas treason against the state is not mentioned. Sexual relations are thus strictly regulated by the

Bible, because they are crucial aspects of the most social and “public” of all institutions. The idea that whatever two consenting adults may choose to do is irrelevant to other men and to society is antibiblical and revolutionary.¹

Yet, this is the very message that permeates modern media, a message that made headway early on in the twentieth century when the motion picture industry and marketing interests joined forces with humanistic psychology to undermine the Biblical family. By promoting a battle between the sexes to advance an anti-Biblical ideology, they undermined the protections of family life. What were they attacking?

We *cannot* understand what Scripture has to say about marriage without an appreciation of *the theological dimensions* of marriage. This is set forth in Ephesians 5:21–33. The key is submission “in the fear of God,” and this duty of submission applies to husbands as to wives. The husband cannot expect submission “as unto the Lord” (Eph. 5:22) unless he himself is subject to the Lord. His authority is at all times conditioned by the word of God and by his prior obedience to the word of God. His authority is not an abstract fact: it is headship in a union which makes of the two one flesh (Eph. 5:31–32), and is patterned after the unity between Christ and the true church.²

Rather than depicting how men and women complemented each other to advance a dominion call in and through marriage, media highlighted women and men outside of their familial context. A woman’s capabilities and intelligence were pitted against a man’s, and a “battle between the sexes” was incited. Yet, that

is not how God designed the unique relationship between man and wife.

An insight into the significance of this relationship can be had by looking briefly at the varying natures of men and women. The differences between them are such that a single cell from a human body is identifiable as to its sex. Feminists hold that sexual differences are a product of social conditioning; feminism is a form of radical environmentalism. The fact is that the differences are basic and have nothing to do with superiority or inferiority. In fact, on the average, “women equal or surpass men in all test areas not related to aggression and abstract reasoning.” As Christians, we would term what anthropologists classify as *aggression* as *dominion*. Man’s concern is with dominion, and hence with status. Man insists on striving for dominion and on giving dominion status to what he does. A woman is a cook, a man a chef. A woman is called a scrubwoman, the man calls his work a position as sanitary engineer, and so on. When men dominated the home, being a housewife had status; when men turned outward and left the home and children to women, being a housewife became demeaning, and women began to revolt against their status. The areas of life and activity abandoned by men to women’s dominion quickly lose status for men and women alike. Status is acquired by masculine dominion, and this fact governs every area.

On the other hand, in the providence of God, women have been given excellence in areas other than dominion and abstract thought so that they might be able associates or helpmeets to man. A man’s thinking is abstract and wooden: he needs a woman’s broader scope of intelligence and abilities to flesh out his perspective, which tends to be too abstract and too much geared to dominion to be always realistic. As a result, only a very stupid husband exercises dominion without the counsel of his wife.³

In God’s economy, dominion is achieved through the combined efforts of the married couple. Since the goal and focus always was (and is) the Kingdom of God, unity gives power to the family.

It is this unity of action as one flesh, as a life in common, which gives power to the family as the central public institution. The man who acts as though his wife were only created to obey him denies the “one flesh” aspect of marriage and assumes the role of a bachelor exercising sexual and self-serving demands over a resident woman. Instead of a marriage, there is then simply cohabitation. It is the man’s will, not God’s public purpose concerning the family, which is then put into force.

On the other hand, there cannot be a divided dominion. If the husband rules at his job, and the wife at home, dominion is shattered; the man has abdicated, and his abdication will soon be apparent at work as well.⁴

From the outset of the film industry, storylines highlighted discontent between the sexes as a means to draw in an eager audience. Under the guise of entertainment, there was a subtle promotion of individualistic competition and a disharmony of interests among men and women rather than a harmony of interests. Slowly but surely, sexuality became the focal point—with women depicted as objects (often sexual) who needed to awaken to their second-class status and fight for their rights. Although subtle to the modern ear, innuendo and dialog promoted this view. The sexual revolutionaries knew they had a “captive audience” and wasted no time to work to unravel the family.

The sexual revolutionaries thus are people who prefer irresponsibility to a future. *Irresponsibility* rather than pleasure is their key note. *First*, there is true pleasure only in God’s appointed way, and, *second*, sexual revolutionaries are

frenetic and pleasureless people whose basic motivation is a hatred of God, man, and of responsibility. *Responsibility* is not a private matter; it is always to someone or something; it is a social fact. Man’s basic and ultimate responsibility is always to God. By attempting to convert sexuality into a private, non-legal concern, the sexual revolutionary is trying thereby to remove sex from the area of responsibility. By so doing, he absolves himself from the charge of irresponsibility. He then transfers responsibility to the state and loudly proclaims himself a highly responsible citizen by clamoring for socialist action in one area after another.⁵

One of the huge ironies of this push in the media is the impact it had on the lives of the women used to promote the image of the fiercely independent woman, who did not need a family and who was in total control of every aspect of her life. A recent article describes what went on in Hollywood with some of its most famous female stars.

Accomplices in Their Own Demise

In the June 2016 issue of *Vanity Fair*, authors Marcie Bianco and Merryn Johns in their article, *Classic Hollywood’s Secret: Studios Wanted Their Stars to Have Abortions*,⁶ shed some light as to why Tinsel Town has been a strong advocate for abortion rights for women. As it turns out, abortion was (and still is) a solution for those who purposed to profit from glamorizing women and portraying them as sexy and available. To combat the results of promiscuity, written into the contracts of many of the “bombshells” of the 20s, 30s, 40s, and 50s were “morality clauses” which guaranteed their willingness to end unintended pregnancies.

And so it became necessary for the studios to implement reformatory measures to prevent stars from destroying their value through scandal. In 1922, Will H. Hays [sic] collaborated

with studios to introduce mandatory “morality clauses” into stars’ contracts. Consequently, an unintended pregnancy would not only bring shame to these top box-office earners—it would violate studio policy. “[I]t was a common assumption that glamorous stars would not be popular if they had children,” writes Cari Beauchamp in her book on powerful women in Old Hollywood, *Without Lying Down*.

These clauses may have extended to an actress’s right to marry. According to Petersen, rumor had it that “Blonde Bombshell” Jean Harlow couldn’t wed William Powell because “MGM had written a clause into her contract forbidding her to marry”—a wife couldn’t be a “bombshell,” after all. When Harlow became pregnant from the affair, she called MGM head of publicity Howard Strickling in a panic. Shortly thereafter, according to E.J. Fleming in *The Fixers: Eddie Mannix, Howard Strickling and the MGM Publicity Machine*, “Mrs. Jean Carpenter” entered Good Shepherd Hospital “to get some rest.” She was seen only by her private doctors and nurses in room 826, the same room she had occupied the year before for an “appendectomy.”⁷

The list of bankable stars mentioned in the article along with Jean Harlow, include Judy Garland, Bette Davis, Joan Crawford, Ava Gardner, Lana Turner, Dorothy Dandridge, and Jeanette McDonald. While these names are not on the tips of tongues today, they were in the Golden Age of Hollywood, when film was demonstrating its usefulness in changing the culture and the religious views of audiences. Ironically, the films of these decades portrayed women as being independent and in control of their lives, not living at the whims of men. While the scripts espoused otherwise, their actresses were being abused physically, mentally, and spiritually. One anonymous actress noted, “Abortions were our birth

control.”⁸ Another commented about the famous Tallulah Bankhead, she got “abortions like other women got permanent waves.”⁹

Many of these women, not to mention other not-so-famous casualties, lived tragic lives, often attempting to cover their sins with alcohol or drugs, and finding it difficult to remain in any committed relationship. Some ended their guilt with suicide. In fact, the “rebels” of the day (from movie studios’ point of view) were those who refused to abort their unborn children, because they correctly saw abortion as murder.

Bianco and Johns came to an unusual conclusion—one that demonstrates how people are governed by their presuppositions. They concluded,

In the heyday of the Hollywood studio system, women were at their most desirable and their most powerful—but it still didn’t afford them the right to choose when it came to governing their bodies. Hollywood’s production codes extended to women’s reproduction. In the hundred years or so that have passed since the birth of American cinema, everything has changed—though, then again, perhaps nothing has.¹⁰

Instead of realizing that God designed women to be protected and covered in a covenanted marital relationship, the authors lament that the denial of accessible abortion was a great injustice. This is engrained in our culture, and now women who have fallen prey to empty words and manipulative seductions, are offered solutions that are not solutions at all.

I wonder if the rampant homosexuality and lesbianism of Hollywood are outworkings of the unatoned guilt (from both genders) for their blood-stained hands. I wonder how many see same sex relationships as a solution to the abortion problem. Maybe they have convinced themselves that it is bet-

ter not to be in the position of killing another human again (Romans 1).

Return to Biblical Foundations

The Bible asks, “If the foundations be destroyed, what can the righteous do?” Apart from God and His law being known and applied, human beings will continue to place themselves under the curse of sin, rather than respond to the life-changing work of the Holy Spirit (Prov. 8:36). We must work for a time when the capital offenses mentioned at the outset of this essay, once again receive the God-ordained sanctions provided in Scripture for such treasonous acts. Only when the justice (righteousness) of God’s law is known and applied can individuals and families truly pursue the Kingdom of God. Nevertheless, an obvious question remains, what do we do until that day when the commandments of God are followed on a societal level?

The answer is to apply God’s law-word in your everyday life, on an individual and family level—right now! Teach God’s Word so that children know when they are being manipulated and groomed for abusive encounters. Teach them that they should have nothing to do with the deeds of darkness but expose them (Eph. 5:11). Instruct them that God will never pit one of His mandates against another, and that hiding a sin to protect others amount to being an accomplice to it. Teach them how the institution of the Biblical family is the protection and covering provided by God to create dominion-minded families.¹¹

For those who have experienced, not only the effects of such sexual abuse, rape, or incest but also have received disdain from the church, God’s law demands them to break their silence of real (or imagined) guilt and shame.

Continued on page 26

Sowing Bad Seed

by Lee Duigon



Consider our Lord's parable of the wheat and the tares, in Matthew 13. The servants asked the master, "Did you not sow good seed in this field? Why then hath it tares?" And the master said, "Some enemy hath done this."

The fields of the Lord are many. One of the fields that I work in is Young Adult fiction, YA for short.

And there are a lot of people sowing tares in it.

Kirsten Salyer, a deputy editor at *Time Magazine*, recently published some of her thoughts on YA fiction, *With a Little Help, You Too Can Write a Young-Adult Novel* (*Time*, Oct. 3, 2016). Her essay is a review of a book on the subject, *The Magic Words*, by Cheryl B. Klein. But whether she knows it or not, Ms. Salyer has offered us insight into the thinking of the tare team.

YA Fiction is Important

Ms. Salyer is acutely aware of the importance of YA fiction, much more so than most of us. The ungodly are often a lot cleverer at getting what they want in life, whatever it may be, than we Christians are. Jesus warned us, in His parable about the crooked steward: "The sons of this world are more shrewd in their generation than the sons of light" (Luke 16:8). They know what they want and know how to get it—even if what they want is only perishable, worldly, and, compared to the blessings of God's Kingdom, con-

Parents must act as consumers—as pre-consumers, if you will—making sure that the young readers in our own households are only consuming literature compatible with a Christian view of life.

temptible and cheap.

Salyer knows that the fiction absorbed by readers early in their lives—she's talking about books, but it certainly applies to movies and television, too—will help to shape their thinking, and their outlook, for many years to come. "The books we read when we're young have a special sort of power ... They're as formative as anything else in our young lives, and sometimes they're the first place we encounter larger-than-life ideas." She concludes, "The narratives we tell young readers can influence how they understand and value the world around them. The magic isn't in the words; it's in how the words come together to reflect and affirm the realities of a diverse young-adult experience."

I think she's right, or I wouldn't have written ten *Bell Mountain* novels, eight of which are in print as of this writing (<https://leeduigon.com/books/>). We who write such books are sowing seed, either in the Lord's service or the world's: like it or not, it has to

be one or the other. But what kind of seed does Salyer wish to sow?

She's high, for instance, on a 2014 book by Jandy Nelson, *I'll Give You the Sun*, a YA novel "with a gay protagonist." Actually two "gay" protagonists, a pair of twins. And off to the side of her essay is a review of *The Best Man* by Richard Peck, described by one reviewer as "a big-hearted novel of gay marriage." She's really high on this one: "[T]he uncle he [the twelve-year-old protagonist] idolizes is marrying a teacher he idolizes. The newlyweds are men.

"Peck, who won the Newbery Medal for *A Year Down Yonder*, masterfully frames issues of sexuality for young readers, translating the message that 'love is love' for a demographic still navigating first crushes," and so on.

What, in her view, do these books accomplish? They teach important lessons, she asserts, in "acceptance" and "tolerance." Young readers are to be taught that homosexual acting-out is "normal" and praiseworthy—which cannot be true unless God is wrong for declaring it a mortal sin. So the seed being sown here is anti-Biblical, anti-Christian, and morally wrong. It cannot be right unless the Bible is wrong.

If you survey the field of YA fiction, you'll find such tares as these springing up all over—I haven't the space or the patience to list them all: books celebrating, sometimes subtly and sometimes not so subtly, sodomy, transgenderism, pedophilia, and abor-

tion. The field is morally in a lamentable state.

For all her talk of trying to find out what truly appeals to young readers, and writing toward that end, she and the authors whom she praises merely go ahead writing about what appeals to them. The lesson that “love is love,” whatever form it takes, is profoundly antinomian. But we cannot expect non-Christian or anti-Christian writers to deliver any other kind of message.

A Field Full of Tares

The abundance and success of so many YA novels preaching sin as virtue, evil as good, is evidence that indicts us for being careless with our culture, especially when it comes to deciding what sort of material we allow to seep into our children’s minds. The publishers would not be selling this stuff if we weren’t buying it. And it ought to be noted that many such books have been placed into school libraries and hawked and touted in school classrooms.

Do you remember the big push for Philip Pullman’s *His Dark Materials* trilogy? Published by Scholastic Books—always prominent among the usual suspects—this was an overtly atheist tract (<https://leedui-gon.com/2010/11/03/satanism-for-young-readers-a-review-of-his-dark-materials/>). It was brought into public school classrooms, hyped with assorted contests for the kiddies, made the subject of classroom teaching, and quickly translated into a major feature film. The good news is that the movie flopped—probably because parents finally cottoned on to what Pullman’s work was all about, and didn’t take their kids to see the movie.

This suggests that there’s something we can do about the abundance of tares being sown in the YA fiction field.

We really ought to read what our children are reading, rather than just to be so happy that they’re reading at all that we pay no attention to the content. We should not be bringing into our homes books that preach an anti-Christian message. And if our children, especially those in their early teens, have been exposed to such a message, we must equip ourselves to discuss that message with them. We must not allow our silence to be taken for consent.

Few people can actually write a book and get it published, so I won’t be asking you to write your own Bible-friendly YA novels to crowd the bad stuff off the shelves. Parents must act as consumers—as pre-consumers, if you will—making sure that the young readers in our own households are only consuming literature compatible with a Christian view of life. We are even better off if the children have received a Christian education and already know, or at least can sense, when an author is trying to lead them into the counsel of the ungodly.

When I was a child, this was much easier on parents: there wasn’t much out there that was going to lead young readers astray. But the culture that we live in has changed, and we are now called to be vigilant.

As we can see by some of the books that Ms. Salyer recommends, the field today is full of tares. These are nourished on consumers’ money. Withdraw that source of nourishment, and some of those tares will shrivel and die—hopefully a lot of them.

Water the Wheat, and Not the Tares

Some of you will be surprised to learn there’s plenty of YA fiction out there suitable for Christian readers—all kinds of it, from heroic fantasy to humor, from mystery to romance (yes, Christians do fall in love), historical

novels, school stories, everything under the sun. These novels don’t get the kind of marketing buzz that Scholastic Books could give to Philip Pullman, atheism and all; but they are out there, and you, the Christian consumer, can choose to water this good seed with your dollars instead of watering the tares.

I’m a great fan of C.S. Lewis’ *Chronicles of Narnia*, J.R.R. Tolkien’s *The Hobbit*, and S.D. Smith’s heroic rabbit tales, *The Green Ember* and *The Black Star of Kingston*. But there’s so very much more to choose from. The Goodreads website, for example, offers a list of 206 YA books enjoyed and recommended by Christian readers (http://www.goodreads.com/list/show/12825.Best_Christian_YA_Books). These were picked by readers like you, not self-anointed experts, and might be a good place to start looking for the best books for your children.

Light reading, casual reading, is so much more than that. We want to relax, we want some entertainment—but it’s also one of the chief ways by which we educate ourselves.

I dread to think of the effect on young readers’ worldview, and character, of a steady diet of some of those books that Kirsten Salyer recommends—to say nothing of the long-term effects on our entire culture.

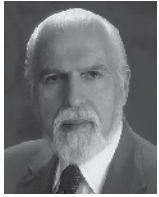
Don’t you? 🙄

Lee Duigon is a Christian freelance 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.

Freedom and the State

by R. J. Rushoony

(Taken from *Christianity and the State*)



Not only is morality transferred from God and His law to the state and its fiat law, but freedom also. Whether it be a Marxist state or a democratic one, freedom is today usually spoken of as an attribute of the state rather than of the people as individuals. Such freedom as is permitted to men is freedom under the state, not under God.

Turning again to Gumplowicz, we find a frank statement of the fact that man, as a creature of the state, cannot be free:

That man is a free being is pure imagination ... The premise of "inalienable human rights" rests upon the most unreasonable self-deification of man and overestimation of the value of human life, and upon a complete misconception of the only possible basis of the existence of the state. This fancied freedom and equality is incompatible with the state and is a complete negation of it.¹

In Biblical theology, the absolute freedom of God is a basic premise: God cannot be controlled or governed by anything outside of Himself. This is the premise of humanistic doctrines of the state: the absolute freedom of the state.

At the same time, radical and final coercive powers are claimed by the state. It can be noted indeed that there are limits, in the United States and other countries, to these coercive powers, but these are self-limitations. Acts of Congress or of Parliament can at any time alter or remove those limits. Without

the limitation of faith in and a covenant with and under God, the state is the absolute determiner of its own powers. With each passing year, we have seen an extension of those powers. In the United States, whatever the platform of moderation, reform, or the limitations of powers whereby presidents and members of Congress have been elected, there has been a steady increase of coercion and a decrease in freedom.

In Mexico, there has been a clearer development of the theology of the state, because Mexican intellectuals have been more successful in implementing their philosophies. The Mexican economy has been more backward by far than anything else in North America, but its politics has been more dominated by intellectuals and theoreticians and hence in advance of the United States and Canada in developing the implications of humanism.

No less than do Christians believe in a final order, the full and perfect community created by God, do humanists also believe in their own final order, the "Great Community" of man. Thus, in Mexico, leading thinkers have been ready to allow a semblance of religious liberty provided that the churches do nothing to influence or alter the social order. Thus, for Gabino Barreda,

An individual should think and believe as he pleases, provided that his thoughts and beliefs do not alter the social order. The mission of public education was not merely to teach; it was to make public order possible.²

Less honestly stated, this is the position of many state and federal agencies

in the United States during the 1970s and 1980s in particular. Religious freedom was tenable only when and where Christianity was having no influence on the social order. When the Christian school movement began to move the faith from irrelevance to relevance, persecution began. It became obvious that the much vaunted religious liberty meant for many officers of state the freedom to practice religion only between the limits of a man's two ears.

The Marxists have seen liberty as a concept used by a social class to their advantage. The Mexican positivists hold that a thing is free when it follows its natural course and encounters no obstacles. It then follows the law of its being. A stream coming down a mountainside is in terms of this definition free. However, where applied to man, this doctrine has some interesting consequences, because freedom is then clearly related to the doctrine of man. If man is God's creature, then freedom is only under God. If, however, man is an evolving animal whose being is determined by naturalistic drives and forces, then religion is a dramatic restraint on his freedom.

Thus, for Gabino Barreda, the individual was not free to do as he wished. Rather, "Freedom ought to be subordinate to the interests of society, namely, to the interests of the Mexican nation." A laissez-faire freedom is to be seen instead as disorder, not liberty. "The freedom of the individual must subordinate itself to the social order." Freedom is not under God, but under the state. "Thus, the state should intervene, as

an instrument of society, in the moral education of Mexicans. It must prepare Mexicans to be good civil servants by stimulating their altruistic sentiments.”³ For this reason, Barreda could say, “the rights of society are more important than the rights of man.”⁴ It followed also that Barreda could propose a civil dictatorship to promote freedom.⁵

The equation of reason and morality with the state is commonplace to humanistic thought. (A variation is its equation with autonomous man.) Such a view is productive of a new pharisaism. In this self-righteous faith, the state as the great good passes judgment on all other segments of society. It holds that the state and its sovereignty constitute the necessary order for life, indeed, the saving order. Dissent from the state then becomes true evil. Not crime but nonconformity is then seen as the great problem.

As a consequence in the Soviet Union, criminals are not seen as the great offenders. Rather, it is the dissenter of any kind, especially the Christian or the libertarian dissenter. The uniform testimony of former slave labor camp prisoners is that criminals have a privileged status and are commonly used to terrorize political prisoners. The only offense of these political prisoners, when there is any offense, is their real or fancied dissent. Vicious hoodlums do not threaten the political philosophy of the state, but dissenters do, and they are accordingly treated more severely.

We see steps in the same direction in the United States. As the state’s ability to cope with crime, and its concern to do so, diminishes, its zeal to penalize dissent increases. The persecutions of churches and of independent Christian schools points clearly to this zeal to limit liberty. Thus, many people find a dual limitation on their freedom. In major cities, freedom of movement, especially

after dark, is limited because of the freedom of the criminal element. At the same time, their personal and religious liberties are increasingly restricted by statist claims and the growth of statist power.

Bussell pointed out how, in medieval Europe, the empire revived Roman law (in the twelfth century) to destroy the freedom of the church. Roman law “could not conceive of a genuine *dyarchy* in which both parties respect the limits of the sacred and profane departments.”⁶ By 1453, Bussell held, the ideals of the medieval world were dead, and statism in the saddle.⁷ The savagery of the modern age was under way, and the Renaissance of paganism was also the renewal of tyranny and barbarism.

Despite the rise of the national states, the Holy Roman Empire and its dream persisted. Maximilian I (1459–1519), called “the foremost knight of the age,” is, like Sigismund, well regarded by many historians. However, as we know from a letter to his daughter Margaret, Maximilian hoped to gain the papal throne on the death of the pope, and at times thought of deposing Pope Julius II. Moreover, Maximilian dreamed of the “good” he could accomplish by using the church’s wealth for the empire.⁸

There were and are no restraints on the dream of the modern state. What Maximilian dreamed about, Henry VIII in effect did, and also Louis XIV and other monarchs with their state churches. With the French and Russian Revolutions, the state made itself man’s church and savior. As man’s true savior and church, the modern state began an open or a covert war against the church, and also against man’s freedom. The only freedom desired by the modern state is its own.

As we have noted, man’s freedom was separated from God and creation

in His image and made a natural fact, freedom to follow our natural course. One religious consequence of this has been the sexual revolution. Another and an earlier one, is aptly summarized by Hallowell: “Communion with nature replaces communion with God as the source of inspiration and true enlightenment.”⁹ An early example of this was William Wordsworth. The environmental movement has deep religious roots.

This “natural freedom,” however, does not make possible any freedom for man other than an esthetic and sexual venting of his impulses. To “do your own thing” is a logical consequence of Wordsworth’s religion. It means submission to, not resistance against, the forces of history, and it is the death of freedom, which is an antinaturalistic motive. Because the Biblical doctrine of freedom is antinaturalistic and supernatural, only Christ can make us free (John 8:36). We are made free by the supernatural act of regeneration. Since our natural course is a fallen one, natural freedom is to sin and die. The history of true freedom cannot be known or written apart from Jesus Christ. Inevitably, the modern humanistic state is anti-Christian and anti-freedom. 🏰

1. Cited by Hallowell, *Main Currents*, p. 318, from Gumprowicz, *The Outlines of Sociology*, p. 180.
2. Zea, *Positivism in Mexico*, p. 126.
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4. *ibid.*, p. 115.
5. *ibid.*, p. 95.
6. Bussell, *Religious Thought and Heresy in the Middle Ages*, p. 848.
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8. Friedrich Heer, *The Holy Roman Empire* (New York, NY: Frederick A. Praeger, 1967), p. 139.
9. Hallowell, *Main Currents*, p. 167.

When Happily Ever After Isn't

By Susan Burns

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They did not care who saw them.

Or maybe they did not know anyone else existed in the world.

They stood a little

too close, facing eye to eye, fingers intertwining. Such into-you-ness can only speak of one thing: love. Eros, of course, not phileo or agape (not yet anyway). But eros isn't bad. I am sure our First Parents felt the surge of pure, undefiled Eros wash over them the moment they met. "Bone of my bones and flesh of my flesh," Adam said. Then sin entered, rebellion against the Holy Father ensued, and well, we all know the rest of the story.

We live with its effects every day. If we want to be wise, we must balance this hard knowledge, this hard reality, with the strong desires we have that our children know the joy of being young and in love, young wives and husbands beginning that wonderful (we hope) ascent (not descent, we pray) into married life. And as we train and prepare them for that day aglow with such promises of bliss and the birth of a new generation, we must always keep in mind sin and the powers of evil that delight in destroying such holy possibilities.

The bitter truth is that some marriages will fail. Even during that time to come prophesied in Isaiah 65, some marriages will fail. Not many, thank God! What a joy to know that the scourge of my generation will pass! Sadly, there are parents reading this who will painstakingly seek marriage with a godly spouse for their children only to

Divorce is a terrible remedy for horrible sin. That it is so common today (and often without Biblical warrant) is symptomatic of how dead our culture is. Once again, the church of our day has not responded well to the needs of families.

watch, in time, the union disintegrate to such a point that divorce is the only remedy. What pain and sorrow there will be. And tears. And questions—where did I go wrong, who is to blame? A lifetime of "what if's" and "if only's." Because of sin. We are sinners; we beget sinners. Sinners behave sinfully and sometimes rebellion and hardness of heart is such that the union crumbles. No, it should not be so. But it is the wage we reap and will continue to reap as this culture dies and the Bride of Christ refuses to obey her Lord.

The First Sign of Trouble

Cracks appear in the relationship. This is the normal consequence of sinners living together. My pastor, Robert Jones of Hurricane Evangelical Free Church, says, "Don't be surprised when your children sin; plan on it!" It is that plan of godly action that can make or break your family. What do you do? How do you counsel your child? Where do you send him? Here are some hard pills to swallow. But you must be aware

of these dangers so that your loved ones can avoid falling into and being destroyed by these terrible hell-pits.

Today the probability is quite slim of the church's being a help and offering godly counsel for you and yours during this time. I feel like a traitor for saying it, but sadly it is true. The Biblical process of reconciliation (Matt. 18) is seldom practiced in churches. Those churches (particularly Reformed and Presbyterian) who attempt to implement this process do so as the first step in "church discipline"; it is used as an administrative procedure to clear the rolls of the errant instead of reclaiming the wayward sheep. For several years I watched a denomination that prides itself on being "Reformed" and "Bible-believing" ruin lives by this administrative approach. I have watched the brokenhearted go to their pastors and sessions for help only to be caught up in the grist mill of Matthew 18 misapplied. The brokenhearted, tender and vulnerable become even more deeply wounded. It is hard for hearts so wounded ever to trust the church again. And they fight gargantuan battles against personal bitterness toward God and the church—not to mention the impact this sorry witness has on friends and relatives who watch this abuse occur.

Fortunately, there are some churches that rightly apply Matthew 18. If you or your hurting child can get to one, go. But before you do, be very careful to check out the pastor and the elders. Ask hard questions. Do not be afraid to. The life of your loved one is at stake. If at all possible, talk to church members who

have had difficult situations handled by the session. It could make the difference between your child's living alone for the rest of his life or living reconciled with his spouse. I know a woman who did this. She moved to another city to be under the care of a session who had a reputation for godliness, understanding Matthew 18, and applying it in the lives of the congregation. Unfortunately, by the time she realized there was little truth to the advertising, it was too late. So check it out. What appears to be a Titan of the Faith may in reality be a Titanic! Take special care. Your loved ones are at stake.

In addition, be aware that as kind and as tenderhearted as a session may appear, your loved one's marital problem may be just one more thing for the session to deal with. Most pastors and elders will be busy attending session meetings, committee meetings, preparing sermons or Sunday school lessons, oiling the wheel that creaks the loudest. No one but you will care that days, weeks, months are passing while the elders try to get around to you. I often counsel my friends that if they want the session's involvement, they need to create a crisis, such as telling them you are moving your membership. That is the one thing they will most likely respond to. It is sad that this technique works very well.

The only true motivation a session will have to expedite resolution of a sinful situation is its love for God and zeal for His honor. Without that, they move about as fast as molasses during a northeast January. Unfortunately, many elders today lack this zeal and love and appear terrified by conflict or even "potential" conflict. They refuse to gird their loins with the truth of orthodox Christianity, and prefer to sit as eunuchs in committee meetings waiting for someone to volunteer to make Jell-O for yet another

potluck. It is another sad consequence of the demasculinization of the church. Hearty, intact, Calvinistic elders seek the lost sheep and chase the enemy from the fold.

Another sad reality is that ungodly sessions can be tar-babies; it can be very hard to get them off your back once they are involved. I have seen this scenario played out time after time: the unsuspecting, hurting, grieving individual goes to the pastor and elders seeking help. It becomes clear to the hurting one that the session—for whatever reason, ignorance of the Bible, lack of training, acceptance of ungodly philosophies, or plain stubbornness—is not applying and will not apply Biblical principles or teaching to the situation. The disappointed person humbly points this out to the session. Usually, the person making the truthful observation is declared stubborn and rebellious; charges are brought ("contumacy"), "adjudication" begins and the innocent person is disciplined, sometimes excommunicated—this in addition to still suffering from the problem that brought him to the session in the first place. Remember this fact: ungodly elders do not like to be told they are wrong.

So, bottom line—do not have great expectations of today's church. I agree, it should not be this way. But that is how it is in the life of the church today. The church is a mess today. If you naively, Bambi-eyed, take your troubles to her—watch out, you may be gunned down in cold blood. What a sad and terrible statement to make today, that we not only have to protect our children from a godless secular culture, we also often must protect them from the church.

A Godly Choice

As I said, there are some good churches out there, but they are the exception rather than the rule. I can't leave this topic without describing one.

Before moving to California, I had the joyous privilege of being involved in a church whose pastor is an excellent, Biblical counselor. Talk about "if only's!" As I sat under the ministry of Pastor Robert Jones, I kept saying, "If only he had been available when this loved one or that loved one was facing a crisis!" Not only does he counsel; he teaches his congregation to do the same—not in a formal setting, but in the day-to-day situations that they face with family and friends. Under this kind of discipleship, the church develops elders who are equipped to rightly apply the Word in the lives of the members as well as members who are trained to rightly apply the Word in their lives and the lives of their loved ones. This is the way it is supposed to be: Matthew 18 is a part of church life—not the bastard child of administrative censure, but the life-giving, peacemaking Matthew 18 spoken by Christ to His disciples. This is the kind of church to which you must flee. Unfortunately, they are too few. So, I beg of you, heed my earlier warnings and precautions.

Another Godly Choice

If such a church is not available, where can you go, what can you do? Biblical counseling is another option. Still, you must look carefully and examine carefully the theology and approach which the counselor takes. I have friends who have been very disappointed to find that counselors who claim to be "nouthetic" and believers in orthodox Christianity and the Reformed Faith actually do not use the sound Biblical counseling techniques taught by these schools of counseling. The good news here is that if you involve yourself with a counselor and are disappointed, you can usually sever the relationship without fear of being excommunicated.

Fortunately, there are some fine counseling options. Once again,

through my pastor, I became aware of the ministry of the Christian Counseling and Educational Foundation. I had the privilege of attending a “Changing Lives Seminar” taught by David Powlison and Paul Tripp. I strongly recommend these seminars. Go, take your family. It will do you much more good than a trip to Disney World. This organization offers the kind of reconciliation ministry that can help you and your loved ones as they face a crisis. I hope to highlight their ministry in an upcoming Report. In the meantime, if you want more information, contact them at 1803 East Willow Grove Avenue, Glenside, PA 19083 (215) 884-7676.

An axiom of us Recons is “strong families, strong churches”; and that is true. When families are weak, tearing apart and breaking up, something has to be done to repair the breach and strengthen the wall. I believe that the methods I have learned through my pastor, David Powlison, and Paul Tripp offer the best Biblical solution we have available today. The wonderful news is that the training is available and you do not have to be an elder to take it or to use it to minister to your family and friends. By taking advantage of this training, both families and the church will be strengthened and begin to function as God desires.

The modern church and our secular culture have done a pretty complete job of destroying the foundation necessary to promote healthy, strong families. So I am very grateful for the Biblical foundation being laid by godly men line upon line and precept upon precept. I am grateful for the ministry of the Christian Counseling and Educational Foundation. I am grateful that I have had the privilege of seeing and participating in a church that tries to honor God in difficult situations. I am grateful for the men of Chalcedon who seek to apply Biblical

The modern church and our secular culture have done a pretty complete job of destroying the foundation necessary to promote healthy, strong families. So I am very grateful for the Biblical foundation being laid by godly men line upon line and precept upon precept.

teaching to issues like courtship and dating and family worship, and who seek to teach others these principles. Solid teaching and training like this will begin to turn the tide in families, the church, and culture. I urge you to lay hold of it, implement the principles in your family now. An old saying goes, “An ounce of prevention is worth a pound of cure.” In our day, as we prepare our children for marriage, I think it should be said, “Five pounds of prevention is worth a lifetime of heartache.”

Nothing Works

And what if, having done all you can do, divorce still comes for you or a child—with its searing pain, embarrassment, tears, rage at injustice, the bitterness, humiliation, loneliness, sheer terror, horror of it all? What then? Well, you can continue to lie there wallowing in a pool of your own blood, or you can take the hand of your loving Savior and be lifted up, bathed in His comfort, strengthened by His Holy Word, and move on. Praise God that, even for this, there is a balm in Gilead! Christ is the balm of Gilead and He promises to comfort our hurts and sorrows. And when the question roars through your mind: WHY? WHY? WHY? Remember the truth of Romans 8:28 and be comforted that this occurred that you

might be transformed into the likeness of Jesus Christ, who Himself learned from the things He suffered. Learn from your suffering and teach what you learn to your children so that the next generation can avoid the snares laid down by the Evil One.

If you have children, train them up in the nurture and admonition of the Lord, as He commands. Confess your sins to them. Do not be afraid to let them see the agony your divorce has caused you. Seeing burned flesh can deter a hand from going willingly into the fire. Seeing the pain of the healing process can result in more prayerful choices about their future. Do not be afraid to call sin, sin or wickedness, wickedness. And if it is sin and wickedness on the part of a rebellious parent, name it for your children. I know this is a very unpopular concept today. Today we honor the rebellious parent no matter how wicked he is. It is very common for divorce orders to incorporate language prohibiting either spouse from speaking ill of the other. Whereas there is some wisdom in this, if a parent has abandoned his family or committed adultery, the children need to be taught that this is evil and wicked. It is so evil that in God’s law, the penalty for such behavior is death.

Give your lambs the training they need through homeschooling, Christian schooling and a sound church environment. Do not fool yourselves that they are not being ill-influenced by that pig-slop preaching they pretend to ignore every Sunday. Wait a few years and you will see how deadly that poison is. Calvinistic preaching and teaching is good food that will help grow boys and girls into strong, godly men and women. By giving your children a very strong foundation, you will be paving the way for God’s blessings on them and the next generation of your family. You

will be increasing their ability to make God-honoring choices. Do not despair. You may go through life without a spouse, but you still have your children and a future.

What if you have no spouse and no children? Then, like our brother Paul (divorced or widowed, we do not know) we can serve the Lord with a singleness of devotion (1 Cor. 7:32-33). We serve a King who will never leave nor forsake us (Heb. 13:5). As important and primal as the covenant of marriage is in God's economy, in heaven there will be only one Bride and one Groom (Matt. 22:30). There is still a heritage for those who have neither spouse nor children (Is. 56:1ff).

Conclusion

Divorce is a terrible remedy for horrible sin. That it is so common today (and often without Biblical warrant) is symptomatic of how dead our culture is. Once again, the church of our day has not responded well to the needs of families. As a result, an entire generation has been raised not knowing how to establish a Christian home or how to solve problems when they arise between husband and wife or parent and child. But by God's grace, there are those who are pointing the way out of the desert of broken dreams. 🏠

Susan Burns is Chalcedon's executive assistant and managing editor of *Faith for All of Life* and Chalcedon's other publications.

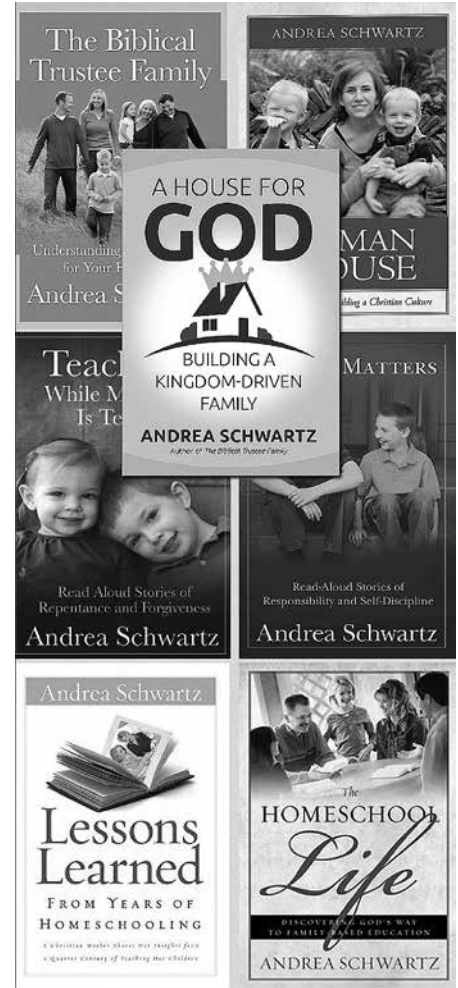
Schwartz... Subversive cont. from pg. 18

Regardless of what should or could have been done in hindsight, they can live out God's promise that all things work together for good to them that love God, to them who are the called according to His purpose (Rom. 8:28) by elevating God's justice and law as the only true solution. And they must be vocal about it.

Social ills such as sexual abuse and abortion can only exist when the people of God allow these tactics of the enemies of God to destroy the Biblical family. When we refuse to sweep them under the rug and continue to unashamedly proclaim the supremacy of God's law, the pulpits and the courthouses will have to take notice. 🏠

Andrea Schwartz is Chalcedon's family and Christian education advocate. She educated her three children through high school, and has written books on homeschooling, the family, and developing effective women for the Kingdom of God. She is the author of two children's books for families to read together: *Teach Me While My Heart is Tender: Real-Along Stories of Repentance and Forgiveness* and *Family Matters: Read-Along Stories of Responsibility and Self-Discipline*. Visit her website at KingdomDrivenFamily.com to find out more about the Chalcedon Teacher Training Institute, a mentoring/study program designed for women to help them in their Kingdom service. She resides in San Jose, CA with her husband of over 40 years. She can be contacted at Andrea@chalcedon.edu.

1. R. J. Rushdoony, *The Institutes of Biblical Law*, Vol. 2, *Law and Society* (Vallecito, CA: Ross House Books, [1982, 1986] 2001), p. 249.
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3. *ibid.*, p. 250
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5. *ibid.*, p. 251.
6. <http://www.vanityfair.com/hollywood/2016/07/classic-hollywood-abortion>
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10. *ibid.*
11. See my books *A House for God: Building a Kingdom-driven Family* and *Empowered: Developing Strong Women for Kingdom Service*.



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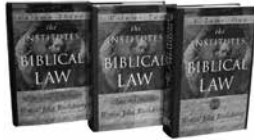
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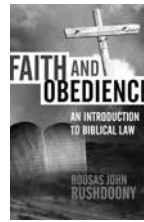
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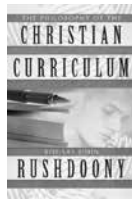
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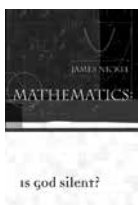
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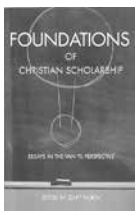


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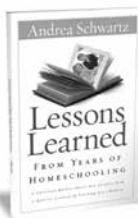


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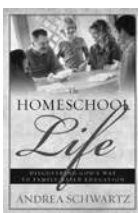


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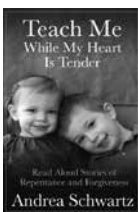


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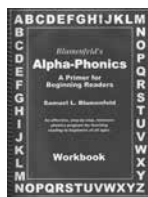


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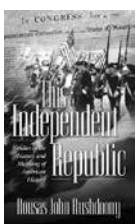
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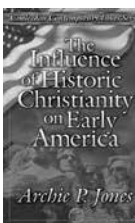


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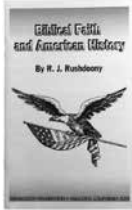


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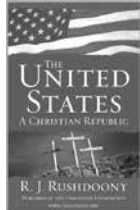
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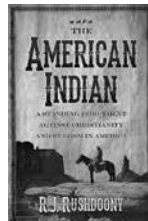


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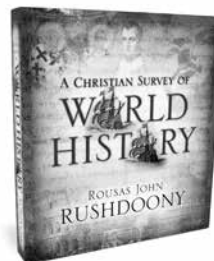


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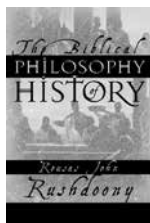
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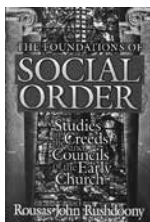
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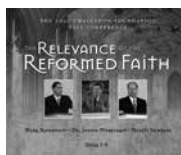
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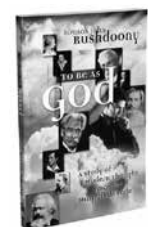


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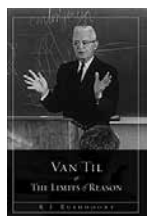
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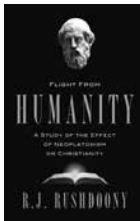
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By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on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

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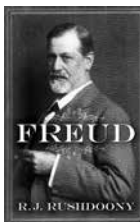


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By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from 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

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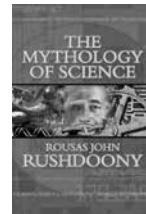
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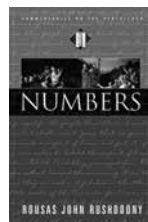


Larceny in the Heart: The Economics of Satan and the Inflationary State

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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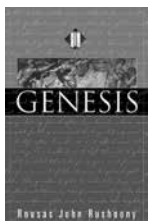
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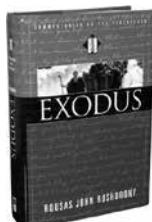
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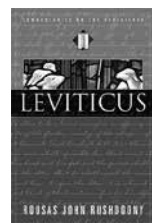
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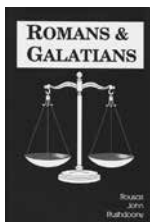
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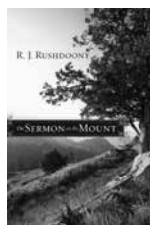


Hebrews, James and Jude

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

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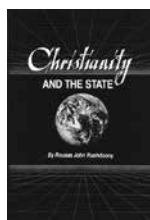
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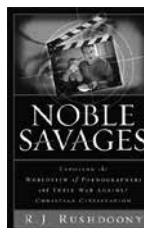


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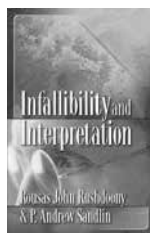
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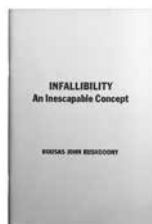
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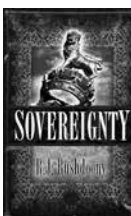
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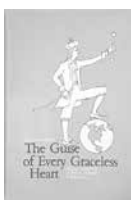
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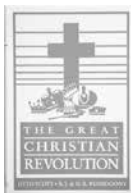
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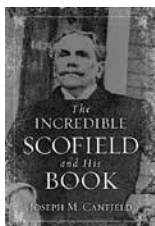
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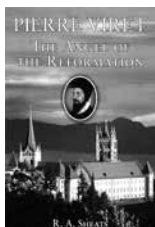
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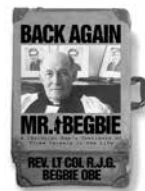


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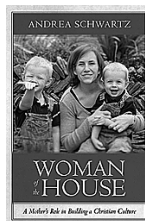


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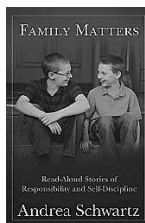
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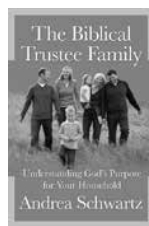
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