

# FAITH FOR ALL OF LIFE

*Faith for All of Life*  
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PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

<b>The Marxist Separation of Church and State</b> <i>R.J. Rushdoony</i>	2	<b>Can Democrats Reclaim Their Heritage of Liberty?</b> <i>Timothy D. Terrell</i>	17
<b>Making the Secular Sacred</b> <i>Mark R. Rushdoony</i>	4	<b>The Present State of the Culture War</b> <i>Samuel L. Blumenfeld</i>	20
<b>Will Christian Reconstruction Work in the 21st Century?</b> <i>Joe Morecraft, III</i>	6	<b>King David's Military Genius</b> <i>Lee Duigon</i>	22
<b>A Christian Curriculum</b> <i>Greg Uttinger</i>	9	<b>Aristocrats and Yeomen: How Virginians Came Together to Defeat the Yankees</b> <i>Rick Williams</i>	24
<b>Turn Back the Swedes: Dealing with the Secularist Jihad</b> <i>Roger Schultz</i>	11	<b>The Urban Legend of Church and State Separation</b> <i>Buddy Hanson</i>	26
<b>Theocracy Matters</b> <i>Rev. Christopher B. Strevell</i>	14	<b>Classifieds</b>	30
		<b>Product Catalog</b>	32

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# The Marxist Separation of Church and State

(Reprinted from *Christianity and the State* [Vallecito, CA: Ross House Books, 1986], 191-192.)

An understanding of the Marxist doctrine of the separation of church and state is urgently necessary, because there is a growing confusion between the Marxist view and the earlier American position.

In the Marxist world, as in the Soviet Union, the separation of church and state means that the church must be totally separated from every area of life and thought. It cannot be allowed to educate or to influence education, let alone the state. Because children are seen as the property of the state, the church cannot influence or teach children. In all spheres, the church is isolated from the world and life of its times and is required to be irrelevant and impotent. In the Marxist view, the separation of church and state is a major legal handicap and penalty imposed upon the church. It is in effect a separation from relevance, the power to influence, and the freedom to function.

In the historical American view, the First Amendment places all restrictions upon the federal government, which is barred from establishing, governing, controlling, or regulating the church. The Marxist view handcuffs the church; the American view handcuffs the state.

In recent years, the state, Congress, the courts, and the various presidents have in varying degrees manifested an adherence to the Marxist view. Even as the statist power has encroached on

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every other sphere of society, so now it is encroaching on the church. It is assured that the state has total jurisdiction over every sphere, and the courts in recent years have ruled on such absurdities as school dress codes, and the length of a boy's hair. No concern is too trifling to be overlooked by the courts in their zeal for totalitarian jurisdiction. Without being Marxist, they share in the Marxist belief in total state jurisdiction. Predictably, they are moving in the same direction.

This should not surprise us. Given the humanistic belief in man or the

state as ultimate, any freedom or power claimed by the church is seen as irrelevant or wrong. The humanist is being faithful to his faith, to his presuppositions.

The sad fact is that too many churchmen share the Marxist view. For them, the separation of church and state means that the church must never involve itself with anything which is of political concern. I am regularly told by readers about pastors and church leaders who will not permit mention of abortion, homosexuality, euthanasia, or any like subject from the pulpit or even on church premises. Such matters, they insist, are "political" and "violate" the separation of church and state. They claim the name of orthodoxy for their confusion, cowardice, and heresy.

The prophets, God's preachers of old, were commanded by the Lord to proclaim God's law-word concerning all things and to correct and rebuke kings and governors. When our Lord promises His disciples that they shall be brought before governors and kings for his sake, and "for a testimony against them" (Mt. 10:18), He did not mean they were then to forswear the faith, wink at abortion and homosexuality, and be silent about the sins of the state!

There are no limits to the area of God's government, law, and sovereign sway. There can be no limits to the areas of the church's witness, its preaching, and its commanded concern. ■



# Defeating humanism requires a working knowledge of the economics of man.

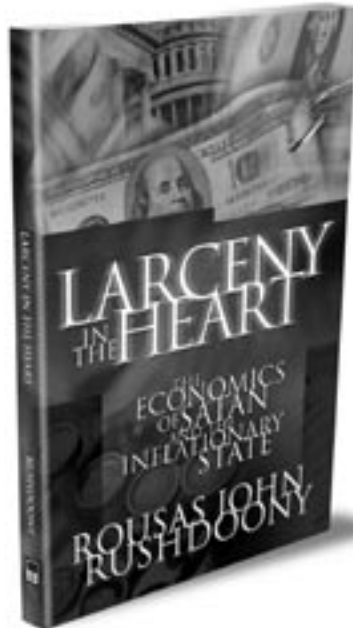
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# Making the Secular Sacred

*By Mark R. Rushdoony*



Is there truly any such thing as “the secular,” a realm apart from God, a sphere belonging exclusively to man?

We think not.

Because God really is God, He has absolute claim over every area of life, and when man attempts to claim those things for himself, he commits sacrilege. Sacrilege is robbing God, a theft or violation of what belongs to God.<sup>1</sup> For example, Malachi 3:7-12 refers to withholding tithes and offerings — theft that brought judgment. Such presumptuousness was long seen as an invitation to judgment, and viewed with horror.

We often sin against other people and frequently harm ourselves directly. But every sin is against God. If we fail to give God His due, we rob Him and are guilty of sacrilege. And we can — and do — rob God of more than these; we commit sacrilege when we deny Him anything that is His by right. We rob God of His creation when we deny Him as the Creator. We cheat God of His sovereignty when we deny Him His Lordship, or even when we limit its realm to what we define as sacred.

## **Limiting God**

The easiest way to limit God and His realm is to create false realms of the spiritual and the secular. The natural world, the affairs of men — the secular — then become neutral. Man can decide what, if anything, God has to say affecting this “neutral” realm of the secular. The myth of the secular presupposes that man has a realm that is his by right, one free from the claims of God.

This is merely an example of man’s

desire “to be as gods, knowing good and evil” (Gen. 3:5). Putting man in God’s place assumes there is a part of God’s world that belongs to man and his ingenuity that is ready to be discovered and developed by man alone. To claim any area of life or thought as secular is to commit sacrilege; it is an attempt to steal that part of God’s world from Him. To whatever extent man claims a right to a secular sphere, he challenges God and His claim of lordship. Man’s claim of autonomy is never in a vacuum; it is an attempted usurpation of what belongs to God.

We have legitimate spheres of authority, but our authority in these spheres is never autonomous; it is always derivative. God commanded Adam to work and exercise dominion, but under God’s authority and law, not independently of it. Claiming the secular as a realm of man’s autonomy is not only presumption but blasphemy, too.

The world would limit the sacred — God and the church — to the spiritual. The secular is all else, and is the realm of man’s reason, law, and authority.

Man seeks to justify himself in sin, to claim legitimacy for his life of rebellion. Neat little definitions and artificial distinctions are the easiest way to do this. Just define a limited area as God’s and leave all the rest for us by default. Now God is confined and our autonomy secured.

## **Limiting Christ’s Lordship**

God laughs at such arrogance. His Word is authoritative for all of life and thought. Submitting to Christ as Lord is not enough if we limit that Lordship to a narrow sacred realm of the world’s

delineation. Christ is now Lord over heaven and earth. This is the picture John gives us of the Lamb of God at the end of Revelation. This is the picture of the Lord whose gospel we proclaim.

Today our humanistic culture does not fear sacrilege because it does not fear God. It is, in fact, offended by God’s claims. Unfortunately, many in the church also share this view. God is seen as a resource from which we mine salvation, comfort, joy, and blessings; He is there to make us feel better about ourselves, but not to dictate our lives. It is an economic relationship: God is the producer and man is the consumer. This was also the confidence of the ancient Hebrews, who felt God’s salvation was guaranteed. Too often, they believed in God’s faithfulness but neglected their own.

## **Avoiding Sacrilege**

To avoid sacrilege we must first admit that it is real, and that God is real. We must begin by acknowledging God as the sovereign Creator of all things. It is no coincidence that God began His words to Moses with the history of creation. It established His absolute ownership, His title to all men and things. Because God owns all, He controls everything in life. We can only avoid sacrilege if we properly understand God’s sovereignty and lordship.

Our dominion mandate is to proclaim and spread the claims of this Lord in terms of His law-word. God’s Word gives us the big picture of who God is, where we are headed, and a law telling us how to obey until He comes in judgment.

In terms of God’s Word, in our present culture, we are to reclaim powers from government and return them to

their proper spheres. We are to see government first as the self-government of the Christian, and the role of the state as the administrator of justice and defense so that power is denied to evildoers and decentralized even among the godly. This means that the ultimate government reform is the limitation of state power and the privatization of education, welfare, and many other areas.

### Reclaiming the Secular

Reclaiming the secular means reclaiming education from its modern degradation at the hands of the state. Reclaiming the secular means rejecting the economics of theft, inflation, and debt as violations of God's law. The Christian artist and patron must restore standards of beauty and skill to the arts. Medicine must once again be made a calling dedicated to mercy and the sanctity of life rather than a means of playing God.

We can say much to fault the medieval church and its theology, but at least it committed to shaping the culture in terms of Christian virtues and dominion work. It built hospitals, universities, and libraries. It established safehouses for travelers and protected those who fled to it for justice. It drained swamps and built dikes to reclaim land from the sea.

In the 21st century, reconstructing a godly society will look different than 1,500 years ago, but progress is certain because modern humanism is failing, and God has promised that His Kingdom will continually advance.

Let us reject the narrow confines of a mythological secular realm and embrace all of God's Kingdom. Let us reclaim the secular as sacred and press forward the claims of God and His Christ in every area of life and thought. ■

1. For a treatment of sacrilege, see R. J. Rushdoony, *The Institutes of Biblical Law*, Vol. II, *Law and Society* (Vallecito, California: Ross House Books, 1982), 28ff.



## Christianity is Under Attack

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### The U. S. Constitution on Religion

What does the Constitution actually say about the relationship between church and state in American public life?

The First Amendment — so often cited as the basis for "separation of church and state," and erroneously believed by many to contain those words — says this: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." [Emphasis added.]

These few words are all the Constitution has to say on the subject. It forbids Congress from setting up a national church, or interfering with the people's exercise of their religion.

What we so often hear about "the wall of separation," illegal "endorsement" of religion — any religion — by the government, the "requirement" that public buildings be religion-free zones, etc., is found nowhere in the Constitution. Such

language comes from political speeches and writings, court cases, and the popular culture.

Article VI of the Constitution briefly addresses another aspect of religion's place in public life. Paragraph 3 says: "...no religious test shall ever be required as a qualification to any office or public trust under the United States."

Keep this clause in mind when following news reports of Senate confirmation hearings on the appointment of judges and cabinet officials. It is unconstitutional to subject nominees to any kind of religious test — even when examining their views on controversial subjects like abortion, homosexual "rights," and the public display of religious symbols.

Will the senators strictly observe the Constitution, or try to disqualify nominees on the basis of their religious beliefs?

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# Will Christian Reconstruction Work in the 21st Century?

*By Joe Morecraft, III*



**W**ill the Biblical principles of Christian Reconstruction work in the 21st century? Yes! and No!

Yes, they will work because they are true. They are drawn from the eternal and all-sufficient Word of God and therefore are applicable in every age and culture, even in 21st century America — but not without God's help.

What is Christian Reconstruction? Although the label may be new (and we are not arguing for labels), the presuppositions, worldview, theology, ethics, strategy and motive of Christian Reconstruction are as old as the Bible. Christian Reconstruction is neither new nor extreme; rather it is rooted in historical Christianity in general and in the Protestant Reformation in particular.<sup>1</sup>

Extremism is in the eye of the beholder; and the religion and worldview of the Bible have always been considered extreme by those who do not believe them. Some Christians have, in ignorance, stood with the critics of Christian Reconstruction because they were not aware that this transdenominational and transcultural movement is part of their own heritage as Christians.

## **The Creation Mandate**

Christian Reconstruction is faithfulness to the Creation Mandate of Genesis 1:28 and to the Great Commission in Matthew 28:18-20, which involves per-

son-winning (evangelism and discipleship), family-winning (church planting and Christian education), and culture-winning (world missions, world evangelization, and Christian reconstruction of human societies). This mandate and commission comprise a unity. They must not be set over against each other. The Great Commission is Christ's re-statement of the Creation Mandate taking into consideration fallen man's need for redemption. We must be committed to nothing less than making the world's nations Christ's disciples.

Christian Reconstruction is the work of rebuilding and renewing every idea, activity, relationship, motive and institution of human existence by the Word and Spirit of God, beginning with the human heart. "Our motivation is Christ's Person. Our basis is Christ's work. Our power is Christ's Spirit. Our pattern is Christ's humanity. Our protection is Christ's Father. Our governing authority is Christ's deity. Our strategy is Christ's Word. Our hope is Christ's victory. Our mandate is Christ's law. Our food is Christ's sacraments. Our aim is Christ's glory."<sup>2</sup>

Christian Reconstructionists try to think, live, relate, witness, and influence others consistently with the foundational principles of the Bible. First, the triune God of the Bible is the one, true, and living God, the Creator of the universe, beside whom there is no other (Is. 45:21). Second, the Bible is the inerrant and self-authenticating revelation of the

character and will of God (2 Tim. 3:16-17). It is life-wide and comprehensive in its divine authority to which all human beings are accountable (Ps. 119:128).

Third, humankind, untouched by God's saving grace, is fallen and in rebellion against God, which rebellion is punished in history and in eternity by God (Rom. 1-2). Fourth, fallen man's only hope of salvation from sin and judgment, now and in eternity, is in the person and work of the Lord Jesus Christ (Ac. 4:12).

Fifth, faith in Christ, repentance of sin, and obedience to God's law are God's appointed ways by which people and nations may escape the wrath and curse of God for their sins (Jn. 3:16; Ac. 17:30; Jn. 15:14). Faith, repentance and obedience are totalitarian, demanding all a person is and has (Rom. 12:1-2). They require a complete renewal of the mind, bringing every thought captive to Christ (2 Cor. 10:5). As the saved people of God, He calls us to declare His lordship and to serve Him faithfully in every area of life (Rom. 10:9).

Sixth, the only alternative to the law and gospel of the Bible is death, slavery, chaos, and ignorance (Rom. 6:23). Nations or individuals that live in revolt against God and His law are perverted and suicidal (Pr. 8:36). Seventh, God has promised victory for Christ's kingdom in history over all opposition by means of the Word and Spirit of God (1 Cor. 15:24-25). That victory is the goal toward which we work and pray.

At no juncture in human history will these revealed truths ever be proven false. God's Word will never be broken — it is always relevant, comprehensive, normative, and final in its authority. Unbelieving people and societies will, by their disobedience, break themselves upon it.

As part of Christ's church, His representatives in this world, we are to declare these truths to the nations, refuting their religious commitments and calling them to unconditional surrender to the Lord Jesus Christ as the world's only hope for peace. Then, we must show them from the Bible how that peace, personally and nationally, can be obtained. Isaiah 2:3 makes this point:

*And many peoples will come and say,*

*“Come, let us go up to the mountain of the LORD, To the house of the God of Jacob;*

*That He may teach us concerning His ways, And that we may walk in His paths,*

*For the law will go forth from Zion, And the Word of the LORD from Jerusalem.”*

These foundational principles of Christian Reconstruction will work in the 21st century.

### **Why Christian Reconstruction Will Not Work**

On the other hand, the Biblical principles of Christian Reconstruction will not work in the 21st century if the people we are trying to reach remain unconvinced or unconverted. What Robert L. Dabney said about freedom and constitutional republicanism in an increasingly apostate America in the 19th century, we can say also about the Biblical principles of Christian Reconstruction in apostate America in the 21st century: “[C]onditions of human society have grown up, which make the system of our free forefathers obviously impracticable.... And this is so, not because the old forms were not good

enough for this day, but because they were too good for it.”<sup>3</sup>

It is for this reason that Christian Reconstruction will not work in 21st century America without the regenerative work of the Spirit of God transforming people's hearts, minds, and lives on a massive scale. Effective Christian Reconstruction follows regeneration. It never precedes it.

King Joash ruled Judah by God's law (2 Chr. 23:16-21; 24:4-14). He worked hard to reform the church and society, to conform their lives and practices to the Word of God. He endeavored to bring legal reconstruction to Judah, in contrast to the revolution that King Ahab was bringing about in Israel. But because Joash's character was weak and the people of Judah were still divided and idolatrous, the attempted reformation failed. Joash himself experienced moral decline. His courageous and principled administration became pragmatic, compromising, and cowardly (vv. 24:15-22). Since the hearts of the people had not changed, no lasting, in-depth reconstruction of the nation took place. The judgment of God fell on king and nation (vv. 24:23-27). As the prophet Zechariah boldly declared to the nation: “Thus God has said, ‘Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you’” (v. 24:20).

Without the regenerating work of the Holy Spirit changing the hearts of politicians and people from disobedience to obedience to God's law and submission to the supremacy of His lordship, lasting, in-depth political, social, economic, moral change in a nation is impossible.

The Holy Spirit regenerates people in connection with the preaching and teaching of the Word of God; and the evidence of regeneration is obedience to

revealed truth.

*Since you have in obedience to the truth purified your soul for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God... And this is the word which was preached to you. (1 Pet. 1:22-23, 25)*

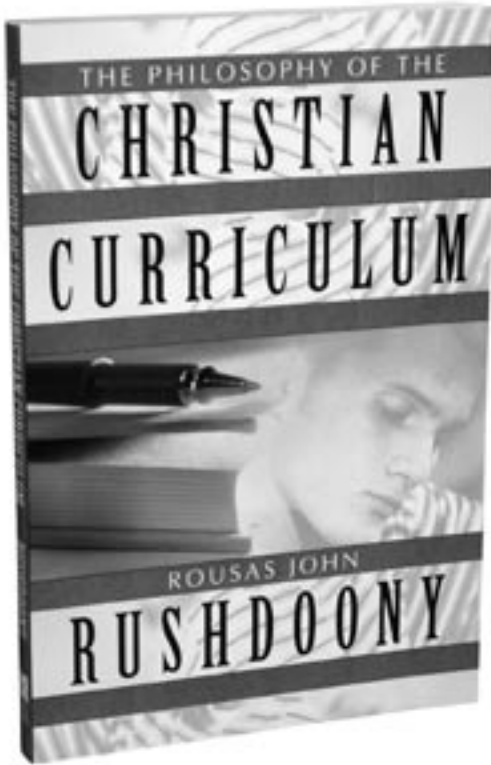
So then, it is with faith in the triumphant Christ and in the trustworthiness of His Word, that we go forward with Christian Reconstruction, depending upon the Holy Spirit to draw people to Christ. We know that someday in God's providence, as His Word goes forth with power, Isaiah's prophecies will come true:

*And they shall hammer their swords into plowshares, And their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. (Is. 2:4)*

*So the Lord God will cause righteousness and praise To spring up before all the nations. (Is. 61:11) ■*

Dr. Joseph C. Morecraft, III, is a preacher of the gospel and a noted lecturer on contemporary political and historical trends in the United States and world at large. He is the founding pastor of Chalcedon Presbyterian Church (RPCUS) located near Atlanta, Georgia. He is married to the former Rebecca Belcher of Haysi, Virginia, who is a writer and an accomplished singer. They have four children and two granddaughters.

1. See Martin Bucer's book, *De Regno Christi* which is Vol. 15 of his *Opera Latina*, available at amazon.com.
2. Reprinted from a pamphlet introducing the RPCUSA. For more information, contact Stated Clerk, Rev. Jeff Black, jblack@wythnet.com.
3. R.L. Dabney, *Discussions, Vol. IV* (Harrisonburg, VA: Sprinkle Publications, 1994), 5.



# Winning the Culture War Will Depend Upon a Distinctly Christian Education.

Discover the necessity of training children in a God-centered faith and life. Here's a list of what's covered in this powerful book:

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

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# A CHRISTIAN CURRICULUM

By Greg Uttinger



Today Christian educators speak enthusiastically of integrating the Bible with the rest of their curriculum. They will, for instance, look at a lesson plan and ask, “Where’s your Biblical integration?” All right, it’s a start. But sometimes it seems that we’re trying to mix a bit of theology into an essentially secular curriculum. We need to be more radical than that. We need to ground our content and philosophy in every subject on a clear understanding of Scripture.

## The Biblical Worldview

After all, God created the universe. It’s His. It moves in terms of His decree and providence. It shouts the glory of its Maker. It has its coherence, goal, and destiny in Jesus Christ. It is authoritatively described and discussed in Holy Scripture. It is the Christian’s area of service and dominion.

As Christian educators, we want to tell others about this incredible universe. That’s our calling before God. Because we can’t discuss everything at once, we pick a dimension, a facet, an area of concentration, and we try to get a handle on it. Here are some thumbnail sketches of how we might begin.

AFTER ALL, GOD CREATED THE UNIVERSE. IT’S HIS. IT MOVES IN TERMS OF HIS DECREE AND PROVIDENCE. IT SHOUTS THE GLORY OF ITS MAKER. IT HAS ITS COHERENCE, GOAL, AND DESTINY IN JESUS CHRIST. IT IS AUTHORITATIVELY DESCRIBED AND DISCUSSED IN HOLY SCRIPTURE. IT IS THE CHRISTIAN’S AREA OF SERVICE AND DOMINION.

## A Christian Curriculum

Suppose we choose ancient history. Scripture is the only original source document we have for the first half of that era. It gives us particulars — names, places, customs, political relationships — and a chronology to hang them all on. Far more important, it tells us what God was doing in those centuries and how it all leads to Christ and the redemption of the world. Archaeology and the ancient classics can give us more information, but both are fallible and must pass the judgment of Scripture.

That was easy. But what about literature? Literature is written communication at its best. Communication

began in the Trinity, and Jesus is the eternal Word of God. The first book in Earth’s history was probably *The Generations of the Heavens and the Earth*, what we know as the first thirty-five verses of Genesis. In other words, literature began with the Bible. The Bible gives us an inspired example of all that’s best and most powerful in written communication. More than that, it tells us why we do write, why we should write, and what kind of things we should and shouldn’t write.<sup>1</sup> Beginning with this authoritative standard, we can evaluate the literature of the world and reject, enjoy, correct, and imitate what we find.

Physics? God transcends His creation; it has a real existence outside His being. But God is also immanent within His creation; He governs it personally and immediately. Because God rejoices in unity and harmony, His rule evinces regularity and pattern. Moreover, God has promised that this regularity will continue until the end of the world; planetary motion, organic processes, and thermodynamic flow “will not cease” (Gen. 8:22). God’s regularity is so precise that we can actually describe it mathematically. But we also know that God can, for His own purposes, alter His pattern and perform miracles.

Math, then. How do you teach Christian math? The proper response I think is, “How do you teach anything else?” Hinduism and other monistic faiths say all is one. So  $1 + 1 = 1$ ? Does anyone really do math that way? Or what about post-modernism? It tells us that all perspectives on reality are equally valid. So shall we say that  $1 + 1$  is 2 for me, but 2.5 for you?

Mathematics has an absolute and universal character, and anyone who follows a recipe or builds a bridge knows that. The Bible tells us why. Number begins in God, who is One and Three. He made a world that moves in linear time, a world full of diverse things that sustain relationships to one another. The evening and the morning together were the *first* day. There was a *second* day, a *third* day, and more — all different from one another. The man and his wife became *one* flesh. Humanity was to *multiply* in order to exercise dominion over the Earth. From creation onward, then, God counts and measures, adds and subtracts. He calls man to imitate Him, and to do so accurately and justly. Mathematics is a tool for communication, service, and dominion.

### Foundations for Christian Scholarship

If we’re going to teach like this — and this is only a beginning — there are some things we need to work on. Here are a few.

Our understanding of our subjects must rest on a thorough understanding of Scripture, both as a book and as a system of truth. Word studies or random verses are an inadequate foundation for serious scholarship. Christian educators need to master both systematic and Biblical theology, and they need to know the creeds of the church.

We must draw from Scripture both overarching principles (doctrines) and specific facts. We must, for example,

OUR UNDERSTANDING OF OUR SUBJECTS MUST REST ON A THOROUGH UNDERSTANDING OF SCRIPTURE, BOTH AS A BOOK AND AS A SYSTEM OF TRUTH. WORD STUDIES OR RANDOM VERSES ARE AN INADEQUATE FOUNDATION FOR SERIOUS SCHOLARSHIP.

confess God’s sovereignty; we must also confess a six-day creation, a universal Flood, and 480 years from the Exodus to the Temple.

We don’t need to wear our presuppositions on our sleeves — at least not all the time. There are times to discuss our presuppositions; there are times to get on with the business of learning in terms of them. Christian textbooks don’t need to be littered with devotional sermonettes. They need to focus on teaching the subject at hand and teaching it well.

We don’t need to limit our studies to things “Christian.” We don’t have to count angels in math class or read sermons in literature. This is our Father’s world. He does shine in all that’s fair. Even unbelievers bear His image, and often they play key roles in history, literature, and science. We would be fools to excise their contributions from our studies simply because of their unbelief. Of course, we have to make sure we don’t follow them in that unbelief.

We need to use Scripture as our ethical yardstick in all of our studies. We need to reject the nice, the sweet, and the sentimental in favor of the godly, the just, and the true.<sup>2</sup> We need to move beyond pious generalizations to the specific requirements of Scripture.

In economics, for instance, we must do more than speak of justice and compassion; we must also insist that debasing the currency is theft — even if it’s done in Jesus’ name (Is. 1:22, “Thy silver is become dross, thy wine is mixed with water”).

And we must be a bit more honest and a lot more thorough in our scholarship. We need to admit that godly men have often been in error; that great men may speak well of God and yet be strangers to the gospel; that philosophies with a Christian veneer may actually have a pagan heart. We need to be much quicker in distinguishing morality from godliness, and the traditions of our fathers from the gospel of Jesus Christ.

### Conclusion

We’ve come a long way in the last thirty years. The Christian textbook industry has mushroomed. The phrase “Biblical worldview” is common coinage. Christian schools are actually talking about challenging and transforming our culture. But we still have a long way to go. We need to learn the Bible better. We need to take it more seriously. We need to trust it more. We need to work hard at being better scholars. And we need to be excited about our calling. It does come from God. ■

Greg Uttinger teaches theology, history, and literature at Cornerstone Christian School in Roseville, California. He lives nearby in Sacramento County with his wife, Kate, and their three children. He may be contacted at paul\_ryland@hotmail.com.

1. It is important that we actually *read* the Bible; otherwise, we will may well read our own neo-Victorian standards into its demand for the pure, the just, and the lovely. God did write Song of Solomon and the Apocalypse.
2. Spenser over Homer, Kipling over Longfellow, and unexpurgated Shakespeare over *Lamb’s Tales*.

# Turn Back the Swedes:

DEALING WITH THE SECULARIST JIHAD

By Roger Schultz



Someone once said that India is the most religious place on earth, and Sweden is the most secular. And the United States “is a nation of Indians, governed by Swedes.”

America is broadly theistic and Christian; a majority professes some belief in God and acknowledges some authority of the Bible. In the public sphere, however, among the various cultural elites, there is intense hostility to the Scriptures and the Christian faith.

Secularism can be defined as an indifference to religion, an antagonism toward an established religious order, or the exclusion of religious consideration from the affairs of state. Secularists hate religion in general (or Biblical Christianity in particular), despise organized religion (their anti-clericalism being focused on institutional churches), or protest official religion (any mixing of church and state). So how did secularism triumph in America? How did the Swedes take over?

## Disestablishment

The movement to disestablish churches, which gained traction during the American Revolutionary generation, contributed to secularism. Many state churches in the era were disestablished, de-funded, and cut off from state support. Religious test oaths in states were modified and de-emphasized — usually by replacing specifically trinitarian

language with more generic theistic language. Schools like Princeton saw more and more students studying law, and fewer preparing for the ministry.

A strange coalition contributed to disestablishment. Evangelical Baptists and Presbyterians who had chafed under the Anglican establishment led the fight in Virginia. A resolution of Hanover Presbytery (October 24, 1776), for instance, called for religious liberty and freedom of conscience. Though “free-thinkers” had different motives, they shared a goal of de-funding the Anglican Church. Virginia’s *Act for Religious Toleration* (1786) includes, amidst the theological verbiage, vigorous Jeffersonian prose, “to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical...”<sup>1</sup> Some, like Patrick Henry, hoped to retain state funding for religion in general — a kind of 18th century religious voucher system — but they were ultimately unsuccessful.<sup>2</sup>

Many state churches were disestablished in the era, but society still respected Christianity and gave it a place in the public square. The *Treaty of Paris* (1783), in which Great Britain recognized American independence, begins “In the Name of the Holy and undivided Trinity....” The First Amendment, furthermore, specifically protected the rights of states in matters of religion, prohibiting Congress from establish-

ing a federal religious establishment or tampering with the free exercise of religion. Presidents, Jefferson included, still generally encouraged the Christian religion by sponsoring missionaries and Bible publication.

## Compromising Coalitions

Broad religious coalitions contributed to the rise of secularism by stressing moralistic concerns rather than theological ones. In the early 1800s, religious reformers were concerned about a variety of issues, such as education, temperance, health, and abolitionism. Theological distinctives were muted so that reformers from diverse denominations could cooperate on solving common national problems.

While this unity was laudable, it often sacrificed orthodoxy. Coalitions that included Unitarians were invariably more moralistic and theologically fuzzy. “Scratch any American cultural fever blister,” an alert historian once observed, “and you’ll find Unitarian pus.” In their zeal to stop ignorance, slavery, and demon rum, evangelicals teamed up with questionable allies, compromised on doctrine, and lost a distinctive witness.<sup>3</sup>

This should be a warning to the Christian Coalition and similar organizations. We do not want the cause of Christ identified with one political party or a time-bound political crusade. The Protestant Church was once dubbed the “Republican Party at Prayer.” Chris-

tians must never become cheerleaders or “Pray-Boys” for any secular organization. When a Christ-centered witness is lost, all that quasi-Christian activists have left is a squishy moralism.

Our generation is not the first to worry about the corruption of the church by compromise with the spirit of the age. In 1886, William Shedd warned, “The secularization of Christianity and the church is one of the evil tendencies of the day. . . . Now, the attempt is to make the Christian religion a universal religion by emptying it of its distinguishing tenets, flattering it into a system of morality, and converting ‘the righteousness of faith’ into ‘the righteousness which is of the law.’” (For Dabney, the compromising spirit was obvious in popular worship. The danger of pop-evangelical songs, he argued in 1876, “is that of habituating the taste of Christians to a very vapid species of pious doggerel, containing the most diluted possible traces of saving truth, suitable to the most infantile faculties supplemented by a jingle of ‘vain repetitions.’”)<sup>4</sup>

### Civil Religion

Civil Religion is the quasi-official religion of a state in which a secular ideology and patriotism are blended with Christian or sacred themes. Civil religionists may endorse a generic Christianity, but insist that it be subservient to the state. Despite the apparent piety of leaders (they may still say, “God bless you”), they still believe that Caesar is Lord. The position of the church must be absolutely clear: It neither needs nor seeks authority from Washington, D. C.; it is not an agency of the civil government; its authority comes from King Jesus — who alone deserves its allegiance.

Some hate Biblical Christianity because it threatens a statist order, as Jean-Jacques Rousseau made clear in a

section on civil religion in *The Social Contract*. Longing for an emasculated religion that supports the state, he said, “There is a purely civil profession of faith of which the Sovereign should fix the articles... as social sentiments without which a man cannot be a good citizen or a faithful subject.” Rousseau wanted people to believe in the existence of the Divinity, heaven and hell, and neighborly morals. The only doctrine he prohibited was “intolerance” — for “wherever theological intolerance is admitted... the Sovereign [state] is no longer Sovereign...” Rousseau concludes with this chilling charge: “[W]hoever dares to say ‘outside of the Church is no salvation’ ought to be driven from the State...”<sup>5</sup>

### The New Religious Establishment

Man is not and cannot be neutral. Man is an essentially religious and spiritual creature: if he is not living in covenant with and in submission to the Living God, then he is in rebellion. Human institutions, furthermore, cannot be neutral. Either they will reflect God’s law-order, or they will defy the Sovereign God, reflecting some other religious or ethical value-system.

What is our established religion today? What creed do Americans embrace, require submission to, and tolerate no deviation from? It might be labeled democratic, humanistic, hedonistic statism. This new worldview emphasizes human authority, the power of the state, the collective good, and a materialistic and hedonistic ethic.

J. Gresham Machen commented on this secularist and statist ethic in *Christianity and Liberalism* (1924). Noting the pervasive socialistic and materialistic influences in America, he warned about the public schools and their “soul-killing system.” Concerning the tyranny of “materialistic paternalism,” Machen said, “Place the lives of children in their

formative years, despite the convictions of their parents, under the intimate control of experts appointed by the state, force them to attend schools where the higher aspirations of humanity are crushed out, and where the mind is filled with the materialism of the day, and it is difficult to see how even the remnants of liberty can subsist.” The most important social institution for Christians is the family, Machen wrote, but “that institution is being pushed more and more into the background... by undue encroachments of the community and of the state.” It is astonishing to read Machen’s warnings, which were written eighty years ago.<sup>6</sup>

### A National Covenant

The history of the Jewish kings provides some encouragement for modern Americans. The record of moral decay during the monarchy is startling. Children were made to pass through the fire, homosexuality ran rampant, idolatry was tolerated, and the worship of Jehovah was in decline. But King Josiah is a good example of what can happen when a nation commits itself to God’s covenant and national reform (2 Kin. 22-23).

In 1798 the Presbyterian Church was alarmed at the moral condition of America. The chaos of the French Revolution threatened the infant republic of the United States. The Presbyterian General Assembly commented on examples of gross immorality in government, tendencies to infidelity in the American people, and the precipitous decline of popular religion. The General Assembly’s Pastoral Letter had a sobering conclusion: “The eternal God has a controversy with this nation!”

Within a few years, revival broke out in America — in the colleges and on the remote frontier. The religious life of the United States was about to be

*continued on page 28*



## Power today does not lie in politics or governments, but in God's people of faith.

There is a marked resemblance between our time and that of Elijah and Elisha. Theirs was a time of judgment; ours is as well. But there is a deeper resemblance. Their day was an age of syncretism, of radical compromise between the worship of the Lord and Baal worship. The two had been blended together to make one religion, so that a refusal to see the necessity for uncompromising religion marked Israel.

Israel rarely denied the Lord or professed open apostasy. Rather, it pursued a course of religious syncretism, using the name of the Lord but absorbing with their religion whatever other faith was expedient for them. Thus, they were not open pagans, but pagans who practiced their unbelief under cover of the Lord's name.

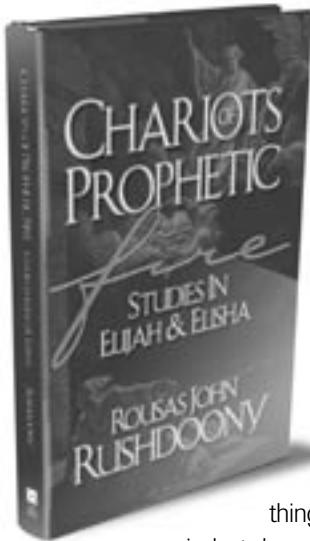
Syncretism is again our problem. Numerous forces, powers, and persons are accorded sovereignty over man. Today, Baal-worship is again prevalent in the name of the Lord. Humanistic statism is easily and readily submitted to by churchmen: children are placed in humanistic state schools, given

into the hands of the enemies of God, and people are only indignant if you condemn this practice. The major concern of most church members is not the Lord's battles, nor the urgency to make a stand against compromise, but, "How can I best enjoy life?"

The similarity does not end there. Elijah and Elisha's day was one of prosperity, a false prosperity that was largely the product of inflation. Our age, too, has been marked by an inflationary prosperity, and the loosening of moral and religious standards is one result. People want

things, not qualities or virtues. This mindset demands more material wealth for men and diminishes the need for moral and educational performance and excellence. It is now a virtue to tolerate evil and to be intolerant of any material lack for man.

In *Chariots of Prophetic Fire*, R.J. Rushdoony challenges the Church of our day to resist compromise and the temptation of expediency, and realize that the power today does not lie in politics or governments but in God's men of faith.



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# THE CRACY MATTERS

By Rev. Christopher B. Strevell



## Beyond Pragmatism

While for many Christians pluralism seems pragmatic, it is very problematic.

Popular wisdom suggests that Christians can only be relevant if they work for small gains within the existing system and stand strongly for one or two non-negotiable social issues. We can't change the world in a day, so this is an understandable response. However, long-term cultural reformation requires something more — a consistently Christian political philosophy, one drawn from the Bible rather than from Enlightenment principles, so that Christian voters, Christian candidates, and Christian judges can use it as a standard.

Of course, formulating and articulating a comprehensive approach may seem impossible, even pointless. We have very few models, and those we do have aren't exactly the best models. Medieval Christendom has become a cultural relic, studied by crusty classicists and wistful neo-Catholics, but to many it is an oppressive, arrogant, and ignorant dark age. We are suspicious of the Puritans, because their zeal for the Bible, grandness of vision, and rigorous discipline covered incredible hubris. By the time the Constitution was written, Montesquieu and Locke had replaced Calvin as the dominant voice of New England political theory, and our national documents are haunted by the older commitments rather than self-consciously tied to them. The South, the last example of anything approaching a Christian philosophy of limited govern-

ment and constitutional consistency, was defeated, and whatever legitimate principles she held are ignored or vilified because they were used to defend slavery. No, men say, it is too hard to work for a Christian society; we must live in the here and now. These models were hardly consistent, and were often terribly misguided, in their attempt to apply Biblical principles to culture and civil polity, so they are best forgotten.

Yet, we must always have a vision. We cannot participate in the political process faithfully if we have nothing distinctive to say, and more importantly, if we don't have a civic philosophy that is fully consistent with Biblical theology. We should at least understand the foundation of Biblical civil government, and what a nation committed to Christ would look like.

## Toward a Christian Theocracy

It is true that Christians are so divided theologically that a single vision for society seems impossible until the church herself is reformed again by the Word and Spirit of God. Yet there is one basic principle that we all should accept: the Christian philosophy of politics desires a Christian Theocracy. Wait. Before you start to hyperventilate over this hot-buttoned and much-maligned phrase, let's consider what a "theocracy" truly is.

Simply put, a theocracy is the rule or power of God. A Christian theocratic nation is one that recognizes the supreme authority and power of the triune God, and in humble submission, seeks to implement and enforce laws that are consistent with His revealed will. It views the function and goal of civil

government in relation to Jesus Christ's present mediatorial reign at the right hand of God, an aspect of His lordship that many Christians still ignore or relegate to personal piety.

There are numerous misconceptions surrounding the term "theocracy," and so in advocating a Christian theocracy, we must be exceptionally, and winsomely, careful in addressing them. First, a Christian theocracy would have nothing in common with radical Islamic states. It would not support aggression against religious dissenters or war against unbelievers. Nor would it support subjugation of the state to the church. Such a state would be an "ecclesiocracy" (rule by the church), which is a common mistake even within Christian circles. A Christian theocracy would not mean the end of religious liberty, require forced conversions and church attendance, or demand the subjugation of science to the authority of a theological board of governors. These are convenient stereotypes brought about by very real and tragic examples of such abuses in history, past and present. But they are simply false. Although the term "theocracy" is politically inflammatory, Christians should at least give the idea a fair hearing.

## Civic Wisdom and Understanding

In a theocratic culture, the Bible would be given more than just lip service. It would be read, studied, and thoughtfully applied to the issues and problems of current society. Civic leaders would have been nurtured in Christian homes, disciplined in Christian churches, and trained in Christian universities to understand the broad spectrum of Bibli-

cal piety and law. Citizens would expect the Bible to guide them in their personal affairs as well as in their civic responsibilities. Everyone would agree that the civil polity God gave to the Jews, while specific for that nation, contains moral principles and applications for any believing nation. Deuteronomy 4:5-6 says: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land you are going to possess. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." God intended His law to be a source of admiration and emulation for other nations. A theocratic society will warmly embrace His wisdom and desire righteous laws.

### No King But Christ

Forms of government will vary in Christian societies, but the ultimate allegiance of each should not. Jesus Christ is the King of kings, Lord of lords, and Judge of judges. As a reward for His obedience, suffering, and death the Father has set Him at His right hand and placed all things under His feet (1 Cor. 15:22ff.; Eph. 1:19-24). His Lordship is fundamentally personal and spiritual, but it is not limited to the sphere of personal piety. Isaiah wrote that the "isles will wait for His law" (42:4), and later adds that the nation or kingdom that will not serve His Kingdom will be utterly destroyed (49:23). David exhorts kings and judges to kiss Him (Ps. 2:8). John introduces his Revelation by stating that Jesus Christ is "the prince of the kings of the earth" (1:5), a statement of vast political significance for Christ's present historical Kingdom. In a theocratic society, the Lordship of Jesus Christ will be a political reality, and laws will support and nurture His Kingdom,

will be consistent with His revealed will in Scripture, and will remove any barriers to the church's task of world discipleship. Jesus' kingship does not blur the institutional lines between church and state; they are separate spheres, with distinct goals, jurisdictions, and methods. However, they are united in common allegiance to Jesus Christ, and in a theocratic society would promote and support each other in their unique tasks.

### Theocratic Civilization

With the Bible as its foundation and Jesus Christ as its supreme King, a theocratic nation would take a distinctive shape.

Government itself would have limited powers. Welfare would be the responsibility of private charity and church oversight. Taxation would be limited to provide only for the

*continued on page 28*

### Toward a Humanist Theocracy?

Christian Reconstructionists are often accused of plotting to impose a theocracy on America, but another religion is already doing that.

According to the *Encyclopedia of Politics and Religion*, a theocracy "is the name given to regimes that claim to represent the Divine on earth both directly and immediately." Historical examples of theocracy include ancient Israel (Jewish), the Papal States in the 15th Century (Christian), pre-communist Tibet (Buddhist), and present-day Iran (Muslim).

Former New York Governor Mario Cuomo, one of America's leading liberal spokesmen, has called "ethical humanism" one of the world's "great religions," on par with Christianity. The fact that humanism is also atheistic does not disqualify it as a religion. As R. J. Rushdoony explained, "In a consistent humanism, all things have reference to man, and nothing has any meaning apart from man." In effect, the god of the humanists is man.

Continues the *Encyclopedia of Politics and Religion*, "historically...theocracies have been ruled by a theologically trained elite." For America's humanists, this elite consists of judges and lawyers, public educators, and the media.

American humanists have followed a three-step plan to establish theirs as the de facto state religion:

1. Drive Christianity out of the public square by such things as abolishing school prayer, removing Ten Commandments monuments, forbidding Christ-

mas displays and Christmas music, and attacking the Boy Scouts. These tactics are implemented by lawyers (the American Civil Liberties Union, most notably) and finalized by judges.

2. Undermine the church by persuading or forcing it to adopt anti-Biblical ideas and practices. The campaigns for homosexual clergy and gay "marriage" pressure the church to discredit itself. Rushdoony addressed this tactic in 1978: "Since the Bible is so explicit, they wonder if the church will have any basis for imposing any restrictions on human behavior if it votes moral acceptance of active homosexuality." A church that violates Biblical teaching loses credibility, and members. The pressure is applied by the media, the education establishment, and liberal clergy and seminaries.

3. Replace the church and its teachings with a secular elite (courts, college professors, media) that decides moral questions according to the tenets of humanism. As usual in a theocracy, the people have no influence on these decisions and no means of reversing them.

Humanism is religion. Its priests are judges and lawyers, educators, and media pundits. Its scriptures are the writings of Darwin, Freud, Alfred Kinsey, Margaret Sanger, and a host of others. Abortion is its sacrament, homosexual "marriage" its crusade, litigation its liturgy, and exclusive domination of the public morality its goal.

If this is not a theocracy in the making, what is?



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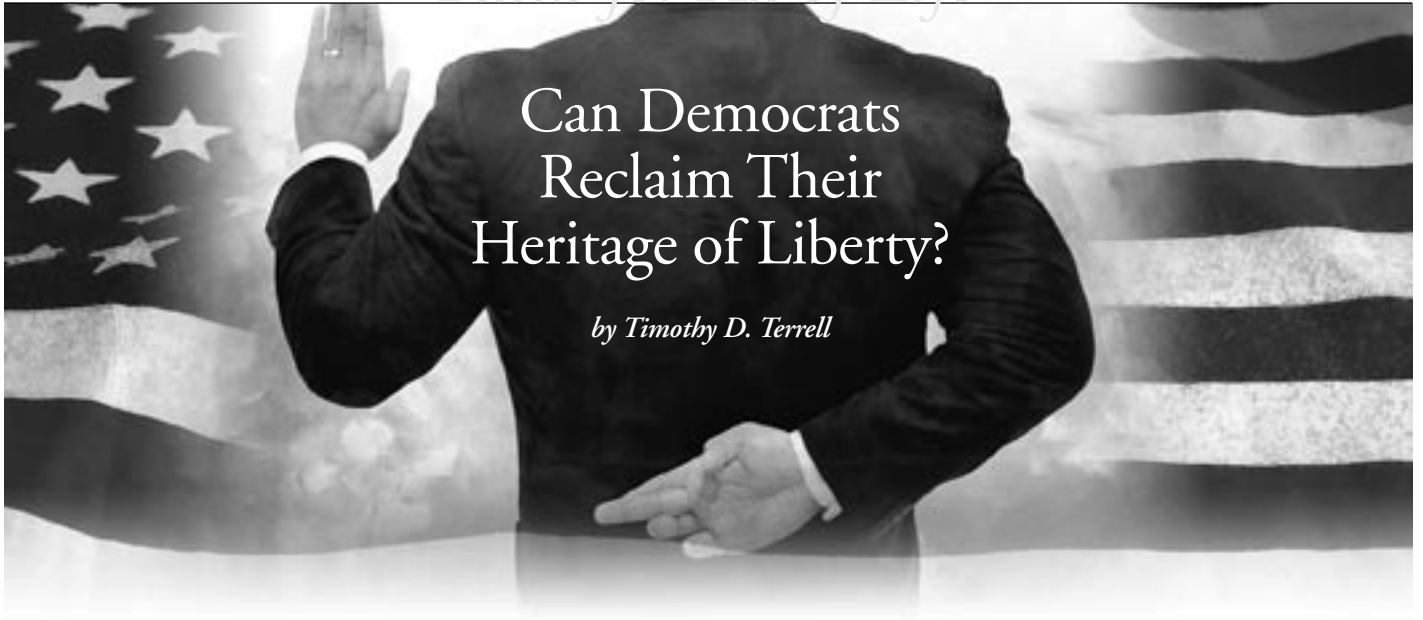
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## Can Democrats Reclaim Their Heritage of Liberty?

by Timothy D. Terrell



Americans have largely lost the original meaning of the word “liberal.” For us, a liberal is someone who believes that the civil government should manage our lives, preferably from the highest possible level of bureaucracy. It means high taxes, onerous regulations on businesses, and coerced wealth transfers in place of family and church support networks.

### Classical Liberalism

But the term “liberal” actually is rooted in the Latin word for freedom — *liber*. Americans have turned the word 180 degrees to mean the opposite of freedom, so that when I want to identify the original concept of limited government and individual liberty, I have to add a qualifier: *classical* liberalism. It is classical liberalism that incorporates many Christian ideas about government.

Today, both major political parties have become liberals, in the modern, upended sense of the word. Democrats are of course far more likely to be identified as liberals, but, ironically, the label would also have fit Democrats back when liberalism still meant freedom.

Nineteenth-century Democrats were a far more freedom-loving bunch than modern Democrats *or* Republicans. They favored lowering trade barriers, promoted political decentralization, detested most government wealth transfers, opposed corporate welfare, and — until the populists arrived with William Jennings Bryan — favored the gold standard. It was the Republicans of the era who had raised tariffs to astonishing levels (during the Lincoln administration), who had centralized government power in Washington, who had subsidized incredibly wasteful railroad projects, and who had produced the “greenback” currency not backed by gold. Perhaps the future for the Democratic Party lies in reclaiming their heritage of opposition to big government.

Maybe that is too much to hope for, but there are a few planks in the old Democratic platforms that would be attractive to a large number of modern voters.

### Anti-War Democrats

Of all the older Democratic positions, perhaps the one that offers the most hope for today’s Democrats is the opposition to unnecessary war. Classical liberalism opposes offensive or imperial-

istic war. War of that sort ratchets up the level of government taxation and control, and destroys private property — for the victor as well as the vanquished.

Democrats have a respectable anti-war heritage. This is not the peace-at-any-price, “better Red than dead” idea of misguided Vietnam era hippies. Nineteenth-century Democrats recognized that a true commitment to liberty requires a non-interventionist foreign policy. While standing ready to defend ourselves if attacked, we encourage peaceful cooperation through trade.

Democrats in both the North and in the South showed their opposition to imperialism during the War Between the States. One Northern Democrat from Ohio, named Clement Vallandigham, became one of Lincoln’s harshest critics. In March, 1863, at a political meeting, he called Lincoln a dictator and said that the war was “wicked and cruel.” Many Northern Democrats saw that the war was largely about keeping the southern states as a market for Northern manufactured goods, forcing them to provide tariff revenues for federal projects mostly centered in the North and run by corrupt Republicans. Some were in favor of allowing the South to

go its way, rather than engage in a war for commercial gain.

Vallandigham also opposed the income tax in no uncertain terms: "Through a tax law, the like of which has never been imposed upon any but a conquered people, [the Republicans] have possession...of the entire property of the people of the country."<sup>1</sup> Vallandigham "was arrested and charged before a military court in Ohio, even though civilian courts were open and Ohio was not a war zone."<sup>2</sup> The military court found him guilty of expressing "treasonable sentiments" and Vallandigham was to be deported to the South (he fled to Canada instead).

Later in the century, Democrats found U.S. expansionist intentions equally objectionable. The great classical liberal Grover Cleveland, president from 1885-1889 and 1893-1897, found the militaristic "Manifest Destiny" (a belief that the United States was destined to expand its territory from the Atlantic to the Pacific and beyond) "every bit as odious as imperialism and misguided nationalism."<sup>3</sup>

### Free Trade Democrats

Democrats of the nineteenth century were the party of free trade, for the most part. They objected to the high protectionist tariffs that sheltered politically influential domestic industries at the expense of consumers. In fact, classical liberal Democrats were more likely to contest the limited "welfare" schemes of the late 1800s. The heroic Grover Cleveland fought the high tariffs leftover from the Lincoln administration, calling them "indefensible extortion," and vetoed increases in veteran's pensions as the blatant wealth grab that they were.<sup>4</sup> It was Cleveland again who said, "[T]he people support the government, but the government cannot support the people" and then vetoed a bill that would have sent \$10,000 to Texas cotton farmers

TODAY, BOTH MAJOR POLITICAL PARTIES HAVE BECOME LIBERALS, IN THE MODERN, UPENDED SENSE OF THE WORD. DEMOCRATS ARE OF COURSE FAR MORE LIKELY TO BE IDENTIFIED AS LIBERALS, BUT, IRONICALLY, THE LABEL WOULD ALSO HAVE FIT DEMOCRATS BACK WHEN LIBERALISM STILL MEANT FREEDOM.

suffering from unfavorable weather.

The Democratic Party began to lose its moorings in Cleveland's second term. In the election of 1896 the Democrats put forward the populist William Jennings Bryan, who advocated inflation as a way to reduce the real value of farm debt. McKinley and the gold standard won that critical election.

The disastrous presidency of the Democrat Woodrow Wilson brought us the Federal Reserve and World War I. Socialist ideas permeated Wilson's wartime bureaucracy, and formed a pattern for the far more disastrous presidency of Franklin Delano Roosevelt. FDR's New Deal prolonged and deepened the Great Depression, and the crisis of World War II provided yet another opportunity for increasing the size and scope of the federal government (see "Crisis and the State," at <http://www.chalcedon.edu/report/issues/2003junjul/terrell.php>).

Clearly, the Democratic Party today is far from its liberty-loving heritage. It has become an aggregation of special interest groups seeking political favors—environmentalists, the subsidized intellectual and artistic elites, trial lawyers, racial minorities, feminists, homosexuals, and labor unions. Ideology is merely a wrapper for a bundle of wealth transfers.

### What About the Republicans?

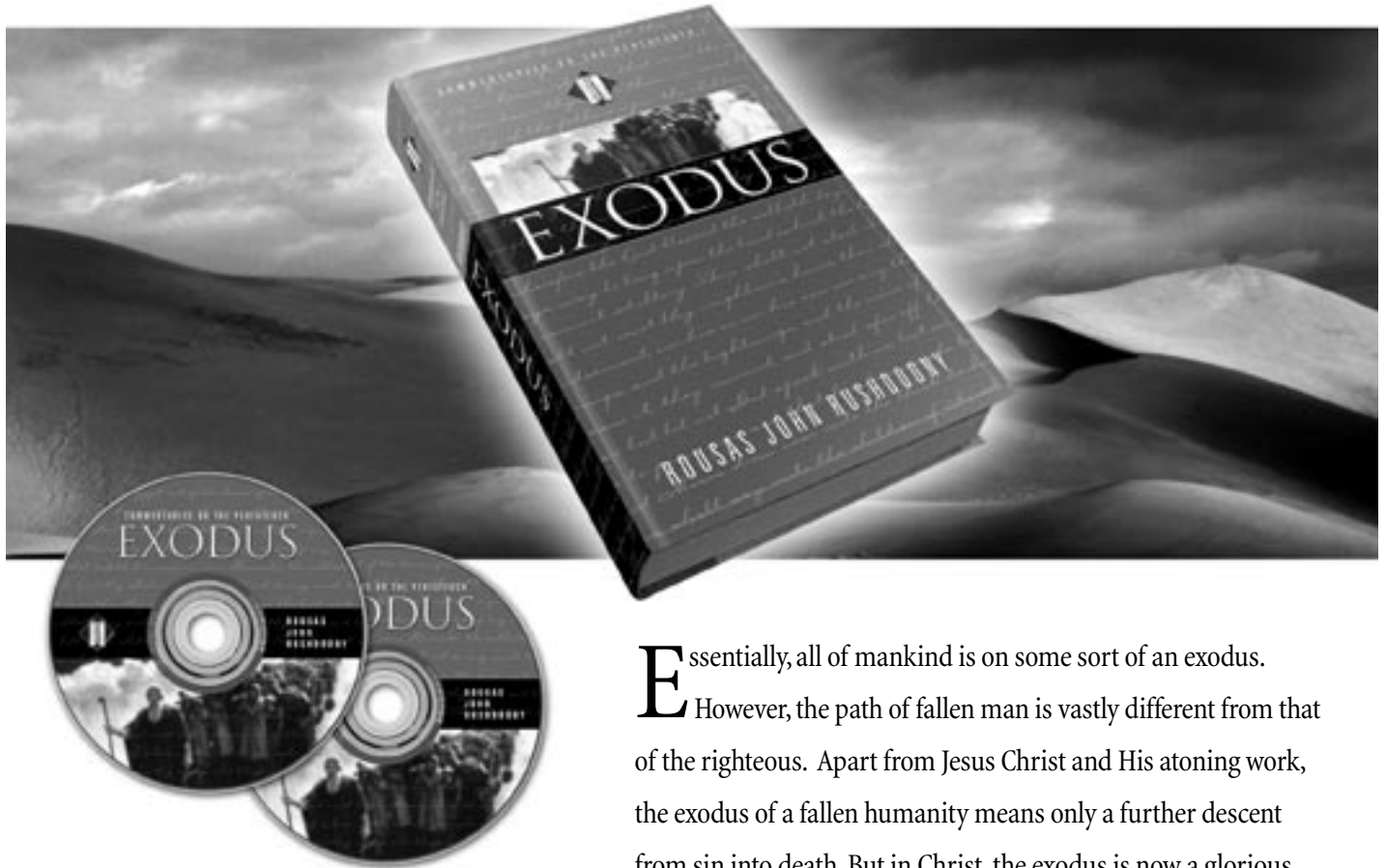
In this, it is not much different from the Republican Party. The Republicans merely have a different set of interest groups. Neither Democrats nor Republicans are categorically opposed to forcibly transferring wealth from the politically weak to the politically strong. Republicans maintain a semblance of ideological unity by paying lip service to a few remnants of paleo-conservative moral ideas, such as opposition to abortion and homosexual marriage.

But Republicans are largely neo-conservative today, fully subscribed to foreign military interventionism, tolerant of domestic protectionism and corporate welfare, and defensive of New Deal-style bureaucracies. There is no longer any real commitment to the principles of limited government in the GOP — and this is especially true under the current administration, which has expanded the federal government faster than any President since Lyndon Johnson. Perhaps the Democrats can reverse the policy switch they pulled off over a century ago — back to the principles of classical liberalism that made that party great. ■

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1. Charles Adams, *For Good and Evil*, 334.
2. *Ibid.*
3. Alyn Brodsky, *Grover Cleveland: A Study in Character* (New York: St. Martin's Press, 2000), 228, quoted in Tom DiLorenzo, "The Last Good Democrat," [www.LewRockwell.com](http://www.LewRockwell.com).
4. Tom DiLorenzo, "The Last Good Democrat," [www.LewRockwell.com](http://www.LewRockwell.com).

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*By Samuel L. Blumenfeld*



The Culture War has been with us for a very long time. My own view is that it started in 1933 when the Humanist Manifesto, drawn up by young Unitarian ministers, declared war on orthodox Triune Christianity. The Manifesto's most significant statement regarding religion was the Thirteenth, which reads:

Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

In other words, since 1933, the purpose of humanism has been the takeover and reform of other people's religions in order to conform those religions to humanist ideals and goals. That is why the humanists have insisted on investing homosexuals with high positions in Trinitarian churches. That is where the Culture War is being fought with greatest ferocity, even if it means destroying an old and venerable denomination.

Gay men and women already have a church that welcomes their full participation. It is the Unitarian Church. So why must they force themselves down the throats of believers who hold that homosexuality is a sin? Because the very existence of that point of view, held by millions of Christians, is an affront to their way of life.

#### **A Personal Declaration of War**

Unitarianism, which was born at Harvard University in the late 18<sup>th</sup> century, has been at war with Calvinism ever since. The Unitarians rejected the divinity of Christ and instead invested humanity with divinity. All of us were born with the divine spark, and therefore Jesus was no more divine than the rest of us.

Man was not innately depraved, as Calvin taught. According to the Unitarians, man was basically good and even morally perfectible. All he needed was a good secular education. The university library replaced the church as the means of salvation. As Humanist Manifesto II, published in 1973, states:

We believe...that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species....[W]e can discover no divine purpose or providence for the human species. While there is much that we do not

know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

While most of the 35 men who signed the first Manifesto were Unitarian ministers, some were educators like John Dewey and historians like Harry Elmer Barnes. The second Manifesto was signed by 261 individuals, including such luminaries as science fiction writer Isaac Asimov, Francis Crick (co-discoverer of DNA), Alan F. Guttmacher (of Planned Parenthood), Sidney Hook (socialist philosopher), Lester Mondale (brother of Walter), B. F. Skinner (eminent Harvard psychologist, founder of "behaviorism"), James Farmer (pacifist and civil rights activist), feminist Betty Friedan, Sol Gordon (of values clarification fame), Sir Julian Huxley (former head of the United Nations Educational, Scientific, and Cultural Organization – UNESCO), Gunnar Myrdal (Swedish liberal economist), A. Philip Randolph (black socialist and leader of AFL-CIO), and others.

In other words, the Culture War was declared by real, live human beings who were convinced that the days of traditional orthodox religion were over, and that the new dawn of humanism was about to break over the horizon, making men and women rational, scientific, atheistic, or in search of spiritual

*continued on page 29*



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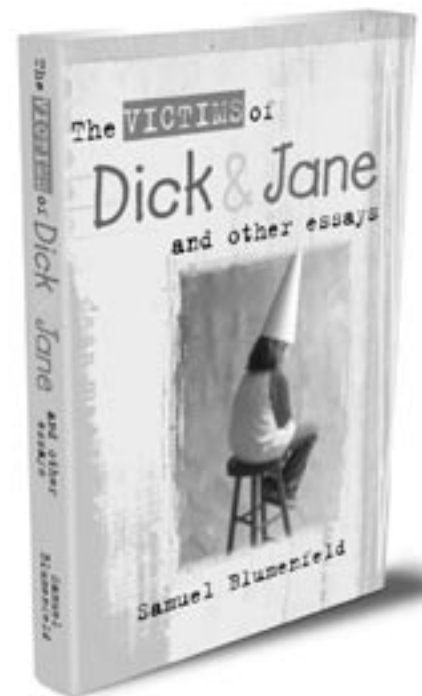
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# King David's Military Genius

By Lee Duigon



As U. S. Marines on the evening of November 6, 2004, prepared for their assault on the terrorist stronghold of Fallujah, a chaplain anointed them with holy oil. Heavy-metal Christian music played on loudspeakers. A young marine stood up to read a verse from the Bible: how King David overcame the Philistines.

The verse hit home. Marines rose up and roared, "Hoorah, King David! Huhhh!"<sup>1</sup>

Did they know they were cheering for a military genius?

As revealed in the Biblical account, King David must rank as one of history's most gifted military leaders. We get the most information about his military skill in 2 Samuel 15-18, which tells the story of Absalom's revolt. David's victory, ordained by God, in this civil war displays the king as a strategist and tactician par excellence.

For those who question whether David ever existed, the uniqueness of his generalship is an embarrassment. Priest and scribes concocting a fiction, centuries after the supposed fact, are hardly likely to have been experts in military

science. They would have written it up as a heroic, uncomplicated, glorious victory in a toe-to-toe fight.

David's victory over his rebellious son really happened as told. The technical details of the story argue strongly for its historical authenticity.

## The Surrender of Jerusalem

Hundreds of years after David, the Chinese military sage, Sun Tzu (c. 350 B. C.), in *The Art of War*, advised against measures that would result in the destruction of a disputed city or territory. "He did not conceive war in terms of slaughter or destruction; to take all intact, or as nearly intact as possible, was the proper objective of strategy," wrote military historian B.H. Liddell Hart, in a commentary on Sun Tzu's teachings.<sup>2</sup> In his own words, Sun Tzu said, "Generally in war the best policy is to take a state intact; to ruin it is inferior to this."<sup>3</sup>

Jerusalem was David's capital, his home. Someday he hoped to build God's temple there. To have defended it against Absalom would have exposed the city to extensive damage. What would be the good of controlling Jerusalem if it were reduced to rubble?

But David had another reason for giving up the city. Consider the fates of those who did try to hold it. Judah defied Nebuchadnezzar of Babylon in 586 B. C., and wound up with a dead king, a ruined city, and 70 years in captivity. In 70 A. D., Jewish zealots tried to defend Jerusalem against the Romans. The Romans took the city, destroyed the Temple, and sold the surviving defenders into slavery. And in 1099, with Muslims defending the city, Jerusalem fell to the armies of the First Crusade.

As General George S. Patton often said, fixed fortifications are a monument to the stupidity of mankind. Unless supplied from the outside and defended capably, a besieged city will fall to any determined and competent attacker.

By allowing Absalom to take Jerusalem, David saddled him with major distractions — the administration of a major city, its expenses, and incidentally, the king's stable of concubines.

The Roman historian, Livy, described what happened to Hannibal's victorious Carthaginian army when it took over the city of Capua, famous in those days for its luxury and hedonistic lifestyle: "...Capua robbed his army of

the strength needed to conquer at all. Indeed, when he [Hannibal] left Capua, it was with a different army — all trace of the old morale was gone.”<sup>4</sup> Nothing like easy success to dull an army’s fighting edge. Nothing like a long dalliance with concubines to dull a commander’s fighting spirit.

### David’s Retreat

An army on the move is an army with an opportunity. Hannibal on the loose in central Italy threatened Rome’s survival. Bottled up in the south, in the “heel of the boot,” he accomplished very little.

In 1863, Robert E. Lee led his Confederate army into Pennsylvania. It was the only way he could get the Union Army out of Virginia. To that extent, his plan succeeded.

Similarly, King David retreated from Jerusalem, crossing the Jordan into friendly territory where he recruited allies and received supplies. He arranged for Absalom to be delayed in Jerusalem until his counsels were divided and he was forced to go out in person, leading his army into territories where David’s allies knew the ground — where David could select the time and place best suited to his counterattack.

Sun Tzu agreed: “Pretend inferiority and encourage [the enemy’s] arrogance.”<sup>5</sup> “When near, make it appear that you are far away.”<sup>6</sup> “Attack where he is unprepared; sally out when he does not expect you.”<sup>7</sup>

Because he was in territory friendly to David, and because David had been retreating from him all along, Absalom did not know where David’s army was until it attacked him. He was not ready. The king’s forces routed Absalom and killed him.

This was precisely what Lee hoped to accomplish by invading Pennsylvania. The difference was that Lee didn’t know where the Union Army was until

he ran head-on into it. His strategy was the same as David’s, but where David succeeded in carrying out his plan, Lee came to grief at Gettysburg.

### David’s Secret Agents

David knew at all times where Absalom was and what he was doing. But Absalom did not know where David was.

Sun Tzu wrote, “One who confronts his enemy...yet...remains ignorant of his enemies’ situation, is completely devoid of humanity. Such a man is no general....”<sup>8</sup> And, “only the enlightened sovereign and the worthy general who are able to use the most intelligent people as agents are able to achieve great things.”<sup>9</sup>

By “planting his people on the inside,” David stayed fully informed of his enemy’s situation. The loyal priests, Zadok and Abiathar, who would have followed him, David commanded to remain in Jerusalem. There they would observe Absalom’s activities, his mood, the morale and readiness of his troops, and other things useful for the king to know. Their sons, Ahimaaz and Jonathan, delivered the information to David promptly.

The Bible doesn’t mention it, but as Absalom’s army crossed into David’s territory, it’s safe to assume the king had him watched and reported on every step of the way.

### An Intelligence Coup

Where David truly excelled as a general was in installing his friend, Hushai the Archite, as one of Absalom’s close advisors. This was one of the great intelligence coups of all time.

Hushai was what Sun Tzu called “Inside agents... enemy officials whom we employ.”<sup>10</sup> His job was to counter the good advice of Absalom’s mentor, Ahithophel, and feed the rebellious prince bad advice that David would use

to his advantage. Hushai succeeded so brilliantly that Ahithophel, now that Absalom ignored him, committed suicide (2 Sam. 17:23).

This final touch puts David in a class by himself. We have no record that Julius Caesar, Napoleon, or Douglas MacArthur ever succeeded in planting a friend among his enemy’s closest advisors. As Sun Tzu might say, a general who is able to do this can hardly be expected to lose.

The Bible tells us King David consulted the Lord whenever he wished to go to war, and only went when God was willing. We who believe have no difficulty with this.

But for those who doubt, the fine details of David’s military operations, which display a level of expertise seldom matched, ought to make a strong argument that the Biblical account is not pious fiction, but factual history. ■

Lee Duigon is a Christian free-lance writer from New Jersey. He has been a newspaper editor and reporter and a published novelist. He and his wife, Patricia, have been married for 26 years.

1. As reported by the Agence France Presse, Nov. 6, 2004.
2. Sun Tzu, *The Art of War*, translated by S. Griffith, (Oxford: Oxford University Press, 1971), x.
3. *Ibid*, 77.
4. Livy, *The War With Hannibal*, translated by A. De Selincourt, (New York: Penguin Classics, 1972), 190.
5. Sun Tzu, 67.
6. *Ibid*, 66.
7. *Ibid*, 69.
8. *Ibid*, 144.
9. *Ibid*, 149.
10. *Ibid*, 145.



## Aristocrats and Yeomen How Virginians Came Together to Defeat the Yankees

By Rick Williams



Those who have lived in Virginia for any length of time, or studied its political history, realize that Virginia is really two states culturally and politically. Call it a blue state within a red state.

What we refer to as the “Golden Crescent,” which sweeps from Northern Virginia southwestward taking in Richmond, and then southeastward taking in Norfolk and the Tidewater area, is, for the most part, populated by those who don’t have deep roots in our state. Those who live in these areas and do have roots there are, for the most part, aristocratic in their heritage. Many of them are descended from the wealthy English landed gentry — “FFV’s” — First Families of Virginia. Lees, Carters, Randolphs, and Shirleys are names that come to mind. Many of the spiritual and philosophical descendants of these families, along with most of those living in the Golden Crescent, have embraced a much more liberal brand of politics than people in other parts of Virginia.

The rest of the Commonwealth — the central Piedmont region, Southside, Southwest Virginia and, of course, my beloved Shenandoah Valley — comprise the bulk of the rural areas with a primarily yeoman heritage. Most are descendants of the Scots-Irish — particularly those in the Valley and Southwest Virginia — who migrated down the great wagon road from Pennsylvania in the 18<sup>th</sup> century.

This is a broad generalization, and there are exceptions to some of these geographic definitions; but for the most part it is reality. If a conservative candidate can pull a high percentage of his base from rural areas, he can overcome the densely populated areas of Northern Virginia which tend to vote much more liberally.

### Guardians

The aristocrats of Virginia have become the guardians of the secular, and the yeomen have become the guardians of the sacred. Just convince enough of those Scots-Irish descendants that some liberal elitist (Aristocrat) is going to restrict our gun rights, mess with our religion, or harm our families, and we’ll come out of the woods and mountains like an army of ants. Much of this analysis applies to other states as well, particularly those in the rest of the South and the Midwest. These Scots-Irish descendants, now 30 million strong in America, came in the mass migration from Northern Ireland that occurred in the 1700s. As former Secretary of the Navy James Webb noted in a recent *Wall Street Journal* piece:

...the Calvinist “Ulster Scots” decided they’d had enough of fighting Anglican England’s battles against Irish Catholics. One group settled initially in New Hampshire, spilling over into modern-day Vermont and Maine. The overwhelming majority — 95% — migrated to the Appalachians in a series of frontier communities that stretched from Pennsylvania to northern Alabama

and Georgia. They eventually became the dominant culture of the South and much of the Midwest.<sup>1</sup>

This cultural phenomenon and voting bloc is under the radar in most political war-rooms. It has mistakenly been viewed as “angry white men,” the “redneck vote,” and “the Christian right.” Those labels are only partially correct — “redneck” being the only acceptable racial slur in America today — and most who apply them fail to see the whole picture. Webb explains further:

This mix of fundamentalist religion and social populism grew from a people who for 16 centuries had been tested through constant rebellions against centralized authority. The Scots who headed into the feuds of 17th-century Ulster, and then into the backlands of the American frontier, hardened further into a radicalism that proclaimed that no man had a duty to obey a government if its edicts violated his moral conscience.... The Scots-Irish political culture is populist and inclusive, which has caused other ethnic groups to gravitate toward it. Country music is its cultural emblem. It is family-oriented. Its members are values-based rather than economics-based: they often vote on emotional issues rather than their pocket books. Because of their heritage of “kinship,” they’re strangely unenvious of wealth, and measure leaders by their personal strength and values rather than economic position. They have a 2,000-year-old military tradition based on genealogy, are the dominant culture of the military and the Christian Right,



and define the character of blue-collar America. They are deeply patriotic, having consistently supported every war America has fought, and intensely opposed to gun control...<sup>2</sup>

Most political scientists and historians mistakenly lump the Scots-Irish (Presbyterians)<sup>3</sup> together with those of British descent who, in Virginia, are primarily Episcopalians (Anglican), or with the predominantly Catholic Irish. These ethnic groups share some common cultural traits, but there are distinct differences. As already noted, much of the Aristocratic British culture has evolved into the modern political elite, typified by the political philosophies of Northeastern liberals and Golden Crescent Virginians.

### The Heart of the Matter

This elitist philosophy is anathema to the Scots-Irish, and was the impetus for the centuries of conflict with England most recently epitomized by Mel Gibson's film, *Braveheart*. Webb also describes the Scots-Irish mindset in his recent book, *Born Fighting — How the Scots-Irish Shaped America*:

They were the kind of people who would fight like madmen, then after it was over, look down at a dead friend or relative and cry like babies. They were the kind of people who would die in place rather than retreat if they had given you their word that they would be there for you. And they were not the kind of people you would ever, ever, want to set in action against you.<sup>4</sup>

That last sentence is especially true. Just read the comments of Union soldiers who had the misfortune of facing Scots-Irish Stonewall Jackson's army. As one Ohio soldier wrote, "Jackson was on us and fear was on us." Another Union soldier, commenting on his unit fleeing from Jackson's army at the battle of Chancellorsville, said his former unit resembled "close-packed ranks rushing like legions of the damned" as they fled

in utter terror from the onslaught of the yeomen warriors, their Rebel yell un-manning the battle-hardened Federals<sup>5</sup>; another Yankee reporting that "all of the Confederates roar like beasts." Poor chap; he should have stayed in Boston sipping tea and reading Thoreau.

So how did these two divergent cultural groups of Virginians — the warrior yeomen and the wealthy aristocrats — come together to fight, and almost defeat, a numerically superior and better organized Federal army?

Enter Robert E. Lee. Though Lee was most definitely an aristocrat, he was certainly not of the modern bent. Lee also had Scots-Irish blood, from his mother's side. He was a descendant of Robert the Bruce, the man who finished what William Wallace of Scotland had started and finally ascended to the Scottish throne. Lee would choose a military career, graduating second in his class from West Point, go on to serve with distinction in the Mexican War, become a respected engineer, return to West Point to serve as Commandant, quell John Brown's domestic insurrection at Harper's Ferry, and become what General Winfield Scott called, "the greatest military genius in America."

During Colonial times, and the years leading up to the War Between the States, the divergent citizenry of the Old Dominion had agreed to a marriage of convenience. The landed gentry of eastern Virginia, with its plantation-based economy, had allowed the Scots-Irish to stream into, and even dominate, the western part of the state mainly because of Indians. Again, James Webb describes this uneasy relationship:

They were told that they could practice their religion in the mountains even if it was not "lawful," [Ed., there was a state church still in Virginia during this time] so long as they did not seek to infect the more ordered societies along the coast. And they were expected

to reciprocate by both staying in the mountains and keeping the Indians at bay...the Eastern Establishment looked down on them, openly demeaning their religion and their cultural ways, and at bottom sought to use them toward its own ends.<sup>6</sup>

By the time "John Brown's body lay a moldin' in the grave," much of this tension between the mountain yeomen and coastal aristocrats had eased. They now had a common enemy and would use their respective strengths to repel an invading force that sought to disrupt both ways of life.

### The Aristocrat and the Yeoman

Lee represented the aristocratic region and culture of Virginia, and Thomas J. "Stonewall" Jackson the yeoman tradition. Born into the mountainous region of what today is West Virginia, Jackson struggled through most of his childhood as an orphan. Jackson's background was as different from Lee's as night is to day. Only God providentially intervened by allowing Jackson to gain an appointment to West Point where he settled on a military career, also distinguishing himself in the war with Mexico. Thus God set in motion events that would bring together not only two of the most brilliant military strategists in world history, but also two of the world's best examples of Christian manhood, representing two classes of people and two cultures.

Despite the differences in culture, they shared three things: a deep love for Virginia, an abiding and active faith in the Son of God, and fierceness in combat. These two Christian warriors also shared mutual respect and admiration. Jackson once told an associate: "So great is my confidence in General Lee that I am willing to follow him blindfolded."<sup>7</sup> And Jackson wrote his wife Anna that Lee was "a better officer than General [Winfield] Scott."<sup>8</sup>

*continued on page 29*



# THE URBAN LEGEND OF CHURCH AND STATE SEPARATION

By Buddy Hanson



There is a lot of confusion about the separation of church and state. History has been rewritten to distort the clear intentions of our

Founding Fathers, and the activist bent of the Supreme Court has set precedents based on political interests instead of the original intent of the Constitution.

Church and state are assumed to be two distinct institutions. As much as we hear about this “separation,” many people would be surprised that the roots of this view are not very deep. They only extend back to 1962, when the U. S. Supreme Court cast aside nearly 200 years of constitutional history and ruled in *Engel v. Vitale* that school prayer was unconstitutional. Within a year the Court had removed prayer, Bible reading, and religious instruction from public (government) schools.

For more than a century the Supreme Court has arrogantly made judicial decisions with the attitude that the Constitution means what *the Court* says it means.<sup>1</sup> With the majority of Christians confining their Biblical beliefs to their churches and homes — as if God is not God in all of life — the media, law schools, and the judiciary have been dominated by either non-Christians, or by Christians who don’t have a developed Christian worldview. This double-whammy of anti-Christian thought has resulted in an urban legend whereby the average person supposes that there is, or should be, a separation between the church and the state.

## What Does the Bible Say?

Perhaps the most disturbing thing about this legend is that many Christians agree, believing that Biblical Israel was a theocracy with the functions of the church and state all mixed together. This, however, cannot be supported from Scripture: “...the chief priest is over you in all matters of Jehovah, and...the ruler of the house of Judah in all the King’s matters...” (2 Chr. 19:11). This is about as clear as it gets: the priest (church) is in charge of religion, and the king (state) is in charge of civil duties.

This clear separation of powers and responsibilities is evident in Old Testament Israel, where there was a harmony of church and state under God, not a union of the two. Moses was Israel’s civil ruler, and Aaron was her priest, as God, from Israel’s very beginning, kept separate the civil and ecclesiastical offices.<sup>2</sup> This truth is seen in the prophet Zechariah’s statement: “These are the two anointed ones, who stand beside the Lord of the whole earth” (Zech. 4: 14). The two anointed ones refer to the kings and priests, as the following brief list illustrates:

King	Priest
Moses	Aaron
Joshua	Eleazar
David	Abiathar
Solomon	Zadok
Hezekiah	Azariah
Zerubbabel	Joshua

While the church expects its members to present a godly testimony

to the world, being salt and light, the state expects citizens to be law-abiding and peaceful. Both the church and state are accountable to God for their origin and authority. Both must confess, “The Lord is our Lawgiver!” (Is. 33:22; Jas. 4: 12). The state has the God-given power to use the sword to defend its citizens from outside aggression (Rom. 13:1-7), and to keep them safe from criminals by administering swift justice according to the sure and certain terms of Biblical law (Dt. 16:20; Pr. 21:3).

The church is to set forth the Word of the Lord, so that society will have a clear direction and trustworthy guidance. Its members should be taught to take care of the education and welfare of each other instead of letting the state usurp this responsibility.

Nineteenth century pastor Dr. William Symington described the church-state relationship: “Things may be diverse without being adverse. That civil society and ecclesiastical society differ, we admit.... But they are not...necessarily opposed to each other.”<sup>3</sup> Seventeenth century Westminster divine George Gillespie, “the prince of Scottish theologians,” notes several agreements and differences between the church and state authorities:<sup>4</sup>

### Agreements

1. They are both from God and are “ministers of God,” and shall give account of their administrations to God.
2. Both must observe the law and commandments of God and each

has specific directions from Scripture to guide them.

3. Both are “fathers” and ought to be honored and obeyed according to the fifth commandment.
4. Both are appointed for the glory of God and the good of mankind.
5. Each complements the other.

### Differences

1. In their ultimate goal, the civil rulers bring about temporal peace; the church officers salvation and eternal peace.
2. The state executes capital offenders; the church excommunicates unrepentant and disobedient members.

2 Chronicles 19:5-11 describes a careful distinction between the civil ruler and the priests. King Jehoshaphat had already dispersed priests throughout Judah to teach God’s Word (2 Chr. 17:7-9) and he appointed judges to set up a network of civil and ecclesiastical courts to judge the cases in their locale. The community’s rulers staffed the civil courts, and the priests and Levites staffed the ecclesiastical courts (v.8). One was to handle disputes between one ruler and another, and disagreements among citizens (“between statutes and ordinances,” v.10), while the other was to settle disputes over doctrine and individual matters among the congregation (“between law and commandment,” v.10).

The examples of King Saul and King Uzziah prove that the work of these parallel ministries was enforced. When King Saul overstepped his bounds by offering incense to God, Samuel rebuked him (1 Sam. 13:11-13). King Uzziah also intruded upon priestly duties and was rebuked by Azariah the priest (2 Chr. 26:16-21). These acts were “the earliest examples of the state usurping the role of the church. For his sin, Saul lost his kingdom.”<sup>5</sup> The Levitical priests were involved in

political matters only in extraordinary cases (1 Sam. 10:8; 13:8-14).

### New Testament Separation of Church and State

The separation between church and state becomes even more clearly defined in the New Testament. The apostle Paul writes, “... I urge that ... prayers ... be made on behalf of ... kings and all who are in authority, in order that we may lead a tranquil and quiet life in godliness and dignity” (1 Tim. 2:1-2). A Psalmist states that Christ is the head of the state:

*Now therefore, O Kings, show discernment; take warning, O judges of the earth.*

*Worship the Lord with reverence, and rejoice with trembling, do homage to the Son, lest He become angry, and you perish in the way, for His wrath may soon be kindled. (Ps. 2:10-12)*

Some would have us believe that the U. S. Constitution’s First Amendment calls for a separation of God and state, to the extent that every mention and aspect of God be removed from the civil government’s sphere. There is most certainly a separation between the responsibilities of these two realms, but there is no such thing as a separation between God and the state. America’s sixth President, John Quincy Adams, recognized this truth by declaring, “The glorious result of the American Revolution is that it connected in one indissoluble bond the principles of civil government with the principles of Christianity.”

The First Amendment simply states, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof....” All this means is that there will be no state church. Our founders rejected the idea of a state church — like the Church of England — supported by taxes, with high church officials appointed by the state. Instead of disestablishing the church, the purpose of the First Amendment is to protect it and to protect

citizens from a national church being established.

The following chart shows six areas where the parallel ministries of the church and the state should work together to keep society running smoothly.

- |   |  |
|---|--|
| <b>Church:</b> Minister of Grace<br>Excommunication   | <b>State:</b> Minister of Justice/Execution              |
| <b>Church:</b> Expose Evil                            | <b>State:</b> Restrain Evil                              |
| <b>Church:</b> Teach God’s Law                        | <b>State:</b> Enforce God’s Law                          |
| <b>Church:</b> Funded by God’s social tax — the tithe | <b>State:</b> Financed by God’s civil tax — the head tax |
| <b>Church:</b> Church courts                          | <b>State:</b> Civil courts                               |
| <b>Church:</b> Welfare                                | <b>State:</b> Warfare                                    |

### Original Intent

Our forefathers crafted our Constitution under the collective mindset of a Christian worldview. The problems with today’s culture are not because of our Constitution or legal code. The problem is with non-Christian interpretations. Today’s courts, schools, and media don’t like American history because it presents a decisively Christian bias. America’s greatness did not come about because we have plentiful resources. It is a direct result of being founded upon Christian principles. Rabbi Daniel Lapin puts it this way:

Too many Americans do not appreciate the connection between American greatness and American Christianity. Too many Americans believe that one can *remove* the source of greatness and *retain* the greatness. When Christianity broke down in 20<sup>th</sup> century Europe, it was *not* replaced by the Boy Scouts,

*continued on page 30*

Schultz, Turn Back... cont. from page 12

transformed. We live today in a time of religious declension and pervasive secularism and, humanly speaking, things look grim for the United States. We can, however, pray for a new Awakening and for leaders with the zeal of Josiah.

Jerry Falwell has long preached for national revival, and he is the most optimistic Christian leader I know. Recently he organized a Faith and Values Coalition, aimed at bringing moral issues to the forefront of American politics and turning back the secularist jihad. At a recent convocation service at Liberty University, Falwell gave students an exhilarating commission: "Young people — win the world for Jesus Christ!" It only would have been better if he had added, "and drive back the Swedes!" ■

Dr. Schultz is Chairman of the History Department at Liberty University, teaches Church History at Christ College, and is Pastor of Westminster Reformed Presbyterian Church in Lynchburg, Virginia. Roger and Ann Schultz are the home schooling parents of nine children. He may be reached at [rschultz@liberty.edu](mailto:rschultz@liberty.edu).

1. Think about Jefferson's "sinful and tyrannical" line whenever you are paying taxes to support the public school system — which is part of the American humanistic establishment. The best book on Jefferson's views of public religion is Daniel Dreisbach, *Thomas Jefferson and the Wall of Separation Between Church and State* (New York: New York University Press, 2002). Dreisbach is absolutely clear. The Constitutional wall of separation was between the federal government on the one hand, and states and churches on the other. The Supreme Court has mutilated the First Amendment, establishing a wall separating state and federal institutions from churches and all religious organizations.

2. Jefferson and Madison were terrified of Henry's proposal for a general religious establishment. Jefferson wrote to Madison: "What we have to do I think is *devoutly* to pray for his [Henry's] death" (emphasis added). Anyone who says that Jefferson didn't

believe in prayer is wrong. He encouraged prayer that Christian reformers would die! Madison had a better suggestion — get Henry elected governor (which happened), so that his sizeable support in the legislature would dwindle (which also happened). From Dreisbach, "Church-State Debate in the Virginia Legislature," in Dreisbach and Sheldon, eds., *Religion and Political Culture in Jefferson's Virginia* (NY.: Rowman and Littlefield, 2000), 150.

3. It has become fashionable among neo-evangelical historians to argue that earlier evangelicals inadvertently contributed to secularism. Evangelicals tried to dominate the culture, but ultimately lost the battle to secularists because they left the mechanisms of cultural power. I am suspicious of this argument and think it is a case of special pleading. I will grant this much — that in their zeal to retain or gain cultural hegemony, evangelicals lost a distinctive witness. And that encouraged secularism.

4. Shedd is quoted in Ian Murray, *Evangelicalism Divided* (Carlisle, Penn.: Banner of Truth Trust, 2000), ix-x. Dabney, "Lay Preaching" (2:94-95) is quoted in Hart and Muether, *With Reverence and Awe* (Phillipsburg, PA: Presbyterian and Reformed, 2002), 171-172.

5. Jean-Jacques Rousseau, *The Social Contract* (N.Y.: Dutton, 1762, 1950), 139-140.

6. J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923, 1981), 10-14, 154.

Strevel, Theocracy Matters... cont. from page 15

legitimate functions of government — civil defense and justice — thus unleashing huge amounts of capital for additional investment, product development, cost savings to consumers, and civic projects. Business owners would not be allowed to escape product liability by hiding behind a corporate shield; this would protect workers and consumers, result in a more personal marketplace, and foster market accountability and responsibility. Science and technol-

ogy would be free to proceed apart from government regulation and intervention except in instances where God's law respecting life and property are violated. Education would be considered the sole domain of the family and church. Currency would not be created by fiat but would be based upon a fixed weight and balance, without the inflationary and deflationary patterns caused by the fractional reserve system and a government regulated economy. The courts would adjudicate with Biblical principles, and the guilty would be punished according to God's law without plea-bargaining, incarceration, or judicial caprice. The bureaucracy required to maintain a monolithic government would vanish, laws would be fewer, and the scope of government would drastically diminish.

### Theocracy Matters

This is not a utopian dream. And the theocratic vision will never be implemented while secularists are in power. Such a society is the inevitable fruit of the gospel, as secularism is gradually defeated. Men will desire this sort of political arrangement as their hearts are subdued by the Word and Spirit of God. They will come to see political polytheism as a bankrupt political economy.

Without such a society there can be no liberty. Yet unfortunately a significant portion of the church is quite content with *status quo* politics. Many are also decidedly opposed to Biblical law as the foundation of civic justice even as they give little heed to it in their personal affairs. Cultural reformation must begin with church revival marked by a true work of God's Spirit, uniting men to Jesus Christ, and producing self-government in terms of God's Word. We need both Herculean evangelistic efforts and a renewed commitment to Biblical, Kingdom-oriented prayer. We do not lack the resources for such a society, but we do lack dependence

on God, and do not have a clear vision of the glory, power, and majesty of the enthroned King. Without these, liberty will gradually give way to statism.

Have no doubt. We shall see such societies in the future. The isles will wait for Christ's law. Kings and judges will kiss Him. All His enemies will be made a footstool for His feet in history, and He will bring righteousness, justice, and peace to the nations. This hope, however, requires us to reject partisan politics, turn from our fatalistic eschatologies, and fall down before Messiah the Prince in faith and repentance. He will animate us with His Spirit to press His full claims on men and nations. The zeal of the Lord of hosts will perform this. ■

Rev. Christopher B. Strevel is ordained in the Reformed Presbyterian Church in the United States (RPCUS) and currently pastors Covenant Presbyterian Church in Buford, Georgia. He also oversees students in Bahnsen Theological Seminary specializing in Calvin's *Institutes of the Christian Religion*. He currently resides in Dacula, Georgia, with his wife of twelve years, Elizabeth, and his three children, Christopher, Caroline, and Claire.

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*Blumenfeld, Culture War... cont. from page 20*

alternatives in Eastern religion, paganism, and witchcraft.

### Christians Awakening

But a funny thing happened on the way to the humanist millennium: a Christian revival began to take hold of the American people. People wanted salvation through Christ, not the public school. They wanted forgiveness of sin, and they wanted the promise of eternal life after death, none of which the humanists could offer.

The trauma of 9/11 has also had its impact on the Culture War. In fact, we can safely say that the great victory the Republicans achieved in the election of 11/2 has served notice on the humanists

and atheists that God is not dead. He is very much alive, and spoke through the millions of Americans who went to the polls and rejected gay marriage, abortion, humanism in the schools, and the anti-Christian elite.

The Culture War, of course, is by no means over. Abortion on demand is still legal. The public schools are still in the hands of the humanist left. The gay agenda is still being promoted. But the war against Islamic terrorism has brought Americans to the stark realization that without a strong Christian faith, that war will not be won.

R. J. Rushdoony summed up what the Culture War was all about in his seminal book *The Messianic Character of American Education*, when he wrote:

A realistic appraisal of our time requires recognition of this grim fact: chaos is the goal of contemporary human endeavor. Chaos is thus not a threat but an objective. For those who believe that liberty is the concomitant of law and of order, the answer rests clearly upon man to accept, instead of the genetic fallacy, the sovereignty of the ontological trinity, God the sovereign creator and redeemer.

The Culture War is between Christianity and chaos. On November 2, 2004, the American people rejected the chaos of gay marriage, abortion, and a humanism that inevitably brings chaos to every aspect of human life.

In the war in Iraq, we see our soldiers in humble prayer before going into battle. They pray for God's protection while they carry out their mission to protect America. Their willingness to die for their country is what makes their sacrifice sacred to us all. Of late, some of the news programs have been listing the soldiers who have fallen in battle. Is it not interesting that they generally come from the small towns in fly-over country, the red states that voted against chaos?

The humanists are at a loss to understand what hit them on 11/2. But they still control the mass media, the universities, the cultural institutions, the public schools. Which means, that while we are winning the Culture War, we still have a long way to go before we can claim ultimate victory. ■

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

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*Williams, Aristocrats... cont. from page 25*

As Jackson lay dying after the battle of Chancellorsville, Lee told Confederate Chaplain Beverly Tucker Lacy, "He has lost his left arm, but I my right arm."<sup>9</sup> And when Jackson died, Lee, bowed down with sorrow and grief, told his brother Charles, "I am grateful to Almighty God for having given us such a man."<sup>10</sup> When he tried to discuss the matter with General-Reverend William Nelson Pendleton, Lee was so overcome with emotion that he wept openly. And the aristocratic Lee was so confident of his yeoman lieutenant that he told his brother that if Jackson had been at Gettysburg, there would have been a certain Confederate victory.

Their relationship paints a beautiful picture of how Christ is no respecter of persons and how God can unite Christians from different backgrounds to accomplish a task, glorify His name, and demonstrate to the world the amazing harmonizing power of the Gospel — even in the midst of a tragic and bloody war. ■

Rick Williams is a businessman, writer, and publisher (VirginiaGentleman.com). He is the author of *The Maxims of Robert E. Lee for Young Gentlemen*, published by Pelican Publishing (ISBN 9781589803107)

and also co-authored *Christian Business Legends* published by the Business Reform Foundation (BusinessReform.com). Williams lives in Virginia's Shenandoah Valley and currently serves as Chaplain for the Stonewall Brigade Camp of the Sons of Confederate Veterans in Lexington, Virginia.

1. James Webb, *Wall Street Journal*, "Secret GOP Weapon: The Scots-Irish Vote," October 19, 2004.
2. *Ibid.*
3. Though the overwhelming majority of the early Scots-Irish in America were Presbyterians, within a few generations they had branched out into other Christian denominations, most notably the Baptists and Methodists. Even so, reading the names of the membership rolls of many Presbyterian churches in Western Virginia reveals many of the same surnames that would have been on those rolls in 1800.
4. James Webb, *Born Fighting — How the Scots-Irish Shaped America*, (New York: Broadway Books, 2004), 89-90.
5. The author recognizes the bravery of the many Union soldiers who fought for the North and no disrespect is intended. Providence was indeed smiling upon the Confederates at Chancellorsville — at least until Jackson was shot by one of his own men. Had Jackson lived, President Zell Miller might be sitting in the White House today — in Richmond.
6. Webb, 129.
7. Stonewall Jackson to Colonel Alexander Boteler.
8. James I. Robertson, *Stonewall Jackson — The Man, The Soldier, The Legend* (New York: MacMillan Publishing, 1997), 218.
9. *Ibid.*, 746.
10. *Ibid.*, 754.

*Hanson, Urban Legend... cont. from page 27*

but by the greatest murder-machines in human history — Communism and Nazism.<sup>6</sup>

The church, state, and family have separate spheres of accountability, but each owes its origin to our Lord, Savior, and King, Jesus Christ. Only His Word

is truth, and only as we live according to the principles contained in His Word can we expect for His will to be done "on earth as it is in heaven" (Mt. 6:10). ■

Buddy Hanson is president of the Christian Policy Network and is a popular speaker and writer. The material in this feature is taken from *Choose This Day: God's Instructions on How to Select Leaders* (Hanson Group, 2003).

1. Beginning in 1803 with *Marbury v. Madison* and later the *Dred Scott v. Sandford* case in 1856.
2. See *God's Ten Words: A Commentary on the Ten Commandments*, (Tuscaloosa, AL: Hanson Group, 2002).
3. *Ibid.*, 307.
4. *Ibid.*, 85-87.
5. Kenneth L. Gentry, "Sermons on Zechariah," *The Counsel of Chalcedon*, July/August 1992.
6. Rabbi Daniel Lapin, *America's Real War*, (Sisters, OR: Multnomah Publishers, 1999).

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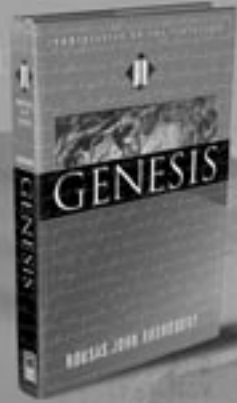
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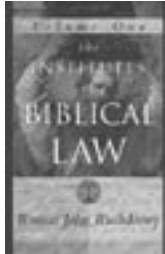


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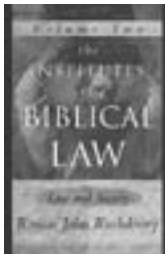
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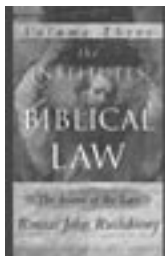
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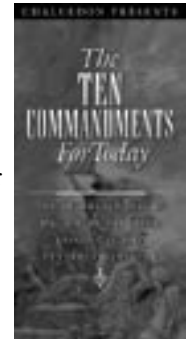
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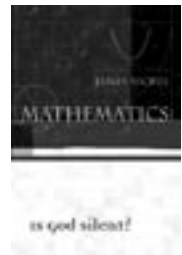
By R.J. Rushdoony. Rushdoony's study tells us an important part of American history: exactly what has public education been trying to accomplish? Before the 1830s and Horace Mann, no schools in the U.S. were state supported or state controlled. They were local, parent-teacher enterprises, supported without taxes, and taking care of all children. They were remarkably high in standard and were Christian. From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Public education became the means of creating a social order of the educator's design. Such men saw themselves and the school in messianic terms. This book was instrumental in launching the Christian school and homeschool movements.



**Hardback, 410 pages, index, \$20.00**

**Mathematics: Is God Silent?**

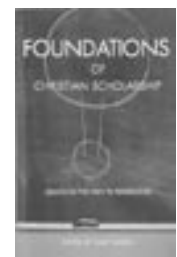
By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation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



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

**The Foundations of Christian Scholarship**

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

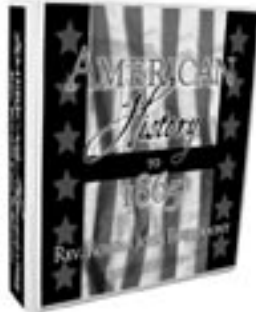


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*american history & the constitution*

**American History to 1865**

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



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6. The Declaration of Independence & Articles of Confederation
- Tape 4** 7. George Washington: A Biographical Sketch  
8. The U. S. Constitution, I
- Tape 5** 9. The U. S. Constitution, II
- Tape 6** 10. De Toqueville on Inheritance & Society  
11. Voluntary Associations & the Tithe  
12. Eschatology & History
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- Tape 8** 15. De Toqueville on Race Relations in America  
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18. The Voluntary Church, II
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- Tape 11** 21. Religious Voluntarism on the Frontier, II  
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32. De Toqueville on the Family
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**This Independent Republic**

By Rousas John Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction.

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**The Nature of the American System**

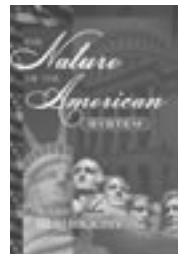
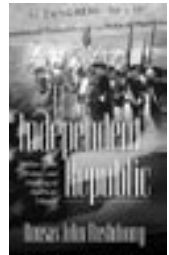
By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is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

**Paperback, 180 pages, index, \$18.00**

**Retreat From Liberty**

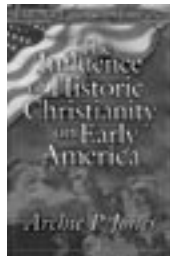
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By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life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



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

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**Biblical Faith and American History**

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

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*world history*

**A Christian Survey of World History**

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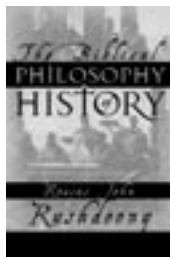


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- Tape 5** 5. The Early Church
- 6. Byzantium
- Tape 6** 7. Islam
- 8. The Frontier Age
- Tape 7** 9. New Humanism or Medieval Period
- Tape 8** 10. The Reformation
- Tape 9** 11. Wars of Religion – So Called
- 12. The Thirty Years War
- Tape 10** 13. France: Louis XIV through Napoleon
- Tape 11** 14. England: The Puritans through Queen Victoria
- Tape 12** 15. 20<sup>th</sup> Century: The Intellectual – Scientific Elite

### The Biblical Philosophy of History

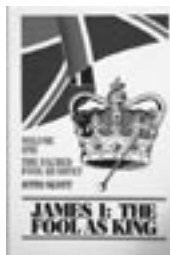
By R.J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's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



Paperback, 138 pages, \$22.00

### James I: The Fool as King

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



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## church history

### The "Atheism" of the Early Church

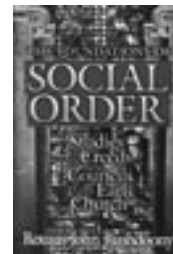
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith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



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

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



Paperback, 197 pages, index, \$16.00

## philosophy

### The Death of Meaning

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



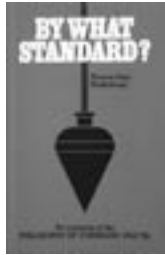
In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality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

Paperback, 180 pages, index, \$18.00

**By What Standard?**

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

**Hardback, 212 pages, index, \$14.00**



**Humanism, the Deadly Deception**

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

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



**The One and the Many**

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

**Paperback, 375 pages, index, \$15.00**



**Epistemology: How Do We Know?**

A tape series by R.J. Rushdoony. Eleven lessons on the discipline largely ignored by the modern thinker. Learn how philosophers such as Descartes and Camus changed modern thought. See how circular reasoning is an unavoidable fact of man's creaturehood. Understand how modern man is increasingly irrational, as witness the "death of god" movement. This is a good companion set to the author's book, *The Word of Flux*.

**4 cassette tapes, RR101ST-4, \$12.00**



**A History of Modern Philosophy**

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

**8 cassette tapes, RR261ST-8, \$21.00**



**The Flight from Humanity**

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

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

**Paperback, 66 pages, \$5.00**

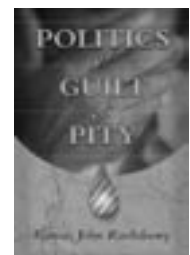


psychology

**Politics of Guilt and Pity**

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

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**Revolt Against Maturity**

By R.J. Rushdoony. This is a study of the Biblical doctrine of psychology. The Biblical view sees psychology as a branch of theology dealing with man as a fallen creature marked by a revolt against maturity.

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**Creation According to the Scriptures**

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

**Paperback, 159 pages, \$18.00**

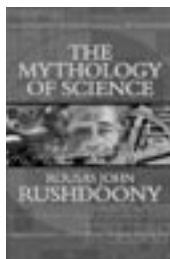


science

**The Mythology of Science**

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

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economics

**Making Sense of Your Dollars: A Biblical Approach to Wealth**

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

**Paperback, 192 pages, index, \$12.00**



**Christianity and Capitalism**

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

**Pamphlet, 8 pages, \$1.00**

**Alive: An Enquiry into the Origin and Meaning of Life**

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

**Paperback, 159 pages, \$14.00**



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

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

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



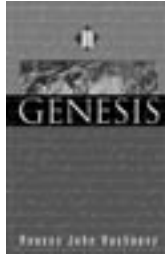


*biblical studies*

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

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

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



**The Gospel of John**

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

**Hardback, 320 pages, indices, \$26.00**



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

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

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



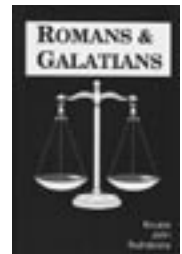
**Romans and Galatians**

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

The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. . . . To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty.

If we turn loose the whole Word of God onto the church and the world, we shall see with joy its power and glory. This is the purpose of my brief comments on Romans."

**Hardback, 446 pages, indices, \$24.00**



**Companion tape series to Romans and Galatians**

***Romans - "Living by Faith"***

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

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



***Galatians - "Living by Faith"***

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

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

**Hebrews, James and Jude**

By R.J. Rushdoony. There is a resounding call in Hebrews, which we cannot forget without going astray: "Let us go forth therefore unto him without the camp, bearing his reproach" (13:13). This is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise.



When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly.

Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

Hardback, 260 pages, \$30.00

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

*Hebrew and James - "The True Mediator"*

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

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

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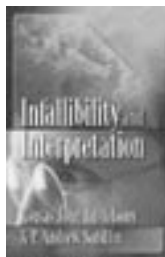
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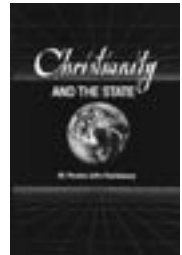
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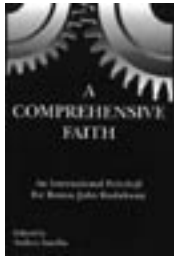
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