

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

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Recovering from the Political Hangover of the Religious Right

Christopher J. Ortiz



Our world is in desperate need of Christian action. It is equally in need of a redefinition of Christian action. After nearly thirty years of the Religious Right, the secularist sees political activism as the sole meaning of “Christian action.” This political organization, now labeled as “dominionism,” is somewhat at fault for misconstruing Christian responsibility both within and without the Christian community. This has also provided the secular left with a useful “boogeyman” as myriads of Internet-based fear technicians prop up a “Christian Goliath” at which to sling stones.

The realm of the political is addictive to both sides. They can’t get enough of it. Despite the old warning to avoid all discussions of religion and politics, the contemporary debates are laden with both ingredients. Now the world itself is becoming quite versed in a false interpretation of Christian action. Now any Christian action, whether political or not, is perceived as “dominionist,” and therefore a reason for social concern.

This would include something as simple as homeschooling your child, which is now seen as a move to bankrupt the public school system and train young Christian children in militant, and potentially violent, Christian activism. This is not a good thing. The Apostle Paul instructs us to “do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation,

“Taking dominion” is misconstrued when it’s portrayed as the Christian seizure of civil power. We are rather “taking back” dominion from the state by self-government and Christian responsibility.

among whom ye shine as lights in the world” (Phil. 2:14–15).

This does not mean a Christian cannot engage in civil or political service. By all means, dedicated Christians must seek to apply their faith to every sphere, but the priority should be placed on conduct and less on political organization. We must not allow “faithfulness” to be defined as merely lobbying for Christian legislation on gay marriage, prayer in schools, and abortion. This is not the primary meaning of Christian action—or, should I say, Christian responsibility.

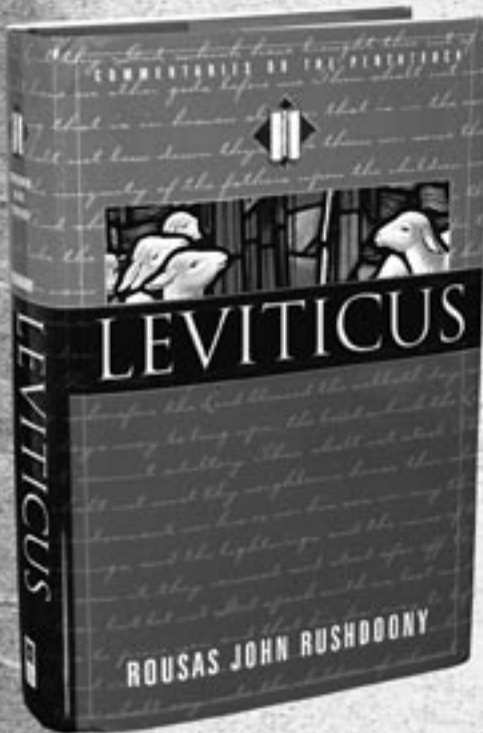
Our first order is faithfulness to God’s covenant and law within the spheres of self-government, family, church, education, and vocation. The view of the state within Christian Reconstruction is the Biblical model of a reduced magistrate responsible primarily for justice and defense. By focusing upon the welfare of our families, and the larger Christian community, we are showing ourselves straight in a crooked nation and pure among a perverse people. Our duty is to shine as lights in the world, not only as lights in Washington.

Our emphasis must shift because we are failing in the fundamentals. Putting politics before family, education, and welfare will only fortify the animosity towards Christianity and weaken the foundations of our faith. However, certain branches within the conservative Christian community are determined to commit all of their resources to political activism. The Apostle Paul writes, “[S]tudy to be quiet, and to do your own business” (1 Thess. 4:11). The wisdom here is that the Kingdom can grow very well in the quietness of faithfulness.

In my opinion, Christian Reconstruction has been weakened by the overemphasis upon the political. A careful reading of R. J. Rushdoony teaches us that humanism seeks its godhood in the state while the church prophetically seeks to inform the state of its limited role under God. Some of us, however, could not resist the temptation to push the agenda of the Kingdom through the conduit of the state. For this we are now perceived as religious power brokers, and less as the faithful servants of our Lord.

Christian duty must never be attached to a particular political party. Granted, our voice must be heard at the political level, but it should not be identified with politics. It is simply a matter of emphasis—let us not neglect the weightier matters of daily faithfulness by only organizing politically. “Taking dominion” is misconstrued when it’s portrayed as the Christian seizure of civil power. We are rather “taking back” dominion from the state by self-government and Christian responsibility. ■

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The book of *Leviticus* has not been a popular subject of study in the modern church. Much like the book of *Proverbs*, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like *Leviticus* are considered dull, overbearing, and irrelevant. To be spiritual, in the modern sense of the term, means to live on a "higher" level where today's Christian is governed more by the impressions of the heart than a carnal commandment.

But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. In this volume, the author writes, "Man cannot develop his personhood except in terms of God and His law-word. Even as God separated man from the dust of the earth to make him a living soul (Gen. 2:7), so God summons covenant man in *Leviticus* to separate himself to the Covenant Lord and to become holy even as God Himself is holy. The law or justice of God is the way of holiness."

The book of *Leviticus* contains over ninety references to the word *holy*. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives. In the book of *Zechariah*, the prophet proclaims a day when "there shall be upon the bells of the horses, HOLINESS TO THE LORD" (Zech. 14:20). This same inscription is borne upon the garments of the high priest, and pictures for us a day in which every area of life shall be made holy to the Lord. This present study is dedicated to equipping His church for that redemptive mission.

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Christian Obedience

(Reprinted from *Salvation and Godly Rule* [Vallecito, CA: Ross House Books, 1983], 387-393).

The *Larger Catechism of the Westminster Assembly* declares, with respect to the duty of man,

Q. 91. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.

We have already seen, in discussing Christian liberty, the centrality of the doctrine of authority and obedience to liberty. It is important now to analyze more fully the significance of obedience.

According to Moses,

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deut. 29:29)

Moses had given God's law to the people, and also prophecies concerning the future. He made clear also the plain-speaking of God's law, its relevance to their daily life, and their knowledge of it:

11. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14. But the word is very nigh unto

thee, in thy mouth, and in thy heart, that thou mayest do it. (Deut. 30:11-14)

What God asked of man was nothing difficult or impossible, but something practical and necessary to his welfare. His word was not something requiring a search of the universe in order to be discovered, but rather the word was revealed to them, the word was close to them, the word was in their very hearts as a part of their being. St. Paul declares that this word is known to those who have never heard the revealed word; the unwritten word is a part of their being, so that they are without excuse. They hold or suppress the truth of God in unrighteousness (Rom. 1:17-21).

Turning back now to Deuteronomy 29:29, we find that, as Wright noted, with respect to its import,

The secret things, i.e., the future, belong to God. In our limited knowledge we cannot know them. Yet sufficient has been revealed to us in the covenant that we may now live. We are to do what we should while it is day, for the night belongs to God.¹

Man has been given the law, which he must obey. He has been told what the consequences of obedience and disobedience are. More than that, man does not need to know.

That which is revealed includes the law with its promises and threats; consequently that which is hidden can only refer to the mode in which God will carry out in the future His counsel and will, which He has revealed in the law, and complete His work of salvation notwithstanding the apostasy of the people.²

Man is more often prompted by curiosity than by obedience. St. Paul describes this as "itching ears" which "turn away from the truth" for fables (2 Tim. 4:3-4). For every question a pastor receives about the details of God's law, he normally receives several which express little more than a curiosity about God, the life to come, and other things which are aspects of "the secret things which belong to God." Curiosity wants a charted future. It says in effect, "If I do thus and so, will God do thus and so and do it precisely when I want it?" Curiosity is in essence asking two questions. *First*, what is the secret will of God, and what is involved in it? *Second*, why am I not consulted in the decreeing of that secret will, since it is so important to my future? All this is an aspect of man's original sin, man's desire to be his own god (Gen. 3:5). The regenerate and the unregenerate are both barred from this kind of knowledge. The sin of man was to be as God, knowing or determining good and evil for himself. To determine good and evil is also to determine the future, in that, if we can determine law, we can determine consequences. Man, in making the claim, had to be severed immediately from God and from life, from any remote ability to establish his claim by living forever. Man had been told that disobedience meant death, that, in the day he ate of the tree of the knowledge of good and evil, he would begin to die, or, dying thou shalt die (Gen. 2:17). As a result, he was cast out of the Garden of Eden and separated from the tree of life, from

any possibility of both sinning, and living indefinitely (Gen. 3:22).

As against curiosity and a probing about “secret things,” we are plainly commanded to obey God’s law and to recognize that the law gives us a knowledge of the future which is legitimate. Deuteronomy 28 and 29 call attention to this prophetic aspect of law. The summons thus is to obedience. The unfolded or revealed things are with us for all time, to the end that we may obey all the orders of the law. The revealed word thus requires obedience. If we are men of faith, we obey. If we are unbelievers, we demand answers about “the secret things” as a condition of obedience.

Calvin said, of Deuteronomy 29:29, To me there appears no doubt that, by *antithesis*, there is a comparison here made between the doctrine openly set forth in the Law, and the hidden and incomprehensible counsel of God, concerning which it is not lawful to inquire.

It is a remarkable passage, and especially deserving of our observation, for by its audacity and excessive curiosity are condemned, whilst pious minds are aroused to be zealous in seeking instruction. We know how anxious men are to understand things, the knowledge of which is altogether unprofitable, and even the investigation of them injurious. *All of them would desire to be God’s counsellors*, and to penetrate into the deepest recesses of heaven, nay, they would search into its very cabinets. Hence a heathen poet truly says,

Nought for mortals is too high;
Our folly reaches to the sky.

Hor. Od. i, 3-37.

On the other hand, what God plainly sets before us, and would have familiarly known, is either neglected, or turned from in disgust, or put far away from us, as if it were too obscure. In the first clause, then, Moses briefly reproves and restrains that temerity which leaps beyond the bounds imposed by God; and

in the latter, exhorts us to embrace the doctrine of the Law, in which God’s will is declared to us, as if He were openly speaking to us; and thus he encounters the folly of those who fly from the light presented to them, and wrongfully accuse of obscurity that doctrine, wherein God has let Himself down to the measure of our understanding. In sum, he declares that God is the best master to all who come to Him as disciples, because He faithfully and clearly explains to them all that is useful for them to know. The perpetuity of the doctrine is also asserted, and that it never is to be let go, or to become obsolete by the lapse of ages.³

The purpose of the revealed things is to command our obedience. The subject of obedience is important to an understanding of Scripture. In analyzing Christian liberty, we have seen that the world requires an obedience to itself as ultimate, which would deny the sovereignty of God. Too often, as men require obedience as a Christian virtue, they speak of it in terms more like the claims of totalitarian humanism, as the absolute claim of man over man.

To cite a specific example, St. Paul in Ephesians 5:24 declares, “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.” This is commonly interpreted to mean as total a subjection of women to their husbands as of the church to Christ. This would be a justifiable claim only if husbands were as perfect and sinless as Christ. Hodge, commenting on this verse, makes clear the fallacy of the totalitarian approach:

As verse 22 teaches the nature of the subjection of the wife to her husband, and verse 23 its ground, this verse teaches its extent. She is to be subject in every thing. That is, the subjection is not limited to any one sphere or department of the social life, but extends to all. The wife is not subject as to some things, and independent as to oth-

ers, but she is subject as to all. This of course does not mean that the authority of the husband is unlimited. It reaches its extent, not its degree. It extends over all departments, but is limited in all; first, by the nature of the relation; and secondly, by the higher authority of God. No superior, whether master, parent, husband or magistrate, can make it obligatory on us either to do what God forbids, or not to do what God commands. So long as our allegiance to God is preserved, and obedience to man is made part of our obedience to him, we retain our liberty and our integrity.⁴

The men who demand a totalitarian obedience from their wives forget that Sarah rebuked her husband Abraham, and God not only backed her up (Gen. 16), but also made her a type of the godly wife (1 Pet. 3:6). Moreover, these men are not ready to render unto civil authorities (kings, presidents, governors, prime ministers, tax collectors, etc.) any such obedience as they demand of their wives, although the word of God uses the same word “obey” in both instances (Rom. 13:1–8; 1 Pet. 2:13–17, etc.). Still further, servants or employees are required to “be subject to your masters [or employers] with all fear; not only to the good and gentle, but also to the forward” (1 Pet. 2:18). “Servants” in Ephesians 6:5 means “slaves,” but in Peter the reference is plainly to paid employees. How many men who demand a totalitarian obedience from their wives render such an obedience to their employers? We cannot have a pagan obedience in one realm and a Christian obedience in another, requiring people to render us a pagan obedience while we reserve the liberty of a Christian to ourselves. The degree of authority in every sphere of life is at all times limited by the prior authority of God. While the extent of the husband’s authority is unlimited, i.e., he is the authority in every sphere of the marriage, in every area it is also

conditional in terms of the word of God. *The authority of God is absolute; the authority of man is always conditional.*

Adam in Eden no doubt had at least one pet dog from the moment of his creation as a mature man. He was created mature into a mature creation. If all he needed was someone or something to boss and to order to come at his whistle, or his beck and call, a dog would have been sufficient. But God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). A helpmeet is *not* a doormat, but a subordinate and necessary partner.

One of the problems with respect to obedience is that too many commentators are still under the influence of a Medieval and Reformation perspective which at this point is very faulty. This influence is *the divine right doctrine*, which assumes that divinely ordained authority is beyond questioning. The *divine right of kings* gave way, for many, to the divine right of husbands, an equally pernicious idea. Indeed, all legitimate authority is established by God, but this does not entitle human authorities to the unquestioning obedience God alone is entitled to. *All* human authorities are to be obeyed *in the Lord*, i.e., in terms of a questioning and devout attention to the word of God as prior to man. The old *divine rights doctrine* is still promoted, as witness a reprint of the worthy John Bunyan's comments, which are regrettably in this temper, in an evangelical periodical.⁵

Bunyan, however, is mild compared to most in the European tradition. A totalitarian obedience to civil authorities, churches, pastors and priests, employers, and husbands has deeply infected the European tradition, and European groups have brought the doctrine of *divine rights* to this country. (A liberal form is with us politically as the divine

right of the people, the democratic consensus, etc.) In its every form, the doctrine takes a *relative authority* and a *relative obedience* and absolutizes it to give man the same authority as Christ or God. This is sinning in God's name, or blasphemy. We are indeed to obey all due authorities "for the Lord's sake" (1 Pet. 2:13), not because man requires it. This means that we subject all human orders to the scrutiny of God's word, because we are to have "none other gods" before Him, i.e., it is *idolatry* if we obey any human authority with the same unquestioning obedience with which we obey God. Such idolatrous obedience leads either to slavery or to resentment and senseless rebellion and revolution.

The requirement of unquestioning obedience by any human authority is a *sin* and defiles the very intent of God's word. The unquestioning obedience which Scripture requires is only to God, never to kings, rulers, employers, husbands, or parents. To render unquestioning obedience is *sin*.

Obedience thus is basic to God's plan for man, but all obedience must be to the word of God: "those things which are revealed belong unto us." "The secret things" means essentially the hidden things of the future, and the "revealed" means "the unfolded issues of the day" in terms of the law-word of God (James Moffatt). In a secondary sense, however, all that the word of God forbids to us means not only the issues of the future, but also men and the things of today. We cannot treat the world as something totally ours to use: it must be used under God. We cannot treat people as our creatures. Even in marriage, in its sexual relationship, the boundary is sharply drawn. The menstruous woman cannot be taken (Lev. 18:19, 20:18): to do so is to treat her as totally man's creature, which no man can do. The woman was also guilty, if she permitted it.⁶

"The secret things" of God extend to our own lives and persons. We are not our own: our todays and tomorrows are totally under the government of God, and, beyond our obedience to His law-word, we have no right to demand special knowledge, reward, or privileges. Precisely because God requires us to be obedient to Him, He at the same time sets boundaries on our authority over one another and our claims upon one another. We have Christian liberty to the degree that we have Christian obedience.

In the European tradition, rulers were compared to God, and husbands to Christ, employers to God, and priests and pastors to Christ, *without any* real stress on the difference between absolute and relative authority. In the American tradition, the Puritans began by resisting authority in the name of God, and they established a tradition of *godly and relative authority* as against *idolatrous and divine right authority*. As a result, America has not had the revolutions and social upheavals so common to Europe. Too many European groups in the U.S. today are reviving this dangerous tradition, wherein rulers expect people to be unquestioningly obedient, wives to be docile cows, employees to bow and scrape before their employers, and church members never to question the pastor or priest in his infallible wisdom. The result is either stupid obedience or wild rebellion.

The Puritan wives were not given to servile obedience, and they provided the strong-willed helpmeets necessary to the conquest of a continent. The Puritan men held that the Kingship of Christ was the only absolute power, and they acted on that principle.

Today, as anarchy and contempt for authority are spreading everywhere, the worst possible answer is a blasphemous and idolatrous doctrine of authority. The only valid answer to either of these

two crimes is godly authority.

The position of Elizabeth I of England, with respect to her royal authority, has been summarized thus by Hume:

It was asserted that the queen inherited both an enlarging and a restraining power; by her prerogative she might set at liberty what was restrained by statute or otherwise, and by her prerogative she might restrain what was otherwise at liberty; that the royal prerogative was not to be canvassed, nor disputed, nor examined; and did not even admit of any limitation: that absolute princes, such as the sovereigns of England, were a species of divinity: that it was in vain to attempt tying the queen's hands by laws or statutes; since, by means of her dispensing power, she could loosen herself at pleasure; and that even if a clause should be annexed to a statute, excluding her dispensing power, she could first dispense with that clause and then with the statute.⁷

The origins of this belief are in pagan antiquity and in emperor worship. They rest in the belief in the immanent deity inherent in earthly powers. This pagan concept has infiltrated and corrupted the Biblical doctrine of obedience. It must be resisted, and the people of God must be taught that it is a *sin* to *require* unquestioning obedience, and a *sin* to *yield* it. We are not God: we cannot require or expect for ourselves the absolute obedience due unto God. We are not man's creature: we cannot yield to any man the absolute and unquestioning obedience due only unto God. The church must be cleansed of the requirement of pagan obedience or it will continue under the judgment of God. ■

1. G. Ernest Wright, "Deuteronomy," in *The Interpreter's Bible*, Vol. II (New York: Abingdon Press, 1951) 507.

2. C. F. Keil and F. Delitzsch, *The Pentateuch*, Vol. III (Grand Rapids: Eerdmans,

1949), 451.

3. John Calvin, *Commentaries on the Four Last Books of Moses*, Arranged in the Form of a Harmony, Vol. 1, C. W. Bingham, trans., (Grand Rapids: Eerdmans, 1950), 410f.

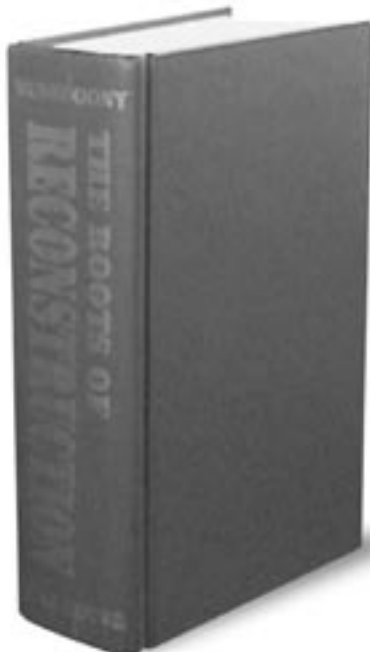
4. Charles Hodge, *A Commentary on the Epistle to the Ephesians* (Grand Rapids: Eerdmans, 1950), 314f.

5. John Bunyan, "Duties of Husbands and Wives," in *Sword and Trowel*, Vol. IV, no. 12, December 1972, 1-2, 9-10.

6. See R. J. Rushdoony, *Institutes of Biblical Law* (Nutley, New Jersey: Presbyterian and Reformed Publishing, Co., 1972).

7. David Hume, *The History of England*, Vol. IV (New York: Harper, 1852), 336f.

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Macedonian Outreach: The Mission That Resulted When Two Retirees Put Their Faith Into Action

Mark R. Rushdoony



When my aunt and uncle retired, they knelt and promised God they would make themselves available if He wanted to use them.

The result, a decade and a half later, is a ministry that has touched the lives of many people and has deepened their own lives and faith.

“Faith *and* action,” my father often emphasized. Believing the right things is necessary, as is a wisdom that sees issues and points to answers. But my father always saw those who are active, who put their faith into a working expression, as the missing element in much Christian work. What my Uncle Haig and Aunt Vula Rushdoony did after their prayer was to seek opportunity for service. Before long, God provided ample opportunities.

Haig, formerly Professor of Education at California State University Stanislaus, and Vula, longtime manager for Del Monte, headed for Greece where Vula held citizenship. Knowing of their plans to visit Bulgaria, a friend introduced them to a couple with a sick niece in Sofia. When they located Tereza, age seven, she weighed only thirty-five pounds. Vula brought her to California in December of 1992 and immediately began going from doctor to doctor asking for help. Vula, who had immigrated to California from Greece alone when she was just sixteen, said, “I went hungry as a child and never begged for a thing, but God took all that pride away when

I was begging for another.” Tereza’s hereditary skin condition was treated, and operations were conducted on her feet and tongue by doctors at no charge at the Stanford Children’s Hospital.¹ Fully recovered, Tereza was eventually able to return to Bulgaria in 1996.

Thus began Macedonian Outreach, which Haig and Vula began operating out of their Danville, California, home. They focused the Outreach’s work on the Balkans where they travel each spring and summer. Their work is centered on the countries of Albania, Bulgaria, Greece, Romania, the former Yugoslavian states of Bosnia-Herzegovina, Croatia, Serbia, Montenegro, and FYROM (the former Yugoslavian Republic of Macedonia). In addition to its indigenous people, this region has many other nationalities who have become refugees following wars in Bosnia, Kosovo, Yugoslavia, Albania, and Iraq, as well as those displaced by civil wars in Georgia and Russia and the breakup of the Soviet Union and its satellites. Russians, Afghanis, Georgians, Armenians, Turks, Kurds, and Gypsies are all heavily represented in Macedonian Outreach’s programs.

Very quickly more life-threatening situations came to the couple’s attention. They began working with other organizations and hospitals. Over fifty heart patients have received hospital treatment and surgery in the U.S. and Europe. This work has touched each Balkan country. Since 2002 Macedonian Outreach has helped sponsor the education of sev-

eral nurses at the University Children’s Hospital in Belgrade, Serbia. Additionally it has continued to provide hospital equipment as well as medical equipment and supplies.

One of the problems with “amateur” missions is that they are often more focused on impacting those who briefly participate than those to whom they minister. This can be a particular problem with weeklong youth mission trips. Over the years my older three children have all repeatedly participated in such trips to Mexico through a local church.

They have varied in their usefulness to God’s work. In most, construction projects for churches in Mexico were the primary “mission.” The teenagers were turned into an amateur construction crew, an efficient and useful use of their energies. One year my oldest son came back proud of the fact that he had used a jackhammer all week in his job—digging an outhouse pit! I was thrilled; he really was able to supply a much-needed service. More recently, my teenage daughter came back and told us she had helped electrically wire some new church construction. I was a little worried about that, despite the fact she had a skilled supervisor. Amateur wiring is a bit more problematic to contemplate than an amateurish outhouse (unless ... well, never mind).

What is always dangerous is amateur “missionaries” who evangelize for one week and then pack up their iPods, guitars, and sunglasses and go home. I was

distressed one year when there was no construction project and the evangelizing consisted of a pantomimed skit (none of them were fluent in Spanish). I asked my daughter if she would be impressed by a pantomimed skit by a group of Mexican students who traveled to the U.S. for a week. She did note that at least they got the children off the streets for a week and gave them something to eat.

Macedonian Outreach seems to avoid the problems of amateur missionaries in part by their support for indigenous Balkan Christian workers. These individuals are often their sources for information leading to the efficient deployment of their other support, which includes physical and educational needs. Bibles in sixteen languages have been distributed. Pastors have received support, sometimes for such mundane items as a suit or winter heating bill.

Outreach volunteers do, at times, take part in worship services, but the usual practice is to provide material and spiritual support for the local Christian workers. Over thirty such workers throughout the Balkans, both lay and clergy, now receive partial financial support. In a Petrovo, Bulgaria, orphanage they were able to pay for the hiring of thirteen *babas* (grandmothers) to care for the disabled children's constant needs. Likewise, support is also given to the Christian Home for the Elderly in Katerini, Greece.

Food and clothing is the Outreach's largest budget item. Each week donated clothing and shoes are packed and mailed to the region. For many years this was done in Haig and Vula's California home. Because postage costs are so high, volunteers who take part in the summer missions are often given an extra suitcase (airlines allow two fifty-pound pieces of checked luggage) in order to get as much to the field as possible without paying freight costs. In 2005 over twenty-five

volunteers helped in the distribution. My youngest daughter, Marie, is, as I write, in Albania sharing in their work, following in her older sister April's footsteps, who helped several years ago.

Funds for food are often used to purchase food in the region. Donated food is usually sent by mail or by container. In Romania and Bulgaria Haig and Vula saw families with chronic shortages of food. They began a project to purchase goats for milk, cheese, and meat production. Each goat cost \$50 to \$75. So far over 200 goats have been distributed in those countries to provide long-term relief to these families.

In Sofia and Russe, Bulgaria, there are Armenian refugees who have to choose each winter between buying food or heating their homes. Macedonian Outreach has been able to provide \$25 per household per month to about ninety families each winter.

Financial support has also been provided for orphans throughout Greece and Serbia. It costs \$50 to \$60 a month to support each orphan. The number of needy in the region is staggering. In Greece alone, two million of its eleven million people are refugees from the wars of the last twenty years alone. From a soup kitchen in Thessaloniki to rent assistance for church facilities in Xanthi to work among the homeless in Athens, Macedonian Outreach finds ample opportunity to put its donated funds and goods to use.

An additional part of Macedonian Outreach's ministry is in education. In the Republic of Macedonia, a Christian pre-school in the (Romi) Gypsy city of Shutka is given financial aid each month. Each child costs \$25 per month to support. In Bulgaria, over 125 children are supported from primary through secondary schools. A scholarship of \$300 a year covers the cost of books, supplies, one meal, and transportation to and from

school. Other such assistance is given to students in Albania, Serbia, and Greece. Five students who graduated from secondary schools are now supported at the Bible University in Sofia, Bulgaria.

Retirement for Haig and Vula was not to be filled with leisure activities or even their own children and grandchildren. It began with a commitment to God and has expanded steadily as they saw increasing opportunities to manifest the love and mercy of God to others.

My father (Haig's older brother, Rousas) often spoke of the men whom their father had credited with saving his life. Drs. Raynolds, Ussher, and Tracy were principals of the Armenian Mission Orphanage and Hospital in Van, Armenia. My grandfather was taken in as a sick orphan and nursed to health. After his basic education, the mission saw that he received a college education and then advance training at the University of Edinburgh in Scotland. There he lived with his sponsor, Mrs. Oliver. She continued to correspond with my grandfather for many years and, after my father was born, sent him presents every Christmas. He was taught to think of her as a grandmother. Earlier, my grandfather made sure his journey from New York (where my father was born) to his new pastorate in the farming community of Kingsburg, California, went through Los Angeles so that my father could be baptized by Dr. Tracy, whose picture still hangs in my father's library.

The impact of acts of Christian love and mercy can ripple down to many generations. One group helped by Macedonian Outreach, for instance, was founded by men and women who grew up in a Christian orphanage in Katerini, Greece, in the 1950s. The Benjamin Child Support Society seeks to reciprocate the love and support they received from others by duplicating it for orphans today.

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Stalwarts of Freedom:

An Inside Look at The John Birch Society

By Chad Bull



For forty-eight years a single organization has led the way in preserving America's national sovereignty while helping to fortify the moral blockade on our failing culture. And like most organizations that stand up to the machinations of wickedness, this group has suffered the unjust disparagement and ridicule from those who misunderstand its mission or are trying to subvert its efforts. This contempt of The John Birch Society (JBS) has left it isolated with few who will call themselves "allies" to its cause.

Those who have stood long beside Chalcedon, and the mission of Christian Reconstruction, can heartily empathize with that same sense of national quarantine. Such organizations have chosen to keep to the straight and narrow, and they understand that it is usually a "remnant" who will make the difference. Attempts to allure the masses are considered anathema to those whose greatest concern is the truth.

R. J. Rushdoony once wrote, "The key to the John Birch Society's effectiveness has been a plan of operation which has strong resemblance to the early church: have meetings, local 'lay' leaders, area supervisors or 'bishops.'" ¹ This resemblance to the early church is understandable in that the JBS is "both criticized, hated, and attacked as the early church was to a far greater degree, and that it is led by volunteer laymen." ²

The JBS has preserved itself by maintaining a simple but effective model of information distribution, and both my father and I have participated for many years as representatives for both the mission of the JBS as well as Christian Reconstruction. We see them as having complementary missions, and both endeavors are needed now more than ever. My hope is that after reading this article, you will have a greater appreciation for organizations like the JBS and Chalcedon. Such groups deserve our support and prayers.

What Is The John Birch Society?

What do you know about The John Birch Society? Maybe you've heard that the JBS was a far-right racist organization reminiscent of fascistic Nazis or hate-filled Klansmen. Or maybe you've caught wind that the JBS is a paranoid think tank for conspiracy theorists perpetually decrying the impending takeover by the United Nations. Either way, identifying oneself with the JBS has meant risking a public relations blemish that could stain one's efforts for years to come, and this has frightened a good many Christian conservatives from publicly endorsing the JBS mission.

This is why I was delighted when Chalcedon asked if I would contribute an article on the JBS to this issue on Christian action. My family has always viewed participation in the JBS as a primary means of preserving Christian liberty for our countrymen and ourselves, and as the threat to personal freedom looms closer than ever, I feel we are long overdue an insider's view into this American organization.

For the best perspective on the mission and work of the JBS, I recently interviewed the president of the society, John F. McManus. I believe you will find that despite areas of difference, there is a genuine congruence between the JBS and Chalcedon. I hope also that more can be done in the future to galvanize the mutual missions of such organizations so that peace, freedom, and Christian civilization may be preserved for succeeding generations. Our faithfulness to Christian action now will greatly determine the health of liberty for years to come.

Q: Mr. McManus, how long have you been affiliated with the JBS?

A: I joined the JBS in 1964. I accepted a staff coordinator position in 1966, and August first will mark my fortieth anniversary on the JBS staff. They brought me into JBS headquarters in 1968, and I was named JBS Director of Public Relations in 1973, president in 1991. It has been quite a ride, and I certainly have no regrets.

Q: When was the JBS founded, and what prompted its founder, Robert Welch, to create it?

A: The JBS was founded on December 8–9, 1958. Founder Robert Welch met with eleven men in Indianapolis, Indiana. He spoke to these men for seventeen hours over two days. The transcript of his lengthy presentation can be read in *The Blue Book of The John Birch Society*. There were three major concerns that led him to launch the Society: (a) the spread of communist control over many nations and the penetration of the U.S. by Communists and Communist sympathizers; (b) the “disease of collectivism,” as he termed the growth of government everywhere, especially in the U.S.; and (c) the rise of amorality, the attitude among so many who hold that there are no absolute rights and wrongs

and who therefore conduct themselves with only self-promotion as the goal. These people have no concern about the moral codes given by man’s Creator, and they fit perfectly into being used by powerful and wealthy forces who have evil designs.

Q: What is the mission of the JBS?

A: The goal of the JBS is found in the organization’s motto: “Less government, more responsibility, and—with God’s help—a better world.” It has always been the belief of Society members that a “satanic and diabolic conspiracy” formed by and kept in existence by totally amoral individuals has been working for many years for the complete opposite of what The John Birch Society seeks, meaning [this conspiracy seeks] more government leading to total government, less responsibility among persons and organizations, and, while effectively shaking a fist at the sky, no acknowledgment of God’s existence or His dominion over mankind.

Q: Does the JBS have a religious affiliation?

A: The John Birch Society is not a religion. Practically all members are deeply religious, though not in agreement about which particular faith. Because the organization is not a religion *per se*, members of various faiths can and do work together for the common goals noted above. Most who join the JBS become more intensely religious.

Q: What sets the JBS apart from other Americanist organizations? What makes it different or more effective?

A: Among the several features separating the JBS from other Americanist organizations are (a) no ties to any political party or to any candidate at any level, (b) no tax-exempt status that could be taken away at a critical point and

force the Society to go out of business, (c) monolithic structure that does not leave decision-making to a popular vote of the members, (d) protection from infiltration via an agreement by all who join that membership can be revoked by an officer in the Society without any requirement that a reason be given, (e) a chapter structure whereby members in a given area accept the challenge of waking the town and telling the people in their area, (f) a steady stream of recommended action programs with the U.S. Constitution as the basis for such action, (g) a nationally acclaimed magazine and divisions that engage in book publishing and film and video production, and (h) a fully paid field staff to guide member activity and build membership where it does not exist.

Q: What are some of the major successes of the JBS?

A: As founder Robert Welch stated more than once, staying alive was a huge accomplishment in the wake of a withering media campaign of smear and falsehoods aimed at us in the 1960s. In addition, creating awareness about the proper role of government, as defined in the Declaration of Independence and U.S. Constitution, has been a significant accomplishment. Beyond these general successes, other partial or complete victories include:

(a) creating awareness about the difference between the republic created by our nation’s founders and a democracy which they despised;

(b) alerting fellow Americans about the United Nations and the plans of its partisans to build a godless world government (“new world order”) to rule mankind;

(c) impeding the plan to create morale-destroying police civilian review boards throughout the nation;

(d) exposing the subversive individuals who were creating civil turmoil as a

prelude to converting the U.S. South-east into a minority Soviet Republic;

(e) focusing attention on the many programs of aid to the USSR and its satellites that hastened the breakup of the Soviet bloc;

(f) exposing the plans of the subversives leading the American Indian Movement who sought to establish an enclave within U.S. borders for the purpose of spreading strife and terror throughout the nation;

(g) torpedoing an already heavily endorsed Declaration of Interdependence by Congress during the bicentennial years;

(h) successfully blocking ratification of the subversive Equal Rights Amendment;

(i) having President Clinton impeached by the House and receiving grudging credit for our leadership in that effort from the leftist *Washington Post*;

(j) stopping the drive to have Congress create a Constitutional Convention that would likely have led to a complete rewrite of the venerable document;

(k) cautioning fellow Americans not to accept the fright peddlers who claimed that Y2K would end civilization as it has been known;

(l) exposing and blocking the plans of the United Nations to steer American children away from their religious-based heritage with indoctrination leading to the worship of the earth goddess Gaia, the substitution of the blasphemous “Ark of Hope,” and the adoption of the UN’s Earth Charter;

(m) exposing the subversive plan to insert our nation and the entire Western Hemisphere into a sovereignty-destroying Free Trade Area of the Americas via congressional approval during 2005;

(n) distributing the voting records of numerous left-leaning members of

Congress that led voters to oust many incumbents from office without ever condemning them or endorsing their opponents. More successes could be listed, but those named above should blunt the claims of anyone who may insist that our organization has never accomplished anything.

Q: It’s my understanding that R. J. Rushdoony, the founder of the Chalcedon Foundation, worked with or for Robert Welch at one time. What was the relationship between Rushdoony and Welch? Did they have a falling out, and if so, what was it over?

A: R. J. Rushdoony and Robert Welch had a mutual respect for one another, but their relationship was never very close. Rushdoony authored numerous articles for the Robert Welch–led magazine *American Opinion* during a period from the late 1960s until the early 1980s. I know of no “falling out” between them.

Q: The JBS has faced unrelenting attack from the media, the Establishment, and others since its founding. What was the most damaging and how was the JBS able to survive?

A: The most damaging aspect of the attacks from the media and the Establishment was its intensity over several years. No nasty adjective was spared as the Society was labeled secret, subversive, racist, anti-Semitic, like the Nazis, like the Communists, like the fascists, like the Klan, etc. None of these charges were in any way justified, and some charges were mutually contradictory—such as being labeled anti-Catholic in some parts of the nation and pro-Catholic in other parts, or being portrayed as pro-Mormon in one area and anti-Mormon in another.

Q: What would you say are the demographics of the members of the JBS? What is an average Bircher?

A: The JBS is made up of people from all walks of life, from practically every religion and ethnic background, and from all levels of personal wealth. We delight in pointing out our many blue-collar historians and our crusading housewives just as much as we are proud to number among our members many entrepreneurs, clergymen, teachers, etc. An average “Bircher” is someone who loves this nation, believes that our government should be limited by the U.S. Constitution, understands that individuals should rule themselves according to a moral code such as is found in the Ten Commandments, understands that a conspiratorial plot against civilization has infected our nation, and is willing to join with others to expose and rout the conspiracy while laboring to keep our nation free and independent.

Q: How many members do you have today, and when was membership the highest?

A: Membership numbers are never published, but, in general, there are several tens of thousands of Society members. Surprisingly, the greatest growth period in the Society’s history occurred in the wake of several years of smear being directed at us. When the orchestrators of the smear campaign realized that all the attention being given us was helping the Society by steering people to investigate us, the smear campaign ceased almost entirely.

Q: Is membership on the rise?

A: The current rise in membership is not what we want it to be. We do take in new members all the time, but we constantly lose some through death, personal problems, and burnout. Occasionally, we find people who have joined for the wrong reasons, such as believing

we were racist or hoping that we would support a political favorite or expecting that they could gather support within the Society for their own purpose (religion, consumer product sales, racism, etc.). As soon as an unsavory purpose is discovered in these persons, they either fade away of their own accord or any advance dues they may have paid are returned and they are sent on their way.

Q: What do you think poses the greatest threat to the United States today, and what is the JBS doing about it?

A: The greatest political threat to the United States today is the drive to compromise sovereignty via numerous routes—all of which are part of the plan to deliver this nation to the United Nations. The threat isn't that the UN will "take us over." The real threat is that our leaders are indeed delivering our nation to the UN where they and like-minded megalomaniacs will then rule the world. But beyond the very real political threat lies a far more dangerous threat to the continued existence of a free country. It is the decline of morality. Asked many times over the years what he believed to be the most serious threat facing America, JBS founder Robert Welch always pointed to moral decline.

Q: The New American magazine seems to be gaining popularity. Is readership on the rise? If so, how do you account for this? How about The New American website?

A: *The New American* magazine has achieved popularity among many friends and allies of the JBS beyond actual JBS members themselves. Sad to say, however, readership is not rising as much as we would like. There are two main reasons why this is so: (1) people don't read as much or as well as they did in former years, and (2) many rely on the Internet for the information we sup-

ply. We do post articles from each issue of the magazine on TheNewAmerican.com website, and we know that there are many who avail themselves of the opportunity to read them. This adds to the effectiveness of the magazine, but it is always our hope, of course, that those who use the Internet will become actual subscribers.

Q: Why doesn't the JBS affiliate or partner itself with other organizations?

A: Robert Welch always believed in working with other organizations, and the Society did so during the years he led the organization. He frequently congratulated others for a stand they had taken, recommended other publications, and sought to work with other groups and individuals for the common good. Sad to say, he was frequently betrayed by many he thought were allies, the most notable of these being William F. Buckley, Jr., who has never ceased disparaging the Society and its work. During the past year, after a change in leadership at JBS, a new campaign to work with other groups has begun.

Q: How would you define success for the Birch Society?

A: Success for our Society will come when a sufficient number of members of Congress stand by their solemn oath to honor the limitations on government contained in the U.S. Constitution. If the Constitution were adhered to, the federal government would be 20 percent its size and cost, and there would be no undeclared wars, foreign aid, or federal involvement in education, housing, welfare, medicine, and a host of other areas where no authorization for such federal action has ever existed.

Q: What would you say poses the greatest obstacle to the success of the JBS?

A: The greatest obstacle facing our

Society—and the nation itself—remains moral decline. Couple that with a degree of cowardice among many who hear and understand our message, yet refuse to help, and you have two very significant barriers to our success. We do believe, however, that there are more good people than bad, and that there are more than enough of these who will meet their responsibility to oppose the evil in our midst if we can reach them in time. We emphasize with all whom we reach that the JBS is vibrantly involved in the struggle for good against evil, not anxious to promote a partisan political view or support a favored candidate. We stress that patriotism is a natural and praiseworthy virtue, and that loving and protecting a country that has as fine a foundation as ours should be a widespread goal.

Q: How do you see the next five years in terms of the success of the JBS and the future of the United States?

A: We look forward during the next five years to greater success in our campaign to preserve the independence of our nation while exposing those who want it to become merely one part of a world government under the UN. We will be working to scuttle the plans of the internationalists to continue transferring sovereignty piecemeal to various UN-affiliated groups and arrangements (WTO, FTAA, SPP, and the UN itself).

Q: Finally, what are the major misconceptions of the JBS that keep otherwise sympathetic observers from joining the fight?

A: Major misconceptions are those that were long ago hurled at JBS: racist, anti-Semitic, like the Klan, the Nazis, or fascists, etc. Often, we can find and stimulate some people thirty to forty years old who have never heard any of the negative branding we endured but

who will then mention having come to know JBS to a parent or some older American. They are then told by the older American about the nasty images painted about us so many years ago. The result: the younger Americans back away. Another problem is that people have become very reluctant to join anything for fear of having their name show up on some list that might be used by some government bureau to harass them. They don't realize that they are already listed by the government via a Social Security number. There definitely is a spreading fear to become involved in anything that criticizes government. We constantly urge people not to build an Iron Curtain around themselves, and we remind them that they are free Americans who should never be afraid to speak out when they see something wrong being done in their name.

End of Interview

What can I say in criticism of the organization that my family and I have served for so many years? Not much. Certainly, I do not embrace the level of religious pluralism of the JBS, but I understand that it is not organized for a religious purpose. However, the Chalcedon Foundation is organized for advocating the distinctives of the Christian world and life view, and my hope is that these great advocates of freedom can support each other in their mutual missions in Christ's Kingdom.

Both Reconstruction and the JBS recognize the evil of statism that robs us of liberty. And as the darker forces work to undermine national sovereignty and usher in greater governmental control, all other agendas face the threat of being stifled in the name of "national security." For this reason I am pushed by a sense of urgency to awaken those around me to the two-fold assignment of preserving personal liberty while building Christian civilization.

It is not enough to simply state what we oppose. We must also state what we intend to preserve and make clear what we envision to build. In his 1969 article "Seeds or Weeds," R. J. Rushdoony makes the analogy that if you spend all your time pulling weeds and never planting seeds, you won't have any vegetables to show for your labor. Yet, at the same time we must be careful not to overlook the importance of weed pulling. For it is the weeds that seek to occupy the good soil while choking out the produce. It is quite obvious that both labors are necessary to yield a healthy, substantial crop.

Working in Terms of Things Not Yet Seen

The war we are in is both spiritual and tangible. My father recently apprised me of the fact that a good many of our Lord's miracles involved man in action. This has been the consistent testimony of God's great miracles throughout Biblical history. For his strong faith Noah and his family were preserved from a great destruction. But faith alone was insufficient to save Noah's family. God required that Noah do more than believe. Noah was to work in terms of his faith for the saving of his household. By doing so, Noah was also a sign of condemnation to an immoral generation:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. (Heb. 11:7)

For over four decades both the Chalcedon Foundation and the JBS have warned of "things not seen as yet" in politics, economics, nationalism, and morality. However, these warnings are now taking form on an unprecedented scale. We would be ill-prepared for such

a national challenge were it not for the leaders of the JBS and Chalcedon moving with fear in what they knew was fast approaching.

It is difficult to predict the future. Many Reformed economists, including Rushdoony, expected a much earlier collapse of the U.S. dollar due to fractional reserve banking and ever-increasing inflation. In like manner, the JBS anticipated a much sooner transition to a world government under UN control. Despite the fact that America retains a semblance of constitutional freedom and is experiencing only a mild recession does not preclude the agenda of those opposed to freedom and Christendom.

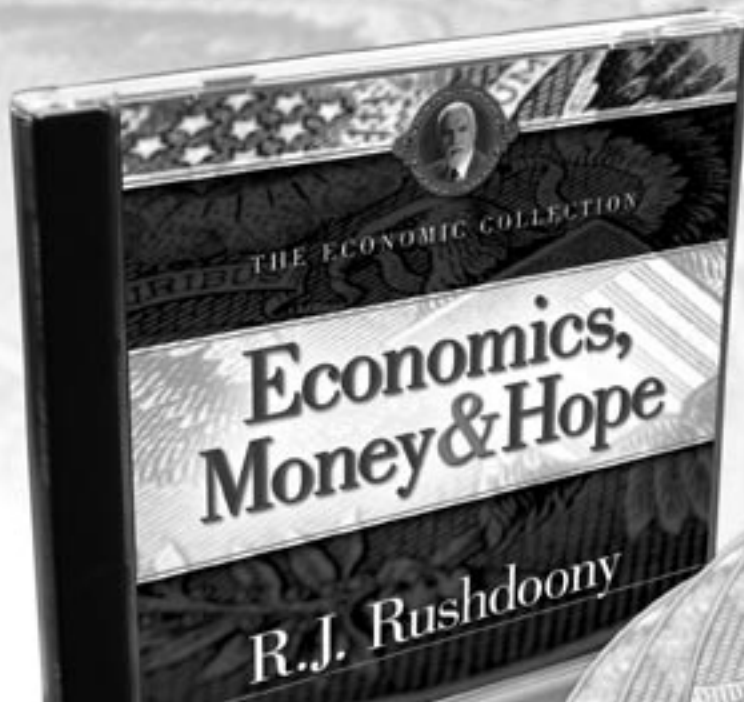
Since 9-11 America has been on a fast track of government expansion. Despite the stated threats of international "terrorism," our leaders in Washington are pushing for the creation of a North American Union based upon the open trade relationship between the U.S., Canada, and Mexico. The crisis over immigration is instilling great concern within the hearts of most Americans, yet a good many of them do not understand the big picture. Organizations like the JBS can provide the editorial resources to educate Americans to the many threats facing this once great nation.

My prayer is that equipping institutions like the JBS and Chalcedon will gain greater access to the national debate over religious freedom and civil liberties. By heeding the warning early enough, we can build an "ark" of preservation should the floods of God's judgment be seen in our land. May God strengthen our hearts and minds to move in terms of His will and purpose. ■

Chad Bull is a 27-year member of the John Birch Society and longtime supporter of Chalcedon. After spending 9 years in the U.S. Army as a UH-60 Blackhawk pilot,

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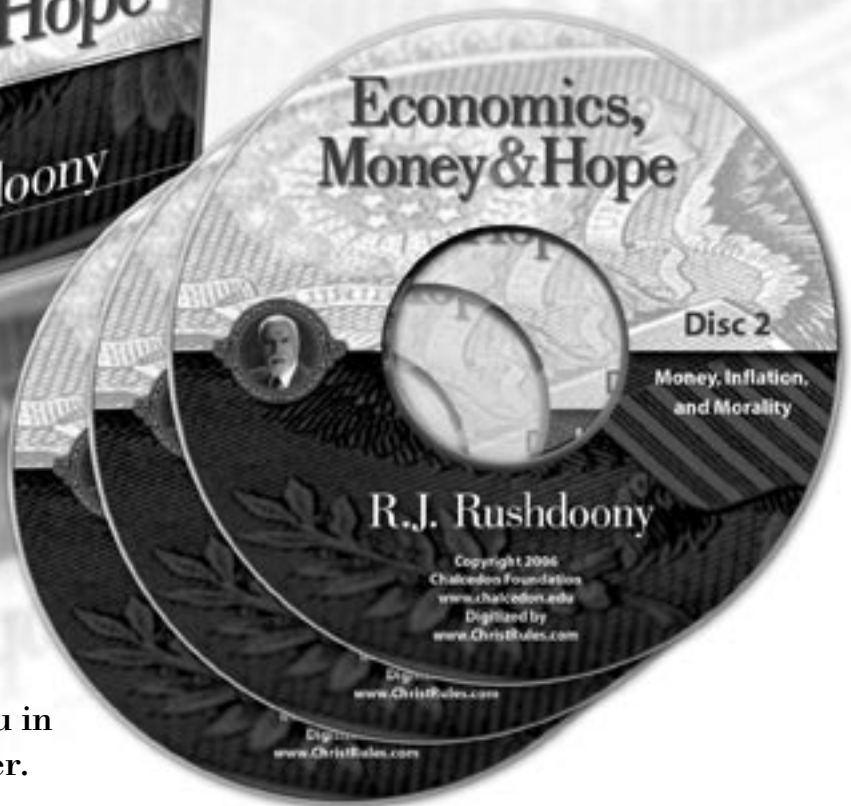
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“Let’s go see Rushdoony!”

By Arnold Jagt



“Let’s go see Rushdoony in Vallecito this Sunday; what do you think?”

It was 1996, and the world was as busy as ever. I was having dinner

with my friend Byron Reese in Palo Alto while doing a stint in San Francisco for my employer. He had a sweet red convertible Mustang that made his invitation very inviting indeed.

I knew who Rushdoony was, having been introduced to him ten years earlier by Eugene Newman. He drove all the way from Detroit to Toronto just to play us a Rushdoony tape and then have a discussion about it, something that impressed me more than the lesson did. But going to Vallecito was the start of something bigger than I realized at the time. I was only beginning to appreciate the man we were about to meet in person for the first and only time in our lives.

The Birth of a Notion

About twenty years earlier, in 1975, my dad took me to the Ontario Science Center where we saw a film about computers and “Moore’s Law,” the now-famous proposition that computing

power would double for the same price every eighteen months. I was seventeen and had a great desire to perform some work for God. I decided that this was something worthy to be captured for Christ; the growing power of computers seemed like an excellent tool to employ for God’s Kingdom.

While at Reformed Bible College, my friend Doug Vos and I started Computers for Christ to try to build on this idea. It was 1979, and IBM was just starting to think about selling PCs. We read every issue of *BYTE* magazine and dreamed about somehow putting this knowledge to work for God’s Kingdom.

Several years later I was married, finished with college, and looking for a job. I had spent some time in pre-dentistry and carbon chemistry without learning much, and I earned a degree in classical civilizations, which convinced me that Christianity needed to be de-Greek-ified. The Greeks were thorough-going humanists.

Looking for a job to support my family, I found that there were not many openings to be found in which this degree would be of any help. While working any odd jobs I could find, I

entered a community college for one year, earning my diploma in telecommunications management. With this diploma I was able to land a job quickly, and I began my life as a professional computer geek.

Computers were still very new, and most people didn’t understand them well. I wasn’t brilliant, but I discovered how to use CompuServe and then the newly formed Internet to solve any problems that I came to, giving me an edge many people didn’t have.

I discovered the Christian Reconstruction movement while in college and read almost all of Gary North’s books. One of the new books at that time was a co-authored work called *Fighting Chance: Ten Feet to Survival* written by Gary North and Arthur Robinson. I bought quite a few of these to hand out to people I knew, but I had a thought: with the new abilities of the computer, you could scan a book and place it on a floppy. You could put it in your computer, copy it, and make another floppy that would be just as good as the first one. You could give this copy to someone else, and he could make copies, and then his friends could make

copies, and the book could be spread faster and cheaper than anyone could ever imagine with a paper book.

I had proposed this idea to some people before, but was not given a chance. This time, however, when I proposed it to Dr. Robinson, he listened to me seriously, and after I finished, asked, "So what kind of scanner should I buy?" It was the beginning of what would be a longstanding relationship between Dr. Robinson and me.

During the following years I worked for EDS (a large computer corporation) as a systems engineer during the day, while doing work on the side for both Dr. Robinson and Gary North. For Gary North I created freebooks.com, and with Dr. Robinson I created robinson-curriculum.com and the software for the first version of the Robinson Curriculum, a computerized facsimile of the homeschooling process Dr. Robinson used to homeschool his children after his wife died. This curriculum was created in response to the rising godlessness of the public schools and the need for a curriculum that could be used by parents unable to cope with teaching multiple children in multiple subjects every day.

With all of the work I put into these projects, along with my day job at EDS, I came close to having a nervous breakdown. When the first version of the curriculum was brought out, the Internet sales supplemented my income, but it became too difficult for me to maintain both the curriculum work and my job, so I had to make a decision. Either I had to trust that the sales of the curriculum would grow and God would help me with what I believed was my calling in life, or I could remain with the more reliable job I had with EDS.

In the end, I decided to see if I could make a living working at home. Perhaps I was so tired through overwork that the thought of home was more ap-

pealing than it might have been otherwise, but I decided to trust myself to God and hope in His aid. The sales of the curriculum did grow, and I was able to support my growing family while carrying out my calling. It was a dream come true for me, and I believe God's providence clearly helped me through this difficult time.

Eventually Dr. Robinson and I expanded and upgraded the curriculum and made the website even more extensive. God blessed me with a steady income, and I felt I now had the time and energy to move on to another project that I had thought of for many years.

In 1998 at a dinner at our church, I was talking to a friend, Glenn Moots, who told me about a vast collection of sermons and lectures on audiotape, including many lectures by R. J. Rushdoony, at the Mount Olive Tape Library. The story of that amazing collection of material stayed in my mind through the following years, and I thought how wonderful it would be to take that collection into the twenty-first century by digitizing them, making them easily available and preserving them for future generations.

It took until March of 2002 to find a machine, which, with some modification, would enable me to digitize tapes at sixteen times normal playback speed, both sides at a time and two tapes at a time. In other words, if a tape was an hour long, it would take only 1/64th normal play time for me to record the tape in a digital format on my computer. It was God's providence that I was able to get this machine because with the advent of CDs, technology was leaving the tape further and further behind. Tape player technology could be said to have come to its greatest heights by 2002.

Now I only needed the tapes. I already had an agreement with George Calhoun giving me the right to digitize

the Mount Olive Tape Library, but some of the organizations that followed in the wake of the great men whose lectures were included in the Library did not wish to lose control of their material, so I was not allowed the entire collection. But Chalcedon allowed me Rushdoony's tapes, and since that was the lion's share of the collection, with over 1,600 lectures, I happily busied myself with this, the most beautiful gem of the treasure trove.

It has now been four years. Almost all of Rushdoony's material has been digitized, and much of it has been cleaned (of background hums and noises) and organized. Most of the material is available through Chalcedon on CD and as downloadable MP3.

My wife and six children, ages eight to eighteen, help with many aspects of my work.

Dinner with Rush

"You bet! When do we leave?" We drove early, before sunup, into the heart of California. We had little trouble finding the church, which didn't look much like a traditional church. I had only spoken to Rush on the phone. It so amazed me that such a great man would answer his own phone that I was left almost speechless.

We heard a good lesson by Rush from the book of John on the miracle of the wine of Cana. After the service, Rush and a coworker asked us to lunch. We were instructed to follow them. Rush drove. It was a cool day, and he wore an insulated vest over his clothes. While he drove, we could see him in the car ahead talking animatedly to the person with him, using his right hand to make points.

At the restaurant, a family style, down-home place, Rush ordered first, an open-faced turkey sandwich with dressing and gravy on top. The man with him said he would have the same;



Ian Hodge, R. J. Rushdoony, and Arnold Jagt

then I ordered the same. Byron was tempted, out of politeness, to order the same, but he really wanted a Monte Cristo sandwich, a large, breaded, deep-fried ham sandwich, not only extremely unkosher, but unhealthy as well. Rush looked a bit disapproving at his order, and somehow the topic of keeping Old Testament dietary laws came up. He said, “I think God tells us the best way to eat, and we should follow it.” Byron wished he had ordered the turkey. From this point on I began to ponder the ongoing validity of all of God’s laws—even though we see them from a different perspective this side of the Resurrection of the Messiah. This is now the single most invigorating paradigm of my life.

I asked him if I could digitize his books and make them available on the Internet. He thought that Dorothy (his wife) might need the income they provided should he die, so he said no.

It was a great privilege to meet Rush and have dinner with him, but I have gotten to know him a lot better since then through his writings.

A proper biography has yet to be written about Rush. Suffice it to say here, though, that, through a series of

unique and unlikely circumstances, God provided to us in the person and work of R. J. Rushdoony a curriculum in applied Biblical law, a reform of a wayward Christianity, and a vision for God’s Kingdom that will serve us for many generations to come.

God’s Law Still Applies

I had an inkling of this when, later in that same year, Glenn Moots had told me about the Mount Olive Tape Library and how it included all of Rushdoony’s tapes. Immediately I had written to George and told him I felt called to digitize those tapes, especially those by Rushdoony. I knew that time was going to compromise those tapes and make them less and less viable. It then took me several years to create a high-speed digitization system (not a mass market item) and start the work. But it did finally all happen. Meanwhile, both George and Rush passed on, but Rush’s teachings will still be alive for generations to come.

Once I started digitizing the tapes and turning them into MP3 files, I could also easily listen to them, and I did, every day. After a few months of listening every day, I was in Rush mode. Things started

to clear up in my head. My posture improved. My brain woke up and started learning new things and relearning things I thought I knew. It was like getting an upgrade from black and white to color and then to HD (high definition).

I started buying MP3 players for my wife and each of the older kids with instructions that they listen to a lesson of Rushdoony every day. I had an MP3 player installed in the car and now have a fancy phone (Cingular 8125 with a 2 GB memory card and The Core Pocket Media Player) with room for lots of Rushdoony so I can easily go to class and sit at the feet of Rush no matter where I am.

For their inheritance, I am making a portable hard drive full of all these materials for each of the children. Over time, Lord willing, I will have it all organized and searchable and set in a lifelong curriculum format.

Now I must wax theological for a minute. Jehovah, our God, has revealed Himself to us in two ways, through His inscriptured law-word and through His incarnated law-word. You cannot understand the one without believing the other. I am enthusiastic about Rush because he is enthusiastic about God’s law-word. “But he that is greatest among you, shall be your servant” (Matt. 23:11). R. J. Rushdoony serves me every day as I listen to him teach me, in good Levitical fashion, the law-word of God.

These tapes are all now available as MP3 files at chalcedon.edu for regular supporters and at chalcedonstore.com individually. ■

Arnold Jagt is a self-employed computer expert dedicated to developing Christian education resources on the internet. He has developed numerous web sites including RobinsonCurriculum.com and Freebooks.com. He has done a great service in converting all of R. J. Rushdoony’s lectures into the mp3 format. He currently resides in Michigan with his wife Ann and six homeschooled children.

Becoming a Modern-Day Levite

By Arnold Jagt

There is such dissonance between God's law-word (His revealed character) and the state of our own lives, our family life, our churches and communities, and our nation, that the resulting tension breaks the status quo and energizes one to reform these entities.

The reality of the weaknesses of our enemies becomes clear as you read or listen to R. J. Rushdoony's teachings of God's law-word. You can feel yourself growing a backbone as you act on these Biblical teachings. Then you realize your character is becoming conformed to God's character. First, you are compelled to have your own house in order, and then you feel compelled to urge others to sit at the feet of Rushdoony and listen to and learn God's law-word. Yes, you are becoming a modern-day Levite.

"Today, when you pay for educational curriculum, Christian schools, and college education for your children, you are tithing for the Levitical function to be carried out. Are your dollars supporting those who faithfully teach the true doctrines of the ongoing validity of all of God's laws?"

Rushdoony teaches, in his lessons on *Numbers*, that the Levites were full-time soldiers who were always at war. Continuously at war with bad doctrine, heresies, worship of false gods, injustice, waywardness among the people, and ignorance and misapplication of God's law-word; they were not judges or prophets but teachers and advisors. We see their importance in that they received the tithe from the people; they then gave a tithe of the tithe they received to the priests. You could not be a wayward priest and expect to make a living unless the people were corrupt. It was up to the people to identify the true Levites, those who were true to their calling, and pay the tithe to them.



Today, when you pay for educational curriculum, Christian schools, and college education for your children, you are tithing for the Levitical function to be carried out. Are your dollars supporting those who faithfully teach the true doctrines of the ongoing validity of all of God's laws?

Note: I am not taking into account here the poor tithe, which provided for welfare to the poor widows (over sixty years of age) and orphans, or the celebratory tithe that paid for pilgrimages and feasts to thank God for His manifold blessings.

Reestablishing the Levitical Function

In 2 Chronicles 17:3–12 we see the Levitical function in operation.

And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Netha-

neel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

The Levites had the princes and the priests with them to give authority and blessing to their teaching, but they had to know and be able to teach the book of the law of Jehovah. And what was the result? Instead of making war on them, the Arabs brought gifts and were a blessing to Israel. There is your real peace process, a good model for peace in the Middle East that would work today just as well.

People today need professional care: doctors who will prescribe correct doctrine and professors who will profess these doctrines and apply them to the whole of life. This was originally the whole reason for our university system. Its authority to grant credits was based on the credibility it gave to God's law. Degrees were granted to a disciple of a particular discipline when a degree of knowledge and understanding of God's law, as applied to a particular area, was demonstrated. It did its job, more or less, of doctoring society until the humanists began to take it over during the Enlightenment (a misnomer if there ever was one). Now, rather than being a source of healthy doctrine, the universities have become a source of societal sickness and heresy. Only in the hard sciences, and then only in the lab, is a smidgen of integrity left.

"The Levites had the princes and the priests with them to give authority and blessing to their teaching, but they had to know and be able to teach the book of the law of Jehovah. And what was the result? Instead of making war on them, the Arabs brought gifts and were a blessing to Israel. There is your real peace process, a good model for peace in the Middle East that would work today just as well."

Can you say, "Ripe for the picking?" The modern universities (actually multiversities) are houses of cards populated by incoherent quacks and charlatans. It is amazing no one has pushed them over. Giving them a push is what Chalcedon is all about. To use another metaphor, we need to proclaim that the emperor of modern miseducation has no clothes. But it helps your credibility to have a real set of clothes on yourself.

One of the most important things we need to do is reestablish the authority of Scripture in people's minds. That is the beginning, even for many churchgoers.

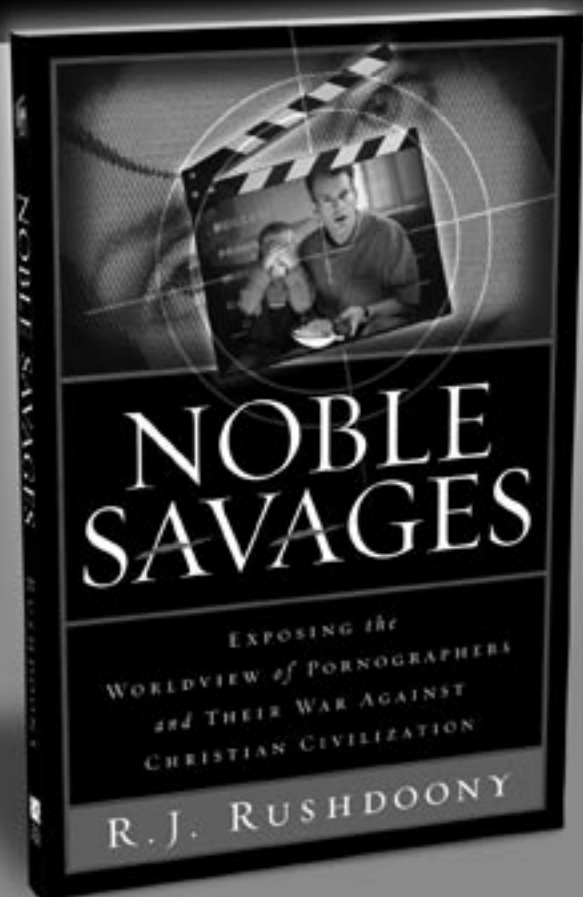
For this purpose our family has purchased a DVD duplicator on eBay for about \$700. We use it to duplicate the seven-DVD set of Kent Hovind's (www.drdino.com) *Creation Seminar* series—anyone may duplicate and distribute them as long as one does not charge for them. We make extras of the first DVD, *The Age of the Earth*, and hand them out like candy to anyone who might be interested. If they respond with real interest, we give them the whole set. They are also up on video.google.com.

Once the authority of Scripture has been established, we introduce people to God's law with the introductory lessons in the *Institutes of Biblical Law* MP3s available from Chalcedon.

My family has begun the process of transforming ourselves into modern-day Levites. How about yours? ■

Pornography is more than a battle against morality — it's a war against Christian Civilization.

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This \$57 billion dollar industry is swallowing peoples worldwide as its revenues exceed that of professional football, baseball, and basketball combined. Statistics reveal that upwards of 40 million American adults regularly visit over 372 million published pornographic web pages. How did we get here?

In the “free love” decade of the 1960s, the New Left refashioned pornography into a new image — the symbol of moral freedom. What was once sold “under the counter” as filth was now celebrated as the literary symbol of liberation from God and His law-word. This refashioning was nothing new. It was but an echo of the liberation theology of the Marquis de Sade — the 19th century *pervers* de France (1740-1814).

In 1974, R. J. Rushdoony wrote, “[T]his new pornography, first conceived by Sade... will not be eliminated by moral indignation or by legislation.”

Rushdoony recognized that the roots of pornography in modern culture are essentially religious and must be combated religiously.

In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. Rushdoony concluded, “[T]he world will soon catch up with Sade, unless it abandons its humanistic foundations.”

In his conclusion Rushdoony wrote, “Symptoms are important and sometimes very serious, but it is very wrong and dangerous to treat symptoms rather than the underlying disease. Pornography is a symptom; it is not the problem.” What is the problem? It’s the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

Christian Reconstruction Comes to Appomattox

By Lee Duigon



Appomattox, Virginia, is no stranger to great events. It's famous as the place where Robert E. Lee laid down his sword, bringing to

an end the American Civil War.

Today something else is happening in Appomattox that may, in the long term, prove significant to America's future. It's happening quietly, in a small way, but God often works subtly, using small things to great effect.

Centered around a little church in Appomattox, a band of ex-New Yorkers is trying to apply, in the real world, the principles of the Bible and Christian Reconstruction. They're not an army, and they're hardly in the spotlight. They haven't set up a utopian community, but blended into the community that's there. Unlike the Amish or the Hasidic Jews, you wouldn't be able to identify them on the street.

Fitting In

"They thought we were a cult [at first]," said Paul Michael Raymond, pastor of the Reformed Bible Church in Central Virginia.

To fit in, he recalled, church members went out of their way to engage town and county residents in conversation, write letters to the local newspapers, and establish themselves as regular and reliable customers at all the local businesses. Pastor Raymond ran for elec-



Paul and Jane Raymond

tion as a county supervisor, which, he said, brought favorable attention to the church. And the church's homeschooling families carried out many different projects to benefit the whole community.

"We have established ourselves as people with honor and integrity," he said. "It took time and conscious effort. Are we serving as salt and light for the community? Absolutely! And now we're regularly asked by local government officials to give interviews on the radio, etc., for our analysis of assorted local issues.

"Whatever the issue, our take on it is always Biblical. The people around here are mostly Arminian Baptists, not

Reformed, but they're still part of the Bible Belt, and that makes them receptive. We could never do this in New York."

Leaving New York

Throughout history, religious movements have often meant the movement of a people from one place to another: the Pilgrim's journey from Europe to America, for example. Pastor Raymond's flock moved to Virginia from Long Island, New York.

"I was ordained in the Christian Reformed Church," he said, "but that church fell into a difficult time in the 1990s, becoming more and more liberal, less and less Biblical. We pleaded for reform, but our requests fell on deaf ears. So we left the CRC."

Not setting out to found their own church, the congregation first tried to affiliate with the Orthodox Presbyterian Church. The OPC didn't have the resources to plant a new church on Long Island, Raymond said, "so we finally had to start a church of our own. I never intended to become the pastor, but at last I had to do it because we couldn't afford to hire one."

The move to Virginia, he said, was inspired by conversations with Howard Phillips, founder of the Constitution party.

"Mr. Phillips said, 'How can you incorporate the principles of dominion in New York? You're in the belly of the



History Room

beast—it's just too difficult there.'

"We picked Appomattox," Raymond said, "because Virginia has lenient homeschooling laws, we already had some friends in Appomattox, and the town itself is affordable and quiet."

They made the move in 1998, leaving behind some of the congregation who still maintain the original church on Long Island. The total church membership in Appomattox is only about "ten or twelve families, including singles and widows," Raymond said. "But it's a start."

A Ministry of Homeschooling

Central to the church's ministry is homeschooling.

"We all homeschool our children," Raymond said. "You cannot be in agreement with Christ, and with the pagans and their government schools. As we see it, they're passing their children through the fire. If you're still sending your children to public school, you'll be pretty uncomfortable in our church. We preach sermons against it all the time."

To support homeschooling parents, the church once a week offers a "Home Educators' Support Academy," a series of lectures and workshops for parents on specialized subjects like art, music, and constitutional law. Serving a total of some fifty children, from toddlers to older teens, the church provides community service projects, field trips, a library, online resources for parents, and

cookouts and picnics for "socialization."

"It's the public school child who's isolated to his own peer group," Raymond said. "Our children socialize with people of all age groups."

Because "God has His people everywhere," he said, the church has been able to recruit retired college professors to teach college-level courses online in subjects like physics, law, history, and theology.

"Homeschooling is absolutely critical," he said. "If we're going to take dominion anywhere, we have to start with education."

Which, of course, is exactly what the secularists have been doing, through the public schools, for 150 years.

Changing Lives

But does this ministry actually change lives?

"We are clear as to the heresy of compartmentalization," Pastor Raymond said. "So many people call themselves Christians. But they have their Christian life on Sunday and their secular life for the rest of the week. I find it hard to view such deep hypocrisy, such carnal Christianity, as these Christians practice. In truth, there's no such thing as carnal Christianity."

And so the Reformed Bible Church's mission field is not some faraway nation in Africa or Asia, but ordinary Christians here at home.

"These need to be evangelized as if they were outside the church," Raymond said. "We aren't well-liked because we call everyone to task—including ourselves."

"The church in America has fallen into such idolatry that God must judge. With all its cultural insanity, the U.S.A. is already in a phase of God's judgment—the phase in which the whole culture begins to fall apart."

How would anyone be able to see that the members of this church are liv-

ing genuinely Christian lives?

"I would ask you first to look at our well-rounded, God-focused family units," the pastor said. "Our parents are desirous to teach the Christian faith to their children."

"Our people have a strong Protestant work ethic. They're evangelical at the workplace. In every home, you'll find a theology library. Our people are zealous for the church. They love the church."

"In my own family, my children, without my asking them to do it, have already begun Christ-centered ministries of their own. My seventeen-year-old daughter, for instance, has started a blog where she discusses political issues from a Biblical point of view. There's hardly a day goes by in our house without a discussion of how to advance the Kingdom of Christ."



Art Studio

"Whomever you look at in our church, their lives reflect piety. True, we are a sinful people, like any other. We're always having to put out a fire, here or there, as part of the process of mortification of the flesh. But as families, and as a congregation, we labor together and separately to advance the Kingdom."

A Theocratic Vision

As focused as they are on building a godly way of life, Pastor Raymond said, he and his brethren don't expect to ignite a sudden spiritual awakening

Continued on page 32

Going Into The Whole World...“Digitally.”

By Lee Duigon



In keeping with its stated mission “to press forth the claims of Christ’s ... Lordship ... over every sphere and aspect of society,” the Reformed Bible Church has harnessed twenty-first century technology to the service of Christ’s Kingdom.

The church’s “IT guys” have made it possible for anyone, via the Internet, to watch its Sunday services, hear Pastor Paul Raymond’s sermons, and sit in on its Bible study sessions. But it wasn’t easy.

Setting Up

“It was around January of 2005 that Pastor Paul approached me about ‘streaming’ our Lord’s Day services ‘live’ on the Internet so our New York congregation could watch them,” said Michael Hyland, a computer expert who was given the job of making it happen. “Up until then, I’d been

using a tiny, crude closet in the back of the sanctuary for taping our sermons on an ancient 8mm camera, which was fed into a VCR. When I accumulated three or four Bible studies and sermons, I would send the VHS tapes to our congregation in New York for their viewing. I think we were doing it this way for two or three years.”

Looking for a better way, Pastor Raymond learned that his sermons could be made available live on the Internet by submitting them to SermonAudio.com, a new company founded for that purpose. Many churches have signed up with SermonAudio.

“They’re fairly strict about who they allow to use their service,” Hyland said. “All potential subscribers are required to fill out an application and must fully adhere to the site’s Articles of Faith.”

Hyland provided a sample of SermonAudio’s faith statement:

“SermonAudio.com embraces the historic Protestant faith and is not open to the dissemination of such ... views as extra-Scriptural revelations, tongues, healing, women pastors/preachers/elders, etc.”

“The church’s “IT guys” have made it possible for anyone, via the Internet, to watch its Sunday services, hear Pastor Paul Raymond’s sermons, and sit in on its Bible study sessions. But it wasn’t easy.”

To set up technologically, Hyland first had to rebuild one of his homemade computers to convert it to “heavy multimedia chores.” The church had to buy a new digital video camera, build a new room to serve as a “broadcast studio,” and then send the pastor and his brother-in-law to New York to set up the proper equipment there.



When they started broadcasting last February, they were plagued with a host of technical glitches, which had to be corrected. With help from SermonAudio, Hyland had to reinstall everything from scratch. Even then, transmission was spotty until a new, multi-million-dollar Internet service provider took over the market in central Virginia.

Now, Hyland said, "we can offer virtually error-free transmissions."

How to Listen In

The live broadcasts are on the air Sundays: the full church service at 10:00 a.m., Bible study at 11:15 a.m., and a condensed version of the service at 2:00 p.m.

To listen live at the scheduled time, the Internet user must go to SermonAudio.com and click the red "on air" button at the top of the site's first page. This will yield a menu of all churches broadcasting at the moment.

Next, click the "on air" button for the Reformed Bible Church, Central Virginia, and follow the instructions on your Windows Media Player. The quality of the broadcast you receive will depend on the speed of your own Internet connection: the higher, the better.

During the week, one can listen to Pastor Raymond's sermons by going to the Reformed Bible Church's website, hisglory.com. This site

offers a menu of recent sermons. You can listen to any sermon you select.

"It's really great for shut-ins," Pastor Raymond said, "or for anyone else who was unable to go to church that Sunday."

Sermons Plus

"Statistics are provided to subscribers for every broadcast [at SermonAudio.com], and you can view historical status going back as far as you need," Hyland said. "We usually experience fifteen to twenty listeners per service, from as far away as South Africa and British Columbia. There's no way to determine how many souls may be watching the broadcast from each of those computers."

Hyland went on to list some of the other options available to SermonAudio.com visitors.

"You can add (and delete) sermons, Bible studies, devotions, and other audio files, which anyone can download for free," he said. "All are in MP3 format. Submitting them is as easy as clicking a button, pointing or clicking to an audio file on your hard drive, and clicking another button or two to send it to your SermonAudio site."

"Pastor Paul has posted several tracts from Reformers of old, such as Jonathan Edwards, which have been recorded by elders in our church and friends of the pastor's. I've noted that there have been 46,450 downloads of Edwards' 'Sinners in the Hands of an Angry God' alone, and a grand total of 92,294 downloads combined."

"Plus, there are areas where visitors to the site can post comments about a sermon they've listened to."

Despite all these technological achievements, the RBC's Internet ministry still has much to do.

"My next assignment," Hyland said, "is to set up a 'Podcast' stream so folks can listen to us on their iPods and other portable MP3 audio/video devices. Stay tuned as I travel down my next learning curve!" ■

Christians in Local Politics: Making a Difference Where You Are

By Lee Duigon

For the critics of Christian Reconstruction, “taking dominion” means religious zealots taking over the government and forcibly imposing a tyrannical “American Taliban” regime on a terrorized majority.

But in the real world—in Appomattox, Virginia—the picture looks very different.

In its quest to apply the law of God and the teachings of Christ to every sphere of life, including politics, the Reformed Bible Church has been active in local politics. One of its more visible members, Paul Coviello, now serves as chairman of his county Republican organization. In his application of Biblical principles, there’s little to generate hysteria and much to generate hope.

Opportunity Knocks

Coviello doesn’t talk like the kind of lifelong political operative who usually secures a party chairmanship.

“Actually, I loathe the two-party system,” he said. “But we can use the party apparatus to promote a local agenda and gradually tie it in to a multigenerational work to transform the state and the country.”

Winning elections is not his focus.

“Gaining power is only beneficial if it allows me to do what is right,” Coviello said. “You can’t betray the truth for the sake of accomplishing something.”

How, then, did he wind up heading a Republican committee?

“Everybody consents to Christ’s sovereignty,” he said, “but there’s a thorough disconnect. People won’t lobby for the law of God. They won’t even try to

live by it themselves.

“For me, it was a natural step to mobilize the church politically. We had to teach the congregation how to vote like Christians, and then teach others.”

Coviello started his mobilization campaign by writing letters to newspapers and becoming “an almost daily call-in to our local talk radio show. People got to know me. I focused on state and local issues, always applying Biblical principles.”

The chairmanship, he said, was “an opportunity that fell into my lap.

“There was a movement going on to make the Republican Party in Virginia more conservative, and I was recruited by conservative Republicans to oust the incumbent chairman. Our state budget is just littered with programs that have no justification for being there, and I attacked it in the local media. That made me a candidate.”

Why the Local Approach?

Coviello answered the conservatives’ call, but he has never become a party apparatchik.

“There is some Biblical merit to the creed of the Republican Party—reduce the size and intrusiveness of the government, tax cuts, personal responsibility, etc.,” he said. “But in practice, especially in Washington, it’s been a disgraceful display of betraying one’s own principles.

“Still, there is an element in the party with which I can find some agreement, and on that basis, work for a local agenda. The federal government practices plunder, backed up by the force

of law. But the Biblical model is for a limited government and the self-government of individuals and families. Our goal is to transform local government so that it reflects a Biblical model.”

Working to influence local government, Coviello said, is “a more effective use of resources” than setting up a third party to run a candidate for president, “a prize that’s unattainable. And if a third-party candidate did win, the Washington establishment would eat him alive.”

He has, however, preached sermons in the church against “pragmatic” voting.

“It’s a violation of Scripture to vote for ‘the lesser of two evils,’” he said. “That doesn’t mean a candidate has to be in 100 percent agreement with me before I can vote for him. But you can’t vote for a bad man just because the other candidate, or the other party, is worse. When the wicked rule, the people suffer. That’s what the Bible says about it.”

Busting a Boondoggle

Far from turning Appomattox County into the Christian equivalent of Iran, Coviello and the Bible Reformed Church have concentrated on applying a Biblical approach to practical issues.

“Over the past two or three years,” he said, “we have created a groundswell among the people about issues that were previously not addressed; for instance, this water line project we’re battling now.”

To combat the threat of a drought (“In reality, the wells in this county never ran dry,” Coviello said), officials proposed building a \$4.7 million water pipe system and creating a public au-

thority to manage it.

"At first they told us it would have no impact on our taxes," he said, "that it would be funded by bonds and grants, and so on. If that were so, we would have no problem with it. But the more questions I asked, the fewer answers I got."

"Problems" quickly surfaced, Coviello said. Hookups to the water line were to be mandatory ("People should have the right to decide for themselves whether they want to hook up"). Eminent domain would be used to take over private property. There would be user fees and political appointments to seats on the authority. And political insiders would know in advance where the water lines would go, exposing them to the temptation to acquire such property beforehand—an illegal conflict of interest.

"They accused us of fearmongering, but we've succeeded in mobilizing the entire community," Coviello said. "We are now exploring alternatives to ensuring our county's water supply without expanding the government—digging new wells, building a reservoir, things like that. We also want to get more Christians elected to local government boards so that this kind of situation won't come up in the future."

Applying Biblical principles to the resolution of concrete local issues can be difficult, Coviello said.

"I'll be happy to read and answer emails from people who are trying to do this in other parts of the country," he said. "We need to network together, share ideas. We'll have to come up with good ideas to help future generations build on our work."

Paul Coviello's email address is mnpcoviello@jetbroadband.com. ■

A Different Approach to Christian Politics

Not everyone agrees that the best way to put politics to the service of Christ's Kingdom is to tackle the local issues first.

Some politically active Christians prefer to seek state or national office via a third party. Rev. Warren Campbell exemplifies this approach, running for state controller (the state's top financial officer) of California on the American Independent Party ticket.

Running unopposed in his party's primary election this summer, Rev. Campbell collected some 30,000 votes. The Democrat and Republican candidates received several million votes in their primaries, but Campbell said he's not daunted by the disparity in the numbers.

"The result of my candidacy is in the hands of an ever-kind Providence," he said. "Jesus said, 'Be faithful unto death, and I will give you a crown of life.' He didn't say be a winner, or make sure you only work for and support causes that have a good chance of succeeding."

Why is Campbell Running?

"For a number of reasons," he said. "First would be my desire to be obedient to the dominion mandate, Genesis 1:26–28. Civil government is an area that desperately needs Biblical thinking and influence.

"I'm also running to be able to present a Biblical worldview concerning the issues candidates discuss. For example, I have spoken on the subject of developing a Biblical understanding of illegal immigration, a doctrine that few pastors are willing to touch on."

Campbell took the third-party route, he said, because he believes "the two-party stranglehold on American politics must come to an end. It is in the third-party and independent candidacies where new and controversial ideas are forged in the American political landscape. I've chosen to run third party because when it comes to national, international, and constitutional issues, there's not a dime's worth of difference between the Republican and Democratic parties."

He also addressed the issue of Christian citizens' willingness to vote for independent candidates, an action dismissed by some as "throwing your vote away."

"Biblically speaking, it is not enough just to vote," Rev. Campbell said. "We must vote righteously. Jesus said, 'Judge righteous judgment,' and I believe we are to make righteous decisions concerning whom we vote for.

"Colossians 1:18 says, '...in all things he might have the preeminence.' I trust that in my candidacy for California's state controller, Jesus Christ will be glorified."

The American Independent Party has been ballot qualified in California since 1968 and claims more than 300,000 registered members. ■

They Are Not All Israel

By Christopher J. Ortiz

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. (Romans 9:6–8)



Since 1948, and especially since the Six-Day War of 1967, the tiny state of Israel has remained a central fixture of both political and theological concern. Since June of this year a war has been underway in Palestine as Israel is mounting a sizable assault on Lebanon after the initial abduction of a 19-year-old Israeli soldier, Corporal Gilad Shalit; and this conflagration is ever widening as news pundits interject both “Syria” and “Iran” into their hourly broadcasts. What started with a military hostage is becoming a much larger struggle.

Adding to this international attention on Israel was the drunken tirade of Hollywood giant Mel Gibson. Gibson was arrested in Malibu after a night of heavy drinking and, once in custody, Gibson unleashed a diatribe of accusations claiming that Jews were the instigators of all wars. The public backlash has left the powerful Gibson groveling for forgiveness.

Because much of this news is fast moving, a great deal of what I write will be old news by the time you read this article. I’ll not belabor you with details about the Middle East conflict, or the Gibson episode. The purpose of Chalce-

don is to examine every area of life from a Biblical perspective. In broaching the subject of Israel, the Jewish people, and the Middle East, we must always begin with the Scriptures and allow them to define our terms and provide the framework for contemporary review.

The Question of Israel: Political and Theological

For the Christian community the question of Israel always carries both political and theological implications. For some, these are intertwined in such a way that the political history of modern Israel is synonymous with Biblical prophecy. It’s as if every shot fired in Israel is somehow related to the futurist interpretation of the Olivet Discourse and the Book of Revelation.

Politically, Israel’s history is somewhat brief with much of it confined to the twentieth century. The story of Israel’s rise to become a nation-state is often clouded by what can only be referred to as disinformation. Most Americans are unfamiliar with the political movement of Zionism or its consuming goal to re-assume Palestine as its holy nation-state.

What Is Zionism?

Zionism is the political ideology that espouses a clear link between the Jewish people and the land of Palestine.

This is foundational to all questions regarding contemporary Israel. But it is also central to Israel’s history as a whole. Zionism essentially grows out of the frustration of Israel’s perpetual captivity. They were promised land and dominion by both law and prophet; but it was Israel’s rebellion that kept her fettered by foreign powers (Deut. 28:32–48, 64–66).

Zionism also dominated Jewish thought during Christ’s ministry. Sixty-three years before the birth of Christ, Roman General Pompey began a siege of Jerusalem. From that point on Rome would occupy the Holy Land and appoint Israel’s political and religious leadership. During this captivity numerous revolutionaries arose to oppose the puppet regimes and resist the Roman authority, but each movement failed as the iron feet of Caesar stomped out each insurgency.

It was in this climate that our Lord began His ministry. This cultural and political oppression caused both disciple and dictator to misinterpret Christ’s mission. The Pharisees saw the “Christ movement” as one of many uprisings that often came to nothing (Acts 5:33–39). The disciples, on the other hand, saw Christ as the one who would lead Israel out of captivity: “Lord, wilt thou

at this time restore again the kingdom to Israel?" (Acts 1:6b)

Zionism was therefore the source of a great deal of the eschatological confusion in the early church. The nation of Israel was granted emphasis while Gentile inclusion was repeatedly criticized by even those closest to Christ (Acts 10). This is because the salvation of Israel was tied to land promises. This tenet remains a pertinent stone in Israel's theological foundation. It also remains a central part of the theology of a good many Christians. But without the further revelation granted by the Holy Spirit in the New Testament, all Christians would likely support the Israeli state regardless of how that state came about.

The Promise of Rest

The writer of Hebrews is invaluable in helping the Christian community unravel the knotty prophecies of Israel's land promises. Contemporary Christian prophecy teachers easily miss the subtle but profound revision made by the Holy Spirit to what appear to be obvious texts supporting Israel's land inheritance:

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. (Heb. 4:6–9)

What type of rest is it that remains to the people of God? Calvin deemed it a heavenly rest. Others have made it equally spiritual as a present abiding in Christ. Still others, like the Puritan John Owen, saw the rest more holistically:

The design of the apostle is to set out the excellency of the gospel with the

worship of it, and the Church state whereinto we are now called by Christ Jesus, above all the privileges and advantages which the people of old were made partakers of under Moses ... The rest here intended is that rest which has an entrance into Jesus Christ in the world.¹

What we can be certain of is that the rest was not land-based. There was a greater meaning yet to be revealed. According to Hebrews 4:8, Joshua did not establish Israel in her rest, though Joshua had brought them successfully into the land. Even centuries later, under David's glorious kingdom, the psalmist declared, "To day, if ye will hear his voice" (Ps. 95:7–11)—meaning, though she possessed her land during the reign of David, Israel was still not in her rest.

Even after the cross, a rest remained for the people of God—a rest that spoke of things beyond Canaan or Palestine. A new world was entering into history, a world framed by a new covenant with the house of Israel (Heb. 8:8).

Spiritual Israel

The book of Hebrews speaks of a new prophet (1:1–2), a new Moses (3:1–6), a new priesthood (7:11), a new law (7:12), a new covenant (8:8), a new people with new hearts (8:10), a new tabernacle (9:24), and a new city (12:22). Taken as a whole, these specific revisions equate to a new Israel not defined by land and tribe—not a Zionist Israel in the material sense, but a spiritual Zion:

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. (Gal. 6:15–16)

In Christ the primary identity marker is that of a new creation. The

outward emblem of circumcision gave way to the inward cutting away of sin in the heart, thereby creating a new humanity. Being a Jew under the new covenant was established in terms of the Spirit and not the outward emblem of circumcision:

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (Rom. 2:28–29)

"Behold, I make all things new" (Rev. 21:5). There is a new Israel with new Jews under a new covenant. There is a new city with a new king. There is even a new heaven and a new earth. There is a new priesthood with a new law calling for new sacrifices:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Pet. 2:5)

How is it that with all the central elements that make up Israel being made new and spiritual that the concept of land is not included? If the land and the people are the crux of Zionism, it is important that we make the Biblical case to both Jew and Christian, and thereby help extinguish the incessant conflagration that has defined the Middle East. But our primary audience should be the Christian community. Reaching them requires not only Biblical instruction, it requires a brief overview of modern Zionist history.

The Rise of Zionism

You could argue that modern Zionism began after the tribulation of A.D. 70 when Rome ransacked Jerusalem and spawned the last great dispersion. Since then the land of Palestine has switched hands numerous times, but the Jews have consistently remained outside the

borders of ancient Israel. They were a people without a land, but it was God's doing. He had judged them permanently for their rejection of Christ and persecution of the early church (Matt. 21:43; 1 Thess. 2:14–16).

What is remarkable is how the Jews have retained some measure of their religious and racial identity. It is not my intent to discuss the Khazars, the Turkish nomads that converted to Judaism during the time of the Byzantine Empire. That is a controversial discussion that has received significant investigation if you care to research it further. For my purposes, however, there is a contemporary body long claiming to be Jewish and desirous of a political nation-state. The fact that a form of Judaism still exists after 2000 years of dispersion is noteworthy. The fact that this same group commands such international attention should encourage a more serious investigation of their modern history. How did they rise from obscurity to wield such great influence?

The First Aliyah

By the nineteenth century Palestine was a part of the Turkish or “Ottoman” Empire. At that time the inhabitants of Palestine were predominantly Muslim and Christian Arabs. However, a small population of Jews did reside in Palestine, and there was peace between the communities during the Turkish reign. Jews in other lands did not fare so well. Russian Jews suffered tremendously during the pogroms, and this led Jewish philanthropists such as the House of Rothschild to underwrite settlements for Russian Jews in Palestine.

This initial emigration of Jews from Russia was known as the First Aliyah, which means the “first ascent.” The Aliyah was considered one of the 613 mitzvot or “commandments” of the Torah. It's the idea of “ascending” to the Holy Land. The dream of restoration to the

land of Palestine began with this initial settlement, and in less than eighty years this dream would become complete.

Theodor Herzl

Motivated by what he experienced in 1894 during an anti-Semitic outbreak in France, Theodor Herzl, a Jewish journalist for an Austro-Hungarian newspaper, shifted his position from anti-Zionism to an aggressive pro-Zionism. Witnessing the persecution of Jews in France taught him that anti-Semitism could not be fought. Two years later he would publish his book *The Jewish State* in which he argued that anti-Semitism could only be cured through the establishment of a Jewish state. By 1897 he organized the first Zionist Congress in Switzerland. From out of this initial gathering came the World Zionist Organization, and Herzl would be its first president.

Herzl saw that an anti-Semitic Europe would support a Jewish state as a sure resolution to the Jewish question. The solidarity of the Jewish communities spread throughout both Eastern and Western Europe posed an economic threat to a great many nationalists. Respective countries would be delighted to relocate their Jewish populations to a Jewish state. Making this case would be the ongoing project of Herzl and the Zionist leaders.

Herzl was an idealist of sorts. To him the streams of Jewish persecution could be absorbed in the soil of a national Israel. But this would only affect those Jews who chose to emigrate. A great many Jews were both nationalistic and loyal to their respective countries, and they had no interest in the Zionist movement. Herzl saw no lasting means of survival for those Jews who did not move to Palestine. He felt they would vanish in the rising light of Zionism. Here is what he wrote in the conclusion of his book *The Jewish State*:

But the Jews, once settled in their own State, would probably have no more enemies. As for those who remain behind, since prosperity enfeebles and causes them to diminish, they would soon disappear altogether. I think the Jews will always have sufficient enemies, such as every nation has. But once fixed in their own land, it will no longer be possible for them to scatter all over the world.

The Political Shift

Although it's now difficult to conceive, the early Zionists proposed alternatives for the establishment of the Zionist state. Herzl supported Argentina as a viable “Plan B” should their appeals to the Ottomans fail for the land of Palestine. Uganda was also considered. After factions developed within the Zionist constituency, Palestine became the only option for the Jewish state.

The most obvious reason for selecting Palestine is that it was the original homeland for the Jewish people. This does not mean, however, that the Zionists had only religious goals in mind—far from it. Zionism is a political ideology positioned within a religious and ethnic framework. The present State of Israel should demonstrate that religion takes a backseat to politics. Yet it is never very far from politics.

Jewish emigration to Palestine continued in the early twentieth century. The numbers were small and predominantly agrarian. This kept the gradual transformation well under the scrutiny of the Ottomans. However, this transformation of Palestine required much more than a simple transplant of Jews. A political shift would need to happen. It was still the age of empire, and Palestine was not the possession of its indigenous residents.

The British Mandate of Palestine

The Great War (WWI) broke out in 1914 pitting the initial Allied Pow-

ers of France, Russia, and the United Kingdom against the Central Powers of Germany, Austria-Hungary, and the Ottoman Empire. Both Italy and the United States would later join the Allied Powers and serve up defeat to the Central Powers by 1918.

Prior to entering the war, portions of the U.S. population—especially the Jewish community—favored the Central Powers. The large contingency of Jewish media leaders supported the undoing of Russia because of the strong anti-Semitism of the czarist regime. In addition, Germany held a large Jewish population, and preserving those communities was important to international Jews.

But after the German sinking of three American merchant ships, along with the killing of 150 Americans on the British passenger ship *Lusitania*, President Woodrow Wilson and the U.S. Congress declared war on Germany in 1917. This added support secured the Allied victory and left the Central Powers defeated and broken up.

The Paris Peace Conference of 1919 worked to negotiate peace treaties and redistribute the territories of the now-defunct Ottoman Empire. The territories of Palestine (i.e., Jordan, Israel, West Bank, etc.) were granted to the oversight of the United Kingdom, and Herbert Samuel became Britain's High Commissioner in Palestine.

The Balfour Declaration of 1917

Before the official redistribution of Palestine to the U.K., British Foreign Secretary Arthur Balfour wrote a letter to Lord Walter Rothschild on November 2, 1917, that would become known as the Balfour Declaration. Lord Rothschild, though thoroughly British, was both Jewish and a leader of the Jewish community; and as the largest banking house in the world, the House of Rothschild held incredible power throughout

Europe. The letter reads as follows:

Foreign Office
November 2nd, 1917
Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour

This set the wheels in motion towards a Zionist state in Palestine. And despite the mandate that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine," the Zionists have done much to isolate and contain the Palestinians. Much of this aspect is clouded because the Palestinians are painted as obstinate terrorists and haters of democracy.

Israel Becomes a Nation

The increased immigration of Jews to Palestine after 1917 and the declaration to establish Palestine as the home for the Jews caused great strife between the Arab and Israeli communities. Responsibility for resolving the conflict

fell to the newly formed United Nations who formulated a partition plan to divide Palestine into Jewish and Arab states. The rejection of this plan by both the Palestinians and the Jews led to the Arab-Israel War of 1948 in which Egypt, Syria, Transjordan, Lebanon, and Iraq joined the Palestinians to fight the newly formed Israeli State.

The war would proceed in phases with brief pauses of truce. Remarkably, Israel withstood her numerous enemies and in 1948 was officially recognized as a nation by the U.N. Nearly 1,900 years after the great dispersion following the tribulation of A.D. 70, the Jewish people were restored to their national homeland.

The Aftermath

Not all Jews were pleased with the new nation-state. A strong theological opposition arose from within the orthodox Jewish communities that argued only God Himself could restore Israel to her land. They viewed Zionism as a secular cause to obtain messianic promises by the power of the sword. Anti-Zionist Jews believed that the Aliyah to Palestine would be led by their long-awaited messiah.

At the same time a growing body of Christians rose in support of Zionism fueled by a dispensational theology that held a special place in God's future plans for the nation of Israel. Whereas classical dispensationalists saw these land promises fulfilled after the return of Christ, these Christian Zionists saw the 1948 establishment of Israel as the most important event in history since Christ's resurrection.

Today, the Christian Zionists fan the flames of the Middle East crisis with apocalyptic rhetoric that lends validity to the foreign perception that the U.S. is an extension of Israel. But I believe the anti-Zionist Jews are correct: the establishment of Israel as a nation-state

Rushdoony ... Macedonia cont. from page 9

Making themselves available for God has meant a great deal of hard work for Haig and Vula and those volunteers who help them in the work of the Outreach. The impact it is having in their lives and those they help will have a long-term impact that will last for many years to come.

“God didn’t ask us to do this,” Haig has said. “He doesn’t need us. He can do everything on His own. This just put legs on our faith.”² ■

1. Quotation from “Couple’s Mission of Mercy Is for Kids,” by Kimberly Winston. *San Ramon Valley Herald*, December 30, 1995.

2. *Ibid.*

[For more information about Macedonian Outreach, a tax-exempt organization, visit its website at www.macedonianoutreach.org, write Box 398, Danville, CA 94526-0398, or email MACOUT@acts.org.]

Bull ... John Birch cont. from page 14

Chad now uses his flight skills for law enforcement purposes. In addition, Chad is the publisher and editor of a web site devoted to Christian activism (www.JPRCC.org). He resides in Florida with his wife and two children.

1. R. J. Rushdoony, *The Institutes of Biblical Law* (Nutley, NJ: The Craig Press, 1973), 747.

2. *Ibid.*

Duigon ... Appomattox cont. from page 23

nationwide. But the church has founded an Institute for Theonomic Reformation (www.hisglory.us) to preach Christian Reconstruction on the Internet.

“Even with redemption, we still err,” Raymond said. “We cannot offer a utopia, but we do offer a system of beliefs and morals based on God’s Word. And we ought to strive for a society system that is theocratic.”

“For those who are afraid of the word ‘theocracy,’ it means ‘based on God’s law,’ not a tyrannical government by a small group of religious leaders. The word for that is ‘ecclesiocracy.’”

The ITR’s mission statement sets out the ministry’s position in detail and is recommended reading for those who are unclear about the aims and methods of Christian Reconstruction.

“The weapons of the Christian are not the carnal weapons of violent revolution,” the mission statement says. “The source of Christian strength and victory comes as a direct result of obedience to God’s Law. In its quest to promote this obedience, the ITR provides steadfast education, directives, and application strategies of God’s Word to every area and discipline of life. God’s Holy precepts are the weapons of the Christian Armory.”

“I have to make a conscious effort to remember,” Pastor Raymond said, “that salvation will not come from a political or economic venue, but only from Christ.”

The labor of this pastor and his congregation may be viewed as a small thing, in worldly terms. But Jesus Christ had something to say about small things.

“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof” (Matt. 13:31–32). ■

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

Ortiz ... Israel cont. from page 31

appears to be the work of man more so than God. Without inviting the label “anti-Semitic”—an almost impossible feat—the Biblical case against Zionism must be made.

As a Christian ministry, our primary responsibility is the body of Christ and its education. The danger inherent in Christian Zionism is its gross distortion of covenant theology and misunderstanding of the new Israel—the church of the Lord Jesus Christ. This church is made up of both Jew and Gentile, and we bear the identity of “spiritual Israel.” Our rest is more than real estate—our Lord’s Kingdom comprising more than Palestine. We are the children of promise who are counted as the true seed of Abraham (Rom. 9:6–8) and are destined to bless all nations with the glorious gospel (Gal. 3:8).

The solution to all world conflict is the gospel of peace. Attached to that is also the corresponding doctrines of eschatology and the church. While prophecy teachers fill the airwaves with their reinforcing theology of Zionism, we must meet them with a sustained shield of covenant theology and work to reposition the church as the chosen people of God and destined for cultural dominion. ■

Christopher J. Ortiz is the Director of Communications for the Chalcedon Foundation, and the editor of *Faith for All of Life*.

1. John Owen, *Hebrews: The Epistle of Warning* (Grand Rapids, MI: Kregel, 1985), 63.

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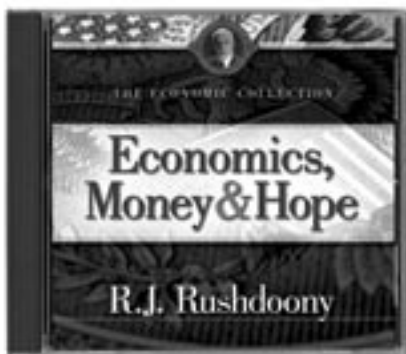
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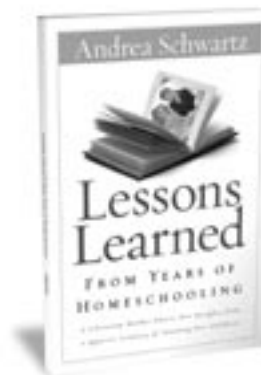


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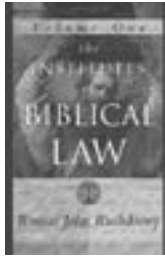


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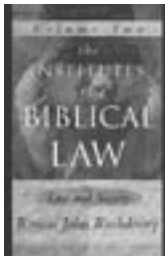
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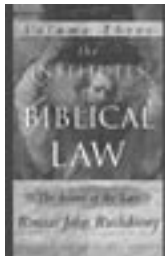
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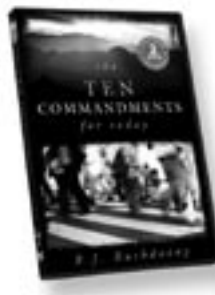


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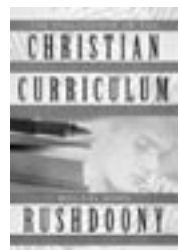


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By R.J. Rushdoony. This book was a resolute call to arms for Christian's to get their children out of the pagan public schools and provide them with a genuine Christian education. Dr. Rushdoony had predicted that the humanist system, based on anti-Christian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



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The Messianic Character of American Education

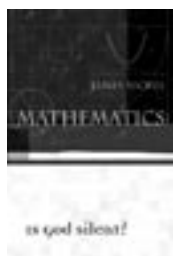
By R.J. Rushdoony. This study reveals an important part of American history: From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote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



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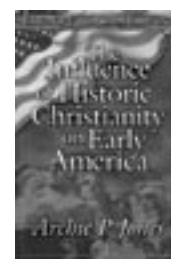
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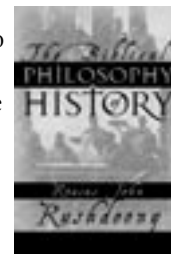
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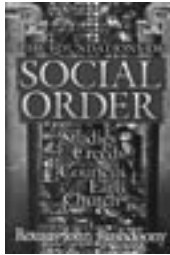
consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.

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philosophy

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psychology

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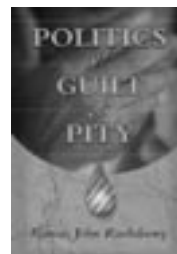
By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of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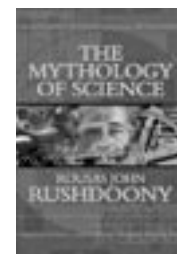


science

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biblical studies

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

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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."

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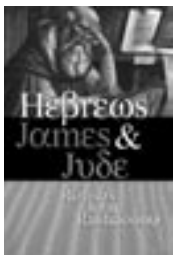
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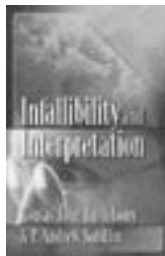
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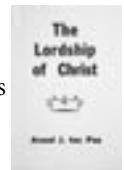


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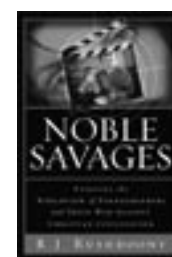
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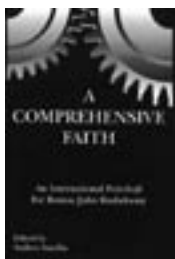
A Comprehensive Faith

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

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Thine is the Kingdom lays the scriptural foundation for a Biblically-based, hope-filled postmillennial eschatology, while showing what it means to be postmillennial in the real world. The book is both an introduction to and defense of the eschatology of victory. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the faith Benjamin B. Warfield and J.A. Alexander. This work should prove immensely helpful for understanding and defending the postmillennial hope. It should also enliven our prayer to God as we faithfully pray: "Thy kingdom come, thy will be done on earth as it is in heaven... thine is the kingdom and the power and the glory forever. Amen."

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