

# FAITH FOR ALL OF LIFE

*Faith for All of Life*  
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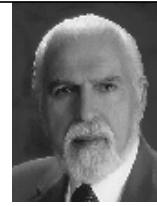
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# Chalcedon Report No. 5

February 1, 1966

(Reprinted from *The Roots of Reconstruction* [Vallecito, CA: Ross House Books, 1991], 550-553).

One of the unhappy facts of our day is the gap between evangelical Christianity and political action. We have, on the one hand, those whose religion is politics; they expect more than justice from the political order: they expect salvation. A political cause becomes their religion. On the other hand, we have those who say that, because Christ is their Savior, they are not interested in the "dirty business" of politics. Both attitudes are clearly wrong and dangerous as well. For the Christian to separate himself from political action is to separate himself from responsibility, and to separate himself from responsibility is to separate himself from God.



Cornelius Van Til and R. J. Rushdoony

What we have seen in U.S. politics is a departure from Christian American constitutionalism. In a very important speech, delivered on March 2, 1930, a prominent American declared that the Constitution gave the federal government *no right to interfere in the conduct of public utilities, of banks, of insurance, of business, of agriculture, of education, of social welfare, and of a dozen other important features. In these, Washington must*

*not be encouraged to interfere.*

He went on to condemn the idea that "master minds" or a brain-trust could be trusted with the powers of decision or regulation:

The doctrine of regulation and legislation by "master minds" in whose judgment and will all the people may gladly and quietly acquiesce, has been too glaringly apparent at Washington during these past years. Were it possible to find "master minds" so unselfish, so willing to decide unhesitatingly against their own personal interests or private prejudices, men almost god-like in their ability to hold the scales of Justice with an even hand, such a government might be to the interest of the country, but *there are none such in our political horizon, and we cannot expect a complete reversal of all the teachings of history.* Now to bring about government by oligarchy masquerading as democracy, it is fundamentally essential that practically all authority and control be centralized in our National Government. The individual sovereignty of our States must first be destroyed, except in mere minor matters of legislation. We are safe from the danger of any such departure from the principles on which this country was founded just so long as the individual home rule of the States is scrupulously preserved and fought for whenever it seems in danger.

The Governor went on to cite the limited "powers delegated to the United States by the Constitution." They are, briefly, 1) the military power for the purposes of defense, 2) the treaty-making power, "and the sole right of

intercourse with foreign States," 3) the issue of money and its protection from counterfeiting, regulation of weights and measures, foreign commerce, protection of patents and copyrights, postal offices, and minor Federal tribunals in the states, and 4) the power to collect taxes, duties and imposts, to pay the debts for the common defense and general welfare of the U. S. The Governor added:

*On such a small foundation have we erected the whole enormous fabric of Federal Government which costs us \$3,500,000,000 every year, and if we do not hold this steady process of building commissions and regulatory bodies and special legislation like huge inverted pyramids over every one of the simple Constitutional provisions, we shall soon be spending many billions of dollars more.*

What was absolutely necessary, the Governor declared, was a return to basic principles:

But what are the underlying principles on which this Government is founded? There is, first and foremost, the new thought that every citizen is entitled to live his own life in his own way as long as his conduct does not injure any of his fellowmen.

Who was this speaker? It was Governor Franklin Delano Roosevelt of New York, criticizing the leftward drift of the Hoover administration!

Let us glance briefly at another speech, delivered in Austin, Texas, on May 22, 1948, by Lyndon B. Johnson:

The civil rights program, about which you have heard so much, is a farce and a

sham...an effort to set up a police state in the guise of liberty. I am opposed to that program. I fought it in the Congress. It is the province of the state to run its own elections.

Both men were right the first time. They sinned with knowledge against knowledge. And this is not surprising. When men are without Christian character, they will choose the way of power rather than of truth and integrity. Where there is a moral disintegration, there is no assurance that an elected candidate will maintain a professed position. The number of elected conservatives who have switched sides is legion; they crumbled under pressure and under the temptations of power.



Dorothy Rushdoony

There is thus little assurance that an election will gain any results, if there is no assured faith and character in the elected man. *And politics cannot produce character: Christianity must.* The decline of faith is a decline of character and a decline of character is the forerunner of

political decay and collapse. Christianity has an obligation to train a people in the fundamentals of God's grace *and* law, and to make them active and able champions of true political liberty and order.

In 1776, in a letter to John Scollay, Samuel Adams wrote, "I have long been convinced that our Enemies have made it an Object, to eradicate from the Minds of the People in general a Sense of the true Religion and Virtue, in hopes thereby the more easily to carry their Point of enslaving them." How much more true this is now of every subversive agency, and how tragic and desperately wicked that the churches are themselves a major force in working for this eradication of

*continued on page 30*

## Reclaiming America In the Courtroom

Public display of the Ten Commandments. Protection of marriage. Individual religious liberty in the workplace.

The right to form free associations based on Christian belief, from the Boy Scouts of America to your local high school Bible club.

These are all under fire today, all subject to abolition in the courtrooms of America — and, for the most part, being defended by lawyers working for Christian legal foundations that didn't yet exist when R. J. Rushdoony founded Chalcedon in 1965.

"Dr. Rushdoony has been very influential on not only the legal community but how the wider Christian Right responds to various social and legal issues," said John Whitehead, president and founder of the Rutherford Institute, a legal foundation which has argued many cases involving religious liberty in the workplace. "In fact, the Christian Right's clamoring over judicial activism and the Ten Commandments can be directly traced back to R. J. Rushdoony."

Judge Roy Moore, who lost his position as chief justice of the Alabama Supreme Court when he refused to obey a federal judge's order to remove a Ten Commandments monument from his courthouse, took aim at judicial activism.

"Today America is threatened not by

some foreign power or catastrophic disaster," Moore said, "but by the most sinister and destructive of all enemies — our own courts. For nearly half a century our federal courts have consistently and tirelessly denied people the right to publicly acknowledge the God upon whom our country was founded and by whom our rights and liberties are made secure."

Today there are many Christian legal foundations battling in courtrooms all over America to preserve our country's Christian heritage. Just to name a few, large and small: the Alliance Defense Fund, the American Center for Law and Justice, the Christian Law Association, the Christian Legal Fellowship, the Thomas More Law Center, the Pro-Family Law Center, and the Foundation for Moral Law, founded by Roy Moore in 2004. The names of their founders, patrons, and top attorneys — James Dobson, D. James Kennedy, Jay Sekulow, David Gibbs, Thomas Finney — are frequently featured in top news stories involving controversial legal cases from Terri Schiavo to homosexual "marriage."

None of these organizations existed in 1965 when Rushdoony founded the Chalcedon Foundation, which proclaimed the lordship of Christ over every sphere of human activity — including the courtroom.

What do the foundations do?

"The Foundation for Moral Law in Montgomery, Alabama, exists to acknowl-

edge God as the true source of law and civil government," Judge Moore said. "I serve as chairman of the foundation, which files *amicus curae* [friend of the court] briefs in various state and federal cases involving religious liberty, and teaches the true source of our liberty in seminars and classes given to pastors, legislators, lawyers, and judges."

"We feel that one of the best ways to reclaim our communities for Christ is to practice what is preached in the 'red letters' of the Bible," said Richard Ackerman of Lively and Ackerman, San Diego (Pro-Family Law Center). "Given the prominent role that lawyers and judges play in shaping the culture, it is critically important that we let the light of Christ's promises and Person shine in all that we do. If Christ does not play a role in how we argue even mundane matters, we lose the faith and trust of all who rely on us to make the world a less contentious place."

Constitutional lawyer Herb Titus — once an ACLU attorney, now a saved Christian — remarked on the apparent lawlessness of activist courts and judges today.

"Don't judge by outward appearances," he said. "There's always hope in the Lord: the One Who is in control of everything is going to win. Don't be cowed by the ungodly. All they have is the courts. That's why they're so frantic."

# My Recollection of Chalcedon's First Forty years

By Mark R. Rushdoony

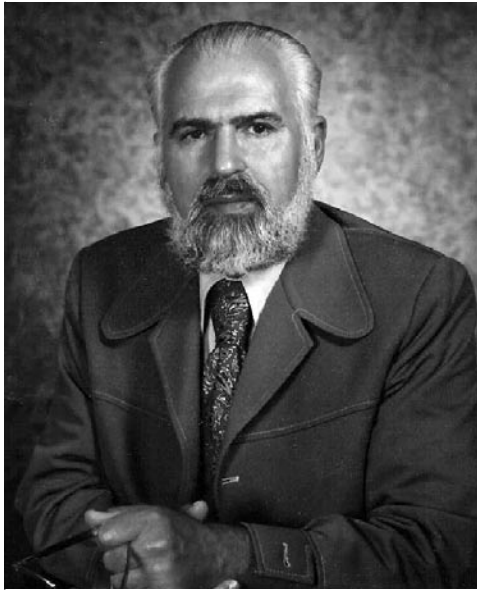


My father, Rousas John Rushdoony, formally launched Chalcedon in the summer of 1965. I was eleven years old at the time and our move from Palo Alto to Woodland Hills (in the suburbs of Los Angeles) was a memorable event.

The name Chalcedon was already familiar to me. For several years my father had talked of starting Chalcedon, but in those years his plans were more focused on a college. That idea persisted for several years, but as my father's writing grant expired, he decided not to delay the start of his "educational institution," but to begin it by other means.

Over the New Year's holiday of 1965 we traveled to southern California, where my father spoke and met with potential sponsors. (We also made memorable family trips to Disneyland and the Rose Parade.) The results of that trip were sufficiently encouraging that my father committed to move to Los Angeles that summer.

To keep his supporters informed of his activities, my father began what was simply called the *Newsletter*. It included an essay and a report on his activities, so that the end of each *Newsletter* reported on the number of talks given, chapters written, and his travels. We came to refer to it as "the report." Because he saw his supporters so frequently at meetings throughout southern California, the



*Newsletter* soon became less of a report on activities than a monthly essay. Nevertheless, the name stuck and the Chalcedon *Newsletter* became the *Chalcedon Report*, a name it held long after it became a magazine in November of 1987. In January 2005, we changed the magazine's name to *Faith for All of Life* and the *Chalcedon Report* became what it originally started out to be, a report on Chalcedon and its ministry.

The support provided by those early contributors allowed my father to give his full attention to his writing. It also, I believe, changed his style of writing. Some of his earlier work was more scholarly. *By What Standard?* (1958), *Intellectual Schizophrenia* (1961), and the *Messianic Character of American Educa-*

*tion* (1963), were more academically oriented, as was *The One and the Many* (1971) which was then already extensively researched. When he lectured, he always asked for questions. His interaction with these live audiences made his written works increasingly geared towards the reading layman, rather than the academic.

Many of the early supporters of Chalcedon were conservative Republicans discouraged by the landslide loss of Barry Goldwater in the 1964 Presidential contest. Those were heady days for liberalism. President Lyndon B. Johnson threw massive amounts of money into his "Great Society," and those enamored with the cult of science claimed it was poised to find the solutions to many of man's problems.

My father consciously avoided making Chalcedon into a conservative mouthpiece, because he saw the quest for political answers as symptomatic of modern man's problems. He believed that the essential government was the self-government of man under God.

Chalcedon thus avoided being evangelistic. Its purpose was not to convert non-believers, but to teach believers. Its purpose was always to train Christians to be faithful to the law-word of God. Chalcedon was self-consciously established to fill a large void in Christianity. The church was so busy focusing on the "fundamentals" and the "simple gospel" that it tended not to go beyond preach-

ing the gospel and baptizing. Chalcedon was to be a ministry about faithful obedience, about the other half of the Great Commission: teaching men to observe all things Christ commanded.

Chalcedon's ministry was future-oriented, whereas politics is very present or even past-bound. Many suggested Dad could raise more money if he stressed an anti-communist message, but he was never interested in merely condemning sin. Chalcedon was not a message of negation, but one of affirmation of the truth and wisdom of God's way.

The problem with ministries of negation is that they do not see the extent of man's evil. They see the essential evil as a particular vice, a liberal congress, president, or court, or a particular ideology (like communism), or military threat (like the USSR). My father did not start with present evils, but with the root of evil, man's sin, man's rebellion against God. He traced man's present manifestations of evil to man's first sin and his desire to "be as gods, knowing good and evil" (Gen. 3:5) on his own, independently and autonomously. To defeat present evils would only mean their replacement by new evils, he would say.

His answer was a more systemic approach, that of rebuilding Christian society, beginning with the individual and his faithful adherence to the Word of God. In his second Chalcedon *Newsletter* (Oct. 31, 1965), my father called his readers to "undertake even now *the task of reconstruction*." The term Christian Reconstruction would stick.

Chalcedon began as a ministry of ideas. It did not try to build organizationally. In fact, much of its work was in support of individuals and groups outside its scope. We helped some with grants, others with seminary tuition. Many had their first real exposure in the *Chalcedon Report*. Chalcedon gave



hundreds of thousands of dollars to men who, my father believed, would further the Kingdom of God by their work, some far removed from the United States.

Chalcedon was twelve years old before it ever had an office of its own. Until then, it operated exclusively out of my father's home. Volunteers or conscripted labor, like my sisters and me, collated and stapled the original mimeographed *Newsletters* on our dining room table. Meetings with Gary North, Greg Bahnsen, David Chilton, and other young scholars were in my parents' home, sometimes at the kitchen table. Few photographs of such Chalcedon history exist. Chalcedon's ministry was in the realm of ideas, and true to the parable, its influence has been like leaven, unseen until its effect is suddenly apparent.

Property values and corresponding taxes started to escalate rapidly in Los Angeles in the early 1970s and my parents began searching for a more rural home for Chalcedon and my father's extensive library. Unable to find an affordable developed facility in 1975, they purchased a home on some property in Calaveras County, California, in the

foothills of the Sierra Nevada Mountains. The property was subdivided to provide a home for Chalcedon. There Chalcedon's first office building was built in 1977.

In 1976 my father started another organization, Ross House Books (Ross was Mother's maiden name). This allowed him to publish his increasing number of titles and channel the proceeds into further publications. Many earlier titles were brought back into print. Today Ross House Books has more Rushdoony titles (as well as works by other authors) in print than ever before. In 2004 Ross House Books merged with Chalcedon.

In the late 1970s, under the presidency of Jimmy Carter, the government made a concerted effort to bring private education under the central control of the states. Numerous cases around the country were brought against schools, churches, and individuals. Home-schools, independent Christian schools, and churches that operated schools were brought up on charges by government officials. School administrators, pastors, and parents were often charged. In more than a few instances, officials removed children from homes under charges of truancy (defined as not being in a government school). There was a full frontal assault on the right of independent private education in America, and ultimately on the free exercise of religion itself.

Chalcedon took part in these trials. My father traveled extensively in these years, serving as an expert witness on church-state and education matters for the defense. These court cases ultimately resulted in a defeat of statist control over private education. As a result of these cases, my father and Chalcedon became better known. Years later, when the name of R. J. Rushdoony

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# The Story of an Idea

By Christopher J. Ortiz



Celebrating the history of the Chalcedon Foundation and the work of R. J. Rushdoony (“Rush”) is a difficult thing to do.

Rush would frown on any attempts to cover or acknowledge the history of an institution — he was about ideas not organizations. Because of this, the history and people involved are scattered and diffused. In terms of the organization there is no clear line of growth. The only measurable growth is the ever-increasing influence of the message. That’s what Rush was working towards.

But it is practical to share a particular angle of the story of Chalcedon, especially for those who are unfamiliar with the history of Christian Reconstruction.<sup>1</sup>

Typically, most historical accounts begin with the date and location of the birth of the founder. When discussing Christian Reconstruction this is not

what’s important. Rushdoony would consider it irrelevant. The proper starting point is the birth of the ideas.

## Theonomy or Autonomy

He was a long way from his last home in Santa Cruz, California, in 1946 when the thirty-year-old Rousas experienced the great transformation to his thinking. Isolated within the 400 square miles of the Duck Valley Indian Reservation in Owyhee, Nevada, this contemplative missionary-pastor had already spent a year and a half carving out the Kingdom of God among the Western Shoshone Indians.

Rousas was of medium height with dark hair, olive skin, and a silent look that left one wondering what was transpiring behind his deep eyes and pronounced brow. He sparked the curiosity of the Duck Valley residents. Like most Native Americans, their culture was not noted for its scholarship. Life was basic,

with time spent on bare necessities, not penetrating the lofty ideas found in books. Theirs was an oral tradition animated by story and legend. Rousas, on the other hand, was a man of written words and rigorous thinking. In this environment the studious young missionary was as out of place as a Cadillac on the Moon.

He didn’t seem to need many supplies on the reservation — only books. The Shoshones would watch with interest as Rousas frequently received a delivery of books to his mailbox. He seemed oblivious to his onlookers as he tore open each package and began reading as he walked back to his home — never lifting his head.

Rushdoony received numerous books during his stint on the reservation, but one volume in particular affected him deeply. *The New Modernism* by Dr. Cornelius Van Til was a new release in 1946 and promised *An Appraisal of the Theology of Barth and Brunner* — something the young Rousas was much interested in due to the widening influence of modernism in Protestant circles. Dr. Van Til was a sober but humorous Dutchman whose slender frame and thick glasses disguised his long history as a trenchant defender of the Christian faith. He was the professor of apologetics at Westminster Theological Seminary and from that single location launched a sustained campaign against humanism, modernity, and their Christian cousin, neo-orthodoxy.

Despite the theological strength of such establishments as Westminster, modernism continued its determined march into the Second World War. Its influence was felt in many spheres



Rushdoony in younger years sporting an indian headdress

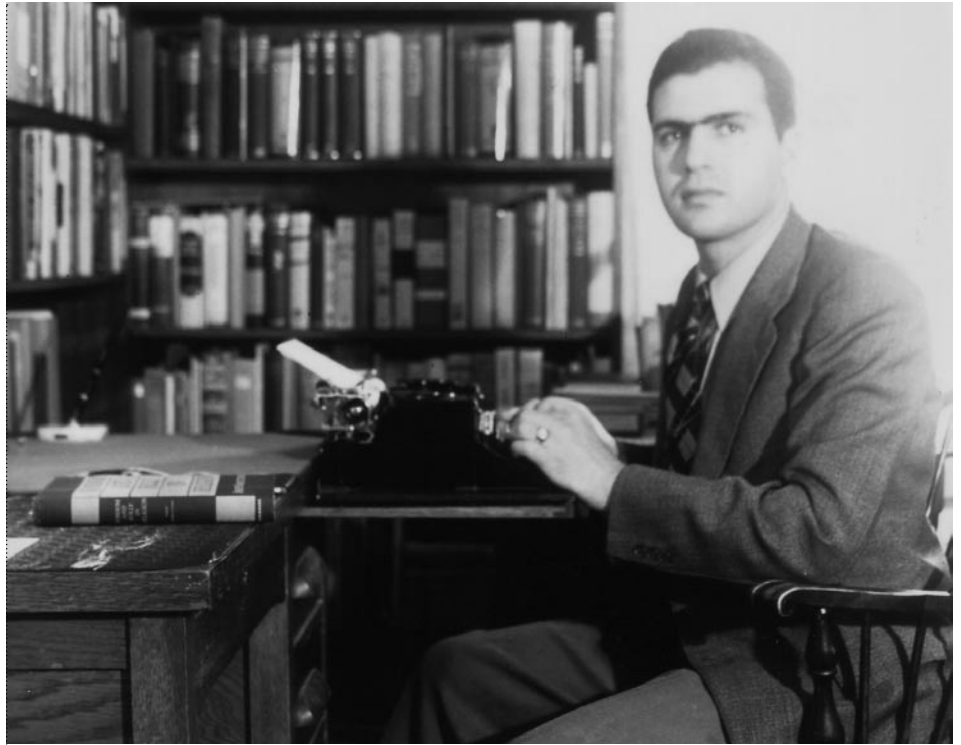
but only the intellectually astute were aware of its harmful chemistry. The lone pastor on the Duck Valley Indian Reservation was one such watchman who viewed modernity and humanism as great threats to the historic faith and America's Christian heritage.

By reading Van Til, Rushdoony encountered a single man's uncompromising approach to defending the faith. This appealed to Rush, who had been reared in a home adhering to the veracity of the Scriptures, and his keen sense of logic would not allow him any shades of grey when considering the starting point for all thought.

## Van Til's War

Humanism, along with modernism, made man the starting point for all thought. Modern humanism bore the reeking grave clothes of 19<sup>th</sup> century rationalism. Autonomous man could *creatively construct* his own knowledge to interpret the raw stuff of human experience. Man's knowledge was not reflective of God; it was completely his own doing. Man therefore claimed an ultimacy only reserved for God Himself.

Neo-orthodoxy revised this theme and declared God as both "wholly hidden and wholly revealed." This dense language has a basic idea. Since man, as Kant indicated, cannot say anything factual about things outside of his experience (viz. "things in themselves" apart from experience), then the orthodox view of God is false — the view that true things can be said about a God who is beyond experience. The neo-orthodox agreed. They saw God as "wholly hidden" and beyond reason's ability to grasp. In an effort to preserve Christianity they still argued that God was "wholly revealed" in Christ; but that revelation was existential, and Van Til radically opposed this modernistic formulation as a denial and not a defense of the Christian faith.



Rushdoony was always a diligent reader and writer

Much of contemporary Protestantism reacted negatively to Van Til's thesis. Rushdoony would later describe the public reaction to Van Til's *New Modernism* as "an unspeakable offense, an outrage, a desecration of all philosophy and theology."<sup>2</sup> Strong words indeed. Van Til was speaking in a language Rushdoony understood. A faithful Christian must begin and end with the self-attesting Christ revealed in Scripture. For many years Rushdoony would hold up Van Til's *New Modernism* as "the definitive work in its field, often abused and slandered but never answered."<sup>3</sup>

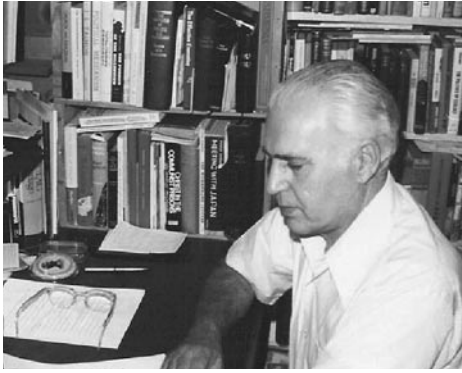
## Van Tilian Ethics

Rushdoony continued devouring Van Til's works while thinking of Biblical ways to apply the philosophy. In Van Til's classic *Christian Theistic Ethics* a single sentence set Rushdoony on a path to outlining the Christian world and life view as revealed in the Bible: "There is no alternative but that of theonomy or autonomy."<sup>4</sup>

In addressing the issue of ethics Van Til concluded that every ethical decision is either an expression of God's law (theonomy) or man's (autonomy). There was no middle ground. How could there be? There were no other authoritative sources remaining. This was the conflict in the Garden of Eden and remains the essential conflict today. Who will determine right and wrong, God or man?

From the current state of society we can easily see the fruit of a world ruled by the law of man. Tyranny, perversion, and theft permeate human civilization in the guise of man's divine legislation. Man then heaps on even more laws until something like the tax code is unreadable and bureaucracy overwhelms basic categories like food, education, and transportation. There is no end to man's futile efforts to establish dominion upon the dictates of his sinful mind. His thoughts are evil continually.

But what would a world governed by God's law look like? That was the



Rushdoony in Canoga Park, CA in 1974

question affecting Rushdoony after his reading of Van Til. Dr. Van Til had not explored those possibilities; he had only identified the core issue and demonstrated the weakness of autonomous man's ethical presuppositions. The task of developing the theonomic approach to ethics became Rushdoony's and he exercised a ceaseless discipline in launching one of the most significant ideas in modern Christendom.

### Educational Emphasis

From an early age Rush was a voracious and independent reader. He consumed the standard lot of fiction and history, but also read the entire Bible through many times while still a teenager. Although thoroughly Armenian, Rush was enthralled with American history and occupied much of his tireless reading gleaning the tale of a nation established upon the Christian faith.

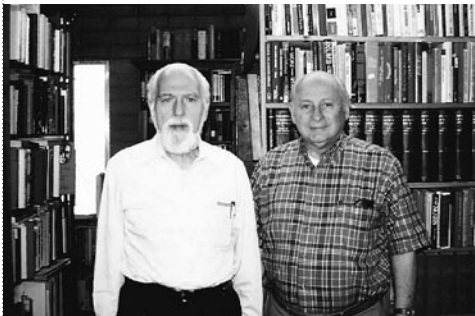
It was no surprise then that the young Rousas pursued higher academics. He attended the University of California at Berkeley and eventually earned a graduate degree in literature. However, the ivory halls of academia disillusioned the erudite Rushdoony. He considered it a degenerate institution whose purpose was to cultivate universal humanism. Yet he had a passion for education, and like the humanist elite, saw education as the primary tool for making the "whole man." As a Van Tilian he did not view education as

a neutral sphere devoid of any particular philosophy. As in every area of life, education is inherently religious.

Just three years after the publication of his first book, *By What Standard?*, Rushdoony released a thoughtful volume in 1961 on applied presuppositionalism — the subject was educational theory, and the book was *Intellectual Schizophrenia*. It was a stinging exposé of the contradictory philosophy of public education. His early lectures on this topic were central to launching the awakening of Christian education.

These books further positioned Rushdoony as a cogent thinker and writer of the Christian worldview and its implications for society. There were many more books to write, yet financial support was needed to address the issues properly. The funding for further research came from the William Volker Fund — a charitable organization espousing free market economics and libertarian political ideas. Started in 1932 by William Volker, this fund was integral to steering and influencing the primary figures in Austrian economics (e.g., Hayek, Rothbard, Friedman).

The research grants from the Volker Fund also financed Rush's work at Stanford University where he produced the still dynamic *Messianic Character of American Education*. These early volumes, still used today, would become the intellectual foundation of the Christian education movement.



Rushdoony in his library with Samuel L. Blumenfeld

### The Reader and the Writer

During the early '60s Rushdoony adopted a prudent method for writing books. He frequently lectured on various subjects, and this output was due primarily to his passion for learning. Being a systematic thinker and brilliant topical organizer, he multiplied his efforts by transforming his lectures into books, essays, and articles. For the rest of his ministry years he utilized this same method for producing most of his work.

His had a simple process of diligent reading on a wide range of topics. An insatiable interest in the multi-faceted world God had made inspired him to inquire how God's law might apply to every sphere of life. He consumed anything he could get his hands on. Journals, newspapers, magazines, and books would pile up in his home as he gathered the resources for his work. His personal collection of newspaper clippings was enormous.

He also carried books wherever he went. He would read in the checkout line at a grocery store or in the waiting room at a doctor's office. He would take a suitcase of books when he traveled and shop for more books while abroad. He'd often have to use additional baggage to get new finds back home, or have his host ship them after he left.

However, he didn't simply read the books as one might read a novel. Once he received a new book he would generally spend a couple of hours just perusing it. He would read the table of contents and index. He would skim each page and randomly dip into a few paragraphs here and there. His goal was simply to get the flavor of the book and decide if it warranted a more careful reading. If it did, he would put it aside for proper reading at a later date. If it did not demand a more careful reading he would simply place it on the shelf. He would not get rid of it. Books were his treasure whether they were good or bad.



Once it came time to read a book thoroughly, he was already familiar with its basic content. This let him increase the speed of his inspectional reading. When you're reading an academic work outside of your field of expertise it helps to know the basic argument before you start on it! This was wise of Rushdoony, since with this method he consumed an average of one book per day for the remainder of his life.

It wasn't enough simply to read a book. Since writing was a major part of Rushdoony's labor, it was necessary for him carefully to glean information out of each book that was useful to his work. This demonstrates a unique quality about Rushdoony's scholarship: he worked in terms of a life thesis. He did not take a journalistic approach, waiting for a story of interest to come along. For Rushdoony scholarship was a method to his calling and not the calling itself. His calling, or life thesis, was to apply God's Word to every facet of life and thought. That's why he read so broadly. He was driven to examine what God's Word had to say about every sphere of life.

To better retain the gleaned portions of a book, he consistently marked or highlighted important passages with a straight rule and pencil. He noted important highlights by listing them in his own index written in the back pages of each book. He also wrote down the date he started and finished a book.

From these extensive readings he penned streams of essay-like lectures on various subjects, often citing the numerous sources he'd read on each subject. And this is all in addition to his long-time commitment to spend 3 to 4 hours per day in intensive Bible study. When he then presented the lectures in a public forum, he would pause at the end for questions. He made note of important insights and reworked his written lecture in terms of the questions asked. These



Rushdoony recording an Easy Chair episode

lecture series would eventually become books or portions of a book.

### Gary North

Rushdoony's books have impacted countless lives, both layman and leader. Rare is the author that can captivate such a wide audience, but Rushdoony was especially attractive to astute young scholars.

One young student in the early '60s had his interest piqued by Rushdoony's work — Gary North. While still in college when they met, North began a correspondence with Rushdoony that would develop into a working relationship. In these early years Rushdoony took interest in North and provided him with a list of recommended reading that included a healthy dose of Van Til. Seeing obvious skill in the budding scholar, Rushdoony later hired North part-time at the Volker Fund to help subsidize his continued education at Westminster Theological Seminary. Rushdoony wanted North to study directly under Van Til. There were other advantages to North being at Westminster. Professor John Murray's lectures on Romans 11 convinced North to adopt a postmillennial eschatology.

### Chalcedon's Foundation

Rushdoony continued his subsidized research at the Volker Fund until 1965 when the Fund was shut down. Volker still paid Rushdoony a retainer to apply a Van Tilian approach to a

philosophical knot that long perplexed Western thinkers. This underwritten research produced *The One and the Many*. Even though it made few ripples in mainstream academic waters, today it is still a penetrating display that only the triune God can make reality intelligible. It was finally published in 1971.

Soon after his leaving the Volker Fund in 1965 a small number of committed supporters requested that he hold regular Bible studies in Southern California. Rushdoony agreed and his family relocated. Donations from these supporters helped to underwrite his continued research and writing. By this time Rushdoony was clear on the direction of his work and felt it necessary to incorporate his own organization — in 1965 the Chalcedon Foundation was formed.

Choosing the name from the integral Council of Chalcedon in A.D. 451, Rushdoony saw the council's definition of the true nature of Christ as "truly God and truly man" as crucial to placing a limitation upon all human authority. Only the God-man Jesus Christ had supreme authority within the confines of history. No institution could exalt itself above Him.

On October 1, 1965, a single-page mimeographed report was sent out to this fledgling group of supporters. This was the first installment of what would one day become the *Chalcedon Report*. It was in his second newsletter (October 31, 1965) that he first used the phrase *Christian Reconstruction* in print.

### Why the Term "Christian Reconstruction"?

It is often speculated that Christian Reconstruction parrots the reconstruction of the South after the Civil War. There is a sense in which that is true, but Rushdoony's definition carried major philosophical nuances.

Understanding the roots of Chris-

tian Reconstruction begins with Rushdoony's father in the faith, Dr. Cornelius Van Til. Van Til spent much of his philosophical work criticizing the epistemological errors of humanistic thought while establishing the foundations of a Christian epistemology. Essentially, Van Til argued for two approaches to knowledge: the first being the *constructive* approach to knowledge where autonomous man constructs his knowledge from his experience — this leads to his godhood (Gen. 3:5); the second approach to knowledge is the Christian view which is *reconstructive*. In this sense Christians reconstruct their knowledge after the revelation of God — they are thinking God's thoughts after Him.

When the apostle Paul presents the Christian warfare in 2 Corinthians 10:3-5, he describes it as “bringing into captivity every thought to the obedience of Christ.” That is the central work of Christian Reconstruction: to bring all things in subjection to Christ. We are to reconstruct all areas of life along Biblical lines by reorienting man's thinking to reflect the thoughts of God. God's thinking is contained in His Word.

### The First Few Years

The work at Chalcedon increased steadily over the next few years and more demands were placed on Rushdoony's time. In 1971, Rush hired his protégé Gary North on a part-time basis. This again brought needed financial assistance to North's education as he was completing a Ph.D. in history. Although North ended up joining the senior staff at the Foundation for Economic Education in that same year, he still found his way back to Rushdoony in 1973 when he joined the Chalcedon staff full-time.

Also in 1973, a young, ambitious seminarian named Greg Bahnsen joined the staff of Chalcedon. Bahnsen had recently finished his graduate work at



Rushdoony at a Seattle Conference in 1980s

Westminster Theological Seminary and was pursuing his doctorate in philosophy at USC while he worked at Chalcedon. Anyone who is familiar with the work and ministries of Dr. Gary North and Dr. Greg Bahnsen can appreciate the unique moment this was in modern church history. The intellectual capital of Rushdoony, North, and Bahnsen produced a synergy that escalated the influence of Christian Reconstruction in the early '70s.

### The Institutes of Biblical Law

Like most of his books, the *Institutes* were originally given as lectures and reworked for publication. Rushdoony delivered these lectures over a three-year period to a myriad of groups ranging from students to civil officials. It was revolutionary in that it put the brakes on the ever-changing views of God and Christian ethics:

It is a modern heresy that holds that the law of God has no meaning nor any binding force for man today. It is an aspect of the influence of humanistic and evolutionary thought on the church, and it posits an evolving, developing God. This “dispensational” god expressed himself in law in an earlier age, then later expressed himself by grace alone, and is now perhaps to express himself in still another way.... *The Institutes of Biblical Law* has as its purpose a reversal of the present trend. It is called “Institutes” in the older meaning of that word, i.e., fundamental principles, here of law, because it is intended as a beginning, as an instituting

consideration of that law which must govern society, and which shall govern society under God. (p.2)

Critics often refer to Rushdoony's *Institutes* as the seminal work that launched Christian Reconstruction. There is no doubt that the book was pivotal to the expansion of the idea in the '70s, but the work of Christian Reconstruction was several years old when the book was published.

Despite his solid writing up to this time there was a virtual blackout for Rushdoony's books. *The Institutes of Biblical Law* was not reviewed for three years until Professor John Frame insisted the *Westminster Theological Journal* publish his review of the neglected volume.

*The Institutes* received harsh criticisms within and without contemporary Christendom. Much of this criticism remains today, as anti-God pundits continually rehash overworked arguments against Rushdoony's presentation of the death penalty, inter-racial marriage, theocracy, and religious toleration. Rushdoony marveled that his critics spent so much time on subjects he covered in passing. His purpose was to exposit God's law, and the law was filled with references to capital punishment and interaction with false religions. What was he to do, ignore the exposition of these passages in favor of being politically correct?

### The Journal of Christian Reconstruction

In 1974 Rushdoony, North, and Bahnsen discussed the launching of a serious publication “aimed at intelligent laymen, working pastors, and others who are interested in the reconstruction of all spheres of human existence in terms of the standards of the Old and New Testaments.”<sup>5</sup> It was to fill the gap between academic journals too distant from the reading churchgoer and the plethora of popular Christian magazines.

Gary North served for six years as the editor of *The Journal of Christian Reconstruction*. His editorial skills, work ethic, and networking abilities produced lasting journals that are still referenced thirty years later. The journal was published twice a year and was served by a handful of editors in its 25-year history. (Chalcedon is currently creating digital versions of the entire library of journals that should be accessible in 2006.)

## The Dispersion

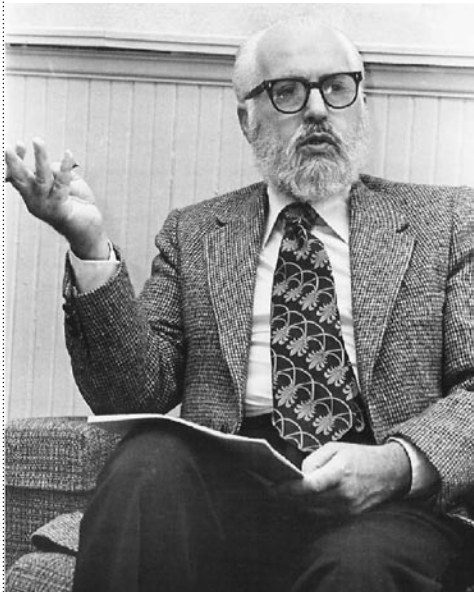
By 1976 God began to stir the nest at Chalcedon and both Gary North and Greg Bahnsen left Chalcedon to pursue their callings elsewhere. Bahnsen took a teaching position at Reformed Theological Seminary in Jackson, Mississippi, and Gary North joined the research staff of Congressman Ron Paul. North made several moves across the United States and ultimately landed in Tyler, Texas, where he continued his Institute for Christian Economics and a productive newsletter publishing business.

It was during the 1970s that Rushdoony gained stature as an expert witness in numerous court cases across America involving homeschooling families and Christian private schools. The early days of Christian education in America were difficult, as a number of church leaders and families faced prosecution for keeping their children out of the public school system. Rushdoony's expert testimony greatly assisted Christians from diverse denominations.

## The Religious Right

By the late '70s America was a disillusioned nation. Reeling from the Vietnam War, the Watergate scandal, feminism, and an ongoing energy crisis, it seemed American culture was splitting in numerous directions. During this time the church was all but quiet except for the "Jesus movement" and the corresponding Charismatic movement.

But things were changing politically for Christians with the 1973 Supreme Court decision of *Roe v. Wade*. A growing tension between mainstream fundamentalism and the secularists spawned a groundswell of political activism within the Christian community. These same Christians were disappointed with the so-called "born again" President Jimmy Carter, and in 1980 helped to elect President Ronald Reagan in a landslide victory.



Rushdoony greatly influenced the Moral Majority

Garnering these millions of Christian voters were Moral Majority leaders such as Jerry Falwell, Pat Robertson, and Paul Weyrich. This huge evangelical contingency secured two terms for Ronald Reagan and stamped conservative Christianity on the landscape of American politics.

Many of these Christian political insiders gave credit to the work of R. J. Rushdoony. This was early recognized in a February, 1981, issue of *Newsweek*, which examined who's who in the Religious Right after the surprising victory of Ronald Reagan. Many personalities and publishers were mentioned, but when it came to the category of "Think

Tank" there was only one listing: the Chalcedon Foundation.

It was the writings of R. J. Rushdoony that provided the theological framework for Christian social responsibility. Since the time of Prohibition the church had been virtually silent politically; but increasing immorality, a burgeoning Federal government, and secular opposition provoked many Christian leaders to political activism. Rushdoony provided them with the Biblical theology of the state and the proper role of the Christian in society.

## Marching On

Chalcedon continued its growth and influence throughout the '80s and '90s. It was during the 1980s that Christian Reconstruction made a significant impact on the massive Charismatic movement. It was during that time that my own worldview was turned upside down by Christian Reconstruction, and I labored for years working to bring more Charismatics like myself to the solidity of the Reformed faith, an optimistic eschatology, and the application of God's law.

Numerous writers, lawyers, politicians, professors, entertainers, and pastors gave credit to Rushdoony's work as a catalyst to their own development. This is a testimony to the comprehensive nature of Rushdoony's thought. He did not appeal to just one group or individual because his worldview was all-inclusive and embraced every area of life. This was the great appeal of Christian Reconstruction. It was as if he had made everyone's vocation a calling. This was nothing new. The Puritans had written similar things. That's why Christian Reconstruction is often referred to as neo-Puritanism — it makes glorious the vocation of every man or woman and shows that all things must glorify God.

*continued on page 31*

# A Daughter's Memories

By Rebecca Rushdoony Rouse

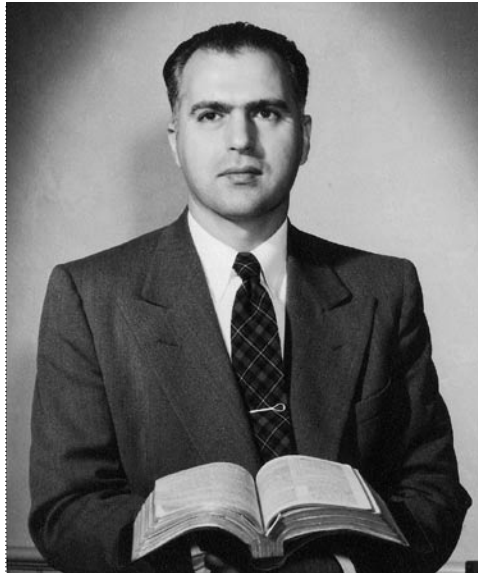


I now live in the home my father, Rousas John Rushdoony, lived in for the last 26 years of his life. It is a photo album of days shared with a remarkable father and it holds many physical remnants of his life.

His father's desk still sits in one corner and his mother's dining room table is in another corner. An old photograph of Cornelius Van Til still hangs by the front door next to shelves containing many of my father's books. The last *Hagar the Horrible* my father clipped from the Sunday comics and taped to the refrigerator is now framed and hanging in my hallway. The corners of my home are filled with many of his belongings, reminding me daily of his love and devotion to his family and keeping him alive in the stories I now tell my granddaughters.

We are a family of collectors. It seems to be an inherited Rushdoony trait. The house once overflowed with my father's countless treasures: gifts from all over the world, from supporters and friends, finds from garage sales, numerous piles of books and scraps of paper (many containing bits and pieces of poetry my father had written) or folders with notes and articles written on them. Artists who knew Dad gave him a treasury of paintings and artwork; years on the Reservation left wonderful Indian artifacts and others bequeathed to him oriental pieces. There were furniture and knickknacks from his parents' home and from our home in Santa Cruz as well as many souvenirs from his travels.

There were no empty shelves or



Rushdoony during his pastoral years in Santa Cruz, CA

corners in my father's house. Books and papers were piled in seemingly unorganized heaps, and yet my father until almost the end of his life could locate any given book, item, or article even among the thousands of books in his library. There were photographs everywhere of friends, supporters, and family members. His house echoed his past and yet the faces of the future were there too in his grandchildren, his growing number of great-grandchildren, and in the faces of Chalcedon's supporters and those who came to visit him. Dad enjoyed his possessions because of the memories they evoked. It took my brother, Mark, over a year to sort, move, and distribute this lifetime of collections.

My father's house held a wealth of memories and snapshots of our history as a family. A simple question about someone or something could lead to a long and wonderful retelling of a memory or even a joke.

His stories were full of family history, the pride he felt in his family, people he'd met, and the many he called friends. His stories revealed aspects of his life and many showed us the hand of God working in his life and the lives of our grandparents. One picture gave us the story of a beautiful Armenian girl who would become our grandmother and her betrothal to a handsome and intelligent orphan. Their engagement was arranged to guarantee my grandfather would return to Armenia from Edinburgh, Scotland, when he finished his education.

An old faded rug in the living room recalled the story of his mother and father's escape from Armenia and the genocide committed by the Turks. The rug was one of the few possessions my grandparents brought to this country. It had been hastily thrown on the back of a partially lame mule a soldier gave them when the Russians began to retreat from Armenia, forcing them to flee. This same mule helped save their lives and the lives of other Armenians when my grandfather used it to ferry many across a swift river before the Turks descended on them and killed those he was unable to get across. Each step of the way they faced peril, but God had a future purpose for them and their yet unborn son. Their suffering and trials led them to the United States of America where my father could learn and write freely the things God laid on his heart.

My father loved large, noisy family gatherings where he spent hours sharing his stories and wisdom with us. He loved the noise of his children and

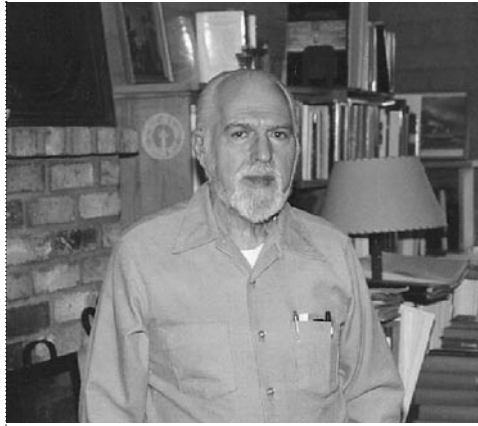
grandchildren talking, laughing and sharing, and would often sit back listening to their chatter, smiling. "Very good, very good," he would repeat. He understood that his legacy would continue in their lives. The first few family dinners after he passed from this world were very quiet in comparison, and I can remember sitting there wanting so badly to hear one more story, one more joke.

My father's library was also a storehouse. It held a wealth of unpublished articles, books, and small treasures that we, his children, took great pleasure in finding. We each claimed one of the pens we had so often seen him dip into the inkwell as he began to write. We were delighted to find he kept a file for each of his children that contained cards we had sent him over the years, drawings we had done as children, along with papers we had written for school.

He kept letters and cards from family members who had long since passed into heaven. Many of these letters held stories and events from our childhood that would have otherwise been lost. My father wrote his parents almost daily and his father too wrote frequently. These letters are some of my most valued possessions because they are literally a record of our childhood written by two loving, proud, and godly fathers.

My father's libraries were always a special place we entered with the reverence of church. In Santa Cruz, Dad's library was at the back of the house in a beautiful room with parquet floors and a large bay window that had a window seat. There were rows and rows of bookcases with aisles just narrow enough to walk through. It was a place of refuge for me. As the oldest daughter I spent a lot of time helping and watching my little brother, Mark (a handful, I might add), and three little sisters, Joanna, Sharon, and Martha.

Dad understood that I sometimes needed to have time away from them



In his library in Vallecito, CA

and would help me hide between the rows of bookcases with a book to read. It was there, hidden in his library, I read *Moby Dick*, *David Copperfield*, and many other classics from his library shelves with Dad sitting just a few feet away sharing my secret. It was there too that I learned one of Dad's sweetest and most endearing habits. Often as he sat writing he would absentmindedly repeat the names of those he loved. What a joy it was for me to hear him softly repeat "Rebecca, Rebecca" as he worked.

When my siblings and I were small, Dad would often borrow small toys that we found special and set them on his desk. They would sit there for a time and be returned or disappear into the niches in his library. Many of them were packed away and moved from house to house, finally finding a place in a drawer or tucked away on a shelf in his library here in Vallecito, California.

What a joy it was to find these small remembrances of our childhood in his library. For me, finding several of the tiny wooden Chinese and porcelain figures I loved as a child brought a flood of memories of happy times spent with my father and the joy of finding a childhood treasure. With each treasure we relived the memories, laughed, and shed tears of joy and thanksgiving for the loving record he had kept for each of us. Small treasures and letters which

would have been lost are now mine again to share with my granddaughters. They are time capsules of a father's love. He was not a man who sought wealth, but he did leave behind for his children a record written and physical of the life God had blessed him with.

During the 1950s and early 1960s Dad would take us to San Francisco each year. He would take us through the De Young Museum, pointing out things he found of interest and teaching us what was art and what was not. He treated us to tea at the Japanese Tea Gardens and shared stories of his life in San Francisco. Our last stop would be dinner in Chinatown at a restaurant owned by the family of someone he knew when he worked at a local church during his college days. Our excursions as children revolved around my father sharing his history and teaching us what to value in our lives.

Old friends were never forgotten and my father stayed in touch with even friends from his childhood. Some of their children came to visit him. The daughter of an old girlfriend got in touch with my father some years before his death and related how she had often heard her mother speak of him in glowing terms. Her visiting sister noticed a book that was written by an R. J. Rushdoony and commented to her sister that the book had to have been written by Johnny Rushdoony from Kingsburg. She had, without realizing who the author was, purchased the book. That led to a visit and many letters and phone calls back and forth over the years between my father and this family. Dad thought of them as an extension of his family. There were many he included in his life this way.

My father's generous and warm spirit appealed to children as well as adults. One year on the day after

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# How Rushdoony Changed My Family

By Andrea Schwartz

Reprinted from *A Comprehensive Faith*, edited by Andrew Sandlin (San Jose, CA: Friends of Chalcedon, 1996) 33-34.

The teacher who does not grow in his knowledge of his subject, in methodology and content, is a very limited teacher, and his pupils are “under-privileged” learners.

The teacher as student is, above all else, a student of God’s Word. To be a student means to advance and grow.

Our growth in teaching requires our growth through and under the teaching of the Holy Spirit.

We must become good learners as a step towards becoming good teachers. Our profession is a very great one in Scripture: our Lord was a Teacher, and the Holy Spirit is our continuing Teacher.

We cannot treat our calling lightly, nor grieve the Spirit by abusing our calling.

R. J. Rushdoony, *The Philosophy of the Christian Curriculum*



The Bible accurately identifies the fact that without vision, the people perish. For many of us, our original reasons for homeschooling pale in comparison to the strong motivations we now have.

Too few of us really knew what was at stake. We began with the Spirit’s prompting — in many cases living quite above our stated theology. But without a strong theological, intellectual base, well-meaning friends and family, an intrusive school board, or political legislators answering to strong and well-funded lobbies would have knocked us down and knocked some of us out.

The writings of R. J. Rushdoony (specifically his books on public education, Christian education, and the struggle between Christianity and humanism) provided guidelines to keep us on track. When my son was young, I would often threaten to send him to “public school” when he repeatedly failed to adhere to my instruction. But after Rushdoony taught me to understand the extent of the assault on Christianity and God’s law in state schools, I never threatened again. I realized that my threats would be comparable to telling him that if he failed to

listen to me I would abandon him along the side of the road to the care of robbers and thieves.

Rush’s works do more than sound a warning. His *Institutes of Biblical Law* and *Systematic Theology* give homeschooling parents the “seminary-like” education that equips them to teach every subject from a godly, orthodox perspective. His experience and expertise have often led me along paths that would reap tremendous rewards for me and my children. Thanks to his teaching that every area of life and thought is subject to the law of God, from the time my children were very little, discussions on daily problems or situations were viewed from the perspective of where (not if) God’s law addressed it. Many times our dinner table has been the place of important theological discussions undergirded by a solid orthodox base.

But these are personal encounters with a writer and his work. The groundwork Rush laid by spearheading the Christian and homeschool movements, and his participation in landmark cases involving the rights of Christians to educate their children as directed by God, helped me even before I had the blessing of knowing him. For the work he and those who worked with him

did paved the way for me to be able to homeschool without significant incident or opposition.

Additionally, there were the many people who had read his work and heard him speak and began to take dominion in the area of homeschooling support groups, magazines, legal assistance, and writing and designing curriculums, etc. In other words, others built on his work; as a result, there are myriads of good resources available to homeschoolers everywhere.

Rush didn’t stop there. He continued to write and challenge Christians to *cast their bread upon the waters*. He was not interested in becoming a celebrity-guru with followers who follow him blindly. Far from it. He lived humbly, took time to answer questions (even from children), and challenged people to begin a work in their own area and re-take ground for the kingdom of God. The quality of the people he drew to him over the years is astounding. Their books fill my bookshelves as do the works of many great men he referenced and on whose work he expanded.

Over the years, I have spoken to many home educators who have known Rushdoony, the work of the Chalcedon

*continued on page 32*

# A Great Reformed Defender of the Faith

by Rev. Christopher B. Strevell



Though he was a controversial figure in many circles, many defenders of the orthodox Reformed faith affectionately looked to Dr. Rushdoony as a father and teacher. He was one of the men whom God raised up in the latter half of the 20<sup>th</sup> century to emphasize neglected aspects of Biblical Christianity, especially its societal implications, awaken the church to engage in the cultural battle for Christ's Kingdom, and reject theological, philosophical, and personal compromise. While we mourn his loss in 2001, we thank Jesus Christ for giving us this precious gift, and rejoice with Dr. Rushdoony, as he is now part of the Church Triumphant, enjoying the presence of the triune God to whose Word and doctrine he devoted his entire life.

Dr. Rushdoony's writings have made a tremendous impact on my own thinking. I will never forget the first time I read through his *Institutes*. His ability to show the application of God's law to every area of faith and life was invigorating and challenging. I began to understand what David meant when he wrote: "I have seen an end of all perfection; your commandments are exceedingly broad." Given the shallow and truncated version of the Bible espoused by the majority of evangelical churches, his works are revolutionary, demanding an entire reorientation of the Christian mind toward Christ, law, and liberty.

Dr. Rushdoony's life exemplified how Christian theologians and pastors ought to engage the culture in which they live. God places each believer in

a specific cultural climate and expects him to live out and defend his faith in it. When the response of evangelicalism to the ongoing moral collapse of our culture was defeatist eschatology ("Wait for the Rapture"), ethical pietism, and cultural compromise, he showed us our duty to stand for the truth of the entire Bible at exactly the place where it is under the fiercest attack. This included advocating the Bible's principles of social, judicial, and economic justice, even when these were largely abandoned by the church and violently ridiculed in academic circles.

Dr. Rushdoony was a defender of the faith; this cannot be denied. His life demonstrates the abiding duty of every Christian to know the Bible, understand the culture, and issue a direct challenge to unbelief, autonomy, and rebellion.

Dr. Rushdoony's message spawned a movement. Movements are always difficult to define, but it must be said that his writings and preaching have created a groundswell of affirmation that Biblical law and order, personal obedience to God's law, and the reformation of society in terms of submission to Jesus Christ and His law are every Christian's calling.

This is Dr. Rushdoony's greatest contribution to the revival of Biblical Christianity in the late 20<sup>th</sup> century. He encouraged Christians to be renewed and purified in their minds by the authority of God's holy Word. Even those in Reformed circles who cannot call themselves "Reconstructionists," or who take issue with some of Dr. Rushdoony's principles, are forced to clarify their positions in terms of *sola*

*Scriptura*, which Rush, among many others historically, continually taught. It was this great principle that drew the ire of his enemies and the thanksgiving of his students. For if Scripture is not relevant, authoritative, and binding everywhere, it is not so anywhere. Its claims are comprehensive, and so must be our obedience if we would be Christ's disciples.

Critics of Dr. Rushdoony might object to high praise of him on the grounds that he had many enemies or that his teachings were divisive. Great men, however, whom God raises up to lead the church out of a period of darkness and into the blessed realm of greater conformity to His Word, are not cheerleaders. Their message is not usually universally received, for they must go against popular sentiment and tradition to redirect the church toward the Kingdom of God.

All praise must go to our great God for the life, teaching, and legacy of Dr. Rushdoony. He was one of Christ's wonderful love-gifts to the church. It is my prayer that even though he is now dead, he will continue to speak to generations to come, calling them to total obedience to Christ, cultural discipleship, and liberty in submission to Messiah the Prince. ■

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

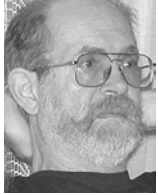
# Rushdoony as Prophet

by Lee Duigon

*“When it is evening, ye say, It will be fair weather: for the sky is red.*

*And in the morning, It will be foul weather today: for the sky is red and lowering.*

*O ye hypocrites, ye can discern the face of the sky: but can ye not discern the signs of the times?”* Matthew 16:2-3



R.J. Rushdoony published 33 books in his life. It's almost impossible to read very far into any one of them without discovering a comment, a paragraph, or even a whole chapter that seems decades ahead of its time.

Here was a man well able to discern the signs of the times, and to predict — sometimes with unnerving accuracy — the “cultural weather” years in advance.

We have hundreds, perhaps thousands, of examples to illustrate how keenly he read the signs of the times. But for those unfamiliar with Rushdoony's work, we offer five brief examples as an inducement to read more.

1. In *Intellectual Schizophrenia* (1961), Rushdoony wrote (pg. 107) that “the absence of meaning results in an absence of coherency of action and *incapacity for self-defense. A culture not convinced of its own value is incapable of its own defense* [italics added].”

In his foreword to the 2002 edition, Samuel Blumenfeld called *Intellectual Schizophrenia* “this brilliant and prophetic book,” an assessment even more apparent in 2005.

History is littered with the wreckage of civilizations whose citizens didn't think they were worth defending. The Western Roman Empire fell in the fifth century: it had only a small corps of foreign mercenaries to defend it. In the seventh century, the Persian Empire,

militarily defeated by Eastern Rome in a ruinous war that went on for centuries, had no spirit left to resist its rapid conquest by Islam. In our own time, we have seen the Soviet Union and its communist satellites in Eastern Europe collapse and pass away without a war.

The Western world today flirts with ideas which undermine the urge to self-preservation — moral relativism, moral equivalency, and multiculturalism. If all moral standards are subjective, if no one's actions and motivations are any better or any worse than anyone else's, and if no culture is superior to another, there can be no philosophical basis for self-defense.

These notions are vastly more prevalent in our culture today than they were in 1961. Those who have embraced them have no reason to defend their civilization.

2. In *Politics of Guilt and Pity* (pg. 5), Rushdoony wrote in 1970: “Many persons do not reveal their personal masochism, but they do participate in mass masochism through political and economic views and activities calculated to fulfill *the urge to mass destruction* [italics original].”

In 1970, Rushdoony focused on topical aspects of self-destructive public policies: high taxation to support a welfare state, which punishes success and fosters failure and personal irresponsibility; protecting the criminal at the expense of the law-abiding citizen; the growing influence of tyrannical

elites. There are all still with us — but the scope of social self-destruction has widened since then.

Whether it's the plummeting birth rates in Western Europe and Japan, the global spread of AIDS, or the increase in personal bankruptcies here at home, behavioral “weapons of mass self-destruction” seem clearly to be dramatically on the rise. Rushdoony would not have been surprised.

3. Writing in 1967 in *The Mythology of Science* (pg. 28), Rushdoony observed, “man is thus the prime laboratory test animal. Experimentation with man is already in process.”

This applies to today's race to be the first to perfect human cloning, and to the push for experiments on embryonic human stem cells as the great white hope of medicine (meanwhile destroying thousands of human embryos). But civilization has also suffered from countless failed “social experiments” such as no-fault divorce, radical feminism, and abortion on demand. And there are more such experiments in the works, such as the legalization of “polyamory” (a “marriage” of many partners).

4. Rushdoony devoted a whole prescient chapter to the United Nations in *The Nature of the American System* (1965). After describing the inherent contradictions underlying the whole U.N. enterprise, he remarked, “the U.N. is not only incompetent to deal with sin but also especially prone to it.”

*continued on page 32*



# Examining the Agenda of Secularism

by Martin Selbrede



On April 29-30, 2005, Chalcedon's Communications Director, Chris Ortiz, and I attended *Examining The Real Agenda Of*

*The Religious Far Right* at the CUNY Graduate Center in New York. The speakers hailed from very diverse ideological backgrounds and institutions, yet all found common cause in decrying the "danger" posed by Christians who mount any challenge to the secularism entrenched in modern politics and culture. This event was funded solely through conference fees. It didn't promote an agenda *per se* so much as a reactionary anti-agenda set in opposition to growing Christian effectiveness in the sociopolitical arena.

As I sat and listened, I repeatedly asked myself, "How was R. J. Rushdoony able to see across the decades and so accurately predict that things would come to this?" As to content, mode, and strategy, Rushdoony had described, in disturbing detail, how and why the opposition to Biblical Christianity would unfold in our time. In particular, his 1986 book, *Christianity and the State*, characterizes the issues raised at this 2005 conference with near-journalistic precision.

To return to the basic problem today, the real issue is not between church and state, but simply this: the state as a religious establishment has progressively disestablished Christianity as its law foundation, and, while professing neutrality, has in fact established humanism as the religion of the state. When the religion of a people changes, its laws inevitably reflect that change and



conform themselves to the new faith and the new morality. There has been deception on the part of the courts, by their profession of religious neutrality, as they have substituted one religion for another, humanism for Christianity. The basic reason, however, has been the theological collapse of the churches, and this has been true of all of them.

This theological collapse led to the untenable belief in religious neutrality and to the surrender of Christian schools for statist education. As a result, humanism became the established religion of state and school, and, by infiltration, of the churches as well.

Christianity is quite logically progressively excluded from state, school, and church and has a weak and scarcely tenable position in modern life. It probably lacks extensive and organized persecution in most countries because orthodox Christianity has become progressively weaker and less and less relevant.

Any revival of Christian strength will thus precipitate major conflict, in that it will constitute a threat to the humanistic establishment. In recent years, few have feared the church, because the church has been impotent and itself an ally of humanism. There are evidences that this may change. (p. 7-8)

The first of Rushdoony's *Chalcedon Position Papers*, the 1979 essay "Conflict with the State," affirmed the same theme:

In recent years, under the influences of humanism on the one hand and pietism on the other, the church has withdrawn from many of its historic and basic functions. As the church begins to revive and resume its required ministry, the result is conflict with the humanistic state. (*The Roots of Reconstruction*, p. 1)

The key elements of Rushdoony's analyses are these: (1) the theological collapse of the churches paralleled a concomitant infiltration of humanism and pietism into their midst; (2) the progressive exclusion of Christianity from modern life marginalized it into irrelevance; (3) Christian weakness and irrelevance had rendered opposition to it superfluous and pointless, especially where the church had effectively become an ally of humanism; and (4) any reversal of these trends would be treated as a dangerous threat.

## The "T word"

Just as the term "fundamentalism" has become the new "F-word," so too "theocracy" has become the new "T-word." Of course, conspicuously absent from the conference was any citation of Rushdoony's that actually touched on the topic of theocracy proper in any pertinent way. A quick referral to the first three sentences of Rushdoony's "Chalcedon Position Paper No. 15: The Meaning of Theocracy" would have corrected (and rendered irrelevant) 85% of what passed for "concerned scholarship" at the conference. In Rushdoony's

introductory statement, note how resoundingly the *wrong* definition of theocracy was hammered into the heads of attendees at the conference:

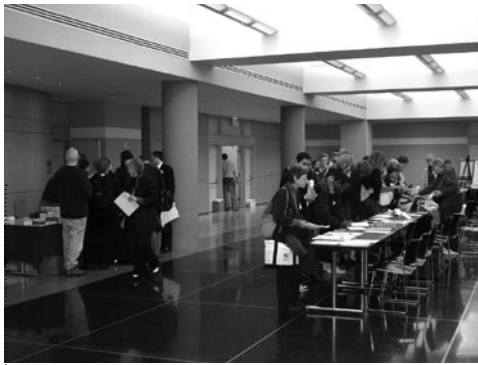
Few things are more commonly misunderstood than the nature and meaning of theocracy. It is commonly assumed to be a dictatorial rule by self-appointed men who claim to rule for God. In reality, theocracy in Biblical law is the closest thing to a radical libertarianism that can be had. (*Roots of Reconstruction*, p. 63)

### **Demonizing Others Can Trigger a Backlash**

The increasing popularity of the quasi-media (*e.g.*, fake news), fed by a profound dissatisfaction with mainstream journalism, has launched a new breed of protagonist who openly disdains the drawing of the battle lines in such an extremist form. Jon Stewart, adopting a “pox on both your houses” perspective, savages not only the kind of thinking later expressed at the conference, but also its partisan counterpart across the aisle:

So much of what is out there is polemics. Once you write your diatribe about how liberal America is ruining the country, or how conservative America is turning us into a theocracy, where do you go from there? The next book has to be that Joe McCarthy was a decent guy or that George Bush is a Saudi operative. (*Entertainment Weekly* No. 784, September 17, 2004, p. 11)

Comedians like Jon Stewart revel in deflating targets like today’s exaggerated rhetoric. Had Mr. Stewart attended the conference, he’d have learned the answer to “where do you go from there?” (He’d realize that he got the big picture right — theocracy was looming large on the horizon — but the finer details were slightly off: Bush is seen more as an instigator of a future American Taliban than a Saudi operative.) Allusions to the Taliban, and Iran under the mullahs, dotted



Conference attendees pick up literature on dominionism

the rhetorical landscape over the two-day span of this conference — and that was when the speakers were being nice.

Let us examine each conference presentation in more detail.

### **Joan Bokaer on the Rise of Dominionism in the U.S. Government**

Joan Bokaer, associated with Theocracy Watch ([theocracywatch.org](http://theocracywatch.org)) and Cornell University’s Center For Religion, Ethics and Social Policy, was the first speaker following the introductory formalities. Bokaer’s misapplied definition of theocracy (“a form of government ruled by religion”) grounded her antipathy toward Christians being effective in the public sphere. Bokaer delighted in quoting Maureen Dowd’s outcry, “Oh my God. We’re living in a theocracy!” thereby setting up her punch-line: in a theocracy, Dowd’s first three words would have violated the Third Commandment, bringing judgment down on her head.

Bokaer’s tracing of history starts with Paul Weyrich in the Goldwater era, marking milestones like the Heritage Foundation (1973), the term “moral majority” (1979) and the Council for National Policy (1981), whose meetings are “highly secretive.” Not just “secretive,” mind you. I’m guessing the primary offense is that, unlike modern presidential administrations, this group doesn’t leak information to the press. Such private

discussions must be inherently heinous in nature, gauging from the loud hiss rising from the audience when Bokaer showed Tim LaHaye’s picture on the screen. Ralph Reed and James Dobson were the next pariahs paraded through the Powerpoint perp walk.

Back of all this is Bokaer’s assertion of what this was all initially about: “manipulation of people of a certain faith.” She re-invoked the “secrecy motif” (Pat Robertson counseled stealth, while Ralph Reed mirrored this sentiment, etc.). Rev. Tommy Ice was quoted favorably by Bokaer by virtue of his explicitly anti-dominionist stance. (Bokaer, in effect, turned supposed compatriots LaHaye and Ice into estranged bedfellows. Gentlemen?)

Astonishingly, she held that “conservative” is synonymous with pro-statist.

Not astonishingly, she dramatically brandished the spectre of the Taliban.

Quote that her audience took to heart: “We cannot let them succeed!”

Quote that Chalcedon supporters should take to heart: “Education is critically important.”

Quote receiving enthusiastic applause that Bokaer seemed to think will cause God to stand down: “We’re quite powerful, and we’re the majority!”

### **Chip Berlet on Millennialist and Apocalyptic Influences on Dominionism**

Chip Berlet is Senior Analyst of Political Research Associates ([www.publiceye.org](http://www.publiceye.org)).

To be honest, this poor guy had his work cut out for him. Pastors have a hard time getting a flock to sit through “tedious” theological distinctions. How do you pull off this stunt in less than an hour with a lay audience? Mr. Berlet did what most pastors do to keep the flock’s attention: ratchet up the rhetoric.

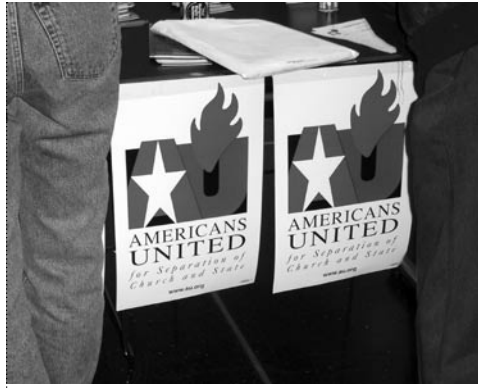
Now, I’ve taught through the book of Revelation, and I don’t ever remember beginning my classes with Berlet’s

unique characterization of the author: “a guy named John of Patmos who lived in a cave...” Hard to believe, but it actually went downhill from there with respect to accurate exposition of Scripture. Still, Berlet hit some points on target.

Setting aside his irresponsible characterization of postmillennialism as a scenario where “Christians *seize* control of government,” he does see something potent and highly influential about the work of postmillennial Christian Reconstructionists. Then he adds, “Here’s the catch: there aren’t that many of them out there.” Influential, but small in numbers. We didn’t say it — our opponents did.

Berlet describes the far more numerous premillennial dispensationalists (pretribulationists) as those looking for the signs of the end times (“plagues, tsunamis, immorality...”). He asks (quite logically, we might add) that if you’re pre-trib, why bother voting? Why bother with political action? You need a Biblical justification for political participation. Berlet holds that Rushdoony’s polemics provided the kind of justification being sought. According to Berlet, Christian Reconstructionism powered the conversion of a passive premil population into the largest bloc supporting the Republican party.

No sooner had Berlet denounced the use of derisive labels like “religious political extremist” (on the grounds that you can’t reach people if you insult them), he described Christian Reconstructionism as “Calvinism on crack,” and later asked “How do we rein in the loony left while reining in the vile right?” I’m guessing that being called “vile” and a Calvinist “on crack” is part of the outreach program intended to “reach me,” since Chip couldn’t have meant them as insults. Remember, he just as pointedly distanced himself from what he called “the loony left.” Perhaps there is such a thing as an extreme centrist.



Information table for the  
Americans United for the Separation of Church and State

Berlet redefines dualism as being the “us good, them bad” mentality, which he regards as “profoundly antidemocratic.” Like other speakers, he pits democracy against Christian political activism, implicitly upholding the former as alone inherently legitimate.

**Robert W. Edgar  
on the Gospel According  
to a Religious Progressive**

“Where’s the religious left? Where have *we* been?” asks Bob Edgar of the National Council of Churches (NCC), who proudly regards his zero rating with the Moral Majority as “a badge of honor.” It appears that the “NCC was fiscally bankrupt. Ideologically it was OK.” Edgar then counseled the religious left that it was important “not just to speak against the religious right, but to speak to what I call the middle church,” all the while upholding the banner of religious pluralism.

The implicitly perceived Gospel of Inclusivism couldn’t keep its candle lit for very long before a question from the audience blew it out. An atheist put Edgar on the spot about not being as inclusive as he let on, given his promotion of pluralism. His response assured the atheist that she wasn’t being unfairly singled out: “We don’t even have Unitarians! We’re not inclusive! We’re just eclectic. We’re all Trinitarian.”

Here it was as Rushdoony had

described it: humanism and pietism infiltrating the church, causing it to become an ally of humanism. Clearly, such declension from orthodoxy marked the nineteenth century church, and was nothing new: E. W. Hengstenberg and B. B. Warfield had battled it in their prime. What’s different today? Simply this: the political implications have completely changed. Edgar’s species of thinking has effectively inverted the promise of Zechariah 4:6 as if it actually read, “Not by My Spirit, but by might and power!”

Two thousand years ago, the theologically liberal wing was the Sadducee contingent. They were the “sensible” cognoscenti that jettisoned “unreasonable, unenlightened” sections of Scripture (*e.g.*, the doctrine of the resurrection of the dead) and continued to maintain a measure of respect and credibility among the people. Modern Christendom evidently has its Sadducees as well, who stand in the shadow of their liberal-minded forebears. Sadducees use Scripture when convenient, even pitting Scripture against Scripture (Mt. 22: 23-33). The contemporary mechanism is more convoluted: Edgar pointed out that royalties proceeding from the sale of the Revised Standard Version Bible had held the NCC together. Hearing this, one begins to sympathize with Rushdoony’s expanded view of the meaning of boiling a calf in its mother’s milk (Ex. 23:19).

So, what does a group so thoroughly infiltrated with humanism propose as *its* strategy? That’s right: more infiltration. According to Edgar, “we need to infiltrate our seminaries” to promote different packaging, *e.g.*, homiletics based on the Web, or TV sound bite techniques, rather than dated “nineteenth century preparation” of sermon form and content.

Dr. Rushdoony pinpointed precisely this mechanism of *infiltration* as the key

to neutering the church to keep it in a quadraplegic condition, permitting the power state/welfare state to rush in and fulfill all useful societal functions (given that nature abhors a vacuum).

Brace yourselves.

**Hugh Urban  
on America Left Behind:  
Bush, the Neoconservatives, and  
Christian Evangelical Fiction**

Hugh Urban is associate professor of religion at Ohio State University.

Hugh Urban alluded to Max Weber's concept of "elective affinity" to describe the "mutually beneficial and reinforcing" relationship between neoconservative foreign policy and the best-selling *Left Behind* volumes. In this, he has probably come close to a general truth (with notable exceptions). Of course, the political implications stemming from various theological views of Israel's ultimate destiny run the gamut of options: Urban has chosen to focus on the one currently enjoying bestseller status. Christians who reject the eschatology of the *Left Behind* series simply don't fall anywhere on Urban's radar screen. Since Urban has a specific axe to grind, he doesn't mention that other eschatologies (such as Rushdoony's) would void his glittering generalizations.

Urban, to his credit, provides compelling evidence that one's eschatology has consequences ranging all the way up to the domains of international diplomacy and realpolitik. His implicit thesis, that works of *fiction* written by pretrib Christians may have an impact on international politics, causes Christian Reconstructionists to shudder as much as Urban does. He just doesn't choose to notice the Reconstructionists' aversion.

**Charles Strozier  
on the Psychology and  
Theocracy of George W. Bush**  
Charles Strozier is professor of history at

John Jay College, CUNY, New York.

Here we are, back to the imputed idea of Christians seizing power again, expressed in even more dramatic terms than those found in Chip Berlet's jeremiad. Strozier relished rhetoric like "The Right began to lick its chops" and "neocons chomping at the bit for power." Strozier embodies the emotional depths of the antipathy marking today's partisan politics when he effectively excuses hatred for George W. Bush. (Strozier describes a Bush opponent "so blinded by his hatred for Bush — an understandable error — etc.") His aside obviously played to a delighted crowd.

Strozier's theological diagnosis of current events is inexplicable. He pinpoints a shift in emphasis "from the Sermon on the Mount to the Book of Revelation." Strozier comments that the latter block of Scripture describes those who "swim forever in the Lake of Fire — and there are no lifeguards." He apparently regards the Sermon on the Mount as far more irenic. Really? "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Mt. 7:19). "Whosoever shall say, Thou fool, shall be in danger of hell fire" (Mt. 5:22c). And in two places (Mt. 5:29 & 30), the verse concludes "...for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." In other words, pitting Scripture against Scripture (which presupposes their non-authorship by a sovereign, omnipotent, omniscient God) is an empty exercise.

Waxing apocalyptic in his own right, Strozier pointed out that "we don't need God to bring about the end." In his view, nuclear weapons have shifted this to human agency. Therefore, "nuclear weapons represent the religion of our age." His view competes with one enunciated in *The Early Universe*, edited by Hawking, Gibbons, and Sik-

los, which broaches the idea of a "vacuum eschatology" bringing our world to a sudden end without the agency of God *or* nuclear weapons. Such theories — which are God-free — appear to comfort those who embrace them, blocking out the ominous dread with which mortal man regards the specter of ultimate justice. Perhaps in their heart of hearts, humanity recognizes that "it is a terrible thing to fall into the hands of the living God" (Heb. 10:31). Death is no safe haven from Him with whom we have to do (Is. 28:15-18).

The statement, "nuclear weapons represent the religion of our age," is a confession of idolatry. It reverts sovereign control over mankind's fate back into man's hands. As Rushdoony pointed out in "Chalcedon Position Paper No. 15: The Meaning of Theocracy," Isaiah 9:6-7 declares that "the government shall be upon His shoulders, and of the increase of His government and of peace, there shall be no end...." In *The Roots of Reconstruction*, he continues:

The essence of humanism, from Francis Bacon to the present, has been this creed: to be human, man must be in control (Jeremy Rifkin with Ted Howard: *The Emerging Order*, p. 27.). This is an indirect way of saying that man is not man unless the government of all things is upon his shoulders, unless he is himself god." (p. 66)

In short, man fully intends to shift the government from Christ's shoulders onto his own. The Infiltrated Church (shot through with pietism and humanism) is willing to help switch out Christ's iron scepter for a limp reed.

The Lord Jesus Christ is Alpha and Omega (Rev. 1:8). In contrast, modern cosmology has proposed that the formula "In the beginning, Hydrogen" replace the obsolete statement, "In the beginning, God." Nuclear weapons,

which detonate a hydrogen fusion process, have made men their own potential exterminator. The humanists' mantra would appear to have come full circle: Hydrogen is the Alpha and Omega. This, too, is idolatry.

### Katherine Yurica: "Is an Unholy American Theocracy Here?"

Many conference speakers invoked religion, even Christianity and the Bible, in their "principled" assaults on (among other things) Christian Reconstruction. Katherine Yurica (former reporter for *Christianity Today*, and an investigative journalist whose essay, "The Despoiling of America," was published in *Toward a New Political Humanism*) believes that the Bible endorses a pro-statist ethic: that righteousness in a nation involves adoption of a liberal/progressive social program by the state. As an observer, one becomes torn: surely we do want to see the Bible applied to cultural questions! But Yurica's Herculean effort to stand the Bible on its head to conform to a humanistic, statist ethos falls flat.

Here is an object lesson from a Yurica breakout session I attended. During her main lecture, Yurica contended that the "Old Testament supports relief of poverty through taxation." In the breakout session, she shared an experience she had debating this point, during which her opponent argued that Yurica "had not proved that the *king* institutes [the poor tithe]." Her opponent had apparently argued for private, personal charity, perhaps as analyzed in compelling detail in Rushdoony and Powell's *Tithing and Dominion*. Yurica didn't just reject that reading of Scripture: she claimed that her opponents "are adding something" to the Biblical text to de-institute the state from its God-chartered task of tithe collection for the poor. Moreover, nobody offers such private assistance to the needy as mandated in Scripture. This presumably is the proper

function of the coercive sector of society (civil government) in Yurica's "reading" of Scripture.

A guest I invited to the conference glanced knowingly at me when Yurica made such points, because I had personally issued a "poor tithe" check for over four thousand dollars to a young single mother just three weeks earlier. (Think I just lost my reward in heaven by mentioning it? The Deuteronomic poor tithe *isn't* anonymous. Matthew 6:1-4 warns against ostentation in voluntary gifts — alms — above and beyond the poor tithe, a distinction which Paul also makes at 2 Cor. 8:8.) The poor tithe is a large, eye-to-eye *personal* one-lump disbursement that meaningfully elevates the recipient out of poverty and creates an opportunity for financial independence. The *impersonal* state dribbles out subsistence-level checks over time that keep the recipient dependent and beholden. Obedient Christians can, and do, falsify Yurica's claims. The claim that a "privately administered" poor tithe isn't realistic or effective was simply slammed lifeless to the floor in the eyes of my guest, who knew different. Yurica doesn't *need* to be generous with other people's money when people obey God (the actual enforcer of the poor tithe, who judged Israel continually for "grinding the faces of the poor," an indictment directed at the general populace and not at the kings).

Substantively, Yurica sees lurking in the shadows "a plan to take over the government of the United States," to be done step by step, day by day: first the Republican Party, then Congress, etc., to revamp the balance of power (by weakening the judiciary, permanently gaining the power to control domestic morality, to break individuals *and* organizations like the National Education Association). She raises the spectre of "the fascism of a religious cult." Worse yet, she says, is that "today, the domin-

ionists' dream is within their grasp." "Dominionism is the fastest-growing political force in America today." "To make their plan work, they had to take Jim Jones mainstream."

Yurica alleges that dominionists (her preferred term) have studied Machiavelli and Hitler. The "Hitler" gambit is the big hammer (Ueberhammer?) in Yurica's toolbox, so allusions, citations, and quotes by and about Hitler are legion: "To be a leader means being able to move the masses." Yurica freely interchanges Hitler with "dominionist" Christians, holding that the latter have learned manipulation from the former. "Hitler learned the value of spiritual terror." "The new individual who appeared in Germany" was "the uncritical recipient of orders." "Who wins: them or us? Let's look at a Hitlerian technique..." "As dominionists continue to resurrect the words of Hitler, we invoke Churchill: we will never never never give up. Ladies and gentlemen, we will prevail, we will prevail, we will prevail."

You'd think yoking your opponent to Hitler would be the ultimate strategy (Jon Stewart, call your office!), but Yurica anticlimactically conjures up images of poisoned Kool-Aid by associating "dominionists" with Jim Jones. (Interestingly, Rushdoony pointed out that Jim Jones had every license and credential the state could ask of him: his papers were in perfect order, but his total compliance with all state certification requirements *guaranteed nothing* concerning his behavior or performance!)

"The obsession with power never left [Jim] Jones.... He showed how the power of the churches could be used politically.... Pat Robertson borrowed pages from the Jim Jones playbook." If so, you'd better have the deacons test the Gatorade.

Yurica provides five reasons why the "dominionist" agenda will not prevail.

(1) Historically, despotic rulers fall

due to pride. (2) “We are dealing with psychological aberrations, if not outright evil.” (3) A dominionist government owes its success to an “edifice of lies,” and such a “house built on sand will fall.” (4) “The American spirit” — and more specifically “Yankee culture” — is “not so easily subjugated.” (5) Humility is stronger than power. She challenged the audience, “Choose truth or power. Our opponents have chosen power. We have chosen truth.” She also said that by recognizing the value of humility, “all the power will shift to our side!” Well, which is it? Looks like her self-confessed goal is power after all, which she says “will shift to our side!” Pay no attention to the man behind the curtain of humility and truth.

“We live for something bigger than our self [sic].” “We bow down to truth, to reality, the very heart and soul of mental health.” (Can you detect a New Age component to that last statement?) Bottom line for Yurica: “The dominionists have brought our nation to ruin.”

But “we must snatch it back,” she said at the later breakout session. “We need public forum guardians.” Why? “Lest our nation fall.” Maybe it’s not *totally* ruined.

Yurica’s approach to Scripture is, unsurprisingly, half-orbed. “I take my Scriptures from Jesus, because it’s compassionate.” She cites John 8:11 for her position on crime (at least that of adultery): “Neither do I condemn you.” Since Christ does not condemn in this instance (where the Old Testament laws concerning witnesses with clean hands could not be satisfied), Yurica makes a leap to her view that “stoning for Biblical capital crimes is evil.” One cringes at the thought of how she’d handle Matt. 5:17-19, or Matt. 23:3, where Jesus endorses the application of Old Testament law (as comprehensively explicated by Rushdoony, Bahnsen, Warfield, et al.). Truth be told, she’d have been more

accurate to say, “I take my Scriptures from *some* things that Jesus said, because they’re compassionate. Other things He said don’t fly with me, though.” She picks up fewer items from her already-downsized smorgasbord than she lets on.

Yurica appears not to recognize that she indulges in will-worship. *God’s will be done, when it coincides with my will* is not Biblical Christianity, it’s pure humanism with a veneer of Christ-Lite dabbed onto it. Sadly, she labels orthodox views of the Scriptures as distortions, and her distorted views are offered up in their place. I asked her if she had ever attempted a dialogue “across the aisle” with those on the other side (thinking that I might just attempt one with her), but her answer (that went on and on about some incident evidently involving members of a South American country’s Mafia) didn’t give me hope that I was being understood very well. The speaker after Yurica, Karen Armstrong, spoke about “a chasm of incomprehension,” and I had to confess that I had surely stood at its brink at the tail end of the breakout session with Yurica.

### **Karen Armstrong on Fundamentalism: The Fear and the Rage**

Karen Armstrong is a former nun and author of 12 books, including *Islam, a Short History*.

Karen Armstrong, too, has specific ideas about the Bible. She holds that infallibility is “a new doctrine.” (Assuming that to be true, which it’s not, how would newness affect its validity?) Postmodern relativism as applied to the Bible comes easily to her: since the Word of God was infinite, it couldn’t be contained (restricted) to one interpretation.

On other points, she was a more reliable guide. She noted that we’re seeing “a clash of sacred values.” The secularists had threatened the fundamentalists, and they were threatening the secular-

ists back. They see each other across “a chasm of incomprehension” (perhaps the single most insightful comment I heard over two days of lectures).

Regrettably, she defined “antinomianism” as the breaking of humanistic civil law, not the deprecating of God’s law (which was the entire *raison d’être* of this conference). From a Biblical point of view, the conference was precisely geared toward promoting antinomianism as that term has been historically understood. Turning the tables on Christian Reconstructionists and calling *them* antinomian signals a deliberate hijacking of meaning.

In any event, Armstrong believes (correctly) that modernity is on one side of the conflict, but she characterizes its foe (incorrectly) as a yearning for a “pre-modern era.” Modernity and religion are pitted against each other over the issue of certainty: religion allegedly provides it while modernity delivers us from its stifling grip. Armstrong favors modernity’s uncertainty and contingency, because “things must be left open-ended so we can progress.” This “open-ended” component of philosophy has had many hundreds of pages accorded to it in the writings of Cornelius Van Til, Greg Bahnsen, and R. J. Rushdoony, and it has been comprehensively shown to be an utterly futile dead-end, and hardly the harbinger of progress as was claimed.

Armstrong concludes that the rise of modernity entailed the political subjugation and humiliation of fundamentalists, which created the current “chasm of incomprehension” while paralleling the ensuing disturbance of social norms.

### **Frederick Clarkson: Learning About the Christian Right and What in the World To Do**

Frederick Clarkson is an author and blogger ([www.frederickclarkson.com](http://www.frederickclarkson.com)) and frequent guest on NPR.

Frederick Clarkson brought the “T-word” back to center stage, quoting the New York Times to the effect that “This is Christian theocracy breaking out.” This isn’t good news, says he, but is evidence of a “gathering darkness,” replete with “religious supremacism” and “religious bigotry.” But Clarkson holds out hope: some lights are coming on.

Clarkson proposes a three-pronged reclamation project: Reclaim faith (but not in the religious sense); Reclaim history (American history *sans* any elements of alleged Christian revisionism); and Reclaim citizenship.

Clarkson challenged the audience with some bitter concessions: “We have abandoned the playing field in electoral politics to the best-organized faction, which is the Christian right.” “They won fair and square: they used the electoral system.” “If we don’t know how to elect officials, we’re ceding the turf to those that do.”

Were the thirteen original colonies theocracies? Clarkson says that they were, but adds that the framers of the Constitution specifically overthrew 150 years of theocracy, replacing it with a much-to-be-preferred substitute: religious equality. “The religious right of the eighteenth century didn’t like the Constitution, and they don’t like it now.” Clarkson might consider boning up on the *Journal of Christian Reconstruction*, Vol. 12, No. 1, 1988: *Symposium on the Constitution and Political Theology* to see how far his statements deviate from the truth.

To his credit, Clarkson urged caution and restraint in polemic discourse. Although he said that democracy is tough, and some labels are necessarily harsh, terms like “radical religious right” or “radical religious extremists” essentially “mean nothing.” He regards such a loaded term as “radical religious extremist” as “just a mean epithet to score cheap political points.” He counseled

using language to fit the occasion, and to use language carefully. “In fact, it is necessary [to do so].”

### Joseph C. Hough on Faith, Ethics and Politics

Joseph C. Hough is the president of Union Theological Seminary in New York.

Dr. Joseph C. Hough claimed that fundamentalist control destroyed the Southern Baptist Convention. He’s not high on Christian fundamentalism, but probably not for the same reasons as his father: “My father was a [Biblical] literalist, but not a fundamentalist. There *is* a difference.” Not one to complain about something without having a solution in hand, he proposed a simple way to “cure people of fundamentalism”: “Send them to Yale Divinity School!”

Hough likes the label “liberal.” “Liberal means tolerant. It means open-minded.” They just don’t happen to be open-minded about Biblical law, or particularly tolerant of those who are favorably disposed toward it. The crowd was hostile enough that Chalcedon’s Chris Ortiz, in a moment of levity, approached me during a break, shook my hand, and pointedly introduced himself with the words, “Hi, I’m Chris Ortiz with TheocracyWatch.”

The Book of Revelation was exhumed for another autopsy at its author’s expense (you remember: the guy who lived in a cave). Hough said of Revelation, “I don’t know what John was smoking when he wrote it.” Hough impugned it on other grounds (the date it entered the canon; Cyril’s disdain for it, etc.), thereby crafting a very one-sided hit-and-run argument that anyone conversant with Warfield’s defense of canonicity could have reduced to rubble. Hough brought up the Book of Revelation because “preoccupation with the end times cuts the nerve for any kind of social action.”

“Christian arrogance creates a

divisive Christian exclusivism... this is not in the spirit of Jesus Christ.” Hough finds this kind of divisive, exclusivist Christian arrogance in the words of Christ Himself: “I am the Way, the Truth, and the Life.” He counseled the removal of this text from the church lectionary declaring the text is destructive and led to the Holocaust, not to mention the murder of millions of Muslims and Christians. Put another way, these words of Jesus Christ apparently are “not in the spirit of Jesus Christ.”

Hough then pointed out that homosexuality is not mentioned at all by Jesus. Ask yourself this: if Jesus *had* mentioned it, what would stop someone *who is already willing to throw out John 14:6* from rejecting Christ’s position on homosexuality just as contemptuously? Moreover, this whole approach is inverted: throw out what Christ *said* at John 14:6, but build arguments on homosexuality where *no written record* of the Lord’s words supposedly exist. (Of course, Christ’s endorsement of Mosaic law, so well-defended by Bahnsen, Warfield, Rushdoony, and others, doesn’t merit consideration in Hough’s view. Although Christ mentions homosexuals at Revelation 22:15, Hough has, for all intents and purposes, already lumped the contents of that precious book in with the works of Carlos Castaneda and Timothy Leary.)

I think I’d have gotten along better with Dr. Hough’s father.

### John F. Sugg on America the Theocracy

John Slugg is senior editor of *The Weekly Planet* and senior editor of *Creative Loafing*.

John Sugg was unable to deliver his lecture in person, but the content of his intended speech was made available to the audience. The distortions, inaccuracies, smears, and baseless associations that mar Sugg’s essay are “as the sands of the sea in number, and as the stars of

heaven.”

The “T-word” is back, stitched like bolts on the neck of the Frankenstein monster, embedded in a wordy torrent that warns about “secretive groups” that act as “an invisible black hole” that “pulls the religious debate toward a theocracy with its closest parallel in Iran’s government-by-mullahs.” Christian Reconstructivists are deemed “revolutionaries” who’ve “burrowed deep into the religious right,” whose “tactics for growth are stealthy.” Are we talking about Biblical Christianity or some kind of parasitic infestation here?

One wonders: do men like Sugg know these demonizations to be utterly false, or do they sincerely believe them? Sugg is a journalist who’s received “more than three dozen national and regional awards for investigative reporting” who “has been reporting on the ultra-right religious movement in America for more than a decade.” Perhaps Karen Armstrong’s “chasm of incomprehension” yawns far wider than expected — else how could Sugg misrepresent something he’s been studying for a decade?

Factual errors abound. Sugg writes: “And, Rousas John (R.J.) Rushdoony, his brother Mark, Gary North, and Gary DeMar are names unlikely to spark widespread recognition.” They apparently don’t all spark recognition with Sugg, either: Mark is the son of R.J. Rushdoony, not his brother (that’d be Haig Rushdoony).

The “investigative reporter” delivers the alleged “goods” when he describes Christian Reconstruction as a theology “that denounced all government social programs, public schools, environmental protections — a religion that promoted mass executions for sins as minor as swearing at parents, decried democracy as heretical, relegated women to subservience, or that endorsed segregation and even the return of slavery to the United States.” Sugg mixes in charges of racism

and anti-Semitism (picking out quotes denuded of their context) to round out his rhetorical package.

Where to begin? As to denunciation of “all government social programs,” Rushdoony has made it explicit that so long as Christians abdicate their responsibility regarding societal needs, the state *must* fill that function, since those needs cannot go unmet. Here we have Rush defending the state and indicting his fellow Christians. There’s no need to defend Rush’s advocacy of Christian schooling to Chalcedon’s readership, but Sugg is strangely silent about government attacks on Christian schooling. Not one speaker at this conference who bemoaned the Reconstructionist’s view that government regulations should be lifted ever *once* mentioned in my hearing that limited liability laws would *also* be abolished. If the corporation you own does something harmful, you’d become *personally* liable under Biblical law. Modern limited liability laws enthrone irresponsibility by wedging a *massive disconnect* between actions and consequences: I can do something wrong corporately, but not pay any price for it personally. But deregulation according to Christian Reconstruction entails *greater* responsibility and accountability than currently exists. To mention the one without the other is a despicable distortion. Sugg’s claim as stated doesn’t even embody an actual *criticism* of Christian Reconstruction — there’d have to have been some basis in *reduced* accountability to complain about, but the opposite is actually true.

Practically speaking, Sugg’s list is intended to function as a sequence of sound bites: throw the ideas out there and lean on your credibility as a journalist to secure the desired effect. Use enough quotes to assure your readers you’ve gotten the dirt on the bad guys straight from their own mouths and pens.

Never mind that Rushdoony opposed anti-Semitism and racism (note his powerful exposition of Numbers 12, where God struck Miriam with leprosy for having criticized Moses’s marriage to an Ethiopian woman). As regards anti-Semitism, it’s significant that the charge doesn’t have to actually be true to be effective, since it’s so serious a charge. Never mind that Rushdoony repeatedly and consistently taught from Isaiah 19: 18-25, which he regarded as *the* paradigmatic Old Testament passage concerning Israel’s destiny, upon which Paul expands in Romans 11:25-26.

The record has long ago been corrected on the other distortions, which have circulated for decades. Although we were disappointed looking for journalistic integrity with regard to Chalcedon’s work, we harbor hope that someone in the secular press will get the story right for once. We know of a noted writer who may just be the first to nail it. It wouldn’t be hard to do: you’d just have to *want* to do it is all.

## Final Assessment

The indictments against Christian activism mirrored the centuries-old complaint of King Ahab against Elijah at 1 Kings 18:17: “And it came to pass, when Ahab saw Elijah, that Ahab said to him, Art thou he that troubleth Israel?” Ahab felt the situation under his reign was perfectly fine without this theocratic extremist’s intrusion into the nation’s public life.

Elijah answered Ahab: “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” The conceptual battle lines are drawn equally sharply today, around the same issue: the law of God.

The lecturers at *Examining the Real Agenda of the Religious Far Right* saw Christians who take the Bible seri-



ously in pretty much the same way that Amaziah saw the prophet Amos: “Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words” (Am. 7:10). The order to muzzle the man of God to protect the governmental and cultural status quo was quickly issued thereafter (Amos 7:13): “But prophesy not again any more at Bethel: for it is the king’s chapel, and it is the king’s court.” Christian activists who “prophesy against the king’s court” will encounter its ardent defenders: priests like Amaziah of Bethel, dressed in modernist garb. After all, if the sandal fits....

Rushdoony was right: the status quo recognizes no more serious threat than the effective Christian. Remember how Queen Mary regarded the founder of Presbyterianism, John Knox. She affirmed that she feared no man, except John Knox on his knees.

That ultimately is the key: “Unless the Lord build the house, those that build it labor in vain” (Ps. 127:1). Gamaliel laid it out centuries ago (Acts 5:34-39): if God isn’t with us, our goals will go up in smoke. The conference lecturers have nothing to worry about. But if God *is* with us, Gamaliel would have dutifully informed the attendees in New York that “ye cannot overthrow it; lest haply ye be found even to fight against God.”

The God of Scripture was conspicuously absent from nearly all of the conference, just as He was absent from Amaziah’s complaint. The focus in both instances was “the king’s court” and maintaining its sanctity against perceived threats. That’s how Bethel — the altar in Israel that God *didn’t* sanction — always operates: it names God’s name (Bethel = house of God) and then pretty much does its own thing.

The conference speakers seemed to

think that Christian Reconstructionists are a threat to them and the nation, but that God Himself is not.

The reverse is true.

### Stewardship and Mission

Although I attended the conference as a representative of Chalcedon, I subsidized everything out of my own pocket. Why did I come to feel so strongly about not dipping into donations made to Chalcedon to fund my trip?

Here is the answer. I once asked Dr. Rushdoony why he didn’t respond to critical attacks on his work. His short answer revised my entire outlook on Chalcedon’s proper task: “I don’t let the enemy determine my agenda for me.” Rushdoony, in effect, was constitutionally unsuited to reacting to things like external criticism: he could only act in terms of his mission. He set aside every weight and pressed toward the mark. He mirrored Nehemiah’s response when called to engage *his* opponents, Sanballat and Geshem, in dialogue: “And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” (Neh. 6:2-3) Rushdoony summarily rejected anything that dissipated the work of Chalcedon (the work of the re-excavating and re-erecting of the foundations of applied Biblical thinking) as a worthless distraction. Rush was a man of encyclopedic insights and the broadest imaginable learning, but God, in an act of divine irony, placed blinders on his head so that he could only look forward to the goal.

Do you imagine that Chalcedon would have had the impact the conference speakers lamented had Rushdoony spent his energy elsewhere (*e.g.*, in responding to critics, participating in debates, etc.) rather than laboring to take every thought captive to the obedience of Christ? Had he lost focus and

reacted to his critics, we wouldn’t be in the position today of having a conceptual foundation upon which to continue building (namely, Rush’s written legacy). Instead, we’d have just another dated blog that, eventually, wouldn’t even be worth archiving (because the Rush who actually had an impact was the Rush who, putting his hand to the plow, refused to look back). Rush understood far better than we do today: chit-chat with Sanballat and Geshem prevents Jerusalem from being built. Remember: in the movie *Chariots of Fire*, sprinter Harold Abrahams lost a race *by merely glancing over his shoulder at the other runners*.

“Moreover, it is required in stewards, that a man be found faithful” (I Cor. 4:2). Dr. Rushdoony was such a man, and those who now share the mantle he has passed down must be equally faithful stewards. As far as this conference was concerned, I can make no claim that anything even remotely edifying came of my attendance. Your donations to Chalcedon were intended by Rush to extend the Kingdom of God, not to take a reconnaissance party out to survey the enemy’s quite predictable reaction to that Kingdom’s inexorable growth. I accordingly spent my own money to get to New York and attend the conference, and after having heard what I did, I’m grateful I didn’t spend the money brought to His storehouse, in *any* form, on it. ■

Martin G. Selbrede, Vice President of Chalcedon, lives in Woodlands, Texas. Martin is the Chief Scientist at Uni-Pixel Displays, Inc. He has been an advocate for the Chalcedon Foundation for a quarter century, and is set to take over the scholarly responsibilities of R. J. Rushdoony in research and writing.

## Remembering Dr. Rushdoony

By Greg Uttinger

I first met Dr. Rushdoony when he spoke at my high school graduation. Since I was the only graduating senior, it was an especially great honor. That was in 1976. During the next two or three years I spoke with Dr. Rushdoony a few more times, but never for very long.

I found it odd that he remembered me years and years later and even spoke well of me when one of my friends asked him for an autograph or an interview. After all, there was no reason he should remember me; I was no one special. But I am certain that Dr. Rushdoony remembered most of the people he met and that he said a good word about them whenever he could.

I think this, his appreciation for everyday saints, was an important part of Dr. Rushdoony's greatness. Yes, his writings shaped the thinking of thousands, including mine, but there are more important things in the Kingdom of God. Dr. Rushdoony saw the image of God in every believer; for him there were no "little people." ■

## Appreciation for Rousas John Rushdoony

By Joe Morecraft, III

I wrote "An Open Letter to Rousas John Rushdoony" twenty-five years ago for *The Counsel of Chalcedon* (May 1980). My appreciation for him remains unchanged. What follows is an abbreviated version of that letter:

My heart is overwhelmed with gratitude to the living God for what He has done in my life through you. "I thank my God every time I remember you" (Phil. 1:3).

I was introduced to your writings in 1971. Since that time I have studied no non-inspired books as intensely, thoroughly and continually as your books. As a result no one man has influenced

my thinking, living, and preaching as you have, and I do praise God for that. Most particularly have I devoured and digested your *Institutes of Biblical Law*, which I have read many times. In my opinion it is one of the most important books of the twentieth century. (However, I still heartily recommend the Westminster Larger Catechism on Sabbath-keeping and still enjoy pork and shrimp [Mk. 7:19]!)

The first time I came into contact with you personally was when you wrote me a letter after the publication of my article, "Why I Don't Give Invitations: The Failure of the Invitation System to Uphold the Free Offer of the Gospel of Free Grace" in *The Sword and Trowel* several years ago. You gave me some advice in that letter which, at the time, I thought to be a little extreme, but which since then I have come to appreciate. You advised me not to ask people to join our church normally, but to allow them to be compelled by the Holy Spirit to come, since God blessed this method in your previous ministries. I have followed that advice and God has blessed our church through the years with many members.

Although you began ministering to me through your writings in 1971, I never met you until spring 1979 at the Atlanta Christian Training Seminar on "Christ, Politics and Morality." Seeing and talking with you in person was important to me, because I saw clearly manifested in your life the patriarchal (Gen. 18:3-8) and apostolic (Ac. 16:15,34) qualities of graciousness, charm, warmth, hospitality, gentlemanliness and personal piety which are essential to our task of world conquest. It was important for me to see these things in you because too often intellectualization robs of warmth and graciousness. Contrary to your critics, this sad fact is not produced by your perspective, but by the indwelling sin that remains in us all.

Besides your influence on me personally, I am greatly aware of the Spirit's influence through you on our church, which is not accidentally named Chal-

cedon Presbyterian Church. We deliberately and consciously stand in the tradition of both the Council of Chalcedon, 451 A.D., and in the Reformed perspective of the Chalcedon Foundation. Many of our people, including young people in their early teens, read your books because in them they hear truth, vital Scripturalness, practical victory-orientation, and power absent from emasculated forms of Calvinism and non-reformed evangelicalism.

Lastly, your influence on American Christianity is obvious to me as well. God has used your influence to awaken the charismatic and fundamentalist movements to political and cultural awareness, and to their responsibility to stand for Christ and the application of His Word in all the political, social, moral and economic crises of our day. More and more people from across the range of denominations are realizing that the choice today is between the reconstruction of America by the Law and Gospel or chaos. I praise God for this renewed vision and hope of victory through faith that God is working in the hearts and lives of the nation and world.

I pray that God will raise up more and more people to support, carry on and expand what you have pioneered. You have not dug new wells, you have cleaned out the old wells dug by our fathers (Gen. 26:18).

I also pray that God would keep on reforming us by His powerful Word and Spirit until that day "when the earth will be full of the knowledge of the Lord as the waters cover the sea" (Is. 11:9). ■

## Remembering Rushdoony

Kenneth L. Gentry, Jr., Th.D.

I was converted in a dispensational church and secured a B.A. in Bible from a dispensational college (Tennessee Temple College). My first two years of seminary were spent studying at a dispensational seminary (Grace Theological Seminary). Yet, by the grace of

God, while studying at Grace Seminary I began to detect disturbing inconsistencies between the dispensational system (which greatly de-emphasizes the Old Testament and God's law) and a truly Biblical theology. Consequently, in 1975 I transferred to Reformed Theological Seminary in Jackson, Mississippi, where I could pursue a more serious and potent theology.

At Reformed Seminary I studied under Greg L. Bahnsen. I soon became enthralled with his postmillennial and theonomic distinctives. And though this was all new to me, I soon learned that what he was teaching was not unique. He frequently referred to R. J. Rushdoony, encouraging students to read his writings. Though Greg Bahnsen brought me to a theonomic and postmillennial perspective, proclaiming the supremacy of God's law and the kingship of Christ today, R. J. Rushdoony provided abundant historical and theological material filling out this intensely Reformed worldview.

I had learned much of basic Bible knowledge at Temple and Grace, yet it was through studying Rushdoony and his disciples that I became aflame with a zeal for the Reformed faith and a full-orbed Christian worldview.

My wife, Melissa, was a staff librarian at RTS while I was there. She had the task of cataloging their enormous collection of Rushdoony tapes. And I had the joy of listening to them after she cataloged them. I am thankful for both the audio technology and the future-oriented foresight that recorded Rushdoony's many lectures. I am also thankful that many of these have ended up in polished form in articles and books. His books and lectures still provide a wealth of resource materials for deep worldview reflection. And my library is filled with Rushdoony materials.

I count it a joy to have known Rush, and to have spoken on the same

platform with him at conferences. I am thankful also that he was willing to answer questions from this neophyte theologian whenever I would write to him about something. His ministry to me was not just third-party and academic, it was personal and practical.

Rushdoony is rightly deemed the "Father of Christian Reconstruction." He was the first to crystallize its theological concepts in a coherent worldview format. His combining of presuppositional apologetics, Calvinistic soteriology, postmillennial eschatology, theonomic ethics, and covenantal theology — all elements that focus the believer's attention on the supreme sovereignty of God over every aspect of Creation — provided a potent mix for a world-challenging, history-changing paradigm.

When he passed away I not only felt the loss of a mentor and a friend, but I feared the decline of a Chalcedon now bereft of its irreplaceable founder. By the grace of God, though, it appears that Mark Rushdoony and family and associates are up to the task, not only for continuing to reproduce and enhance Rushdoony materials, but also to charge confidently into the future with new educational products expanding and applying his views.

Though Rush is gone, he is not forgotten. And with God's blessings upon Chalcedon and Rush's prodigious output of materials, I believe we are in for continued promotion of his views for the historical long haul. And that is just what we should expect as Biblical postmillennialists! ■

### Remembering Rush

By Samuel L. Blumenfeld

I first met Rev. Rousas John Rushdoony in 1984 at a Christian conference in Denver after I had written *Is Public Education Necessary?* Believe it or not, writing that book turned me into a

Calvinist. Rush had read the book and praised it highly. It was quite a thrill for me to become acquainted with one of modernity's leading Calvinist theologians.

Rush, who was always quick to praise others, told me that he was greatly impressed with the work I had done to promote the teaching of reading by way of intensive phonics. He was deeply concerned with growing illiteracy in America, and so he made me a member of Chalcedon's staff.

My conversion to Calvinism came about through the research I had done on the genesis of the public school movement. Its prime movers were the Harvard Unitarians, who wanted to get Calvinism out of education. They took over Harvard in 1805 and expelled the Calvinists. And so I wanted to know what it was they objected to in Calvinism. That required reading Calvin's *Institutes of the Christian Religion*. I was so impressed by Calvin's wonderfully intellectual view of religion, that I also read the New Testament.

The question I had to answer was posed by what I had read: Was Jesus what He said He was or not? If He was, then He was the Messiah. If not, then he was an imposter. I decided that He was what He said He was. And so, I became a believer in Jesus Christ, the Messiah. No imposter could have imposed on millions of followers a religion based on false premises and false teachings. Mohammed could do it by the sword: submit or die. But Christianity spread by the word not the sword. It had to be believed by the inquiring mind.

I considered Rush to be my mentor, and visiting him in California was always a most exhilarating experience. We agreed on just about everything. He was very much interested in my work promoting Christian homeschooling, which he defended in courts around the country. He knew that there could not

be a true Christian revival without good Christian education. I had the privilege of speaking with him at many home-school conventions, urging Christian parents to provide their children with a solid Christian education.

He saw, before any of us did, that America was involved in a cultural and religious war between Humanism and Christianity. My book, *NEA: Trojan Horse in American Education*, covered much of the same territory of his seminal book, *The Messianic Character of American Education*. I emphasized the political aspects of the struggle while Rush saw the war in philosophical terms. Our two books complemented each other.

For me, the loss of Rush was the end of a very special friendship — a meeting of minds — that can never be duplicated. His memory will be with me until the end of my days. ■

### Rushdoony and His Impact on Economics

By Timothy D. Terrell

R.J. Rushdoony's thought extends over an incredible range of topics, but his thought on law and economics has been the most helpful to me. To Rushdoony, law and economics were extensions of theology, so that a nation losing its theological roots would also reject those legal and economic institutions that encouraged growth. Although law schools and economics departments had long ago rejected the authority of Biblical law, Rushdoony wanted to reestablish the connection:

Law and economics are necessary aspects of man's daily life: it is impossible to live without them. The more a sound knowledge of law and economics declines in a society, the more radical will the decay of that society be. A decadent and dying society is one in which law and economics are in a state of radical decay or collapse. Together with theol-

ogy, law and economics constitute the foundations of order in a society, and what men think of law and economics depends on their theology.<sup>1</sup>

Rushdoony's writings are a gold mine of economic thought. Books like *Roots of Inflation* are still important today, while the massive collection of his short articles, *Roots of Reconstruction*, contains numerous essays on economics that surprised me with their depth.

For example, an essay from 1971 on the "fallacy of simplicity" shows that he understood the importance of decentralization in society. He understood from Scripture that it was impossible for anyone, however intelligent, to organize society according to a central plan. I expect that Rushdoony had also read enough of the work of Ludwig von Mises and F.A. Hayek to be familiar with their arguments against socialism, which went along similar lines. But Rushdoony had the ability to establish a logical link between Biblical principles and these concepts. This means that Christians wanting to construct a Biblical economics could be assured that their Bibles were relevant, indeed vital, in countering statism. At a time when many Christians were being enticed by socialist ideas, Rushdoony provided Bible-based counter-arguments.

The kind of work Rushdoony did is critical to the building of a Biblical society. It is meaty, practical, and fascinating to read. It remains relevant to this day, and my hope is that funds will always be available for the books to be published and put online. Christians cannot remain content with the self-help books and pop psychology increasingly filling Christian bookstores (which are turning into gift and trinket shops). People who can build on what Rushdoony did, and communicate it to a wider audience, are desperately needed. ■

1. Rousas John Rushdoony, "Manichaeism, Law, and Economics," *Journal of Christian Reconstruction*, Vol. II, No. 1, Summer, 1975, p. 5.

### Rushdoony

By Roger Schultz

I first encountered Rushdoony in 1979. I had recently graduated from Bible college and was majoring in history and philosophy at a state university. Though I was a committed Christian, I had never been exposed to Reformed teaching and I lacked a coherent Biblical worldview. When a friend gave me Rushdoony's *A Biblical Philosophy of History*, it transformed my view of history and theology. Rushdoony offered a compelling explanation of God's sovereign control of all things and His purposes that govern history.

My second encounter with Rushdoony was in 1981 in seminary. A charismatic magazine, *New Wine*, interviewed Rushdoony and made reference to *The Institutes of Biblical Law*. I was fascinated with the book and Rushdoony's ability to reveal the richness of the God's Word and show its practical lessons. For the first time, I found a writer who didn't make fun of the Old Testament law, but treated it with respect and saw it as relevant. Reading during the wee hours of the morning while working as a security guard, I found Rushdoony far more interesting and profitable than the grim stuff typically assigned by the seminary professors.

It was at seminary that I learned Rushdoony had enemies. In a church history paper, I made a passing reference to Rushdoony's *The Foundations of Social Order*. The professor erupted with nasty comments: "What does he know about this, anyway!?" "Would you trust a man like that?!?!" The professor, who was a disagreeable lefty, made no other comments — not even about the liberal

historians and theologians I quoted in the paper. Rushdoony, it seemed to me, had made all the right enemies.

Over the years I had a chance to visit with Rushdoony, to invite him to speak at conferences, and to interview him.<sup>1</sup> But most memorable were the times we broke bread together. On one occasion I had dinner with Dr. and Mrs. Rushdoony. Dorothy was blind and had trouble feeding herself. It was humbling to see a great theologian and Biblical scholar lovingly and dutifully help his wife eat. On another occasion, in 1994, Rush had dinner at our home along with a bunch of friends and a large number of children. Rush had just finished describing his family's Christian heritage — which goes back for centuries in Armenia. As he gave thanks for the meal, he prayed: "May these children, and their children's children, be Christians until the end of time!" It was a touching prayer that revealed the essence of his message. Two weeks ago, while holding my new grandson for the first time, I

prayed that God would sovereignly and graciously bring him to faith in Jesus Christ. It was the same prayer that Rushdoony had already given, over a decade before, for my grandson. ■

1. For the interview dealing with Rushdoony's life and influences, see *Contra Mundum* 13 (Fall, 1994), 33-38. It is available online at <http://www.contra-mundum.org/journals.html>.

## Rushdoony the Warrior

By Rick Williams

Stonewall Jackson once inquired of a companion, "Did you ever think, sir, what an opportunity a battlefield affords liars?" In a world of religious hucksters and imposters, our spiritual battlefield today presents quite an opportunity for such deceivers. The exploding shells of revised history and emasculated Christianity have taken the spiritual lives of many of the church's soldiers. Others wander on the battlefield, their souls wounded by a pervasive deception. Yet,

by God's grace providence has, through the ages, given us men who engaged the enemy armed with the truth of God's Word.

Using the weapons of a keen mind and a sharp pen, R. J. Rushdoony battled with the enemies of Christianity for decades, warring tirelessly for years in relative obscurity. Yet, his quest for truth and his effort to share what he discovered with others will be noted for generations. Personally, Rush's writings caused me to question many common antinomian notions of modern Christianity. His work in the field of Christian education and his subsequent influence there is immeasurable. I incorporated many of the principles he espoused into homeschooling my own children. While he is missed, his influence will live on and he has left us with many weapons to continue the fight. May we righteously use those weapons on the battlefield where God has placed each of us. ■

## Rushdoony Inspires Media Preachers

Two of the more popular and distinctive voices in Christian radio have acknowledged their debt to Chalcedon's founder.

Steve Brown, "the foghorn voice" of Key Life Ministries ([www.keylife.org](http://www.keylife.org)), heard on hundreds of radio stations throughout North America, builds on a foundation of Biblical inerrancy to preach his message of "getting you Home with freedom, joy, and faithfulness." He's also a Professor of Preaching at Reformed Theological Seminary, Orlando, FL.

He's Biblically faithful now, but as he often mentions in his broadcasts, he wasn't always so. Brown came out of seminary as a theological liberal, and making the transition to orthodoxy

wasn't easy.

"As I was moving away from my heritage of theological liberalism," he recalled, "R.J. Rushdoony was a light for this confused young pastor who thought that all orthodox Christians were, at best, obscurantist, and, at worst, crazy.

"When I read Rushdoony for the first time, I found a brilliant intellect whose insights enabled me to start thinking about the world through Biblical and Christian eyes. He shattered every stereotype I had, and pointed to a sovereign God to whom I could give my heart and mind. I'm so thankful for his life, and his faithfulness to God and His Word."

Doug Giles, the host of the innovative Internet radio show, Clash Radio ([clashradio.com](http://clashradio.com)), and pastor of Clash Christian Church in Miami, FL, hails Rushdoony as a formative influence on his ministry.

"I still keep Rushdoony's *Institutes of Biblical Law* on my desk where I work," he said. And a lot of work gets done on that desk — show prep, books, a weekly column for [Townhall.com](http://Townhall.com), and sermons. It's a good place for the *Institutes*.

"I've been learning to think like Rushdoony, in terms of hundreds of years," Giles said. "Rushdoony knew you can't bring the world to Christ overnight.

"The thing I like about Rushdoony, and others like him — they know we're gonna win this thing. They know this world isn't a sinking ship: that Christ intended for souls to be saved and culture to be leavened. They know our labors are not in vain."

With the wry humor of Steve Brown and the high-voltage energy of Doug Giles' broadcasts, Rushdoony's message continues to inspire orthodox Christian preaching and teaching.

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faith and character. And this eradication is basic to man's enslavement.

Am I advocating political preaching by the clergy, and is not this position too close to the social gospel attitude of political involvement? The answer on both counts is no.

Two similar questions have been received: What is the relation of clergy and politics? Should men in the pulpit speak out on social and political questions, and if so, under what circumstances? Answer: The clergy cannot faithfully expound the Word of God without dealing with virtually every social and political question. The Bible speaks not only about salvation but about God's law with respect to the state, money, land, natural resources, just weights and measures, criminal law, and a variety of other subjects. The clergy are not to intermeddle in politics, but they must proclaim the Word of God. There is a difference: political intermeddling is a concern over partisan issues: preaching should be concerned with Biblical doctrines irrespective of persons and parties.

Too many clergymen are operating with a "shorter Bible," one limited to a fairly few passages and pages. One class of "shorter Bible" preachers are the modernists, who refuse to believe most of the Bible and limit themselves mainly to a few chapters, such as those that talk about love. The other class of "shorter Bible" preachers claim to believe all the Bible but they drop almost everything except passages dealing with the saving of souls. These men are too spiritually minded to be of much earthly good.

The excuse of this second group, who are Pietists, is that the law has been done away with by grace, and so there is no reason to preach the law of God. This is a false doctrine. The law is done away with only as an indictment against

us; it stands as the righteousness of God, which we must uphold. Every aspect of the Old Testament law still stands, except those aspects of the ceremonial and priestly law specifically fulfilled by the coming of Christ, and those laws specifically re-interpreted in the New Testament. We are saved from the law as an indictment *but* not to break the law freely. Is the law done away with and the Christian "free" to kill, commit adultery, or steal? Rather the Christian is saved to be able to live in and under God's law and the law now is written on the tables of his heart.

We are used to talking about the apostasy of the modernist clergy. Equally serious, if not more so, is the apostasy of the clergy who claim to believe the Bible but surrender the world to the devil, who refuse to proclaim the whole counsel of God to man.

The Bible is totally relevant to our world, and it must be so preached. Men are not given grace to despise the law but to enable them to keep the law. We have a lawless land because we have lawless preachers. The Bible speaks plainly in many passages on debt, theft (by individuals or by the state), on justice, and other matters. Is it not contempt of God's word to neglect these passages? Salvation must be the starting point of all preaching, but, if our preaching be limited to this only, we are doing two things. First, we are, like the modernists, tossing out more of the Bible. Second, we are limiting God's word only to what concerns our own souls, a very humanistic emphasis.

An interesting aspect of colonial Puritan preaching was the election sermon, sermons on fundamental moral issues preached before every election to instruct people in the Biblical mandate. Modernistic social gospel preaching is relevant to our world, but it is anti-Biblical in its perspective. What we need is relevant Biblical preaching of the *whole*

Bible, not only on doctrines or social issues of interest to us but on *all* that the Bible teaches. ■

*Rushdoony, Recollections ... cont. from page 5*

was mentioned to President and Mrs. Clinton, they both recognized the name and knew him for his involvement in education.

I joined the staff of Chalcedon in 1978 after teaching school for three years. I served in several capacities; I was, at first, even again given my old job of collating the materials for the *Chalcedon Report* and inserting them into envelopes. I suppose you could say I started in the "mail room," but back then that was in my parents' home or mine. My wife, Darlene, my mother, Dorothy, and I, as well as other volunteers, would mail the *Chalcedon Report* out each month. It was only in the mid 1980s that we began using the services of a mailing house.

Economy has always been a by-word at Chalcedon. The foundation could have built several elegant buildings for the cost of what it gave to other Kingdom-builders. I have no doubt this is part of the reason it has been blessed. Chalcedon has sought to promote the Kingdom of God, not an organizational structure.

The legacy of Chalcedon is its message and the writings of R. J. Rushdoony. He looked at a culture and a church and saw its errors as deeper and more systemic than others.

Before my father founded Chalcedon, a wealthy man offered him a nice home and a good salary if he would work toward reversing the drift of his denomination toward modernism. My father refused. He did not want to reverse a failing institution, but to call all believers to Christian Reconstruction, a rebuilding of themselves, their families, their callings, and all else in terms of their faith. In this sense he was truly

prophetic, not in the sense of foretelling but in the sense of forth telling. He proclaimed the all-encompassing claims of God and the total power given to His Christ. He called modern believers to act in terms of the faith they professed and the certainty of its victory in time and eternity.

His dying words to his gathered family were, "We have an ordination to victory in this battle. Oh, my God, have mercy upon us. Oh my Lord! Oh, my God, we thank thee for this great calling to victory. Oh, my God, bless us in this battle."

The strength of Chalcedon's message is its confidence in the certainty of victory. This victory was not in my father's lifetime and it may not be in mine or yours. But it is certain. Any uncertainty involved is not in God, but in our faithfulness to the promise He has given us.

In preparing for this fortieth anniversary issue of the magazine, it was hard to find any photographs of Chalcedon's history. Our history was poorly documented in that sense, but in another sense is readily accessible. Read dozens of books by R. J. Rushdoony and others. They are both the history and legacy of Chalcedon's first forty years. If you want to know Chalcedon's history, look at the freedom of Christian and homeschools in this country, and the enduring legacy of the scores of thousands of students who have been trained therein.

Defeat for the Christian is to quit the battle to which he has been called. Victory is certain, only our fidelity in the conflict is in question. When Adoniram Judson's 19<sup>th</sup> century mission to Burma was destroyed and he was put in a wretched prison, his jailer mocked him by asking how his prospects then looked. "As bright as the promises of God," Judson replied. This is the confidence of faith to which we are called

and which Chalcedon, by the grace of God, will continue to proclaim for years to come. ■

*Ortiz, Story of an Idea ... cont. from page 11*

R. J. Rushdoony passed away on February 8, 2001, surrounded by his family in the comfort of his own home. Included in some of his final words was the restatement of his calling to victory:

"The victory is ours and we must fight. May He give you all strength to fight the battle. We have a battle to fight and an obligation to win. We have a certain victory. We are ordained to victory."

This is the sum of all things — victory in Christ and for His Kingdom. This is why institutions are meaningless emblems. Men make movements to glorify man's efforts. Rushdoony glorified the idea of victory and the victory of the idea. He looked for the expression of the idea to be manifest in every sphere, not only in the Chalcedon Foundation. This is why Christian Reconstruction thrives to this day. It cannot be subverted because it is not contained in a board of trustees or the coffers of a foundation. The idea is in you and me, and our proper response is to pass it along to those we know and love and to as many as the Lord our God shall call. ■

1. For more detailed information on the history of Chalcedon and the life of R. J. Rushdoony see *A Comprehensive Faith: An International Festschrift* for Rousas John Rushdoony (available at [www.chalcedonstore.com](http://www.chalcedonstore.com)); and the *Chalcedon Report*, Issue 429, April 2001. You can obtain a copy of this back issue by calling 209-736-4365 ext. 12.

2. Rousas John Rushdoony, *By What Standard? An Analysis of the Philosophy of Cornelius Van Til* (Vallecito, CA: Ross House Books, 1958), 20.

3. *Ibid.*, 155.

4. Cornelius Van Til, *Christian Theistic Ethics* (Philadelphia, PA: Presbyterian and Reformed, 1940, 1947), 134.

5. Taken from the inside cover of the first issue

*Rouse, Memories ... cont. from page 13*

Christmas he had a houseful of visitors. It had been a busy Christmas season, with family and numerous visitors in and out all week, and as he was prone to do, Dad drifted off to sleep in a chair as those around him chatted and children played at his feet. Dad was in a bright red vest Mother had made him which looked wonderful with his white hair and beard. One of the children, a boy named James, leaned over and whispered to me, "I know who your father is!" Bewildered, I asked what he meant. "He's Santa Claus," was the answer. "That's why he is so tired." In some ways he was right. In my life and in that of many others, my father's life, writings, and generous heart have been immeasurable gifts that still continue to bless and teach.

My father taught us a verse when we were very small which we repeat at each of the many family birthdays we celebrate each year and part of which was written on his 80<sup>th</sup> birthday cake:

"Many happy returns of the day of thy birth, may sunshine and gladness be given. May our Heavenly Father prepare you on earth for a wonderful birthday in heaven."

This verse speaks to the essence of my father's work. His goal was to help us understand our earthly responsibilities by teaching us what God expected and required of us. His books remind us of the importance of God's law, its purpose, our obedience to it, so that we might one day be prepared for the work God has for us in His Eternal Kingdom and for our "wonderful birthday in heaven." ■

Rebecca Rouse is the Donations and Data Input Manager at Chalcedon. She is the mother of four children; a son and three daughters. Two of her daughters, Emily and Jill, also work in the Chalcedon offices.

*Schwartz, Changed ... cont. from page 14*

Foundation, and read his books. They agree with me that he has served as a prophet and mentor in the arena of homeschooling. Often, when our family meets another that has had the benefit of Rush's teachings, there is an instant camaraderie and depth of understanding that is not always present with those who don't have the same grounding.

R. J. Rushdoony, the Christian, the man, the theologian, the advocate, has had an impact that grows yearly. God has been gracious to us by giving us one who could help us understand our times and be prepared to apply His law-word to every area of life and thought. This good and faithful servant, we believe, will be remembered alongside other greats of our Faith such as Augustine, Calvin, and Knox. How blessed we were to be given a chance to walk alongside him as he did the work God called him to do! ■

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.

*Duigon, Prophet ... cont. from page 16*

Today, while the U.N. enthrones genocidal powers like Sudan, Zimbabwe, and China on its Human Rights Commission, it also stands exposed as the perpetrator of the most expansive financial scandal in human history — the Oil for Food program, in which U.N. operatives stole tens of billions of dollars that were intended to provide food and medical supplies for the suffering people of Iraq.

5. "We are in the midst of a homosexual revolution aimed against Biblical faith and morality," Rushdoony wrote,

32 years ago, in *The Institutes of Biblical Law, Vol. I* (pg. 420).

As incredible as this statement must have seemed in 1973, in 2005 it seems an understatement. Has the Western world capitulated to the assault by organized sodomy? Certainly much of it has, including portions of the church itself. Today we have a constitutional right to sodomy, as laid down by the Supreme Court in *Lawrence v. Texas*; homosexual "marriage" imposed by the state court in Massachusetts; a homosexual bishop; and public schools teaching sexual technique to children as young as six years old (see the "David Parker" article at [www.article8.org](http://www.article8.org)).

This issue defines the front lines of the Culture War today. While writing the three volumes of his *Institutes*, Rushdoony clearly saw it coming.

Perhaps nothing else testifies so tellingly to Rushdoony's stature as a prophet as the numbers of his critics and the vitriol with which they attack him. As a Bible scholar, he would have expected this, too.

*"And he said, Verily I say unto you, No prophet is accepted in his own country"* (Luke 4:24). ■

Lee Duigon is a Christian free-lance writer and contributing editor for the Chalcedon Report. He has been a newspaper editor and reporter and a published novelist.

### Homeschooling's Debt to Rushdoony

Two leaders of today's homeschooling movement have acknowledged their debt to Chalcedon's founder, R.J. Rushdoony.

"Today there are over 1.8 million homeschooled children in the U.S.A.," said E. Ray Moore Jr., founder and director of Exodus Mandate, an organization that promotes homeschooling through networking and the dissemination of information and resources. "While the nation's culture seems to spin wildly out of control, homeschooling shines as one of the bright spots to give credible hope for revival in the future.

"I counted it a privilege to know R. J. and listen to his lectures and study his books," said Christopher Klicka, senior counsel and director of the legal department at the Home School Legal Defense Association (HSLDA). "Originally he was a voice crying in the wilderness — but gradually his works helped shape the evangelical movement in America, helping it become an effective force in our culture. Homeschooling is indebted for his contribution."

"When the modern Christian homeschool movement was born in the 1970s," Moore said, "Rushdoony was among the first theologians and Biblical scholars to understand its potential impact for renewal of the family.

"When there was so much litigation against homeschool families, Dr. Rushdoony testified at numerous trials as an expert witness. While many other evangelical Christian leaders and pastors ignored — and some even hindered — this small, new homeschool movement among Christians, Dr. Rushdoony invested his time, counsel, and intellectual acuity [in support of it].

"Rushdoony understood that most homeschool families taught their children a solid Biblical worldview.... He knew they were training their children to be leaders of tomorrow, who would apply God's principles to every area of life. In many ways, the homeschoolers have implemented what Rushdoony so tirelessly taught — reclaiming our culture and society under the Lordship of Jesus Christ."

Moore cited Rushdoony's books on education as the intellectual foundation of homeschooling and a legacy to the present day: *Intellectual Schizophrenia* (1961), *The Messianic Character of American Education* (1963), and *The Philosophy of the Christian Curriculum* (1981). "These helped give theological form and substance to the Christian homeschool movement," he said, "just as they had done earlier for the private Christian day school movement."



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

By R.J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of man and its results. See how class warfare and a social order based on conflict lead to disaster. This book is essential reading for an understanding of the moral crisis of modern economics and the only certain long-term cure.

**Paperback, 144 pages, indices, \$18.00**



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

By R.J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times. The author begins with De Sade, who self-consciously broke with any Christian basis for morality and law. Enlightenment thinking began with nature as the only reality, and Christianity was reduced to one option among many. It was then, in turn, attacked as anti-democratic and anti-freedom for its dogmatic assertion of the supernatural. Literary figures such as Shelly, Byron, Whitman, and more are also examined, for the Enlightenment presented both the intellectual and the artist as replacement for the theologian and his church. Ideas, such as “the spirit of the age,” truth, reason, Romanticism, persona, and Gnosticism are related to the desire to negate God and Christian ethics. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

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**A Conquering Faith**

By William O. Einwechter. This monograph takes on the doctrinal defection of today’s church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God’s sovereignty, Christ’s Lordship, God’s law, the authority of Scripture, the dominion mandate, and the victory of Christ and His church in history. This easy-to-read booklet is a welcome antidote to the humanistic theology of the 21<sup>st</sup> century church.

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**Predestination in Light of the Cross**

By John B. King, Jr. This book is a thorough presentation of the Biblical doctrine of absolute predestination from both the dogmatic and systematic perspectives. The author defends predestination from the perspective of Martin Luther, showing he was as vigorously predestinarian as John Calvin. At the same time, the author provides a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

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**The Word of Flux: Modern Man and the Problem of Knowledge**

By R.J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God’s Word about the world or anything else, so anything which points to God must be called into question. Man, once he makes himself ultimate, is unable to know anything but himself. Because of this impass, modern thinking has become progressively pragmatic. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man’s intellectual dilemma.

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biblical law

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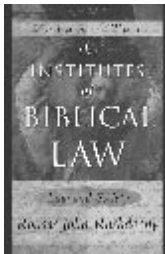
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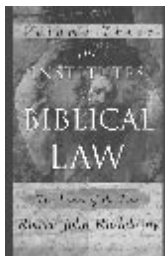
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education

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**Intellectual Schizophrenia**

By R.J. Rushdoony. When this brilliant and prophetic book was first published in 1961, the Christian homeschool movement was years away and even Christian day schools were hardly considered a viable educational alternative. But this book and the author's later *Messianic Character of American Education* were a resolute call to arms for Christians to get their children out of the pagan public schools and provide them with a genuine Christian education. Dr. Rushdoony had predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. Rushdoony was indeed a prophet. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today. The title of this book is particularly significant in that Dr. Rushdoony was able to identify the basic contradiction that pervades a secular society that rejects God's sovereignty but still needs law and order, justice, science, and meaning to life. As Dr. Rushdoony writes, "there is no law, no society, no justice, no structure, no design, no meaning apart from God." And so, modern man has become schizophrenic because of his rebellion against God.



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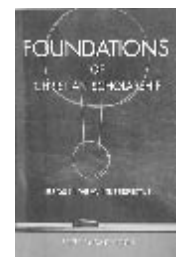
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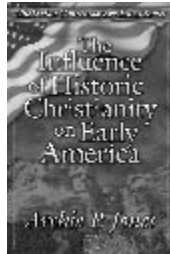
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*world history*

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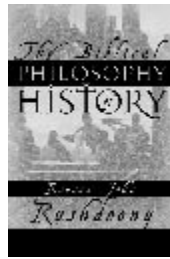


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church history

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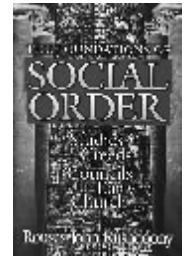
By Rousas John Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith 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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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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psychology

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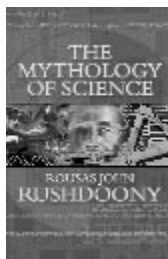


science

**The Mythology of Science**

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

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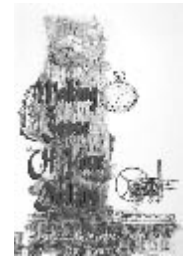


economics

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

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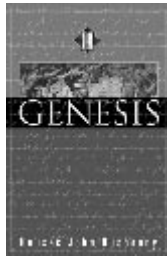


*biblical studies*

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

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

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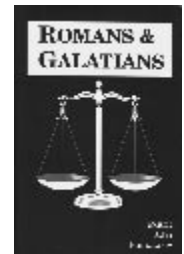
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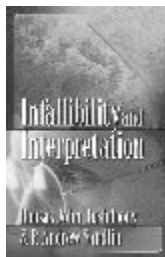
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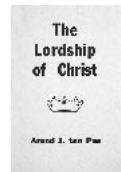
By Rousas John Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character of God. They believe man is a creature of faith, not, following the Enlightenment's humanism, of reason. They affirm Biblical infallibility because the God Whom the Bible reveals could speak in no other way than infallibly, and because the Bible in which God is revealed asserts that God alone speaks infallibly. Men deny infallibility to God not for intellectual reasons, but for ethical reasons—they are sinners in rebellion against God and His authority in favor of their own. The authors wrote convinced that only by a recovery of faith in an infallible Bible and obedience to its every command can Christians hope to turn back evil both in today's church and culture.



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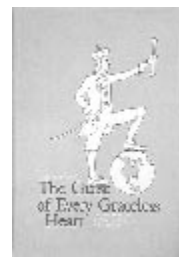
By Charles D. Provan. For the last century, Christians have been told that God has an unconditional love for persons racially descended from Abraham. Membership in Israel is said to be a matter of race, not faith. This book repudiates such a racist viewpoint and abounds in Scripture references which show that the blessings of Israel were transferred to all those who accept Jesus Christ as Lord and Savior.



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*taking dominion*

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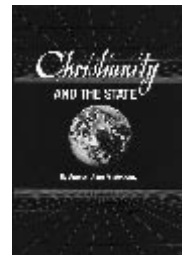
By Edward A. Powell and R.J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing aspect of God's law-word and cannot be neglected. This book is "must reading" as Christians work to take dominion in the Lord's name.

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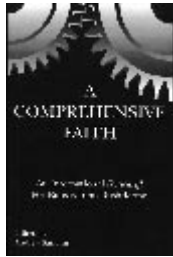
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