

*Faith for All of Life*  
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# FAITH FOR ALL OF LIFE

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

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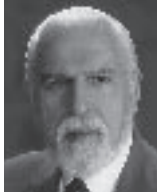
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# Taxation

R. J. Rushdoony



One of the most prevalent of myths is that vast properties across the land escape taxation because they are church-owned.

The tales are endlessly repeated as fact: church-owned businesses, farms, and properties which by subterfuge are removed from the tax roles. As one critic of tax exemption for churches said, ominously, a few days ago: “Nobody knows just how extensive this kind of thing is.” The fact is that any and every business activity, whether privately, corporately, or church-owned, is taxed, and the taxmen are eager always to ferret out and tax new sources of revenue. If any such activity is untaxed, we can be sure of this: it is, like Jim Jones’ Peoples’ Church, a tacitly established “church,” receiving state or federal funds, and serving some statist purpose. It is not true of legitimate churches.

There are, of course, vast untaxed lands, as much as 90 percent in at least one western state. These lands are often exploited. In at least one state, one of the country’s most powerful publishers long had, and may still have, very extensive grazing rights therein, while owning very little land himself; he is thus a cattle baron at minimal cost. Small ranchers get no such preferential treatment. These vast untaxed lands are federal and state lands. The myth holds that only such lands as the civil government holds can be protected from exploitation and abuse. The fact is that the much-abused lumber “barons” take far better care of the forests they own than do the federal or state governments; if they did not, they would soon be out of business.

By what right is the state entitled to hold vast properties, and to hold them tax-exempt? The answer to this question is a religious one: we are told, “The state is sovereign,” i.e., the state is lord. Who made the state into a god or lord, and gave it the right to play sovereign over man? According to Scripture, “The earth is the LORD’s, and the fulness thereof; the world, and they that dwell therein” (Ps. 24:1; Exod. 9:29; Job 41:11; Ps. 50:12; 1 Cor. 10:26, etc.). On this fact rests God’s right *to govern, to legislate, and to tax*. The Sovereign or Lord is the source of government, law, and taxation. The prophecy concerning Christ was that “the government shall be upon his shoulder” (Isa. 9:6), and the most common title applied to Jesus in the New Testament is Lord, or Sovereign. *The tithe is simply the confession that the Lord is indeed our Lord*. The state in Scripture is allowed only the head tax, and no more (Exod. 30:11–16; see Arthur J. Zuckerman: *A Jewish Princedom in Feudal France, 768–900*, Columbia University Press, 1972, for a later history of this tax). *To refuse to tithe is to deny Christ’s lordship, government, and law*.

For this reason, the early church refused to pay taxes to Rome or any other power, or to allow any licensure, regulation, or control. The church as Christ’s realm cannot allow any other power to claim the right of legislation, taxation, and government over it. To do so is to deny the Lord.

For this reason too, as the church gained freedom from persecution, it encouraged the accumulation of land and properties for Christ’s Kingdom; this included also the subjugation and

development of new areas. The amount of land held by church agencies in the medieval era is commonly and greatly exaggerated; humanistic propaganda colors our picture of these properties and greatly distorts it. The fact is that these properties were governing agencies. Their receipts or production provided for the care of the poor, for health services and hospitals, and for education. All the basic social services were thus cared for.

When Henry VIII seized church properties and gave some of them to his henchmen and used the rest to fatten the crown, one immediate result was a social crisis. There was no longer any agency to care for the basic needs of society. Some years later, Thomas Lever, in his St. Paul’s sermons (1550), dealt with this problem. The rich had become richer, and the poor had become destitute, because of the impropriations of church properties. Here was a strong Puritan attack on impropriations, and a remedy proposed shortly. A great outpouring of funds to set up foundations and charities to revive what Henry VIII had ended soon followed. Quite naturally, the Tudor divine rights were militantly hostile to his revival of “medievalism.” The Puritans, they felt, had to be suppressed. (No accurate history of the Puritans can omit the impropriations issue.)

By 1600, however, both the Reformation, and the Counter-Reformation, had been defeated and controlled by the monarchs of Europe. The monarchs could resume the course of pagan statism, of the various medieval monarchs, and of the Holy Roman Empire, i.e., the assertion of state sovereignty or lord-

ship. With Hegel, the state was plainly defined as god walking on earth. The present and working god of society had become the state; the God of Scripture was exiled to heaven.

The government, said the modern state, is upon our shoulders; sovereignty is the prerogative of the state. The state alone is lord, and hence the taxing, governing, and lawmaking power.

In terms of this lordship, the state said, the earth is the state's, and the fullness thereof, the world and they that dwell therein. Earlier, the papacy had, in Christ's name, rightly or wrongly, divided the newly discovered continents among the nations. Now the nations claimed the earth for themselves. Previously, it had been church lands that were tax-exempt; now, those lands were steadily limited, and state lands gained the privileges of lordship.

There was a very grave difference, however. Church lands paid no taxes, but they provided a vast variety of social services. The lands were productive, and they were usually productively used. These, together with tithes and offerings, provided a growing and important government for Christ's people. True, there were abuses, but these were pale compared to current statist abuses. When Henry VIII seized church properties, he justified it by indicting relics, and by charges of immorality leveled against the monks, more than a little of it invented. Not even Henry VIII could deny the validity of their charitable works and ministries.

The states, having seized the church lands, and the whole earth, ostensibly for the general welfare, made no such use of these properties, except as national or state parks. Instead, it turned on the people, to tax them with ever-increasing taxes, to take care of the needs once provided for by the tithe and by church lands. Today, taxation has

become expropriation, and the greedy power state, owning most of the earth, hurls charges of special privilege against the meager church properties, almost exclusively limited now to churches and schools.

To add insult to injury, the claim is now openly and loudly made that tax exemption is a subsidy from the state! Nothing could be a more flagrant and blasphemous lie. The conflict with Rome by the early church was over this issue: who is the lord, Christ or Caesar? If Christ is the Lord, He cannot pay taxes to, or be controlled by, Caesar.

The church fought for and gained exemption from taxation as a *paroikia*, a foreign power, an embassy of the King of kings. Christians are ambassadors of Christ (2 Cor. 5:20; Eph. 6:20). Our English words *parish*, and *parochial*, come from *paroikia*. The church is an embassy whose duty it is to conquer the whole world, and to make all nations, peoples, tribes, tongues, vocations, and areas of life aspects of Christ's parish. The embassy is under God's sovereignty, law, and taxation. The early church, as part of its mission, took in the abandoned babies of the pagans. (If a woman could not, in those days, abort her baby successfully, she had it abandoned at birth. In Rome, the babies were abandoned under the bridges, where wild dogs could speedily dispose of them. The Christians collected these abandoned babies, passed them around among church members, and reared them in the faith, as a step in the Christian conquest.) Another aspect of the early church's mission was the care of the sick, aged, and needy in its own midst, and, as far as possible, among their pagan neighbors. These ministries were resented by Rome, which regarded them rightly as a form of government.

Rome saw the early church as a revolutionary and tax-dodging organiza-

tion. Tax-dodging is, in the eyes of the state, a most serious offense; money is the lifeblood of the state, and, to threaten the state's source of taxes is to threaten its life. Everything was done to defame these "tax-dodgers": they were called cannibals and sacrificers of human beings. (The communion service, the slander held, involved eating the flesh of the babies the Christians rescued, and drinking their blood.) They were accused of the sexual crimes which actually marked the Romans. (The Christians obviously loved one another, and the Romans could not dissociate love from lust, and they hence concluded that sexual rites marked the life of the church.) On and on the defamation went, seeking to discredit the church and its work.

Today we have the same process at work. The churches, we are told, are rich, and the pastors rolling in money. The fact is that, in 1980, the average pay of church pastors in the United States was \$10,348 a year. (In 1976, federal authorities called everything below \$15,000 poverty.) Fourteen percent of all pastors earned less than \$6,000 and had to support themselves through other jobs; only five percent earned more than \$15,000. In the same year, truck drivers averaged \$18,300, electricians \$18,000, lawyers \$25,000, and dentists over \$40,000. The "rich" clergy is not so rich! (Because many are provident and thrifty, they are mistaken for rich because they make a little go a long way.) But what of the rich television and radio preachers? *Penthouse*, *Playboy*, and like publications have been outspoken in their attacks on all this "wealth." Little is said, however, of the high costs of such communications, and the normally very careful use of all funds received. The abusers are few, and, as compared with misuse of public funds by statist officers and agencies, a comparative rarity.

Charges of financial abuse, however, are commonplace. It is the stock in trade of various statist agencies and their running dogs in the press to accuse any enemy of tax fraud, financial manipulations, and the like. It is a usually successful way of discrediting churchmen, and of drying up their funds. Who wants to give to a cause charged with fraud?

The modern power state is also hostile to critics in its own ranks. When Senators Edward V. Long and Joseph Montoya began investigations of the Internal Revenue Service, the IRS leaked data to the press to imply dishonesty on their part; this was enough to defeat them at the polls (*Saturday Review*, May 1980, Blake Fleetwood, "The Tax Police, Trampling Citizens' Rights," pp. 33–36). Congressman George Hansen had like treatment, but was able to get reelected (George Hansen and Larrey Anderson: *To Harass Our People*, pp. 27–35). J. A. Schnepfer has given us a long chronicle of such tyranny and oppression (J. A. Schnepfer: *Inside the I.R.S.*, Stein and Day, 1978). It is not, however, simply the IRS; it is the whole apparatus of the supposedly sovereign state. To claim sovereignty is to claim lordship, divinity, prior and ultimate right and power over all things. Although the U.S. Constitution deliberately avoided all claims to sovereignty, the modern United States claims it, and seeks to exercise it. Sovereignty by the state is assumed by every bureaucrat and agency; it occurs to none of them, however much more some may claim to be Christian, that only God is sovereign. "I am the LORD, and there is none else, there is no God beside me": thus saith the Lord God to the modern state.

To single out one agency of the federal government as the offender is to miss the point. The offender is the state in the totality of its being.

The issue is coming into focus

today because of the federal claims to the power to determine what is or is not properly a part of the church and its ministry (i.e., a Christian school, a ministry to delinquent children, etc.), and its claim to be granting a subsidy with the "grant" of a tax-exempt status. In the first instance, for the state to claim the power to declare what is or is not a church is to claim the right to establish religion. This is a violation of the First Amendment. Prior to World War II, no such power was claimed, and abuses were rare. Is it not time to examine the question as to why the entrance of the state into an area seems to lead to abuses in that area? In the second instance, a tax-exempt status is not a subsidy from the state but a recognition by the state of its limited jurisdiction. Only if we accept the premise that the state is sovereign or lord, god walking on earth, and that the state has total jurisdiction over every area of life and thought, can we call any area of exemption or abstinence a subsidy or a grant. In his own day King Canute wisely ridiculed the idea that he had total jurisdiction: he commanded the waves, which paid no attention to him! Canute thereby illustrated the limitations of his power and jurisdiction. The modern states (and NASA) show no such humility.

We must not forget that the word *Baal* simply means lord, owner. Baal worship was any and every kind of human activity and religion which acknowledged a lord other than the God of Abraham, Isaac, and Jacob. The modern state is simply a modern Baal. Molech worship was king worship, *Molech*, *Melek*, or *Milcolm* meaning king. Modern statism is Baalism.

Tax exemption is thus not a gift of the state; it rests on Christ's sovereignty or lordship. Moreover, the state itself must be no more than what God decrees that it should be, a diaconate or

ministry of justice (Rom. 13:4, 6). For the state to claim to be more is to claim to be god.

The tax-dodger allegation is thus a fraud; it rests on a false and blasphemous claim to lordship or sovereignty, and it denies the lordship of Jesus Christ. This is not to deny that tax-dodging is not commonplace: it is. Every man who does not tithe to the only true Lord and God is a tax-dodger and is therefore liable to far more severe penalties than the state can impose (Mal. 3:8–12).

Moreover, such tax-dodgers cannot complain if the Baal-state whom they worship oppresses them. People having rejected God's tax now pay 40 percent of their income to the state, and they cry vainly for relief, because it is relief rather than the Lord they want (1 Sam. 8:10–18).

The very status granted to the church as a tax-exempt organization is insulting. It is classified, when exempted, as a 501(c)(3) operation. This is a classification for a wide variety of charitable trusts. It can include a humane society, and a pet cemetery, a lodge, or a local charity. The federal government claims increasingly the right to govern all these 501(c)(3) agencies as public trusts which are to be required to conform to public policy and to use all funds, assets, and properties for the general public. The federal and state governments are steadily claiming jurisdiction over all 501(c)(3) organizations; the assumption is that they are creatures of the state, and their lives are totally under the governance of the state.

The claim of Scripture is that all of life is religious. Because God the Lord is maker of heaven and earth and all things therein, all things are under the triune God. All things live, and move, and have their being in Him (Acts 17:28), and, therefore, are under His

jurisdiction, His government and law. For this reason, all life is religious. The Kingdom of God cannot be reduced to meat or drink (Rom. 14:17), nor can it be reduced to purely spiritual concerns: it is total in its jurisdiction. Paul could therefore say, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31, emphasis added).

The present attitude of the statist-humanists is that all of life is political and hence under the jurisdiction of the state. Supposedly, it is the state in whom we live, and move, and have our being; certainly, it is the goal of the modern state to bring this to pass. The state seeks to govern our eating and drinking, and to control our families, vocations, and the totality of our lives.

The state holds that it is the focal point of power and intelligence in history, and therefore it must govern all things. The intellectuals, being humanists, agree, and hence they seek to control the state. Groups like the Council on Foreign Relations, the Trilateral Commission, and others have certain common premises. *First*, they bypass or reject Christianity as the means to the good society; implicitly or explicitly, they are all humanists. *Second*, they hold to the perfectibility of man by man. Their presuppositions are derived from the Enlightenment and from Rousseau, not from Scripture. Man's problem is not sin and the Fall, but a failure in problem-solving. *Third*, a true world order is possible on statist premises. The modern states, working together, can solve all of earth's problems. This may mean a world state, or it can mean an informal interlocking by means of money and commerce. By uniting the world economically, there can be an implicit political unity. Such a step, however, requires the prior subordination to political goals. Present-day departments of

state are thus deeply involved in international politico-economic goals. Foreign loans and politically governed foreign trade become basic tools for this goal of a humanistic and statist world order.

*Fourth*, the architects of this new order are philosopher-kings and more. To Plato's dream another element has been added: the banker and the industrialist. The student revolts of the 1960s were in part directed against this interlocking Establishment of the state, the university, the banks, and industry, with Big Labor as sometimes a very minor partner. (Charles Levinson, in his thorough study *Vodka Cola*, does not deal with the role of labor.) The modern university, state or private, is subsidized by the federal government and is an ally in the state's claims to and exercise of the prerogatives of sovereignty. Elitism is basic to the new world order dream, in Marxist and non-Marxist versions. There is infighting as to which of these elitists are to take priority, but all four groups tend to agree on elitism. Neither a democracy nor a republic are to their taste: the form is honored, not the substance. Lip service is paid to equality, but elitism prevails.

*Fifth*, the facade of benevolence is maintained. Human good and human rights are the professed goals. The elite rulers bring together tax funds and large foundation funds for their use; all men thus tithe to them as the new lords of creation, and the Lord's tithe as an agency of non-statist government is never considered. The reason is obvious. The tithe creates a noncoercive, grass-roots government under God; the state tax, with big foundation money, creates a statist rule from the top down.

Yet we are asked to believe that the church represents vast wealth which goes untaxed! The state owns more land than perhaps all the people combined, pays no taxes, grows fat off the people,

and it asks us to regard the church as a rich tax evader! As we have seen, the average pay for 1980 for the American clergy was \$10,348. The average pay for Christian school teachers was (and is) dramatically lower. All too many Christian school teachers can only survive if the wife teaches school also, and one or both hold summer or night jobs. The burden on these Christian schools and teachers is increased by the cost of litigation, because they are now an especial target of the statist tyrants. (A *tyrant*, let us remember, in its ancient and original meaning is anyone who rules without God. Whether or not the people like him makes no difference; a tyrant is one who rules without God, and tyranny is godless rule in any area of life. The word *tyrant*, Greek in origin, means, like *Baal*, lord or sovereign. A tyrant or a Baal is some human agency or person who claims lordship or sovereignty. In our very use of the word *tyrant* we witness to God! Apart from Him, all rule is evil.) We live in an age of tyranny, an era in which the modern state declares, I am the lord or sovereign, and the earth is mine, and the fullness thereof.

Theology has been replaced by political doctrines, which are the new theology. The gospel of humanistic statism is seen as man's hope rather than the gospel of the Lord Jesus Christ.

When Moses asked God for His name, he was asking God to define Himself. Names in the Bible classify and define. Adam's calling to name the animals (Gen. 2:19) was a scientific task: he was asked to understand the animals in terms of God's order and to classify them. The command and the guidelines came from God, the Creator. Because God is the Creator of all things, He is the only source of all true definition and interpretation. Since God is the Creator and definer, He Himself is beyond definition. A definition limits; it calls at-

attention to boundaries. God declared to Moses that He was beyond definition: "I AM THAT I AM," or I am He Who Is (Exod. 3:14). He is knowable, not by man's definition, but by self-revelation. He is "the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3:15f.). All things are to be defined in terms of Him and His revelation.

Now, however, newspaper stories tell us of federal efforts "to define religious activity," or to define the church, and so on. All these attempts by statisticians at definition have a common purpose. They seek, *first*, to make religion a creature of the state. If the state is god, then this is a most logical step, and a necessary step. Otherwise, it is a dangerous and tyrannical activity.

*Second*, the purpose of these efforts at definition is tax-oriented. The money-hungry state wants to increase its taxing power and its tax resources. A greedy and evil people assent to this. "Tax the rich" has become a reality, but now the income and inheritance taxes hurt virtually all the people, perhaps least of all the very rich. Envy is a great weapon, used over the centuries, to enslave men; if envy can be used to create laws to harm those we resent, then the same laws can be used to harm us, and will be so used. Let us remember that, when the Sixteenth Amendment was under consideration, the idea that the income tax would ever be applied to any but millionaires was ridiculed as impossible in a free country. Those who today want to see the churches taxed are forging the chains and bars for their own enslavement. The death of the First Amendment is not too far distant, if the present trend continues. It will also be the death of freedom.

Slaves see freedom as license; free men see freedom as responsibility. The less free Greece and Rome became, the more they granted sexual license. The

fools of the day believed themselves to be free because license had been granted, explicitly or implicitly, to a wide variety of sexual sins. Then as now, for all too many, freedom means the right to be irresponsible, and the right to penalize, tax, and harass the responsible. Romans grumbled about the growing powers of the state, but they saw themselves as more free because sin was favored and even subsidized.

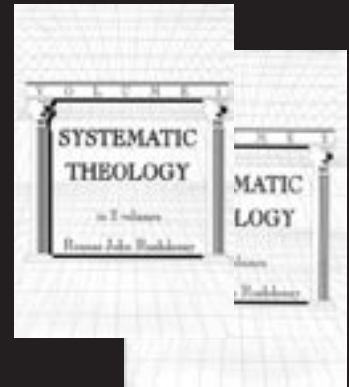
St. Paul in 1 Corinthians 6:1–8, as B. T. Viviano, in *Study as Worship* (1978), has shown, argued for Christian courts and Christian judges and lawyers to handle cases involving Christians. Because Jesus Christ is Lord, Christians are to live in terms of His government and law, and create courts and agencies to adjudicate and govern their problems.

Through God's tax, the tithe, they are to establish God's reign in every area of life and thought. (See E. A. Powell and R. J. Rushdoony: *Tithing and Dominion*, Ross House Books, Vallecito, CA 95251.) Through their self-government under the Lord, they are to become a walking law-sphere and government. The family, as God's basic institution, is fundamental to God's free society and realm.

Only by the self-government of the Christian man under God and His law can the forces of the tyrant state be pushed back and overcome. Only by God's tax, the tithe, can we finance God's Kingdom. Every day, in every way, we choose whom we will serve. The choice cannot be a matter of words only. It is a matter of faith and life, of action and money. You have made a choice already. Is it Christ or Caesar? ■

(Reprinted from *Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 98–106.)

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# God's Salvation and Our Worldview

Mark R. Rushdoony

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gen. 3:15)



Paul tells us to walk by faith, not sight (2 Cor. 5:7), but he was speaking of our human sight, vision, or perceptions. The Bible does,

however, give us a great deal of supernatural revelation intended to guide our life, and we are expected to use this knowledge to structure our life, our walk of faith.

The Bible gives us the sweep of history from beginning to end, from our predestination before the world began to Revelation's glimpse into the eternal Kingdom that centers on the throne of God. God spent very little time describing man in Eden. We cannot comprehend life before the Fall; it is the sinner post-Genesis 3 that we recognize. Nevertheless, it is important also to note the centrality of the promise of Genesis 3:15 that a seed of the woman would one day crush the head of Satan. It is that promise that gives a structure to the rest of that big picture Scripture relates.

When Paul warns against walking by sight, he is referring to our fallen, creaturely understanding. God Himself has given our faith a past, present, and future, and it is therefore our duty to walk in terms of *that* sight or vision, which He Himself has provided us. We do not walk in the dark; we are in the light and are children of the light (John 12:36; Eph. 5:8; 1 Thess. 5:5; Luke 16:8).

## History Is Meaningful

History is not cyclical (though man tends to be unimaginative in his folly), but rather linear; it moves from

creation to the final judgment. History is in God's hands, and it is purposeful. To say history is meaningless is to say the outworking of God's providence has no meaning and that John's statement that Satan battles on the earth "because he knoweth that he hath but a short time" (Rev. 12:12) is also a meaningless statement. If history is meaningless, its resolution by Christ as Judge at the end of history is also meaningless. Rather, all the Bible is presented in the context of a history totally controlled by God. History is totally meaningful.

We must understand history in terms of the promise of Genesis 3:15. When Adam and Eve sinned, they allied themselves with Satan on the false assumption that this would advance their position. God then declared that this alliance would not stand, that He would, in fact, restore men to Himself and defeat Satan.

In Revelation 12 John describes another conflict between a woman and a serpent (dragon) who sought to destroy the woman's child as soon as it was born. The woman, however, delivered a man-child who was caught up to God and His throne. This is an obvious reference to Mary and Jesus, but the church is also described as a woman (Luke 15:8; Matt. 13:33). John describes Satan's attempt to destroy Christ as a battle for heaven and the sovereignty its rule conveys. Satan loses the battle for heaven and is cast down to earth (Rev. 12:7–12a). John then says,

**Woe to the inhabitants of the earth and of the sea! for the devil is**

**come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. (vv. 12b–13)**

This reference to the woman is clearly a reference to the church and not Mary.

Revelation 12 makes clear that the nature of our struggle is not one of ideas, not even of good and evil. The struggle is about Christ versus Satan and whether we find our place as the people of Christ (the church) or those following Satan and his lie of Genesis 3:5 that we can "be as gods" ourselves. Satan is defeated in heaven, but he wars against the church in history.

Christianity cannot be reduced to good and evil. Other religions believe good as opposed to evil, as do apostate modernists. It is the reduction of Christianity to morality that allows almost anyone to feel free to call themselves "a good Christian, too" because everyone believes in good *by their own definition*.

The greatest battle of history is that between Christ and Satan. This battle was prophesied in Genesis 3:15, and John tells of the total victory of Christ before he shows us a picture of heaven at the end of Revelation. There is our worldview, the big, cosmic picture.

It is in terms of this battle that we must view the Incarnation of Jesus Christ. That event was no less than the invasion of history by God coming to reclaim what is His. Satan may not

have been playing the “spoiler”; he may have believed he triumphed in Eden, but Genesis 3:15 was God’s declaration that Satan’s alliance with man would fail and that he himself would be crushed. Satan’s defeat was certain, but Satan would *bruise* Christ’s heel. This bruising was the wound (not to death) of Calvary where Christ was wounded for our transgressions and bruised for our iniquities (Isa. 53:5).

Something important to note about Genesis 3:15 is that it switches from a general to a specific reference. It starts by referring to “her seed,” then switches to a specific “it,” a single seed of the woman that will crush Satan’s head though Satan will bruise “his” (again specific) heel. The conflict is not between masses of people and our hope in all the seed of woman (humanism), nor even in those descended from Abraham’s household (racialism). The conflict is between Christ and Satan. The people of Jesus Christ, the body of all believers, must find its identity and know its loyalty in the person of Jesus Christ. Those who are not new creatures in Christ, part of the new humanity in Him, are part of the old, fallen humanity of Adam, the natural man, and are cursed with Satan.

### Abraham’s Worldview

Abraham was called to leave his home and larger family for a new home and a new identity because in him all families of the world would be blessed (Gen. 12:1–3). What was going on in Abraham’s mind?

Some scholars believe the book of Genesis was merely a conveyance of preexisting family records (or toledoths) edited by Moses. In other words, the phrase “This is the book of the generations of Adam” (Gen. 5:1) is a bibliographic note identifying the original source of the records. Other such sources for Genesis include Noah (6:9),

Noah’s three sons (10:1), Shem (11:10), Abraham’s father Terah (11:27), and so on. The existence of such records is significant, but not really surprising. They would mean Abraham was aware of redemptive history before it was recorded by Moses in its inspired Biblical form.

Abraham was not some clueless mystic following a vague, mysterious revelation, but a man aware of God’s promise and willing to be used of God in its outworking. Additionally, we must not assume Abraham was alone in the worship of the true God. Adam’s and Methuselah’s lines overlapped, the latter dying the year of the flood when Noah was 600 years old. Adam was still alive when Lamech, Noah’s father, was born. Noah missed living during the life of Adam by only 126 years, and Abraham was born 58 years before Noah’s death. Noah’s son Shem *outlived* Abraham and did not die until Jacob was about 48 years old!

This proximity of early major figures explains why and how men had spiritual knowledge before Moses (sacrifices, tithing, the priesthood of Melchizedek, not to mention the obviously corrupted Babylonian accounts of the Flood). We can assume that Abraham was not in the dark about early history and the promise of Genesis 3:15. He had a context in which to understand the call of God. Abraham not only understood the past, but the future as well. Christ said, “Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56). He knew his blessing had to do with the Messiah and that the seed of the woman was now narrowing down to him and his seed.

“Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:3). He had a worldview based on his understanding that he had a purpose in God’s providence.

There is another aspect of Abra-

ham’s call we should note. In the ancient world, *peoples* were known in terms of their gods, their religion. It is a post-Enlightenment phenomenon that nations claim to be non-religious, but Abraham saw all peoples as religious and knew that a people represented a god and a law-order based on their religion. When God said He would make a great nation of Abraham, the only possible context in which Abraham could have understood that was as a promise that they would be God’s nation and a people under His law-order.

### “He Whose Right It Is”

Two generations later, the promised line narrowed even further. Of the twelve sons of Jacob, Judah was to be given the prominence (Gen. 49:8–10). On his deathbed, Jacob compared Judah to a lion (no one disturbs a lion) who would hold the scepter (the Davidic line of kings was the tribe of Judah) “until Shiloh come; and unto him [singular; *one* man] shall the gathering of the people be” (v. 10). Of the Davidic line of the tribe of Judah, one *seed* would come, the seed promised to Adam and Eve. Paul made a point to emphasize that the promise was to a singular seed, which he makes clear was Christ (Gal. 3:16).

David’s purpose was not to create a permanent earthly kingdom, but to pass the scepter to “Shiloh,” which means “He whose right it is.” It is this King whom Paul says “must reign, till he hath put all enemies under his feet” (1 Cor. 15:25) and who Himself said that all power in heaven and earth was His (Matt. 28:18).

The promise to Adam and Eve was fulfilled in Shiloh. The line narrowed through Abraham, Judah, and David to Jesus Christ, Shiloh, He whose right it is. This was the worldview of Abraham and the Hebrews, when faithful.



**Our Worldview  
and Our Walk of Faith**

Do we take the promises of Jesus Christ and the apostles and understand history in terms of them to the same degree the patriarchs lived in terms of the promises of old? Our world and life view has to include the big picture and our part therein, or our faith becomes a strictly personal and retreatist thing. Augustine spoke of the opposition of the Kingdom of God and the Kingdom of Man. We could just as easily call the latter the Kingdom of Satan, though that perhaps gives him too much credit. Christ as Lord of heaven and earth has saved us from the reign of Satan, sin, and death. Jesus Christ is the new, or last, Adam (1 Cor. 15:45), the head of a new humanity that will not fall from its calling, one that is held by the power

of the Spirit that raised Christ from the grave. This is our worldview, and we must walk in terms of it; we must act in this awareness.

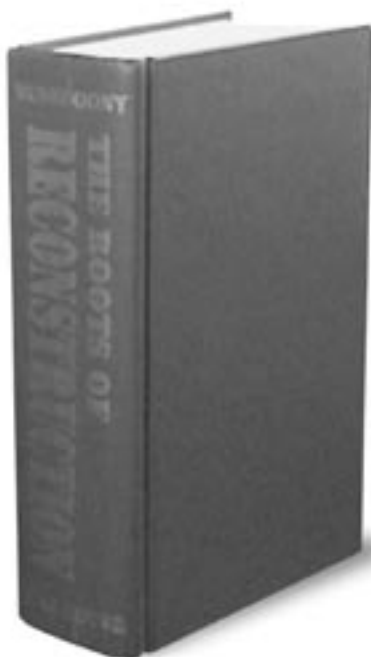
We who believe in Jesus Christ as our Savior and Lord are the new humanity, reestablished in our relationship to our Creator. We are recalled to knowledge, righteousness, holiness, and dominion. The Son of God who has all power in heaven and earth has commissioned us to proclaim His salvation, His Word, and His Kingdom.

Our work in the Kingdom is not without peril as Paul warned (Rom. 8:35ff.), but neither was it easy for the patriarchs of old. Abraham lived and worked in a culture so vile his wife was subject to seizure at the whim of any man more powerful than he. Isaac was blind much of his life, and Jacob was

fearful of his life at the hands of his own brother and was badly mistreated by his own father-in-law. Nevertheless, they overcame, as shall we.

Because Christ is central to all of history, He must be central to our lives, but not just in the personal sense. The Kingdom of God and His Christ must have first claim to our loyalties, more than our country and more than our own little kingdoms of wealth and status. All right and glory belongs to Shiloh, He whose right it is. "Kiss the Son, lest he be angry," the Psalm declares (2:12). Like Abraham and those who follow his faith, we find our place, our meaning, in submitting to God's salvation and the seed of the woman, the King of kings and Lord of lords. This must be our world and life view, and this must direct our walk of faith. ■

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# God's Story for Christian Dominion: The Ancient Secret of the Wheat and the Tares

Christopher J. Ortiz



Where I live, tens of thousands of my fellow citizens engage each year in a mammoth struggle for a healthy lawn. Seeding in the fall, laying fertilizer, remembering to put down preemergent, are some of the few technicalities that if forsaken will leave you with a yard void of grass and replete with weeds. To make matters worse, there are those special few who effortlessly maintain gorgeous carpets of deep green blades elegantly edged along their equally breathtaking landscaping. I have neither the time nor the money for such toil—I simply want a full spread of healthy grass without it sucking up my spare time or costing me college tuition.

As in anything, failure is usually found in the fundamentals. I learned the hard way that unless I annually perform the basic seeding, fertilizing, and weed treatments, the most diverse display of unsightly weeds overcomes my lawn. The problem is compounded because the weeds are mixed in tightly with the grass, forcing me to spend more on elaborate weed killers to isolate the unwelcome plants without killing what little healthy grass remains.

Unless I plan on investing in scraping my one-acre yard with a bulldozer and laying down expensive sod, growing a lawn of healthy grass will take a few seasons of fulfilling the fundamentals. The basic lesson I learned was that *the best way to handle weeds was to crowd them out with healthy grass*. If not, the weeds would overwhelm the lawn and

crowd out the healthy grass. As in all things, dominion is an inescapable concept—yearly lawn care is a war between what will dominate the field: the weeds or the grass. Even the *Oxford American Dictionary* defines *weeds* as “a wild plant growing where it is not wanted and in competition with cultivated plants.”

## The War Between the Seeds

Although I often refer to my weeds as the “seed of Satan,” I realize that it’s unlikely that someone came into my yard and planted crabgrass—at least I hope not! I understand that if I end up with a lawn laden with unwanted weeds, the fault is entirely my own. If I’m not planting, fertilizing, and watering healthy grass seed while laying down a preemergent weed killer along with regular weed treatments every eight to ten weeks, I’ll continue to have a weed problem. Establishing dominion in my lawn requires a two-fold effort: *planting* and *removing*.

God also has a weed problem—a serious one at that. In fact, the entire history of the world can be summed up as God’s trying to get healthy plants to grow by overcoming the weeds. Jesus described this in one of His most elaborately explained parables:

**Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and**

**brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:24–30)**

Biblical history is a *war between two seeds*. The parable of the wheat and tares is a metaphor for two very real types of persons who are set against one another in a cosmic conflict for universal dominion. In His interpretation of the parable, Jesus states plainly the simplistic identities of the two warring factions, their field of battle, and the timeline of their conflict:

**The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (Matt. 13:38–39)**

I say these are “simplistic” characters and descriptions because I find a

troublesome stream of denial of this fundamental framework among most contemporary theologians. In their minds, history is more the result of one “ism” leading to another “ism” in a succession of developing antithetical ideas. This is a very Hegelian notion, but it can also be found in a good many Reformed, theonomic, and postmillennial thinkers.

## Cosmic Impersonalism

Several months ago, I had a brief but heated email exchange with a prominent Reconstructionist over the issue of his silence regarding the growing police state measures in the United States such as unwarranted surveillance, illegal government wiretapping, and the Patriot Act. His offhanded reply was, “[T]he West believes that salvation comes by way of technology.” This told me little about what we contend with but a great deal about his worldview. He holds to cosmic *impersonalism* when it comes to organized wickedness. In other words, the police state “just happens” because the West believes in salvation by technology. It’s hard to picket and bullhorn something so impersonal.

Van Tilians have always prided themselves in putting forth a strong doctrine of what Van Til referred to as *cosmic personalism*. It’s the idea that the world is not governed by impersonal forces, such as displayed in evolutionary thinking, but by a cosmically personal God controlling every creature and every action. Added to this is the Reformed idea of secondary causes: *the principle of cause and effect within history*, as set over against the primary cause of all things—God’s eternal decree:

Although, in relation to the foreknowledge and decree of God, *the first Cause*, all things come to pass immutably, and infallibly; yet, by the same providence, He ordereth them to fall out, according to the nature of *second causes*, either

necessarily, freely, or contingently. (Westminster Confession of Faith, V, II, emphasis added)

In short, Reformed Christians believe that a personal God governs history and that secondary causes are very real and should be dealt with on their own merits. For example, *sin itself is a secondary cause*. James 1:13–14 places the *cause* of sin within man, and using James as a proof-text, the Westminster Divines rightly state,

The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extendeth itself even to the first fall, and *all other sins of angels and men*; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends; yet so, as *the sinfulness thereof proceedeth only from the creature*, and not from God, who, being most holy and righteous, neither is, nor can be, the author or approver of sin. (Chap. 5, sec. 4, emphasis added)

Sin, therefore, is a secondary cause that is not detached from the full extent of God’s providence. In addition, it’s “not by a bare permission” either. There is a wise and holy end for which God shall make even the transgressions of men serve His purposes, but it is done in such a way that God is not the author or approver of sin—“the sinfulness thereof proceedeth only from the creature.”

Therefore, since sin is a secondary cause, it must be treated aggressively. God’s decrees do not absolve us from the responsibility of personal sanctification. We are to “mortify the deeds of the body” (Rom. 8:13).

Though most understand this, it seems to change when we consider the organized wickedness of evil men. It’s at that point that everything becomes an

“ism,” i.e., it becomes cosmically impersonal. We have a police state because the collective West believes in salvation by technology? There is too much of a shade of impersonalism in that notion. We have a police state because that’s what a cadre of men have conspired to create! After all, did Hitler, Stalin, or Mao believe in salvation by technology? Or, did they institute police state measures because they wanted to control the population? Why would the “West” be any different?

## “An Enemy Hath Done This”

In respect to my lawn, nobody was involved in planting any of my weeds; but in God’s case, someone had done some planting. In the language of the parable, the farmer knew “[a]n enemy hath done this” (Matt. 13:28). It was not the result of things just happening, nor was it the development of some “ism.” He knew there was a conspiracy of evil men dedicated to destroying his progress. His solution, however, was not merely the exposing of evil, but the maturation of the wheat. *We destroy evil by crowding it out with righteousness*.

The enemy, in our case, is the devil, but the tares that are sown are the “children of the wicked one” (Matt. 13:38–39). They are the offspring of Satan, and they mimic the dominion calling of the church. They are committed to victory—a victory that is defined by the removal of all vestiges of “wheatness” from every area of life. They are seeking a reversal of Zechariah’s postmillennial prophecy:

**In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar. (Zech. 14:20)**

Whereas the tares are seeking to remove God’s name from every area of

life, the children of the Kingdom are to be engraving God's name on every area of life. This has always been the nature of the conflict. Matthew acknowledges this historical aspect when he cites Psalm 78:2 in relation to the parable of the wheat and the tares:

**I will utter things which have been kept secret from the foundation of the world. (Matt. 13:35)**

*The great secret is that history is the outworking of two seeds vying for dominion over the field.* The tares know this and are aggressively working to eradicate the wheat. On the other hand, the wheat appear indifferent to the dominion pulse thumping in the heart of the wicked, and denounce as “whacko conspiracy theorists” any suggestion that such wickedness has actually organized itself. They believe in a devil, but they struggle with the idea of devilish men working in the centers of power. They do not readily recognize what Rushdoony refers to as “mankind's secret church”:

But another Society has been in history from the beginning also, the Society of Satan, whose foundation was stated by the tempter to Eve, manifested in the Fall, proclaimed at Babel, continuing long as mankind's secret church and increasingly manifested openly.<sup>1</sup>

Our Lord presents history as the children of the Kingdom struggling against the children of the wicked one, viz. those who were “planted” by an enemy of God. Whereas Christ presents the two seeds in the symbols of wheat and tare, the Old Testament displays the historic struggle as a clash of human lineages.

### **Enmity Between the Seeds**

The origins of this war began long ago in the paradise of Eden when at the behest of Satan, Adam and Eve partook of the fruit of the forbidden tree. Not

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only did this transgression result in immediate judgments upon both man and the serpent, it commenced a ceaseless conflict between two lines of humanity:

**And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gen. 3:15)**

The war began immediately as Cain—the son of Adam—jealously murdered his brother Abel because he could not master his own wrath and sin (Gen. 4:7–8). But there was an even greater reason for Cain's murderous spirit: *he was a tare*, a child of the wicked one planted in order to *remove the wheat* from the earth. The Apostle John makes this very point in language similar to that of Jesus' explanation of the wheat and tares as the children of God versus the children of the wicked one:

**Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. *In this the children of God are manifest, and***

*the children of the devil: whosoever doeth not righteousness is not of God, neither that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. (1 John 3:9–12, emphasis added)*

The nature of world history as a war between the two seeds is so fundamental that John concludes, “Marvel not, my brethren, if the world hate you” (v. 13). Since world history is essentially a war between the *children of the kingdom* and the *children of the wicked one*, we should not be surprised that the world despises our existence. If Cain hated Abel, the world will hate you because as Abel still speaks (Heb. 11:4), so the seed of the wicked one still seek to silence the voice of the righteous.

### **God Destroys All Tares and Replants the Wheat**

Like weeds, tares quickly multiply without any purposeful cultivation while the wheat requires great diligence that can often yield meager results. This was the case when not long after the murder of Abel, the polluted genealogy of Adam produced an entire generation that provoked the total judgment of God. His world had already become a field of tares:

**And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually ... And the LORD said, I will destroy man whom I have created from the face of the earth. (Gen. 6:5, 7)**

“But Noah found grace in the eyes of the LORD” (v. 8). Only a single

strand of wheat would be preserved to begin again, and Noah became a new seed representing another attempt by God to create a field full of righteousness. For this reason, Noah was given the charge to multiply in language reminiscent of Adam's original dominion mandate (Gen. 1:28):

**And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (Gen. 9:1, cf. v. 7)**

The obvious implication here is that Noah was to do more than simply replenish the earth with people. He was to fill the earth with the righteous. That would be no simple task, since there was no written standard of God's expectations, no form of salvation, and no individual empowering of the Holy Spirit. The end result was that very soon the world would grow wicked once more.

### **The Tower of Babel**

**And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (Gen. 11:4)**

Out of the lineage of Noah arose Ham—the son who exposed his father's nakedness (Gen. 9:22). Out of Ham's cursed lineage came Nimrod—the founder of Babel (Gen. 10:10), and he became the prototype of tyrants. The word *Babel* means *confusion*, and was so named by God after He confused their speech in judgment and sent them scattered throughout the earth:

**Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is**

**“The tares of today—just like those of previous eras—are utilizing the power of the state to restrict, silence, and eventually eliminate the voice of the wheat. There is no other way this can be accomplished. Only a massive civil government has the capacity to place such restrictions on righteousness while codifying wickedness into law.”**

**the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Gen. 11:7–9)**

The wicked seed inhabiting Babel did not want to be scattered over the earth—they wanted to rule over it! They wanted to build a city with a monumental tower whose top would reach heaven. This has long been the desire of the tares: to build world-ruling empires that tyrannize over other men. It stems from their desire to be as god (Gen. 3:5), and that was the central lie of Satan, i.e., *the means by which Satan plants tares*. Like God, Satan is a sower of the word; but his gospel is “ye shall be as gods.”

Since man has no power from God, he must rule by other means. The only manner in which the tares can rule is through an expansive civil government—a centralized superstate, if you will. This was the vision of Babel's tower and the reason why for thousands of years the Tower of Babel remains the symbol of human autonomy.

Hegel's oft-quoted definition of the divine, “The state is god walking on earth,” meant that the outworking of man's reason is personified in the state. After all, how could a decentralized, self-governing population represent anything but individual minds and individualized reasoning? Therefore, Hegel saw *divinity* in the collective mind of the state. This is especially true in the United States where a once-independent republic of self-governing peoples have gradually reached a form of serfdom to an ever-expanding, massive, federal bureaucracy, i.e., man's new world order:

The people are one in this new world order; their language is one, and now they are creating a world government to play god over mankind [Gen. 11:6]. With such a power over mankind, “nothing will be restrained from them, which they have imagined to do” (v. 6). Total power will mean total government and control. When men play god, they primarily seek to dominate other men. They then turn science and knowledge into strategies of control in every sphere of life and thought.<sup>2</sup>

The tares of today—just like those of previous eras—are utilizing the power of the state to *restrict, silence, and eventually eliminate* the voice of the wheat. There is no other way this can be accomplished. Only a massive civil government has the capacity to place such restrictions on righteousness while codifying wickedness into law. This is the premise behind abortion—it's an institutionalizing of state-sponsored murder. It is the premise behind all wickedness that is legislated by the state. These tares have no fellowship with God, because they are founded upon sin. Therefore, they utilize the state to legislate evil and institutionalize their mischief:

**Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? (Ps. 94:20)**

### The Goal of the Tare: A One-World Order

Following the original Tower of Babel would come other attempted tyrannies of world empire. Egypt, Babylon, Persia, Greece, Rome—all of them the evolution of tares and their worldview. Tares do not believe in a decentralized system of civil government because a decentralized system cannot support power, and power is the aphrodisiac of tyrants. This is the common trait shared by Nimrod, Pharaoh, Nebuchadnezzar, Alexander, the Caesars, et al. Power can only be enforced through the apparatus of the state, and therefore, the most significant human threat to Christianity itself is statism. And since Christianity has the stated goal of a converted world, the anti-Christian system itself seeks a world government.

This is not the stuff of conspiracy theorists; it is thoroughly Biblical. Which is why the Bible reveals a timeline of empire following empire until the Kingdom of Christ comes to destroy all earthly kingdoms. This is what makes Daniel's prophetic interpretation of Nebuchadnezzar's dream of the four-part statue (Dan. 2) so important. It demonstrates how the war between the seeds is a war between world-ruling kingdoms of absolute dominion with the promise that the Kingdom of God would prevail:

**And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Dan. 2:44)**

As Rushdoony notes, "The four empires are depicted as one man."<sup>3</sup> In like manner, the apostle Paul represents our soteriological connection to Christ as being "one new man" (Eph. 2:15)—

**"Tares do not believe in a decentralized system of civil government because a decentralized system cannot support power, and power is the aphrodisiac of tyrants."**

one religious body with comprehensive spiritual authority over every area of life. Whereas Daniel's statue is primarily political, the implications of each portion were universal. So also is the Kingdom of God, as Rushdoony makes clear:

The kingdom of God is not depicted as a political kingdom, but its unmistakable sovereignty in the political as in every other sphere is plainly affirmed. To separate that kingdom therefore from the economic, political, and educational aspects of world order, and from reference to the messianic pretensions of these and other activities of man, is to do violence to the kingdom and to misunderstand it. While the kingdom is not of this world in that it is primarily and originally an eternal order, its triumph in and over this world is set forth in the resurrection, a historical event, and shall be developed in terms of the whole of history.<sup>4</sup>

The parable of the wheat and tares is a symbolic representation of the primary narrative that defines world history. In this understanding, existentialism and postmodernity have no place, for they deny that such transcendent historical meaning can exist. For them, there is no devil contending with the Kingdom of God and no evil men plotting world dominion. To them, the universe is cosmically impersonal, and for the most part, Christians join them in this viewpoint. All meaning is isolated to the individual's interpreting mind, yet they do not recognize that the kingdom of darkness finds great advantage

in their denials. Without transcendent meaning in history—and a corresponding embracing of Christian dominion—the field is open for the advancement of the tares. Like everything else, dominion is an inescapable concept.

### The End of the Story

The wheat and the tares are the story of history, and it's a story in which we all play a pivotal role. Our responsibility begins with using this parable as a framework for how we see our world, work at our jobs, train our families, and teach our congregations. We are a community of wheat developing into the full stature of our Lord while the tares also work out the implications of their nature. I'll conclude with Rushdoony's synopsis of Daniel's interpretation of Nebuchadnezzar's vision:

The romanticism of isolation and self-exaltation is replaced with communion in community. This requires a long process of historical maturation, beginning with the call of Abraham, who in vision saw that city and rejoiced (Heb. 11:8–16; John 8:56), and culminating with Christ's coming again, the eschatological end of history, when the process is completed. Then the tares will be fully tares, and the wheat fully wheat. Epistemological self-consciousness, man's knowledge of himself as a creature, his analogical knowledge of God, will effect the full restoration of godly man, even as the full implications of the Fall overwhelm the covenant-breaker or the reprobate. The implications of history having been developed, time shall be no more.<sup>5</sup> ■

1. R. J. Rushdoony, *Commentaries on the Pentateuch: Genesis* (Vallecito, CA: Ross House Books, 2002), 104.
2. Rushdoony, *Genesis*, 110.
3. Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Vallecito, CA: Ross House Books, 2001 reprint), 19.
4. *Ibid.*, 54.
5. *Ibid.*, 19.

# “What Law Shall Go Forth?”

## Christian Lawyers as Activists

Jerri Ward

[I]n my humble opinion ... while the Roman law was a death bed convert to Christianity, the common law was a cradle Christian.<sup>1</sup>



For years leftist, activist attorneys have used the judicial system to advance causes and achieve what they define as justice. On behalf of their clients, they have used the courts to banish prayer from government schools, legalize abortion and homosexual behavior, and to advance affirmative action for racial minorities and women. It is only within recent decades that Christians and other conservatives have also turned to the courts to advance their causes.

We now see groups fighting for the rights<sup>2</sup> of Christians in government schools and in the public square. We see challenges to laws restricting the Second Amendment. We see Judge Roy Moore standing up to the federal courts in his attempt to keep the Ten Commandments, the basis for the common law we inherited from England, in public view at the Alabama Supreme Court building.

I am convinced that every time a Christian or conservative challenge to humanist and unconstitutional laws is filed, the responsible attorneys feel some trepidation. Every attorney knows the adage “bad facts make bad laws.” However, in presenting these cases to humanist courts, there is no guarantee that good facts will make good laws or that the power of the government will be appropriately checked.

A case in point involves the recent Supreme Court decision, *District of Columbia v. Heller*.<sup>3</sup> Though the *Heller* decision is touted as a clear win in favor of the Second Amendment, Scalia’s language—“Like most rights, the Second Amendment right is not unlimited. It is **not a right to keep and carry any weapon whatsoever in any manner whatsoever and for whatever purpose**” (emphasis added)—is already being used in subsequent federal courts of appeals decisions to advance the cause of government regulation of personal firearms.<sup>4</sup>

The double-edged sword aspect of legal challenges is illustrated in the case of the court-ordered dehydration-to-death of Terri Schiavo. It is doubtful to me that many people expected a judge to order her dehydration, especially in light of the fact that her loving parents and siblings wished to care for her. It is doubtful that most expected a court to find that hearsay constitutes the “clear and convincing evidence” required to find that she would rather be dehydrated to death than to live in a cognitively impaired state, fed through a tube (which was the only life-sustaining “treatment” she was receiving).

Given the risks inherent in legal challenges filed in secular and humanist courts, it is fair to ask whether Christian lawyers should use them to advance Christian causes. In my opinion, the answer is yes, with a few major caveats.

First, we must know God’s law thoroughly. Rushdoony says in his book *Law and Liberty*: “To return to law which undergirds and establishes a Christian future under God, it is necessary to know God in Christ, and to know His law and to know it well.”<sup>5</sup> Second, we must not accept the presuppositions of the humanist opposition. For example, I believe that this is where the lawyers in *Heller* erred: they accepted the idea that the civil government has comprehensive authority to regulate life itself.

I went to law school because I believed that lawyers advance the cause of justice. I built my career and was content with my role of being part of the checks and balances of our adversarial system. I knew that I needed to be doing more than what I was doing to fulfill my calling, because I realized that our institutions were not functioning in the manner envisioned by our founders and that government and government-connected institutions were escalating consolidations of power and reserving that power to those who purport to be “experts.”

Then, in 2005 when Terri Schiavo was purposely dehydrated to death at the behest of her guardian-husband and the judicial system, my world changed. In the months leading up to her judicially sanctioned death, I watched as “experts” on TV opined that, because of her cognitive impairments, she was not a “person” and did not have a life “worth

living.” This utilitarian viewpoint shocked me for I have a profoundly retarded sister whose life is precious to my family. It was obvious to me that a very troubling version of “medical ethics” was overtaking the medical field.

This was foreshadowed by Dr. Leo Alexander in his seminal article “Medical Science under Dictatorship,” wherein he wrote about the state of medicine under Nazi Germany, then turned his eye upon America and saw that Hegelian notions of utilitarianism were, increasingly, causing physicians to become “mere technicians of rehabilitation” and to treat those who were “incurable” as mere “ballast.”<sup>6</sup> Rushdoony called this approach “the mechanical model of medicine.”<sup>7</sup>

After Terri’s death, I approached Texas Right to Life and asked them how I might help them fight this worldview that brought about Terri’s death and that, I believed, threatened the lives of people like my sister. During my first meeting with them, I learned about the Texas Futile Care Law, which allows physicians to withdraw life-sustaining treatment against the will of patients and families.<sup>8</sup> Under this law, it does not matter if the patient has an Advance Directive indicating that the treatment is wanted. It does not matter if the family, knowing the patient better than the doctors, supports continued treatment. Physicians are allowed to withdraw treatment they deem to be “inappropriate,” against the wishes of families and patients, if the hospital ethics committee approves the doctor’s decision and the family cannot effect a transfer within ten days. It is notable that most ethics committees are comprised of those connected in some way to the hospital.

I do not purport to be an expert in bioethics, or in fully understanding God’s law, when considering issues about whether treatment should

continue in every case, but I do recognize when man’s law dispenses with the checks and balances needed to protect individuals and families. I see this law as a government-enabled encroachment into the authority of the family. The Texas Statute gives hospitals and doctors complete immunity for withdrawing treatments—if they follow the procedure laid out in the statute, absolving them of responsibility even in the case of negligence in making the decision.

I learned that one of the purposes of the Texas Futile Care statute was to take decision-making power away from courts and to vest it in physicians and hospital ethics committees. In fact, the statute was written so that doctors, hospitals, and ethics committees are empowered to resolve disputes between health providers and families over allegedly “futile” treatments through a mechanism that keeps courts out of the matter and grossly overpowers patients and families. As a result of what I learned, I became active in helping families gain time to transfer their loved ones before treatment was removed by filing injunctive and declaratory actions in court.

For years the discussion focused on “patient autonomy,” which was used to justify removing life-sustaining treatment, such as in the case of Karen Ann Quinlan, and to argue for laws allowing voluntary euthanasia. But the Texas law turns patient autonomy on its head, as associate law professor at Ave Maria School of Law Nora O’Callaghan points out:

The fact that it seems fair to conclude that a neutral decision maker would have important reasons for favoring the autonomous choices of the patient suggests a further anomaly in the law. The statute sets up the dispute as one that simply resolves a conflict between two autonomous wills. Why does it favor the more powerful party con-

cerning less weighty interests over the vulnerable party’s effort to protect his most important interest—his continued existence? The Texas legislature might be making a hidden value judgment: the lives of those who are dependent on LST are not really worth as much as the lives of other people. Multiple layers of state criminal, civil, and administrative laws protect all other people who face a conflict over behaviors that threaten their continued existence, but the statute denies such protections to those needing LST.<sup>9</sup>

To me, the enormous power of physicians and ethics committees precludes any scrutiny of the soundness of the physician’s judgment about diagnosis of the patient and the discontinuation of life-sustaining treatment. For example, there have been numerous accounts of patients who have been diagnosed to be in a persistent vegetative state (a questionable diagnosis and condition, at best) suddenly awakening from that “state.”

Reserving power of oversight solely to an ethics committee made up primarily of people beholden to the hospital is typical of the statist’s drive to consolidate power and to delegate that power to “anointed elites” and “experts,” such as the essentially government-controlled health profession. Questions of life and death are relegated to the opinion of doctors, hospitals, and ethics committees without effective checks and balances leading to the result that those hospital committees might exhibit a propensity to choose removal of treatment and death. In fact, Dr. Robert Fine, a leading proponent of the Texas Futile Care statute, said this about the approach to be taken by doctors and hospitals, if given immunity for removing or refusing life-sustaining treatments: “First, negative rights to be free of unwanted treatment would be relatively stronger than rights to request.”<sup>10</sup>

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# Taking Homeschool to the Next Level: Equipping Parents for Kingdom Advancement

Andrea Schwartz



Why aren't more Christian parents educating their children at home when the public school system continues to undermine

the family, sexualize the students, and deceive them about the very reason for their existence? The reasons are legion.

For some, it is a fear of the state. They dread the potential knock at the door by a social worker or police officer coming to take their children away. Others buy into the lie that their children will become socially inept and developmentally challenged if they don't rub elbows with children who aren't taught to love God and keep His commandments. Others convince themselves that if they don't send their children as evangelists into the great harvest field of the public school system, they are denying the Christian faith and the Great Commission. This Arminian tendency results in the crowd changing the Christian child rather than the Christian child changing the crowd. Still others have a more basic fear—one that I encounter all too often in my labors as a homeschooling consultant.

## **"I Don't Think I'm Qualified to Homeschool"**

"The public school system is staffed with thousands of credentialed teachers and administrators. How can I as a mother teach my children properly without a degree in education? Won't they suffer academically?"

This is what I hear from many con-

cerned parents. What they're missing, however, is what's at stake. And what's at stake is the future—their future godly generations as well as the future of the Kingdom. When they understand this, there is a greater possibility they'll take the needed steps to begin teaching their children at home or find a Christian day school that teaches the whole counsel of God. When they understand what hangs in the balance, they'll realize that not only are they more than qualified—they are commanded to teach their children.

R. J. Rushdoony articulates the issue in his unmatched study on *The Philosophy of the Christian Curriculum*:

Because education means the training of the generations to come in the basic values, goals, and standards of a society, control of education is a central key to power ... To control the future requires the control of education and of the child. Hence, for Christians to tolerate statist education, or to allow their children to be trained thereby, means to renounce power in society, to renounce their children, and to deny Christ's lordship over all of life.<sup>1</sup>

Christian parents who take the Bible seriously are "training the generations to come." That's why the state so desperately wants to monopolize the education of children, and why they put forward the propaganda surrounding credentials and accreditation. They intend for parents to be too intimidated to fight the system and too demoralized by their alleged inadequacy.

This is a misplaced intimidation.

Fear is reserved for God alone, not man, and not the state. Our concern, as Christian parents, should be whether or not we are pleasing God in something as important as the education of our children. But parents have an uphill battle because pastors and denominations also endorse statist education. Just consider the annual refusals by the "conservative" Southern Baptist Convention to allow the proposals by Bruce Shortt to reach the floor for vote.<sup>2</sup>

Christian parents must be taught the truth about the state and accreditation. The most important point is that it is God who qualifies someone for the role of teaching His children, and it is His Word that certifies. Rushdoony states this succinctly:

In Scripture, it is the prophetic ministry of God's law-word which accredits or certifies, or denounces and places under a ban, all offices of state, and entire nations as well.<sup>3</sup>

Since the state lacks the divine authority to certify parents to teach their children, parents should not be tempted to pull back from their Biblical mandate. If they are, they might consider a powerful lesson gleaned from the life of the prophet Daniel and his confrontation with statist control over the application of his faith.

## **Some Things Are Worse Than the Lion's Den**

What preceded Daniel's stay in the lion's den? He had been trained in Babylon, yet he and his Hebrew companions did not shy away from their identity as

Hebrews. They remained faithful to the training they had received from their parents. God rewarded their obedience. As a result, Daniel and the three young Hebrew men demonstrated savvy in dealing with sensitive and important issues and were elevated to positions of power. Daniel rose to the highest levels of government service and was above repute in the execution of his duties. He was faithful, so much so that the only accusation his enemies could make about him was that he was faithful to the law of his God.

**5: Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.**

**6: Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.**

**7: All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. (Dan. 6:5–7)**

If you think about it, they were asking for something far less than what is demanded in our modern statist school system. Daniel's enemies were asking for a moratorium on Daniel praying for thirty days. Just thirty days. What is required of Christians who send their children to state schools has no cutoff date—they are forbidden to vocally honor their Lord and Savior for ten months out of the year, Monday through Friday from eight o'clock until three o'clock daily. Additionally, if they play sports, they are prohibited, in many cases, from asking God's blessings for safety during a sporting event.

When a Christian student attains the highest honors because of academic achievement, he is denied the right to acknowledge and credit his Lord and Savior for that success. Most parents of Christian children in public schools accept this silencing without question for the twelve years their Christian children attend statist schools. If they possessed even a mustard seed of wisdom, they would remove their children from this horrible predicament and fulfill God's requirements regarding the nurture and admonition of their children.

Daniel refused to be fearful of the consequences of faithfulness. He had a lot to lose. He had a privileged position with the king; he had status in the Babylonian community. He had wealth. He could have justified obedience to the king's evil edict by saying, "What will my brother and sister Hebrews do if I am no longer in a position to help them?" Why did he force the issue and jeopardize all the good he could do for God in the position he had?

As a man in a position of authority who had to make decisions that would affect the lives of a nation, he also knew that he was a man under God's authority. The wiles of a few enemies were not sufficient cause for him to give up his identity or his lifeline to the Source of his success and power (Dan. 6:10). Daniel was about furthering the Kingdom of God, despite the protests of his detractors.

Christian parents are constantly in predicaments like Daniel's. A judge or legislature may determine that children are owned by the state and require that parents cede to the state that which belongs to God alone. But like Daniel, Christian parents need to remember the source of their strength and their reason for existence. Rushdoony's prophetic words are once again helpful:

But man was created, not by the

state, but by God, and man belongs, therefore, not to the state but to God. Children are a gift and an inheritance from God, given by God and to be committed to God by faith and godly nurture and education. No man owns his child, even though the child is committed to him by God. For a man to claim ownership of his children is not only morally wrong but also especially offensive. How much more wrong it is for the state to claim ownership of both child and man!

The basic answer to this socialism is that children belong to God, and all men, as God's creatures, are God's property. We had better, then, place ourselves under God's law and liberty, and enjoy the prosperity of His blessing and grace, or we shall find ourselves and our children groaning under the slavery of socialism.<sup>4</sup>

### Liberty under God

Many Christians have a faulty theology of the family. They fail to realize the immense power God delegates to parents. Rushdoony states:

Biblical law places power and authority into the hands of the parents, especially the father, and, as long as the family has liberty, liberty based on power of property, the parents have authority. The primary purpose of the inheritance tax has been to destroy this parental power; the total financial gain to the state by means of inheritance taxes is small. Similarly, transfer of power over education, income, and property from the family to the state has undercut parental power and authority.<sup>5</sup>

Too many Christian parents today manifest a decided fear of the liberty God has given them, revealing a fragmented and compartmentalized theology of sovereignty. The questions continue: How long do I have to spend on each subject? Do I need to teach all subjects every day? When do I have to teach American history? My answer usu-

ally baffles my bright-eyed, albeit scared, mothers and fathers, “That’s up to you. Those are the sort of determinations you as the parents make.” At first they are sure they haven’t been understood and urge me to *tell them what to do*.

Sadly, once I’ve gotten them to see that God gave their children to them to rear and that they are running the show rather than the state, they immediately want to give me the power and jurisdiction to dictate to them how they should conduct their homeschool. Based on God’s mandate to them, *they* specifically need to establish a Biblical world and life view before they can establish a mission statement and purpose for their homeschool. Their personal goals, the course of study, the curriculum choices, and the extracurricular activities will all fall into place once they’ve embraced their charge from God.

It is important to emphasize that homeschooling (and Christian education in general) is a means to an end, rather than an end unto itself. All decisions regarding professions and occupations need to be evaluated in terms of the Kingdom of God and of His Christ. In other words, the measuring device for all pursuits needs to be *how does this activity work toward building or furthering the Kingdom?* If the answers aren’t apparent at the early stages, the course of study should include a solid foundation in the basics with an eye to providing students with a broad overview of all subject areas in terms of God’s law-word. Talents, inclinations, and opportunities will manifest themselves as the student matures, thereby providing direction.

## Gateway to the Soul

Of all the areas R. J. Rushdoony could have focused his attention, Christian education, under the supervision of the Christian family, was foremost. Why? Because he knew that education is

the gateway to the soul. Teach children they are evolved apes, and that is how they will act. Teach them that they are made in the image of God and are required to adhere to His law-word, and they will act accordingly. Yet, Christian education is not something that should be undertaken without training. Fortunately, the same course of study that allows Christian parents to live life to God’s glory is the precise course of study that will bring accreditation from God. Rushdoony hits the nail on the head:

We accredit ourselves by the Lord’s sovereign word, and we require all things to be accredited by it.<sup>6</sup>

Christian parents who want to insure that their children have God-centered instruction need to school themselves as they school their children. Study of Rushdoony’s *Institutes of Biblical Law* (to grasp the nature of God’s law-word and its application to everyday life) and then utilizing his *Systematic Theology* (to see the law’s application across various disciplines of life and thought) are necessary concurrents to textbook and syllabus choices. All of the titles available from Chalcedon on education along with the host of Rushdoony’s sermons available in CD and MP3 format can serve as a homeschooling school of education for the homeschooling parent/teacher.

Rather than wasting time, effort, and financial resources to become “credentialed” in the eyes of the godless state, Christian parents should prepare for warfare with the powers and principalities that seek to overthrow the Kingdom of God and that want their children to aid in the process. By fulfilling the mandate to teach and nurture their children under God, Christian parents will be storming the gates of hell, which according to Scripture, will not prevail against them. This is not merely a turf war. This is the self-conscious

fulfillment of our calling as members of the body of Christ.

## Chalcedon Teacher Training Institute

It would be ideal if all parents had the sixteen years of training and mentoring that I received under R. J. Rushdoony and his wife, Dorothy. What a blessing it was to be able to read his books, listen to taped lectures, sit under his Sunday sermons, and then be able to clarify his meaning during hours of discussion. The same resources are available (except personal discussions with Rush) through the faithful work of the Chalcedon Foundation. With minimal organizational effort and some financial backing, I believe a “Chalcedon Teacher Training Institute” could provide parents with resources to equip them to assume the responsibility to which the Bible calls them.

Such an institute could develop increased competency and direction in the Christian homeschool teaching community through assigned readings, lectures, and position papers and would further the competency of homeschool teachers in all of their educational endeavors, ensuring their ability to convey and maintain a Biblically consistent and orthodox worldview over every subject area.

A self-paced program could provide feedback and discussion from a mentor/instructor. Specific areas could be addressed to meet individual needs. Such an institute could allow the homeschool teacher to “remain on the job” while participating in the program. This would provide a more “hands-on” approach to the coursework, enabling the homeschool teacher to immediately apply what is learned to the real-life situations in the homeschool.

Parents who are currently homeschooling, new fathers and mothers, and

*Continued on page 32*

# C.R.A.

## Christian Reconstructive Analysis

Eugene C. Newman



No one in the twentieth century wrote like Dr. R. J. Rushdoony. No one was more original, more insightful or as far-reaching in his analysis. When it came to understanding and applying Biblical law in every area of life, no study has come close to his *Institutes of Biblical Law, Volume 1*. When our Lord cites Moses in Deuteronomy in His rejoinder to Satan that, “[M]an does not live by bread alone, but by every word which proceedeth out of the mouth of God,” we cannot appreciate the fullness of His meaning unless our view of God’s law is similar to the treatment we see in Rushdoony’s *Institutes*: all of God’s law for all of life. But because Rush’s *Institutes* is so rarely read, understood, or even cited by conservative and evangelical pastors and writers, antinomianism continues as an untreated cancer in the body of Christ.

In the past twenty years, Christians have complained about the pernicious and immoral influence the public schools have had on the social and cultural fabric of our youth. Yet, the idea persists that government schools can be reformed, or that Christians can somehow be an effective witness for Christ within the schools. Millions of Christian parents continue to leave their children in the public schools where, after twelve-plus years of indoctrination, entire generations are being lost and corrupted as too many children abandon the faith of their upbringing.

### Never Refuted

In 1963, Rushdoony published one of the most important refutations of the public school system, *The Messianic Character of American Education*. As of 2008, can you think of a single evangelical critic of public education that acknowledges what Rushdoony stated so powerfully: that the spiritual and pedagogical conflict between a Christian, Biblical view of man and knowledge is *irreconcilable* with secular humanism at any and every level?

In *The One and the Many*, we find a consistent and total rejection of Greek thought as the philosophical basis of metaphysics, epistemology, and ethics. Rushdoony identified the irrational presuppositions that corrupted Biblical Christology over the centuries, and thereby ruined the social order which should be founded upon this doctrine. And despite his devastating critique, hardly any seminary or graduate school uses *The One and the Many* to equip their students to oppose anti-Christian dogma. Instead, antinomianism, pietism, and dispensationalism continue to be the ideological tares sown in every field by the graduates of these institutions.

But one of Rushdoony’s most important and enduring legacies is his *Systematic Theology in Two Volumes*. It is in a systematic treatment where one’s beliefs are tested against Scripture, against hermeneutics, against exegesis and context, and against logic and faithfulness to the whole. Like so much else in Rushdoony’s approach, his *Systematic*

*Theology* is both homage to a rich tradition and a break with the sometimes rigid and formal structures of the past. For example, no systematic theology (or study) elevates the so-called “Doctrine of Authority” to the essential place of prominence it has in Rushdoony’s version. And yet it is precisely at this point where postmodernism and neo-paganism has so effectively undermined the orthodox faith, offering a syncretistic and false doctrine of the Creator God—a God who cannot and does not speak an infallible and predestinated decree.

Having arbitrarily referenced only four of his books, one should be dismayed that of all the truly great thinkers of this past century, no one has been more neglected, or ignored, than Rushdoony. Yet, his system of thought provides us with a Christian Reconstructive Analysis (CRA) by which we can powerfully undermine humanistic presuppositions in every area of life. Therefore, in this article, I’m attempting to create an outline that seeks to answer a single question: “What real difference, and what real advantage, does the CRA offer to those seeking the Kingdom of God and His righteousness, and called to be salt and light?”

### First, a Caveat

One can, I suppose, be either embarrassed or angry when faced with the dearth of Reconstructionist perspective in the hundreds of books published during the last forty years, dealing with the decline of Christianity in Western Civilization or the concomitant

degeneration of Christian orthodoxy (Protestant-Reformed) in the “evangelical” church. Dr. Rushdoony was often very supportive of works which, while not Reconstructionist, promoted ideas or propositions that complemented the Reconstructionist framework.

Notwithstanding, many Christians seem unable, in popular literature, to cross beyond a certain point. Every study, no matter how eloquent or

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scholarly, ends at the same place—where all of our problems are reduced to some form or combination of secular humanism, multiculturalism, Darwinian naturalistic evolution, secular psychology, deconstructionist-postmodernism, environmentalism (globalism), syncretism, Gnosticism or the New Paganism (Eastern, New Age or native).

It doesn’t matter anymore what new “insight” or “discovery” we encounter in the pages of popular Christian criticism. Even if the scholarship is excellent (which is many times the case), the argument is repetitious and stale and can’t be used effectively to “overcome

evil with good.” There’s usually a great deal of smoke, but little fire behind the haze.

Proverbs 26:5 says, “Answer a fool according to his folly, lest he be wise in his own conceit,” but Christian critics are often hesitant to use such a Biblical pejorative. This betrays an equal unwillingness to Biblically challenge unbelieving systems where the critique is most needed—in the area of neutrality. And this is where CRA is strongest. But, is anyone really listening to us? Can CRA move us beyond the current state of affairs? Or will we continue circling the wagons and not answer the fool according to his folly, and thereby become like him (Prov. 26:4)?

### **A Specific Framework from which a Compelling Analysis Can Emerge**

What follows is *not* a formula, nor a screen through which every argument must pass (I pray that I am not guilty of the same kind of reductionism that I criticize in others). Rather, what I believe gives Christian Reconstruction its compelling analysis is that it is grounded in the triune God and His revelation to us, i.e., it’s the foundation to Christian thought, and therefore, the framework by which we analyze opposing systems. Although I’ve understood this theoretically for a good many years, I solidified the outline for CRA within the past few years.

In 2005, at Chalcedon’s 40th Anniversary Conference in Georgia, Mark Rushdoony gave a presentation that marked a turning point in my maturation as a Reconstructionist. He outlined what he believed were eight major points that gave Christian Reconstruction, as it was propounded by his father’s work, its distinctive emphasis and character. I reflected on these points for many months.

For me, they became a kind of

shorthand, not unlike the way “TULIP” functions to summarize Calvinistic soteriology. TULIP doesn’t summarize Calvinism; it is merely one aspect of the great Reformer’s work. Yet without acknowledging the distinctives of Calvin’s soteriology, his system as a whole is fatally undermined. My proposal has a similar purpose. Instead of eight points, I have changed the number to five, seeing the other three as subsections of

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a broader, more inclusive principle. To help explicate the application, I have chosen the realm of education to demonstrate how CRA is both distinctive and compelling as an analytical tool.

### **Number One: In the beginning ... God**

The distinctive taught by CRA goes beyond merely tracing an idea to its philosophical point of origin. For Christianity, God is not merely “first,” but more importantly, He is the “Uncreated Being.” All factuality, all predication proceeds as created being from God as Uncreated Being. No other religion

posits a Creator God who is Uncreated Being, utterly transcendent over all reality whether visible or invisible. This means that not only is the God of Genesis the starting point of all things, it means that every idea, every subject has its own essential reference point in what the will and purposes of the Creator God has revealed for it.

Another way of saying this is that everything in creation, in reality, is contingent on the Creator God. When man in his sin denies or corrupts this inescapable contingency, he makes it impossible to receive the truth or the truth-value reflected in God's decree.

When Christians speak of education, yet ignore, or minimize, this foundational doctrine, they fail to truly understand its nature. It is God as Uncreated Being, God the Creator, who can and does claim an exclusive prerogative over all factuality, all reality, and all knowledge, i.e., all education. Therefore we should not be surprised when the Bible says, "The *fear of the Lord* is the beginning of knowledge" (Prov. 1:7). Such a God deserves our fear or ultimate respect, and man must intellectually subordinate himself to the prior claims of his Creator. Subordination and humility are here synonymous, and without humility, or the "fear of the Lord," real education is impossible.

**This is the "presuppositional approach"** pioneered by the great Dutchman, Cornelius Van Til, in the early 20th century, and utilized by Rushdoony as the epistemological foundation for Christian Reconstruction. This is why a great place to begin reading Rushdoony is his first book, *By What Standard?*, which serves as a concise analysis of Van Til's thought. It's interesting to note, in light of this article, that Rushdoony's next two books would focus exclusively upon education (c.f. *Intellectual Schizophrenia*, and *The Messianic*

*Character of American Education*).

What are the ultimate presuppositions of education as God Himself declared it? As the Westminster Confession states, "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture" (Ch. 1, Sec. 6). Therefore, a

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compelling Christian argument cannot ignore the presupposition of *all of God's Word for all of life*. Thus, when a Christian criticizes modern education, or any other sphere governed by humanism, does that criticism truly begin (literally) with the acknowledgement of Christ speaking infallibly in His Word?

For example, a great deal of criticism has been leveled at the Prussian educational system imported by American educators in the 19th century to replace the Biblically based curriculum that dominated early American education. The goals of the Prussian system are clearly statist, and that is where much of the critique is focused. However, unless attention is called to the alien presuppositions working in the Prussian system, then what godly

purpose does such a critique serve? If we do not seek the glory of God by determining the boundaries of knowledge by God's Word, then our critique is merely pragmatic.

As Van Til would often say, what is "behind every fact is the Creator God"—"Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of Him with whom we have to do" (Heb. 4:13). Therefore, there is nothing compelling about criticizing an educational system solely on its utility. This is because we have removed the Creator from our critique, and made His authoritative Word irrelevant in the area of education. The point of a CRA is to express our obedience to God in terms of His law-word in as many ways as possible.

## **Number Two: Ultimate Authority**

It is a characteristic of sinful man that he exercises his autonomy by rejecting the obligations imposed on him by God's Word—obligations for every area of life and thought. For Rushdoony, and the CRA, the phrase "to be as God" is not a general statement but a definitive one. In Genesis 3, the context is the temptation for man to "know good and evil," or as Rushdoony insisted, man "determining" what is good and evil. This has reference to what liberates or constrains the will of man to think, say, and do as he wills.

Again, the phrase "good and evil" is not a generalized statement, but in Scripture it becomes definitive. "Good and evil" refers to what will later be termed what is moral and ethical, that is, what constrains or liberates the will of man to think, say, and do what he wills. This was epitomized in the satanic epithet of the 20th century's most notorious Luciferian, Aleister Crowley, "Do what thou wilt, for that is the whole of

the law.” In other words, sinful man must arrogate to himself the *authority* to determine his own law-word.

Authority has been defined as, “the power to require and receive submission: the right to expect obedience: superiority derived from a status that carries with it the right to command and give final decisions...” While this definition is generic, it complements Rushdoony’s application of it in his *Systematic Theology*, where he teaches that for God to assert His power and will, He first ascribes to Himself the exclusive and unlimited *authority* to do so. Thus, when we say that our God is sovereign, we are establishing the unconditional, non-contingent nature of this attribute. Moreover, we are conjoining the doctrine of authority and sovereignty because they are coterminous. For the CRA, *the fact of sovereignty is essential because it’s based upon Him who has ultimate authority*.

The purpose of CRA is to highlight the source of man’s basic problem—sin. Whether the issue is intellectual, social, cultural, or personal, man cannot escape the noetic effects of sin upon the totality of his existence. We will always be tempted to take our critique no further than pragmatism, but that offers no lasting solutions for society. Only an ethical emphasis—alongside sound gospel preaching—can produce the regeneration that creates godly civilization.

Here is one example—a very onerous one—that illustrates CRA in action. One of the key issues homeschoolers faced in the early 1990s was a state’s use of *compulsory attendance laws* which legislated that “every child between the ages of 7 and 17 must attend a state school.” Private and parochial schools would be allowed to operate, provided they received an exemption from the state for this requirement. If a child of school age was not enrolled in a public, private, or parochial school dur-

ing school hours, that child could be charged with truancy and the parents charged with negligence.

This was precisely the case in my home state of Michigan, and I was deeply involved with many homeschool leaders in opposing this legislation while attempting to rectify it. Biblically, it would be natural for us to say that the state was exercising sovereign control and an abuse of power. We eventually made this argument in opposing all compulsory attendance laws. But the method we used began with challenging the Board of Education with the question, “By what authority do you claim that this control is legitimate?” There was no question as to where this line of reasoning would end: the state was acting as “God,” exercising sovereignty that made their power illegitimate.

What was interesting (and encouraging) was that we were able to frame this argument with non-Christian homeschoolers (to gain their support) by showing the connection between what they understood to be their rights (as parents to direct the education of their own children) with ideas not immediately associated with such rights—authority, power, and sovereignty. When we structured the problem in this way, the religious element was easily revealed and the issue moved from being merely a political or social problem to being a moral and ethical one. Even non-Christian parents could see the logical extension of this state of affairs: In time, the very foundation of our social order would be threatened if the state were allowed to impinge on God’s exclusive prerogatives to exercise sovereign authority, which authority is the only source for our “inalienable rights” as acknowledged by the Declaration of Independence.

A Christian Reconstructionist Analysis insists on bringing forth, as the

core issue, the *sovereignty* of God when it can be shown that God’s *authority* is being usurped by man’s lawmaking or man’s autonomous and arbitrary direct action (such as when county prosecutors act with no legal justification or limits). Many anti-statist books and articles were written in the early 1990s, but their appeal was to justify civil action on practical grounds, pragmatic grounds, some secularized notion of the “social contract” or other like argument. Such reasoning and evidence did have a certain appeal, but such displays of “neutrality” didn’t motivate Christians to make the sacrifices necessary for change.

Only when it could be reasonably shown that the glory and righteousness of the triune God was being attacked did this moral issue generate public and effective response. This is the distinctive that a Christian Reconstructionist Analysis brings to the table because within the CRA is the issue of ultimate authority, the exclusive sovereignty of God as an imperative, a non-negotiable item. ■

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# The Problem That Chalcedon Poses

Martin G. Selbrede



The June 2008 issue of *Church History* includes a provocative article by Molly Worthen entitled “The Chalcedon

Problem: Rousas John Rushdoony and the Origins of Christian Reconstructionism.” Worthen, a doctoral candidate in American religious history at Yale, is part of a vanguard of more sober researchers attempting to trace the significance of Rushdoony’s thought from outside the reconstructionist camp (our readership already being familiar with Michael McVicar’s intriguing work in this regard). The superior scholarship and generally elevated discourse of these newer writers is gratifying. While we dispute some of Worthen’s points, her general insights bespeak better-than-average analytic skills.

Worthen dismisses the last ten years’ worth of alarmist books and editorials, lampooning the spate of warnings to “hide your children—there is a movement afoot among conservative Christians to take over our country and give America a theocratic makeover.”<sup>1</sup> She thinks these analysts have missed the boat:

However, while journalists have made too much of reconstructionism’s grip on mainstream evangelicalism, they have also overlooked its real significance in the development of conservative Christian thought. For a brief moment in the late twentieth century, Rushdoony challenged anyone who would call himself or herself a conservative Christian to take the whole Bible seriously—in-

cluding inconvenient verses in the Old Testament that most Christians, even biblical literalists, politely ignore.<sup>2</sup>

The flaw in former analyses is easily identified. “None of this limited critical literature addresses the thought of the movement’s founder or his relationship to theological tradition or contemporary ideas and politics, settling instead for caricaturing Rushdoony as a kind of American ‘ayatollah’ who wanted to reinstate the tithe and execute blasphemers.”<sup>3</sup> Worthen holds that even “the most responsible of these books ... is still far from a scholarly and serious approach,”<sup>4</sup> referring to one of Frederick Clarkson’s books as “somewhat sloppy and sensational.”<sup>5</sup>

## Cleaning House on a Few Wrong Turns

Before getting to her strong points, we should clear the deck of Worthen’s occasional errors. A few poorly-researched slurs slip through even Worthen’s tightly-woven sieve. For example, one wonders what to do with Worthen’s casual comment that “Rushdoony did envision a society in which non-Christians who practiced their faith would be executed,” especially since the source is not something Rushdoony wrote but what he supposedly said, and the putative quote has a suspicious elipsis in it.<sup>6</sup> Rushdoony’s comments on Deuteronomy 13 correct this persistent distortion of his views.<sup>7</sup>

Worthen tries to cut the connection between Rushdoony and earlier postmillennialists and theologians to make his work appear unique and unprecedented. Her depreciation of the

exegetical force of Princeton Theological Seminary’s postmillennial scholarship (using terms like “hazy postmillennial quotations”<sup>8</sup> and “fuzzy use of Charles Hodge”<sup>9</sup>) is indefensible given the actual output by noted Princetonians like Benjamin B. Warfield and Charles Hodge. Even a glancing familiarity with the sources might have prevented this mischaracterization, which seems to have taken on a life of its own among critics of postmillennialism.

Worthen thinks Rushdoony’s jot-and-tittle approach is also unprecedented: “Rushdoony and his disciples found little in the writings of the conservatives at Princeton to buttress their radical understanding of law and the Christian mandate to take dominion over society.”<sup>10</sup> Rushdoony, she writes, “put forward an unprecedented vision of society governed by every jot and tittle of scriptural law, stripped of non-Christian cultural accretions.”<sup>11</sup> But there *were* crystal-clear precedents for this vision in the exegesis of Matthew 5:18 conducted by Warfield in 1915<sup>12</sup> and Meyer in the mid-19<sup>th</sup> century.<sup>13</sup> The failure to see the precedents causes Worthen’s misstep here.

Rushdoony was not an innovator in this area—he was restoring what had been lost. Worthen confuses the issue by reading too much into Gary North’s critique of Princeton’s *apologetics*, which doesn’t bear on the question of Princeton’s *eschatology*.<sup>14</sup> She is closer to the truth when she traces the line of historic continuity, asserting that Rushdoony’s early writings reveal “a thinker who radicalized trends of thought long present in the Presbyterian and libertarian



traditions in response to the crisis he perceived in American society.”<sup>15</sup> We prefer to take the word *radical* in the sense of *radix*, or *root*—Rushdoony got to the root, the core, of the issues.

Worthen sees a pejoratively medieval monastic outlook in Rushdoony’s approach to education and intellectual progress. However, the sixth volume of the *Journal of Christian Reconstruction* (Symposium on Puritanism and Progress, Summer 1979) puts to rest the unfortunate caricature Worthen propagates when she states that “Rushdoony’s pedagogical ideal resembled nothing so much as the model of medieval monasteries: the study of a set body of knowledge, approved by religious authorities, as the spiritual armor necessary to further God’s cause.”<sup>16</sup> There is no “set body of knowledge” as she imagines because consistent Calvinism sees dominion in terms of *proactively expanding* the body of knowledge, not gratuitously proscribing it. This same volume also refutes Worthen’s poorly-researched opinion that the “Puritans believed that there was little to be learned beyond biblical revelation.”<sup>17</sup>

Worthen’s objection that Rushdoony and his followers abuse “Kuyper’s notion of sphere sovereignty” fails to consider that Kuyper here was inconsistent with Scripture and his own stated intentions. Rushdoony was simply putting Kuyper’s formulation on an uncompromised footing. Kuyper was a provisional stepping stone between Calvin and Van Til, *not* a final stopping point considered in himself.

At first, Worthen doesn’t directly call Rushdoony a racist or Holocaust-denier, putting these specific sentiments in the mouths of his critics,<sup>18</sup> but she later casually refers to his alleged “anti-Semitism” as if that allegation had been fully established.<sup>19</sup> Worthen’s innuendo that Rushdoony “does not go so far as

to call for the execution of the Black Panthers, but perhaps he assumes it”<sup>20</sup> certainly doesn’t elevate the scholarly tenor of her work, but rather represents a lapse.

Regarding the oft-reported schism between Gary North and Dr. Rushdoony, Worthen concludes that “the nature of the dispute is now obscure.” It’s surely not that obscure. I have a copy of the James Jordan essay that ignited the dispute, and correspondence concerning it, and I acquired it simply by asking Dr.

**“Worthen’s objection that Rushdoony and his followers abuse ‘Kuyper’s notion of sphere sovereignty’ fails to consider that Kuyper here was inconsistent with Scripture and his own stated intentions. Rushdoony was simply putting Kuyper’s formulation on an uncompromised footing. Kuyper was a provisional stepping stone between Calvin and Van Til, not a final stopping point considered in himself.”**

Rushdoony for it. There’s no substitute for direct communication if you want to know something. By declaring the cause “obscure,” Worthen makes the rift seem as though it were over a trifle. It wasn’t. Rushdoony regarded Jordan’s essay, and the “fertility cult heresy” he assessed was at its core, to be unsuitable for publication in the *Journal* then under Dr. North’s editorship.

Worthen incorrectly identifies the author of *Productive Christians in an Age of Guilt Manipulators* as Gary North,<sup>21</sup> when in fact David Chilton authored that volume. One yearns for glitch-free

commentaries on Christian Reconstruction, but they’re still notoriously hard to come by.

If there’s a particularly vitiating analytic weakness to Worthen’s contribution, it is its failure to address the Chalcedon Foundation’s work, focusing instead on various derivative ministries, which have either have trailed off into insignificance, irrelevance, or what she calls “softened” forms of Reconstructionism. She never goes back to the source, the Chalcedon Foundation. After a cursory mention on the opening page, the only way one would know Chalcedon still even existed is in a later aside by Worthen:

When I asked the media relations coordinator at the Chalcedon Foundation for advice on how to approach North, I was told that reaching him requires “a team of hound dogs, and the Bat Signal in the sky” and that the best way to provoke an email response would be to use the subject heading “Dr. North, You’re The Only One On the Planet That Can Answer This.” This strategy worked, within hours provoking a string of responses from North...<sup>22</sup>

This oversight is important to note, because Worthen elsewhere writes that the “Christian reconstructionist movement—defined by theologians who explicitly assent to reconstructionism’s distinctives and are actively publishing and debating—is largely dead.”<sup>23</sup> As Mark Twain said, such reports are greatly exaggerated, especially in light of Worthen’s admission that “even a theology as radical as reconstructionism requires only a handful of well-placed and tactful advocates to make its way from the fringe to the mainstream.”<sup>24</sup> The Chalcedon Foundation *has* tactful advocates, and our readership knows that the founder’s legacy is continuing to be propagated and extended with cogency, force, and intelligence. The

direct descendent of Rushdoony's work, his own foundation, was apparently left out of Worthen's analysis entirely. It is a regrettable omission, especially in light of her own premises.

Worthen does write from a given perspective, and like Michael McVicar, hers is not a reconstructionist perspective. This fact gives rise to a divergence of view between her notions (which she apparently shares with her intended audience and thus treats as normative) and Rushdoony's output. This is altogether natural, and we defer addressing it until the conclusion of this review.

### Worthen on R. J. Rushdoony

Worthen sees Rushdoony as "a strange brand of theological genius whose ideas proved robust enough to sustain an intellectual movement"<sup>25</sup> and is therefore motivated to lay "the groundwork for an assessment of Christian reconstructionism's ultimate importance that is less melodramatic and more complex than that offered by recent ominous exposés of America's Bible thumpers."<sup>26</sup> In this she has by and large succeeded, although her research method differs from that of McVicar's absorbing focus on original source materials to get the story.

Contradicting faulty mainstream views of Christian Reconstruction, Worthen emphasizes that "Rushdoony did not consider himself a political activist. He was deeply skeptical of Christian political involvement and viewed politics as epiphenomenal. To Rushdoony, the desire to take over Washington had corrupted grassroots conservatives."<sup>27</sup>

But Rushdoony's totalistic message couldn't help but spill over into *every area of life and thought*. "Rushdoony may not have viewed himself as a political activist, but his message had profound political implications."<sup>28</sup> This result follows because "taken as a whole,

his theology proposed nothing short of the total transformation of society."<sup>29</sup> Worthen sees the initial linkage into real-world politics in interesting terms: "While Rushdoony's direct contact with conservative Christian leadership was minimal, the rise of political activism among evangelicals opened the way for reconstructionist ideas and language to gain traction."<sup>30</sup> There was, in effect, an implicit *appropriation* of Rushdoony's

**"Worthen's insights over the issue of sovereignty in regard to the Council of Chalcedon are on the mark. 'Americans had forgotten the lesson of Chalcedon: the fundamental division of the divine from the human. They had forgotten their status as mere creatures and their utter dependency on a sovereign God.'"**

ideas, a factor undergirding Worthen's subsequent assessment of Pat Robertson as "a theological opportunist."<sup>31</sup>

### The Significance of the 451 Council of Chalcedon

Many critics think Rushdoony hijacked the meaning of the 451 A.D. Council of Chalcedon entirely, pressing it into political molds without legitimate warrant. But Worthen sees it differently: "In some ways Rushdoony's reading is closer to the understanding of the fourth and fifth centuries, when Christology was not an abstruse debate among churchmen, but a matter of immediate political concern. One's view of Christ shaped one's views of Caesar."<sup>32</sup> Worthen observes that "unsurprisingly, many fourth- and fifth-century Roman

emperors favored Arianism"<sup>33</sup> because non-Chalcedonian formulations "appealed to sovereigns who occasionally might find it convenient to blur the distinction between divine and human."<sup>34</sup>

Worthen's insights over the issue of sovereignty in regard to the Council of Chalcedon are on the mark. "Americans had forgotten the lesson of Chalcedon: the fundamental division of the divine from the human. They had forgotten their status as mere creatures and their utter dependency on a sovereign God. The State now claimed sovereignty for itself, and humans believed themselves sovereign over reality by their powers of logic and experience."<sup>35</sup> Consequently, this analysis of Worthen's is a major advance over the complaints floated by earlier non-reconstructionist writers who sharply, but wrongly, criticized Rushdoony's appeal to the Christological statements set forth in 451 A.D.

Worthen laments the lack of adequate follow-up on Rushdoony's original program arising out of the supposed circle of his disciples. "His central innovation was to indict civilization's ills and errors in the language of a fifteen-hundred-year old heresy, the obfuscation of the barrier between human and divine condemned at the Council of Chalcedon—a theme that, it is important to note, his disciples often gave short shrift."<sup>36</sup> As Worthen argued above, Rushdoony's contribution was no innovation at all, seen historically. Furthermore, this thesis remains a strong emphasis of the foundation Rushdoony named after that council.

Worthen even concludes her article by returning to this issue. "Rushdoony's thesis is that we moderns are guilty of the heresies condemned in the fifth century at Chalcedon: we blur human and divine and worship man and his creations. This argument, too often lost in the shadows of his provocative proposals

for social change, is the crux of his value for today's readers.<sup>37</sup> Would that more Christians could see this as clearly as Molly Worthen does. Once this point is grasped, the "provocative proposals for social change" will inevitably follow: the issue is, and since Genesis 3:5 always has been, *sovereignty*. Once sovereignty is properly located, all else inexorably follows.

## Impact on Education

Worthen is aware of the educational trends that developed during Rushdoony's heyday. "Between 1960 and 1975, enrollment at public and private secular schools declined by 40 percent, while conservative Protestant school enrollments quadrupled. By the peak of Rushdoony's career at the end of the 1980s, conservative Protestants represented one of the largest segments of private education, second only to Roman Catholics."<sup>38</sup> She alludes to his apparent impact as an expert court witness on behalf of homeschooling and Christian schools, noting that "his name also appears in dockets from state cases in Georgia, Michigan, North Dakota, and Ohio...."<sup>39</sup> Worthen's interest in this lies in tracing the historic current in which Rushdoony was flowing, the current that caused him to end up in this particular place. She finds precedents in the writings of Edmund Burke and Richard Weaver, but she also sees a clear advance in Rushdoony's thinking over their arguments, because "Rushdoony reframed these arguments in terms of God's sovereignty and updated them for the 1960s and 1970s."<sup>40</sup>

Another insight of Worthen's involves Rushdoony's doctrine of pluralism versus the conventional view of it. "Liberal education reformers, in the throes of the superstition of progress, believed they were perfecting human nature when they were, in truth, denigrating it. In Rushdoony's view, he

was the true pluralist, not the disciples of Horace Mann and John Dewey."<sup>41</sup> A thoroughly Biblical anthropology undergirds Rushdoony's formulation, whereas contemporary educators' ideas have been weighed in the balance and found wanting.

Rushdoony's Biblical view of the state's charter and calling informed his opposition to government schooling, and his rejection of humanistic peda-

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gogical theory completed the picture. "It was the message of modern public education to which he objected, more than the means—though in Rushdoony's extreme libertarian view, any message promulgated by means of the noxious State was by definition corrupt."<sup>42</sup> These form the dual axis around which Rushdoony's view of education orbits. "Public education was so important to Rushdoony because it represented the nexus point of modern society's twin sins of idolatry: the worship of autonomous human reason, and the worship of the state."<sup>43</sup> Worthen here has accurately captured the Biblical picture, although it's doubtful she adopts this picture for herself. But the analysis, as analysis, is quite sound.

## Restoring God's Law

Worthen realizes that merely diagnosing "society's twin sins of idolatry" is but a halfway house, and that more was called for. "Rushdoony's diagnosis of modern religious relativism under a regime of political absolutism laid the groundwork for his magnum opus: a renovation of society according to God's law."<sup>44</sup> There was no point in a critique if one had nothing better to offer in lieu of the status quo. "If Van Til provided the philosophical tools for tearing down modern humanist misconceptions, Rushdoony took responsibility for the blueprints for rebuilding society on God's terms."<sup>45</sup>

Regarding Rushdoony's choice of title for his seminal 1973 volume, *Institutes of Biblical Law*, and its obvious allusion to Calvin's magnum opus, Worthen wryly observes that "his claim to such esteemed intellectual ancestry is audacious but not unreasonable. Calvin's writings contain some precedent for Rushdoony's totalizing attitude toward Mosaic code."<sup>46</sup> An important part of that precedent, and this should not be missed, is Worthen's important insight that "sanctification by law is not original to Rushdoony; it has a long history in both the Roman Catholic and Protestant traditions."<sup>47</sup> The too-common allegations of theological innovation in this regard are vacuous: Rushdoony did nothing but seek a *consistent* Biblical foundation in respect to God's commandments.

But this question of consistency later becomes somewhat confused in Worthen's article. Carefully consider these points she makes, paying close attention to the italics that I've added:

His advocacy of capital punishment for a range of activities that most moderns in the West view as only moral misdemeanors or deviations from the social norm is one of the most startling

features of Christian reconstructionism, *but Rushdoony reasons through it carefully.*<sup>48</sup>

Here again, *Rushdoony is true to the intended meaning of the Deuteronomistic authors*: there are some crimes for which it is beyond human capacity to atone, either by repentance or restitution.<sup>49</sup>

In the context of the Reformed Calvinist and conservative intellectual traditions that shaped him, *Rushdoony took what was, for him, only the logical next step.*<sup>50</sup>

While many of his Protestant forebears saw in Old Testament law the trappings of degenerate cultic worship, *Rushdoony got it right*: in the Bible, law is separation of holy from profane. Moreover, the only legitimate law is that laid down by God: humans are to be ministers, not legislators.<sup>51</sup>

Although Worthen continually documents how Rushdoony is being the consistent expositor or thinker, she later ends her article by saying his position is merely “a strain of virulent intolerance that has been mistaken for intellectual consistency.”<sup>52</sup> Well, which is it? Is Rushdoony being consistent, or is he an intolerant sociopath cloaking his pathology in theo-babble? In light of Worthen’s prior concessions, it appears that she’s the one being inconsistent. Moreover, her conclusion of inconsistency is *never proven or backed up* by Worthen: she simply assumes her audience will agree with it.

Seeing things even the Christian critics of Rushdoony have missed, Worthen puts her finger on a profound insight about his actual intentions. “Rushdoony viewed his mission as an attempt to restore in humankind a personal loyalty to God...”<sup>53</sup> This was what the Old Testament prophets were all about, and Rushdoony stands shoulder to shoulder with them in living in terms of this imperative.

Accordingly, Rushdoony’s message of *regeneration, not revolution* is not missed by Worthen, and she gives this point its proper due:

Throughout his career he insisted that he did not propose to implement Mosaic law by theocratic coup d’etat ... The social reformation he envisioned was a slow process based on individual regeneration before all else ... He urged that reconstructed Christians must never choose violence, as their misguided ancestors had done in the past: the moral cleavage between the unregenerate and the redeemed “cannot be bridged by revolution but only by regeneration. A resort to arms is thus not the answer.” This apolitical plea—echoed by Rushdoony’s disciples—has offered little comfort to those who believe that the Christian reconstructionist agenda has seeped into the political Christian right.<sup>54</sup>

Worthen’s final aside above simply reflects that in a culture where power is everything, the power of an unwelcome idea will always be regarded as offensive, and treated as an unacceptable threat. In a relativistic culture where the ends justifies the means, distortion and misrepresentation and fear-mongering will become commonplace. My attendance at the two anti-dominionist conferences held in New York in 2005 yielded abundant testimony to this phenomenon, which could with justice be called basiliophobia: the fear of God’s kingdom.

Worthen then sifts through Rushdoony’s multifold contributions to tease out what she thinks is the core point she intends her readers to grasp:

Most important, he created a new theological vocabulary: a way of talking about Christian “dominion” in this life that claimed full responsibility for enacting the Kingdom of God, and had the blueprints to prove it. It is this last achievement that has led some observ-

ers to call him “the most influential theologian affecting the Christian Right today.”<sup>55</sup>

While she disdains to extend her essay much beyond the origins and implications of Rushdoony’s thought, Worthen does attempt a partial sketch of subsequent events, focusing on several disparate strands that radiated outward from his circle of influence.

### On Rushdoony’s “Disciples”

The story is told of Charles Spurgeon being confronted with news that one of his converts was clearly seen in a morally compromised situation—to which Spurgeon pointedly responded, “Well, he may have been one of my converts, but he certainly wasn’t one of Christ’s!”

So too, there are disciples, and then there are disciples. By and large, disciples self-consciously *follow* their mentor, extending his teaching, not abrogating or repudiating or watering it down. While the extreme example of Judas Iscariot is obviously over the top, we still recoil at regarding him as a disciple who is representative of his Teacher. So too here, for some (but not all) of the examples Worthen gives, the label *disciple* may grate on the ears of those who *do* follow Rushdoony closely. The picture Worthen paints of “Rushdoony’s small group of disciples” doesn’t accurately reflect the reality: it’s a shorthand expression in need of—dare we say it?—reconstruction.

During the 1980s and early 1990s, Rushdoony’s small group of disciples occupied much of its time with biblical exegesis—sometimes to clarify the implications of Levitical code for modern life, but more often with the aim of refuting their opponents ... The early 1990s witnessed a spate of polemical books and public debates at evangelical seminaries. For every amillennialist or premillennial dispensationalist Chris-

tian who criticized reconstructionists in print ... the reconstructionists responded, within months, with self-published tomes defending their theology and ridiculing opponents.”<sup>56</sup>

In strategic contrast, Rushdoony made it abundantly clear that he *never* let his opponents set his agenda for him. He had *no interest* in responding to critiques, anymore than Nehemiah had an interest in chit-chat with Sanballat and Tobiah (Neh. 6:3), and for essentially the same reason: he was too busy building critical foundations to engage in unproductive debate.

The voluminous writings of Dr. Gary North logically attracted Worthen’s attention.

North’s books are remarkable for their self-congratulatory prefaces that emphasize the speed with which he generated several hundred pages to respond to a debate or a book review ... “I am trying to break the seminaries’ academic black-out by exasperating them,” North writes, explaining his preference for confrontational language and his disdain for academics... He views himself as a modern-day Luther, and accuses academics of mimicking Erasmus and collaborating with the humanists...<sup>57</sup>

Interestingly, all of this rings hollow to Worthen. She looked for deep waters and reportedly found shallow puddles in much of the writings of North, Bahnsen, etc. “In general, Rushdoony’s disciples lack his intellectual confidence. They beat upon his favorite themes—North avows that there is ‘no such thing as neutrality’ and manages to quote Cornelius Van Til in nearly every book—but without Rushdoony’s philosophical insight.”<sup>58</sup> Her conclusions regarding lack of depth might surprise many readers, but she evidently has her reasons. She lays them out in respect to Greg Bahnsen without flinching:

Bahnsen is often held up by reconstructionists as the movement’s foremost scholar, and informed readers may wonder why I have given him short shrift here. I believe his reputation is ill deserved ... The motivating ideas of Christian reconstructionism, the principles that caught on among Rushdoony’s disciples and homeschoolers around the country, are only superficially present in Bahnsen’s works. Those who argue for Bahnsen’s superiority imply that by snowing critics with proof texts, he somehow brought new respectability to the movement—but the current reputation of reconstructionism proves that he failed at that task. Rushdoony, there is no doubt, was the founder of the movement and the superior mind.<sup>59</sup>

Worthen then sees provisional merit among those who have “softened” Rushdoony’s message, or who have “distanced” themselves from him in various ways, and she and some of her interviewees casually allude to the alleged death of reconstructionism as if it were a historic fact (it’s not, although it *is* quite true that the primary job of the Chalcedon Foundation is to make itself obsolete and unnecessary, along with all other parachurch ministries).

Worthen spends some time discussing Jeffrey Ventrella (a man I very much respect), whom she says makes “a point of keeping his distance from Rushdoony” because of several areas of disagreement between the two men. But she also admits that Ventrella “takes Rushdoony’s legacy seriously, and he is in a position to influence the Christian Right’s approach to legislative reform and the relationship between church and state.”<sup>60</sup>

The trend away from Rushdoony is allegedly exemplified, in Worthen’s mind, by Gary DeMar. DeMar’s theological career “is another illustration of how the extreme Christian reconstructionist thought of fifteen years ago has tempered itself for popular

appeal.”<sup>61</sup> As Worthen sees it, DeMar’s ministry, American Vision, “is an active publisher of ‘soft theonomist’ literature.” Worthen identifies DeMar as “one of several writers who... have now softened their tone and transitioned into the education sector.”<sup>62</sup> One must ask precisely *who* Worthen is referring to when she speaks of the “extreme Christian reconstructionist thought of fifteen years ago.” Is she referring to Rushdoony’s output then, or someone else’s? Was it Rushdoony that was being softened, or some extreme views voiced by someone else, or simply a shift away from combative rhetoric to something more irenic? Worthen doesn’t provide this important detail.

### Worthen’s Conclusion

There are two aspects to Worthen’s conclusions: her assessment of Rushdoony *per se*, and then her counsel to her readership concerning Rushdoony’s impact. These two aspects need to be treated separately.

First, Worthen thinks the “big picture” was the most compelling dimension of Rushdoony’s work (notwithstanding his voluminous writings on the details of God’s law in the just-completed Pentateuch commentaries):

The power of Rushdoony’s writings lay less in his strict imposition of Mosaic law on modern life than in the fact that he had a blueprint in the first place, and a philosophy of history to support it. Moreover, he spoke to the tough questions that American evangelical Christians faced. His answers were thought-provoking, to say the least. To ignore the moral complexities of the Old Testament is to commit the heresy of Marcion and deprive Christianity of its foundations; to set aside Christianity’s exclusive claims to truth and salvation may be polite, but it is intellectually dishonest.”<sup>63</sup>

While it is certainly true that Rushdoony was acutely concerned with the foundations of the faith and absolute truth, he was no less concerned about the details, “the least of these commandments” (Matt. 5:19), which comprised that absolute truth. Yes, there *was* power in his offering (if we could be excused for being so flippant) a *package deal*—but this in no way diminishes *the components making up the package*. To Rushdoony, it was all equally important: the philosophy of history, the blueprint, God’s ethical demands, the restoration of God as sovereign—you can’t have one without the others. This is what totalism necessarily entails. To Rushdoony, setting aside the details was no less “intellectually dishonest” than setting aside “Christianity’s exclusive claims to truth.”

Worthen returns to the matter of consistency as well:

When Rushdoony identified an intellectual crisis afoot in American Protestantism, he was right. . . . he also sought to impose upon conservative Christianity an intellectual consistency that it lacked. Strict Christian reconstructionists have long known that this, their most profound critique of American culture, is also the hardest for most people to swallow.<sup>64</sup>

Of course, in religious matters, we might be surprised to find that *inconsistency* can go by a very different name in the Bible. In Luke 12:56, our Lord calls it *hypocrisy*. Such inconsistency is a cloak for evading God’s ethical demands upon His creatures. It is probably no surprise then that it is hard for people to swallow. Even among Christians, Chalcedon’s message of *greater responsibility* will always be a hard sell. The difficulty of the task doesn’t justify altering Christ’s commandments, however.

And so we come to the second part of Worthen’s conclusion, where she upholds Abraham Kuyper’s pluralism

**To Rushdoony, it was all equally important: the philosophy of history, the blueprint, God’s ethical demands, the restoration of God as sovereign—you can’t have one without the others. This is what totalism necessarily entails.**

**To Rushdoony, setting aside the details was no less ‘intellectually dishonest’ than setting aside ‘Christianity’s exclusive claims to truth.’”**

against Rushdoony’s position, speaking of Kuyper’s “profound achievement: the reinvention of biblical Calvinist doctrine as a worldview that respects human difference without shying from God’s command to take dominion and change society for the better.”<sup>65</sup> This Kuyperian motif, she believes, was missed by Rushdoony and his “disciples,” and she concludes that they’ve misappropriated Kuyper entirely. In Worthen’s view, the compromise that Kuyper promoted should have been honored by the reconstructionists:

Every religious tradition must broker a compromise with the society it inhabits. In America, that compromise has broken down. If Christians reject Mosaic law, they still must seriously consider the relationship between the Bible and the pluralist public square.<sup>66</sup>

But as Rushdoony himself said of the God before Whom we’re to have no other gods, “He brooks no rivals.” The entire idea of compromise yields all territory to man, God receiving only what man decides at his good pleasure to give back to Him. If God be God,

and His Word inviolate, then it is *society* that must broker a peace with *God* on *God’s terms*. “Why halt ye between two opinions?” And this is what Rushdoony has brought, uncompromisingly, to the table: God’s terms for peace between Himself and man. To box God up as Worthen implies would be futile.

Worthen repeats the charge of intolerance in her last sentence, which includes an implicit call for somebody, *anybody*, to come up with opposing ideas strong enough to stand toe-to-toe with Rushdoony’s ideas: “The trouble is not that a few believers favor radical, intolerant ideas, but that frequently it seems that they are the only ones with any ideas at all.”<sup>67</sup> It’s almost as if she’s saying, “Nobody has any ideas to counter Rushdoony’s ideas. Somebody, please, step up to the plate, with an idea that’s worthy of the name—hopefully, something that’s as consistent and compelling as Rushdoony’s ideas.”

So why should this be so, that non-reconstructionists seem to have no ideas while reconstructionists do? The answer lies in a comment Rushdoony made in his commentary on Deuteronomy. He pointed out that “the function of the prophets was to recall the people to the covenant and its law. The prophets saw a dissolving covenant, and they sought to recall the people to that bond.”<sup>68</sup> In that light, the resolution to Worthen’s challenge becomes clear: the non-reconstructionists find themselves, by necessity, on the side of the *dissolving covenant*, and with that dissolution, *all else dissolves with it—ideas included*. ■

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1. Molly Worthen, “The Chalcedon Problem: Rousas John Rushdoony and the

Origins of Christian Reconstructionism,” *Church History* 77:2 (June 2008)

2. Ibid., 400.
3. Ibid., 400.
4. Ibid., 400, footnote 5, referring to Bruce Barron’s 1992 book, *Heaven on Earth? The Social & Political Agendas of Dominion Theology*.
5. Ibid., 400.
6. Ibid., 401, quoting from John Whitehead’s *Slaying Dragons: The Truth Behind the Man Who Defended Paula Jones*. The ellipsis appears where one would have expected Rushdoony to put in the all-critical qualification distinguishing private non-Christian worship (not problematic) with proselytizing by covert false Christians to incite other Christians into treason against Jehovah, thus undermining the social foundations of the entire nation. His published writings put across this complete thought, as opposed to the fragmented hearsay wording found here. See footnote 7 below.
7. R. J. Rushdoony, *Commentary on Deuteronomy* (Vallecito, CA: Chalcedon/Ross House Books, 2008), 204. “The subject is *subversion*. The text presupposes a covenant people and unbelievers living side by side. No punishment is given by this law for the pagans who quietly continued the practice of their old faith. The penalties are for those in the covenant people who attempted to subvert the faith, promote syncretism, or practice a sub-rosa apostasy... At any time, an Israelite could have left Israel to become an Edomite, Moabite, or Philistine... Such an action would be open and honest. What we have here is an apostate remaining in his covenant place while trying to subvert others. What is described is secret subversion, attempts to subvert others, often close relatives, in a cowardly manner.”
8. Worthen, 404.
9. Ibid., 404, footnote 19, referring to Gary DeMar’s citation of Hodge.
10. Ibid., 404-405.
11. Ibid., 406.
12. Benjamin B. Warfield, *Biblical Doctrines* (New York: Oxford University Press, 1929), 293-299, esp. 297-98, from the article “Jesus’ Mission According to His Own

- Testimony,” first appearing in *The Princeton Theological Review* in 1915. Warfield holds that “all the jots and all the tittles of the law shall be accomplished. Not one shall fail. The expression itself is equivalent to a declaration that a time shall come when in this detailed perfection, the law shall be observed” (298). The “breaking of one of the least of these—these jots and tittles of—commandments, and the teaching of men so, is no small matter...” (ibid)
13. Meyer’s commentary first appeared in English translation in 1883, a decade after he died. His exegesis supports Warfield’s later exposition with considerable force. H.A.W. Meyer, *Critical and Exegetical Hand-Book to the Gospel of Matthew* (Winona Lake, IN: Alpha Publications, 1980 reprint, originally printed 1883 by T & T Clark), 122-123.
14. Worthen, 405, footnote 20.
15. Ibid., 404.
16. Ibid., 416.
17. Ibid., 420.
18. Ibid., 417.
19. Ibid., 419.
20. Ibid., 424.
21. Ibid., 429.
22. Ibid., 427. The “string of responses,” Worthen informs the reader, included “detailing the history of the Volker Fund, chiding me for my ‘humanist mindset,’ and warning that I would uncover a groundbreaking story of political influence if I had the wherewithal to ‘follow the money.’” Worthen never explains whether the Volker Fund was any less “shadowy” (p. 402) in light of North’s revelations, nor does she let the reader know how humanistic her mindset happens to be; and if she followed any money, she certainly couldn’t have followed it to Chalcedon, or we would have seen it arrive here.
23. Ibid., 435.
24. Ibid., 432.
25. Ibid., 401.
26. Ibid., 401.
27. Ibid., 403.
28. Ibid., 403.
29. Ibid., 404.

30. Ibid., 431.
31. Ibid., 432.
32. Ibid., 408.
33. Ibid., 408.
34. Ibid., 408.
35. Ibid., 409.
36. Ibid., 425.
37. Ibid., 437
38. Ibid., 412.
39. Ibid., 412.
40. Ibid., 415.
41. Ibid., 415-416.
42. Ibid., 416.
43. Ibid., 417.
44. Ibid., 419.
45. Ibid., 421.
46. Ibid., 419.
47. Ibid., 421, footnote 77.
48. Ibid., 424. The citation is taken from Rushdoony’s *Institutes of Biblical Law*, 225.
49. Ibid., 424.
50. Ibid., 436.
51. Ibid., 419.
52. Ibid., 436.
53. Ibid., 423.
54. Ibid., 425.
55. Ibid., 425-426.
56. Ibid., 429.
57. Ibid., 429.
58. Ibid., 430.
59. Ibid., 430, footnote 116. Worthen evidently didn’t have access to recordings of Dr. Bahnsen’s debates. Had she listened to them, she may have moderated her views somewhat, assuming that she thought any lasting merit could arise from such debates, which appears doubtful in light of her deprecation of polemics and debates in her body text.
60. Ibid., 433.
61. Ibid., 433.
62. Ibid., 434.
63. Ibid., 434-435.
64. Ibid., 435.
65. Ibid., 436.
66. Ibid., 437.
67. Ibid., 437.
68. Rushdoony, *Deuteronomy* 275.

Ward ... *Christian Lawyers cont. from page 16*

Utilitarian notions about life are conquering medicine because the profession has turned away from God's law. Man-made law is aiding in this endeavor by allowing the medical profession to be the sole arbiter in these life and death cases with none of the evidentiary checks and balances prescribed by Biblical law.

There is definitely a role for Christian lawyers to play in opposing laws such as this, which lessen the authority of families and aggrandize power to government and its chosen minions. However, in endeavoring to reconstruct law and the judicial system, we should heed the words of Rushdoony:

“There can be no regeneration and reconstruction apart from Him who is the way, the truth, and the life” (John 14:6).<sup>11</sup> ■

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

1. John C. H. Wu, *Fountain of Justice* (London: Sheed and Ward, 1959), 65.
2. The concept of inherent rights is an unbiblical idea, as Rushdoony notes in his discussion of “Rights” in the first volume of his *Systematic Theology*: “The Bible is hostile to both the state ownership of property (totally so), and to private ownership. It holds rather to a doctrine of stewardship.” In short, we do not have rights, but responsibilities, for we are trustees of God's resources. I am using the term “rights” in this article because it is the most widely understood in the conflict between individual liberty and the state.
3. *District of Columbia v. Heller*, 554 U.S.,

(2008), <http://www.scotusblog.com/wp/wp-content/uploads/2008/06/07-290.pdf>.

4. U.S. vs. Gilbert, (Unpublished opinion from U.S. District Court, Western District of Washington, No. 07-30153 D.C. No. CR-05-00071-MJP).
5. R. J. Rushdoony, *Law and Liberty*, (1984).
6. “Medical Science Under Dictatorship,” *The New England Journal of Medicine*, Vol. 241, No. 2, 14 July 1949.
7. Rushdoony, “Medicine's Mechanical Model,” *Chalcedon Medical Report* No. 12, *The Roots of Reconstruction*.
8. Section 166.046, Subsection (e), Texas Health & Safety Code.
9. Nora O'Callaghan, *Dying for Due Process: The Unconstitutional Medical Futility Provision of the Texas Advance Directives Act*, 60 *Baylor Law Review* 527–611 (2008).
10. See Robert L. Fine, *The Texas Advance Directives Act of 1999: Politics and Reality*, 13 *H.E.C. Forum* 59, 70 (2001).
11. Rushdoony, “Justice and Purpose,” *Chalcedon Report* No. 116, April 1975, *The Roots of Reconstruction*.

Schwartz ... *Homeschool cont. from page 19*

those who will be parents in the future, are candidates for such a program designed to further the Kingdom of God. An effort could be made to provide networking assistance and informal internships with other homeschooling families, to solidify the concepts learned. Additionally, those preparing to teach in Christian schools could benefit greatly.

Trainees could be encouraged to interact with the material and formulate their own position papers, thereby preparing them to articulate their beliefs. Not only would this solidify their philosophy of education, it would also provide a strong foundation upon which to nurture their students and withstand the assaults of those opposed to educational freedom. At the completion of such a program, graduates would be ready to assume a mentoring role with

other homeschooling teachers and be designated Master Teachers themselves.

This concept developed could take homeschooling to the next level by establishing a firm foundation in advancing the Kingdom.

The great missionary requirement of the days ahead is Christian schooling and institutions. This is in part Chalcedon's function. It must become a central area of activity for all Christians, and for their tithes, in the days ahead. The word of God through Isaiah is this: “[F]or the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isa. 11:9). This God will accomplish, with or without us. Those who are not a part of God's purpose had better beware of the consequences of being indifferent to His ways.<sup>7</sup> ■

Andrea Schwartz is co-director of Friends of Chalcedon. She has been homeschooling her own children since 1983 and has had a number of articles on homeschooling published in various magazines. She continues to advise other homeschooling families in areas of philosophy and curriculum.

1. R. J. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, 1981), 158.
2. See Lee Duigon, “SBC Caves: No ‘Exodus’ from California Schools,” June 16, 2008, <http://www.chalcedon.edu/articles/article.php?ArticleID=2863>.
3. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 20.
4. Rushdoony, *Bread upon the Waters* (Fairfax, VA: Thoburn Press, 1974), 37–38.
5. Rushdoony, *Law and Liberty* (Vallecito, CA: Ross House Books, 1984), 71.
6. Rushdoony, *The Roots of Reconstruction*, 23.
7. Rushdoony, *The Institutes of Biblical Law, Vol. II: Law and Society*, (Vallecito, CA: Ross House Books, 1986), 117.



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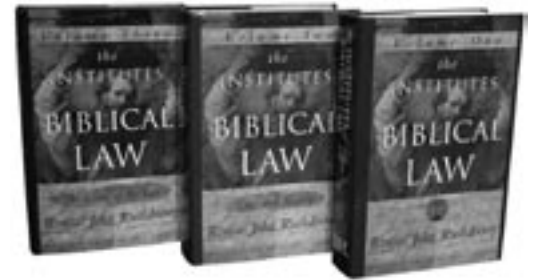
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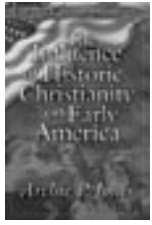
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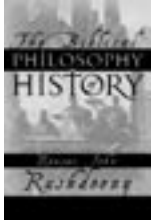
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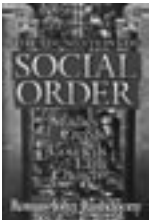
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### **The "Atheism" of the Early Church**

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

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## Philosophy

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

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

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### **The Flight from Humanity**

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

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

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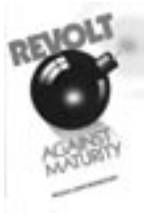


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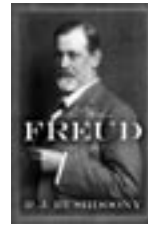


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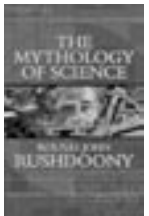


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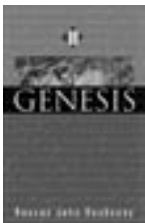
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## Biblical Studies

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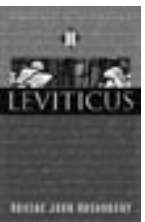
### **Exodus, Volume II of Commentaries on the Pentateuch**

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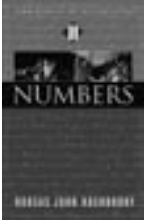
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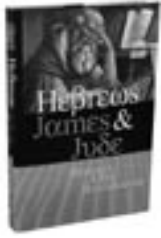
The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. ... To assume 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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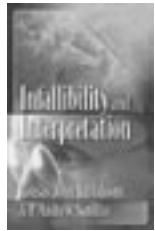
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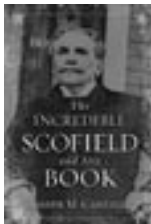
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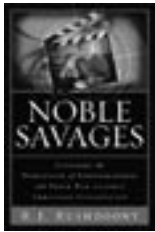
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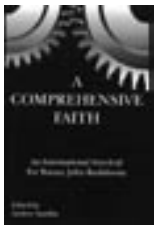
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Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical 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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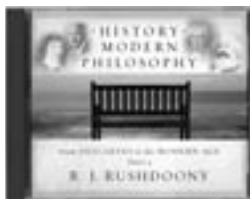
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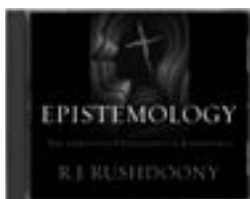
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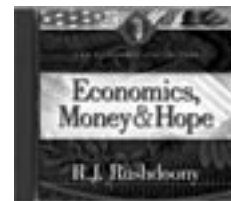
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